



BULLETIN

Cambridge Heritage Research Centre

29 June 2021

In this Issue

Cover Story | 1

Review | 2

Events | 5

Calls for Papers | 6

Opportunities | 8

About Us | 10

NEWS

Indigenous Studies Discussion Group awarded CRASSH Research Network grant

The Indigenous Studies Discussion Group, a student-run group established in 2019 and run by Oliver Antczak (CHRC Graduate Member), Nishant Gokhale (Legal Studies) and Daniel Herszberg (Heritage MPhil Student), has been awarded a CRASSH Research Network grant for 2021/22. The group aims to promote scholarship by and about Indigenous peoples across disciplines, times and geographies and to bring Cambridge-based scholars into conversation with experts around the globe interested in these issues.

The discussion group receives support from the Cambridge Heritage Research Centre but with additional CRASSH funding will be able to expand its activities greatly during the coming year. Look out for more details of the 2021-22 topics and programme of activities in future issues of the CHRC bulletin.

COVER STORY

Update from the Community Heritage Education Sustainability in Tanzania [CHEST] project

The [Community Heritage Education Sustainability in Tanzania \[CHEST\] project](#), led by P.I. Paul Lane (CHRC Member), is continuing fieldwork in Pangani for the next 3 weeks.

You can read more on page 2 of the bulletin and follow the project's progress on Twitter [@ArchaeoLink](#) or Instagram [@Image.ArchaeoLink](#)

Image: Dhows plying their trade on Pangani River, Tanzania, ArchaeoLink.

COVER STORY

Community Heritage Education Sustainability in Tanzania

The [Community Heritage Education Sustainability in Tanzania \[CHEST\] project](#), led by P.I. Paul Lane (CHRC Member), is continuing fieldwork in Pangani for the next 3 weeks.

Site-specific education material has been created and developed by [ArchaeoLink](#) in collaboration with the Archaeology and Education departments of the University of Dar es Salaam [UDSM] and 7 schools in the area.



School children visiting an archaeological excavation in Pangani, ArchaeoLink

The material is based on the archaeology, history and cultural heritage of the area and includes a game to assist in the development of critical thinking skills in children. Accompanied by a group of student teachers from UDSM the material will be delivered, through induction sessions at each school and at the Cultural Centre in Pangani.



The restored Pangani Heritage Centre, ArchaeoLink

You are welcome to follow the progress of the project, participate and comments by following the team on Twitter [@ArchaeoLink](#) or on Instagram [@Images.ArchaeoLink](#)

CHEST has received grants from Research England GCRF QR Fund and the University of Cambridge Arts and Humanities Impact Fund.

You can read reports of project work carried out by ArchaeoLink in Tanzania in previous issues of the CHRC Bulletin:

[Pangani's Historic Buildings](#) (15 January 2019),
[Pangani: School Experiences](#) (29 January 2019),
[The Pangani Children's Walk](#) (12 February 2019)

REVIEW

A Decolonised Heritage of the Anthropocene: A Case of Indigenous Peoples in Canada **Rebecca Haboucha**

A Review of the Eighth Session of the Heritage and Colonialism Discussion Group

By **Rebecca Haboucha, Alisa Santikarn, Mariana P. L. Pereira.**

Dr Rebecca Haboucha, a PhD alumna in Archaeology at the University of Cambridge, presented part of the findings of her PhD thesis at the Heritage and Colonialism's eighth session on 20 April. She drew on her research with the Dehcho First Nations located in the subarctic portion of the Northwest Territories, Canada, a land colloquially called Denendeh among the Dene peoples. Her presentation had two departure points. The first is that we now live in the Anthropocene, which is a geological epoch that alludes to an age in which we as humans have indelibly impacted the earth's stratigraphy as well as a heuristic device to understand how humanity relates to other human and nonhuman beings. The second departure point was that international heritage and scientific organizations are normative bodies that influence decision and policy making at lower governmental levels.

Rebecca's presentation started by examining local perceptions of the impacts of settler colonialism and climate change on tangible and intangible heritage, primarily based on the interview data that she had collected. It was clear that individuals and cultural groups react to the most immediate threats to their ancestral lands. This includes, but is not limited to, climate change. Perceptions of climate change are also influenced by the Indigenous communities' relations with their settler governments, mining investment and researchers. To demonstrate this point, Rebecca used the example of the Dehcho K'ehodi Stewardship Program, a land monitoring and cultural revitalisation project begun in 2014 to address the standstill in processes to have Dehcho land recognised as protected conservation areas as a consequence of the devolution of government in the Northwest Territories. Building from Indigenous perceptions of climate change in this case, Rebecca suggested best safeguarding practices for heritage in the near future. She argued that we, as heritage scholars and

practitioners, must arrive at practices for a "decolonised heritage in the Anthropocene" and suggested what such practices would imply.

The main tenet, she feels, is the need to build and actively engage in intercultural empathy through the global threat of climate change. The difficulty in showing empathy is in first being able to understand experiences unlike one's own. She argues that the shared global threat of climate change can be the avenue through which we come to empathise with the culturally different colonial and climate change experiences of Indigenous peoples. Understanding the recent and remote past is particularly productive because both are integral to how the Dehcho First Nations engage with the present. If we begin to empathise with Indigenous peoples while minimising the imposition of our own worldviews, we can then establish future heritage tactics based on Indigenous needs and values that are not essentialised.

The discussion that ensued raised many issues concerning safeguarding the heritage of Indigenous peoples and other minority groups, both in general and as a response to climate change. The communities presented in Haboucha's talk have been discussing climate change through traditional worldviews – such as perceived changes in moose habitat – but it was also noted that the increasing number of researchers in the area, most by the request of the communities, has impacted the way that these local groups understand environmental change, leading to the production of new forms of Indigenous knowledge that combine the local indigenous language and concepts with scientific data. It was also noted that while residential schools deeply impacted local knowledge, there was also reference to resilience of the community and of Indigenous-run schools that enabled the community of Jean Marie River First Nation to maintain some of their traditional knowledge. The intergenerational legacy of residential schools still permeates daily life, however, as the generation who attended these institutions were long deprived of their culture, leading to many ongoing welfare issues. Many of the affected and subsequent generations, on the other hand, wish to engage and reconnect with their ancestral heritage, and, as such, traditional knowledge will continue to evolve and be transmitted between generations. What is distinctive in these communities is the leadership strength of women in running initiatives

REVIEW

that not only bring Liidlii Kue and Jean Marie River First Nations together, but directly tackle land claims, safeguarding traditional land use areas, and deal with climate change. Guaranteeing sustainable funding for Indigenous-led projects is a step to decolonising heritage and decentering knowledge production that is currently being imposed by the government. The point was raised that one should also note that not all traditional knowledge or lifeways are environmentally friendly.

One of the most provocative points that arose was the definition of the Anthropocene, its usefulness as a heuristic device, the controversy surrounding its start date, whether it is a neo-colonial concept, and if that affects its relevance when being applied to Indigenous contexts. In her research, Rebecca argues that dating the Anthropocene is essential for historiographic purposes and frames her work using the 1610 Orbis Spike as the starting date. The 1610 Orbis Spike refers to the massive decline in the earth's atmospheric carbon dioxide following the colonisation of the 'New World' and the massacre of Indigenous peoples, as indicated in its stratigraphy. While the debate for the start date continues, the 1610 Orbis Spike is the most relevant and significant for the purposes of her research. This date is both an important geologically valid date, as well as important conceptually framing how we think of human-nonhuman relations through time. The 1610 Orbis Spike is the point when the West began to dominate the physical environment in the Americas, and the cultures living on those lands. In Rebecca's opinion, though the Anthropocene may be neo-colonial by implementing Western frameworks to understand non-Western epistemologies, dating the Anthropocene can be an important step for approaching decolonisation.

Some attendees did not necessarily agree that a finite date for the Anthropocene as an epoch is necessary for it to be a useful theoretical concept through which to work through humanity's relationships to other beings in this world. Regardless of one's approach, many agreed that the Anthropocene can serve as an important concept for thinking with and through, when approaching issues of preserving material and immaterial heritage today and into the future beyond Indigenous contexts. One final question that emerged from this discussion of the Anthropocene ultimately turned to the nature of heritage

itself: if heritage is not human-centred, should the concept of 'heritage' cease to exist?

The Heritage and Colonialism Discussion Group was started by Cambridge Heritage Research Centre PhD Graduate Members, Alisa Santikarn and Mariana P. L. Pereira.

The aim of the Discussion Group is to foster conversation and knowledge sharing around the important issue of heritage and (de)colonisation with those dealing with these issues from a diverse range of backgrounds and experiences.

To join the mailing list, please email Mariana at mp350@cam.ac.uk.

EVENTS

Culture in Crisis: Global Heritage Perspectives - Launch Event

Culture in Crisis: Global Heritage Perspectives

Webinar Series Announcement

The Department for Digital, Culture, Media and Sport, the British Council and the Victoria and Albert Museum's Culture in Crisis Programme are thrilled to announce a renewed partnership to produce their second interactive series of webinar events, slated to commence in July 2021, focusing on 'Culture in Crisis: Global Heritage Perspectives'.

These events form part of an annual collaboration between the three organisations, under the banner of 'Culture in Crisis Conversations'.

Following on from the success of the 2020 Webinar Series 'Heritage in a Post-Covid Landscape', the upcoming series will build on the momentum of the last, examining how the experiences of recent years have encouraged cultural organisations across the globe to adapt and transform in the face of global challenges and new opportunities.

In 'Global Heritage Perspectives' we will explore innovative approaches to cultural heritage management and stewardship; to understand and reflect on how responses to crises have been shaped over the last year.

We will discover novel strategies that respond to crisis at scale and explore the degree to which cultural heritage can be a route to addressing environmental, economic and social issues around the world.

Through this series we will hear from individuals and organisations from across the globe who come together to share international experiences and best practice, as communities and organisations recover with resilience; looking to a future that is more sustainable, equitable and ecological.

Join us for our Launch Event

Session 1: The Journey So Far

Monday 5th July, 1600 – 1700 BST

Reflecting on the journey so far, we look back at the highlights of our previous series and set out a route map for where our discussions will lead in the coming months. How have the experiences of the past few years shaped our perspectives on heritage protection for the future?

To register visit: https://zoom.us/webinar/register/WN_41zloiFxS3eLR-srdTaQQ

CALL FOR PAPERS

The Restitution of Looted Artefacts since 1945: Denazification and decolonization in entangled perspectives

The Restitution of Looted Artefacts since 1945: Denazification and decolonization in entangled perspective

Max Weber Stiftung Conference 2022 Call for Papers

Submission deadline: 1 September 2021

16 - 18 May 2022 | German Historical Institute in Rome

Over the past decades the restitution of cultural property has come to the forefront of both public and academic debates. Besides the well-established provenance research into Jewish-owned cultural property, postcolonial restitution has increasingly become the epicentre of fierce disputes, as in the case of the contested Benin bronzes or the repatriation of the Cape cross stone to Namibia. The controversy over the Humboldt Forum's world collections and BLM protests further exacerbated the matter. As a result, the restoration of material culture has now risen to one of the central facets of post-authoritarian justice, which historians have yet to analyse in more comprehensive terms.

Since the fall of the Berlin Wall, the restitution of Jewish-owned cultural artefacts has come to be interpreted as a *conditio sine qua non* for post-fascist transitional justice, and the process of *Vergangenheitsbewältigung* more broadly. Discourses surrounding colonial restitution, however, are often still marred by racist or orientalist conceptions of conservation, ownership and fruition. The shift from the 'legal' to the 'moral' paradigm which emerged in many Nazi-looted restitution cases is also still rather unusual for post-colonial instances. Why? A certain institutional reticence in decolonizing museums plays a role, for sure, but the issue is mostly *geschichtspolitisch*, as if on one side most ex-colonial powers are still struggling to come to terms with their past, on the other the Holocaust, despite its 'universalization', is still regarded as a unique historical process, which cannot and should not be compared to anything else.

While the glaring differences between the fascist and the colonial experiences are undisputable, the similarities in post-fascist and post-colonial restitution practices and discourses and their political-historical significance beg further inquiry. This appears crucial to better understand not only the political relevance of heritage and its role in memory- and nation-building vis-à-vis the rise of human rights, but also the persistence of anti-Jewish and racist stereotypes in the post-1945 world order and the recurrence of restitution motives in present-day nationalist propaganda.

The aim of this conference is to address this set of discrepancies by historicizing them. Are there any similarities between post-fascist and post-colonial restitution cases, and if so why? Can post-authoritarian restitution be regarded as a *conditio sine qua non* of transitional justice? What role did the rise of human rights and the

new international agencies for heritage protection play? How far can 'good-will gestures' be understood as evidence of neo-colonialist attitudes? Can the centrality of property to identity or the shift from community to individual restitution be interpreted as an outcome of the global triumph of neoliberalism? In order to address these issues, the conference encourages papers on both the discursive and practical aspects of restitution, which examine the themes, the praxis as well as the transfer of knowledge at national, transnational and global level.

While the literature on the subject of restitution has achieved a tremendous growth over the last decades, a substantial part of this impressive bulk of studies focuses on the in-depth analysis of individual actors or the fate of specific collections or artworks. As a result, the field remains highly compartmentalized along national, disciplinary and thematic boundaries. The geographical and chronological spread of studies also still proves rather uneven. This conference aims to overcome these fragmentations by establishing connections between post-authoritarian restitution instances across institutional and national borders since the end of World War II.

We welcome papers on the following themes:

- Restitution and transitional justice: a *conditio sine qua non*?
- Connections and contrasts between post-fascist and post-colonial claims and policies § Decolonizing restitution: from good-will gestures to 'just and fair' solutions
- Persistence of anti-Jewish or racist motives in restitution debates
- Restitution and identity: heritage, international/national/local power structures and identity politics
- Memories of restitution: the use of institutional and collective restitution debates and their legacy § Decolonizing the museums: the impact on museums, galleries, art dealing and collecting practices
- Changing definitions of restitution: criteria, motifs and limitations
- Continuities and ruptures: is restitution history structured by political history?
- The interplay between national decision-making processes and international cooperation
- Restitution and public opinion: the questions of conservation, ownership, fruition
- Public history and restitution: which claims capture the public imagination, and why?

The conference language is English. Papers will be pre-circulated two weeks before the conference.

Please send a proposal of max 400 words, accompanied by a short CV, to Bianca Gaudenzi (gaudenzi@dhi-roma.it) by 1 September 2021.

CALL FOR PAPERS

Decolonize This!? Call for Papers: a special collection of the Global Perspectives

DECOLONIZE THIS!?

Call for Papers A Special Collection of the transdisciplinary journal *Global Perspectives* on the positions, contributions, potentials and limitations of the decolonization debate in the social sciences and the humanities.

Edited by Payal Arora, Sara Curran, Julian Go, and Hagen Schulz-Forberg

Global Perspectives offers a platform to debate important issues in trans-disciplinary and transnational research in the social sciences and humanities. In addition to substantive fields such as cultures, institutions, exchange systems, communication, technologies or international relations (which comprise the Journal's various sections), this includes inquiry into epistemological and methodological questions.

A particularly relevant current development is the rise of post-colonial approaches and quests for "decolonizing" the academy. Post-colonialism is both a political movement and an academic approach that seeks to challenge the social sciences and the humanities in their very foundations and does so across disciplines as well as fields of inquiry. It questions the legitimacy of the social sciences and the humanities in their present form to constitute the system of global knowledge and points to what are seen as inherent biases and inequities.

In our view, the contemporary debates on decolonization can be seen as a continuation of the great debates in the history of the social sciences. Where does knowledge originate? How do knowledge and power relate? What are the underlying assumptions of social science research, and what are both content and connotation of major concepts used in theories? How do we collect, organize, analyze information and disseminate research results? And, critically, who benefits?

The Special Collection invites contributions addressing questions such as:

- Terminologies. What are the differences between "decolonize" and "decolonial", and particularly "decoloniality" as a general ideational constellation, consciously positioned against "decolonization", "postcolonialism" and "postmodernity"? When we speak of "decolonizing the social sciences," "decolonizing knowledge" or "decolonizing museums", or "decolonizing law" what exactly do we mean? Has "decolonizing" come to mean "de-westernization," or something else?
- The Movement. What are the specific vectors and valences

of the "decolonizing" movement today? Is it a matter of racial liberation, as when statutes of Confederate war generals in the US or Cecil Rhodes are removed, or does it encompass something more? And what exactly would it mean to "decolonize" as opposed to other possible processes?

- Ideologies. Does decolonization necessarily assume a critique of neoliberalism? In what ways can the concept of decolonization be co-opted by dominant ideologies and structures? Is there a teleological element to decolonization?
- Key concepts. What is the post-colonial concept of race, ethnicity and gender, civilization, religion and value systems, citizenship and democracy, or global governance for that matter; and what could be the potential contribution to our understanding once these terms are decolonized?
- Limitations. What are the dangers or limitations with the concept and project of "decolonizing", as well as their positive potentialities?
- Agency. Who are the decolonizers? Who speaks for whom? Are we witnessing a mostly Western exercise in self-criticism or are formerly silenced voices actually stepping up to make their voices heard? How do these new debates appear in different disciplinary and regional perspectives? How do other academic "systems" relate, for example in China, Iran or Russia?
- Institutions, Organizations, Relations. How is decolonizing, decolonialization, decolonization manifested within the academy through organizations, institutions, relations? How is it resisted? How is it sustained? What would a decolonized academy look like?
- Epistemology. How do scholars rooted in postwar social science tradition of critical rationalism react to the direct challenges of decolonization? While it would be hard to argue that conventional social science approaches are value-neutral, it would be equally hard to argue that inferential reasoning or quantitative data necessarily require decolonization.
- Contributions. By way of a summary assessment, what have been the main insights of decolonized social science and humanities that go beyond a critique of the status quo of the academy?

Send inquiries, suggestions and proposals to gjournal@luskin.ucla.edu. For guidelines on types of contributions (papers, commentaries, essays) and how to submit, visit the Journal's website at <https://online.ucpress.edu/gp>.

OPPORTUNITIES

Funded PhD Studentships: University of Bradford

**School of Archaeology and Forensic Sciences
University of Bradford**

Closing Date: 2 July 2021

PhD studentships are tenable for three years from either 1 October 2021 or 1 February 2022, in affiliation with the Heritage Consortium and North East Consortium for Arts and Humanities, at the University of Bradford.

Payment amount & frequency

The studentship will cover the course fee and provide a maintenance award.

Eligibility Criteria

Please note, in order to be considered for a studentship you must first apply to the University for admission to an appropriate programme of study. Students from England, who meet the criteria, are eligible.

Applicable Courses

Proposals which address the following themes are particularly

welcome:

- Identity
- Heritage and Visualisation
- Mobility and Migration
- People and Landscapes

Interdisciplinary research is welcome, linking archaeology, archaeological sciences, forensics, heritage and related areas with disciplines represented by HC/NECAH.

How to apply

Applicants must first apply to the University for admission to the appropriate programme of study, and complete an application form which includes a statement which summarises relevant experience and interest in the subject.

Download the application form:

[Download an application form](#)

Return the application form to SAFSBradford@bradford.ac.uk.

Research Fellow: Materialising the Cold War

National Museum of Scotland, Edinburgh

Fixed Term, Full Time post for 36 Months

Salary: £36,955 to £39,795 per annum

Closing Date: 5 July 2021

National Museums Scotland is one of the leading museum groups in Europe. With one of the largest and most diverse collections in the world, we are responsible for the acquisition, preservation and display of a substantial part of Scotland's cultural, historic and national heritage.

Millions of local and international visitors enjoy our four museums each year and we also introduce our collections to a much wider audience than can physically visit our museums through, touring exhibitions, loans, community engagement, digital programmes and research.

This post offers an exciting opportunity to develop your career at the intersection of academic and practice-based research. Alongside another Research Fellow at the University of Stirling, you will be based at National Museums Scotland, which holds relevant material across its multi-disciplinary collections. Although you will report to Dr Alberti as Director of Collections, you will be embedded in the Transport Section within Science & Technology, which will provide a home department and locale from which to work with the wider project team.

You will undertake literature reviews, material culture studies and analyse exhibitions within and beyond National Museums Scotland. You will contribute to academic, professional and public outputs, including digital and prints publications, knowledge exchange, an international conference and a major exhibition. You will also shape new collecting in this area for National Museums Scotland. As a full member of the project team, you will participate in team activities including meetings and workshops, which will include external partners and members of relevant stakeholders. You will be provided with relevant heritage training at National Museums Scotland and academic development at the University of Stirling.

With a PhD in a relevant discipline, you will have specialised knowledge of either twentieth century history and/or history curating, and a demonstrable interest in both. You must have proven research ability, be able to work effectively to meet deadlines (both independently and as part of a team) and possess excellent communication and ICT skills. You will be expected to travel to undertake research at other institutions, as well as to attend project meetings, workshops and conferences.

This is a fixed-term full-time post for 36 months

Full recruitment pack:

<https://www.nms.ac.uk/media/1164080/coldwarresearchfellowrecruitmentpack.pdf>

Application form:

<https://nms.ac.uk/media/1157328/application-form.doc>

OPPORTUNITIES

Learning Producers: Royal Historic Palaces

Historic Royal Palaces, London

Part Time, Temporary post for 12 months

Salary: £38,978 pro rata

Based at the Tower of London with frequent home working and travel to other sites. Occasional weekend and evening working required.

Closing Date: 4 July 2021

Historic Royal Palaces (HRP) is a team of people who love and look after six of the most wonderful palaces in the world. We create space for spirits to stir and be stirred.

We are currently planning a large-scale wildflower installation for the Tower moat in 2022. Alongside this exciting and unique moment in the Tower's history, we are planning a national schools project to engage hundreds of schools in creating their own flower gardens with a focus on gardening for well-being. As Project Learning Producer, you will be part of a project team working closely with the schools content manager, project manager and project coordinator 4 days each week. You will be responsible for developing content for online resources and CPD, in-school workshops and the coordination of school programmes across the country.

Due to reassigning resource to the above project, we also require a Learning Producer for 3 days a week to support the core work of the Schools and Communities team to develop and deliver high quality learning opportunities for secondary schools across sites, off-site and online. Using your expertise in engaging young people in schools and/or the arts/heritage

sector, you will work closely with other Learning Producers to devise, deliver and manage imaginative programmes and projects. In order to do this, you will need to take an audience-focused approach in developing distinctive content that delights, surprises and engages participants.

Candidates for both roles will have proven experience in developing and delivering formal learning and engagement programmes and resources in the cultural sector and/or in schools, ideally with a background in both online and in school delivery. The roles require high levels of organisation and time management with a proven ability to manage multiple stakeholders and complex projects on time and to budget. Strong communication and interpersonal skills are essential, and we require a good level of IT literacy, especially with the MS Office suite of programmes.

In addition, the Project Learning Producer will ideally have a demonstrable interest in well-being initiatives and an understanding of school needs and objectives in this regard.

The Learning Producer role requires an innovator with a strong understanding of learning theory and the National Curriculum for Key Stages 3 to 5.

A demonstrable interest in inclusive histories and diverse perspectives will drive you to look for inspiration beyond your area of expertise in order to develop and deliver performance-based content that engages a diversity of young people with history.

Apply: <https://www.hrp.org.uk/recruitment/>

ISH Annual Photo Competition

Enter the ISH annual photo competition on the theme of Culture, Heritage and Climate Change

This year, we invite entries that capture the concept of Culture, Heritage and Climate Change. Do you see the impacts of climate change on the heritage around you? Can your photo capture what you value before it is lost? How can we learn from the past and the present?

This competition is part of The Bartlett's climate campaign 'Together for climate action' which brings together the faculty's world-leading experts in the lead up to the COP26 climate summit.

Given the subject and the public concern over climate change, the competition is open to anyone who wishes to raise awareness of the risks and opportunities for culture and heritage in response to the climate crisis.

Prizes

First prize – £200

Joint runners-up prize – £100 each

How to enter

By entering you agree to the competition rules as outlined on our website. Entries should be emailed to bseer-communications@ucl.ac.uk.

Each entry must include photographer's name and contact details as well as a title and a short description to accompany your submission. The closing date for entries is Monday 2 August 2021.

For More information visit:

<https://www.ucl.ac.uk/bartlett/heritage/news/2021/jun/enter-ish-annual-photo-competition-theme-culture-heritage-and-climate-change>

CONTACT US



CONTRIBUTE

We would be especially interested in hearing from you about events and opportunities. Contributions in the form of short reviews of conferences, exhibitions, publications or other events/material that you have attended/read are also welcome. Please note that advertisements for any non-HRG events, jobs, or programs do not imply endorsement of them.

SUBSCRIBE

If you would like to be added to our mailing list to receive our bulletin, or if you have a notice to post, please contact the editors (heritage-bulletin@arch.cam.ac.uk). For more information about the Heritage Research Group, visit the CHRC website: www.heritage.arch.cam.ac.uk

Our Editors

Ben Davenport
Centre Coordinator
Cambridge Heritage Research Centre
University of Cambridge

Our Address

Downing Street
Cambridge
CB23DZ
United Kingdom

Phone: 01223-339291

E-mail: heritage@arch.cam.ac.uk

Facebook: www.facebook.com/cambridgehrg

Instagram: www.instagram.com/cambridge_heritage/

Twitter: https://twitter.com/camb_heritage

Website: <https://www.heritage.arch.cam.ac.uk/publications/bulletin>

