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BULLETIN

Cambridge Heritage Research Centre

13 July 2021

REVIEW

2021 World Heritage Young Professionals Forum

On 5-9 July young heritage professionals from 30 countries met online for the 2021 World Heritage Young Professionals Forum.

The theme of this year's WHYPF was *World Heritage and Sustainable Livelihoods*, where participants discussed the potential role of heritage in improving the socio-economic life of communities in and around heritage sites

Former Cambridge Heritage Studies MPhil student and incoming doctoral candidate, Shiting Lin, a staff member for the WHYRF field session and reporter for the forum, join discussions and provides a summary of the event.

(see page 5)

COVER STORY

Canada Day... Of Reckoning

Canada Day 2021 has been like no other. The July 1st holiday is normally marked by celebrations, fireworks, and community barbeques, but this year's Canada Day has instead provided Canadians with a long overdue day of national reckoning.

Discovery of 215 unmarked graves of Indigenous children in the grounds of the former Kamloops Indian Residential School and subsequent investigations at other former Residential Schools ignited a national outcry, an outpouring of grief and, across Canada, spontaneous memorials. Dr Tanja Hoffmann reflects on how, for many Canadians, Canada Day 2021 provided an opportunity to recalibrate their national identity.

Image: [Kamloops Residential School Memorial in Vancouver May 30th 2021](#) | [GoToVan](#) | [CC BY 2.0](#)

COVER STORY

Canada Day... Of Reckoning

Canada Day 2021 has been like no other. The July 1st holiday is normally marked by celebration and the attendant parades, fireworks, and community barbecues, but this year's Canada Day has instead provided Canadians with a long overdue day of national reckoning. On 28 May, 2021 the Tk'emlups te Secwépemc First Nation announced that the unmarked graves of 215 Indigenous children had been located in the grounds of the former Kamloops Indian Residential School. By July 2nd, 2021 over a thousand more unmarked burials had been revealed: 182 at the St. Eugene Indian Residential School in British Columbia; 751 at the Marieval Indian Residential School in Saskatchewan; and 104 at Brandon Indian Residential School in Manitoba. Ongoing investigations of other Indian Residential School grounds are expected to yield many more graves. The findings ignited a national outcry which manifested largely as an outpouring of grief and, on the part of many non-Indigenous Canadians, shame. Across Canada a number of spontaneous memorials appeared. In Vancouver British Columbia, 215 pairs of children's shoes were laid out in rows on the steps of the Vancouver Art Gallery, and similarly evocative memorials have since appeared in the national capital city of Ottawa, and on the steps of churches across the country. Indigenous communities have engaged in acts of recognition and mutual healing through ceremonial gatherings, public marches, and the donning of orange t-shirts, often simply emblazoned with the number 215.



[Kamloops Residential School Memorial in Vancouver](#)
[May 30th 2021](#) | [GoToVan](#) | [CC BY 2.0](#)

Most non-Indigenous Canadians were shocked to hear of the graves, but the findings came as no surprise to Indigenous communities and residential school survivors.

From the late-1880s to 1996 a cross-Canada network of 136 state and church-run Indian Residential Schools were created with the assimilative intent to “kill the Indian in the child”. In the century that the schools operated, over 150,000 Indigenous children were forcibly removed from their families and communities and once at the schools, were forbidden from speaking their languages and practicing their cultures. Beginning in 2008, the devastating history and inter-generational legacies of the church and state-run Indian Residential Schools was documented through the Truth and Reconciliation Commission of Canada (TRC and Canada, 2015). Over the decade-long span of the inquiry, the commissioners heard the heartbreaking testimonies of Residential School survivors in which they recounted the physical, psychological and sexual abuse they suffered at the hands of Residential School administrators, teachers, and staff many of whom were priests and nuns. Among the testimonies were those in which Residential School survivors recalled witnessing the deaths and clandestine burials of fellow pupils. In 2015 the Commission issued its final report which included 94 Calls to Action, each targeted at attempts to repair what the Commission had concluded was a sustained state-sanctioned attempt at cultural genocide. At the time they were issued, the Calls to Action generated political promises and resonated with some segments of the Canadian public, however it was not until disclosure of the unmarked graves that the conversation extended to include a much broader cross-section of the Canadian populace. For many Canadians, Canada Day 2021 provided an opportunity to recalibrate their national identity.



[Kamloops Indian Residential School \(ca. 1930\)](#) | Archives
Deschâtelets-NDC, Richelieu

Canada is a Treaty Nation and as such, its national identity is deeply entangled with that of Indigenous peoples (Poelzer and Coates, 2015). Canada Day reflects the growing-recognition of that reality. Originally a celebration of Canada's British heritage, over time

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Canada Day has come to reflect the multi-cultural, bi-lingual, and Indigenous groundings of Canadian national identity (Hayday, 2010). Despite acknowledging Indigenous contributions to the nation, largely through foregrounding of First Nation, Métis, and Inuit tangible and intangible heritages, Canada, and its political leadership, have consistently resisted Indigenous efforts to affect meaningful repair of colonial impacts. Through Treaty-making, direct-action, or in the courts, for as long as there have been settlers in Canada, Indigenous peoples have fought to retain and regain their rights to their territories, resources, cultures, and languages (Poelzer and Coates, 2015). Despite the 2015 TRC findings, and even in the face of a public apology from then Prime Minister Stephen Harper in 2008, until 2021 few Canadians expressed any real desire to understand the historic and ongoing impacts of the Indian Residential Schools system. On July 1, 2021 perhaps for the first time, it would seem the majority of the Canadian populace was willing to hear the ugly truth. In a demonstration of national unity through grief, and at the request of Canadian citizens across the country, Canada Day parades were cancelled, flags were flown at half-mast, and local radio shows cancelled regular programming to invite Indigenous leaders and residential school survivors to speak about their experiences and to answer questions through open-call talk show formats.

The Kamloops Indian Residential School findings have garnered international attention, in some cases generating dialogue about the roots and ongoing impacts of colonialism. A recent opinion piece in the Guardian cites “the toxic legacy of the British Empire in Canada’s residential schools.”¹ Professors David Stirrup (University of Kent) and James Mackay (European University of Cypress), suggest that the reporting of the graves in Canada works to disclose the larger impacts of continued state violence against Indigenous peoples. They suggest that role of the British Empire in the history of Canada’s attempts at cultural genocide must be disclosed and that “maybe a little more reckoning with the UK’s own past in is order.” Similarly, calls for truth-telling about atrocities committed against Australian Indigenous peoples echoes the need for meaningful dialogue and action. Arrernte Elder William Pengarte Tilmouth notes “Until there is truth-telling in Australia about the colonisation process across the whole of the continent, the process of reconciliation remains superficial. The country and its political leadership needs to address these issues as a matter of urgency.”² Demands that churches, who funded and operated many of the schools, take responsibility for residential school atrocities is growing. On behalf of the Catholic Church, who operated the Kamloops Indian Residential School from 1890 to 1969, Pope Francis issued the following statement: “These difficult times...

are a strong call for all of us to turn away from the colonial model and from, ideological colonisations, and to walk side by side in dialogue, mutual respect and recognition of the rights and cultural values of all the daughters and sons of Canada.”³ The statement fell far short of the apology many survivors were searching for.⁴ For Indigenous leaders across Canada, meaningful reconciliation begins with sincere apology, followed by support for community-led investigation, documentation, and recognition of all those interred.

Spontaneous memorialization of the Indian Residential Schools tragedy continues in Canada, and the shape of those memorials has taken on new dimensions in the name of entwined purposes of truth-telling and active listening. Associate pastor Jacob Van Pernis of Calgary Alberta’s Grace Presbyterian Church noted the following in a statement concerning his church’s decision to leave the red paint splashed across its front doors “The hoped-for conversation is: let’s not just try to cover this up. Let’s talk about it. Sure, we can be upset over red paint. But can we also be upset and grieve and lament what that red paint stands for, and listen to that voice, and be present with that voice?”⁵ The active pursuit of such conversations will undoubtedly ensure the influence of the tragic findings at the Kamloops, St. Eugene, Marieval, and Brandon Indian Residential Schools will impact future narratives of Canada’s national identity. As a Canadian, on this July 1st I was reminded that all of the Indigenous peoples that I work with, many of whom are close friends, have suffered the direct and inter-generational impacts of Indian Residential Schools. Every. Single. One. Their willingness to share their stories should be met in equal measure by every non-Indigenous Canadian’s willingness to listen, followed by a collective commitment to act.



[Katzie Elder Cyril Pierre sharing the story of his experience at St. Mary’s Residential school](#) | [University of the Fraser Valley](#) | [CC BY 2.0](#)

COVER STORY

Footnotes:

¹<https://www.theguardian.com/world/2021/jul/02/the-toxic-legacy-of-the-british-empire-in-canadas-residential-schools>

²<https://www.theguardian.com/world/2021/jun/29/the-childrens-graves-at-residential-schools-in-canada-echo-the-massacres-of-indigenous-australians>

³<https://www.vaticannews.va/en/pope/news/2021-06/pope-appeal-canada-residential-school-discovery-healing-reconcil.html>

⁴<https://globalnews.ca/news/7928415/canada-residential-school-pope-francis-no-apology/>

⁵<https://calgaryherald.com/news/local-news/lets-not-just-cover-this-up-calgary-church-hopes-for-dialogue-as-cps-investigates-vandalism>

Dr. Tanja Hoffmann is a Canadian archaeologist and cultural heritage specialist completing a post-doc with Indigenous Works and the University of Saskatchewan. She is also the Principle Investigator of a Katzie First Nation-led study into Indigenous Law applications in resource management and economic development. Dr. Hoffmann is an affiliated lecturer at the University of Cambridge and an affiliate member of the Cambridge Heritage Research Centre.

To learn more about the impact of the Indian Residential School system and to hear from survivors consult the following sources:

Wawahte: Stories of Residential School Survivors. Available online at: <https://www.youtube.com/watch?v=oGrJNUCQ-r4>

Our Story: The Healing Journey of Two Residential School Survivors. Three Crow Productions. Available online at: <https://www.3crowsproductions.com/our-story>

Truth and Reconciliation Commission of Canada: <http://www.trc.ca/resources.html>

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Poelzer G and Coates KS (2015) *From treaty peoples to treaty nation: A road map for all Canadians*. UBC Press.

TRC and Canada TaRCo (2015) *Canada's Residential Schools: The Final Report of the Truth and Reconciliation Commission of Canada*. McGill-Queen's Press-MQUP.

REVIEW

2021 World Heritage Young Professionals Forum

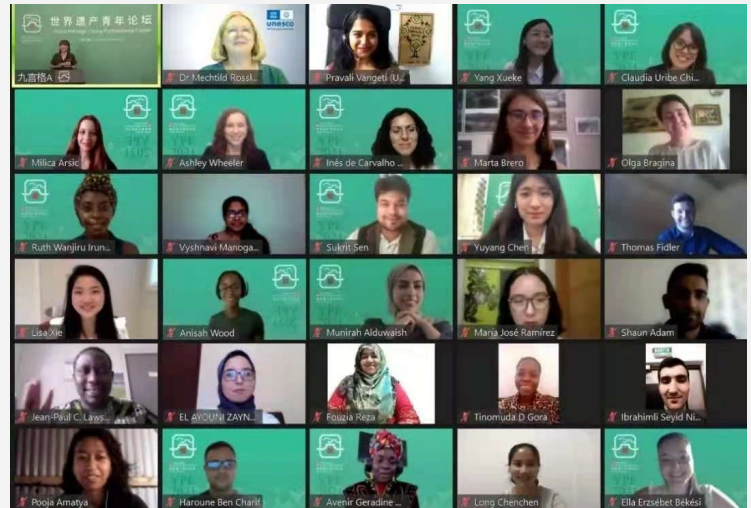
As a part of the 44th World Heritage Committee, the 2021 World Heritage Young Professionals Forum (WHYPF) was held from 5th to 9th July, in Fuzhou, China. Due to the influence of COVID-19, the Forum was held online for the first time since 2004. The WHYPF is a platform for bringing young professionals and heritage experts together to foster intercultural learning and exchange, to debate about common concerns and to discover new roles for themselves in heritage conservation. Owing to the hard work of UNESCO, the National Commission of the People's Republic of China for UNESCO, the Fuzhou government, and Sun Yat-sen University, the 2021 Forum was held successfully.

The preservation of heritage can not only aid in the sustainability of nature and culture but also has the potential to play an indispensable role in improving the socio-economic life of communities in and around heritage sites. The theme of this year's WHYPF was *World Heritage and Sustainable Livelihoods*. Accordingly, there were three subthemes: *People and Governance*, *Tourism and Community Development*, and *Community Empowerment through Innovation*. Activities under these subthemes comprised speeches, workshops, and the drafting of documentation.

Over 30 experts in heritage from around the world shared their knowledge, understanding of world heritage and perspective on the Forum's theme. Key contributions and the moderation of the workshops were provided by Prof. Jyoti Hosagrahar, Prof. Mario Santana Quintero, Prof. Zhi Lu, Prof. Fergus Maclaren, Prof. Chaozhi Zhang, and Mr Perter Debrine. Learning from the experts' speeches, 32 young professional participants from 30 countries engaged in discussion focusing on heritage preservation, tourism, community, education, technology, and governance. The outcome of the Forum was a joint document produced by all participants, entitled "Youth Voice on World Heritage and Sustainable Livelihoods", and which will be presented at the 44th World Heritage Committee from the 16th to 31st July. This document presents the declaration of the young professionals of the WHYPF on heritage and sustainability, and promotes young voices and fresh ideas from young professionals to the World Heritage Committee and the wider heritage field.

Participants and the public can follow a live stream of the daily working sessions of the 44th World Heritage Committee.

<https://whc.unesco.org/en/sessions/44com/>



Group photo of young professionals
(Source: Filed missions of World Heritage Young Professionals Forum)

Shiting Lin

Shiting Lin graduated from the MPhil in Heritage Studies at the University of Cambridge in 2020. She is the recipient of a project studentship on the Yangshao Culture: 100 year research history and heritage impact project starting in October 2021.

REVIEW

Repatriation, Restitution, Return: The case of two Sami drums in the Cambridge Museum of Archaeology and Anthropology, Anna Freed, Rosalind Phillips-Solomon.

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

By Anna Freed, Rosalind Phillips-Solomon, Alisa Santikarn and Mariana P.L. Pereira

Undergraduate students at the University of Cambridge, Anna Freed and Rosalind Phillips-Solomon, studying Archaeology and History of Art, respectively, presented their research on *Repatriation, Restitution, Return: The case of two Sami drums in the Cambridge Museum of Archaeology and Anthropology* on the 30th of March 2021, as part of the Heritage and Colonialism Discussion Group. Freed and Phillips-Solomon provided the following summary of their presentation:

In this talk, the case of two Sami Drums in the Cambridge Museum of Archaeology and Anthropology (MAA) were discussed, exploring issues of colonialism, repatriation, and the suitability of long-term loans.

The Sami are Indigenous peoples from Norway, Finland, Sweden and the Kola Peninsula of Russia. The area is collectively referred to as Sapmi. Noajdde (shamans) played an important role in Sami religious practices, the drums they used are holy, and are unlikely to have been given away willingly. Indeed, the period of religious persecution that accompanied intensified colonialism in the region in the 17th century was referred to in Lule Sami tradition as ‘the time when we had to hide the drums’, as this persecution included the confiscation of sacred objects, which were either commodified or destroyed. As a result, only around 70 historic drums remain, most of which are in collections outside of Sapmi.

The talk focussed on two bowl drums owned by Trinity college (Manker Number 54) and the University (Manker Number 61). Both of these drums are on display in the MAA, are 19th century or older, and are from the Pite/Lule region. In 1998, Drum 54 returned to Sami for the first time, on a five-year loan to the Ajtte. This loan was then extended for an additional five years, however the drum was recalled in 2008. The drum remains incredibly important to Sami communities, and it was specifically referenced in the Swedish Sami Parliament’s 2020 submission to the UN as an example of a holy object in a foreign collection. Then, as an example of good practice, the Bååstede Project was briefly touched on, where over 2000 Sami objects were repatriated to Sami-led

museums in Sapmi, leading the presenters to conclude that these drums should be repatriated unconditionally to the Ajtte.

Given the University of Cambridge’s role in housing these drums (and other Sami objects), questions were raised regarding the university’s role in why repatriation did not occur. Trinity college (who had initially been unaware that they even owned a Sami drum) agreed to a long-term loan but no permanent repatriation, even though the object held unclear value. Although it was not permanent, however, the idea of returning the drum to the Ajtte in northern Sweden was still an important step at the time, as Sami drums in Sweden are mostly held in museums in Stockholm; meaning that there are very few of these drums where the Sami actually live and where these drums originated. It was also suggested that more people went to the Ajtte exhibit to view these drums than had seen them in Cambridge. This is important, as many arguments against repatriation try to claim that keeping these objects in the contested museum space offers greater visibility.

Staff at the MAA in attendance revealed that in 2007, they had commissioned a new drum to replace the one on loan to the Ajtte, this was one year before the drum went back to the MAA. Applying the term repatriation to long-term leasing obscures the imbalance of power over objects, and the impermanence of the drum’s return. This raised the problem of private ownership and how despite being held in the museum’s collection, ownership was ultimately still maintained by Trinity college, thereby limiting the museum’s agency in the decision-making process. That being said, the point was raised that ‘just because something is complicated does not mean it should not happen’. In fact, the drum has gained much external interest and there have been increasing calls seeking its permanent and unconditional return. The challenge is that repatriation requires a claim to be made in the first place. Comments were made about the position of the Sami Parliament, as well as about Indigenous groups of Europe and their marginalisation.

The commissioning of the replacement drum then led to a discussion of replications in museums and the obsession with ‘the authentic’. The modern drums are not carbon copies of the original drums, but rather ‘reinventions’. The importance of returning the older drums to the Sami was raised once again here, as it was noted that the modern artists need knowledge and access to historic drums in order for them to be reproduced. Some of the further reading materials (i.e. Joy 2014) discuss the value of drums to Sami today.

The discussion then moved on to the idea of museums as

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'rigid places'. The professionalisation of the museum has had the unintended consequence of acting as a barrier to repatriation, as the path to deaccessioning objects has many obstacles. In asking when this rigidity occurred, it was noted that up to the 1960s there had been a relatively free flow of objects between museums (in the UK). The first case of formal repatriation in the MAA itself occurred in 1961. The British Museum Act of 1963, however, created a perceived barrier to repatriation. While there is no real legal barrier preventing deaccession in other museum collections, these perceived barriers stemming from this legislation have remained. Communities should not have to struggle with the current acquisition system, which remains inflexible and hierarchical. It was proposed that the largest challenge facing repatriation, however, is the lack of recognition of communities and the restriction of knowledge regarding what is available in museum collections. Looking once more at the MAA, while the collections catalogue has been available online since 1997, not all of the items have been photographed. The current project of photographing the secondary collection (of 250,000 objects) is estimated to take fifty years. This speaks not only to colonialism (which facilitated the 'collection' of many objects in museums across the world) but also to the difficult task of correcting museum databases, and the fundamental terms and language used in these catalogues.

The conversation ended by raising the issue of how this process of applying for repatriation is not only full of obstacles for the museum curators, but currently also takes a lot of time and effort from the Indigenous peoples to whom these objects rightfully belong. When provenance is considered dubious (in the eyes of the museum), for instance, it is still not possible to claim the object. The discussion offered no easy solutions, but suggested paths forwards, such as making collections and documentation more accessible and changing taxonomies; it was reiterated that it would be a long, but necessary process to remedy the historic harms of the institution of the museum.

The Heritage and Colonialism Discussion Group was started by Cambridge Heritage Research Centre PhD students, 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 and receive further information on the upcoming talks, please email Mariana at mp350@cam.ac.uk.

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Edbom, G. (2005) *Samiskt kulturarv i samlingar: Rapport från ett projekt om återföringsfrågor gällande samiska föremål. Jokkmokk: Åjtte, Svenskt Fjäll- och Samemuseum*. <https://www.sametinget.se/1930>

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Thomas, N. (2018) 'World view'. Available at: <https://www.museumsassociation.org/museums-journal/features/2018/06/01072018-world-view/>

Willumsen, L. H. (2020) 'Anders Poulsen—Sámi Shaman Accused of Witchcraft, 1692', *Folklore*, 131(2), pp. 135–158. <https://doi.org/10.1080/0015587X.2019.1690243>

Further Reading

Hagen, R. B. (2014) 'Witchcraft and Ethnicity: A Critical Perspective on Sami Shamanism in Seventeenth-Century Northern Norway', *Writing Witch-Hunt Histories*, 141–166. https://doi.org/10.1163/9789004257917_007

Harlin, E.-K. (2019) 'Sámi Archaeology and the Fear of Political Involvement: Finnish Archaeologists' Perspectives on Ethnicity and the Repatriation of Sámi Cultural Heritage', *Archaeologies*, 15(2), 254–284. <https://doi.org/10.1007/s11759-019-09366-7>

Hood, B. C. (2015) 'Framing Sámi Entanglement in Early Modern Colonial Processes: Ethnohistorical and Archaeological Perspectives from Interior North Norway', *Arctic Anthropology*, 52(2), 37–56. <https://www.jstor.org/stable/26449414>

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Loeffler, D. (2015) 'Surreptitious Sámi—Suppressive Swedes: Maintaining Sámi Identities through the Use of Religion and Stone Circles', *Arctic Anthropology*, 52(2), pp. 67–80. <https://www.jstor.org/stable/26449416>

Other Web Links:

<https://old.no/samidrum/locations.html> (database based on an appendix for the above Ajtte report - the online version lacks this appendix)

<https://collections.maa.cam.ac.uk/objects/457579> (MAA Record)

<https://collections.maa.cam.ac.uk/objects/493649/> (MAA Record)

<https://www.sametinget.se/99423> (Swedish Sami Parliament's English page on repatriation of human remains - the equivalent pages in Swedish are more detailed)

<https://norskfolkemuseum.no/en/ba%C3%A5stede> (Bååstede Project)

EVENTS

Using Traditional Knowledge for Disaster Risk Reduction

Using Traditional Knowledge for Disaster Risk Reduction: From Words into Action

in collaboration with the UN Office of Disaster Risk Reduction (UNDRR)

Date: 15/07/2021
Time: 12:00 (Rome, Italy)
Location: Online

Description

Traditional knowledge for disaster risk reduction develops through the close relationship of communities with their environment. This accumulated knowledge based on the direct experience with disasters enables the communities to not only build resilience against impending disasters but also respond and recover in post disaster situations. However, rather than merely rediscovering the traditional knowledge, we need to find practical ways of adapting it to contemporary context and mainstreaming it as part of disaster risk management practice. The webinar aims to show examples that demonstrate the application of traditional knowledge for disaster risk reduction in various contexts. It is based on the “Words into Action Implementation Guide” on this topic that is currently under development as joint initiative of ICCROM and UN Office of Disaster Risk Reduction.

Moderator

Rohit Jigyasu, ICCROM

Speakers

- Dave Paul Zervaas- Programme Management Officer, UNDRR
- Robert Sakic Trogrlic- Post doctoral research associate, King’s College London
- Takeyuki Okubo – Director, Institute of Disaster Mitigation for Urban Cultural Heritage, Ritsumeikan University, (R-DMUCH), Kyoto, Japan
- Ebru Gencer - Executive Director, Center for Urban Disaster Risk Reduction and Resilience (CUDRR+R)
- Elena Isayev, Professor of Ancient History and Place, Exeter University, UK
- Marjorie Balay-as, Indigenous Kankanaey from the Philippines

Link to the webinar

Join us on Thursday, 15 July 2021. Registration is mandatory and FREE.

https://iccrom-org.zoom.us/webinar/register/WN_RZm2EG18TOKYcwS5_mS4gQ

If you miss the live event, we will make sure you can watch everything on our You Tube channel:

<https://www.youtube.com/user/ICCROM07>

For more information visit:

<https://www.iccrom.org/lecture/using-traditional-knowledge-disaster-risk-reduction-words-action-collaboration-un-office>

EVENTS

Culture in Crisis: Global Heritage Perspectives

Culture in Crisis Programme

Global Heritage Perspectives Webinar Series Cultural Heritage and Contemporary Value

Monday 19 July, 1600 – 1700 BST

Cultural heritage protection is not only about the past, it is vitally about the present and providing a space to reflect, question and shape new narratives for the future.

Bringing together heritage professionals and cultural practitioners, in the second session of our series we look at the contemporary value and relevance of cultural heritage and its role in exploring cultural identity, creating dialogue and impacting wider societal change.

Register to Attend

https://zoom.us/webinar/register/WN_ibQIF9-R7GBCnJ8RTg1gg

About the Series

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.

OPPORTUNITIES

Post-Doctoral Research Assistant

Post-Doctoral Research Assistant Rising from the Depths
University of Edinburgh
School of History, Classics and Archaeology

Contract: Fixed Term (1 year), Part-time (0.8 FTE)
Closing date: 16 July 2021

The School of History, Classics and Archaeology, University of Edinburgh, as part of an GCRF/AHRC-funded research project, *Rising from the Depths Network: utilising marine cultural heritage in East Africa to help develop sustainable social, economic and cultural benefits*, is seeking to appoint a Post-Doctoral Research Assistant for the final dissemination year (Aug 2021 - Jun 2022) of a four year research project.

The Rising from the Depths Network is currently funding 29 projects across in Kenya, Tanzania, Mozambique and Madagascar looking at the ways in which marine cultural heritage can be harnessed to bring direct benefits to local communities. The project has established a trans-boundary and cross-sector network of arts and humanities-led researchers, government officers, scientists, policy makers, UN officials, NGOs, ICT professionals and specialists working in heritage, infrastructure and the offshore industry, to identify new opportunities and methodologies for protecting and utilising the marine cultural heritage of East Africa to stimulate alternative sources of income, foster local identities, and enhance the value and impact of overseas aid in the marine sector. Information about the project can be found at: risingfromthedepts.com.

The University of Edinburgh is leading the network and the final year is about dissemination and making the results of the network as accessible as possible. The Rising from the Depths network is concerned with highlighting the potential of coastal and marine heritage to inform sustainable development approaches and improve the lives of local communities. As our approach is multidisciplinary, we are interested in hearing from researchers with a PhD in any related discipline including archaeology, anthropology, development studies, history, environmental sciences, digital humanities, media, law and coastal management. Experience of working on projects in East Africa and/or of development related work would be an advantage.

The persons appointed will be expected to plan and conduct work in close collaboration with the project Co-Is and with project partners in the region. They will have the opportunity to be involved in publications relating to

the outputs of the project. The person appointed will be based in the School of History, Classics and Archaeology at the University of Edinburgh and will be expected to work in close collaboration with our University project partners (Roehampton, Bournemouth, Cambridge, Nottingham, Ulster, York and Eduardo Mondlane in Mozambique) as well as engage with organisations part of the network (including UNESCO, The World Monuments Fund, The British Museum, the British Institute in East Africa and the Western Indian Ocean Marine Science Association). The person appointed will be expected to use their initiative and creativity to identify areas for research development and extend their own research portfolio within the broad activity of the network.

Your skills and attributes for success:

- PhD or equivalent in relevant subject area or the equivalent in professional qualifications and experience in research area OR near to completion of a PhD
- Knowledge and/or experience of working on a challenge-led research project.
- Experience of evaluating and monitoring research projects.
- Web authoring skills.

For more information and to apply visit:

elxw.fa.em3.oraclecloud.com/hcmUI/CandidateExperience/en/sites/CX_1001/job/14/?utm_medium=jobshare

OPPORTUNITIES

Lecturer in Visual Arts and Cultural Heritage

Lecturer in Visual Arts and Cultural Heritage

University of Bristol, Department of History of Art

Contract: Part-time, Permanent

Salary: £38,017 to £42,792 pa

Closing date: 18 July 2021

The role

The Department of History of Art, University of Bristol is looking to appoint a permanent 0.5 FTE Lecturer/Curator. This is primarily a teaching and administrative role. Teaching should be research-led, which may include relevant pedagogical research, with a focus on museology and related fields.

What will you be doing?

The postholder will make substantial contributions to the department's curatorial units, including those taught in partnership with cultural institutions. This forms part of the department's strategic programme of practice-based teaching that provides curatorial training with collections as well as innovative forms of digital mediation in the arts and heritage sector. Teaching will also involve delivering a proportion of the lectures and seminars on a range of units in History of Art and the wider School of Humanities, including team-taught skills and/or relevant 'outline' units.

You should apply if

- You have completed a PhD in the History of Art, Museum Studies or a related field by the end of August 2021. You may have a track record in research publication in this field and/or the scholarship of teaching and learning.
- You have a proven track record in the teaching critical museology or cultural heritage studies, at undergraduate and/or postgraduate levels, and potentially also of teaching other units related to your specialism. You have demonstrated clear potential to deliver high-quality research-led teaching in your field.
- You have experience in curatorial projects, including research, interpretation, developing exhibitions and/or engagement programmes in the museums and heritage sector. This could include working both onsite and in digital environments.

Additional information

For any informal queries please contact Ann Matchette on a.matchette@bristol.ac.uk or Laura Maclean hums-exec@bristol.ac.uk for admin queries.

For further particulars and to apply visit:

<https://www.bristol.ac.uk/jobs/find/details/?jobId=237603&jobTitle=Lecturer%20in%20Visual%20Arts%20and%20Cultural%20Heritage>

We welcome applications from all members of our community and are particularly encouraging those from diverse groups, such as members of the LGBT+ and BAME communities, to join us.

OPPORTUNITIES

Associate Professor in Heritage Studies

Associate Professor in Heritage Studies

UCL - Institute of Archaeology
London

Contract: Full-time, Permanent
Salary: £57,342 to £62,346 pa

Closing date: 1 August 2021
Interview date: tbc

The UCL Institute of Archaeology is renowned as one of the world's leading centres of expertise for research and teaching in the fields of Museum Studies, Conservation, Cultural Heritage Studies and Public Archaeology. Staff and student's working in these areas comprise the Institute's Heritage Studies section.

The Associate Professor in Heritage Studies will be a member of staff at the UCL Institute of Archaeology but will also join the team delivering the new BA Heritage, a flagship multidisciplinary programme for UCL's new campus at the Queen Elizabeth Olympic park. UCL East will incorporate 12 academic entities with a range of new research and teaching programmes and collaborations with the other East Bank partners, including the V&A, the Smithsonian, Sadlers Wells and the BBC. One of these entities is the School for the Creative and Cultural Industries, within which the BA Heritage is situated.

The post holder will play an important role in the delivery of the BA Heritage. They will contribute to the development of and convene a range of core and optional modules for the degree programme, these are likely to include (but are not limited to) proposed 30 point Level 4 core modules "What is Heritage?" and "Making, Mending and Managing Heritage", as well as contributions to other team-taught modules and the Level 5 Placement module.

The successful candidate will need to be academically agile and able to teach on a broad range of topics in relation to heritage studies at undergraduate level, both individually and as part of a team.

The successful candidate will have a PhD in an area relevant to Heritage and/or Museum Studies (e.g. Anthropology, Archaeology, Area Studies, Art History, Geography - candidates should ensure they clearly articulate the relevance of the degree to Heritage and/or

Museum Studies in their application). They will also have an established teaching reputation in heritage and/or museum studies with evidence of the ability to effectively lead and manage modules and/or a programme at undergraduate level.

An established track record of research-led teaching, and the ability to show how this relates to the general objectives of the BA Heritage degree programme as outlined in the Job Description is also essential. The successful candidate will also demonstrate an outstanding contribution to knowledge evident in an international reputation for research in critical heritage studies, museum studies, and/or other aspects of conservation or preservation studies.

Applicants should apply online. To access further details about the position and how to apply please click on the 'Apply' button above.

Enquiries about the post may be addressed to Professor Rodney Harrison at r.harrison@ucl.ac.uk.

Queries regarding the application process can be sent to Louisa Goldsmith (HR Administrator) at l.goldsmith@ucl.ac.uk.

For more information and to download the Job Description and Specification visit

<https://www.ucl.ac.uk/work-at-ucl/search-jobs>

We encourage applications from those who are underrepresented in the sector and in the UCL Institute of Archaeology including, but not exclusive to, people from Black, Asian and ethnic minority backgrounds, women, and people who identify as having a disability.

OPPORTUNITIES

Collections Assistant

Collections Assistant
Kilmartin Museum, Scotland

Contract: Full-time
Salary: £25,000

Closing date: 16 August 2021
Interview 24 & 25 August 2021

Kilmartin Museum is undergoing an exciting c£7m redevelopment, due for completion in 2023. The Museum is seeking a full-time Collections Assistant to assist the Director/Curator with general day-to-day curatorial work and additional work required to develop the collections, prepare and install the new exhibition and assist with the move back into the Museum's new facilities.

This is a 2-year project funded post ideally suited to a new graduate with the possibility of a contract extension subject to funding and need.

The deadline for applications will be: **5pm, 16th August 2021.**

Interviews: **24th & 25th August 2021**

To apply download an Application Pack from the link below:

<https://www.kilmartin.org/jobs>

Collections Manager: Loans and Display

Collections Manager: loans and display
British Museums, London

Contract: 3 years, Full-time
Salary: £27,984 pa

Application deadline: 15 July 2021

The British Museum is seeking a Collection Manager: Loans and Display to join the Collection Care department. Collection Managers will lead and manage the work of a team of Assistant Collection Managers within the Collection & Public Engagement Directorate in delivering Museum projects and daily care of the collection.

The post holder will work with colleagues across the Museum, and will contribute to the planning and supervision of activities connected with the care of, and access to, the collection by BM staff and a range of external audiences.

This role will primarily focus on the preparation of objects for display and loans including mount making, object handling, installation and packing, and may also include object movement, and documentation, the maintenance of stores and permanent displays, operation of study rooms, and couriering.

The post holder may also contribute to the development of standard procedures and a formalised Training Programme to be applied across the Museum, reflecting recognised best practice in the sector.

For more information on the Key Areas of Responsibility and Person Specification visit:

https://bmrecruit.ciphr-irecruit.com//templates/CIPHR/jobdetail_3575.aspx

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.

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