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BULLETIN

Cambridge Heritage Research Centre

23 March 2021

Reviews

As we come to the end of another busy term our CHRC Graduate members review some of the recent online events featured in our bulletin.

Discussion Group Summary: 2nd Session of the Heritage & Colonialism Discussion Group, 9 February 2021 by **Allegra Ayida, Mariana P. L. Pereira, and Alisa Santikarn** (page 2)

Discussion Group Summary: 3rd Session of the Heritage & Colonialism Discussion Group, 23 February 2021 by **Alexandra S. McKeever, Alisa Santikarn, and Mariana P.L. Pereira** (page 3)

Conference Review: Commons in Space, Virtual Conference, 24-26 February 2021 by **Manolis Marakis** (page 5)

If you would like to contribute a conference review contact the editor heritage@arch.cam.ac.uk

COVER STORY

Statute of Chief Nanna Olomu outside the Nanna Living History Museum, Koko, Nigeria, 28th February 2012.

For the second of the new student researcher-led Heritage & Colonialism Discussion Group sessions, MPhil candidate in African Studies at the University of Cambridge, Allegra Ayida, gave a presentation on 'Nigerian heritage, memorialisation, and the legacies of colonialism: The Case of a Itsekiri Chief'.

Allegra and group organisers Alisa Santikarn and Mariana P.L. Pereira give a summary of the discussions.

Read more on page 2

Photo Courtesy of Creative FlairNG

REVIEW

Discussion Group Summary: 2nd session of the Heritage & Colonialism Discussion Group - 9 February 2021

Nigerian heritage, memorialisation, and the legacies of colonialism: The Case of a Itsekiri Chief, by Allegra Ayida.

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

By **Allegra Ayida, Mariana P. L. Pereira, and Alisa Santikarn**

MPhil candidate in African Studies at the University of Cambridge, Allegra Ayida, gave a presentation on 'Nigerian heritage, memorialisation, and the legacies of colonialism: The Case of a Itsekiri Chief' as part of the Heritage and Colonialism Discussion Group on the 9th of February 2021.

The following summary was provided by Ayida:

This talk provided a brief overview of the long history of the Warri kingdom, before moving on to Chief Nanna Olomu. Chief Nanna Olomu was an influential Itsekiri Chief active in the late nineteenth century in the Niger-Delta region. After explaining his material wealth and exploits, the Ebrohimi expedition of 1894 – which ended in Nanna's capture by British troops – was analysed. This talk focused on Nanna's legacy, particularly on his possessions that are located both within Nigeria, in the Nanna Living History Museum in Koko, Delta State, in addition to those held in museum collections abroad at the Royal Maritime Museum in Greenwich, UK. An analysis of the two flags from the Maritime Museum was presented. Finally, restitution was discussed, as Ayida made the important claim that all items that were taken by the British should be returned to their rightful home in Nigeria.

The following discussion focused mainly on the ethics of display, restitution, and the duty and complicity of museums as non-neutral institutions. In the case of the objects of Chief Nanna Olomu in British collections, Ayida believes that given the violence of the collection process, there is no way to display these items ethically. As Ayida explained, her initial excitement and pride at seeing objects of her own heritage displayed so prominently changed following further research and critical engagement with the collection: it is not just the matter of how the objects reached the museum, or that only a small part of the collection is visible to the public,

but the harms wrought by the collection in the Maritime Museum also surrounded issues of mislabelling, a lack of documentation, and a lack of display. Ethnographic work contributed to counterbalancing this absence of formal documentation and context, particularly the search for oral traditions and stories passed down by Chief Nanna's living descendants – including Ayida herself.

The discussion made clear that repatriation sometimes does not go beyond rhetorics. This raised a further question on issues of restitution and diaspora, on the challenging relations these diasporic communities have with the objects and the role of the family in transmitting history and creating continuity with its material inheritance. As a relative of Chief Nanna Olomu, Ayida also addressed the question of how we research the heritage of our own communities and question dominant narratives, especially with difficult histories and a personal connection to disinheritance and violence. The virtual format of this session also allowed for other descendants of Chief Nanna Olomu from across the globe to attend and participate.

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.

REVIEW

Discussion Group Summary: 3rd session of the Heritage & Colonialism Discussion Group - 23 February 2021

The limitations of decolonization? Theoretical frameworks for the legacies of slavery in the United States, by Alexandra S. McKeever.

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

By **Alexandra S. McKeever**, **Alisa Santikarn**, and **Mariana P.L. Pereira**

MPhil graduate in Heritage Studies from the University of Cambridge, Alexandra McKeever, gave a presentation on ‘The limitations of decolonization? Theoretical frameworks for the legacies of slavery in the United States’ as part of the Heritage and Colonialism Discussion Group on the 23rd of February 2021. The following summary of her presentation was provided by McKeever:

This talk discussed theories and frameworks in the field of heritage studies beyond decolonization to discuss legacies of oppression. It specifically looked at how museums in the US handle the history of slavery using the case study of Confederate heritage. McKeever made the case that, although there are ideological and historical connections between colonialism and American slavery, decolonization is not an adequate framework through which to analyze legacies of slavery in US museums and sites. As Confederate heritage plays a huge role in whitewashing American history, its presence at museums and sites merits scrutiny.

The lack of appropriate language makes it difficult to adequately explore the role of these museums in upholding white supremacist narratives. She argued that there is the need for a framework and terminology that denotes a course of action to be taken to hold Confederate museums and sites accountable for how they do or do not discuss slavery. Drawing from the work of Susan Neiman, McKeever explored the German process of *Vergangenheitsaufarbeitung*, translated as ‘working off the past’ and how the United States could learn from this to deconfederize the American heritage-landscape. She acknowledged that deconfederizing, while useful in the case of Confederate heritage, also has its limits when addressing legacies of American slavery.

The talk concluded with McKeever reiterating that the field of Heritage Studies needs more varied frameworks to study the diverse legacies of oppression and that there needs to be a process by which narrative power is shifted

from the oppressor to the formerly oppressed.

The discussion following this presentation brought up questions relating to how museums as institutions can best tackle issues of racism through anti-imperialist and anti-colonial frameworks. McKeever stressed that these terms – centred around anti-racist discourse – are essential for the active combatting of racisms, as opposed to a more passive decriminal, as they leave no room for ambiguity (in contradiction to, for example, ‘post-colonial’). The difficult question was also raised over how heritage could be used to impact social change in a practical sense, and how diversity within the museum can be increased when structural barriers to accessing these spaces still exist.

This then moved into a consideration of current debates surrounding the removal of statues – of the Confederacy in the United States, as well as of colonial legacies within the UK. McKeever contextualised the issue of Confederate statues by clarifying that these acts of commemoration and heritage/historic narratives are actually recent events – occurring decades after the fact – as these statues were often erected in response to civil and social change within the United States (such as the Jim Crow and Civil Rights eras, and in response to events including desegregation and the Obama election). They then serve as material reminders of white supremacy – trophies of this ‘legacy’, regardless of what interpretation accompanies them – and therefore difficult to decontextualise. As these statues serve as an attempt to rewrite the historic narrative after the fact, their removal should not be seen as an erasure of the past, but rather a correction of a fabrication of history. A comment was raised that rather than representing the individuals physically portrayed, monuments are items that “speak about the people who put them up”. Removal is therefore an active engagement with this discourse, that refutes the sentiments embodied by the monument. The relationship between history and heritage was also discussed, in particular the use of ‘the heritage logo’ as an excuse to uncritically keep statues and monuments in place.

Whether these statues should instead be placed in museums caused further complications, as the role of museums as often being complicit in and perpetuating these same white supremacist narratives was questioned. Another point that was raised caution that museums should not become “grave” or “dumping sites” for uncomfortable histories, especially if they continue to

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Discussion Group Summary: 3rd session of the Heritage & Colonialism Discussion Group - 23 February 2021

provide appropriate interpretations of these objects. In relation to a question on the applicability of Uzzell's (1989) 'hot' and 'cold' interpretation – that is, interpretation of a site that actively engages an emotional response ('hot') or one that avoids it ('cold'). It was stated that the facts of slavery, as they are, are emotional, and to attempt to have an interpretation of this history without emotion would be a disservice, as these stories by nature are horrific. Moreover, it was argued that it is a privilege to say that 'cold' interpretation is possible and as a discipline, we should move beyond this idea that we can be objective. This tied back to one of the first points in the discussion, that museums need to be anti-racist, and loud in this protest. The idea of the museum as a 'neutral' space, furthermore, often means comfortable for a specific subsection of society.

The discussion ended with a final comment: "When we align the most horrifying acts and practices in society to horrifying moments in history, we strip ourselves of the responsibility that we have in collectively upholding these institutions."

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.

References

Uzzell, D. L. (1989). The Hot Interpretation of War and Conflict in D.L. Uzzell (ed.) *Heritage Interpretation: Volume I: The Natural and Built Environment*. London: Belhaven Press.

REVIEW

Conference Review: Commons in Space, Virtual Conference - 24 to 26 February 2021

**Commons in Space
Virtual Conference, 24-26 February 2021**

**International Association for the Study of the
Commons (IASC)**



Take a moment to look at the sky, then imagine the space beyond it. Who owns it? It may sound like a strange question at first but, in the world of space industry, science and technology, it forms a matter that is negotiated constantly. That is not to say that explicit claims of ownership are actively being made about an abstract idea of Space, considering this is specifically outlawed through the UN [Outer Space Treaty](#) of 1967 (although a [recent declaration](#) by Elon Musk comes eerily close to doing so). Instead, various sorts of agreements, licenses and conversations between stakeholders in space industries have been reflecting tensions of access to and management of Space *resources*, such as available positions in Earth orbits or mineable minerals on asteroids and the Moon. The idea of ‘staking a claim’ on space in Earth orbit or other celestial bodies is as old as human activity beyond our planet’s atmosphere, when one remembers the mid-20th century Cold War context of the competition between the USA and the USSR to place technology and humans in orbit and on the Moon, a competition still recalled as the *Space Race*.

This question of ‘ownership’ in Space lay centrally in the virtual conference organised by IASC in late February, which I had the pleasure to attend. Titled *Commons in Space*, the conference offered an immersion in themes of access, use management, governance and legality in Space from a different angle of ownership or territory, one in which we consider Earth orbits and outer space as a global commons¹. The conference opened with a focused statement on the relevance of the themes mentioned above: “the arrival of 3 missions this [February] on Mars is an example of increasing space exploration by different governmental and private actors,” and posed the guiding concern of “how to manage the use of outer space” to underline our discussions.

Over the course of three days, the conference was packed with live panel discussions via *Zoom*, delving into a range of topics that highlighted the interdisciplinarity of space themes and the diverse backgrounds of contributors: from space law and mining rights to benefit sharing and space urban planning, from decommissioning space debris to sustainable development of the Moon and resource management in space, from the protection of dark skies on Earth to the governance of earth orbits, lunar terrain and space exploration. In addition, the cultural heritage of space was ever so relevant in the conference, figuring explicitly in three of the panel discussions and being referred to in many more. Our very own Dr Bryan Lintott joined a panel of other pioneering space archaeologists and cultural heritage managers to discuss what it means to consider heritage as part of a global commons, specifically in the context of Space. Indeed, humans have consistently ventured beyond the atmosphere in the last sixty years through both private and public missions, dotting the cosmos with material remains of such endeavours, inviting new conversations on the contemporary and future management of their heritage values. For example, the 1979 UN [Moon Agreement](#) clearly described the Moon as *common heritage of mankind*, and, the 2020 *The One Small Step to Protect Human Heritage in Space Act* passed in US Congress is the first of its kind to outline the protection of specific human heritage beyond orbit.

I was struck by the fact that I had not seen a single contributor to the conference that worked for an organisation involved directly in contemporary space exploration, be it national or corporate. Upon asking a member of the organising committee, I was informed that IASC had even received criticism for developing a conference on Space as a global commons: besides, then US President Trump had signed an Executive Order in April 2020, conspicuously declaring that outer space should not be viewed as a such.

It was not surprising to notice the frequent references made to Elon Musk and Jeff Bezos in combination with the Anthropocene and the spread of ‘capitalistic opportunism’ into Space. I will not deny that there was a broad sense of foreboding for a kind of space neo-colonialism by empowered private or public corporations, and what that may mean for access and equity for Earth-bound people. Thanks to the guiding principle of the global commons, the contributors to the conference generally placed a lot of thought in matters of fair resource access, just governance, intercultural sensitivity

REVIEW

Conference Review: Commons in Space, Virtual Conference - 24 to 26 February 2021

and intergenerational equity even through their diverse disciplinary foci. Joyful social encounters and enlightening conversation (however radical) on *Wonder*, between the live panels, gave me newfound hope and enthusiasm for the mindful exploration and sustainable, equitable development of human use of Space. As was made clear in the closing session, a heritage perspective on Space is going to be a crucial element in this effort.

Finally, I must praise the structure of this virtual conference. At first, I was doubtful about being able to concentrate on consecutive *Zoom* panels over the course of three days, but I was pleasantly surprised. The multi-modality in conference elements allowed for great ease in following all the proceedings comfortably. Next to featuring both live *Zoom* panels and social networking spaces like *Wonder* and *Slack*, to simulate physical mobility in social encounters, all panellists had pre-recorded short talks that could be revisited throughout. Combined with a real-time role-playing *Port of Mars* video game (designed for the conference), a collaborative *Spotify* playlist with 'space' music and a communal digital art project, each day felt equally engaging and offered new ways of thinking through the commons in Space.

Link to conference page: <https://2021space.iasc-commons.org/>

Link to International Association for the Study of the Commons (IASC): <https://iasc-commons.org/>

Link to next IASC conference, titled *Commoning the Anthropocene* (April 21 - 23, 2021): <https://2021anthropocene.iasc-commons.org/>

1. Originally a legal term, 'commons' is related to common law and property rights. According to UNESCO and IUCN's *World Conservation Strategy* "the global commons includes those parts of the Earth's surface beyond national jurisdictions — notably the open ocean and the living resources found there — or held in common — notably the atmosphere. The only landmass that may be regarded as part of the global commons is Antarctica [...]" (1980, Chapter 18).

Manolis Marakis

Manolis Marakis is a Graduate Member of the Cambridge Heritage Research Centre studying for the MPhil in Heritage Studies in the Department of Archaeology, University of Cambridge.

EVENTS

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Americas Archaeology Group

Native Rock Art in Southcentral Alaska

*Sébastien Perrot-Minnot (University of the French West Indies and Éveha Archaeological Studies Center,
Director of the Bear Island Project, Kachemak Bay, Alaska, USA)*

Wednesday 24 March, 5pm

Further Information: <https://www.arch.cam.ac.uk/events/americas-archaeology-group/native-rock-art-southcentral-alaska>

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Heritage + Colonialism Discussion Group

Repatriation, Restitution, Return:

The case of two Sami drums in the Cambridge Museum of Archaeology and Anthropology

Rosalind Phlips-Solomon and Anna Freed

Tuesday 30 March, 2pm

To receive a link to the event email Mariana: mp850@cam.ac.uk

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Heritage + Colonialism Discussion Group

Living with the Taj Mahal:

The politics and poetics of heritage in contemporary India

Sarthak Malhotra

Tuesday 6 April, 2pm

To receive a link to the event email Mariana: mp850@cam.ac.uk

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The term card for the Easter Term CHRC lunchtime heritage seminars will be published shortly. Check the CHRC website events pages for more details: <https://www.heritage.arch.cam.ac.uk/events>

EVENTS

Dissonance on World Heritage, Multiple Voices with Different Memories

Dissonance on World Heritage, Multiple Voices with Different Memories”

25 March 2021

10 AM UK, 12PM South Africa, 7PM Korea

The Preparatory Office for International Centre for the Interpretation and Presentation of World Heritage Sites under the auspices of UNESCO presents their second webinar in the series on the Interpretation of World Heritage: World Heritage, Multiple Memories.

[Zoom] <https://url.kr/5pawke>
[YouTube] bit.ly/3pONP9V

World Heritage, Multiple Memories

2021 Webinar Series - 2nd Session

March 25th - 10AM UK, 12PM South Africa, 7PM Korea

Dissonance on World Heritage, Multiple Voices with Different Memories



Gamini Wijesuriya

Special Advisor
International Centre for the
Study of the Preservation and
Restoration of Cultural Property



Dacia Viejo Rose

Senior Lecturer
Department of Archaeology
University of Cambridge



Pascall Taruvinga

Chief Heritage Officer
Robben Island Museum
Cape Town



Peter Bille Larsen

Senior Lecturer
Anthropology
University of Zürich

What do we mean by dissonance in the context of World Heritage?
Which dissonance to discuss, who decides, and how to resolve current and future issues?



EVENTS

The Heritage Alliance - Heritage Day 2021

Heritage Day 2021

Heritage Day - the biggest event in the heritage calendar - goes digital this year!



The Heritage Alliance, England's largest coalition of heritage interests, uniting over 150 independent heritage bodies in England, is holding its signature annual event - Heritage Day - virtually for the first time this year.

Heritage Day 2021 will be taking place across two mornings - 24 and 25 March (from 10am to 1pm). The Heritage Alliance has produced a [virtual programme](#) to help attendees navigate the activities over each day of the event.

Heritage Day goes digital this year!

Attendees will join [The Heritage Alliance](#), **Sir Laurie Magnus**, Chair of Historic England and the new Minister of State for Digital and Culture **Caroline Dinenage MP**, plus colleagues from across the sector for a range of engaging sessions, performances and networking opportunities in an informative and interactive online event.

This popular yearly event, sponsored by [Ecclesiastical Insurance](#), will be held in a new format across two mornings, delivering all of the old favourites such as unmissable keynote speeches and the launch of **Heritage Counts**, as well as providing new digital experiences in the form of **virtual reality**, whimsical **performances** and online **networking**.

Heritage Day will again conclude with the presentation of **Ecclesiastical's Heritage Heroes Awards**, which this year particularly celebrate the hard work and creativity shown throughout the sector over the course of 2020 in the face of unprecedented challenges.

Agenda

Please see a list of agenda highlights below. A full agenda will be made available nearer to the event.

Wednesday, 24th March (10am - 1pm)

- Keynote speech from the Minister for Digital and Culture
- Launch of The Heritage Alliance's new website
- Historic Environment Forum video presentation
- A specially commissioned series of performance history pieces showcasing 'Heritage throughout UK History'
- Opportunities for networking
- A virtual reality (VR) gallery experience

Thursday, 25th March (10am - 1pm)

- Keynote speech from Sir Laurie Magnus, Chair of Historic England
- The launch of this year's Heritage Counts: Heritage and the Environment
- A specially commissioned series of performance history pieces showcasing 'Heritage throughout UK History'
- Highlights from across the sector
- Opportunities for networking
- Heritage Heroes Awards
- Instructions for joining our digital platform will be sent to all delegates ahead of the event.

Tickets for the event are available through [Eventbrite](#), with special prices available for students, those who are unemployed and members of The Heritage Alliance.

EVENTS

HERITAGE & COLONIALISM DISCUSSION GROUP

Repatriation, Restitution, Return: The case of two Sami drums in the Cambridge Museum of Archaeology and Anthropology

The Sami, also known as Sámi and Saami, are the Indigenous peoples of Norway, Finland, Sweden, and the Kola Peninsula of Russia. Their history of oppression, forced conversion to Christianity, and banning of cultural practices is a familiar one for many Indigenous groups. The confiscation and destruction of Sami shaman drums during Nordic colonialism was accompanied by the commodification and exotification of Sami material culture, which often involved exporting these 'magic drums'; the c. 70 that survive today are in European museums. With the increased recognition of injustices against the Sami, and the establishment of Sami Parliaments in the Nordic countries, talk of repatriation, and Sami self-determination over their own heritage, have become more prominent. Whilst there have been examples of large-scale repatriation efforts in Norway, and the repatriation of Sami human remains in Sweden, the conversation needs to extend to international museums. This talk will examine Sami history and oppression in Sweden, and ongoing discussions of heritage, through the lens of two Sami drums in the Museum of Archaeology and Anthropology in Cambridge. In particular, focusing on one drum, which was loaned to the Sami Museum in Sweden, the Ajtte, for ten years, and consider the fragility of long term loans as a form of repatriation.



Sami drums in the museum collection. Photograph by Museum of Archaeology and Anthropology (<http://creativecommons.org/licenses/by-nc/4.0/>).

Rosalind Phillips-Solomon is a History of Art Undergraduate at the University of Cambridge. **Anna Freed** is an Archaeology Undergraduate at the University of Cambridge. Both are involved in student decolonise activism, and have been researching this Sami case study as part of a forthcoming article.

TUESDAY, 30 MARCH, 2PM (GMT)

please email Mariana at mp850@cam.ac.uk for the link to the event

EVENTS

HERITAGE & COLONIALISM DISCUSSION GROUP

Living with the Taj Mahal: the politics and poetics of heritage in contemporary India

This paper explores the multiple meanings of the Taj Mahal to those local people who work inside and live near the monument in the urban neighbourhood of Taj Ganj, Agra. The Taj has recently been at the centre of fierce contestation over its contribution to Indian cultural heritage; while its neighbourhood faces infrastructural decay, environmental pollution, and unemployment, exacerbated by a declining tourism industry. Taking heritage to be a kind of work, I conceptualise the monument as dynamic space, created through conservation practices that act against the ruination of its material and meaning. This paper discusses the multiple dimensions of the Taj Mahal as a key site for the livelihoods of Taj Ganj residents, a place of work for India's cultural bureaucracy, and a critical space for the devotional lives of local residents for whom the Taj is much more than the heritagisation of a seventeenth-century mausoleum consumed as a symbol of love.



The Taj Mahal rising behind a village in Taj Ganj, Photograph by Sarthak Malhotra

Sarthak Malhotra is a third-year PhD student at the Department of Social Anthropology, Cambridge. His thesis explores the relationship between the Taj Mahal and its urban context, the neighbourhood of Taj Ganj. He has previously studied at the universities of Oxford and Delhi.

TUESDAY, 6 APRIL, 2PM (GMT)

please email Mariana at mp850@cam.ac.uk for the link to the event

EVENTS

HERITAGE + COLONIALISM DISCUSSION GROUP

Schedule of Events 2021

All sessions will be held at 2pm (GMT)

26 Jan | Edward Moon-Little

Chief, Priest, Soldier, King: Heritage to Aid Decolonisation

6 Apr | Sarthak Malhotra

Living with the Taj Mahal: The politics and poetics of heritage in contemporary India

9 Feb | Allegra Ayida

Nigerian heritage, memorialisation, and the legacies of colonialism: The Case of a Itsekiri Chief

20 Apr | Rebecca Haboucha

A Decolonised Heritage of the Anthropocene: A comparative case of Indigenous peoples in Canada and Chile

23 Feb | Alexandra McKeever

The limitations of decolonization? Theoretical frameworks for the legacies of slavery in the United States

4 May | Gitte Westergaard

Decolonising Animal Remains in Natural History Museums

9 Mar | Emily Deal

Colonialism at Home: Private collectors and colonial legacies in the English country house

18 May | Tom Crowley

Heritage and the Legacy of an Imperial Frontier: The Case of the Kalasha

23 Mar | Leanne Daly

Decolonizing Oblivion: The Question of Cultural Extinction and the Repatriation of Indigenous Beothuk Remains

25 May | Flaminia Bartolini

Colonial Heritage in Rome: Remembering and Forgetting Italy's Colonial Past

30 Mar | Rosalind Philips-Solomon and Anna Freed

Repatriation, Restitution, Return: The case of two Sami drums in the Cambridge Museum of Archaeology and Anthropology

If you would like to join our mailing list and receive a link to the sessions, please email Mariana: mp850@cam.ac.uk

EVENTS

SIAH Webinar: Culture and Post-Covid Regeneration

Culture and Post-Covid Regeneration

First webinar in the series **Reset 2021: Policy, Practice and the Arts** hosted by SIAH (Southampton Institute for Arts and Humanities)

Five panellists, including Claire Whitaker OBE the bid director for Southampton as UK City of Culture 2025, will discuss the role of culture in the development of local and regional economies.

Monday 19 April, 2:30-3:30PM

This programme of webinars examines key policy challenges of the post-2020 world. It explores the role of arts and humanities in contributing evidence to assist in making complex policy decisions.

The first webinar, **Culture and Post-Covid Regeneration**, brings politicians, policymakers and academics together to ask:

- What roles do culture, and the creative industries more broadly, play in the development of local and regional economies?
- How do we know that culture achieves change? What does it change and who is included when culture is used for regeneration?

The cultural and creative industries have long been seen as playing an important role in the development of local and regional economies. The last year has placed these industries under unprecedented pressure, revealing both their economic fragility and their social importance. New questions are being asked about what, and how, culture can contribute to post-pandemic regeneration.

These questions are especially important in our local region. The UK City of Culture initiative aims to boost local economies through cultural activities. Hull, awarded the prestigious title in 2017, saw huge social and economic benefits including £300 million added to their tourism market, and almost £17 million added to their local economy. Southampton is currently preparing its 2025 bid and our panellist **Claire Whitaker OBE** is leading on putting together a cultural programme that “will transform the profile and the prosperity of Southampton and use the power of culture to ensure we reach our full potential”. Claire is joined by **Louise Smith**, Deputy director for Arts, Libraries and Digital Culture at DCMS and Cllr **Gerald Vernon-Jackson CBE** (Portsmouth City Council) who will provide central and local government level perspectives on the role of culture and creative industries in economic and regeneration. Academic panellists include Prof. **Catherine Clarke** (School of Advanced Study, University of London) and Dr **Daniel Ashton** (Winchester School of Art, University of Southampton).

The webinar will be held on zoom and you will get the link two days before the event.

Registration

<https://www.eventbrite.co.uk/e/siah-webinar-culture-and-post-covid-regeneration-tickets-144983065251>

EVENTS

Rebuilding Mosul from the Ground Up

Rebuilding Mosul from the Ground Up

Dr Rohit Jigyasu

A webinar to be held on **7 April**, 7pm Rome time (CET)

Few will forget the images of destruction from Mosul during the Iraq War and the devastating toll on its people and urban fabric. ISIS overran the city in 2014, retaking it from them resulted in one of the largest military battles in recent times and it left Mosul a city of ruins. Mosul is an ancient city and its heritage had been a particular target for ISIS forces: they ransacked the museum, destroyed historic buildings, and looted and vandalized the nearby ancient Assyrian city of Ninevah.

Mosul is now being rebuilt and whilst much has been lost forever, there is now the opportunity to give back to the people of Mosul their history. It is a mammoth task and one that will necessitate many decisions about what can and what should be saved. We know from other conflict areas that restoring past memories can be an important part of peacebuilding, but it can also be a fraught process.

Dr. Rohit Jigyasu is in charge of an ICCROM-led multi-agency project that aims to work from a community level to give local people the skills to lead restoration projects. Dr. Jigyasu is a specialist in architectural conservation with a doctorate from Trondheim University, Norway. He is an expert in disaster risk management and from 2010 to 2018 he held the UNESCO Chair at the Institute for Disaster Mitigation of Urban Cultural Heritage at Ritsumeikan University, Kyoto, Japan. His research focuses on using traditional knowledge in disaster risk management plans.

Further information and registration at:

<https://aur.edu/events/rebuilding-mosul-%E2%80%93-ground-dr-rohit-jigyasu-iccrom>

Church Monuments Society Lecture

Fine and Private Places: or, why study funerary monuments?

[by Church Monuments Society](#)

10 April, 5-6pm

A general introduction to the study of funerary monuments by Dr Jean Wilson MBE FSA.

About this Event

Part of the April-May 2021 mini-series of lectures providing an introduction to the Church Monuments Society

www.eventbrite.co.uk/o/church-monuments-society-32669221889

This talk is a general introduction to what may be gained from the study of funerary monuments, concentrating not on the technical aspects (types, materials, development) but on the aesthetic and historical aspects, particularly emotional history.

Dr Jean Wilson spent her academic career teaching in universities in the UK and USA with a very short stint in China. She has published books on the court cults of Elizabeth I, and Shakespearean playhouses, but her main interest is early modern British monuments, to which she brings (she hopes) a late-twentieth-century feminist approach.

Event Information

This online talk is FREE to all and will take place on Zoom. Places must be booked via Eventbrite. This is the first in a series of online talks April-May 2021 that aims to provide an introduction to the Church Monuments Society.

Further information and registration at:

<https://www.eventbrite.co.uk/e/fine-and-private-places-or-why-study-funerary-monuments-registration-143205997995>

CALL FOR PAPERS

Conference: Temporality and Material Culture under Socialism

Conference: Temporality and Material Culture under Socialism

Kunsthistorisches Institut In Florenz – Max-Planck-Institut

1–2 July 2021

Deadline for abstracts: 16 April 2021

This conference focuses on the relationship between temporality and material culture in twentieth-century socialist regimes. We are primarily interested in looking at case studies from the USSR and Europe, but also from other geographical contexts such as Asia, Latin America, and Africa, especially from a comparative perspective.

In the last decades, “time” has increasingly become a research topic in itself: theoretical studies of changing experiences, perceptions, and conceptualizations of past, present, future (and even eternity) have taken off. These studies have spawned a wide-ranging discussion on the modern and postmodern temporalities, on the so-called “régimes d’historicité” (Hartog 2003), spanning several disciplines and national contexts.

Researchers of socialist societies have been no strangers to this boom. Temporality figures as an important theme in recent scholarship on socialist culture, including architecture, painting, literature, photography, and cinema. One of the common pieces of reference of many of these works is Vladimir Paperny’s concept of “Culture Two”. However, as in Paperny’s study of Soviet architecture, socialist temporality typically figures as only one theme among many, rather than a subject proper. As a result, for instance, scholarship often draws upon clear dichotomies between past and future, without a rigorous critique of these categories themselves.

Accordingly, this conference seeks to foreground the analysis of socialist temporality as the main object of study. All the same, we believe that material culture provides a particularly effective “entry point” into the problem of time. Following the ideas developed by the “spatial turn”, especially in memory and cultural studies, this workshop emphasizes the fact that experiences of time are hardly separable from experiences of space. Thus, tackling the issue of temporality through the lens of material culture, we intend to ground the discussion of often-abstract concepts into their spatial and tangible

incarnations.

We welcome interdisciplinary contributions dealing with the intersection of temporality and architecture, public art, urban planning, design, and other spheres of material culture.

We are particularly interested in, but not limited to, the following themes and questions:

- What was specific about the experience and conceptualization of time under socialism? Did it follow (or not) “Western” or global trends in the changing “regimes of historicity” and “temporality”? How does material culture reflect, embody, and represent this specific relationship to time under socialism?
- How do experiences and conceptualizations of time vary (or not) between socialist regimes in the 20th century? How did the circulation of material culture contribute to the circulation of representations, perceptions, and conceptions of “socialist time”?
- What was unique about the way temporality under socialism affected material culture? How was this relationship mediated by creators/artists?
- How did socialist material culture inform and participate in users’ experience and perception of time?
- How did the memorialization and heritagization of socialist material production reflect ideas about time?

We seek to foster an interdisciplinary conversation to tackle a central issue in the study of socialism – temporality – from new perspectives. We particularly encourage submissions from advanced graduate students and early career researchers.

This conference will take place on 1–2 July 2021 over Zoom. The working language will be English. Please send a short biographical statement and an abstract of up to 250 words to julie.deschepper@khi.fi.it by **16 April 2021**. Decisions on the conference program will be made within two weeks of the deadline.

Organized by

Julie Deschepper, Kunsthistorisches Institut in Florenz – Max-Planck-Institut

Antony Kalashnikov, International Center for the History and Sociology of World War II and Its Consequences, NRU Higher School of Economics, Moscow

Federica Rossi, Kunsthistorisches Institut in Florenz – Max-Planck-Institut / Università degli Studi di Firenze

OPPORTUNITIES

DHeritage—Professional Doctorate in Heritage, University of Hertfordshire

DHeritage, the Professional Doctorate in Heritage at the University of Hertfordshire, UK, is accepting applications for entry in September 2021.

We also have available a competitive fees-only bursary plus study allowance, providing fees funding for six years, subject to successfully completing the standard registration and doctoral progression assessments.

DHeritage is a part-time doctorate for heritage professionals, working in the private or the public sectors, in planning, museums, archives, community history, archaeology, and social and cultural sustainability, among other fields. The programme provides an academic context in which doctoral researchers can reflect on and research an aspect of their professional practice and produce a dissertation and portfolio of professional work which will impact the field. Students are supported by an expert supervisory team, a suite of bespoke DHeritage workshops on campus and online, generic research skills training, and the facilities, events and opportunities provided by our Doctoral College, our nationally-recognised Heritage Hub and UHArts, leading regional arts and culture.

We welcome UK and international students to our campus-based and distance learning options. The University of Hertfordshire is based in Hatfield, Herts, 25 minutes by train from London and with good road and rail links across the

country. The campus is within easy reach of both Luton and Stansted airports.

- Read more about DHeritage on the Programme Director's blog <https://www.graceleesmaffei.org/home/2021/3/12/dheritage-is-inviting-applications>

- Discover more about DHeritage on the Programme's webpage <https://www.herts.ac.uk/courses/doctorate-in-heritage>

- Learn how to apply <https://www.herts.ac.uk/study/how-to-apply#directly> and download the application form https://www.herts.ac.uk/_data/assets/pdf_file/0010/31105/uh-application-form.pdf

- Contact Doctoral College Admissions with questions doctoralcollegeadmissions@herts.ac.uk

- Discuss your research proposal with the Programme Director, Professor Dr Grace Lees-Maffei g.lees-maffei@herts.ac.uk

Apply Now - Application is via email attaching research proposal, completed application form, qualifications, references and supporting documentation to doctoralcollegeadmissions@herts.ac.uk

- Applications are due by 7th June 2021.
- Interviews will take place on 21st June 2021.

4th Annual Heritage Lecture Now Online

4th Annual Heritage Lecture recording available online

The CHRC was honoured to host (virtually at least) **Prof. Laurajane Smith** (Australian National University), one of the most distinguished and influential scholars in the field of Heritage Studies to give the **4th Annual Heritage Lecture**. The lecture, *The Emotional Politics of Heritage*, was the first of the Annual Heritage Lectures to be given online.

The talk drew on Professor Smith's new book '[Emotional Heritage](#)', and theorise both the affective qualities of heritage and the processes through which heritage becomes a resource of political power.

As Prof Smith demonstrated through her extensive ethnographic research, heritage is both an emotional and political resource that is readily and visibly mobilised in right-wing populist movements. However, the lecture also identified the less obvious and quieter ways heritage works to emotionally legitimise and maintain the status quo while also identifying the emotional registers that underline how heritage is used to affirm progressive social and political aspirations.



A recording of the whole lecture is available to view [online here](#).

OPPORTUNITIES

Assistant Professor in Museum and Heritage

**Department of Archaeology
Durham University**

Closing Date: 26 March 2021

**Permanent / Full-Time
£33,797 - £49,553 per annum**

The Department of Archaeology at Durham University seeks to appoint a talented individual to the role of Assistant Professor in Museums and Heritage. We welcome applications from those with teaching and research interests in the broad field of museums and heritage. Some of our practitioner research projects apply our expertise in helping to tackle some of the 'Global Challenges' facing the world's heritage, such as ethics in collecting and displaying heritage and collections, social inequalities, and protecting the integrity of heritage in conflict and disaster zones. We maintain partnerships around the world with museums and heritage agencies, including the Palace Museum (Beijing) and the National Museum of Japanese History (Sakura), and UNESCO. We expect the post-holder to bring complementary practitioner expertise, and help sustain and extend these international connections and we are particularly eager to hear from applicants with experience of working with museum collections and heritage and stakeholders relating to East Asia and/or Southeast Asia.

The post offers an exciting opportunity to make a contribution to the development of the Department of Archaeology's teaching and curriculum, and to our research, while allowing unrivalled opportunities to progress and embed your career in an exciting and progressive institution. The new Assistant Professor in Museums and Heritage will compliment and expand our existing expertise: thematically and geographically. Our core museums and heritage teaching team comprises Dr. Mary Brooks, Dr. Emily Williams, Prof. Robin Coningham, Dr. Ben Roberts and Prof. Robin Skeates, although many other staff in the Department of Archaeology have related interests, and we also work closely with professional staff in the University Library and Collections. Our teaching in museums and heritage broadly covers: museum theory and practice with an emphasis on collections management, the conservation of

archaeological and museum objects, and international cultural heritage management. These areas comprise the focus for our three distinctive professional-training Masters programmes, the largest of which is the MA in Museum and Artefact Studies. The post-holder will be expected to contribute to, convene and develop taught modules focussed on museums and heritage, especially at Master's level and supervise dissertations. In this, it will be appropriate to make use of Durham University's world-class museum collections and World Heritage Site, in collaboration with their professional staff. We seek applicants with a strong practitioner track-record in museum and heritage work and established experience of working with international stakeholders. We are seeking to expand our programmes, and the post-holder will be instrumental to international recruitment initiatives particularly in Asia and North America and will play a key role in helping to develop proposals for a new Distance Learning programme in heritage and museum studies.

For More Information

https://durham.taleo.net/careersection/du_ext/jobdetail.ftl?job=21000108&tz=GMT%2Boo%3A00&tzname=Europe%2FLondon

Contact Information

Department contacts for enquiries:

Professor Robin Skeates
email: robin.skeates@durham.ac.uk

Dr Mary Brooks
email: mary.brooks@durham.ac.uk

OPPORTUNITIES

Principle Research Associate - Director of the Cambridge Archaeological Unit

Department of Archaeology, University of Cambridge

Salary: £60,905 to £70,579

Closing Date: 30 April 2021

Cambridge Archaeological Unit (CAU) and the Department of Archaeology seek a dynamic and experienced new Director (at the level of University Principal Research Associate) to build upon the achievements of the retiring Director, Chris Evans, and to lead this exciting university-based unit in fresh ways for the next stage of its development. CAU enjoys a national reputation as a leader in development-led archaeology, embedded within the vibrant research environment of a world-class Department, as well as a strong financial track record over 30 years and outstanding regional business engagement and prospects. The successful candidate will possess a good knowledge of the commercial sector in archaeology, will have an appetite for leading innovative research initiatives and will embrace the opportunity to take the organization in new directions, building appropriate links within the ecosystem of a world-leading research university, and forging close Departmental links in research, teaching, training and outreach. The post is to be filled by October 1st 2021 and may be available earlier upon negotiation. The appointment made will be permanent, subject to a successful probationary period of six months.

Applications should include a full covering letter indicating the nature of your experience and your vision for the future of CAU, including strategy, management, business, research and training activities; a curriculum vitae; and the names and contact details of THREE referees who can be contacted to provide a reference. Referees will be contacted by the University as soon as possible after submission of an application.

Shortlisted applicants will be asked to submit a recent research output driven by fieldwork (developer funded or grant funded). Those invited for interview will be asked to make a short presentation, meet CAU and other Departmental staff individually and in small groups, and will have an interview with the Appointments Committee.

Informal enquiries concerning the position may be addressed in the first instance to director@mcdonald.cam.ac.uk For any queries about the application process or online system please contact hr@hsps.cam.ac.uk

Closing date: April 30th 2021.

For more information:

<https://www.jobs.cam.ac.uk/job/28771/>

Please quote reference JD25754 on your application and in any correspondence about this vacancy.

The University actively supports equality, diversity and inclusion and encourages applications from all sections of society.

The University has a responsibility to ensure that all employees are eligible to live and work in the UK.

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

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