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Cambridge Heritage Research Centre

BULLETIN

17 November 2020

CHRC News

Congratulations to Andrea Kocsis, CHRC graduate member, on being awarded a Cambridge Digital Humanities Methods Fellowship 2020-21 and the Friends of The National Archives Research Fellowship in Advanced Digital Methods.

COVER STORY

Heritage and politics

Professor Marie Louise Stig Sørensen and Dr Guohua Yang reflect on Chinese President Xi Jinping stressing “better understanding of Chinese civilization through archaeology”.

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COVER STORY

Heritage and politics: Chinese President Xi Jinping stresses “better understanding of Chinese civilization through archaeology”

Professor Marie Louise Stig Sørensen and Dr Guohua Yang

Heritage is commonly used to service interests whether these are of a group, nation, or even international communities. We see this looking back in history, but such use also unfolds around us. Some usages are small scale and ubiquitous. Other usages are, however, part of explicit and purpose-driven ideological connections to heritage that can have substantial consequences including permeating high levels of political action. When this becomes a matter of heritage being used to legitimate national ambitions, this link becomes particularly salient. Indeed, as Paul Gewirtz has written “For nations everywhere, their history is usable and in fact is used to try to shape their future”. In this context, President Xi Jinping’s recent pronouncement about the national importance of heritage is worth paying attention to. This is an important and explicit statement from the Political Bureau of the Communist Party of China (CPC) Central Committee about the role that heritage should play.

It should be noted, however, that this is not the first time that we see the purposing of archaeology and heritage for the benefit of China. Chairman Mao’s phrase about *Gu wei jin yong* (古为今用 Using the past for the present) is an example of a strong earlier indicator of this link. He aimed to remind the Party that Marxist history and archeology are not neutral or objective, but tools that should be used to educate the masses and promote the party line. The current line of argument and that of Mao are, however, not identical, and scrutiny of President Xi Jinping’s statements on history and the lessons of the past, from his speech on history published in *People’s Daily* in 2012 till now, have, however, consistently pointed to differences between them. In particular, Mao presented Chinese history through a 19th century Marxist argument about historical phases (barbarism, slave society etc.), whereas Xi

Jinping’s statements (including the recent one summarized below) argue about continuity. His, moreover, is a view of history that sees it as cumulative, and as a process of learning. This view is arguably in line with an influence from Confucianism, and Xi’s ongoing attention towards this part of China’s cultural philosophy. One could propose that the difference is about national development through efficacy rather than revolution.

President Xi Jinping’s statement was announced on the 28th September 2020, during a group study meeting of the Political Bureau of the CPC Central Committee on the latest archaeological discoveries in China and their significance. This statement has been widely shared through various media. President Xi Jinping, who is also the General Secretary of the CPC Central Committee, stressed “the development of archaeology as a means of better understanding the long-standing and profound Chinese civilization” and “to deepen people’s understanding of Chinese civilization [to provide] strong support for promoting fine traditional culture and strengthening people’s confidence in Chinese culture”. President Xi Jinping said, “China is undergoing an extensive and profound social transformation and seeing great practices and innovations in upholding and developing socialism with Chinese characteristics”. He further stated that archaeological work is not only an important cultural undertaking but also has great social and political significance, adding that historical and cultural heritage tells vivid stories of the past and profoundly influences the present and future. He further noted “that archaeological findings reveal the origin and evolution of Chinese civilization, its glorious achievements and great contributions to World civilization” and that “Through exchanges with other civilizations, the Chinese civilization has contributed to the world a profound system of thought, a wide range of technological, cultural and

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artistic achievements, and unique institutional creations, thereby deeply influencing the development of the world's civilizations". In addition to their archaeological work, Xi urged the archaeological community to work with researchers in the fields of economy, law, politics, culture, society, ecology, science and technology, and medicine. Interestingly, the reasons for stressing such inter-disciplinarily seems to be simultaneously to learn more about the "the origin and development of the Chinese civilization" and to comprehend better "...its major contributions to humanity". To reach such goals, Xi stressed the need to enhance the protection of historical and cultural heritage, to boost archaeological capacity building and the development of the discipline, and to "inculcate love and devotion toward archaeological undertakings among young people". He repeated the call for further efforts aimed at guiding the people, especially young people, to better understand Chinese civilization.

Very exceptionally, the only other person speaking was Professor Chen Xingcan, Director of the Institute of Archaeology of the Chinese Academy of Social Sciences. This is the first time that an archaeologist was present and talked at the Political Bureau of the CPC Central Committee meeting, so the focus on archaeology was also strongly stressed in the arrangement of this meeting. This is of specific interest to the CHRC as Professor Chen Xingcan, is an expert working on the project "Exploring the Origins of Chinese Civilization", and he is one of the advisors on our project "Yangshao Culture: 100 Year Research History and Heritage Impact". During the meeting, he put forward his views and suggestions for the roles of archaeology and heritage.

Of wider interest is, of course, why archaeology and heritage are being assigned this kind of significance at this point in time, and no doubt there will be substantial scrutiny of the exact wording of Xi's statements. It is, however, immediately clear that there were two concerns. One internal Chinese concern with a desire to develop a stronger more

explicit involvement with ('love of', 'confidence in') the idea of Chinese civilization with the latter seen as an ongoing process rooted far back in time. The reasoning behind this emphasis is suggested by the reference to the profound social transformation that Chinese is undergoing and the desire to uphold and develop *socialism with Chinese characteristics*. This references the long-standing project of combining socialism and patriotism and, in particular, it refers to the adaptation of Marxism–Leninism to Chinese circumstances and the specific time, i.e. the present.

The other concern relates to China's ambitions for the recognition of its important contribution to the universal heritage of 'mankind', and thus, in a way, to its international standing. This relates directly to China's strong interest in UNESCO World Heritage sites and its many successful nominations (for tangible as well as intangible heritage) and this opens up yet more questions, including why WHS nominations have become such an area of competitive attention.

Notes:

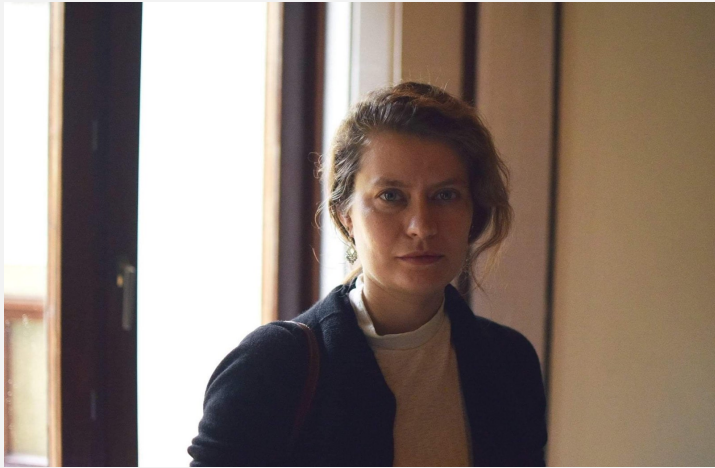
<https://www.chinafile.com/reporting-opinion/viewpoint/xi-mao-and-chinas-search-usable-past>
accessed on 16 Oct. 2020

The original of this concept was at the Yan'an Forum on Literature and Art held in May 1942, where MAO Zedong first expounded the idea of "Gu wei jin yong, Yang wei zhong yong (古为今用, 洋为中用) Using the past for the present; the foreign to serve China". However, this was from the perspective of the 'Yuan (源) source' and 'Liu (流) flow' of culture. It was made into a more general policy two decades later, in response to a letter written in 1964, by Chen Lian, a student in the Department of Music of the Central Conservatory of Music. In his reply, MAO Zedong put forward the concept of "Using the past for the present; the foreign to serve China" as a specific policy for literature and art. Tina Mai Chen, 2011. "Use the past for the present; the foreign to serve China" in Wang Ban (ed.) Words and their Stories, Essays on the Language of the Chinese Revolution, pp. 205-226. Leiden: Brill.

INTERVIEW

Voices from the Field: Margaret Comer (15/11/2020)

“Heritage is an ongoing dialectic between the people who are deciding what the past is, and the people who are trying to change that definition.”



This month we had the pleasure of interviewing Dr. Margaret Comer who recently received her PhD from the University of Cambridge. She is now conducting a Postdoctoral Fellowship at Tallinn University in Estonia. Her keyword interests in heritage include: dark heritage, heritage of repression, politics and heritage, and weaponization of heritage. Her current projects are: The ‘Safeguarding Sites’ Project, which is funded by the International Holocaust Remembrance Alliance [Sites at Risk: Guidelines for Best Practice] and ‘Translating Memories: The Eastern European Past in the Global Arena’. Please read on to find out more about her fascinating work in Ukraine and Russia, as well as the challenges of being a recently graduated PhD at this complicated time.

Could you tell us more about where your research is taking you, your current projects, and the role you now have at Tallinn University?

I was hired specifically for this project at Tallinn University. It is called ‘Translating Memories: The Eastern European Past in the Global Arena’. We look at how memory cultures -- and that can include literature, film, museums, memorials -- have changed since 1991, because each of these eastern European societies remembered things in different ways, like the Stalinist oppression and the Holocaust, during the Soviet or Soviet-affiliated period. But the question is how that changed after 1991, and particularly as countries moved closer to EU accession, or became members of the EU; often, there are requirements about things like Holocaust commemoration and Human Rights considerations. So, we research how more global forms of commemoration and memory have come in and how they have interacted with the existing memory cultures. My proposed project is to go to Russia and Ukraine and look at how sites of mass killing from both the Soviet and Nazi periods are commemorated. And then see how different aspects of suffering and violence are weaponized against each other for contemporary political ends. There are people in the project looking at literature, or film, from the Baltics, from Hungary and Romania. There is a call open right now for a third post-doc, hopefully to look at one of the countries we are not currently looking at in terms of literature and film.

In terms of my other projects, I am still doing work for Gilly Carr’s ‘Safeguarding Sites’ Project, which is funded by the International Holocaust Remembrance Alliance. Over the summer, I was looking at the websites and social media pages of 27 Holocaust memorial museums across Europe to see what they did during lockdown: how they either added new digital commemorations strategies or used existing ones when people couldn’t come to the sites in person. That was really interesting, and I will be doing a couple of other projects for her going forward as well.

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“Making the transition to heritage is just where my research interests were, it's the questions that interest me and the ways of looking at things that interest me, but I see it more as an approach than a field in and of itself”

When did you decide to transition fully into heritage and how did your interest in the heritage of mass repression develop?

I don't remember really making that decision; it just happened. I majored in anthropology in undergrad, minored in Russian and even studied abroad in Moscow. After I graduated, I didn't really have a full-time job and I was looking for things to do. Then, I found out about Cambridge's one-year programme on Archaeological Heritage and Museums. I had written my undergrad thesis on the ethics of human remains displayed in museums, and I thought that sounded interesting. But you don't have to have a good idea of what you want to write for your dissertation for the MPhil before you come in - I definitely did not - so I showed up and Gilly's module about the Holocaust Heritage in the Channel Islands was really interesting for me. And I thought 'Oh I wonder what there is about the heritage of the Gulag and Soviet oppression' and at the time there was very little published about it. So I ended up writing my master's dissertation on the first Gulag sites in the Solovetsky Islands in the White Sea and decided that this would be a really interesting research direction going forward, and Gates Cambridge luckily funded my PhD. But it wouldn't have worked out if I didn't already speak Russian. So, I like to think it was an accident, but a happy one. I just happened to be at the right place at the right time, with a lot of existing interests and skills.

Having been in an archaeology department for heritage, I still go to archaeology conferences, and now I am in a comparative literature department at Tallinn University, so making the transition to heritage is just where my research interests were,

it's the questions that interest me and the ways of looking at things that interest me, but I see it more as an approach than a field in and of itself, because it is just so interdisciplinary, which I think is a strength - you can bring in so many different ways of looking at things and so many different case studies.



Solovetsky Stone in Lubyanka Square, Moscow, during the annual Return of Names ceremony

We know you work on the heritage of mass oppression and Holocaust studies. These are really challenging subjects and we were wondering; how do you distance yourself from the politics of these as a professional, and should you?

That is a really good question, so for example with the International Holocaust Remembrance Alliance (IHRA) project, it depends on how you define politics. I personally think that everything is political; it is not just a question of policy or electoral politics, but regardless, the IHRA project is inherently political because the idea is to write guidelines to safeguard sites from any type of risks, whether that is natural or anthropogenic. The idea is that the guidelines written by the project team

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will eventually become law in the different IHRA member states. That project just is political, that is the whole thing. As for the work I have been doing in Russia, you talk to a lot of different people when you do this type of work and you want them to talk to you honestly and tell them what you really think. And to do that, you can't go in with the mindset that you know better than they do, and what they are doing is already wrong. So, you do need that anthropological distance, which we know is not a real thing, but trying to cultivate it could be useful in situations like that. People won't talk to you, and they shouldn't, if they think that you already think they are wrong. So, in terms of how the work is used, I think it is good to look at the situation that is going on. If your research speaks specifically to an ongoing or urgent crisis and you know that you can make a difference specifically by speaking up, it might be time to do that. But once you do it, you can't really go back. So, you need time to do it correctly; also the situation is not that well known outside of Russia, people are not really clear on the politics of Soviet repression, the heritage of it and how it is viewed right now. In that sense, just doing the work and having it publicised, whether through publications or by speaking to members of the public, is a useful thing in itself. You don't necessarily have to make an explicitly political stance when you talk about it, but just having this material out there is helpful to the people who are doing things you might support.

"...dark heritage has that sense that it's often applied to a place by other people referring not only to something difficult happening there, but that there is something heavy and dark about the place."

Following up on that, particularly when you conduct fieldwork at difficult and challenging sites with people whose heritage is traumatizing for them, how do you choose your research methods, questions etc.?

That is another really good question, because of what I'm studying, which is how these events and their aftermath are presented and interpreted on site or on the websites. I don't really think it's necessary for me to ask people about their experience or their families' experiences. I am happy to use existing databases of these memories or experiences that are readily available - but when we are talking about the site and people decide to bring up their own experiences or a family member's, that's great, and I really appreciate and value that. Collecting that type of material on my own runs the risk of retraumatizing people, and it's just not necessary at the end of the day. I try to make everything as informant led as possible, so when I'm doing fieldwork I go to a site and block out the whole day and I might say 'I would like to conduct an interview with you about this topic'. Often they will take you around the site or they will have a movie they want you to watch and you end up having tea with the whole office ... so I really let them decide what would make them the most comfortable. Anthropologists often call this 'deep hanging out'; there is a lot of that at these sites. What I would say in short is that I try not to bring up the most traumatizing parts on my own, it obviously is connected to the interpretation and everything else but not asking specifically about that and just letting them lead the interaction is really important as well.

There are many terms there are used to describe problematic heritage related to violent episodes, some of them being dark heritage, dissonant heritage, contested heritage, difficult heritage, negative heritage... which one would you choose and why that one in particular?

Well, I think they all have their own uses - as anyone writing their literature review might say - but I like to use both dark and difficult heritage. I think dark heritage has that sense that it's often applied to a place by other people referring not only

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to something difficult happening there, but that there is something heavy and dark about the place. People who report going to places like this say there's something that's marked the site. That's not something that I get into in my research, whether or not that is something that we can get to, like 'is it true?' 'Does it really happen?' But I like it for that reason. Then I like difficult heritage because it's very clear about what the issues are that are facing these sites...that it's difficult to deal with the aftermath of mass repression or violence of any type. There really isn't one best set of principles going forward; there are some pretty general ones, but even, for example, community engagement is difficult in the aftermath of difficult heritage. If you have a formal victim and a former perpetrator there are a lot of issues in terms of whose narrative should take precedence - I think the answer there is pretty clear, it should be the victims - but then there's what actually happens which is not always that. I would say I like those two the most.



Photo: Solovetsky Stone on the national Day of Remembrance of Victims of Political Repression

“ You can have a monument or memorial but if people don't know what it is, the meaning of it is not going to be communicated in the way that the stakeholders might want it to..”

Do you remember any experience or anecdote that has significantly impacted your outlook on heritage theory or your heritage work?

Yeah, I guess I could say that heritage theory not so much, but when I was doing my first round of fieldwork for my PhD in Yekaterinburg, in Russia, we were going to the mass grave site outside of the city centre – it's on the outskirts of the city - with a woman from the local NGO. She'd been talking to us about 'people don't know about the site, it's not famous and it's just a symptom of the fact that the Soviet repression isn't really talked about or acknowledged in wider Russian society.' So we get to the site and there is a wedding party there because it's kind of traditional in Russia for the wedding party - after the ceremony - to go around the sites of local interest in the city and take photos at each one. So this wedding party had come there and this woman - who was very much what Gilly Carr would call 'a Guardian of Memory' in terms of this area - walked up and said 'What are you doing here? - congratulations first - but what are you doing here? Do you know what this site is?' And they said 'no,' they just knew there was a monument there, so it was symbolizing something, but they did not know it was a grave of victims of mass repression. We were very close to the symbolic border between Europe and Asia in the Ural mountains - it's kind of on the way there -

and I guess they knew there was a monument there and they said 'Oh we will go take photos here, it's probably something from the war' - or something like that. In a movie you would say this could not have possibly have happened, this is way too fake, it is way too well staged, but no, it really

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happened, and it was just a really clear illustration of the multiplicity of places. You can have a monument or memorial but if people don't know what it is, the meaning of it is not going to be communicated in the way that the stakeholders might want it to. And also, it seemed too out of the question to ever really happen. People are definitely not going to take their wedding photos at the memorial for the victims of mass repression - but there they were and I saw it happen so, I think about that incident quite a bit.

Given the topic and everything you have been looking into, what would you consider to be the greatest challenges that heritage research needs to face in the coming decades?

Heritage is an interdisciplinary subject and not necessarily a field, but at the same time, it is really hard to get funding and attention since it is not a field. So, research centres coalesce people, who are all working on heritage, broadly defined. People know what it is and are more willing to use these kinds of theoretical lenses and methodologies, this way of looking at things when they do the research. We have all had the experience of talking to somebody at Cambridge and noticing they are definitely doing heritage; they just would not use that word for it. So, I think making it a strong enough area of inquiry that it can continue on its own is going to be a big challenge. As with many academic disciplines, inclusivity and diversity is going to be a really big thing. It is still very white and we have the opposite of gender imbalance, but in terms of making sure that people who come from all types of different backgrounds actually have the chance to be involved, do research, bring up their ideas... that's a challenge.

I think in heritage you also want practitioners, or people from the communities affected to be able to share their ideas. How does this place being a

World Heritage site affect the local community? It is not just in terms of who gets admitted to PhD programs, who gets hired for tenure track positions... It is making it so that the knowledge is transmitted both ways for people who are from a wide variety of backgrounds. A lot of projects are taking good steps forward, but it remains a problem. Another big problem we need to look at is with methodology: What are heritage methods and how do we get them taken seriously?

“...you put all of yourself in each application and it also takes time, so every rejection really hurts...do not beat yourself up so much, because the right thing will eventually come up.”

What is your advice for PhD students to increase their chance of employment after graduating and entering a small and unpredictable job market?

It was an awful experience, trying to get a job after the PhD. I was lucky enough to have this part-time postdoc with the IHRA; by the time I applied to the job at the Tallinn University, I had already made 25 -30 job applications. They were all extremely long applications, with writing samples, references, and you have to state what you want to do and how you want to do it slightly differently every single time. It is very demoralizing because you put all of yourself in each application and it also takes time, so every rejection really hurts. All that being said, I would say apply for anything that you feel you want to do. A lot of these fellowships, particularly the broader the subject field they are drawing from, the JRFs at Cambridge are good examples - almost any field can apply. Thus, you might as well put your name in. At the end of the day, it is almost a matter of luck, a lottery. Otherwise, there are positions like the position here at Tallinn, which was tied to a specific project. Just make sure that you carefully read the job specifications and make sure you speak to them specifically and explicitly in your cover letters. They cannot assess your application

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properly if you do not make it absolutely clear that you meet every single requirement. As annoying as it is, you need to carefully revise your essays and statements every single time to fit these criteria. It is just a market not of our own making, and all these rejections do not mean that your work is not worthwhile. Read the details and do not beat yourself up so much, because the right thing will eventually come up.

Would you like to share/ advertise anything on your part?

My latest book chapter edited by Dacia Viejo Rose, Paola Filippucci and Marie Louise Stig Sørensen (https://link.springer.com/chapter/10.1007/978-3-030-18091-1_4). It would be good if people who are interested in specifically eastern European memory felt like they could reach out to me. Since the 'Translating Memories' project is just at its very early stages, we are looking for collaborators from all sorts of levels. Even if it is not me, somebody in the project team might be interested (<https://translatingmemories.tlu.ee/>)

Finally, this our Voices from the Field challenge question: would you be able to define heritage in one sentence?

Absolutely not! I would say heritage is what we decide our past is. When I say we, I mean whoever has power and then you have attempts by other people who are trying to get their version of the past recognized. You might say it is an ongoing dialectic between the people who are deciding what the past is, and the people who are trying to change that definition.

We thank Margaret for joining us for the edition of the segment. We hope it serves to, among other things, motivate those who are just entering the job market at such a complicated time. Please stay safe and stay tuned to the Bulletin for more of our interviews!

Voice from the Field is organized by Elifgül Doğan, Mariana P. L. Pereira & Oliver Antczak.

EVENTS

24 November 2020

"The Many Facets of Heritage"

Korean National Commission for UNESCO
2020 International Conference on UNESCO World
Heritage Interpretation

On-line at <http://youtube.com/unescokor>

27th November 11:00 – 16:00

The heritage of natural catastrophic events:
Community resilience and
sense of place.

The workshop will take place during the week of the 40th anniversary of the Irpinia earthquake (23 November), South Italy, and will provide a premier opportunity to engage with disaster resilience thinking and practice across multiple specializations (i.e. heritage studies, film, media, architecture, conservation).

This will also be an occasion to present the documentary, Italia Terremotata, and explore the use of immersive visualisation and multimodal storytelling as powerful means to foster identity and community resilience, as well as preserving the heritage of natural catastrophic events. Speakers will include: Catherine Forbes, GML Heritage, Australia; Prof. Rohit Jigyasu, ICCROM; Dr Dacia Vejo-Rose, Cambridge Heritage Research Centre, Cambridge University; Prof. Rob Toulson, RT60 Ltd; Jad Aboulhosn, University of California Merced; Dr Carlo Camporesi, University of California Merced; and ourselves.

If you wish to attend the event, please register to eventbrite

<https://www.eventbrite.co.uk/e/the-heritage-of-natural-catastrophic-events-tickets-126384761223>

28 November 2020

Dr Richard Hoggett will be giving an online lecture on the Abbey of St Edmund

<https://stedscathedral.org/events/from-rise-to-ruins/>

The programme of lectures can be found here:
<https://stedscathedral.org/wp-content/uploads/2020/08/From-Rise-to-Ruins-Programme.pdf>

2 December 2020 19:00 – 20:00 GMT

The Square Mile And The Heritage Of Humankind

Gwynedd Council's bid to inscribe The Slate Landscape of Northwest Wales as a World heritage site has now been under way for ten years. Developing the bid has led to some stimulating challenges: one of the most interesting ones has been developing and encouraging community involvement in the bid-process, and in particular marrying the sense – very strong in Welsh-speaking Wales – that heritage resides in the individual's and the community's immediate milieu, the 'square mile' of memory and experience, with outstanding universal value.

The stories of the local community now form part of an interpretation strategy promoted by Gwynedd Council and are on the one hand distinctive, unique to the 'square mile', but on the other are also part of a global experience, of western domination of world markets and of the transition from a rural to an industrial society.

On this basis, Dr David Gwyn will be discussing how a 'square mile' forms part of the heritage of humankind.

*Learn more and register here to get your free ticket:

<<https://icomos-uk.us10.list-manage.com/track/click?u=893b780378227b2b47e5512a7&id=768a3c1601&e=2c0a9b4coa>>

EVENTS



Cambridge Heritage Research Centre

Michaelmas 2020 Term Card

Thursdays 1-2pm*

*unless specified when it will be 4-5pm

Seminars will be hosted on Zoom. Use the link below to visit the CHRC events page and register for a seminar:

<https://www.heritage.arch.cam.ac.uk/events/hrg-seminars>

- 22 October: **Joseph Jean** (*Royal Netherlands Inst. of Southeast Asian & Caribbean Studies*)
The Haitian archaeological heritage: Loss, practice, and discourse
*Followed by a panel discussion with Dr Dacia Viejo Rose and Dr Hank Gonzalez
Hosted in collaboration with the Archaeology Group, Dept. of Archaeology.*
- 5 November: **Panel Discussion: Heritage & Wellbeing**
Prof. Jo Sofaer (University of Southampton), Prof. Marie Louise Stig Sørensen (University of Cambridge), Prof. David Uzzell (University of Surrey), Dr Linda Monckton (Historic England)
- 12 November: **Ruramisai Charumbira** (*University of Bern*)
The Memory of Nature, A Heritage of Shame
- 19 November: **Lea David** (*University College Dublin*)
The Past Can't Heal Us: The Dangers in Mandating Memory in the Name of Human Rights
- 26 November: **Paul Burtenshaw** (*Independent Heritage Specialist*)
4-5pm Community Resilience and the Economics of Heritage
- 3 December: **Hyung Kyung Lee** (*Hankuk University of Foreign Studies*)
The distributed memorial-scape of 'comfort women' statues: the creation of transnational shared visual culture.



EVENTS



Cambridge Heritage Research Centre

The Past Can't Heal Us: The Dangers of Mandating Memory in the Name of Human Rights

In this talk Dr Lea David will investigate, from a critical point of view, the relationship between human rights and memory, while bringing into question one of the most basic, deeply embedded presumptions in human rights and transitional justice: that 'proper' memorialization is a crucial step in establishing moral responsibility for past atrocities and, consequently, human rights values in conflict and post-conflict settings. I will address the rise of the human rights memorialization agenda, termed 'Moral Remembrance', and explore what happens in local communities once this agenda becomes implemented on the ground. Based on evidence from the Western Balkans and Israel/Palestine, the main argument I pose is that the human rights memorialization agenda, once transformed into policy-oriented memorialization efforts, creates false premises that, for the reasons elaborated in the lecture, in the long run, do not lead to a better appreciation of human rights but often transform into an oppressive force that only serves to strengthen divisions and leads to new forms of social inequalities .

Dr Lea David

*Assistant Professor / Ad Astra Fellow,
School of Sociology University College Dublin*

Thursday 19 November, 1pm

To receive a link to this event please register at: <https://tinyurl.com/y2393awd>



EVENTS



Cambridge Heritage Research Centre

Community Resilience and the Economics of Heritage

The different ways heritage acts as an economic asset, or has economic value ascribed to it, exist in complex relationships. Archaeologists and heritage managers have been active in influencing and using these relationships to achieve a number of goals. Not least amongst these goals are attempts to fulfill the perceived potential of the contribution of heritage to community development and resilience. Central to this are strategies for how communities are able to have the agency to sustainably utilize cultural heritage to create futures of their choosing. This lecture will review the issues involved and the lessons learned from attempts at using the economic value of cultural heritage to support community resilience. In particular, it will examine the work of the Sustainable Preservation Initiative, and a number of case studies from Jordan.

Paul Burtenshaw is an independent specialist in cultural heritage and how it provides sustainable development opportunities. He was the Sustainable Preservation Initiative's Director of Projects for five years, and has been involved in various projects worldwide to do with cultural heritage and sustainable community development. Paul obtained his PhD at University College London which examined the economic value of archaeology.

Dr Paul Burtenshaw

Independent Specialist in Cultural Heritage

Thursday 26 November, 4pm

To receive a link to this event please register at: <https://tinyurl.com/y5rxqno9>



OPPORTUNITIES

Executive Director- Nonprofit

Frederick, Maryland
Annual starting salary of \$65 -75K
Competitive benefits, health insurance,
retirement, PTO
Flexible schedule
Closing date: 4 December 2020

Are you a leader that embraces the importance of a community's history? Are you passionate about preserving our heritage and educating future generations on foundational events and ideologies? For 128 years, Heritage Frederick has collected artifacts, books and research that reveal the complex history and significance of Frederick County, MD and its residents. Heritage Frederick is an award winning organization accredited by the American Association of Museums. This organization is supported by a dedicated and active Board of Directors who bring exemplary standards in historic collections, preservation of our documented past and in educating our communities.

This position will be the recognized face of the organization and will work closely with other stakeholders, donors and community sponsors. As the Executive Director you will oversee the annual

budget, provide leadership and management of staff, help design and deliver exceptional programmatic options and manage the implementation and quality of conservation and service endeavors.

Most qualified candidates will have the following:

- Leadership experience including operations, budgetary, and people management
- Bachelor's Degree or higher
- 5 years' experience with a historical society, museum, library or other related organization
- Strong communication skills including public speaking and networking
- Experience in resource development and community partnerships
- Knowledge and understanding of historical preservation and conservation efforts
- Expertise with social media and web-based tools
- Proficiency with MS Office and G-Suite

Please send your résumé and cover letter to: melissa.myers@manpower.com and put "Heritage Frederick ED" in the subject line.

CALLS

Heritage Officer

Letchworth Garden City Heritage Foundation
UK, England, Letchworth Garden City

Contract Type: Fixed term

Salary: £23,000 pa

Closing Date: 9am Monday 23 November 2020

Competencies:

- Collaborative Communicating
- Supportive Taking Responsibility
- Inclusive Inspires & Empowers Others/Leading Others
- Evidence based Managing Relationships

Job Purpose

To be a key member of the Arts, Heritage and Culture team, developing and delivering projects, programmes and activities to support our audience development plan.

To ensure our key heritage sites remain open to the public and are safe and inviting for customers.
To ensure the Garden City Collection action plan is progressed.

Key Areas and Tasks

1. Arts Project plan
2. Opening of our heritage and museum sites
3. Exhibition delivery
4. Audience Development Plan
5. Letchworth Culture Project
6. Collection action plan

Person Specification

They are looking for someone to be able to demonstrate the following values and competences to a high level and want to use these to the full in their work.

This is equally important as having the direct experience or technical ability for this role and so we will be looking for evidence and examples of the following during the selection process, if you are shortlisted for this role.

1. Experience & Track Record

- Experience of working within a heritage/museum organisation
- Experience of working within a museum/archive setting that is known for its offer and supports a wide range of audiences to engage with art
- Experience of delivering projects and activities with a customer focus
- Experience of working with partner organisations in the heritage sector
- Experience of engaging and supporting volunteers
- Experience of creating innovative and deliverable project plans

2. Skills, Knowledge and Abilities

- Track record of delivering project activities
- Good communication and team building skills
- Excellent customer service skills
- Knowledge of a range of arts related projects and activities
- Good administration skills
- High attention to detail
- Computer literate and experience of using Microsoft applications

Apply

Please email josh.tidy@letchworth.com for an application pack

OPPORTUNITIES

Library Assistant (Job-share – 0.6 FTE)

**Cambridge University Library
Whipple Library, Department of History
and Philosophy of Science
£20,130 - £23,067 pro rata
Closing date: 27 November 2020**

(Moodle), and helping to support the special collections service. Flexibility and the ability to prioritise tasks while maintaining good customer service are therefore essential to the role.

[URL: https://www.jobs.cam.ac.uk/job/27542/](https://www.jobs.cam.ac.uk/job/27542/)

The Whipple Library is looking for an enthusiastic, customer orientated and well organised part-time Library Assistant to join its small team for three days a week (to be worked on Mondays, Tuesdays and Wednesdays, 60% FTE).

The post involves a wide and varied range of library work, offering a good balance between routine tasks and responsive service. The range of duties typically includes responding to reader enquiries (in person, by email and by phone), day-to-day management of the circulation system (Ex Libris Alma), shared responsibility for cataloguing new acquisitions, coordinating reading lists and providing CLA-compliant scanned content for the Department's Virtual Learning Environment

OPPORTUNITIES

Bedern Hall - Audience Development Officer

Location: York

Salary: £7000

Hours and contract: Part Time 25 hours per week, initial 6 month contract

Closing date: 7 December 2020

Bedern Hall is looking for a talented individual with the enthusiasm, skills and expertise and a track record of driving through change, to lead their Interpretation, Educational and PR Strategy. In this key role the successful applicant will be developing new and existing audiences in order to increase access to, and engagement with, the Hall and its programmes inc. exhibitions, educational programmes and role as a venue in central York.

Bedern Hall is looking for an exceptional, qualified candidate with previous experience of working within the heritage, museums and galleries sector to guide the Hall in its evolution from event venue to heritage attraction.

Email roger@bedernhall.co.uk for further details.

OPPORTUNITIES

Digital Engagement Officer - The Lloyd's Register Foundation, Heritage & Education Centre

Fixed-term: One year

Location: remotely (during COVID) and at 71 Fenchurch Street, London (post-COVID)

ArchivesHub, social media networks, collection management systems would prove beneficial to the position.

The Digital Engagement Officer role will focus on expanding the overall viewership of the Heritage & Education Centre's digital resources, including the Ship Plan and Survey Report Collection, Lloyd's Register of Ships collection and other areas of Lloyd's Register's corporate archive. Furthermore, the position will be tasked with enhancing the engagement of these resources online, through online exhibitions, podcasts, blogs and webinars.

The successful applicant will be required to have a History degree or equivalent qualification and will need to be astute in digital development and access. Experience in using Wikimedia,

To apply for the role, please visit the Lloyd's Register Careers site. If you have any questions about the role, please email charlotte.ward@lrfoundation.org.uk. To find out more about HEC, visit hec.lrfoundation.org.uk.

CALLS

Art, Museums and Digital Cultures

Closing date: 21 December 2020

At a time of greater and ever deeper interest in the impact of information technologies on contemporary society, the International Conference on Art, Museums and Digital Cultures aims to provide a space for the discussion of current issues and projects relating to the crossover between artistic practices and the institutional sphere, with a particular focus on art museums. How are museums, curators and the artists themselves responding to the opportunities, but also the risks, of the so-called “digital transformation”?

Recognising the complexity and plurality of digital cultures, the conference will discuss recent or ongoing research works in different geographies and cultural contexts. They invite scholars, independent researchers, digital media specialists, curators and artists to submit proposals for a 15-minute in-person or online presentation, focusing on one or more of the conference topics.

Contact Info:

Raquel Pereira: Communication and Production Assistant - Art, Museums and Digital Cultures | International Conference

museumdigitalcultures@gmail.com

URL:

<https://museumdigitalcultures.weebly.com/call-for-papers.html>

CALLS

CFP: Cities and Fantasy: Urban Imaginary Across Cultures, 1830–1930 (Edited Volume)

Closing date: 15 January 2021

In this volume, the editors especially encourage contributors to consider topics that engage with more than one city or cultural context, or ones that explore different moments of cross-cultural interaction and contacts.

Topics of interest:

- Types of fantasy that involve the city
- Imperial and/or colonial cities and fantasy
- Industrialization, urbanization, and fantasy
- Border/Boundary/Liminality: how the fantastic mode is being used to confront, mediate or negotiate liminal spaces, or various forms of “borders” and boundaries in different cultural contexts
- Medievalized cities in nineteenth-century fantasy
- Periodicals and fantasy
- Cities in conversation
- Nineteenth- and early twentieth-century responses to European or American fantasies in areas and regions such as Asia, Africa, Australia, Oceania, and vice versa
- Different fantastic modes and traditions (such as Zhiguai), and their usage and adaptations in urban contexts
- Orientalized cities, such as translations of the Arabian Nights in the nineteenth century and their impact on subsequent literary productions
- The city as a place of publication for fantasy (in periodicals or books); urban readers of fantasy--the types of fantasy they read.
- Nineteenth-century cities and fantastic Romantic legacies
- The city and the collection of fairy tales and folklore
- The Gothic and the City
- The Everyday and the City: how everyday spaces become sites of fantasy; how the fantastic responds to, or resists against, the everyday
- Nostalgia, fantasy and the city
- Fantastic urban utopias and/or fantasy and urban reform

- Fantasy and cultural identity
- Urban Typologies, architecture and fantasy
- Urban palimpsest and fantasy
- Reading fantastic cities in translation

The reception history of a city’s fantasies either within that city and/or in other cities across the globe.

If you are interested in contributing to this edited volume, please send a short bio (100–150 words) and a 400-word abstract outlining the topic and the content, including the key authors and/or texts that will be covered in your essay, to the editors, Dr Klaudia Lee (hiuylee@cityu.edu.hk) and Dr Sharin Schroeder (sharinschroeder@mail.ntut.edu.tw) by 15 January 2021.

The deadline for full chapters, 6,000–7,000 words in length (including notes and works cited), will be 30 November 2021, subject to the final decision of the publisher.

CALLS

Call for Book Chapters: "Living with Tourism: Paradoxes, Empowerment and Future Directions"

Closing date: 30 January 2021

Vernon Press invites chapter proposals to be included in a forthcoming collected work, *Living with Tourism: Paradoxes, Empowerment and Future Directions*.

Social scientists have progressively freed themselves from tourism explicative theoretical models, studies on acculturation, and the impact on communities – viewed as traditional, passive and the object of tourism consumption – and have moved on by adopting ethnographic methodologies of experimental immersion.

This paradigm shift has allowed them to approach tourism as a sophisticated and complex phenomenon that mobilises alternative social and cultural interactions and engagements, the interconnection of local and global, and the creation of national and regional identities across time and space. In this sense, touristic destinations are considered privileged fields for tourism research, as the impacts of transnational and translocal mobility can best be found at a local level. This reveals the vast dynamics of these sites as contexts of relational encounters where it is possible to observe power competition in relation to the production, discourses, and appropriation of space.

This edited volume seeks chapter proposals exploring tourism impacts, involvement, resilience, tensions and paradoxes on local communities and their hosting, production and consumption relationship practices revealed in the particularities of each touristic destination. It also invites proposals concerning broader discussions on future directions of tourism as a result of the unprecedented worldwide changes caused by the COVID-19 pandemic.

This volume aims to accommodate a collection of interdisciplinary and empirical research essays that reflect a rethinking of tourism and its wider implications towards the interests, representations and uses of specific spaces and the communities that inhabit them. Accordingly, a holistic approach should be taken regarding how tourism (and tourism research) fits into broader and more intricate socio-cultural systems and

power relationships, meanings and actions, and its operation at various levels, such as:

- Community-based agency and empowerment
- Socio-cultural changes and paradoxes
- Construction of identity and sense of place
- Production and consumption of culture and heritage
- Inclusion and exclusion, inequality and contestation
- Governance, public policy and political legitimacy
- Ethics, sustainability and innovation
- Future scenarios and research perspectives for a disruptive and uncertain world.

All proposals focused on exploring aspects of 'living with tourism', its frameworks, narratives and outcomes related, but not limited to, the previous list of topics, are encouraged to be submitted.

If you are interested in contributing, please email your proposal to the Editor, Marisa C. Gaspar mccgaspar@socius.ulisboa.pt

Please note, submitted chapters should not have been previously published nor currently be under consideration for publication elsewhere. All chapters will be refereed through a peer-review process.

Full chapters should be approximately 8,000 to 9,000 words in length and must be written in English.

Proposals should include the following information:

- Authors' names, affiliation, email contact and a short biographical note
- Title of the chapter

An abstract with a maximum of 300 words and five keywords, which highlight the key arguments in the chapter.

Contact Info:

Marisa C. Gaspar

Contact Email:

mccgaspar@socius.ulisboa.pt

CALLS

16th Annual IASESP Conference Crossroads of Memory, Annual Conference of the International Association for the Study of Environment, Space, and Place

Quinnipiac University

April 24-26, 2020

Closing date: 12 February 2021

Inquiry on the spatial properties of memory has traditionally energized a variety of disciplines as well as built bridges among them: from philosophy, theology, and geography, to history, sociology and anthropology, from neuroscience and psychology to computer science and environmental studies. Environments affect remembrances that, in turn, shape identity, in a loop of interactions that blur boundaries between what is past and present. How do individuals and communities understand memory spaces, monuments, and borders? How do various kinds of environments –urban, rural, and virtual—retain or alter memory, while being shaped by it? How do historiographies, literary and artistic narratives connect space, place, and the environment? How is memory processed, archived, accessed, and continually reshaped through environment? What is the role of memory in the management of natural resources and environmental policy?

This interdisciplinary conference will explore these and related questions. The organisers invite papers from any discipline that deal with the theme of this conference. Potential topics include, but are not limited to:

- Historiographies
- Food, culture, and identity
- Literature, trauma, and memory
- Memory construction and new technologies
- Language, mobility, and migration

- Memory, imagination, and the senses
- Memory and new ecologies
- Museums, libraries, and archives
- Borders and borderlands
- Memory and sustainability
- Artificial intelligence
- Collective spaces and memory
- Ethics of preservation

Please send your abstract (300 words) by 2/12/21 to Troy Paddock, paddockt1@southernct.edu

Contact Info:

Troy Paddock

Professor of Modern European History

Department of History

Southern CT State University

Contact Email:

paddockt1@southernct.edu

URL:

<https://www.southernct.edu/iasesp/conferences>

CALLS

Heritage Without National Boundaries

Closing date: 15 March 2021

Papers are welcome articles from academics, professionals, and advanced graduate students based upon a broad range of spatial and topical heritage approaches. Topics should relate (but not only) to one of the following topics:

- Heritage without or which transcends or is outside of boundaries (e.g. built heritage in stateless places, vehicles that are moveable and not tied to place...)
- Common Heritage, and different interpretations (e.g. practice & living heritage...)
- To whom does this heritage belong? (e.g. trails, ancient shipwrecks, transportation, indigenous, language ...)
- The impact of international frameworks on heritage
- Address complex issues of restitution, compensation, and responsibility in the trade, traffic, targeting for destruction, and marketing of material culture, past and present (examples are from the Elgin Marbles and Egyptian grave goods, to stolen art from the Holocaust, black market in indigenous artifacts, and the destroyed Bamiyan Buddhas).

Interested contributors should submit a 250-500 word proposal abstract along with a short CV (2 pages max) by March 15, 2021 to Shelley-Anne Peleg (shelleypeleg@gmail.com) and Barry L. Stiefel (stiefelb@cofc.edu) with the subject line "Heritage Without National Boundaries."

Decisions on paper proposals will be made by April 15, 2021. Full papers (including Chicago style citations – endnotes and bibliography) should be between 7,000 to 10,000 words in length using American spelling, grammar, and punctuation conventions of English. Non-native English speakers should have their papers reviewed and edited by an English speaker prior to submission. Final paper drafts are due 1 October 2021.

Contact Info:

Shelley-Anne Peleg (University of Haifa, Israel) & Barry L. Stiefel (College of Charleston, USA)

Contact Email:

stiefelb@cofc.edu

CONTACT US



CONTRIBUTE

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They 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.

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

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