UNIVERSITY MODULE

HERITAGE & DIVERSITY

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Contents

HERITAGE AND DIVERSITY UNIVERSITY MODULE

Acknowledgements

The PCDK project staff would like to take this opportunity to gratefully acknowledge a number of individuals for their great commitment, participation and significant roles in the production of university module on cultural heritage and diversity.

The PCDK project staff would firstly like to give special mention and thanks to the students and professors from Pristina and Mitrovica for their constructive and professional approach towards the project and their valuable contribution in drafting the academic module on cultural heritage and cultural diversity.

Alongside this, the PCDK project staff is grateful to their local experts, Ms. Jelena Vukićević, Mr. Artan Muhaxhiri and to international expert, Ms. Kirsty Norman, for their invaluable instructions, careful guidance and supervision throughout the whole process; for their precious suggestions and, finally, for drafting the units on heritage and diversity.

A thank you also goes to PCDK team members, Arif Muharremi and Branislav Ćup, for the coordination of this whole process, and Julija Trichkovska for the technical support on cultural heritage.

Last but not least, we would like to thank all the individuals who provided support, shared their knowledge, offered their insights, instructions and perspectives, and who have contributed to a successful culmination of the project.

Foreword

'Heritage' is a term that historically has been difficult to define. Heritage can be tangible, physical, touchable but at other times it can be primarily intangible, spiritual or metaphysical. Heritage is woven closely into cultural and natural environments that help define a sense of place , purpose and identity. Taken all together, heritage forms a broad cognitive landscape that gives meaning and identity to a location and the people who inhabit it. In whatever form it may take, heritage is one of the keystones to defining any particular community.

Although obvious by its declination, heritage is indeed inherited. Heritage encompasses a wealth of meanings that conjure up what has been passed on from generation to generation. It helps validate, secure and give understanding the roots of a community. and It connects people with their ancestors and their descendants. Heritage is a messenger.

This means that heritage can be open to interpretation and modification by alternative historical narratives, political motives or subjective points of view; mixed or very different messages can by-passed on. The diverse, multicultural communities of Kosovo*- each with their wealth of cultural histories, but equally traumatic experiences – have inherited these diverse messages, sometimes along with their prejudices. Different or even distorted meanings can be so easily conveyed to future generations, thereby perpetuating misunderstanding. How, then, can this cycle be broken?

Part of learning history is also learning the skills to sift information, weigh its values, and adopt an objective stance. Coming to understand the existence of multiple perspectives – whether from a personal cultural background or from professional experience – and of recognising different historical narratives, and then learning to combine and distil core ideas, is a skill that we believe should be taught to students, and which then requires guidance and practice. Heritage and diversity in Kosovo is a subject of heated debate and, often, division. However, Kosovo's rich, shared cultural inheritance has the power to play a crucial role in a process of reconciliation and the appreciation of difference. In being actively encouraged to air views in multicultural groups, and to be challenged by alternative views, our project aimed to foster a process of learning among the Serbian and Albanian academic and student participants from Mitrovica and Pristina, who came from a variety of backgrounds and professions Workshops were organised within the Joint Project of the European Union and the Council of Europe "Support to the Pro-

motion of Cultural Diversity in Kosovo" (PCDK). The cultural values of different communities, and diverse systems of belief and concerns were shared within and between groups.

For the first time in Kosovo a project on heritage has been firmly founded on the principles of an intensely participatory process. The project itself has been a tool of education by reaching out to communities from different ethnic backgrounds and guiding a dialogue on the subject of heritage, and then reaching a consensus on the interpretation of various subjects and issues. These workshops then led to the collaborative production of this guide, primarily to encourage others to take up the questioning, sharing and learning process that they had experienced.

This "University Module on Heritage and Diversity" is the worthy culmination of the two-year process of the PCDK project. It is a practical manual that demonstrates the ways in which readings of heritage and diversity can be communicated, taught and learned We hope that the emphasis on objective, discursive and self-critical approaches will be a valuable addition to the curriculum that can be used in higher education institutions when dealing with topics of heritage and diversity, and their integration into everyday life, professionally and personally.

The process of designing, writing and producing the "University Module on Heritage and Diversity" reflects the Council of Europe's continued support for and interest in education and awareness-raising, and how the multidisciplinary nature of heritage and educational processes can actively contribute to mutual understanding in divided communities. At its heart of our work lies the belief that supporting the educational system in Kosovo is powerful way of engaging this generation in shaping an understanding of Kosovo that they wish to pass on to their children in the future.

We encourage widespread use of this material, and hope it will stimulate others to extend and develop the approach to heritage education and the development of cohesive and tolerant societies that are free from prejudice and discrimination.

Robert Palmer
Director of Democratic Governance,
Culture and Diversity
Council of Europe

* This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of Independence.

Foreword

Cultural heritage is widely recognised across Europe as a vehicle of cultural identity. The protection of our common heritage and the promotion of cultural diversity are also very important instruments for bringing different communities closer and enhancing dialogue between different cultures.

How much people know about cultural heritage depends both on what is done to promote it and also on the capacity of Europeans to become familiar with and appreciate their own culture and those of the other communities.

This is why one of the main objectives of the "European Union/Council of Europe Joint Action – Support to the Promotion of Cultural Diversity in Kosovo (PCDK)" is to increase the awareness of pupils, students, and the general population with regard to the importance of cultural heritage as a common good, independent from any ethnic or religious considerations.

The "University Module on Heritage and Diversity" was developed in order to contribute to this increased awareness, by providing a comprehensive and multidisciplinary approach to heritage and diversity in higher education, and by encouraging active involvement and critical thinking. During its develop-ment and conceptualisation, students and academics from Mitrovica and Pristina have been involved and have had the opportunity to bring in their diverse cultural backgrounds and perspectives.

Preservation and promotion of cultural diversity are among the founding principles of the European Union, and a guiding principle for our cooperation with Kosovo. By promoting a better understanding of the role and importance of cultural heritage, I hope that the "University Module on Heritage and Diversity" will contribute to strengthening the dialogue between different communities and fostering reconciliation in the longer-term.

Samuel Žbogar
Head of the EU Office/EU Special Representative

Introduction

A comprehensive and multidisciplinary approach to heritage and diversity in higher education has been noted as a need for some time in Kosovo. While various departments in universities focus on subjects such as architecture, engineering and art history, a university course that brings all the topics together and treats each topic as part of the larger picture has yet to be introduced at a university level. Recognizing this need, and operating with the principle of achieving a participatory process to facilitate the development of a university module, the Joint Project of the European Union and the Council of Europe "Support to the Promotion of Cultural Diversity in Kosovo" (PCDK) involved students and academics from different academic and ethnic backgrounds to participate in the production of this module though experiential learning activities. These activities encouraged self-examination on issues related to heritage and diversity. Collective experiences and reflections contributed to the module design and content that reflect the multiple values, belief systems and practices that are relevant to the two working groups from Mitrovica and Pristina who have been essential actors in this process.

The process of creation of the module took almost two years. A "bottom-up" approach followed a methodology of active involvement through site visits, follow up discussion sessions and workshops. The process was facilitated by an international expert and two local experts in close coordination with the PCDK Education Development Team. Each working group had first-hand experience and an opportunity to analyse issues of heritage and diversity, and freely express their opinion in a lengthy process at an academic level. They further suggested teaching methods that would be appropriate in the context in which they operate. Both for the methodology and participants' involvement, such activity was a pioneer act in the region, encouraging a productive intellectual exercise, which could be seen as a positive example in different fields of higher education as well.

The "University Module on Heritage and Diversity" was produced as an introductory course to heritage and diversity for undergraduate university students. The proposed program and resources could be adjusted according to the needs in respective community and academic structures, including a summer school programme. With thorough research and preparation, it could be further developed into a degree program in the future. It is important to note that the module does not have the elements of a degree programme as is, and only provides a framework for

an introductory course. It promotes heritage as an integral part of life and offers a holistic approach to heritage and diversity. It further encourages students from all disciplines to be exposed to the field of heritage where they can examine their respective topics of study and draw linkages, gradually contributing to the field in their further studies. The lengthy process of producing the handbook was essential for the involvement of students and academics from Mitrovica and Pristina who had rare or no opportunity to focus on an issue from their perspectives and produce a common module that could be used in Kosovo and elsewhere. The joint workshop and study visit in Italy provided both working groups with learning experiences to exchange views, learn from each other's experiences and possibly develop a future cooperation, when possible.

The university module contains 14 classes; primarily introducing the descriptions and concepts commonly used in the field, providing a theoretical basis and setting a framework. It further provides a holistic understanding of heritage and diversity in Kosovo, linking to other practices by giving examples internationally. The module offers case studies, examining heritage from various angles, focusing on tangible, intangible cultural heritage as well as natural heritage. It examines sensitive issues of ethnicity, encouraging critical questioning on a set of ideas that groups might have adopted due to their respective historical narratives. Variety in approach and content intends to attract university students from different departments and underline linkages between various disciplines.

We believe that the formation of critical consciousness, encouraged through active involvement of students based on experiential learning, allows people to question set ideas and perspectives as well as their relationship to their surroundings to better read their world. Active exchange between academics and students, where both gain knowledge, question and reflect is essential as subjects in the creation of a democratic society.

At the PCDK project we believe this university module could have a considerable impact on the development of educational practice both with the product and the process itself. The PCDK project expresses its readiness to cooperate in the implementation process of this module.

Hakan Shearer Demir
PCDK Team Leader

HERITAGE AND DIVERSITY UNIVERSITY MODULE

1. INTRODUCTION

How does one define "heritage" and "diversity", and how do they shape human relations? These crucial questions will be considered while the students and their teachers embark on their learning journey together. Heritage and diversity have different interpretations, and these interpretations may sometimes clash uncomfortably. They are also dynamic; they are in a constant flux that responds to our ever changing, globalised world. This course module suggests that social, cultural, religious, historical, institutional and economic discourses serve as aspects that shape interpretations of heritage and diversity. These discourses have the ability to create, manipulate, stereotype, objectify, and reify heritage in our global society. The course is an exploration into understanding how heritage is created and how it is used, why, and by whom. It aims to provide students with the tools, vocabulary and concepts with which to safely navigate its complexities, in order to build a safe and caring society that appreciates the differences within and surrounding our global heritage.

2. AIMS, OBJECTIVES AND LEARNING OUTCOMES

2.1. Aims
o To provide an overview of the ideas and uses of heritage and diversity, and equip students with the ability to understand and use concepts employed in academic and institutional discourses about heritage and diversity internationally.
o To provide a more holistic understanding of the diverse heritage of Kosovo than is currently available in other courses in either Pristina or Mitrovica
o To provide an understanding of the processes that lead to the creation of heritage
o To provide examples of types and uses of heritage
o To provide an understanding of the place of diversity in modern life
o To equip the students with the theory and practice needed to pass knowledge on to others

2.2. Objectives
o To demonstrate the importance of heritage, and its potential both for benefit and disbenefit

o To facilitate informed debate on the theory and methodology of heritage and values
o To provide students with an understanding of the tools and the techniques for evaluating, regulating, managing, and disseminating knowledge about heritage and diversity
o To make the course lively, interactive, participative, and empowering

2.3. Learning outcomes
By the end of the course students should be able to demonstrate:
o observation and critical reflection
o application of acquired knowledge
o written and oral presentation skills
o skills in debate based on both knowledge, and consideration for the opinions of others

3. CORE QUESTIONS TO BE ADDRESSED BY THE COURSE

o What is heritage?
o How is heritage created? Could a single person produce heritage or does the creation of heritage require some kind of institutional ackno wledgement?
o Are forms of heritage interpreted differently by varied groups, and if so, how?
o How do understandings of heritage compete with each other, and how does one address this?
o What are our own understandings of and experiences with cultural heritage?
o What are the fields and levels where diversity can be perceived? Can the idea of diversity be seen in the following: culture, nature, property, identity, human rights?

Themes which the course should address include:
 – civil society
 – capacity for decision-making
 – the position of women through history and today
 – the position of minor ethnic groups, of youth, etc.

4. COURSE SUMMARY

UNIT 1	CONCEPTS AND METHODOLOGIES IN HERITAGE STUDIES
Week 1	An introduction to heritage, values and agency
Week 2	Changing views and values in cultural heritage
Week 3	The concept of intangible heritage
Week 4	Identity, uses of heritage, and perceptions of "difference"
Week 5	Putting heritage on display
Week 6	Heritage and development
Week 7	Heritage management
UNIT 2	**HERITAGE SITES**
Week 8	Natural heritage
Week 9	Cultural landscapes
Week 10	Built heritage: townscapes and villages
Week 11	Built heritage: buildings
UNIT 3	**HERITAGE AND DIVERSITY: KEY ISSUES**
Week 12	Review of issues to emerge from the course
Week 13	Living with diversity
Week 14	Shared values and European identity?

5. CONDUCT DURING THE COURSE

At the beginning of the course, staff and students should discuss amongst themselves whether they would like to develop a Code of Conduct. This will regulate behaviour, for instance with regard to consideration and toler-ance towards other views, and challenging situations.

6. HERITAGE AND DIVERSITY COURSE OUTLINE AND READING LISTS

Key to colours in reading list:
Purple: pdf in file (no restrictions)
Green: pdf in file but must be acquired by university via JSTOR or other for use in the course
Brown: pdf must be acquired by university via JSTOR or other
Blue: book (must be acquired by university in hard copy)
Black: web links only

UNIT 1: CONCEPTS AND METHODOLOGIES IN HERITAGE STUDIES

WEEK 1: LECTURE and DISCUSSION	PRACTICAL	NOTES
An introduction to heritage, values and agency • Aims of the course, methods of study, and introduction to course leaders • Interdisciplinary links, between heritage and history, archaeology, fine arts, philosophy, law, planning, environmental studies, conservation (heritage and natural) etc • Defining "heritage": – types of heritage (and their interchangeability) – terminologies: e.g. heritage, cultural diversity, sustainable development – values and significance – official and unofficial/ "people's" heritage – inventorying • Agency in heritage: heritage organisations etc.	Group workshop and "bonding" activities e.g. – "My Heritage" exercise – discussion of personal backgrounds and experiences, to be used as a resource in the course, and as guidance with regard to conduct during the course – development of a code of conduct by the group, for group and staff.	Approaches to the critical study of cultural heritage, Part 1 The role of heritage agencies at international national, local and regional levels in the definition, regulation and uses of heritage, and agendas of citizenship, poverty reduction and cultural revivalism.

READINGS

Key readings: articles

� Avrami et al, eds (2000) Values, valorisation and cultural significance, and the need for a conceptual framework. In <u>Values and Heritage Conservation: Research Report</u>: Los Angeles, The Getty Conservation Institute, 3–11
http://www.getty.edu/conservation/publications/pdf_publications/valuesrpt.pdf

▪ Lowenthal, D. (1998) "Introduction" in <u>Heritage crusades and the spoils of history</u>. Cambridge: Cambridge University Press: xiii–xvii

▪ Pearce, S. (2000) The making of cultural heritage. Getty Conservation Institute. In <u>Values and Heritage Conservation: Research Report</u>: 59–64
http://www.getty.edu/conservation/publications/pdf_publications/valuesrpt.pdf

▪ Hall, S. 2000 Whose heritage? Unsettling "The Heritage", re-imagining the post-nation. Lecture given at the conference, <u>Whose heritage? The impact of cultural diversity on Britain's living heritage</u> Manchester, UK. <u>Third Text</u> 49. London: Taylor and Francis: 3–13

▪ Gibson, L. and Pendlebury, J. (2009) <u>Introduction: Valuing historic environments.</u>

▪ Williams, S. (1996) Beyond the monuments. In <u>UNESCO Sources</u> 80, June 1996. Paris: UNESCO, 9

▪ Droste, B. von (2011) The concept of Outstanding Universal Value and its application: from the seven wonders of the ancient world to the 1,000 world heritage places today". <u>Journal of Cultural Heritage Management and Sustainable Development</u> 1 (1). Emerald Publishing.

Key reading: books

▪ Lowenthal, D. (1985) <u>The past is a foreign country</u>. Cambridge, Cambridge University Press.

▪ Smith, L. (2006) <u>Uses of heritage</u>. Oxford: Routledge.

Supplementary reading: articles

▪ Lyon, J. (2007) The Temple of Mithras: changing heritage values in the City of London 1954–2006. <u>Conservation and Management of Archaeological Sites</u> 9 (1) March 2007. London: Maney: 5–37

Supplementary reading: books

▪ Bold, J. (2009) Guidance on inventory and documentation of the cultural heritage. Strasbourg, Council of Europe publications.

WEEK 2: LECTURE and DISCUSSION	PRACTICAL	NOTES
Changing views and values in cultural heritage • A history of the study and perceptions of cultural heritage • Concepts of conservation and preservation – authenticity – ethics – traditionalism – International Charters and Conventions • Cultural diversity: the new ethic • The rise of sustainable development as a model.	Short site visit to the local area, followed by discussion: examining values.	Approaches to the critical study of cultural heritage, Part 2.
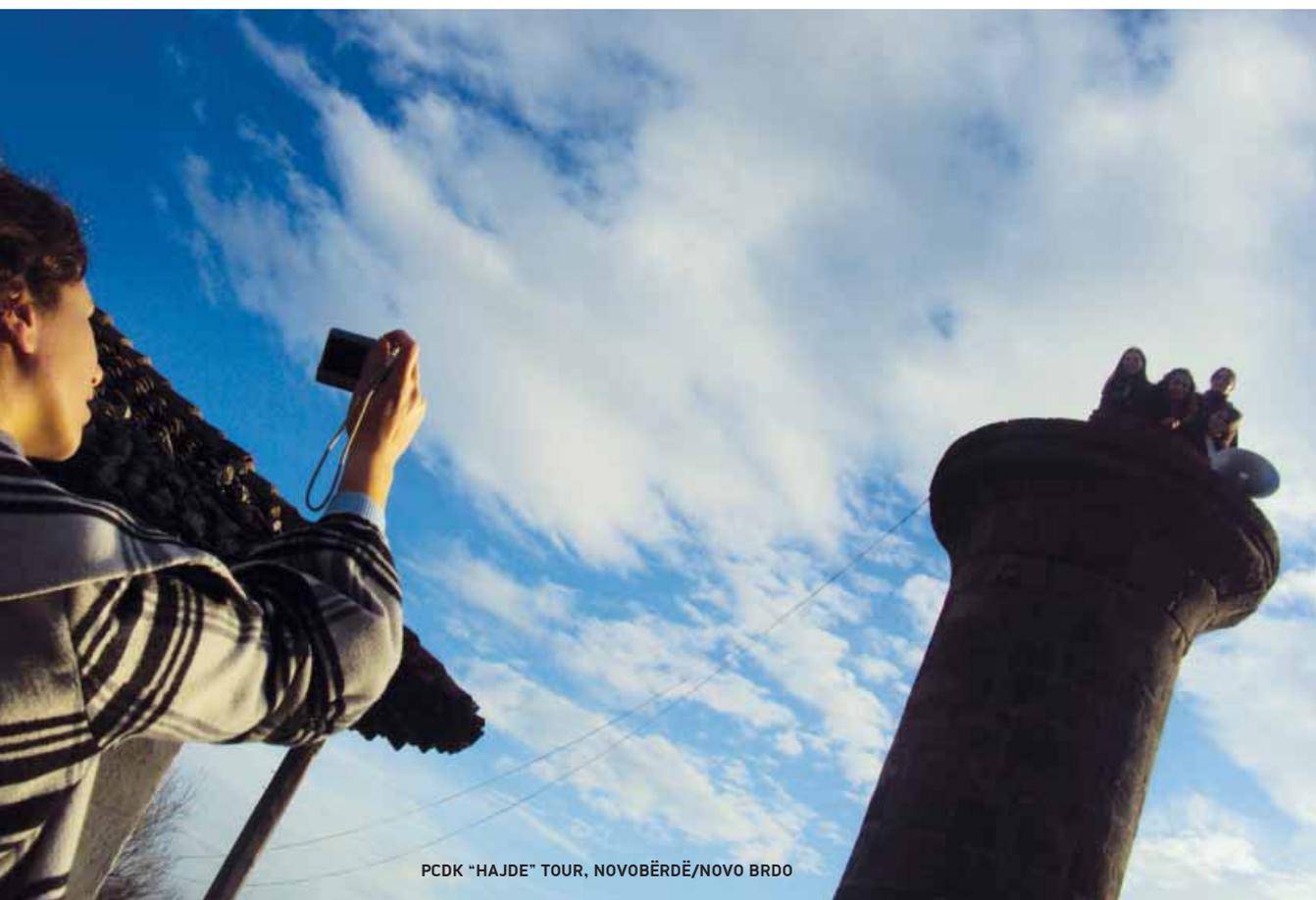
PCDK "HAJDE" TOUR, NOVOBËRDË/NOVO BRDO

READINGS

Key readings: articles

■ Williams, S. (1996) The desire to protect and preserve. <u>UNESCO Sources</u> 80, June 1996. Paris: UNESCO, 8

■ Nasser, N. (2007) Redefining heritage and identity in conservation. <u>Context</u> no. 102 2007 Nov, 20-22. http://www.ihbc.org.uk/context_archive/102/nasser/page.html

■ Pye, E., 2001 <u>Caring for the Past: Issues in Conservation for Archaeology and Museums</u>. London: James and James, 37-56

■ Byrne, (2004) Chartering heritage in Asia's post-modern world

and

■ Luxon, J. L. (2004). Reflections on the use of Heritage Charters and Conventions, in <u>The Getty Conservation Institute Newsletter</u> 19(2)

■ Fowler, D. (1987) Uses of the past: archaeology in the service of the state. <u>American Antiquity 52</u> (2): 229-248

■ Jokilehto, J. (1985) Authenticity in restoration principles and practices. <u>Bulletin of the Association for Preservation Technology</u> **17**, 5-11

■ Lowenthal, D. (1991) Authenticity? The dogma of self-delusion. In Jones, M. (ed.) <u>Why fakes matter. Essays on problems of authenticity</u>. London, 184-192

■ Mortensen, L. 2006. Experiencing Copán: the authenticity of stone. In Silverman, H. and Shackel, E. (eds) <u>Archaeological site museums in Latin America</u>. University Press of Florida, 47-63

■ Ucko, P J (2000) Enlivening a 'dead' past, <u>Conservation and Management of Archaeological Sites</u> **4.** London, Maney: 67-92

■ UNESCO/ICOMOS (1994) <u>The Nara Document on Authenticity</u>

ICOMOS (1996) <u>The Declaration of San Antonio</u> http://www.iflaclc.org/guidance/ICOMOS-Inter-American Declaration%20of%20San%20Antonio-1996.pdf

■ Cecil, C. (2011) "We shall soon have the newest ancient heritage in the world": The rise of the sham replica under Moscow Mayor Yuri Luzhkov and its implications for Russia's architectural heritage. <u>The Historic Environment</u> 2 (1). London: Maney. 68-102

■ Mbunwe-Samba, P. (2002) Should developing countries restore and conserve? In Layton, R., Stone, P. and Thomas, J. (eds) <u>Destruction and Conservation of Cultural Property.</u> One World Archaeology. London and New York, Routledge: 75-92

■ ICOMOS Australia (1999) <u>The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance</u> http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf

Key readings: web links

■ United Nations World Commission on Environment and Development (1987) <u>Our Common Future</u>. New York: Oxford University Press. Most commonly referred to as the Brundtland Report http://www.un-documents.net/wced-ocf.htm

■ ICOMOS US (1996) <u>Inter-American Symposium on Authenticity in the Conservation and Management of the Cultural Heritage, San Antonio, Texas - March 1996</u> http://www.usicomos.org/symp/archive/docs

Supplementary readings: articles

■ Pereira, H. N. (2007) Contemporary trends in conservation: centralization, significance and sustainability. <u>City and Time</u> 3, (2), 15-25

■ UNESCO (1996) <u>Our Creative Diversity Report</u> http://unesdoc.unesco.org/images/0010/001055/105586Eb.pdf

■ English Heritage (2007) <u>Conservation principles, policies and guidance for the sustainable management of the historic environment</u>. London: English Heritage http://www.english-heritage.org.uk/publications/conservation-principles-sustainable-management-historic-environment/

Supplementary readings: web links

■ ICOMOS (1964) <u>International Charter for the Conservation and Restoration of Monuments and Sites The Venice Charter.</u> 2nd International Congress of Architects and Technicians of Historic Monuments, Venice 25 to 31 May, 1964 http://www.international.icomos.org/e_venice.htm

■ ICOMOS (1987) <u>Charter for the Conservation of Historic Towns and Urban Areas.</u> http://www.international.icomos.org/e_towns.htm

■ ICOMOS (1990) <u>Charter for the protection and management of the archaeological heritage, 1989. US/ICOMOS Scientific Journal I(1), 62-65</u> http://www.international.icomos.org/e_archae.htm

Websites for further charters and conventions:

http://www.unesco.org/general/eng/legal/convent.shtml
http://www.international.icomos.org/e_charte.htm
http://www.getty.edu/conservation/resources/charters.html
http://www.international.icomos.org/e_venice.htm
http://www.international.icomos.org/e_towns.htm

WEEK 3: LECTURE and DISCUSSION	PRACTICAL	NOTES
The concept of intangible heritage • Origins of the concept in ideas of cultural diversity • The international Conventions • Types of intangible heritage • Recording, protecting, and using intangible heritage • Issues for intangible heritage.	Discussion: – Conserving the intangible: the issues – Delineating tangible and intangible: is it either possible or desirable?	The intangible heritage debate has shifted attention away from heritage as monuments, sites and artefacts to include the practitioners, and the practice. The most recent model seeks to sustain living traditions by supporting the conditions needed to support them. The task then is to sustain the whole system as a living entity, and not just a switch to collecting 'intangible artefacts'.

FACE PAINTING – WEDDING TRADITION, LUBINJE E ULËT/DONJE LJUBINJE, PRIZREN

READINGS

Key readings: articles

▇▇ UNESCO (2003) <u>Convention for the Safeguarding of the Intangible Cultural Heritage</u>. Paris, UNESCO
http://unesdoc.unesco.org/images/0013/001325/132540e.pdf

▇▇ Kirshenblatt-Gimblett, B. (2004) Intangible Heritage as metacultural production, in <u>Museum</u>, 56(1-2): 52-65

▇▇ Nas, P.J.M. (2002) Masterpieces of oral and intangible culture: Reflections on the UNESCO World Heritage List. In <u>Current Anthropology</u>, 43(1): 139-148

▇▇ Maffi, L. (2000) Toward the integrated protection of language and knowledge as a part of indigenous peoples' cultural heritage. <u>Cultural Survival</u> 24.(4) Winter 2000 http://www.culturalsurvival.org/ourpublications/csq/article/toward-integrated-protection-language-and-knowledge-a-part-indigenous-pe

▇▇ Whiting, D. (2005) Conserving built heritage in Maori communities. In Stovel, H., Stanley-Price, N. and Killick R. (eds) <u>Conservation of living religious heritage.</u> ICCROM Conservation Studies 3. Rome, ICCROM: 12-18
http://www.iccrom.org/pdf/ICCROM_ICS03_ReligiousHeritage_en.pdf

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http://www.iccrom.org/pdf/ICCROM_ICS03_ReligiousHeritage_en.pdf

▇▇ Ohinata, F. (2010) UNESCO's activities for the safeguarding of the intangible heritage in the Horn of Africa. <u>African Study Monographs</u>, Suppl.41: 35-49, March 2010. http://jambo.africa.kyoto-u.ac.jp/kiroku/asm_suppl/abstracts/pdf/ASM_s41/4.Ohinata.pdf

▇▇ Marchand, T. (2001) Process over product: case studies of traditional building practices in Djenne, Mali, and Sana'a, Yemen. In Teutonico, J.M. and Matero, F. (eds) <u>Managing change: sustainable approaches to the conservation of the built environment</u>. Los Angeles, The Getty Conservation Institute: 137-160

Key readings: web links

▇▇ UNESCO website – Intangible Heritage programme and List of Oral and Intangible Masterpieces:
http://www.unesco.org/culture/intangible-heritage/#

Supplementary readings: articles

▇▇ Schmitt, T. M. (2008). The UNESCO concept of safeguarding intangible cultural heritage: Its background and Marrakchi roots. <u>International Journal of Heritage Studies</u> 14(2): 95-111.

▇▇ Weiyun He, A. (2006) Toward an Identity Theory of the Development of Chinese as a Heritage Language. <u>Heritage Language Journal</u> 4(1) Fall, 2006.

▇▇ Garduno Freeman, C. (2010) Photosharing on Flickr: intangible heritage and emergent publics. <u>International Journal of Heritage Studies 16 (4-5), May 2005.</u> London, Routledge.

Supplementary readings: weblinks

http://www.yachaywasi-ngo.org/sacredcall.htm
http://www.dialoguebetweennations.com/N2N/PFII/English/RoyLaifungbam.htm
http://www.dialoguebetweennations.com/N2N/PFII/English/RobertoMucaroBorrero.htm
http://www.dialoguebetweennations.com/N2N/PFII/English/AlbertDeTerville.htm
http://www.culturalsurvival.org/publications/cultural-survival-quarterly/australia/traditional-aboriginal-hunting-australia-cultural
http://www.culturalsurvival.org/publications/cultural-survival-quarterly/none/being-indigenous-21st-century
http://www.culturalsurvival.org/take-action/mexico/stop-mining-protect-sacred-sites
http://www.culturalsurvival.org/publications/cultural-survival-quarterly/india/national-parks-indigenous-resource-management-princip
http://www.culturalsurvival.org/publications/cultural-survival-quarterly/none/first-world-conference-cultural-parks

WEEK 4: LECTURE and DISCUSSION	PRACTICAL	NOTES
Identity, uses of heritage, and perceptions of "difference" • Myth and memory, and their role in the creation of identity • Social perceptions and cultural identity • Indigeneity, nationalism, ethnicity, tribalism, minority and community: definitions and concepts • The creation of identity and "difference": strengths and dangers • Using archaeological and historical evidence to understand and counter conflict.	Group activity e.g. creation of a human sociogram.	How do we create our own identity/identities, and that of the "other"? In recent decades, a new form of identification has emerged. Identifiers examine the condition of the subject from a variety of aspects including place, nationality, race, ethnicity, history, language, (religious) beliefs, even aesthetics.

TRADITIONAL COSTUMES FROM PRIZREN AREA

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▪ Bell, D. (2003) Mythscapes: memory, mythology and national identity in <u>The British Journal of Sociology</u> 54: 62–81.

▪ Halbwachs, M. (1992) Preface, and Chapter 3. In <u>On collective memory</u>. Translated and edited by Lewis Coser. Chicago University of Chicago Press. 37–51

▪ Halbwachs, M. (1992) Space and the collective memory. In <u>On collective memory</u>. Translated and edited by Lewis Coser. Chicago University of Chicago Press

▪ Reid, A. (2001) Cattle, identity and genocide in the African Great Lakes region. <u>Archaeology International</u> 4. London: Institute of Archaeology, UCL.

▪ Kohl, P.L. and Fawcett, C. (19955) Archaeology in the service of the state: theoretical considerations. In <u>Nationalism, politics and the practice of archaeology</u>. Cambridge, Cambridge University Press: 3–18

▪ Barth, F. ed (1969) <u>Ethnic groups and boundaries</u>. Boston, Little Brown

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▪ Hall, M. (2002) Cape Town's District Six and the archaeology of memory. In Layton, R., Stone, P. and Thomas, J. (eds) <u>Destruction and Conservation of Cultural Property</u>. One World Archaeology. London and New York, Routledge: 298–312

▪ Bhattacharya, N. Myth, history and the politics of Ramjanmabhumi, In Gopal, S. (ed) Anatomy of a confrontation: the rise of communal politics in India. Zed Books.

Key readings: web links

▪ Mankiller, W. 2009 <u>Being indigenous in the 21<u>st</u> century</u>. Cultural Survival 33.1 Spring 2009
http://www.culturalsurvival.org/publications/cultural-survival-quarterly/none/being-indigenous-21st-century

Key readings (books)

▪ Graham, B. and Howard, P., eds (2008) The Ashgate research companion to heritage and identity. Aldershot: Ashgate. 181–194.

▪ Cote, J. E., Levine, C. (2002). Identity formation, agency, and culture. New Jersey: Lawrence Erlbaum Associates.

▪ Eriksen, T.H. (2002) Ethnicity and nationalism: anthropological perspectives, Second edition. Anthropology, Culture and Society Series. London: Pluto Press.

▪ Ricoeur, P. (2010) Memory, history, forgetting. Chicago: University of Chicago Press

▪ Giddens, A. (1999) Runaway world: how globalization is shaping our lives. London: Profile.

Supplementary readings: articles

▪ Dietler, M. (1994) Our ancestors the Gauls: archaeology, ethnic nationalism, and the manipulation of Celtic identity in modern Europe. <u>American Anthropologist, New Series</u> 96 (3): 584–605.

▪ Atkinson, J. A., Banks, I. and O'Sullivan, J. eds (1996). <u>Nationalism and archaeology</u>. Scottish Archaeological Forum. Glasgow: Cruithne Press.

▪ Magne (1997) Co- operative Management of Archaeological Resources. In Greenberg, R. M. ed (1997) Parks Canada: archaeology and aboriginal partners. <u>Cultural Resource Management</u> 20(4) http://crm.cr.nps.gov/archive/20-4/20-4-22.pdf

Supplementary readings: others

▪ Arnold, B. (1992) The past as propaganda: totalitarian archaeology in Nazi Germany. <u>Antiquity</u> 64 (244). London: Antiquity Publications. 464–478

Supplementary readings: web links

▪ Ross, A. (1994) Traditional Aboriginal Hunting in Australia: A cultural heritage issue. Cultural Survival 18.2 Summer 1994
http://www.culturalsurvival.org/publications/cultural-survival-quarterly/australia/traditional-aboriginal-hunting-australia-cultural

▪ Greenberg, R. M. ed (1997) Parks Canada: archaeology and aboriginal partners. Cultural Resource Management 20(4)
http://crm.cr.nps.gov/issue.cfm?volume=20&number=04

▪ UN Permanent Forum for Indigenous Peoples http://www.un.org/esa/socdev/unpfii/en/about_us.html

WEEK 5: LECTURE and DISCUSSION	PRACTICAL	NOTES
Putting heritage on display • Collecting the world: the preservation of cultural diversity, and its pitfalls • Museums and the subjectivity of interpretation • Separating "heritage" from life? • The alternatives: ecomuseums, heritage villages/complexes • The move from tangible to intangible • Remembering, forgetting, and healing • Memorialisation, and acts of remembering.	Site visit to a museum.	This looks at historical and contemporary methods and motives for collecting, showing, and memorialising cultural heritage. The readings look at museum spaces as displays of nationhood, and how these have, in some places, been transformed into more 'community-based' settings with different senses of belonging, and inclusion of cultural diversity. In putting heritage on display, what do we choose to remember, and what to forget? And how have heritage professionals responded to the demands of those wanting to participate in their 'own' representation?

CITY MUSEUM, KRATOVO (FYROM)

READINGS

Key readings: articles
■ Carman, J. (2010) Promotion to heritage: How museum objects are made. In Pettersson, S., Hagedorn-Saupe, M., Jyrkkiö, T. and Weij, A. eds (2010) Encouraging Collections Mobility – A Way Forward for Museums in Europe. http://www.lending-for-europe.eu/fileadmin/CM/internal/handbook/Carman_.pdf
■ Russell, R. and Winkworth, K. (2009) Significance 2.0: A guide to assessing the significance of collections. Collections Council of Australia
■ Pearson, M. (2004) Artefact or rubbish – a dilemma for Antarctic managers. In Barr, S. and Chaplin, P. (eds) Cultural heritage in the Arctic and Antarctic regions, International Polar Heritage Committee, Monuments and Sites VIII. Paris, ICOMOS.
■ Mitchell, T. (1992) Orientalism and the exhibitionary order. In Dirks, N. B. (1992) Colonialism and culture. University of Michigan Press: 289–318.
■ Bolton, L. (2006) The Museum as cultural agent: the Vanuatu Cultural Centre extension worker program. New Knowledges.
■ Corsane, G. et al (2007) Ecomuseum evaluation: experiences in Piemonte and Liguria, Italy. International Journal of Heritage Studies 13 (2) March 2007. London, Routledge: 101–116
■ Meskell, L. (2002) Negative heritage and past mastering in archaeology. Anthropology Quarterly 75 (3) Summer, 2002. Washington: George Washington University Institute for Ethnographic Research: 557–574
■ Crooke, E. (2005) Dealing with the past: Museums and heritage in northern Ireland and Cape Town, South Africa. International Journal of Heritage Studies 11 (2), May 2005. London, Routledge: 131–142

Key readings: books
■ Nelson, R. and Olin, M. (2003) Monuments and memory, made and unmade. Chicago and London, Chicago University Press.
■ Tarlow, S. (1999) Bereavement and commemoration: an archaeology of mortality. Oxford: Blackwell.

Key readings: weblinks
■ Whitmarsh, A. (2000) We will remember them. Journal of Conservation and Museum Studies 7. London: UCL. http://www.ucl.ac.uk/~ycrnw3c/JCMS/issue7/0111Whitm.pdf

Supplementary readings: articles
■ Beck. L. and Cable, T. (2002) The Meaning of Interpretation (and other articles) In Journal of Interpretation Research, 7 http://www.interpnet.com/JIR/pdf/v7n1.pdf
■ Engelsman, S. (2006) Possessing someone else's heritage: dilemmas and ways out. Talk given at the British Museum, May 11th 2006.
■ Zekrgoo, A. and Barkeshli (2005) Collection management of Islamic heritage in accordance with the world-view and Shar'iah of Islam. In Stovel, H., Stanley-Price, N. and Killick R. (eds) Conservation of living religious heritage. ICCROM Conservation Studies 3. Rome, ICCROM: 94-101 http://www.iccrom.org/pdf/ICCROM_ICS03_ReligiousHeritage_en.pdf
■ ICOM (2004) Code of Ethics. International Council of Museums.

WEEK 6: LECTURE and DISCUSSION	PRACTICAL	NOTES

Heritage and development

- The monetisation of heritage

- Tourism: advantages, disadvantages and dangers of tourism for heritage

- Heritage at risk

- Moving beyond tourism: other types of development?

- Sustainable development for local communities

- Development through the recognition of cultural diversity.

The field of development and heritage interact in complex and diverse ways. This lecture examines development and its associated agendas such as poverty reduction, advocacy, human/cultural rights, citizenship, aid, humanitarianism, environmentalism, post-conflict reconstruction and wellbeing. Where does heritage fit in? Should heritage be used actively to promote development, and must the choice always be tourism?

PRIZREN TOWNSCAPE

READINGS

Key readings: articles

Cernea, M. (2001) Economic benefits and poverty reduction through cultural heritage preservation, in Cultural heritage and development: A framework for action in the Middle East and North Africa. Washington, The World Bank, 41–55 http://www-wds. worldbank.org/servlet/WDSContentServer/WDSP/IB/2001/08/04/000094946_01072504014633/Rendered/PDF/multi0page.pdf

Matero, F., and Teutonico, J.M. eds (2003) Managing change: sustainable approaches to the conservation of the built environment: 4th Annual US/ICOMOS International Symposium April 2001, Philadelphia, Pennsylvania. Los Angeles: The Getty Conservation Institute. (Many useful articles)

MacCannell, D. (2000) Cultural Tourism. In Conservation, The Getty Conservation Institute Newsletter 15(1): 22–27 http://www. getty.edu/conservation/publications/newsletters/pdf/v15n1.pdf

Cochrane, J. and Tapper, R. (2007) Tourism's contribution to World Heritage Site management. In Leask, A. and Fyall, A. Managing World Heritage Sites (eds) Oxford: Butterworth-Heinemann; 97–109

Pedersen, A. (2002) Tourism impacts and problems. In Managing tourism at World Heritage Sites: a practical manual for World Heritage Site managers. World Heritage Manuals no. 1. Paris: UNESCO: 28–36 http://whc.unesco.org/documents/publi_wh_papers_01_en.pdf

Key readings: web links

United Nations (2003) Agenda 21. http://www.un.org/esa/sustdev/documents/agenda21/english/agenda21toc.htm

UNESCO (2000) Making Tourism Sustainable. UNESCO Sources 120: 10–15 http://unesdoc.unesco.org/images/0011/001189/118985e.pdf

Casagrandi, R. and Rinaldi, S. (2002) A theoretical approach to tourism sustainability. Conservation Ecology 6(1) http://www. consecol.org/vol6/iss1/art13

ICOMOS (2002) H@R!: Heritage at Risk 2001–2002. ICOMOS. See especially "Heritage at risk from tourism" http://www. international.icomos.org/risk/2001/tourism.htm

Key readings: books

Urry, J. (2002) The tourist gaze: leisure and travel in contemporary society. London: Sage.

Supplementary readings: articles

CRATerre (2006) Cultural heritage and local development: a guide for African local governments. CRATerre-ENSAG/Convention France-UNESCO

UNESCO (2003) The Sahara. Of cultures and men: towards a strategy for the sustainable development of tourism in the Sahara, in the context of combating poverty. UNESCO: Paris http://unesdoc.unesco.org/images/0013/001320/132040e.pdf

UNDP Tourism and Culture – Cultural Heritage Conservation and Tourism for Sustainable Development. The Saint Lucia National Trust http://ssc.undp.org/uploads/media/Cultural_He_01.pdf

UNEP (2003) Tourism and Local Agenda 21. The Role of Local Authorities in Sustainable Tourism. UNEP: Paris http://www. uneptie.org/shared/publications/pdf/3207-TourismAgenda.pdf

ICOMOS (1999) ICOMOS International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance. Paris: ICOMOS http://www.international.icomos.org/charters/tourism_e.htm

Supplementary readings: web links

Lim, L. (2004) China tourist town's culture clash, BBC website http://news.bbc.co.uk/1/hi/world/asia-pacific/3839443.stm

WEEK 7: LECTURE and DISCUSSION	PRACTICAL	NOTES
Heritage management • Aims of heritage management: for whom, and why? • Ownership • Using values and significance to manage heritage • Management by and for communities • Sustainability • UNESCO World Heritage.	Workshop activity: Jointly create a statement of significance for a local building, as the basis for understanding and management Discuss its application.	Heritage institutions and individual managers all come with their own agendas, conditioned by their own circumstances. Why do we manage? What do we base decisions on? And who is heritage being managed for?

ARCH OF CONSTANTINE, ROME
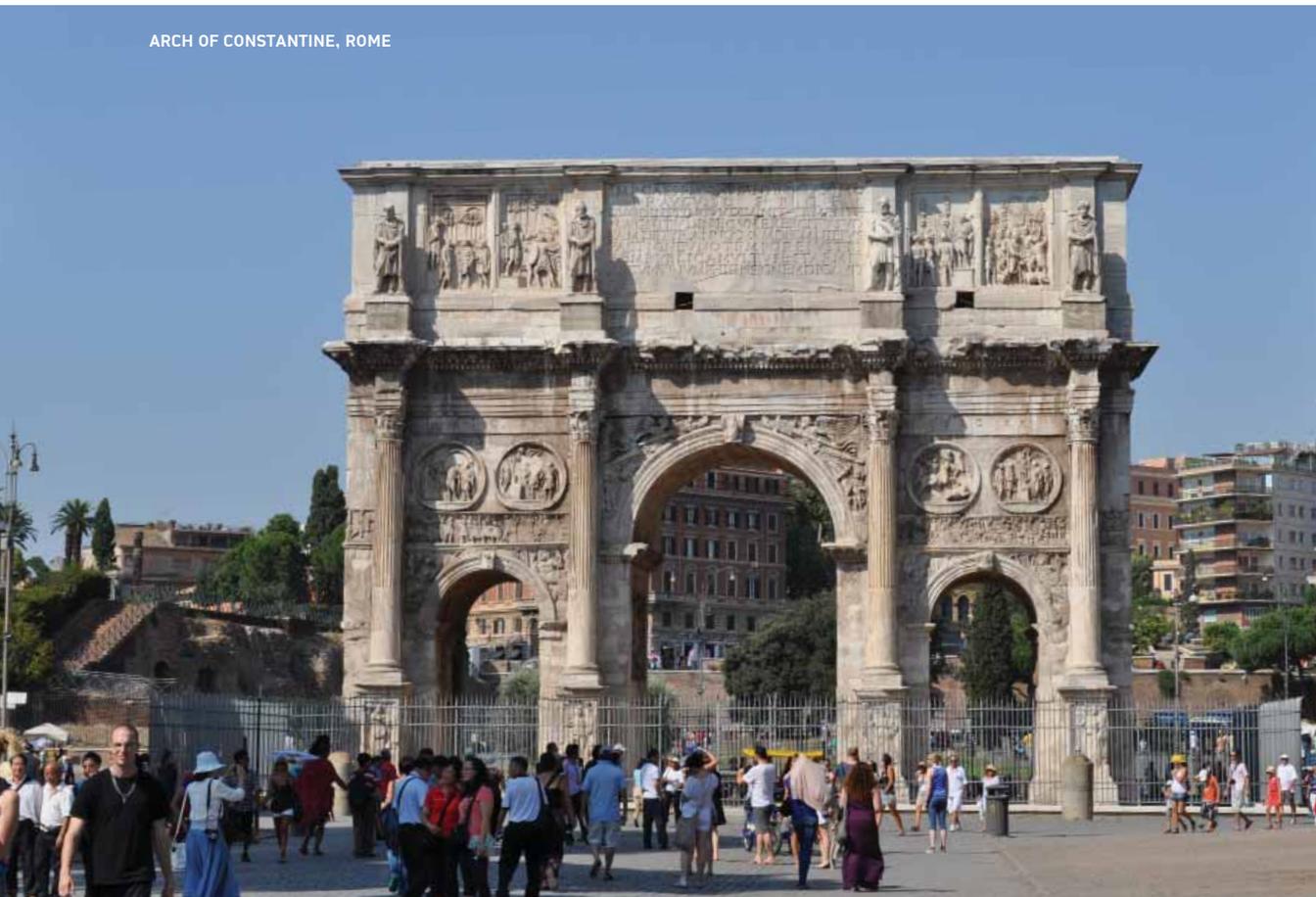
READINGS

Key readings: articles

De la Torre, M. (2002) Assessing the values of cultural heritage. Los Angeles: Getty Conservation Institute. http://www.getty.edu/conservation/publications/pdf_publications/assessing.pdf

MacManamon, F.P. and Hatton, A. eds (2000) Cultural resource management in contemporary society: perspectives on managing and presenting the past. One World Archaeology 33. London, Routledge.

Miura, K. (2006) Conservation of a 'living heritage site'. A contradiction in terms? A case study of Angkor Wat World Heritage Site. Conservation and Management of Archaeological Sites 7(1): 3–18.

Kiddey, R. and Schofield, J. (2011) Embrace the margins: adventures in archaeology and homelessness. Public Archaeology 10 (1). Lonson, Maney: 4–22

Creamer, H. (1990) Aboriginal perceptions of the past: the implications for Cultural Resource Management in Australia. In Gathercole, P. and Lowenthal, D. (eds) The politics of the past. One World Archaeology. London, Unwin Hyman: 130–140

Wharton (2005) Indigenous claims and heritage conservation: an opportunity for critical dialogue. Public Archaeology 4. London: Maney: 199–204.

Papa-Sokal, M. (2011) Who "Owns" the Euphronios Krater? Nationalism and Internationalism in the protection of archaeological heritage. Present Pasts, North America, 3, Mar. 2011. http://www.presentpasts.info/article/view/pp.37/67. Date accessed: 16 Aug. 2011.

Sullivan, S. (2004) Local involvement and traditional practices in the World Heritage system. In Linking universal and local values: managing a sustainable future for World Heritage. World Heritage Papers 13. Paris, UNESCO WHC: 49–55 http://whc.unesco.org/documents/publi_wh_papers_13_en.pdf

Also other articles from this journal

Millar, S. (2006) Stakeholders and community participation. In Leask, A. and Fyall, A. eds (2006) Managing World Heritage Sites. Oxford: Butterworth-Heinemann, 37–54

Key readings: books

King, T. (2002) Thinking about cultural resource management: essays from the edge. Oxford: Altamira Press.

Fairclough, G. Harrison, R., Jameson, J. and Schofield, J. eds (2008) The Heritage Reader. London: Routledge.

Key readings: web links

Australian Heritage Commission (1999) Protecting Local Heritage Places – A guide for communities. http://www.heritage.gov.au/protecting.html

United Nations World Commission on Environment and Development (1987) Our common future. New York: Oxford University Press. (Most commonly referred to as the Bruntland Report.) http://www.un-documents.net/wced-ocf.htm

Supplementary readings: articles

Lammy, D. (2006) Community, identity and heritage. In Capturing the public value of heritage: the proceedings of the London conference, 25–26 January 2006 Swindon. UK, English Heritage: 65–69 http://www.helm.org.uk/upload/pdf/Public-Value.pdf?1299857668

CABE (2004) A guide to producing management plans for park and green space management plans. UK: Commission for Architecture and the Built Environment.

ODPM (2003) Participatory planning for sustainable communities: international experience in mediation, negotiation, and engagement in making plans. Office of the Deputy Prime Minister. UK: HMSO

Pedersen, A. (2002) Managing tourism at World Heritage Sites: a practical manual for World Heritage Site managers. UNESCO Manuals 1. Paris, UNESCO.

Moser, S. (2002). Reports on the Community Archaeology Project at Quseir, Egypt. www.arch.soton.ac.uk/Research/Quseir/

Supplementary readings: books

Bold, J. (2005) Guidance on heritage assessment. Strasbourg, Council of Europe publications.

Supplementary readings: web links

English Heritage (2009) Stonehenge World Heritage Site Management Plan. English Heritage http://www.english-heritage.org.uk/server/show/nav.8675

UNIT 2: HERITAGE SITES

WEEK 8: LECTURE and DISCUSSION	PRACTICAL	NOTES

Natural heritage

- Types of natural heritage

- International natural heritage

- Approaches to the protection and/
  or use of natural heritage

- European conventions.

MIRUSHA/MIRUŠA WATERFALLS, PEJË/PEČ REGION

Europe, more so than any other continent, is a patchwork of relatively small countries. As a consequence, ecosystems and the processes that disrupt their functioning often extend across national boundaries. Isolated measures taken within a local, regional or national context will therefore in many cases be inadequate to deal with the problems. Working within an international framework provides the opportunity to take more effective measures by facilitating the development of a common approach. (CoE 1996 website)

READINGS

Key readings: articles

■ CoE (1996) The Pan-European Biological and Landscape Diversity Strategy. <u>Nature and Environment</u> 74. Council of Europe Press http://www.coe.int/t/dg4/cultureheritage/nature/Biodiversity/SN74_en.pdf

■ CoE (1979) <u>Convention on the Conservation of European Wildlife and Natural Habitats</u> – The Bern Convention http://conventions.coe.int/Treaty/en/Treaties/Html/104.htm

Key readings: web links

■ <u>The European Diploma of Protected Areas</u> website http://www.coe.int/t/dg4/cultureheritage/nature/Diploma/default_en.asp

■ Lasimbang, J. (1994) National Parks: Indigenous resource management principles in protected areas and indigenous peoples of Asia. <u>Cultural Survival</u> 18.2 Summer 1994 http://www.culturalsurvival.org/publications/cultural-survival-quarterly/india/national-parks-indigenous-resource-management-princip

Supplementary material: articles

■ Janu, C.K. The South Indian Adivasi experience

■ UNESCO (2010) <u>Sustainable tourism: part threat, part hope</u>. World Heritage Magazine 58, November 2010. Paris: UNESC

NATURAL LANDSCAPE, RUGOVA MOUNTAINS

WEEK 9: LECTURE and DISCUSSION	PRACTICAL	NOTES
Cultural landscapes • "Natural" landscapes? • Cultural landscape: man's influence on the environment • Reading landscape; understanding change • Using and preserving cultural landscapes • Using and preserving natural landscapes.		An examination of what makes a "cultural" landscape as opposed to a natural one, and the implications for its preservation.

NATURAL LANDSCAPE, VALDORCIA (ITALY)

READINGS

Key readings: articles

▬ Kirby, V.G. (1993) Keeping up with the world? Global and national trends and directions in the definition and management of landscapes of cultural heritage significance. In Selksy et al (eds) Environmental and resource management in New Zealand. University of Otago

▬ Fowler, P.J. (2003) World Heritage Cultural Landscapes 1992-2002. World Heritage Papers 6. Paris: UNESCO.
Déjeant-Pons. M. (2003) The European Landscape Convention: past, present and future. UK Landscape Conference 2010, Liverpool.
Williams, S. (1996) Four new cultural landscapes. In UNESCO Sources 80, June 1996. Paris: UNESCO

▬ Rossler, M. (2003) Managing World Heritage Cultural Landscapes and Sacred Sites. In Linking universal and local values: managing a sustainable future for World Heritage. World Heritage Papers 13. Paris, UNESCO WHC: 49-55 http://whc.unesco.org/documents/publi_wh_papers_13_en.pdf

▬ Also other articles from this journal

Key readings: web links

▬ UNESCO (2006) Cultural landscapes. Paris, UNESCO http://whc.unesco.org/en/culturallandscape/
NB provides an excellent bibliography with some we blinks.

▬ CoE (2000) The European Landscape Convention (the Florence Convention). Council of Europe http://www.coe.int/t/dg4/cultureheritage/heritage/landscape/default_en.asp

Supplementary readings: articles

▬ English Heritage (2004) Change and Creation: historic landscape character 1950-2000 http://users.ox.ac.uk/~arch0217/changeandcreation/changeandcreation.pdf www.english-heritage.org.uk/characterisation

▬ De la Torre, M., MacLean, M. and Myers, D. (2003) Chaco Culture National Historical Park: a case study. Los Angeles: Getty Conservation Institute.

▬ Cultural Survival (1985) The First World Conference on Cultural Parks. Cultural Survival 9.1 Spring 1985 http://www.culturalsurvival.org/publications/cultural-survival-quarterly/none/first-world-conference-cultural-parks

▬ Fleming, A. and Wharton, D. (2009) Experiencing landscapes: Capturing the cultural services and experiential qualities of landscape. In Landscape Character Network News 33, Autumn 2009:10-17

▬ Daugstad, K., Ronningen, K. and Skar, B. (2005) Agriculture as upholder of cultural heritage. Conceptualisations and value judgements—A Norwegian perspective in international context. Journal of Rural Studies 22(1) , January 2006: 67-81

WEEK 10: LECTURE and DISCUSSION	PRACTICAL	NOTES
Built heritage: townscapes and villages • The development of towns and villages • The diversity of ways of life • The value of physical complexity and grain • Ensuring the life of the built heritage: – civic planning – ancient v. modern? – destruction v. heritage as a renewable resource? – heritage and sense of place – communities and heritage.		Townscapes and villages are complex webs of not only physical structures, but patterns of movement, ways of life, social and economic divisions and connections. All of these need to be taken into account in deciding what is "heritage". Indeed, what is not?

TOWNSCAPE, BERAT (ALBANIA)

Key readings: articles

▰ Rodwell, D. (2011) Comparative approaches to urban conservation in Central and Eastern Europe: Zamo ć, Poland, and Sibiu, Romania. The Historic Environment Vol 1 (2): 116-42

▰ UNESCO (2010) Managing historic cities. World Heritage Papers 27. Paris: UNESCO.

Khouri-Dagher, N (1999) World Heritage: Living places managed by local people. In UNESCO Sources 115, 10–11 http://unesdoc.unesco.org/images/0011/001173/117346e.pdf

▰ Mumma, A. (2004) Community-based legal systems and the management of World Heritage Sites in Linking universal and local values: managing a sustainable future for World Heritage. World Heritage Papers 13. Paris, UNESCO WHC: 43–44 http://whc.unesco.org/documents/publi_wh_papers_13_en.pdf

▰ Holtorf, C. (2006) Can less be more? Heritage in the age of terrorism. Public Archaeology 2 (9). London: Maney: 101–109

Supplementary readings: articles

▰ Sell, J. ed. (2002) Sustainable development in rural areas: its practical role in regeneration in the Balkans. Proceedings of the ECOVAST Conference and workshop held at Fojnica, Bosnia and Hercegovina. 11 to 13 October 2001. http://www.ecovast.org/papers/fojnica_e.pdf

▰ CLG (2009) World class places: The Government's strategy for improving quality of place. UK: Communities and Local Government.

▰ Macdonald, S. (2006) Undesirable Heritage: Fascist Material Culture and Historical Consciousness in Nuremberg. International Journal of Heritage Studies 12 (1) January 2006. London, Routledge: 9–28

Supplementary readings: web links

▰ European Council for the Village and Small Town (ECOVAST) website http://www.ecovast.org/english/index.htm

WEEK 11: LECTURE and DISCUSSION	PRACTICAL	NOTES

Built heritage: buildings and archaeological sites
 	
• Types of building:
– architecture of power
– vernacular architecture
– religious architecture
 	
• Types of archaeological site
 	
• Conservation, restoration and reconstruction
  – ethics
  – aesthetics v. significance
  – financial sustainability
  – outcomes.
	Site visit to nearby monument/discussion.	

STONE BUILDING, WESTERN KOSOVO
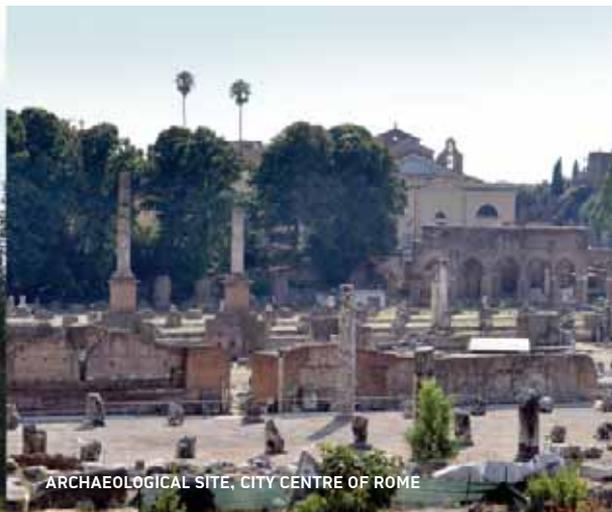
ARCHAEOLOGICAL SITE, CITY CENTRE OF ROME
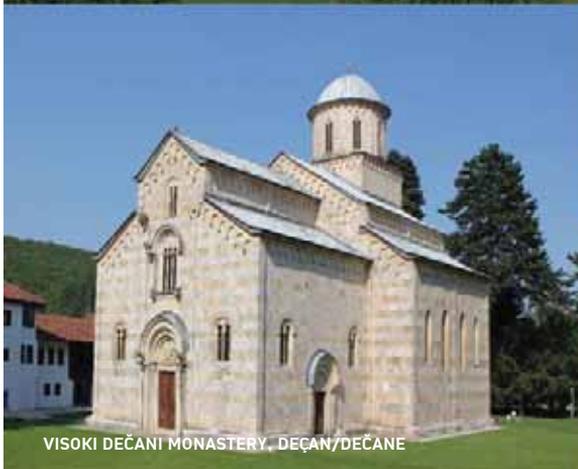
VISOKI DEČANI MONASTERY, DEÇAN/DEČANE

HADUMI MOSQUE, GJAKOVË/ĐAKOVICA

READINGS

Key readings: articles

▬ Matero, F. (2000) Ethics of conservation. In <u>Conservation</u>, <u>The Getty Conservation Institute Newsletter</u> 15(1): http://www.getty.edu/conservation/publications/newsletters/pdf/v15n1.pdf

▬ Baillie, B. (2007) Conservation of the sacred at Angkor Wat: further reflections on living heritage. <u>Conservation and Management of Archaeological Sites</u> 8: 123–131

▬ Stovel, H., Stanley Price, N. and Killick, R. (2005) <u>Living religious heritage: conserving the sacred</u>. ICCROM forum, Rome Oct 2003. http://www.iccrom.org/pdf/ICCROM_ICS03_ReligiousHeritage_en.pdf

▬ McAtackney, L. (2005) The negotiation of identity at shared sites: Long Kesh/ Maze Prison site, Northern Ireland. Paper presented at the Forum <u>UNESCO University and Heritage 10th International Seminar</u> "<u>Cultural Landscapes in the 21st Century</u>", Newcastle upon Tyne,

▬ Johnson, M. Renovating Hue (Vietnam): authenticating destruction, reconstructing authenticity. In Layton, R., Stone, P. and Thomas, J. (eds) <u>Destruction and Conservation of Cultural Property</u>. One World Archaeology. London and New York, Routledge: 75–92

▬ Wijesurya, G. (2002) 'Pious vandals': restoration or destruction in Sri Lanka? In Layton, R., Stone, P. and Thomas, J. (eds) <u>Destruction and Conservation of Cultural Property</u>. One World Archaeology. London and New York, Routledge: 256–263

▬ Throsby, D. (2001) Sustainability in the conservation of the built environment: an economist's perspective. In Teutonico, J.M. and Matero, F. (eds) <u>Managing change: sustainable approaches to the conservation of the built environment</u>. Los Angeles, The Getty Conservation Institute: 3–10

▬ UNESCO (2001) Cultural heritage in South East Europe: Kosovo. Paris, UNESCO publications. http://unesdoc.unesco.org/images/0013/001344/134426e.pdf

▬ Bold, J. (2008) The built heritage of the Balkans: a rehabilitation project', <u>Transactions of the Ancient Monuments Society</u>, 52. 49–63

▬ Bold, J. (2001) Study on the state of the cultural heritage in Kosovo: political and technical components. Strasbourg, Council of Europe publications.

Supplementary readings: articles

▬ ICOMOS (2003) <u>Recommendations for the analysis, conservation, and structural restoration of architectural heritage</u>. International Council for Monuments and Sites.
http://www.civil.uminho.pt/masonry/Publications/Recommendations_ICOMOS.pdf

▬ Grenville, J. (2007) Conservation as psychology: ontological security and the built environment. <u>International Journal of Heritage Studies 1(6)</u>. London, Routledge: 447–461.

▬ Freund, C. (2002) <u>Rebuild the Buddhas of Bamiyan?</u> Slate Magazine online. Posted Jan. 18, 2002

▬ ICOMOS (2003) Bamiyan Valley – Evaluation.

▬ CoE (1985) <u>Convention for the Protection of the Architectural Heritage of Europe– the Granada Convention</u>. http://conventions.coe.int/Treaty/en/Treaties/Html/121.htm

▬ CoE (1992) <u>European Convention on the Protection of the Archaeological Heritage (Revised)</u> http://conventions.coe.int/Treaty/en/Treaties/Html/143.htm

▬ CoE (2009) <u>Prizren Fortress PTA: Integrated rehabilitation project plan/survey of the architectural and archaeological heritage</u>. Revised version. Regional Programme for the cultural and natural heritage in south-east Europe. Strasbourg: European Commission/Council of Europe.

▬ CoE (2006) <u>Ulpiania PTA: Integrated rehabilitation project plan/survey of the architectural and archaeological heritage</u>. Revised version. Regional Programme for the cultural and natural heritage in south-east Europe. Strasbourg: European Commission/Council of Europe. http://www.barneflygtning.dk/pdf/PTA_KosovoUNMIK_Ulpiana_APP.pdf

▬ CoE (2009) <u>Complex of Haxhi Zeka Mill PTA: Integrated rehabilitation project plan/survey of the architectural and archaeological heritage</u>. Regional Programme for the cultural and natural heritage in south-east Europe. Strasbourg: European Commission/Council of Europe

Supplementary readings: books

▬ Petzet, M. and Ziesemer, J. eds (2002) Vernacular architecture. Monuments and Sites V. Paris, ICOMOS.

HERITAGE AND DIVERSITY: KEY ISSUES

WEEK 12: LECTURE and DISCUSSION	PRACTICAL	NOTES
Review of key issues to emerge from the course • Diversity: the wider concept • Patterns of culture • Human rights and diversity • Shared values and global citizenship: a realizable goal? • Interculturalism and monoculturalism • Globalism and cultural ghettoism.	Organise a debate.	A chance to start to draw together some of the concepts and case histories from the course, and look at major issues.

READINGS

Key readings: articles

▬▬ ICOMOS Australia (1999) The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf

Ellmeier, A. and Rasky, B (2006) Differing diversities: Eastern European perspectives. Transversal study on the theme of cultural policy and cultural diversity. Council of Europe.

▬▬ Galla, A. (1994) Authenticity: Rethinking heritage diversity in a pluralistic framework. The Nara Conference on Authenticity in relation to the World Heritage Convention. Nara, Japan November 1994. UNESCO World Heritage Centre Agency for Cultural Affairs / (Japan)/ ICCROM/ICOMOS

▬▬ UNESCO (2002) Cultural Diversity: Common Heritage, Plural Identities. UNESCO http://unesdoc.unesco.org/images/0012/001271/127161e.pdf

Supplementary readings: articles

▬▬ Wallis, R.J. and Blain, J. (2004) Stonehenge road proposals and the 'reburial issue'. Short position statement submitted as part of evidence to the Stonehenge Inquiry, February 2004. UK: The Sacred Sites/Contested Rights/Rites project.

▬▬ ICOMOS (2009) The Hoi An Protocols for conservation: Professional guidelines for assuring and preserving the authenticity of heritage sites in the context of the cultures of Asia. UNESCO Bangkok.
http://www2.unescobkk.org/elib/publications/242/HoiAnProtocol.pdf

WEEK 13: LECTURE and DISCUSSION	PRACTICAL	NOTES
Shared values and European identity? • Multiple cultural affiliations: diversity v. integration • Do we want, or need, a common European identity? • European approaches: the integrated approach to diversity in heritage – cross border heritage initiatives, such as European Cultural Routes, and the European Heritage Network (HEREIN) • Living with multiculturalism: – urban identity – urban practice – Intercultural Cities.		In a Europe which is still seeking to create a social fabric and a federalist message, re–examination of different forms of heritage might provide an opportunity for mutual discovery and living together. This would be a step towards greater cohesion. (CoE 2004)

Key readings: articles

� CoE (2007) <u>European Manifesto for Multiple Cultural Affiliation</u>. Cultural identities, shared values and citizenship project, carried out following the 3rd Summit of Heads of State and Government of the Council of Europe's Member States in 2006–2007
http://www.coe.int/t/dg4/cultureheritage/heritage/Identities/Manifeste_europeen_pour_appartenance_culturelle_EN.pdf

▪ CoE (2009) <u>Heritage and beyond</u>. Strasbourg: Council of Europe Publishing.
http://www.coe.int/t/dg4/cultureheritage/heritage/Identities/PatrimoineBD_en.pdf

▪ Wood, P. ed (2009) <u>Intercultural Cities: Towards a model for intercultural integration</u>. Insights from Intercultural cities, joint action of the Council of Europe and the European Commission. Council of Europe
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/ICCModelPubl_en.pdf

▪ CoE (2009) <u>Citizenship and participation in the intercultural city</u>. Council of Europe
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/paperviarregio_en.pdf

▪ Bonniel Chalier, P. (2009) <u>Interculturalism in the cultural policies of European cities</u>. Council of Europe
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/CULTURAL.policy_en.pdf

Key readings: web links

▪ Intercultural cities: governance and policies for diverse communities
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Default_en.asp

Supplementary readings: articles

▪ CoE (2009) <u>Ten steps to an intercultural city policy: Guidance for city policy-makers with good practice examples</u>. Council of Europe http://www.coe.int/t/dg4/cultureheritage/culture/Cities/AG_en.pdf

▪ CDPAT (2004) <u>Heritage from elsewhere, heritage of others: Outline of an awareness-raising project</u>. Steering Committee for Cultural Heritage (CDPAT) Strasbourg, 29 April 2004. Council of Europe.
http://www.coe.int/t/dg4/cultureheritage/heritage/Identities/CDPAT(2004)30E.pdf

▪ CoE (2010) <u>Resolution CM/Res(2010)52 on the rules for the award of the "Cultural Route of the Council of Europe" certification</u> (Adopted by the Committee of Ministers on 8 December 2010 at the 1101st meeting of the Ministers' Deputies)
http://www.coe.int/t/dg4/cultureheritage/culture/Routes/default_en.asp

Supplementary readings: web links

▪ Technical Cooperation and Consultancy Programme: Publications
Website: http://www.coe.int/t/dg4/cultureheritage/cooperation/TCC/publications_en.asp

▪ HEREIN website: http://www.coe.int/t/dg4/cultureheritage/heritage/HEREIN/default_en.asp

WEEK 14: LECTURE and DISCUSSION	PRACTICAL	NOTES
Living with diversity • Heritage and democracy • Communities: the Faro Convention • Communicating a diverse European heritage: methods of public outreach and their advantages and disadvantages – education systems – games and activities – online games – public dialogue – action in communities.	Mount images from photographic project in the classroom, and use as a basis for discussion.	How, as responsible citizens, should we actively engage with heritage and diversity?

TRADITIONAL COSTUMES, PRIZREN AREA

READINGS

Key readings: articles

Hollowell, J. and Nicholas, G. (2009) Using Ethnographic Methods to Articulate Community-Based Conceptions of Cultural Heritage Management. Public Archaeology Vol. 8 No. 2–3:141–160.

Stradling, R. and Rowe, C. eds (2007) Draft handbook on values for life in a democracy
http://www.coe.int/t/dg4/cultureheritage/heritage/Identities/PLB_E.pdf

Wolferstan, S. (2007) Community participation in heritage in post-conflict Kosovo. Promoting democracy, dialogue and reconciliation through Cultural Heritage. Interpreting the Past. The Future of Heritage, Changing Visions, Attitudes and Contexts in the 21st Century. Selected papers from the Third Annual Ename Colloquium, Belgium March 2007

Visoka, G. (2009) Local change-makers: Training manual on human rights education for teachers, young people, and woman activists. Project: "Improving human rights of women, youth and minority groups in the region of Peja/Pec through awareness raising and education". European Commission Liaison Office to Kosovo.

Anderson, E.F. et al (2009) Serious games in cultural heritage. State-of-the-Art Report, published in the 10th International Symposium on Virtual Reality, Archaeology and Cultural Heritage VAST – State of the Art Reports (2009), http://coventry.academia.edu/EikeFalkAnderson/Papers/110808/Serious_Games_in_Cultural_Heritage

Ondrejka, C. (2009) Education Unleashed: Participatory Culture, Education, and Innovation in Second Life. In Salen, K. (ed) The Ecology of Games: Connecting Youth, Games, and Learning. The John D. and Catherine T. MacArthur Foundation Series on Digital Media and Learning. Cambridge, MA: The MIT Press, 2008. 229–252. doi: 10.1162/dmal.9780262693646.229

The Faro Framework Convention on the Value of Cultural Heritage for Society. Council of Europe
http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=199&CM=8&CL=ENG

ICCROM (2003) ICCROM and public advocacy. Rome: ICCROM

Key readings: web links

Bergen, S. (2009) Introduction: Intercultural dialogue on Campus. Council of Europe Higher Education series No. 11 http://book.coe.int/ftp/3320.pdf

CoE (2008) White Paper on Intercultural Dialogue "Living Together As Equals in Dignity". Launched by the Council of Europe Ministers of Foreign Affairs
at their 118th Ministerial Session (Strasbourg, 7 May 2008)
http://www.coe.int/t/dg4/intercultural/Source/Pub_White_Paper/White%20Paper_final_revised_EN.pdf

Arnstein, S. (1969) A ladder of citizen participation. Journal of the American Institute of Planners 35 (4). 216-224.
http://lithgow-schmidt.dk/sherry-arnstein/ladder-of-citizen-participation.html

Key readings: books

Belford, P. (2011) Archaeology, community and identity in an English New Town. The Historic Environment 2 (1). London: Maney. 49-67.

Supplementary readings: articles

Gardner, P. and Edwards, R. (2006) Making consultation matter: A survey of voluntary sector experience of Local Authority consultation on land-use planning. UK: Heritage Link Land-Use Planning Group Working Party.

CoE (2008) The role of media in promotion of intercultural learning. Report to Council of Europe's Intercultural Cities Programme. Prepared by Media Diversity Institute, May 2008 http://www.coe.int/t/dg4/cultureheritage/culture/Cities/mediapack.pdf

Högber, S. (2009) The Past is the Present – Prehistory and Preservation from a Children's Point of View. Public Archaeology Vol 6 (1). London, Maney. 28–46

FURTHER RESOURCES
Journals and periodicals: available online

- Annals of Tourism Research http://www.sciencedirect.com/science/journal/01607383

- Cultural Resource Management (Canadian Parks Department) http://crm.cr.nps.gov/index.htm

- European Cultural Heritage Review http://www.europanostra.org/european-cultural-heritage-review/

- Euromed Heritage http://www.euromedheritage.net/intern.cfm?menuID=9&submenuID=15

- Journal of Cultural Heritage http://www.sciencedirect.com/science/journal/12962074

- Journal of Interpretation Research

- Journal of Preservation Technology http://www.apti.org/publications/bulletin.cfm

- The UNESCO Courier http://www.unesco.org/new/en/unesco-courier/archives/

- UNESCO World Heritage Review http://whc.unesco.org/en/review/

- UNESCO World Heritage Papers http://whc.unesco.org/en/series/

- UNESCO World Heritage Newsletter http://whc.unesco.org/en/newsletter/

- US ICOMOS http://www.usicomos.org/resources/pubs#proceedings

Journals requiring subscription: key readings

- International Journal of Heritage Studies http://www.tandf.co.uk/journals/rjhs

- Managing Archaeological Sites http://www.maney.co.uk/index.php/journals/cma/

- Public Archaeology http://www.maney.co.uk/index.php/journals/pua/

- Journal of Cultural Heritage Management and Sustainable Development http://www.emeraldinsight.com/products/journals/journals.htm?id=jchmsd

- Journal of Sustainable Tourism http://www.tandf.co.uk/journals/rsus

Websites: Organisations with heritage functions

- Association for Heritage Interpretation http://www.ahi.org.uk/

- Association for preservation technology international http://www.apti.org/

- Commission for Architecture and the Built Environment (CABE)

- http://webarchive.nationalarchives.gov.uk/20110118095356/http:/www.cabe.org.uk/

- Council of Europe: European Institute for Cultural Routes

- http://www.culture-routes.lu/php/fo_index.php?lng=fr&dest=ac_00_000&lng=en&PHPSESSID=194a9e00924e09d29f65e021df5f862f

- Council of Europe: HEREIN

- http://www.coe.int/t/dg4/cultureheritage/heritage/HEREIN/default_en.asp

- Council of Europe: Intercultural Cities

- http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Default_en.asp

- Council of Europe: Landscapes

- www.coe.int/T/E/Cultural_Co-operation/Environment/Landscape

- Cultural Heritage Without Borders http://chwbkosovo.org/full.php?id=1260280202&archive=&subaction=showfull&template=full

- ECoNETT the European Community Network for Environmental Travel & Tourism. http://www.wttc.org/ on-line database of information about developments in sustainable tourism.

- European Council for the Village and Small Town (ECOVAST) http://www.ecovast.org/english/index.htm

- Europa Nostra http://www.europanostra.org/

- European Heritage Network http://www.european-heritage.net/sdx/herein/european_heritage_program/showcontent.xsp?id=2

- Getty Conservation Institute http://www.getty.edu/conservation/

- Including: The Getty Conservation Institute newsletter: http://www.getty.edu/conservation/resources/newsletter.html

- HELM http://www.helm.org.uk/

- ICOMOS http://www.icomos.org

- ICOMOS Australia http://australia.icomos.org/

- ICCROM http://www.iccrom.org

- Inventory of Heritage Organisations in Europe http://www.heritage-organisations.eu/page?&orl=1&ssn=&lng=2&pge=2

- Landscape Character News www.landscapecharacter.org.uk

- Organization of World Heritage Cities http://www.ovpm.org/main.asp

- Pathways to Cultural Landscapes www.pcl-eu.de

- UNESCO http://www.unesco.org/

- UNESCO World Heritage Centre http://www.unesco.org/whc/

- Culture/Conflict/Cooperation WAC www.cultureconflictcooperation.com

- World Bank http://web.worldbank.org/

- World Tourism Organisation: http://www.world-tourism.org/

Websites : Debating
- The basic skills of debating http://www.actdu.org.au/archives/actein_site/basicskills.html

- Debating in schools (Learning and Teaching Scotland) http://www.ltscotland.org.uk/debatinginschools/index.asp

- World Debating website http://worlddebating.blogspot.com/p/topics.html

Websites: Kosovo
- OSCE Mission in Kosovo http://www.osce.org/kosovo/81075

- EU/CoE support to the promotion of cultural diversity in Kosovo (PCDK) http://www.coe.int/t/dg4/cultureheritage/cooperation/kosovo/default_en.asp

- CoE Assembly: Protection of cultural heritage in Kosovo http://assembly.coe.int/Documents/WorkingDocs/doc04/EDOC10127.htm

7. ASSESSED SET WORK

7.1. INTRODUCTION

Students should undertake two pieces of work for assessment during the semester. Options for set work could range from straight-forward essay-writing, to more adventurous project work. Nothing is being laid down, here, as the tutor will need to make a careful choice according to the requirements of the university, the size of the group, their interests, and the way the course develops through the weeks. The options laid out below should give tutors a range of ideas to work with. If a class is enthusiastic, they may choose to take on extra unassessed projects.

7.2. OPTIONS FOR ASSESSED SET WORK

7.2.1. Suggested essay titles

Choose one essay from the following:

o What is heritage? Describe and discuss the ways in which heritage is defined, and claimed.

o Discuss the concept of values and how are they formed. What is their importance in the understanding and preservation of heritage? How might you balance potentially conflicting values in the management of heritage?

o Discuss the concepts of tangible and intangible heritage, and how they relate to each other. Can they be defined and managed in the same ways?

o Describe a case study of the use of archaeology to strengthen modern ethnicity/ identity or nationality.

o In what ways can charters, legislation, and European or local government guidance contribute to a framework for heritage management?

o Is the involvement of local communities important in the management of heritage? If so, what could be done to encourage their participation?

o Cultural tourism is a growing global phenomenon. Discuss its impact on the management of heritage.

o What are the constraints that are likely to influence the way a site or landscape is conserved and interpreted to the public? Please give examples.

o What are the benefits of cultural diversity, and how can it be maintained?
This should be set approximately 3 weeks into the semester, by which time some of the basic concepts will have been discussed, and completed by Week 11 so that it can be returned, marked, by the end of term.

7.2.2. A Heritage and Diversity Portfolio

Students are invited to create personal goals for themselves and to present them, and their progress towards them, in a Portfolio. For this work they are free to use photos taken by themselves, newspapers, magazine pictures, written work, or any other accessible medium. Attention to the various course themes is paramount in this exercise.

From the very beginning of the Course and as it progresses, students are invited to ask themselves:

- What were their feelings about heritage at the beginning of the Course?
- What do they hope to acquire out of this Course?
- What support will they access in order to attain these goals?
- As a result of the Course, how would they connect the knowledge gained to their basic fields of interest?
- What methods would they use to bring it to friends, fellow students, or their local communities?

This should be set in Week 1 so that students can work on it through the semester.

7.2.3. Photography

Students could take photos of:

▪ everything they consider as heritage in their environment before the Course begins: this could feed into the portfolio above.

Or

▪ one thing they consider as heritage in their environment before the course begins, and then one thing at the end. The photos should be accompanied by a critical essay to explain how their ideas have changed/ expanded in the light of the course. These photos could be mounted as a class exhibition at the end of term.

8. NON-ASSESSED PROJECT WORK

8.1. INTRODUCTION

This work is intended to be carried out either in the Practical sessions, or outside teaching hours. Some students may feel that they would like to challenge themselves more, by carrying out further project work at weekends, or in the vacations.

8.2. OPTIONS FOR NON ASSESSED WORK

8.2.1. A course dictionary

The course module practical work could begin with a Dictionary building exercise which could continue through the whole semester. Students are divided into smaller groups (3–5 people), and meet regularly. They write down words or concepts they have learned in a certain class, or words they think of as being connected to the topic, or words or ideas they do not understand clearly...

Questions that are designed to stimulate critical thinking are (but not limited to)
- Which words stand out for them?
- How would the groups define each of these concepts?
- Are there any differences or similarities?
- Are there other concepts that they would add to the list?
- What kind of support is available to further their understanding?

From time to time one group could present to the others its own Dictionary, explaining each word, term, or concept. At the end of the course, these Dictionaries could be seen, among the other things, as a "physical evidence"of the students' progress in studying Heritage and Diversity.

One of the outcomes of this exercise should, however, be the understanding that there is no final or ultimate definition of concepts such as culture, or heritage. The meanings are constantly mutable, and are subjective, and each year will as a result produce different results. The tutor will need to mediate discussions carefully, encouraging thoughtful questioning, and acceptance of diverse opinion.

8.2.2. Practical heritage valuation

The students could become acquainted with official forms for heritage evaluation e.g. by looking at a nomination form for the inscription of a UNESCO World Heritage Site, and carrying out a class exercise to create a "nomination" for a site in Kosovo.

8.2.3. Discussion and formal debates

The issue of the practicality of running discussions/informal debates mostly depends on the number of students which will take the course. Some optional courses at the University of Pristina have 20–30 students, while more popular ones have up to 70–80 students. In the first case it would be easy to divide the students into two groups (e.g., 10–15 each); however this would be difficult with larger numbers. The number of students is also linked to the risk of debates being inflammatory – the larger the number, the bigger the risk.

It would probably be best to run a debate along conventional, formal lines: i.e.
- Set a topic: e.g. "this house proposes that heritage is a renewable resource"
- Select three speakers to be on a team "For" the motion, and three on a team "Against".
- Team members decide amongst themselves what arguments each person will use
- Each person speaks for 5 (?) minutes
- Votes are taken from the audience, For or Against, to determine which team has won.

The students could debate and exchange their newly gained knowledge with students from some of the other faculties and disciplines. Discussions could encompass the place and use of heritage within those other professional branches, such as Architecture, Environmental Protection, Law, History, Arts, etc.

8.2.4. A student journal

Students could consider either blogging about what they are learning, or producing a student hard copy journal at the end of the semester, to report on what they have been doing.

This is a selection of activities that could be proposed for practical sessions of the Course Module. They are not designed to be assessed work, but to meet a variety of other needs and purposes:

– breaking down barriers, and letting participants get to know each other
– team building
– stimulating discussion/allowing for discussion of sometimes difficult topics in a very informal environment
– encouraging observation and questioning
– sharing varied knowledge and experience of different heritages
– putting theory from the lectures into practice
– creating materials which could be used for public outreach work
– celebrating heritage and its diversity.

STREET ART, PRISTINA

9.1. ACTIVITIES TO BE USED DURING THE COURSE

"My Heritage"

Each participant writes on a piece of paper <u>one</u> thing that they regard as an important part of their heritage. The answer should be short, and does not need to encompass everything about their heritage. Participants should be encouraged to be as imaginative as possible, and to understand that this can include intangible as well as tangible heritage. They should not confer, and are given a few minutes to think.

Once they have done this, it is explained that they should now identify the person in the group who has said the most similar thing to them. Each person reads out to the group what their item is, without explanation, and the group then splits into pairs. Items identified may not be exactly the same, but may fall into themes. If there are any that do not match at all, this is not a problem: they can still be paired up. The facilitator may need to help if there is a large group, as people may be shy about pairing up.

Each pair then takes 10–15 minutes to explain to each other the reason why they wrote what they wrote. Then, the group comes back into a circle, and each person in the pair presents the <u>other</u> person in the pair's ideas to the group.

<u>Ice breaking/learning to listen to others/ stimulating discussion/ reinforcing solidarity around common things or a common issue.</u>

<u>NB. This exercise was tried out and enjoyed in the Bolsena Workshop (Italy, August 2011). The group of 24 people was kept together rather than breaking it up, and the whole exercise took nearly two hours as a result, but this worked fine. In a few cases, participants sat in groups of 3 where their themes were very similar. It was necessary for the Coe staff to help with translation in some cases.</u>

<u>In the final part, participants became very engaged, adding their own experiences to the discussion, and comparing notes. It was very relaxed, and participants said that the fact that they had had to explain each other's ideas to the group was an especially useful exercise in learning to listen and understand different ideas or experiences.</u>

Definitions

The group breaks into smaller groups of 5 or 6, and each takes a term that is important to the Course, and examines different definitions for it e.g. heritage, culture, diversity, universalism, etc.

Each individual should then choose something that represents the concept that they have been working on in one creative way: this could be a play, a sculpture, a painting, a building, a song. The participants all come together, and each group will present
a) their conclusions with regard to the definition of the term, and
b) their 5–6 examples, and explain their choices.

<u>Similar to the exercise above, except that there is more team-working, and it is intellectually a bit more demanding. Whereas the exercise above (2) would work very well at the beginning of the course, this could be used later, once the concepts are more familiar. Generates respect for each group's point of view.</u>

Using the surrounding environment as a case history for analysis.
This can be used similarly to the exercise above, except that it starts be sending the group into the surrounding area so that they can explore what is heritage for them. The area used does not have to be one that is obviously an area of the historic environment: in fact, it is better that it is not. Going out into the normal streets of their town, participants will be encouraged to look at the ordinary in a fresh way: to seek out meaning from what they see every day. On their return to the classroom, the exercise above can be carried out.

Using the environment as an educational support/ ice breaking/learning to listen to others/ stimulating discussion/ reinforcing solidarity around common things or a common issue.

World music
Students listen to a wide range of music for 30 minutes (usually traditional music from around the world). They then share the emotions they felt while listening to the music. The facilitator then tells them something about the music: who created it, what the lyrics mean; why it is important.

A debate is then created from the experience of the participants. What does music, as heritage, teach us?

Exploring the idea of differences; helps connect all of us as human beings because music is generated from common human emotions. Stimulates the ability to listen.

Link this activity to the sites you will visit. Why do you give a particular meaning or emotion to a specific site? Why not another one? What do we use heritage for? etc.

SCENE FROM THE DOCUMENTARY FILM "WHOSE IS THIS SONG?" BY ADELA PEEVA

Creating a Human Rights and Diversity sociogram—role play

Participants are given notes in which different profiles found in our society are described e.g.

- 40-year-old white man, married, a manager in a company that has been in business successfully for many years;
- 16-year-old Romany girl, single, living with a single-parent and a child, has no ID (not registered), unemployed;
- 18-year-old white girl, living in a rural patriarchal community, poor, without any possibilities to educate herself;
- 30-year-old disabled man with a slight mental disability;
- 73-year-old woman, living alone, without rights to draw a pension;
- 27-year-old man, finished high-school, homosexually oriented.

Participants are given time to think about their roles and create ''their'' life story.
Firstly, a moderator asks them to stand side by side close to each other, forming a line.
Secondly, he/she asks each participant to tell his or her life story.

The moderator has a list of questions referring to basic human rights, such as: the rights to education, health insurance, free movement, free expression of love, feminine rights, etc. He gives the explanation that each question can be answered with ''Yes'' or ''No'', and that it should be answered from their role's point of view. If the answer is ''Yes'' a participant takes one step forward, but if the answer is ''No'' then he takes one step back. When the last question has been asked, it can be seen from their final position that the participants have formed a 'graph' with their bodies that shows clearly whether their circumstances have helped or damaged their lives, and how their position relates to that of the others.

In preparation, the participants are asked to get inside these roles emotionally, and to sympathise with their characters. After the exercise, they are asked to describe their own feelings; to explain the differences and obstacles they themselves have come across in life, and their impact. They are then asked what could have been done differently and how much would be required by way of change in order to achieve this. Finally, they are asked what they could offer to their community, and why this is so important.

NB This exercise could cause controversy, and should be handled with care. In discussion in the Workshop, some felt that it could make certain participants uncomfortable e.g. someone who would feel unwilling to play a gay character, or someone who is themselves gay and would be unhappy about seeing gays portrayed by non-gays…. Therefore, design of the exercise should be regarded as the first stage, and information about the exercise should be given out in advance. If the group finds that it is not happy to carry on to the exercise itself, that is fine: the important thing is to identify why, and discuss this calmly. It may be simply that they are not ready: perhaps they could reconsider it later in the course.

Home and family

Discussion: what are the participants' experiences of home and family, especially in more traditional settings such as the villages where parents or grandparents lived?

Do the heritage and traditions of those experiences mean anything to them: will they carry any of them on? Which ones? Why?

What is their own attitude toward starting a family, and how does this relate to/differ from the experience of their own relatives? Is it necessary to adhere to the traditional form of family any more?

Promoting the Course Module

Design of the Module is completed, the university has agreed to run it, and now it should be announced! Participants should design a minute-long TV commercial which would be broadcast on a local TV station, promoting the new University module. The target audience is young people. Each group should create one sketch, all the participants in the group brainstorming, and then some organising, some to preparing the scene, rehearsing/acting.

Participants will have half an hour to prepare, and the class will then take another half hour to watch the "commercials" being acted, and discuss them. Classes could be asked to prepare these in advance.

Film screenings

The film "Whose is This Song" provoked qualitative debate and was considered most interesting. Also Baraka: a film created by Ron Fricke and Mark Magidson.

Many other documentary films could be used, to illustrate themes of lectures, and to generate discussion. These could also be shown in the evening, allowing other students to come, and to join in discussion afterwards.

OFFICIAL POSTERS OF "WHOSE IS THIS SONG?" AND "BARAKA"
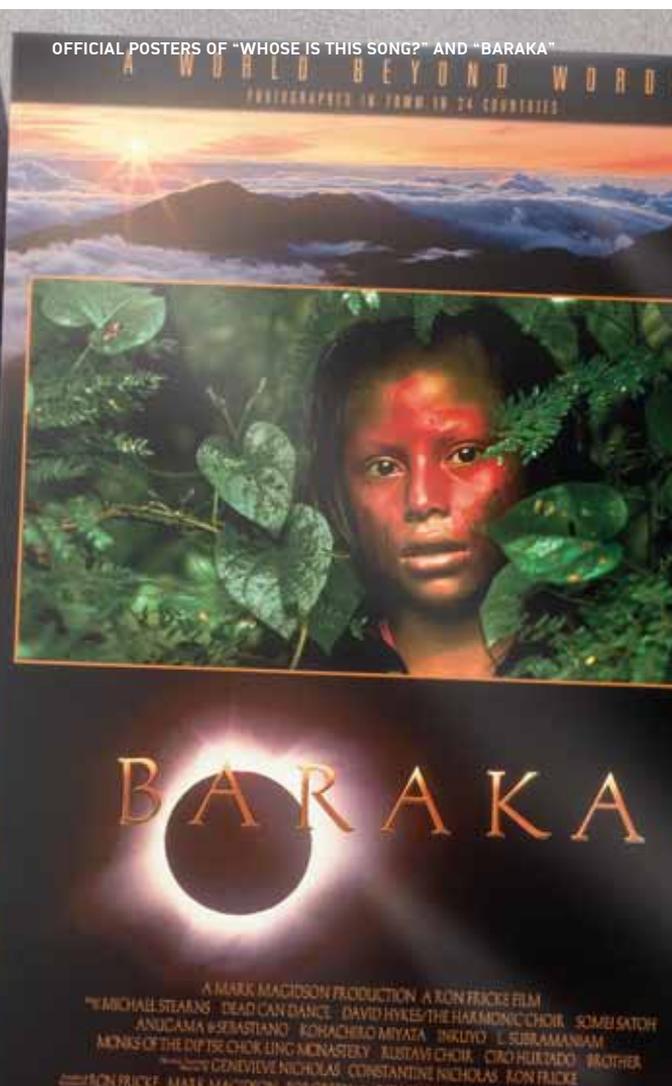
9.2. QUIZZES AND GAMES TO BE USED FOR OUTREACH ACTIVITIES

Design a heritage quiz
The quiz could include questions about international heritage, or about Kosovo. This could be used in the format of a "pub quiz" as commonly found in the UK:

- 10 questions are set in each of 6–8 different categories. Normally, these categories would cover a wide range of areas such as Geography, Sport, Film, 1960's pop music, Science, Food and Drink, People etc etc. In this case, they should be heritage oriented, and so the categories could include for instance World Heritage Sites, History, Buildings, Songs, Food, Languages, etc.
- The quiz is competitive: people form teams of 4–6 people: if the quiz can be advertised in advance, then people have more time to form teams. Teams should give themselves a name.
- Each team sits together at a separate table so that they can confer about answers, but not be heard by the other teams.
- Each team is given a form to fill in for each round of questions:

ROUND 1: WORLD HERITAGE SITES

Question no.
Answer

1

2

3

4 etc...

- The Question Master reads out Question 1, and gives the teams a minute or so to answer; then 2, and so on to 10. At the end of each round, the forms are collected, scores quickly calculated, and the score of each team is read out.
- At the very end, the overall winner is announced, and the winning team usually receives a prize, often wine or beer.

NB The writing of the quiz itself is a good exercise: the group can be broken up into smaller groups, each creating one set of 10 questions. They can then try the questions out on each other. If they are happy with their questions, they could then run a quiz night in their university (though none of them could of course take part in the teams, as they would know the answers...) It would however be a way of drawing students from other faculties, and sharing knowledge.

Designing a pack of playing cards
This is a deceptively simple exercise. Participants are asked to choose 52 images to go on individual playing cards, in order to create a pack which would promote the heritage of Kosovo. If the exercise if being done "live" in class, then the images will be imaginary, and will be described. Otherwise, students cold actually design a real set of images.

The playing card format imposes a number/limit of 52 (plus a Joker!). It offers the possibility of 4 "suits", or 53 quite separate images. In effect, it is an exercise in inventorying, which is not as simple as it sounds. What should be included, and in what proportions? Do you include intangible as well as tangible heritage and how do you represent it? Do you ensure that the country is represented evenly on geographic, historic, natural or cultural criteria, or all of these? There are of course no correct answers: the important outcome is that the group doing the exercise should be able to explain their decisions to the others, at the end.

Snakes and ladders/trivia quiz
Snakes and Ladders is an ancient board game which originated in India. Like Ludo, it is simple to play, players moving by the throw of a dice, and progressing suddenly upwards on ladders, or downwards on snakes. It has been widely popular with children in the UK for many years. It does not seem to be known in Kosovo however, and this, with its Indian origins, introduces elements both of novelty and of cultural diversity.

See:
http://en.wikipedia.org/wiki/Snakes_and_Ladders
The simple (normal) version can be played online: see
http://www.helpkidzlearn.com/games/snakes_and_ladders/snakes_and_ladders.shtm

Students could however be encouraged to develop a variation of the game. e.g.
Players have to answer a question before they can throw the dice, and if they get the answer wrong, they can't throw. Questions to be answered should be designed to be appropriate for the age of the children (or adults) the game is aimed at, and could be themed on heritage.

This could be used in schools, or made as a gift for friends or family. NB If designs are taken from the internet (as above) these items may not be sold.

A portable collection of traditional board games, and others
These could be designed to be taken to schools. They should be games that have traditionally been played in schools or at home, and perhaps are starting to disappear, or are only known in particular areas of Kosovo.

Use as a vehicle for talking about intangible heritage, shared enjoyments, and common and plural heritages. This would provide a chance to share a pleasurable heritage, and could be used to open up discussions about other games that pupils or teachers know, what their origins are, what they mean in terms of heritage and continuity.
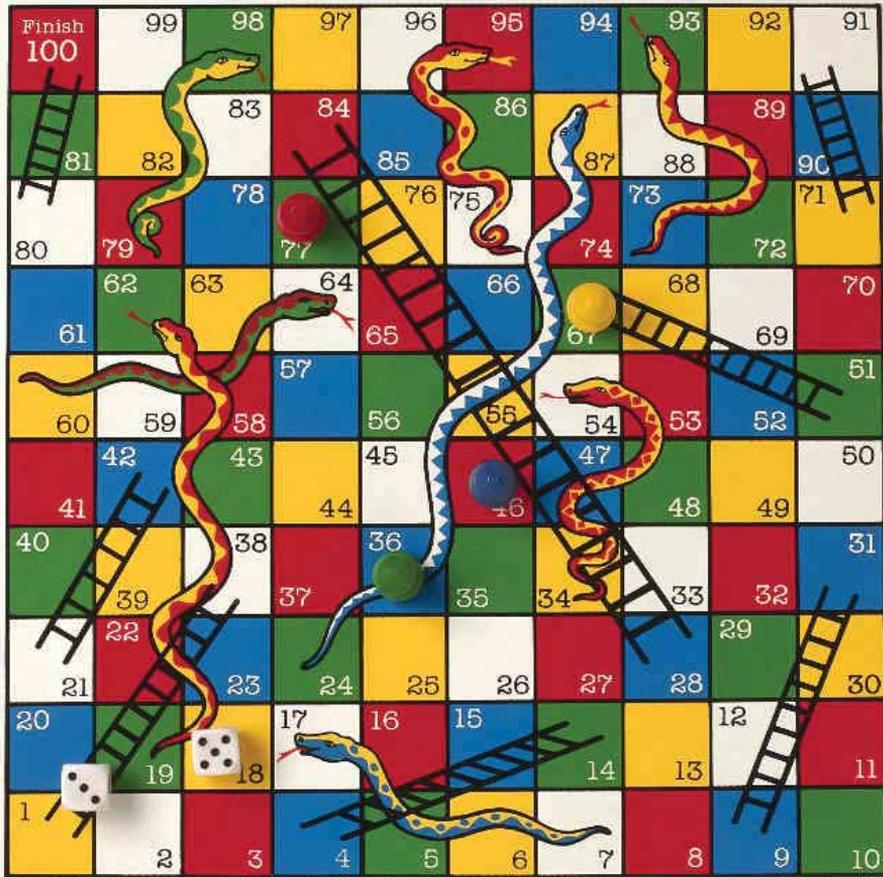
10. SITE VISITS

10.1. CHOICE OF SITES

The word "site" should not be allowed to be misleading: the visits need to give the students the chance to see as many different types of heritage as possible, and this could include intangible heritage, not only physical monuments or landscapes. e.g. diverse traditional ways of living, religious practices, domestic crafts and practices.

The choice of sites to be visited will need to be made year by year, and selections will depend on time, and funding.

10.2. THE VISITS

Recommendations are that:

o visits should take place at weekends, as several hours are needed; ideally a full day in order to see several places.

o tutors should avoid arranging outdoor visits in winter, as very cold, wet weather limits the amount of time students will want to spend examining the site.

o students should be provided with reading material relevant to the sites in advance, in the form of an information pack, and should be told what will be expected of them when they get to the sites in terms of information collecting, photography etc. i.e. good use of the visits should be made, so that they are not purely touristic.

o a careful choice should be made regarding guides if they are to be used: ideally the tutor should be well enough prepared not to need a guide. Having the tutor conduct the visit will allow the students to extract much more from the visit than tourist information (which should anyway be in their information pack), as the tutor will guide them to be more questioning.

o the day should include some time for reflection and discussion

10.2.1. Questionnaire for site visits

The questionnaire may be used as a means of collecting information and ideas during each site visit: notes should be made while at the site, and perhaps also immediately after the visit. It should be printed out and distributed as part of the students' information pack for the day. (NB It will need to be expanded first to allow more space for writing.)

This is quite time-consuming, and the form is more appropriate to a visit in which only one or two sites are to be visited. The form may also be used as part of a larger project to understand one particular site.

Notes made may be used in a final discussion session, when site visits are reviewed. They will aid participants to identify

– The values represented by the sites, now and over time past

– the reactions that they, individually, may have had to each site

– the reasons for the different ways in which sites are managed and presented.

QUESTIONNAIRE FOR SITE VISITS: HERITAGE AND DIVERSITY

1. TYPE OF SITE:

1.1 Briefly describe what makes up the site e.g. 14th century Gothic castle with 18th century addition of a chapel, set in landscaped grounds of 10ha with mature trees, and lake.

2. VALUES: What are the values that make this site significant?

2.1 Historical

2.2 Archaeological

2.3 Architectural

2.4 Aesthetic

2.5 Atmosphere/ sense of place

2.6 Spiritual (this does not only apply to religious buildings)

2.7 Community

2.8 Recreational

2.9 Nature/ ecological

2.10 Political (a place of power, political ideas, political conflict)

2.11 Identity (for individuals, local community, larger community, nation)

2.12 Associative (somewhere you or others associate with people, events, memories)

2.13 Economic (impact on the local, regional or national economy)

2.14 Educational

2.15 Others?

Decide how you would rank these values personally: your opinion should not be affected by what you have been taught, or what anyone else thinks. Then, compare with other participants. It is entirely likely and natural that your ideas will be different, and you may learn to value or understand aspects of the site by comparing ideas. You may also find that some values simply collide with each other, and that is normal too.

3. KNOWLEDGE

3.1 Is the site well researched and understood?

3.2 If not, what is missing?

3.3 Are all periods of the site's history understood, or has there been a concentration on a particular period?

3.4 If the latter, then why?

3.5 Could understanding/enjoyment/reactions be changed by researching less known periods?

4. STAKEHOLDERS

4.1 To whom is this site important?

4.2 How would you describe the local community? NB Is it actually made up of different groups?

5. ACCESS

5.1 Is the site open to the public?

5.2 What are the opening hours?

5.3 Is there access to all areas of the site for all visitors/users of the site?

5.4 If not, why not?

6. USES

6.1 How is the site used? NB Uses may have nothing to do with heritage values or tourism: a site may be used by kids because there is nowhere else to meet; a beautiful place could be used by people walking their dogs; a church may be used by artists coming to draw, or people of no religion just wanting somewhere quiet to think.

6.2 Have uses of the site changed over time? How?

6.3 Is there any evidence of this?

6.4 Could they change again?

7. OWNERSHIP AND MANAGEMENT

7.1 Who owns the site?

7.2 What agencies/groups/individuals manage the site?

7.3 What is their particular interest in managing the site?

7.4 Is the local community involved in any way in caring for or managing the site?

7.5 How does the ownership/management affect the way in which the site is presented e.g. does it limit what you are allowed to see/ know/ understand/ enjoy?

7.6 How might increased local participation change and/or improve the way the site is managed?

8. CONDITION

8.1 What condition is the site in?

8.2 How does this affect the way in which you relate to it?

9. CONSERVATION

9.1 Have there been any conservation interventions? What type?

9.2 Have these been carried out sensitively, and ethically?

9.3 How have they changed the site?

10. AUTHENTICITY

10.1 With reference to this site, what do you find "authentic" about it? <u>NB Authenticity may refer not only to fabric, but to feeling, and sense of place.</u>

10.2 If this authenticity is found in the earliest fabric, why should that be?

10.3 Should later additions be removed in order to return a building to its "authentic" state?

10.4 In doing so, would we be in danger of making value judgements that others in future eras might disagree with?

10.5 Or, are there later stages of building which are also authentic in themselves? e.g. 18th century additions to a 16th century building are authentic to the 18th century, and that period may in fact be the most important stage of development of that particular building.

11.INTERPRETATION

11.1 Is there any interpretation material at the site (information boards, pamphlets, books)?

11.2 Is there a guide available?

11.3 How would you rate the quality of the interpretation?

11.4 What has the interpretation taught you?

11.5 Should the interpretation be more complex, multi-layered, and in what way?

11.6 Should the local community/communities be involved in developing the interpretation of the site?

11.6 What would be gained?

12. PERCEPTIONS

12.1 Have the perceptions of the site changed over time?

12.2 If so, in what way?

13. MEMORY

13.1 Is it important to record and understand people's memories of a site?

13.2 What if those memories are traumatic?

13.3 Should traumatic memories be forgotten, and a site "neutralised" as soon as possible?

13.4 Is that actually possible, or does it have dangers?

14. PAST VISITS

14.1 Have you visited this site before?

14.2 If not, why was that?

15. FUTURE VISITS

15.1 Would you come again?

15.2 Why?