# Archaeological Heritage Conservation and Management

Brian J. Egloff



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Front cover - Visitor pressure during an October day at Ephesus, Turkey.

Back cover - Ancient Greek ruins at Pergamon with a solitary visitor and the modern city of Bergama, Turkey, in the distance.

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"The farther backward you can look, the farther forward you are likely to see."
Winston Churchill[1]

Dedicated to the memory of

Willem J.H. Willems
1950-2014
'Archaeology is about the past, but archaeological heritage management is about the role of the past in the present (Willems 2014).

[1] https://www.goodreads.com/quotes/535242-the-farther-back-you-can-look-the-farther-forward-you. Accessed 28 May 2016.

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**Abbreviations and Acronyms**

Abbreviations have been kept to a minimum, as has jargon. In some instances acronyms have been used in the narrative or are found in quotes.

AACA - Australian Association of Consulting Archaeologists
ACRA - American Cultural Resources Association
AHM - Archaeological Heritage Management
AHC - Australian Heritage Council
AIA - Archaeological Institute of America
AIATSIS - Australian Institute of Aboriginal and Torres Strait Islander Studies
ANU – The Australian National University
ANUTEC - The Australian National University technical services company
ANZAAS - Australian and New Zealand Association for the Advancement of Science
ARC - Australian Research Council
ARPA - *Archaeological Resources Protection Act* 1979
BLM - Bureau of Land Management
CBA- Council for British Archaeology
CRM - Cultural Resource Management
DCMS - Department of Conservation, Media and Sport
Docomomo - International Committee for Documentation and Conservation of Buildings, Sites and Neighbourhoods of the Modern Movement
EIA - Environmental Impact Assessment
ESIA - Environmental and Social Impact Assessment
EU – European Union
EUJ – European Union Journal
GAO - General Accounting Office
*H@R - Heritage at Risk*
ICOMOS - International Council on Monuments and Sites
ICAHM - International Committee on Archaeological Heritage Management
ICBS - International Committee of the Blue Shield
ICCROM - International Centre for the Study of the Preservation and Restoration of Cultural Property
ICTM - International Council for Traditional Music
IFC - International Finance Corporation
INRAP - Institut National de Recherches Archéologiques Preventives
IPPA - Indo-Pacific Prehistory Association
IOB - Principles of Good Governance
IUCN - International Union for the Conservation of Nature
IUPPS - International Union of Pre- and Proto-Historic Sciences
MoRPHE -Management of Research Projects in the Historic Environment. The MoRPHE
NAGPRA - *Native American Graves Protection and Repatriation Act* 1990
NAZI - Nationalsozialistische Deutsche Arbeiterpartei
NGO – non-governmental organisation
NMAI - National Museum of the American Indian
*New Delhi Recommendation* - UNESCO *Recommendation on International Principles Applicable to Archaeological Excavations*, New Delhi 1956

NSF - National Science Foundation
OUV - Outstanding Universal Value (World Heritage)
PFM - Public Financial Management Reform
PNG - Papua New Guinea
Australian Association of Consulting Archaeologists
REAP – Rapid Ethnographic Assessment Procedures
RICPP - Return of Indigenous Cultural Property Program
RTIO - Rio Tinto Iron Ore
RMGC - Rosia Montana Gold Corporation
SAA - Society for American Archaeology
Salalah Guidelines - ICAHM, ICOMOS *Salalah Guidelines for the Management of Public Archaeological Sites*, New Delhi 2017
SHM - Historical Sanctuary of Machu Picchu
TCP - Traditional Cultural Properties
UNDP - United Nations Development Programme
UNESCO - United Nations Educational, Scientific and Cultural Organisation
US - United States of America
VERP - Visitor Experience and Resource Protection Process
WA – Western Australia
WAC - World Archaeology Congress
WHC - *Convention Concerning the Protection of the World Cultural and Natural Heritage*, also World Heritage Committee
WHS - World Heritage Site

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# Chapter 1 Introduction

Writing is a form of therapy; sometimes I wonder how all those, who do not write, compose, or paint can manage to escape the madness, the melancholia, the panic fear, which is inherent in a human condition. Graham Greene[2]

'The Abyss: an Academic Archaeologist looks at the future' (Kelly 2014) provides a launching pad for a reflection on archaeological heritage conservation and management. As an Internet broadcast, it is available at no cost to all viewers worldwide thus facilitating the transfer of knowledge that so marks this century. In an entertaining mode, complete with 'clever coyote' cartoons, Kelly brings across the view that academic archaeology is languishing far behind commercial cultural heritage resource management that has virtually unlimited funding and projects that in some cases are funded for twenty years. While in his view the funds for academic archaeology are miserly to say the least, the relative poverty causes archaeologists to do 'drive-by' research. Kelly reminds us that many countries are not part of the international conversation and that there is a need to move out of North America, build capacity abroad and look towards making a contribution to the problems that face the world such as poverty, state violence, racism and climate change to name but a few of the many. Kelly asserts that the focus should be on places where the resource can expand our knowledge and where what data archaeologists recover is valued, and research is not regarded as a self-serving adventure in treasure hunting.

## 1.1 As an adventure

Kelly (2014) describes archaeology as an adventure and it is the kindred spirit of exploration that has led me to many archaeological places, some of which lie forgotten, others are known but not visited and all too frequently I toured iconic places that were assaulted by thousand of tourists. These experiences have led me to believe that archaeology is not at the edge of an abyss, but that the conservation and management of the world's archaeological heritage is! I wish to share reflections as an archaeologists that sharpened his first trowel in northern Wisconsin excavating a Late Archaic site (Hruska 1967), then mapped and studied historic Cherokee villages in western North Carolina, followed by ethnoarchaeology in Papua and six years facilitating the capacity and capabilities of the National Museum of Papua New Guinea, then on to Aboriginal 'landrights' in New South Wales,[3] historic site conservation and management in Tasmania and teaching Cultural Resource Management at the University of Canberra while undertaking the conservation of Buddhist heritage in Laos and a British colonial fortress in Mauritius. For the most part the archaeology, conservation and management was undertaken by both small and large teams as well as a few solo adventures. But there are many kinds of archaeology.

## 1.2 Not one, but many archaeologies

A broad and sweeping statement in the 'Introduction to the *Charter of the International Committee for Archaeological Heritage Management'* asserts that 'archaeological heritage constitutes the basic record of past human activities' (ICAHM 1990). Depending upon the archaeologist's position in the conservation process, this phrase has different meanings and does not alert the reader to the diverse range of

[2] http://www.goodreads.com/quotes/95994-writing-is-a-form-of-therapy-sometimes-i-wonder-how. Accessed 24 May 2016.

[3] Following on from Smith and Ward (2000:190), upper case is used for Indigenous and Aboriginal when referring to Aboriginal Australians and Torres Strait Islanders.

perspectives that characterize the archaeological community. Article 1 of the charter considerably narrows the definition to:

> The "archaeological heritage" is that part of the material heritage in respect of which archaeological methods provide primary information. It comprises all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them.

A definition without reference to living communities is not particularly useful for the archaeologist whose primary interests lies in linking the remains of the past with descendent communities, or communities that have a particular living association with the place; a practice that is important to some but not all archaeologists (McDavid 2004). Nor does such a definition do service to the heritage specialist that seeks out the values that contemporary societies hold for a heritage that may not be comprised of material things but might be a sacred place that evidences no perceptible modification by human activity.

Modern media portray archaeologists in a variety of guises from explorers and adventurers to dedicated laboratory scientists, and kings and lords of the realm. The National Science Foundation has created a web page that compares 'reel' archaeology with 'real' archaeology.[4] Biblical, astronomical, historical and cultural subject matter to name but a few, with activities like the excavation of battlefields from the far distant classical past to those of the World War One trenches of Flanders are the metier of archaeologists. Perhaps it is easier to describe archaeologists by what they are not, than by what they are! To some extent that is what the ICAHM Charter of 1990 does when it states that 'the archaeological heritage is that part of the material heritage in respect of which archaeological methods provide primary information'.

Although there can be strength in diversity, differences can be perplexing as well as divisive. Traditionally the methodologies of archaeologists are grounded in particular schools of academic thought and practice. As such the past is viewed from the perspective of various disciplines, each of which directs the focus of that specific archaeology in a particular way to selected subject matter. Archaeology taught in a Greek or Roman classics department is different from that studied in an anthropology class or in American or African studies. Each requires a specific mind-set, as well as reference points and a common as well as a different set of intellectual foundations. An archaeologist excavating a Roman villa will be well served by having a command of Latin, or an expert in classical languages on the team, such that they can interpret ancient landownership records and understand the grammar of the construction of Roman buildings. While an archaeologists with an anthropological perspective that undertakes a study in South America will find that they benefit from a thorough grounding in local history and language while interrogating the social customs of not only the civilization that they are exploring, but also of the descendent community. One of the archaeologists will be employed in a classics department while the other will be in an anthropology department. Most likely neither will regularly attend the same archaeological conferences, subscribe to like academic journals or belong to matching professional associations (McDonald 1991:830). The classical archaeologist versus the anthropological archaeologists is but one of the great divides of current archaeology. Critical is the expertise required of the leader of the team to comprehend previous studies in the research field, pursue questions remaining unanswered, and have the ability to identify appropriate skills required of a multidisciplinary effort.

[4] http://www.saa.org/publicftp/public/fun/movies.html. Accessed 25 May 2016.

An archaeologist may decide not to conduct excavations, once considered to be the hallmark of archaeology, but choose to study the material culture of contemporary villagers (Hodder 1982) or read classical texts to obtain clues to the habits of past communities. Or, the archaeologist may conserve the remains from the past with an emphasis on the social values of the day as they relate to the material culture of the past. Discomfort can arise when archaeologists undertake research activities that other disciplines claim exclusive title to. An example is the field of building archaeology that involves the recording of relatively intact structures in a detailed fashion in order to understand the

| Type of Archaeology | Focus | Methodology |
|---|---|---|
| Prehistoric | Past cultures that did not leave a written record of their activities | Excavation coupled at times with ethnographic analogy |
| Historic | Cultures that left a written record and may still be extant | Excavation, anthropology, ethnography and archival research that may be linked to religious, classical or other disciplines such as medieval studies |
| Underwater | Can span all of the types of archaeology and includes maritime, shipwrecks, submerged coastlines and cities | Diverse range of approaches including remote sensing, archival research and may require compliance with the *Convention of the Law of the Sea* |
| Urban archaeology | Investigation of past and present communities | Large and small scale excavation, remote aerial sensing and if contemporary, overlays of historic periods of development |
| Industrial archaeology | Material and intangible evidence of industrial processes | Can require single site or broad landscape approaches, archival and social inquiries |
| Bio archaeology | Forensic inquiries into past and present human remains in field or laboratory | Extreme sensitivity is required to treat relatives and descendent groups |
| Cultural resource management | Archaeology to comply with legislation | Can involve all of the above methodologies |

Table 1.1 Society of American Archaeology list of the 'types' of archaeology.[5] Each 'kind' of archaeology is not necessarily unique and all require a mix of methodologies, as there is a shift from a single site focus to a larger landscape approach that includes both living communities and inquiries into past civilisations.

[5]http://www.saa.org/ForthePublic/Resources/EducationalResources/ForEducators/ArchaeologyforEducators/WhatisArchaeology/tabid/1346/Default.aspx. Accessed 11 June 2016.

process of construction and modification throughout the life of the building. A trained architectural-historian will lay claim to the same terrain as the classical archaeologist (Schuller 2002). After all, architects, classical scholars and historians all record in detail and study standing structures. There will be a minor if not a major difference in the emphasis and the methodology of the inquiry with the building archaeologist perhaps favouring the built form of the structure, the classical scholar focusing upon the historical influences that acted upon that building style and the anthropologically trained archaeologist, that exist in some academic traditions, regarding the building as an envelope that encapsulates material evidence of the use of the place.

Material culture specialists often work together in teams in order to provide an interpretation of the archaeological materials. Fields that emphasize discovery of material culture are rapidly changing as new technologies come to hand such as in the field of 'aerial archaeology'.[6] The use of drones and satellite imagery has added considerably to one of the earliest remote sensing techniques employed in archaeology, aerial photography by plane or by box kite (Comer 2013). As mapping and remote sensing have expanded their geographical capabilities so too have the demands on heritage managers to coherently conserve extensive cultural and natural places and landscapes (Figs. 1.1, 1.2). Docomomo has working groups in more than thirty countries that contribute recordings to a register of Modern Movement architecture and campaign to conserve significant examples (Ferguson, Harrison and Weinbren 2010:282).



Figure 1.1 Villa Romana del Casale, Sicily, built in the first quarter of the 4th century demonstrates the measures that can be taken to shelter fragile classical Roman archaeological remains.

[6] http://www.archeologia-aerea.it/eng.html. Accessed 11 June 2016.



Figure 1.2 Shelter on the town square at the Museo Romano de Astorga, Spain, on the World Heritage listed Camino de Santiago.

There are other kinds of archaeologies, so many that I wonder if the old saying that is used to typify Protestant religious groups should also be applied to archaeologists: 'where there are two archaeologists there are at least three archaeologies'. The 'New Archaeology', also referred to as 'Processual Archaeology', had in part its genesis in 'The Study of Archaeology' by W. W. Taylor (1948). Taylor's work was widely recognized by colleagues as being pivotal, but it was not until the more widely recognized publication of *Method and Theory in American Archaeology* (Willey and Phillips 1958:2) that the platform for the new archaeology was firmly established with a statement that 'American archaeology is anthropology or it is nothing'. The 'new archaeology', is described as evidencing a self-critical aspect while stating that 'archaeology is what archaeologists do' (Clarke 1973:6). This statement has been taken, certainly mistakenly, as suggesting that only archaeologists should do archaeology (Graves-Brown et al. 2013: 4).

By the 1980s critiques of the new archaeology stated that it had failed to take into account the variability in past human behaviour (Earle and Purcel 1987:501) and that 'postprocessual archaeology' will address those shortcomings. The complexity of the arguments defy a brief description but Antonio Gilman (1987: 515-16) in a review of Earl and Purcel makes an interesting observation that no doubt applies just as much today as it did in the 1980s to the proponents of new archaeological disciplines:

> The sharpness of postprocessualist polemics reflects not political indignation but the need of younger scholars to establish distinctive niches in the academic struggle for survival.

For Ian Hodder (1995) and co-authors *Interpreting Archaeology* is of considerable importance, as they perceive that the 'postprocessual archaeology' of the 1980s and 1990s embodies a transformation of the residues of human activities through the process of interpretation into an understanding of the past (Shanks and Hodder 1995:3-5). Those remains of the past need not be buried materials but might be surficial standing structures, or an understanding of the past held in the minds and memories of the inhabitants of a place. Bruce G. Trigger (1989:371) comments that 'Most archaeologists continue to regard archaeology as a means to study human behaviour and culture change in the past, although they are far from agreed about what is involved in doing so.' Jeremy A. Sabloff (1981b:2) was concerned with the lack of rigorous methodologies. That apprehension, as we will see, has become even more strident with the rise of commercial archaeology.

There were at least two mainstream archaeologies in the 1970s that often as not flowed together. One approach was the commercial and the other was the academic, and there was another seldom discussed today and that is the efforts of amateur archaeologist. Thomas F. King (1971:256) points out that:

> The elements of conflict between an explicitly theoretical approach to archaeology and the organisation of salvage programs that support much of America's prehistoric research can be characterized as follows: the central argument of theory-oriented archaeology . . . is the call for a deductive approach to research . . . In other words we are to pursue questions generated out of the body of anthropological (or other) theory via archaeological research . . . The salvage support agency, on the other hand, distributes its funds . . . to the quite well-founded assumption that archaeology is an inductive 'science'.

Trigger emphasises a close relationship between anthropology and archaeology particularly with the development in the 1960s and 1970s of ethnoarchaeology, 'the collection of original ethnographic data in order to aid archaeological interpretation' (Hodder 1982:28). Hodder (1982:210) paying due respect to his predecessors notes that 'ethnology' is defined by Jesse Walter Fewkes in 1900 as:

> . . . reliance by archaeologists on the present as a model for the past has been demonstrated in many spheres from settlement and burial to ritual and art. As much as the past informs the present so the present informs the past. The proper use of analogy is the central issue of archaeology interpretation.

A rigorous use of analogy within an historical perspective is sought through the application of ethnoarchaeology. Epitomized by the work of Lewis R. Binford (1978; 1980), as an ethnoarchaeologist he sought to look at the patterning of archaeological remains as the product of human relationships with the environment. Binford lived with the Nunamiut of north Alaska recording their hunting practices so that these customs could by analogy illuminate the archaeological record of hunters and gathers. The search for comparative patterning was conducted though the study of living ethnographic communities that have a close or near relationship to the prehistoric or historic technology and environment being studied. Ethnoarchaeology, the comparison of archaeological and ethnographic information, as a sub discipline of anthropology came to be an important distinct field of research in the 1970s particularly with North American researchers (Stiles 1977). Christopher Gosden (1999:7) points out that at one time British archaeologists wanted nothing to do with anthropology, what David Shankland (2012:1; also Hodder 2012) terms 'divorce and partial reconciliation', while in North America I was taught archaeology within an anthropology faculty.

Ethnoarchaeology as a dominant paradigm in the 1960s through to the 1980s brought archaeologists into direct and prolonged contact with living communities. At first it was through the search for situations that were represented both in living communities and in archaeological deposits. Archaeologists came to be spokespersons for the economic and political aspirations of the living communities that they worked with, much in the same way as anthropologists had done for decades (Mair 1984). Polly Wiessner (1982), in a critique of Binford's work, points out that although archaeologists, particularly North American, were trained in anthropology and had linked prehistoric societies with environmental factors, they may not have been able to break out of a traditional almost environmental deterministic perspective. What was needed was a more holistic paradigm that embraced the full range of social relations and studied the mechanisms employed by societies to reduce both environmental and social risks (Wiessner 1982).

Ian Hodder (1982:215) states that '. . . material symbols are value-laden, ambiguous, multi-focal and are often not organized at a conscious or discursive level, lead to the implication that they have particular importance in ideological and social strategies'. The bringing together of information relating to how a particular society was constructed, differed from the pre 1960s approach that looked at societies on a broader comparative scale through taxonomic studies of the material remains. W. W. Taylor (1948:7), writing following the Second World War, fostered an approach that later became know as ethnoarchaeology and laid a foundation stone for the New Archaeology; as discussed above. Although searching for analogies in the material culture of the past always has been a part of archaeology, it was not an established approach until the 1960s.

One of the more fascinating ways of testing analogies is through experimental archaeology where prehistoric settlements are reconstructed and ancient crafts are resurrected and practiced such as at the 'Early Iron Age Homestead' at Little Woodbury, Wiltshire, reported by Sir Mortimer Wheeler (1954:243). In a similar fashion, since it was founded in 1972, Buster Ancient Farm in Hampshire has been a centre for education and research into the past through experimental processes. The primary focus has been on the agricultural economy of the later Iron Age (Reynolds 1999:130). Similar experimental Iron Age places are found in Scandinavia (Steensberg 1979) where recreated farms are used as valuable interactive learning tool for archaeology students and as a vibrant way of presenting information about the past to heritage visitors. M. Rasmussen and B. Grønnow (1999:136) describe the burning down of Iron Age structures at the experimental village of Lejre in Denmark. *The Constructed Past: Experimental archaeology, education and the public* (Stone and Planel 1999; also Stone 2005) is a consideration of the many issues and challenges archaeological based reconstructions designed for educational purposes face.

Use of computing facilities by archaeologists in the late 1960s had a widespread impact in that the new technology was regarded as a tool that could be used to add respectability and shift archaeology from the nebulous world of art to that of the hard-core sciences (Wiseman 1980:281). What scientists in other disciplines did, archaeologists sought to do also. By the 1960s, archaeology had mastered the application of radiocarbon dating. Although then as it is today, it was misused and abused in that the dated material may have been contaminated and the resultant dates incorrect or in fact the date may not necessarily refer to the phenomena allegedly being dating (Spriggs 1989). Through the use of computers, taxonomic studies could be expanded in their scope and the number of attributes-features dealt with multiplied (Egloff 1973). To some extent, like radiocarbon dating, the ease of which taxonomic studies could be undertaken with computers, freed archaeologists so that they could search for ethnographic analogies. The search was certainly aided by the newfound mobility of archaeologists, as international air travel became a commonplace practice.

Archaeology quickly employed computers not only to facilitate the analysis of artefacts but also to simulate and construct models of past behaviour patterns and the relationship of prehistoric

populations to the social and physical landscape (Sabloff 1981a). Archaeologists were thus reasonably well prepared for the advent of archaeological heritage management with its need to develop predictive models of site distribution for 'heritage clearance' purposes (Canning 2005). Development of predictive models was made a more powerful instrument when linked with geophysical remote sensing tools that employed measures of ground-electrical resistance and ground-penetrating radar.

In the 1960s, along with ethnoarchaeology came the establishment of historical archaeology as a substantial body of inquiry that searched for a theoretical basis and was stimulated by cultural resource management and material culture studies (Green and Doershuk 1998:121). At times the theory behind the archaeology was little more than asserting that a group of hunters and gathers in the central desert of Australia, the Alyawara, had structured process for butchering kills and surprisingly the technique was different than that of the hunter gathers of the Nunamiut, but both were socially structured activities. This approach was referred to as middle-range theory and left many archaeologists wondering how could the predictable difference in comparative ethnographic data lead to theory formation. Michael Schiffer comments that 'Binford, his colleagues and students, had just issued programmatic statements, some comprehensible, some not' and that 'the new archaeology became everybody's archaeology' (Schiffer 1979:1). Mark P. Leone and Constance A. Crosby (1987:398), in the context of a discussion of the historical archaeology of African American settlements, provides reassurance for the sceptical:

> The crucial element in middle range theory, as Binford sets it up, is the discrepancy between the expectation produced by using an analogy and the patterns actually found archaeologically. This discrepancy he calls ambiguity; it is one of the keys to distinguishing between analogy and the situation it is used to illuminate. The ambiguities need to be dealt with, not explained as exceptions, for they provide clues to the context of use and meaning in the case being worked on, and when dealt with, they preserve the integrity of the particular example.

James Deetz (1977) points out that historical archaeologists are ordained to assume a command of the small things that have been forgotten through time and perhaps considered to be inconsequential to historians. Historical archaeology has played an important role in documenting not only the small things but also at looking closely at those kinds of activities that were not recorded. As Deetz (1977) wrote in *Small Things forgotten: The archaeology of early American life*, it often is small and apparently insignificant objects that add the personal touch such as the World War I remains of a German harmonica or the tobacco pipe of a British soldier. The same year, Leland Ferguson (1977) edited *Historical Archaeology and the Importance of Material Things*, emphasizing the link between the material culture of the past, the present and into the future.

The intersection of ethnology and historical archaeology has been employed over the past decades to explore the nature of contemporary material culture (Fewster 2013). Of particular interest is the research of William L. Rathje (1977) with the every-day garbage of Tucson, Arizona. Mark Leon applies the tools of structural analysis to an investigation of the 'New Mormon Temple, Washington D.C'. Leone (1977:59, 43) describes the Mormons as:

> . . . living in a world of high ambiguity, incoherence and arbitrariness. They live in it in such a way that they exploit these very features of it and build success by utilizing them.

Leone points out that the tools of historical archaeology are appropriate as the temple is a material object and the Mormons are literate. There is some uncertainty in my mind if archaeology is the most appropriate tool to delve into a complex and rich society. The *Modern Material Culture: The Archaeology of Us* (Gould and Schiffer eds. 1981) includes articles that feature a contemporary supermarket, the community store, the making of stone vases in Egypt and hide tanning in Ethiopia. Of particular

concern is the observation that archaeology when presented to the public can be boring and that the past should be relevant as well as relate to the present and to ourselves (Leone 1981:12).

Leland Ferguson (1992) looks at the immediate past of the slavery of African-Americans and how archaeology expands our knowledge of people whose life-ways were in material terms restricted and not fully documented by historians. British forts, imperial prisons, entire medieval townscapes and field systems became the metier of the historical archaeologists. Along with this vast field of research, came professional contracts and permanent employment as site management and conservation officers. Salvage projects brought one-off economic and academic opportunities and management obtained full-time and long-term employment in a range of varied situations (Schiffer 1979). Take for instance the work of Edward Harris (1977), who studies the fortifications of Bermuda, in developing the 'Harris Matrix'[7] to record complex site formations such as those found in historical archaeology deposits (Buckley and Davies 1987; Davies 1987; Davies and Egloff 1986). Archaeological emphasis on a critical evaluation of the values represented in material culture (Gould and Schiffer 1981) means that any form of debris from cultural activities is of interest to archaeologists including the garbage of contemporary Tucson, Arizona (Rathje 1974; Rathje and Murphy 2001). Victor Buchli and Gavin Lucas (2001:3) remind us that Rathje emphasises the relationship between material culture and human behaviour regardless of whether the material is old or contemporary.

## 1.3 Indigenous rights

Wybalena, on Flinders Island in the Bass Strait to the north of Tasmania, is an example of a British colonial period site that has been explored through archaeological research (Birmingham 1992). It was at Wybalena in the 1830s, that many, but definitely not all, of the surviving Tasmanian Aboriginal population was incarcerated in a row of Georgian-style cottages. Archaeologists initially sought to explore the impact of colonial encounters on the original inhabitants of Tasmania. The report was published in 1992 when the site was of continued archaeological interest but was highly significant to the aspirations of Tasmanian Aboriginal Australians in their quest for recognition, land rights and native title. Situations change, and just as the tempo was increasing with respect to the registration of historic Aboriginal places it became apparent that Indigenous people in some instances were deeply hurt by being excluded from the archaeological process (refer to Langford 1983, 'Our Heritage - Your Playground').

Not all known Aboriginal sites are listed on government inventories, as communities and individuals may assert that the establishment-controlled lists impinge upon their sovereignty (McNiven and Russell 2008:430). Jane Lydon (2009) explores who owns the past in *Fantastic Dreaming: The archaeology of an Aboriginal mission*. Intellectual property challenges emerge in a range of situations particularly when dealing with indigenous heritage. Australia and New Zealand are regarded as making great strides forward in the recognition of indigenous intellectual property (Bruchac 2010:367). Since the 1960s, archaeologist and anthropologists undertaking ethnographic studies were aware of the sensitive nature of photographic material depicting indigenous rituals. Archaeologists undertaking research in communities have had to be aware of the needs of their hosts or else they were likely to be asked to leave. Robert Ritzenthaler and Frederick A. Peterson (1956:9) of the Milwaukee Public Museum document one of the few published accounts of when ethnographers were asked to leave a Native American community. The researchers had received permission to undertake fieldwork from the established leader of the Mexican Kickapoo not realizing that there was another faction of the community that did not want any outsiders staying in the village. As an added complication the team arrived during the preparations for a ceremonial cycle to be led by the traditional elders.

[7] www.Harrismatrix.com. Accessed 15 March 2016.

A decade later, after the archaeologist had completed the fieldwork, problems arose with the contents of the publication. In 'The Changing Photographic Contract: Aborigines and Image Ethics', Nicolas Peterson (2003:135-36) writes:

> In 1969 an archaeologist published a very well written, popular book, *Yiowara: Foragers of the Australian Desert* (Gould 1969), about the Aboriginal bands of the Warburton area. Aimed at an audience of upper-secondary students and first-year undergraduates, it found its way into a number of school libraries. The cover showed a head-and-shoulders portrait of an Aboriginal woman from Warburton. It appears that around 15 May 1971, an Aboriginal schoolgirl from the town of Laverton (the regional centre for Warburton) who had been on a school trip to Perth returned home with a copy of the book, which had attracted her attention because the woman on the cover was a close relative. She had shown the book to her father who became very angry because eleven of the fifty-two photographs showed restricted ceremonial objects and activities.

Gould obviously did not intend to offend the Aboriginal community members. Most certainly in the 1960s there was not the widespread sensitivity in Australia to the use of images of Indigenous people as there is today.

Protocols for relating to communities closely associated with archaeological remains as decedents or nearest neighbours vary greatly from country to country and from one context to another. The general rule is to 'ask first' and that the more the findings impact upon the well being of others, the more the researcher must take ethical and legal concerns into account (Australian Heritage Commission 2002). Archaeologists working in Australia, Canada, New Zealand and the United States have been particularly concerned with the ownership of the indigenous past over the past three decades or more (Trigger 1985; Wilmont 1985). A global perspective of intellectual property rights has been prepared for the World Intellectual Property Organization (Torsen and Anderson 2010:2). An informative case study included in the report is when a husband and wife team record an Aboriginal ceremony. The material found its way into an institution where it was provided to descendants of the community who used it in part in a commercial music video. In this instance, both the community and the recorder assert that that the recording is their property while the latter holds the copyright. Intellectual property may appear to be a complex issues but there are clear-cut precedents (Fig. 1.3).

In the case Yumbulul vs. Reserve Bank of Australia (1991) the 'Court noted that Australia's copyright law does not provide adequate recognition of Aboriginal community claims to regulate the reproduction and use of works which are essentially communal in origin' (Janke 1998:58). In 'Copyrighting the Past? Emerging Rights Issues in Archaeology' the authors (Nicholas and Bannister 2004:342) 'advocate a more active role for archaeologists working with indigenous peoples (or on indigenous territory) in considering the implications of their research'.

From the perspective of an archaeologist practicing in Australia, this is a rather mild statement. The Code of Ethics of the Australian Archaeological Association requires that Aboriginal stakeholders be identified and negotiated with, and reports provided to the community. As Nicholas and Bannister (2004) and colleagues (Nicholas et al. 2010) point out, it is both the physical and the intellectual aspects of property ownership that need to be addressed in a coherent manner. This has led Michael F. Brown (2004:342-43), in a comment on the article, to stress that 'there is little concern for how these arrangements might spill over into information policies elsewhere in society' and 'I am also uneasy about the upbeat belief that collaboration between archaeologists and Indigenous communities will resolve all questions about the ownership and control of archaeological information'.

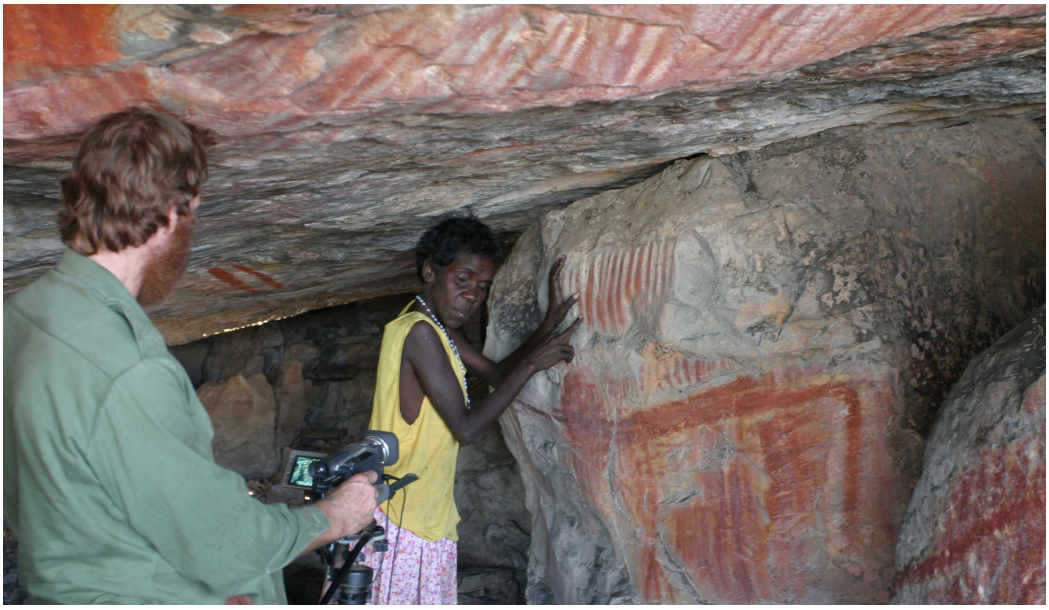


Figure 1.3 Team from AIATSIS and Kanamakek-Yale Ngala Museum, Wadeye, Northern Territory, Australia, recording meanings of recent rock-paintings at Papa Ngalla east of Wadeye. Margaret, relative of senior Traditional Owner Camilla, pointing out features of painting to museum honorary curator, Mark Crocombe Image courtesy of Graeme K Ward (AIATSIS) with permission of community.

Since the founding of the Australian Institute of Aboriginal Studies in 1964, it has acted for a repository for intellectual property. Researchers place original field notes, photographs, audio-visual recordings and theses on deposit and can specify who has access to that material in accordance with the wishes of the elders of the affiliated Aboriginal Australians. One of the most useful sources of information on Aboriginal land rights and the linking of individuals and families are the maps of 'tribal' boundaries, the portrait photographs and family genealogies collected by Norman Tindale prior to 1940 that are now held in the South Australia Museum and at other cultural institutions throughout Australia (Jones 1995; Tindale 1940, 1974). Photographs and genealogies are available to family members such that when undertaking research it is not unusual for Aboriginal family members to have information that is not readily available to the archaeological researcher.

Issues have emerged and protocols have been developed to deal with zones of discomfort. For instance, in Aboriginal land claims and native title proceedings sensitive information has to be laid before the tribunals. All reports are vetted by community members and proscriptions placed upon the distribution of some reports. Like all compromises, the context-specific agreements are a double-edged sword. On the one hand, vital information is recorded and held in confidence while legal security is maintained. However, privacy proscriptions can have the unfortunate outcome of making it extremely difficult to obtain what are in some cases extraordinarily insightful research reports.

Traditional cultural expression has proven to be difficult to deal with in contemporary legal systems that require specific forms of authorship, public access to art and published works, and individual property ownership. International conventions provide guidelines for respecting traditional rights and practices but the instruments may not be supported by national regulations. It is not clear if international instruments constitute ‘a vague political principle or genuine right’ (Graber 2009:291; also Veth 2010:280-81). Australian Aboriginal groups, in order to claim native title rights, must demonstrate connection with the land in a European-based legal system that only partially acknowledges native title, restricts public access to places and in the past suppressed adherence to customs that included religious practices. The paradox is that Aboriginal groups are required to

demonstrate adherence to traditional practices, yet those activities such as the exclusion of uninitiated youths, specific genders and others from sacred places and restrictions on the reproduction and display of sacred art forms are not support by the Australian common law legal system. Grabner's (2009:285) 'Wanjina and Wunggurr: The Propertisation of Aboriginal Rock Art under Australian Law', discusses the over-arching discretionary powers of the minister. In the Australian legal system, matters are referred to federal and state ministers for a final decision. Although the ministers may have to call for advice and reports, the minister is not required to follow that advice. Statutory planning documents can be readily changed if the minister chooses to do so by simply advertising that a change is to take place, calling for public comment and then redrafting the plan to suit the immediate interests of the government.

The state of rock art conservation and management can be employed as an indicator of how fragile our heritage is when under assault from a plethora of forces and is not actively defended by the government. Studies in Australia conclude that the situation could well be worsening and that much of the vibrant rock art heritage, from the far west coast to the north-east of the continent, is under threat from forces such as (Australian Heritage Council 2011:3; Cole and Buhrich 2012; also Agnew et al. 2005):

Industrial development;
Secondary impacts from industrial development;
Recreation, tourism and vandalism; and
Knowledge, management and engagement of caretaker communities

This list serves as a reminder that development and tourism coupled with a distancing of caretaker communities contribute to the threats encountered in archaeological heritage conservation and management. Add to this list extreme events and cumulative natural forces such as the melting of ice fields as well as direct cultural factors such as purposeful vandalism and there is no doubt that only focused and well-directed efforts will mitigate these threats.

There is no doubt in my mind that some highly contested aspects of Aboriginal heritage in Australia will be more widely and routinely accepted in the immediate future; such as the rights of descendent communities and the principle of continuity with change in traditional activities that in turn will facilitate community involvement in conservation. Bruchac (2010:368) believes that in the future indigenous archaeologies will have a far greater range of participants than it has had in the past as political nuances, intellectual property and an increasing engagement with descendent communities come in to play.

### 1.4 Communities

Over recent decades archaeology has been regarded as tainted with post-colonial values (Lydon and Rizvi 2010). In response, some researchers have come to focus upon the needs of the community rather than upon the requirements of the archaeologist (González-Ruibal 2014:11-12). Those researchers not only maintained their traditional ties to the material remains of the past but also found their work inextricably linked to the values and aspirations of descendent communities. Community archaeology is regarded as a mechanism for situating the public in the position of contributing to the archaeological process. However, an assessment needs to be made if indeed the outcomes of community archaeology lead to betterment, in particular with respect to indigenous or disadvantaged communities seeking rights. Faye Simpson (2008:6) offers a review of projects represented as being community archaeology:

> To date, discussion about community archaeology has failed to move beyond the theory and methods to assess the effectiveness of community projects. Recent studies have attempted to quantify the responses of communities to archaeological projects through visitor and

> participant . . . These have provided some important generalizations about how different groups respond to community projects, but do not provide rich and textured insights into what people are getting out of them. Consequently, while there is a growing consensus that community archaeology is a 'good thing', the literature remains vague concerning how, and to what extent, community archaeology is currently being effective in achieving its aims. In other words, does archaeology affect community values? Alternatively, is community archaeology simply a means for archaeologists to successfully secure funding for their excavations by meeting self-defined criteria or matching those of funding bodies?

Simpson states that on the whole there was some contribution to social values when the community was directly involved in the project.

For generations archaeologists have in one way or another involved communities in their archaeological efforts. Communities throughout the world will have differing inclinations and capacities to participate in the archaeological process. Perhaps involvement need be nothing more than the objectives of The Hampden Community Archaeology Program (Gadsby and Chidester 2007) that sought to empower the emerging community by enhancing the recent memory-bank of newly arrived residents.

## 1.5 An international forum

Archaeological heritage management as it unfolded in the 1970s, in the words of Ian Hodder (1992:275-79), was very much a product of post-modernism, the consumer society and what once had been an academic pursuit but was in the process of being transformed into a commercial enterprise. The year following the publication of Hodder's observation, Henry Cleere (1993a) edited *Archaeological Heritage Management in the Modern World*. Cleere's work appears be the first broad attempt to look at the manifestations of archaeological heritage management on the international scene. Cleere (1989:1) considers that the academic discipline of archaeology and the administrative function of archaeological heritage management are twins but have developed at different rates. Embryonic prior to the Second World War, archaeological heritage management became an integral part of government planning and in some jurisdictions is a required component of developmental projects. My first full-time employment as an archaeologist, in the 1960s, was as an assistant to Joffre Coe, professor of archaeology at the University of North Carolina, who also served as the state archaeologist. The state of North Carolina paid my wages as an assistant to the state archaeologist. Earlier, Coe's ground breaking field work was at the prehistoric Native American site of Town Creek, in North Carolina, supported by the Works Progress Administration of the Great Depression that across the nation employed thousands of unemployed workers (refer to Fagette 1996). *Town Creek Indian Mound: A Native American Legacy* (Coe 1995) describes the joining together of administration, research and management of archaeological resources at Town Creek from the 1930s to the 1990s.

Sites were the focus of management in the 1930s while academics looked towards investigating entire landscapes, an ambition not fully realized until after the interruption of World War Two that took archaeologists out of civilian life and placed them in the military. Coe learned valuable skills as an aerial photographic interpreter in the Pacific theatre of the war. Aerial photography became an essential component of cultural landscape studies that previously were too broad for heritage managers to deal with. Today, archaeological heritage managers study landscapes on a global scale with satellite imagery within a context set by international organizations and protocols (Comer and Harrower 2013).

Archaeology, now more than ever before, has assumed importance at the international, national and local levels if for no other reason than its attraction to visitors and the financial contribution tourists make to economies. Some of the attraction of archaeology may well lie in its romancing of the past

(Hall 2004). Pressure is increasing to make difficult choices to allow communities to flourish and develop alongside keeping things from the past that are of particular value. Archaeological heritage has been divided into categories by international and national agencies that at times are perplexing and divisive to associated and descendent communities, and at other times serve to bring societies together. For example, World Heritage is comprised of the stories that nations want to tell about themselves, except in instances like Auschwitz-Birkenau German Nazi Concentration and Extermination Camp where there once was a reluctance to disinter the dark past but survivors and relatives of the murdered holocaust victims prevailed over national interests (Young 2009). At the very local level, archaeology through its materiality now provides power to subordinate groups to derive advantage from developmental projects that in the past would have lead to further marginalization, dispossession of lands and cultural fragmentation.

The notion that heritage belongs to a cultural context on the surface is relatively straightforward. But, and this is a big but, not all heritage belongs to an on-going cultural tradition that has respect for it. Given that cultural values and cultural contexts change, there will be many instances where contemporary communities may not wish to admit to, or promote what today are perceived of as alien images from the past. Tunbridge and Ashworth (1996:267) in *Dissonant Heritage: The Management of the Past as a Resource in Conflict* discuss specific cases were heritage is alien and unacceptable to, or outside of the comfort zone of, the contemporary community – an example being the 'German Nazi Concentration and Extermination Camp (1940-1945)' Auschwitz-Birkenau versus the readily accepted artistic heritage of the Weimar republic as represented by the listing of the 'Bauhaus and its Sites in Weimar and Dessau'. Within the same genre of 'dark heritage', Olwen Beasley (2010:45; also Utaka 2009) writes about the politization of the nomination of the Hiroshima Peace Memorial (Genbaku Dome or A-Bomb Dome) to the World Heritage List in 1996:

> . . . while all eyes were on the US trying to silence the Japanese nomination at the global level, no attention was paid to how the nomination at the local level served to silence voices . . .

In closing, Beasley (2010:62)argues that it is not that World Heritage Committee that standardises heritage but the State parties and ICOMOS in order to meet national and international imperatives.

Authors speak of the 'opposition to the trivialization of historical pain for tourist entertainment such as a mock slave auction at the reconstructed and deified Colonial Williamsburg in Virginia (Figs. 1.4 and 1.5), the hallmark of the colonial revival in the United States' (Tunbridge and Ashworth 1996:265; also Hume 1999:99). As Mark D. Bograd and Theresa Singleton (1997:198-203) point out, it took some time before slavery was part of the Colonial Williamsburg historic site interpretation (Greenspan 2002:15; Handler and Gable 1997:68-69). Criticism by Bograd and Singleton may be unfair as the contribution of African Americans to the plantation industry of colonial Virginia is presented in a highly intelligent and empathetic way by 'people of color' at the slave quarters at Carter's Grove Plantation that was developed as an adjunct to Colonial Williamsburg and opened to the public in 1989 (Greenspan 2002:133, 151, 156-157, 160, 166). Earlier archaeological work at Carter's Grove by Ivor Noël Hume (1982) led to the discovery of the remains of Wolstenholme Towne and the settlement of Martin's Hundred that was largely destroyed in the massacre of 1622. The archaeology revealed the remains of murdered settlers, burned features of a fort and dwellings that added the dimension of the Native American past and their interaction with the English settlers to the interpretation program (Greenspan 2002:133). The earth integration of the visitor's information centre is another strong feature of the archaeological heritage management of Carter's Grove and Wolstenholme Towne that unfortunately closed in 2007.

Archaeologists must balance local needs with those of a global internationalized heritage industry that is highly competitive. As heritage managers act within an aggressive commercial setting there

must be an ethical approach. Not only does the commercial and academic world of archaeology require scrutiny but also as part of that process a close look at the key conventions and charters is in order. There is a quality of universality in heritage along the lines of which Henry Cleere (2001) spoke of in 'The uneasy bedfellows: universality and cultural heritage' that transcends local, regional and more importantly specific national cultural values. Cleere (2000b:105) has argued that one of the reasons that cultural heritage is so vulnerable on the international stage is that it has its strongest most pronounced value at the national level unlike wildlife values that seem to transcend national and regional values, perhaps because unlike humans birds and animals do not require passports to cross boundaries. World Heritage listing is a national government and World Heritage Commission process. Due to confidentiality that is imposed during the nomination process, it is difficult to maintain the ethical requirement that the communities that will be impacted by the outcomes of the deliberations have access in a timely and continuous fashion to the decision making process (James et al. 2013).



Figure 1.4 Colonial Williamsburg, Virginia, served as an early focal point of historical archaeology in America. Here a colonial period cellar is re-excavated as part of a university training program.

ICOMOS is an advisor to UNESCO on the implementation of the World Heritage convention and ICAHM and its charter have a role in that process. As already noted, the Institute of Architects and ICOMOS *Venice Charter* of 1965 does not consider the conservation and management of archaeological resources. Consideration of those values falls to the ICAHM charter. Gustaf Trotzig, of the Central Board of State Antiquities, Sweden chaired the working group that prepared the draft ICAHM Charter (Cleere 1993b:401) while Carsten Lund of Denmark took a leading role in the preparation of the

document (refer also to Pickard 2011). Lund briefly outlines the history of the charter starting with the founding of ICAHM during the 1984 General Assembly of ICOMOS in Rostock. A primary objective of the committee was the drafting of a charter, as none of the then current instruments pertaining to either archaeology or conservation clearly articulated a set of principles that could be employed to guide in situ or non-destructive archaeological conservation (Fig. 1.6). Lund (1989:19) reflects that:

> The main objective of the charter is the protection of the archaeological heritage, giving priority to the site-protection, because even carefully conducted archaeological excavations ensure some data at the expense of others. The charter therefore also gives priorities to the development and application of non-destructive methods of investigation.



Figure 1.5 The idyllic setting of Colonial Williamsburg guided in part by archaeological inquiry to inform the reconstruction.

A commitment that was never fulfilled was that 'The Icahm Managing Group will consider writing supplementary comments to the text, giving some guidelines for its interpretation' (Lund 1989:19). Henry Cleere (1993b:400) asserts that a hallmark of the ICAHM charter is its focus on 'protection policies that are integrated with general planning'.

The ICAHM Charter has an emphasis that met with a widespread consensus and dealt as much as was practical with contemporary issues (Stanley-Price 1984a). Some archaeologists wished to go further, but for the sake of a speedy acceptance of the instrument they pulled-back from pressing ahead with divisive issues. For instance, the charter makes no mention of the voluntary sector, but the need for

cooperation from the general public is acknowledged. This is a major shortcoming as is the weak stance on the principal that developers should pay for the costs of archaeological salvage, the use of metal detectors by amateurs and the trade in illicit antiquities (Cleere 1993b:401). The illicit trade artefacts is well and truly incorporated in to the 1970 UNESCO convention, but the ICAHM charter would have been an excellent vehicle to emphasize the growing concerns of archaeologists at the destruction of heritage places by looters. Other issues loom large at international archaeological congresses particularly ethical and social responsibilities, actions during times of military conflict and a healthy suspicion of commercial archaeological activities that may not lead to a conservation of the resource or any knowledge or understanding of past societies.



Figure 1.6 In situ excavation and display of the Neolithic Hemudu culture (5500 to 3300 BCE) in Zhejiang, China, showing the remains of timber framed buildings, wells and pools. The site is important for the early domestication of rice.

Nicholas Stanley-Price (1984a:145) asserts that the ICAHM Charter was an influential document in regulating the archaeological conservation of the Mediterranean and Middle Eastern region. The *Charter for the Protection and Management of the Archaeological Heritage* received international prominence in 1993 in a special heritage issue of *Antiquity*. Articles by Henry Cleere and Recardo Elia consider the ICAHM charter of 1990 while offerings by Patrick O'Keefe and Gustaf Trotzig focus on the *European Convention on the Protection of the Archaeological Heritage* (Valletta 1992). The charter and the convention were products of the same minds, with the ICAHM Charter having the added contribution of Australian archaeologists. The ICAHM charter is inclusive of indigenous issues while the word

indigenous does not occur in the European archaeological convention, the *New Delhi Recommendation* 1956 or the *Salalah Guidelines* New Delhi 2017.

Throughout most of the world there is a need to adhere to the *Convention Concerning the Protection of the World Cultural and Natural Heritage* 1972/1975. The substance and application of the convention is widely discussed in the literature. In the course of its implementation, the guidelines have been reviewed and following the ICOMOS *Declaration of San Antonio* in 1996,[8] markedly changed to take into account living cultural landscapes. Unfortunately there is no international archaeological heritage management instrument that has prompted a similar body of discussion. Aside from the articles in the 1993 *Antiquity*, there are few instances in the academic literature that offer a consideration of the ICAHM charter. One of the key volumes supporting the charter is the collected series of papers presented at the Proceedings of the Second ICAHM International Conference, 'Archaeological Remains In Situ Preservation' that was held in Montreal in 1994 (Mousseau 1996). Although site conservation through in situ preservation is foremost in the writings of the archaeological heritage managers that contributed to the papers, not surprisingly each contribution places conservation as a priority within the perspective of other management needs (Fig. 1.6). Papers at that conference presented positive outcomes describing diverse situations including archaeological site management and planning for sustainability development in Guatemala (Juarez 1996), negotiating with indigenous communities over the presentation of rock painting sites to the Australian public (Horsfall 1996) and heritage
1996). As an example of the changing nature of archaeological heritage management, if a similar conference were to be held today it might well choose to focus on the reburial of archaeological sites as a cost-effective means of conservation.

Thomas King (1998:242-44) reviews the future of cultural resource management and the kinds of positions that will need to be filled. Although not necessarily a statement of future directions, it does specify that archaeologists will be employed in agencies dealing with compliance; local government within planning agencies; museums at all levels of government; contract work; and, advocacy with organization such as national trusts. King emphasizes that it is important that archaeologists learn more than one specialty, know the laws and instruments that guide archaeological activities and come to cultural resource management with a pragmatic approach while trying not to be purists. It is interesting that King stresses a need to learn more than one specialty. Some would argue with good cause that there are grounds for concern that archaeological graduates may not be thoroughly conversant with the broad study of archaeology and may not know how to wrench objects and information from the soil, much less have mastered a second specialty. Process is important but do not take too much comfort in it, as one can be lulled into a false sense of institutional security. King's warning applies to processes that rely on technology and forget about the 'people factor' or for that matter just the opposite where there is too much reliance on what the stakeholders want and no real way of achieving those needs without severely compromising the conservation of the resource (Greer et al. 2003:46).

John Hunter and Ian Ralston (1993) bring together a series of papers that take into account databases, legislation, antiquities, underwater archaeology, local government, contracting and acting as a consultant, the broader field of heritage, museology, links to land use and dissemination of information. The need for objectivity is readily apparent when excavating and presenting the outcomes of archaeological research. Archaeological heritage management must be value driven and address inequalities and disparities in the wherewithal of communities to participate in the conservation process. The power of heritage discourse and the presence of discipline directed and state sanctioned propaganda has been known for many years with its most publicized application

[8] http://www.icomos.org/en/charters-and-texts/179-articles-en-francais/ressources/charters-and-standards/188-the-declaration-of-san-antonio. Accessed 22 February 2016.

being that of the national socialist government of Germany in the 1930s and early 1940s (Arnold 2004, 2006).

### 1.6 A narrative

This volume seeks to explore the need to preserve both the integrity of international archaeological heritage and to conserve its significance while trying to understand its transformations through time, and its potential contribution to our understanding of the past as it can be applied to the future. With that in mind, under the direction of Ellen Lee of Parks Canada and with the encouragement of Senake Bandaranayake, then President of ICAHM, a review of the charter was initiated. The review was hastened when the author, while the Chair of ICAHM, received a residential fellowship in 2007 from the Getty Conservation Institute to develop guidelines for the charter. At first glance, it looked relatively easy but the extensive resources available at the Getty Conservation Institute soon painted a picture of considerable complexity and depth.

The ICOMOS International Committee for Archaeological Heritage Management (ICAHM) has been concerned with the degree to which the charter of 1990 reflects best heritage practice as well as forecasts future pressure points. The literature to be reviewed in order to assess the past, present and future directions of archaeological heritage conservation and management is prodigious even when considering that only materials published or translated into English were reviewed. Publications in the nexus between archaeology and heritage have proliferated over the past one and a half decades at an increasing pace. This volume has an Anglo – North American – Australasian – European centric bias but does include reference to African, Asian, Middle East, Mediterranean, Pacific island and South American publications.

As an introduction, this chapter sets the scene for a consideration of those studies that have influenced my own thoughts on archaeological heritage management and conservation. What the reader will quickly perceive is that the author is firstly a 'dirt' archaeologist and then a resource manager charged with heritage site conservation. Chapter two of this international study sets the context for a discussion of the nature of archaeological heritage management from an historical perspective. The chapter incorporates an investigation, with an historical perspective, of the acts, guidelines, charters and conventions that seek to inform archaeological practice; in particular the World Heritage convention. Chapter three sketches the history of the internationalization of archaeology. Chapters four, five and six are compilations of contemporary and contentious challenges that have been identified by international practitioners. As the nature of archaeological heritage management all too often is highly conflicted and fraught with pitfalls. The seventh chapter is devoted to linking best practice with the field of international governance and the risks to heritage sites. Chapter eight reflects on archaeological heritage management with a focus on recent literature and seeks to draw together the various threads of contemporary thought. Appendix 1 lists international treaty, conventions, charters and recommendation that are referred to in the text while Appendix comprises the text of the 2007 ICAHM *Salalah Guidelines for the Management of Public Archaeological Sites.*

After forty years of experience, when it came to describing and documenting how archaeological heritage management is undertaken on a global scale, it is clear to me that the Asian, Australian, American, European and the United Kingdom experiences with cultural resource management are similar in some respects but they are different in other ways particularly with regard to focal points of interest. As is to be expected, European systems of archaeological heritage management are considerably older than they are in the New Worlds. In Australasia and the Americas, substantial concern is expressed with respect to indigenous social interests and participation, the role of archaeologists in community processes and the on-going negotiating of who owns the past.

Repatriation and landrights are presented in the European literature only when they reflect on practice in Africa, the Americas and the Pacific.

I have chosen to draw not only upon the literature that directly reflects upon archaeological heritage conservation, with an emphasis on place rather than object preservation, but to include an eclectic range of sources that touch upon material culture, heritage, archaeology, place management and governance from an international viewpoint. These are my choices and of course may not reflect the interests of other archaeological heritage advocates, but are those that have guided me in my archaeological heritage endeavours between 1960 and 2018. These are works that have impressed me as both an archaeologist and as a heritage manager, and that I understand to have made contributions to the wider field of archaeological heritage management. I take an historical perspective that is somewhat sceptical of assertions that announce that a new field of inquiry has been born, when I seem to have experienced that same line of inquiry decades earlier. It is apparent that each generation of archaeologists has a need to create a niche for themselves and primarily that is done through theory rather than practice.

Archaeological heritage literature is growing exponentially when one takes into consideration not only academic and professional contributions but likewise the offerings of national agencies that in many countries publish both as hard copy and through the World Wide Web. I have a cautionary tale for you. APPEAR (Accessibility Projects Sustainable Preservation of Urban Subsoil Archaeological Remains) is a major European initiative to enhance urban archaeological sites.[9] From 2008 to 2013, there were numerous web sites that carried detailed information about the project as a whole and about the treatment of individual places, including a *Guide on Managing Archaeological Remains in Towns & Cities* (265 pages) and a 'Report on socio-cultural impact of accessibility projects'. A summary by Asensio (et al. 2006) is no longer available on the web, and in 2016 only a brief review was found on the ICOMOS web site (Teller et al. n.d.). It is not unusual for web sites to disappear, but if the title or author of the document is known, then from my experience, the material can be searched for and most likely will appear someplace on the www.

Generally speaking, the administrators of government archaeological heritage management programs believe that their systems are adequate, if fully funded and staffed, while heritage practitioners may be less than satisfied with both the process and the outcomes. Given the importance of maintaining effective and reliable systems, it is interesting to note how few independent reviews there are of the archaeological heritage management process. The few reviews that there are, do not lead me to believe that best practice is as common as we have been lead to believe. My overall impression is that heritage occupies a considerable proportion of our social, academic and economic endeavours and without an archaeological heritage that is well-managed and conserved, future generations will not have the opportunities that we enjoy when meeting with the past as it situates us in the present and leads into the future.

[9] http://appearfr.english-heritage.org.uk/reports/6.pdf. Accessed 2 June 2016.

# Chapter 2 Archaeology, significance and heritage

> 'A complete archaeological training would require a full knowledge of history and art, a fair use of languages, and a working familiarity with many sciences' (W. M. F. Petrie 1904:viii).

Archaeology is the study of the human condition both past, present and future through material remains often with a focus upon how societies have responded and are responding to change. In the field of conservation and management of archaeological sites the emphasis is upon present and future challenges such as climate change and political processes that endanger archaeological resources as well as the question of how to deal with the increasing numbers of visitors to archaeological sites. Those varied achievements and challenges are the focus of this chapter and range from the wise use to the misuse of archaeology and heritage management in an international context.

## 2.1 Inspiration

An archaeologist's primary source of inspiration lies in the systematic study and the conservation of physical vestiges of the past and the intangible values that are linked to those remains. As a humanity, archaeology increases our knowledge about past, historic and modern cultures. As a science, archaeology seeks to expand our understanding of the human past through the application of analytical processes. Decades ago archaeology increased its scope to include privately funded mitigation investigations in addition to the traditional academic focus of the discipline. Archaeological resources are diverse and the need to respect the integrity and values of the object, place and community brings about almost impossible expectations of the heritage manager that the integrity of sites will be conserved. Integrity is defined as the recognition of 'a kind of inviolability; to avoid bringing harm to the original material form' (Berducou 1996:250-51).

Everyday of their working lives, archaeologists face the dilemma of how to achieve a balance between what will be destroyed, what needs to be excavated and what must be preserved; with the added dimension of how to deal with developmental programs, tourist visitation and the natural forces that adversely impact on the conservation of the archaeological record. A non-material dimension, the intangible value of a place or an artefact, has become of greater and greater importance as archaeologists working through government conservation agencies seek to inventory and preserve archaeological heritage resources (Smith et al. 2003:65). Governments may wish to have communities actively committed to heritage conservation and management in order to relieve the national or state administration of the burden of maintenance. As 'others' in communities are empowered or become 'engaged', archaeologists must come to terms with coordinating or subordinating their activities to the interests of a diverse range of stakeholders that at times express conflicting values as owners of heritage places or members of descendant communities. In this respect, and in many others, archaeological heritage management shares these issues with the broader field of heritage management to such an extent that in many cases it may be difficult to differentiate between the two.

'Archaeological heritage' is defined as (ICAHM 1990:Introduction):

> The archaeological heritage constitutes the basic record of past human activities. Its protection and proper management is therefore essential to enable archaeologists and other scholars to study and interpret it on behalf of and for the benefit of present and future generations.

This definition stresses the relationship between the past, the present and the future.

Archaeological heritage management as a specific vocation has its origins as a reaction to processes that were adversely impacting the resource. The protection of megaliths constituted the earliest conscious effort to preserve archaeological resources in the Netherlands when, in 1734, stone was sought to construct coastal defences (Willems 1997:4):

> Local entrepreneurs considered the megalithic tombs in the province of Drenthe a suitable source and the local government had to take action to prevent these from being destroyed. It resulted in the first Dutch ordinance for the protection of a specific category of archaeological monuments.

Over the next century, the megaliths were purchased by the state to protect them and the founding of the State Museum of Antiquities in 1818, demonstrated a national recognition of the value of archaeological heritage. Throughout the 1800s and 1900s steps were taken to inventory and record monuments as well as to initiate national protective legislation as part of an evolving heritage management system that had reached its mature state in the Netherlands by the 1980s. At that time, it was recognized that the long-standing relationship between cultural features and the natural environment needed to be the basis for archaeological conservation rather than simply an inventory of 'precious' individual monuments (Willems 1997:8-11). By the 1970s the identification and conservation of historic landscapes had become a major state-supported activity. Today, several Dutch provinces are developing integrated historic landscape assessment maps.

European archaeology, growing out of the work of human geographers, has an emphasis on historic landscapes with well-known examples being in Sweden and the United Kingdom. In British archaeology, the Stonehenge 'landscape of interest' (Darvill et al. 1993) continues to expand, be better understood and delineated. Avebury, coupled with Stonehenge, offers challenges to landscape planning and management in the face of intrusion by major infrastructure such as roads and visitor amenities (Batchelor 2003; Baxter and Chippendale 2002; Darvill et al. 2005; English Heritage 2009; Stone 2006). A challenge for decades has been, and will be into the foreseeable future, the road network with particular concern for safety, managing access to the world heritage site and congestion for local and distant travellers (Young et al. 2009:81-83). A 2.1 km long tunnel was considered to be the best option but funding for the development was not available. The 2005 management plan for Avebury and the 2009 plan for Stonehenge have been superseded by a 2015 joint plan (Simmonds and Thomas 2015). Significant achievements at Stonehenge was the closure of the A344 and the linking of research projects to management planning processes (Darvill 2002,2005, 2007; Pearson 2014).

Tracy Ireland (2003:68) points out that in Australia, as elsewhere in the world, historical archaeological landscapes constitute powerful narratives of nationhood and reinforce the self-image of the settler society. Historical archaeology in the words of Kay Schaffer (1988:171):

> . . . has contributed to historicizing and perpetuating this colonial act of possession. The result of this conceptual circularity is that far from revealing any disciplinary objectivity, discursive relationships between archaeology, history and national identity "contrive to actually create a reality that they appear to describe".

William D. Lipe (1977:42) as one of the founders of the North American school of archaeological conservation, the precursor to both cultural heritage management and cultural resource management, presented comments at a 'Symposium on Archaeological Conservation', organized by Ray Matheny at the meeting of the Society for American Archaeology in Norman, Oklahoma. Those comments were refined and published in Kiva (Lipe 1974) and later in *Conservation Archaeology: A Guide*

*for Cultural Resource Management Studies* (Lipe 1977). On the international stage, Henry Cleere, as the Director for the Council for British Archaeology, edited two influential volumes: *Approaches to the Archaeological Heritage* (1984); and *Archaeological Heritage Management in the Modern World*. Cleere and Lipe (1989) were concerned with the question of how the archaeologist should decide which archaeological resources will be saved and what should be destroyed within the dynamic and ever changing nature of knowledge. Lipe (1984:10) suggests that archaeologists must think globally and consider the human experience rather than the assertions of particular interest groups. The social and political nature of archaeological heritage is plain for all to see today with the execution of caretakers by extremist groups in the Middle East and the destruction of World Heritage sites.

John Carman (2000) stresses that archaeologists do not regard themselves as the sole arbitrators of heritage, and provides the reader with an excellent précis of archaeological heritage management. Public archaeology, discussed later in detail, offers interpretations of the past and delivers a service to the community as a component of environmental conservation (Carman 2000:304):

> This may be cultural resource management (especially in the USA), cultural heritage management (especially in Australia), archaeological resource management (especially in the UK) or archaeological heritage management (the term commonly applied across Europe) . . . All of these terms are deemed to cover much the same areas of practice . . .

Broadly speaking, following on from Carman, 'heritage management' is the term applied in Europe to describe what is known as 'cultural resource management' in North America and 'cultural heritage management' in Australia. Cultural heritage management in Australia refers broadly to archaeology, architectural heritage, Aboriginal cultural heritage studies, historical archaeology and museology to name but a few of the key areas of interest. In North America 'cultural resource management' applies primarily to archaeological resources. The use 'cultural' and 'heritage' implies the inclusion of intangible values. The journal *Conservation and Management of Archaeological Sites* has a specific mandate that distinguishes it from periodicals that deal with archaeology as a tool to research past societies. Three inextricably linked activities - research, conservation and management - are integral components of archaeological heritage management (ICOMOS 1990).

'Public archaeology' entered the vocabulary at about the same time as the term cultural heritage management became widely adopted (McGimsey 1972). In the 1970s, the term ‘public archaeology’ had a considerably different meaning than it does today. When Charles R. McGimsey III (1972) published *Public Archaeology*, the author was referring exclusively to the establishment by public servants of archaeological research programs such as that initiated in the state of Arkansas. McGimsey (1972:6) offers the following observation:

> In the field of archaeology, two points are paramount in the public concern: the completeness of the data recovered and the ultimate and continued public availability of the artifacts, properly and permanently identified and with adequate accompanying data permanently preserved.

Decades later public archaeology is not tightly defined and seems to incorporate many but not necessarily all of the components commonly referred to in a more expansive form as 'cultural heritage management'. Jameson (2004:22) in a volume of collected papers acknowledges that the term is ambiguous but defines public archaeology in America ‘as encompassing the CRM compliance consequences as well as educational archaeology and public interpretation’. Public archaeology in this sense is not undertaken by the public but by professionals for the public without necessarily the direct involvement of the public. Jameson lists additional meanings of public archaeology that range from whenever archaeology intersects with the public to particular issues such as conflict resolution

and ethical considerations. In contrast to public archaeology, 'community archaeology' is driven, and participated in, by members of the community, although in some jurisdictions participation of communities in archaeological processes may well be minimal. The shift removes the emphasis in archaeology from the discovery of the past to actions in the present that lead to future outcomes. Barbara J. Little (2007:136) points out:

> Public archaeology has come to mean something far broader than archaeology that's completed to comply with legal and regulatory requirements. It's broader than archaeologists going public to share our knowledge. Public archaeology also includes archaeologists' collaborations with and within communities and our activities in support to civic engagement and civic renewal.

Christopher Tilley (1989b:149) writes that 'A major problem which has always dogged archaeology is the notion that archaeology is primarily about excavation'. Archaeology certainly is more than excavation as evidenced by a century of remote sensing of archaeological features, surface collecting, archival research, and informant testimony to name but a few non-invasive research tools. Excavation is a technical instrument and one of the many ways of deriving data about the past, but certainly not necessarily the best way to conserve objects or places, and inevitably causes the loss of important information and thus is to be avoided. A view of Marrewijk and Brandt (1997:61) is that 'archaeologists therefore limit themselves to the research areas that will undergo a major change within the foreseeable future, because developments that will take place here will make interventions in the soil necessary' (also Plog 1984). Tilley (1989b:151) pleads for rescue archaeology '. . . to be reintegrated back within the concerns of the discipline of archaeology as a whole'.

Tilley's words, written almost thirty years ago, have considerable relevance today. Cultural resource management, as practiced by both academics and cultural resource specialists, is now a far larger field of practice than is 'pure' academic research archaeology. But perhaps it is true that cultural resource management is providing precious little information that bears upon academic research questions and that the proportion of available published reports, a particular concern of Tilley's, has diminished rather than increased. Tilley observes that excavation often duplicates information and specimens already at hand and offers a proposition that is gaining favour: some instances, it would be better not to excavate an endangered site but to allocate the funds that the developer would pay for the rescue work towards reintegrating salvage reports with the corpus of academic information already at hand (Tilley 1989b:155; also Raab 1984).

By the 1980s, there was international recognition that cultural resource management in North America and academic based archaeology had diverged significantly. No less of an authority than the preeminent British archaeologist of the time, Colin Renfrew (1983), in an address to the Society for American Archaeology expressed concern at the chasm between the two archaeologies and criticized a leading American archaeologist, William Longacre, for the 1981 'CRM publication: a review essay'. Longacre (1981:488) asserted that cultural resource management produced little of value to archaeology and stated that 'Noticeably lacking in all these reports were any innovations in method or theory'. Renfrew (1983:9) in response considers that academic archaeology 'is selling CRM short' and that it is the attitude of academic archaeologists that is helping to maintain the schism. Renfrew agrees that contract archaeology does not have an excellent publication record (Renfrew 1983:7):

> I must say to you that the level of publication in the field of contract archaeology in the United States is often so poor as to call into doubt the worth of the entire enterprise.

Renfrew was seeking a rapprochement where academic archaeologists do not insist that all research be problem orientated; that academics should recognize that good data recording has a value of its

own, and that, with the assistance of academic archaeologists in the cultural resource management process, improved outcomes might be achievable (e.g. Hughes and Hiscock 2005).
Attempts have been made to weld cultural resource management and academic archaeology into a single kind of archaeology. In the late 1980s, The Australian National University founded a commercial arm (ANUTECH). Initially employing only a few staff archaeologists, the funds from cultural resource management consultancies provided a substantial proportion of the cash flow of ANUTECH as well as funding archaeological projects that university academics participated in and either they or their departments were paid to undertake. The profit from the cultural resource management work was used to fund short-term fellowships in the archaeology departments at the university with a view towards integrating the work of commercial archaeologists with that of the academic staff. During the years that archaeology at ANUTECH operated, it successfully brought together the commercial and the academic communities. Importantly, peer-reviewed articles and book-length publications resulted from the academic commercial partnership. However care must be taken not exploit a situation where institutional support provides an unfair advantage over private companies.

Brian Fagan (2006:7) describes the situation thus:

> The destruction of archaeological sites is reaching crisis proportions. At the same time, a chasm exists between the disciplines of academic archaeology and archaeological conservation . . . Archaeology places the highest value on original discoveries rather than activities such as conservation . . .

Nowhere are the destructive forces that are exerted on archaeological heritage resources more apparent than in China where the pace of development is extraordinary and some 2,348 archaeological sites are designated as National Heritage (Lu 2008:359). Neville Agnew and colleagues (2004:41) quote figures of 870 million domestic Chinese tourists with 91.6 million overseas visitors in 2003. Guan Qiang (2006) describes the challenges faced by a country with unparalleled heritage resources and one of the world's fastest growing economies. Given the scale of developments such as the Three Gorges Dam project, conflicting economic, social and heritage values present seemingly intractable political challenges (Shen 2000). Nevertheless, Qiang (2006:283-84) proposes strategies for dealing with what seem to be insurmountable challenges.

Hillary du Cros and F. Lee Yok-shiu (2007) review the management regimes in the cities of the Pearl River Delta in south-east China and describe heritage management systems such that the information can be used for regional comparisons. The authors are concerned that although cultural heritage management is a global phenomenon, frequently closely linked to the tourism industry, practitioners do not regard themselves as part of a larger whole due to a lack of comparative studies. However there is a body of literature dealing with heritage and tourism at the international level (e.g. Breidenbach and Nyíri 2007; Mason, McLean and de la Torre 2005:178; Miura 2007:134; Mizoguchi 2006; Pedersen 2002; Shen 2010; Winter 2007; World Tourism Organisation 2001) with a focus often placed upon the value of authenticity (Dueholm and Smed 2014).

Identification of heritage can be an overt political decision such as the entry upon a formal list or it can be a general understanding that the tangible and intangible memorabilia associated with an event or with individuals is significant and should be preserved. Physicality is often stressed as a requisite to define cultural property while heritage values may be poorly understood, and intangible values neglected altogether (Blake 2000:67). Archaeological management expertise is being called upon to sustain significant cultural heritage resources for the social and economic benefit of the general public. At the same time, archaeology has moved away from the stereotype of a hard science that is focused upon the deep past with a quest for the oldest dated material and the remains of the first, be

it humans, agriculture, cities or some form of technology. Archaeologists have looked to present-day societies for clues to the deep past and the contemporary past (Harrison and Schofield 2010). They have been dependent on communities that own and occupy heritage landscapes and cultural materials for support and information during their periods of fieldwork and analysis of the remains.

Archaeologists are participating in a wide range of investigations with some of their research within highly emotionally charged contexts, including the excavation of mass graves dating to the 1990s conflict in the Balkans (Wright et al. 2005). In recent decades the ethics of 'conflict archaeology' have been marked by sophisticated and culturally sensitive exploration of approaches to the excavation of human remains that are of known individuals (Moshenska 2008:159). The opening of old wounds is troubling but is often a feature of working with peoples that have been subjected to genocide not only in military conflict but through social process such as the colonisation of Australian Aboriginals; a process that has all of the hallmarks of genocide (Read 1982).

Throughout the history of humankind, material traces of the past have fascinated people. Not only is there an apparent innate desire to know more about things from the past and in addition the outcomes of archaeological research often enhance personal or institutional power bases. When Glyn Daniel (1975:302-12) published the updated second edition of *A Hundred and Fifty Years of Archaeology*, 'interpretation' referred to how archaeologists discover and interpret the evidence of past societies for academic, or near-academic, audiences. At the same time, English archaeologists realized that in order to garner the support of the public they had to present their significant findings to a wider audience. These archaeologists welcomed the informed perspective of *The Times* and the *Daily Telegraph*.

Public thirst for archaeology is enormous and contributes considerably to local, national and international trade and economics. Books, movies and travel destinations abound with offerings projected to meet the needs of popular as well as academic audiences; and fringe groups seeking to communicate with extra-terrestrial phenomena (Trigger 1989:405). Agendas designed to meet an assumed need of the public often impact on the integrity of archaeological sites. As a response to these situations, archaeologists may find themselves in the invidious position of trying to intervene to influence the heritage development process. Any such intervention can bring archaeologists into direct conflict with economic and political agendas. Efforts towards nation-state building, tourism enhancement and period-specific reconstructions are all well known to specialists familiar with the contemporary application of archaeology to heritage management (e.g. Mason et al. 2003:178; Mizoguchi 2006). Reconstructions have in the eyes of critics expropriated archaeological resources to present at best an alternative interpretation and at worst a destruction of the remains of the past.

Archaeologists have had to deal with how their knowledge is used to manage heritage places and how local and descendent communities perceive of that management. Gillian Wallace (2008:398-99) expresses the issue as, ‘Source communities are not just the groups from which artefacts were originally collected, but also the descendants of these communities’. Robin Skeates (2000:109-11) is interested in how the public is experiencing archaeological heritages. In the 1990s, there was an intensification of concerns about how information was being used perhaps unmindful of the earlier work of Mark Leone and others (Leone et al. 1987; McGuire 2008:83, 2009; Skeates 2000). Potter (1991:225, 233-34) argues ‘a case for self-reflection as a valid category of knowledge in archaeological discourse’, stating in support that ‘one use of self-reflection in archaeology could be the creation of experimental site reports’.

Paul A. Shackel and Erve J. Chambers (2004:2), in the introduction to *Places in Mind: Public Archaeology as Applied Anthropology*, offer a broad characterization that ‘archaeologists are committed to the idea that communities have a sense of their own past and they want to be part of the decision-making process

regarding their own cultural development'. There is no doubt that stakeholders are assuming ever-increasing authority within the archaeological heritage management process in keeping with ethical and social responsibilities. In part, that is because of legislative requirements in many jurisdictions that the public participate in the land planning and use process. Planning requirements fund much of cultural resource management and call for a flow of information to be shared with communities. Archaeologists have acknowledged that local populations add a valuable perspective to heritage projects, but in some instances competition amongst stakeholder groups can frustrate positive outcomes (Agnew and Bridgland 2006:85-142; Robles 2006).

The role of indigenous peoples takes on an extraordinary importance in Australia, Canada, New Zealand and the Americas where the majority of archaeology refers to the heritage of a minority of the population. In the United States, 'A holistic view of heritage resources is pervasive in Indian [Native American] country and is finding expression in tribal organizations that participate in and influence the national historic preservation programme' (Anyon et al. 2000:120-21).[10] Native American tribes have a special relationship with the United States Federal government. Aboriginal and Torres Strait Islander peoples in Australia also have a special but considerably different relationship with the national government, as it is not one based upon treaties but upon constitutional obligations to indigenous peoples. *Archaeologists and Aborigines Working Together* is an account of the activities of the University of New England and other Australian academics that work with Aboriginal communities (Davidson et al. 1995). The authors describe projects that date back to the 1970s (Meehan 1982, 1995), and give a clear indication that archaeologists have been forming mutually rewarding partnerships as a self-imposed personal code of conduct from near the onset of contemporary archaeology in Australia.

Archaeologists have actively collaborated with Aboriginal Australians within highly charged political arenas, fostering social justice and land rights (Egloff 2006). Examples of differing but productive approaches abound, such as with Australian Western Desert people employing sand paintings as a medium of expression of connectedness to the land (Cane 2002), and the use of conventional anthropological techniques coupled with human geography to demonstrate associations with the landscape of two national parks in south-eastern Australia (Egloff et al. 2005). The importance of a respectful relationship between Aboriginal Australians and archaeologists was formally recognized in the early 1990s in Australia. The 'Code of Ethics of the Australian Archaeological Association' includes 'Members' obligations to Australian Aboriginal and Torres Strait Islander people (Davidson et al. 1995:83). Key requirements are that, prior to any work, the Aboriginal community whose heritage is being investigated needs to be identified and negotiated with; members must be included in included in the project work and provided with plain English copies of reports. There was an agreement amongst archaeologists, perhaps reluctant for some, that there are no circumstances where there is not a community of concern even in urban areas. At times, the requirement to widely distribute research outcomes directly clashes with commercial agreements that require confidentially between archaeologists and clients (Gibbs and Colley 2012:96, 100).

Heritage specialists may consider that the archaeological profession as a whole is disingenuous when it comes to matters of social justice and the inclusion or empowerment of First Peoples in the research agenda. Identification of archaeology as colonial in nature is not new, particularly as much of historical archaeology in the new worlds of Australia, Canada, New Zealand, South Africa and the United States is concerned with the process of colonization and the archaeology of the resistance

[10] Use of the terms 'American Indian' and 'Native American' have been questioned (Carstarphen and Sanchez 2012). In keeping with the writing of Sonya Atalay (Anishinabe-Ojibwe), my choice is 'Native American'. However preference invariably is given to the use of the name of the group, eg. Cherokee, as it is with Aboriginal Australians such as the 'Yuin' of the south coast of New South Wales.

offered by the colonized (Allen 2010; Given 2004:165; Lydon and Rizvi 2010). Claire L. Lyons and John K. Papadopoulos (2002:2) write:

> Archaeology is enmeshed with colonialism, not only in the subject of its investigations and the methods of practice but also in the visual, cultural, and national representations that it engenders. It is now generally recognized that colonialist mentalities have been among the most significant structuring factors in the intellectual history of anthropology and archaeology.

The intersection of archaeology and colonialism reached an informed perspective more than two decades ago in 'Alternative Archaeologies: colonists, nationalists, and imperialist' (Trigger 1984; also Olsen 1991). A review of early approaches to colonialism is provided by Chris Gosden (2004:7; also Liebmann 2008) who writes that 'colonialism is one of the great mirrors of our time' and that 'what post-colonial theory generally lacks is a consideration of the material world, discussing instead the varying discourses and texts brought into contact and conflict through the colonial process'. Gosden (2004:9) strongly asserts that 'archaeology has a special role to play in the study of colonialism. Archaeology is the only discipline that can cover the full temporal range of colonial forms over millennia'. This thread is picked up by Thomas C. Patterson (2010:135) who speaks of a world of archaeology shaped 'significantly but differently' by shared experiences of colonialism and nationalism. Gamini Wijesuriya (2003) assesses the introduction of archaeology to Sri Lanka under British colonial rule where it was employed primarily as a management tool. Although archaeology has existed as a heritage system for a century under the British rule and half a century under national governments, it was only in the 1960s that an academic program was initiated in Sri Lanka. Wijesuriya believes that Sri Lanka has yet to developed its full academic research potential.

Archaeology in Israel is described as having the characteristics of both colonial, as an expression of a new settler society, and nationalistic forms of archaeology (Silberman 1989). Australia is an interesting case in point of both the colonial, doing the archaeology of others, and as incorporating a kind of imperialist archaeology while Aboriginal archaeologists are active in the field. At one time, the majority of the academic positions in Australia were held by either first or second generation Cambridge University graduates. 'Cambridge in the Bush: Archaeology in Australia and New Guinea' offers an interesting picture of the dominance of a single colonial paradigm on a field of research (Murray and White 1981; Olsen 1991:212). As a former and to some extent a continuing colony, Australia has had to deal with a range of archaeological baggage from the recent past that has led to uncomfortable relations with Aboriginal Australian and Torres Strait Islanders.

A widely reported case of conflict between Aboriginal interests and those of archaeologists is the TALC v. La Trobe case (Colley 2002:84-85; McBryde 1989:374-75; Murray and Allen 1995) as it raises issues such as the repatriation of artefacts, and the censorship and control of academic programs by Aboriginal communities. The case was publicized nationally when the Tasmanian Aboriginal Land Council 'sought an injunction in the Australian Federal High Court to force the La Trobe archaeologists to surrender five archaeological assemblages from excavations in Tasmania' (Colley 2002:xii-xiii). The artefacts were returned to Tasmania following the mandate of the court. These were not highly controversial human remains or ceremonial objects but the every-day kinds of artefacts that archaeologists excavate such as flaked stone debris.

Tim Murray (1993:504-05) discusses the tension in historical archaeology between the Aboriginal community and academic archaeologists undertaking European-Aboriginal contact research in Tasmania that extends beyond skeletal material and the possession of artefacts, to the interpretation of the past. Ian Lilley and Michael Williams (2005:227) emphasize that in Australia, 'it is now the case that documentary evidence of consultation with relevant Aboriginal councils and individuals, their formal written permission, must be provided before a permit [to undertake a survey or excavation]

will be issued'. Lilley and Williams (2005:240-41) argue that 'the separation of archaeological and Indigenous interests in the archaeological record of Indigenous life in Australia has, for the most part, outlived its usefulness'. One wonders if it ever was useful!
Heritage specialists may characterize their work as self-reflexive in recognition that there are differing, and at times contrasting, ways of constructing the past and that archaeologists must be cognizant that their assumptions can lead to interpretations that have meaning and impact beyond the academic arena (Levy 2013:90). Uneven power relations between archaeologists in Third World countries and their First World colleagues coupled with a disparity in resource distribution is a related concern (Schmidt and Patterson 1995:19). David W. Anthony (1995:84) asserts that:

> Having lost its former objectivist guideposts, prehistoric archaeology has opened itself to innumerable popular reinterpretations of the past, ranging from nationalist bigotry to fantasies of spiritual roots-seeking.

Anthony (1995:84) demonstrates the contentious frameworks of archaeology with the following critique:

> . . . we should all be troubled when a major hermeneutic/symbolic/structuralist book, Ian Hodder's The Domestication of Europe, is evaluated by two prominent, accomplished archaeologists as, on the one hand, "an important and original book . . . consistently produces illuminating insights . . . these are productive lines of argument . . . a decisive step" (Sherratt 1991); and, on the other, "300 pages of the most unfounded use of archaeological data recently seen between hard covers . . . preposterous . . . snake oil . . . fiction" (O'Shea 1992).

The expansion of data through imaginative interpretation is not a new outcome as Anthony (1995:83) himself reminds us that Clifford Geertz (1973:16) in the *Interpretation of Cultures* writes that:

> It is not against a body of uninterpreted data, radically thinned descriptions, that we must measure the cogency of our explications, but against the power of the scientific imagination to bring us into touch with the lives of strangers.

Management of archaeological sites has to varying degrees been considered the legitimate realm of archaeologists employed by governments that exercise their role in the protection of heritage. Some academics place their primary focus upon the discovery and research of the archaeological record, not upon its conservation for public-use purposes. But many archaeologists do both. Willem J.H. Willems (1999:6) recalls that 'Everywhere, the archaeological community was primarily interested in research and documentation aspects'. Willems emphasizes that the statement is an oversimplification, as academic-minded archaeologists participate in the drafting of archaeological heritage principles and are involved in mitigation and management programs. But there do seem to be divides between those that do academic archaeology and those archaeologists that undertake mitigation projects and those that care for heritage places. For me, a rewarding situation is when there is a partnership between the commercial, the academic and governmental interests.

An unresolved issue for cultural resource managers is the extent to which priority should be given to the conservation of those places that are endangered through developmental processes or natural forces, as opposed to the excavation of those sites that presumably will enrich our understanding of past societies, or to those projects that have been on-going for many decades and may have the opportunity to describe a complete past society? Cultural resource management, in particular projects that simply clear lands for development, consumes resources and may add little to our understanding of past societies. The divide is most pronounced when it comes to selecting where and upon what kind of projects resources should be expended (Joyce 2005:268-69).

From the past we have the materials that archaeologists study but as the remains, memories and notions of the past became of interest and of use to more than academics, structures arose to manage the past as both a physical entity and as an ideological force with a vocabulary and discourse constructed to support and promote dominant ideologies (Pendlebury 2013). Archaeology and heritage management have long been bedfellows, they just were not described as such until the 1960s. Perhaps the most persuasive and easily manipulated connection is between archaeology, and identity and nationalism (Fowler 1987; Fowler 1992:112; Herrmann 1987; Kristiansen 1989; Leone 1981) to such an extent that 'Archaeology has been a prominent agent in the establishment of the identities of modern nation-states . . .' (Shanks 2008:141). The strong link between archaeology and history was formalized in the 1960s with the development of historical archaeology. G. J. Ashworth (1994:16) maintains:

> History is the remembered record of the past; heritage is a contemporary commodity created to satisfy contemporary consumption. One becomes the other through a process of commodification. Such a process is not unique to history . . .

## 2.2 Global

The internationalism of archaeology that led in many instances to commodification on a grand scale stands along side of the use of archaeology as a tool of nationalism. Marc-Antoine Kaeser (2002:170-71) writes that the few discussions of internationalism that have been published are overshadowed by the endless procession of papers on nationalism and archaeology. Heritage is a particularly powerful expression of identity and nationalism when it has a physical expression that can take pride-of-place at national iconic tourist venues. Examples of seminal works on the nexus between history, identity, nationalism and archaeology are by Bruce G. Trigger (1984), Neil A. Silberman (1989) and Don D. Fowler (1987:239). Fowler states that the exploitation and public presentation of the physical remains of the past in Mexico is used to convince the governed that those in power rule legitimately. And that in China the past is used to legitimize state policies of urban renewal at heritage places while in Great Britain archaeological heritage is employed to promote a notion of a national technical expertise that is rooted in the past and by implication is more advanced than that of its neighbours.

Philip L. Kohl and Clare Fawcett (1995) deal with archaeology and nationalism while it is appropriate that the summary article, 'Romanticism, nationalism, and archaeology', is by Bruce Trigger whom in many ways with his 1984 article in *Man*, 'Alternative archaeologies: nationalists, colonialists, imperialists' initiated the discussion. As Trigger points out, nationalism gives meaning and direction to people but can lead to acts being committed against humanity. Archaeology can be either a bedfellow of deception through distortion of the record of humankind or it can seek to represent the past in a truthful fashion. Oscar Moro Abadía (2009:13-14) in reviewing the historic development of archaeology outlines two broad approaches to understanding the history of archaeology: the internationalist that look at those individuals and methods that have advanced archaeology as is exemplified by Glyn Daniel's *A Short History of Archaeology* (1981). While the second, typified by Bruce Trigger's *A History of Archaeological Thought* (1989, 2006), views archaeology as having a different force (Abadía 2009:14):

> From this perspective, archaeological interpretations are regarded as significantly influenced by the social, political and economical background in which the research is practised. As a result, externalist historians typically focus on the relationship between archaeology and its social milieus.

Archaeological heritage gains force, which some archaeologists purposefully cultivate and have come to depend upon for employment, through its close association with identity and nationalism. Yorke

Rowan and Uzi Baram (2004) have edited a global perspective that considers the scholarly implications of the various presentations of the past that are undertaken in the guise of archaeology. Marilyn Truscott (2005:64) in a review of the articles points out that the 'manipulation of heritage sites to meet nationalistic and economic interests' . . . 'poses a risk to the authentic presentations of the past'. Not only does the privileging of the past within the heritage process create incorrect messages but tragically it can and does add to the fuel of discontent experienced by disenfranchised populations that in turn leads to strife, war and bloodshed (Smith 2006). Specific examples of the manipulation of the archaeological heritage process for political purposes are discussed later in the section dealing with war, conflict and strife.

Gabriel Cooney (2009) with 'European and global archaeologies' introduces papers presented at the World Archaeology Congress in Dublin by Anthony Harding, Kristian Kristiansen and Willem J.H. Willems. The authors agree that there is no such unified body of thought and practice that could be labelled as European or as Western archaeology, rather Harding (2009:629-30) states that 'It is certainly true that what archaeologists do in different parts of Europe differs quite radically from place to place and country to country'. Harding (2009:631) chooses to look at the dichotomy as that of a 'western ('Anglo-American') and a central or eastern European archaeology', adding that 'It has been said that British archaeology consists of theory in search of data and German archaeology of data in search of theory'.

Archaeology in France and the Mediterranean is regarded as being distinct from that of northern Europe and the United Kingdom. Standards and quality of work vary enormously and to some extent are dependent upon resourcing and upon the availability of high-level archaeological teaching (Harding 2009:630-31, 637). Kristian Kristiansen (2009:641), supported by an array of statistics, takes a different approach:

> I demonstrate that this variation comes down to, and originates from, two basically different political principles: that of 'socialism' and that of 'capitalism' (following Willems and van den Dries 2007b). As they have different implications for quality control and research the choice of one or the other has far-reaching consequences for the future of archaeology in Europe.

For Kristiansen, socialist examples are France with a centralized system and Scandinavia. Examples of capitalist systems being the United Kingdom that is decentralized and privatized, and the Netherlands that is in transition from being centralized to decentralized with an increasing privatization of archaeological heritage management.

Monique van den Dries (2011) evaluates the dichotomy proposed by Kristian Kristiansen (2009) of socialism typified as a knowledge-producing archaeology and capitalism as a fact-producing archaeology. Van den Dries (2011:599) asserts that Kristiansen is presenting the perspective of the academic community and that it may not do justice to the complexity of the matter:

> So, ultimately, in my opinion, the choice between the 'socialist' and the 'capitalist' approach is a choice between giving preference to the interests of the academic community or those of the local community. Ironically, since, in the Dutch model, the interests of local communities are gaining priority, it may be considered the more socialistic approach. In any case, it is more in line with modern principles of heritage management that place a much higher value than before on input from local and native populations than on purely academic interests.

There is no reason why both the needs of the community and the academic discipline, if indeed there is a dichotomy, which I doubt, cannot be met with appropriate consultation, empowerment and research designs.

Within the context of European archaeologies Willems (2009:649) brings to our attention the role that language plays in establishing kindred schools of thought:

> Relations between European archaeologies and those elsewhere in the world are manifold and complex. They involve issues in archaeological research, in dealing with archaeological heritage resources, and in the archaeological profession, that are also influenced by the dominant use of English.

On one level there are definite schools of archaeological and heritage practice divided by distance, language, histories and professional or private needs. The initiation of archaeology and its various forms is placed by authors anywhere from Palaeolithic times, to the Roman Age, to the age of 'antiquitarism' or to being the product of the more recent industrial revolution.

### 2.3 Misuse

Archaeologists in the past have been employed to verify what proved to be incorrect and self-serving interpretations of the past. *Archaeology Under Dictatorship Michael* (Galaty and Watkinson eds. 2004) is a consideration of the situation of archaeologists within totalitarian dictatorships. When at the University of North Carolina at Chapel Hill, I was both fascinated and then horrified at the substantial library collection that had been donated by an alumnus, John Johnston Parker, who was a judge in the Nuremberg War Crimes Trials.[11] The collection consists of thousands of volumes, row upon row of library stacks, much of which seems on first glance to be scientific publications, including anthropology texts, that present a 'Germanic' coloured discourse. On an intimate personal level, my family history is recorded in the 'heimatbuch' of the small town of Buehlingen, in the Black Forest region where the 'Eglof' family (Stammtafel Eglof, Siehe Seite 33) can be traced back to the 1640s through the family trees compiled in the 1930s by the village schoolteacher to demonstrate the Germanic pedigrees of the inhabitants. Needless to say, such a sinister document is a rather frightening source of family history.

Grahame Clark (1934; 1939/1947/1957/1960), Disney Professor at the University of Cambridge (1952 to 1974), since the 1930s has written about the nexus between archaeological theory and practice as a political processes. The Ahnenerbe was a research institute for 'spiritual prehistory' created by the German state of Mecklenburg in 1932, when it was governed by the NSDAP (Nationalsozialistische Deutsche Arbeiterpartei - NAZI). By 1940, it came to dominate a process whereby a Germanic culture would be reified and serve to replace Christianity.

Extensive archaeological excavations were undertaken at Externsteine, with a nearby open-air museum being constructed in 1930 at Oerlinghausen that 'presented a compelling illustration of German racial superiority' (Schmidt 1999:148). At the time, the use of rhetoric based upon spurious and warped interpretations by Hitler, the national leader, and Himmler, the leader of the SS-Ahnenerbe (Ancestral Inheritance), and some academics did not escape the attention of archaeologists. Grahame Clark (1939/1947/1957/1960:259-60) expressed concern at the time:

> Writing in 1939, Professor Hermann Schneider of the University of Tübingen was quite lyrical: 'The year 1933 witnessed the victory of an attitude toward the history of the culture of Germany which gave to the Germanic element of all that is German a significance previously unthought-of of. "The best of what is German." It was declared, "is Germanic and must be found in purer

[11] http://www2.lib.unc.edu/mss/inv/p/Parker,John_Johnston.html. Accessed 14 June 2016.

> form in early Germanic times. Archaeological research thus found itself faced with the pleasant task of examining and reconstructing the real essence of Germanic Life and customs".[12]

The official doctrine of the Nazi regime was foreshadowed by research reports dating to the early decades of the twentieth century as well as the long-standing notion that men are destined to be warriors and that racially pure women are to be excluded from politics and should bear children while nurturing the home (Arnold 2006:26; also 2004). 'The primitive mental development of the Slaves' is the terse conclusion of one article (Sommer 1999:158, quoting Moschkau 1918). Archaeology received official support, so much so that in the Third Reich 'there was an increase from 13 lecturers in Pre- and Protohistory in 1928 to 52 in 1941' (Galaty and Watkinson 2004:6). The state doctrine framed the discourse of archaeology leading in-turn to legislative instruments that supported the government position. Marc-Antoine Kaeser (2002:170) describes the involvement of archaeology with nationalism as:

> Firstly, the majority of these historical studies adopt an internationalist perspective which, combined with their self-declared reflexiveness, confers on them a rather presentist character. The result belongs to some sort of 'history of ideas' which has been embellished with a few sociological insights of varying subtlety.

The use by the national socialist government of Germany of the remains and messages of the past for ideological purposes is but one of many corrupt uses of the past for contemporary political and economic gains. What makes this example of particular interest is the early identification and protest by the archaeologist Grahame Clarke. A lesser-known example is that of Franco's Spain and the control the state exerted over archaeological excavations through the office of the Comisaría General de Excavaciones Arqueológicas. The Comisaría continued to flourish through patronage until closed in 1955 when it was realised how inept was its research effort (Díaz-Andreu and Sánchez 2004; also Renshaw 2007).

## 2.4 Frameworks and standards

Governments conserve and manage heritage within policy and legal frameworks that serve specific needs. Heritage planners give the impression that management is a routine activity once inventories are complete, probability maps are compiled, significance established, conservation policies agreed to and a management plan is drafted for a place (Australia ICOMOS 2013). From my experience, management is never simple as there are at least four realms of heritage conservation and management. One is characterized by policy and systems administration driven by individuals that may be heritage specialists or generic public servants at a distance from the heritage place. Another realm is where the policies are implemented at places of heritage significance. The dichotomy can be easily expressed as central office administration versus field implementation – 'suits versus badges'. The former has well established routines that have been developed through decades of use and unless disrupted by governmental downsizing and restructuring, function fairly efficiently. The head office situation tends to be perceived as better funded and of higher prestige than are the field positions. Thus, often there is a drain of high-calibre staff from the field to the central office. There is a third realm and that is where heritage managers work abroad in countries where they are not part of the system but undertake archaeological heritage management projects. At times, there is considerably ambiguity as to what standards are to be applied particularly if the host country has not drafted explicit guidelines for expatriate archaeologists. Then there is the forth realm, the research driven form of archaeological heritage management that may or may not have an applied objective or

[12] Clark is quoting Rauschning, H. 1939. *Hitler Speaks: a series of Political Conversations with Adolf Hitler on his real aims*. London: T. Butterworth.

subscribe to any particular set of guidelines, but may develop conservation and management methodologies.

*Dutch Archaeology Quality Standard* (Willems and Brandt 2004; also Bazelmans 2006:1) describes the National Archaeological Research Agenda that is linked to profound changes, including private companies undertaking archaeological projects. The Agenda (NOaA) is described as (Bazelmans 2006:9):

> Firstly, it has a role in the linear chain of actions that begins with the design of a spatial development, and ends with its implementation. Secondly, the NOaA plays a role in the cycle of archaeological heritage management. The cycle should ensure both that our knowledge is enhanced and that care of the heritage is improved.

Here the emphasis is on knowledge and conservation, as it should be but often it is not. It is difficult to determine if the frameworks for best practice described in heritage guidelines are fully adhered to, as there are all too many instances where political or economic interests serve to distort conservation outcomes and as discussed in the following section, standards are compromised.

More than three decades ago, King, Hickman and Berg (1977:189-90) in an appeal to anthropologists to become involved in historic preservation, observe that 'Many archaeological surveys done under terms of historic preservation statutes are embarrassingly bad examples of scientific research; little attention is given to maintaining high standards of scholarship or documentation'. The authors attribute reports evidencing a low standard of work to two factors. The first, being a commercial imperative that outweighs the need to produce good science. The second, being that in the United States aspiring archaeological students that fail in their goal to acquire a PhD, may be awarded a masters degree. It is those graduates that are likely to become contract archaeologists while the candidates that complete the PhD degree will seek academic positions (King, Hickman and Berg 1977).

Broadly speaking the corps of field archaeologists has changed over the past decades from that of student or volunteer trainees to the added dimension of paid professional assistants. Paul Everill (n.d. 158; also Everill 2007) advises that:

> In the UK, as elsewhere, the replacement of Governmental funding for 'rescue' or 'salvage' excavations by developer funding - and the related competitive tendering (known as 'bidding' in the USA) for work - during the 1980s has led to significant changes in the experiences of site staff. Despite the fact that a degree is now insisted upon by most archaeological units when employing new staff, pay and conditions of employment remain substantially below what one might expect for a graduate career.

Research by Everill (n.d. 169) quotes survey results from 2003 that indicate that graduate field workers in the United Kingdom earn slightly less per annum at £19,161 then do 'road construction and maintenance workers'. Furthermore, incomes only increased by 12% since 1997/98 while other professions rose at a higher percentage; that of architects increased by 33%. Everill (n.d. 181) describes the situation in the United Kingdom where 'by far the vast majority of archaeological sites are excavated by commercial units ahead of development projects' as:

> There is also a widespread concern amongst archaeologists that competitive tendering is resulting in some units undertaking low quality work, or even damaging the archaeology - cutting corners to meet targets and deadlines that are unachievable otherwise.

The Australian Association of Consulting Archaeologists sets a scale of hourly-rates ranging from consultants to assistants that is designed to facilitate the costing of projects. Considerable flexibility appears to be built into the fee schedule as, 'The fee scale applies to short-term contracts, of less than 2 months or 320 hours duration. Rates for longer-term projects may be negotiated between the employee, consultant and client'.[13]

Professionalism and the frameworks within which professionals operate are key factors that influence quality outputs. International organizations are interested in identifying and promoting best practice when and where the discipline of archaeology is brought to bear on the field of cultural heritage management (The Equator Principles 2006; ICOMOS 1990; World Bank 2006, 2009, 2014). Of particular interest is the degree to which guidelines; recommendations, acts, charters and conventions serve to facilitate work by professional archaeologists? Both commercial and academic archaeological activities have increased dramatically with an apparent upsurge in professional work outside of the academic arena. In the United States the shift in employment has been attributed to the *National Historic Preservation Act* 1966. The act requires that archaeological studies be undertaken on development projects funded by the federal government (Newmann and Sanford 2001:1). The 1966 legislation brought about a marked expansion of professional archaeological activity, career opportunities and a major shift in value systems. A trend analysis by Jeff Altschul and Thomas Patterson (2010:310) reviews the employment of archaeologists. They estimate that there were 11,350 full-time equivalent archaeologists employed in 2008 and that presumably those specialists will need to be replaced in the next 25 years. Many of those archaeologists are part of the 14,000 to 16,850 full-time positions believed to be occupied by cultural heritage management specialists (Altschul and Patterson 2010:301-02). The authors perceive a shift over the next decades that will see more effort placed on the built environment, due to the large quantity of aging American building structures, than on archaeology (Altschul and Patterson 2010:312). Altschul and Patterson contrast the employment data from the United States with that obtained in Europe by the 'Discovering the Archaeologists of Europe' project (Aitchison 2009). The 12 countries participating in the project employ more than 16,500 archaeologists which no doubt would be a far higher figure if France had participated in the initiative

The difference between the workforces of Europe and that of the United Sates of America is that the level of education is far greater in the latter than it is in the former. Some countries are heavily dependent upon non-degree labour 'with 17% of European archaeologists having a high school diploma as their highest degree' (Altschul and Patterson 2010:310). Germany at 43% and Australia at 48% have the highest portion of archaeologists with school level qualifications (Aitchison 2009:20). Generally speaking, the Master's degree is the most common qualification and not surprisingly the majority of archaeologists work in their home country with language being the barrier to mobility (Aitchison 2009:5). Reports are available for individual countries with the United Kingdom report estimating the 'workforce in 2007-08 as *6865*, a 20% increase on the figure of *5772* estimated for 2002-03 (and a 55% increase over ten years on the estimated archaeological workforce in 1997-98 of *4425*)' (Aitchison and Edwards 2008:11).

Salaries of archaeologists on the whole for the 12 nations was slightly more than the national average for the workforce but in the United Kingdom salaries were only 78% of the median for commercial sector jobs, the majority being less than that for the public sector employees (Aitchison 2009:5; Aitchison and Edwards 2008:11). Due to the varying structures of the archaeological industry in each country it was difficult to define common training needs (Aitchison 2009:5). At the time of the survey, employers anticipated further growth. The authors qualify the statement as the survey was undertaken just prior to the impact of the 2007-2008 financial crisis (Aitchison and Edwards 2008:12).

[13] http://www.aacai.com.au/about-aacai/policies/. Accessed 31 May 2016.

In 1993, a review of cultural resource management archaeology in the United States found that archaeological sites on Federal lands, approximately 33 to 35 per cent of the country and mostly in less developed areas and in Alaska, are protected by statutes but sites on private lands for the most part are unprotected. Minimal protection of archaeological sites on private lands was characterised in 1987 by the widely publicized destruction of Slack Farm in Kentucky where the 'right to mine' the Native American mound, associated villages and graves that dated between 1400-1650 CE was sold for $10,000 (Elia 1993:430; Fagan 1988). It is understood that a change in Kentucky state legislation now protects unmarked graves. The scale of funding available for mandated archaeological projects in 1986 was $78.0 million versus $3.4 million from major grant sources such as the Wernner-Gren Foundation and the National Science Foundation (Elia 1993:430). For those sites where archaeology was undertaken as part of mitigation planning, less than 10% of the site was excavated with the failure to excavate a larger proportion ascribed by Elia (1993:431) to the competitive bidding system where the lowest bidder is awarded the contract. In some cases a 10% sample may be adequate depending upon the research questions. In other circumstances, if new information is being sought, then a considerably larger sample may be needed or excavation of the entire site may be appropriate.
In Japan, Kaname Maekawa (1996:11) writes that 'more than ten thousand archaeological excavations are carried out yearly at an expense of 125, 225,340,000 yen (approx. one billion U.S. dollars), with 97% of these being rescue excavations prior to the destruction of archaeological sites'. The failure to apply what are perceived to be best practice approaches and the destruction of sites is of concern to Maekawa.

Archaeology in most countries enjoys the fortunate but often invidious position of having a portion of its resource preserved by law, yet under threat and diminishing daily. Employment has increased exponentially as have archaeological projects. Lipe (1977) three decades ago identified the triple threats as construction, vandalism, and the looting of antiquities. In my view, Lipe should also have specified bad archaeology as yet another threat. Colin Renfrew (1980:295) observes:

> This is a problem which has grown yet more acute with the development of salvage archaeology (or rescue archaeology as we call it in Britain). The principle of full publication is under pressure in view of the very volume of material being produced, and in Britain . . . failure to produce a full published excavation report is simply tantamount to wanton destruction of an archaeological site.

To illustrate this point one need only look at popular books on the archaeology of Australia to note that few if any reports based upon mitigation activities have been referenced even when the authors have undertaken numerous salvage contracts. It must be emphasized that non-publication is also a problem with academic research funded projects.

Standards or guidelines that specify best practice in the transportation of art objects, exposure to light and documentation are required for the conservation of archaeological materials. An excellent summary report by Rebeca Alcántara (2002), *Standards in Preventive Conservation: Meanings and applications*, explores the nature of, and the use of, guidelines. A guideline can be a directing principle with the term 'recommendation' also being used to specify a set of objectives and performance indicators. National and state government departments, including national road authorities in Australia, Ireland, the United Kingdom and the United States have codified standards in order that archaeological compliance work and projects funded by public monies meet specified standards (e.g. O'Rourke 2007). For the most part they are purely technical and require regular review and updating (Alcántara 2002:21, 24-25). Having improved capacity to communicate and compare established points of reference is an essential part of all heritage endeavours. 'Grey literature' is the term used to describe unpublished reports that are generated by archaeological resource management projects.

Efforts, described later in detail, are being made to make compliance reports available via electronic means. Non-publication is directly contrary to one of the earliest and strongest principles of international archaeology expressed in the *Cairo Act* 1937, that the results of research must be both made available to colleagues and be published.

Conservation and management plans often out-shine in gloss, size and distribution the archaeological site reports perhaps indicating that research no longer features as strongly in the conservation process as it once did. But there are exceptions to this trend. The Stonehenge plan states that 'continuing research into the origins and development of the WHS [World Heritage Site] landscape' is 'fundamental to informing appropriate future management' (English Heritage 2000:part 1, 2). Work at Stonehenge is a comparatively rare example of heritage management being coupled with an academic based research plan (Batchelor 1997; Darvill 2002, 2005, 2007; Darvill et al. 2005; Young et al. 2009:85-87). Conservation and management of Stonehenge is based upon a body of research reports and is a welcomed relief from the prevailing norm where if archaeological research is mentioned in heritage site planning documents it is as the handmaiden for management or development rather than as theory driven scientific inquiry. At times, I wonder if the plethora of conservation management plans actually serve to conserve heritage values or are they nothing more than a blueprint for management activities that may impact negatively on the archaeological resource.

## 2.5 Inventories

A central focus of archaeological resource management has been the establishment and maintenance of inventories of archaeological sites. In the 1960s when I entered the field of archaeology, archaeologists were the sole arbitrators of inventory lists. Researchers could list what they wished and organize the entries as they pleased to suit their particular needs. Over the past decades there was a requirement to enter places upon lists maintained by government processes, where the entry in some but not all circumstances carried the force of law and could well be objected to by the owners, developers and municipal authorities. The legal status of listed archaeological sites has led archaeologists to take steps to insure that their work will hold-up against the scrutiny of administrative appeals processes that seek to challenge the conservation of a place versus its developmental potential; as opposed to the cost of the state maintaining the heritage values.

Of primary importance is the context of the site or place that is being conserved. Even though the conservation of a specific archaeological site may be achievable, problems often arise when the boundaries of the place need to be delineated beyond the readily apparent physical remains. The question then is; where are the boundaries of the place? And, how can the integrity of the whole be conserved or buffered from intrusions that may happen outside of the immediate site and compromise the setting of the place? Examples of the need to define boundaries in the widest possible sense are Stonehenge and Avebury. Once considered to be discrete monumental structures, archaeologists now study the nearby associated features and the broader early prehistoric landscape. This includes a search for distant quarry sites while undertaking management planning exercises to stipulate where to put access trails, by-pass roads, site amenities and parking lots (Batchelor 2003; Baxter and Chippendale 2002).

Landscape archaeology, although present in early 20$^{th}$ century archaeology, reached prominence with settlement pattern studies in the 1940s undertaken by Gordon R. Willey (1953). Emphasis was shifted from individual sites and placed upon the pattern of places on the physical landscape in relation to economic resources and avenues of communication. In the 1960s, studies by Claudio Vita-Finzi and Eric Higgs (1970) sought to define the economic catchment of sites in an effort to reconstruct prehistoric patterns that could be systematically compared. Regional archaeological studies are found throughout the world; for example in Sweden with the ritual landscape of Neolithic stone built tombs (Tilley 1991).

Since Claudio Vita-Finzi (1978:9) pointed out that there was more to archaeology than finding sites, settlement studies have been regarded as an essential component of prehistoric studies. Managers of heritage places are frequently called upon to conserve entire landscape systems. Some of which may be derelict yet have an on-going significance for living communities (Batchelor 2003; Miura 2005; Serageldin et al. 2001). These landscapes may be occupied and owned by descendants of past communities. Archaeologists have had to take into account regional planning models that may impact on the integrity of a place or a cultural landscape (Darvill 2008:63-64). Particular skills are required to determine how the descendent communities value the landscape and the archaeological remains. Local, state or national governments may wish to engage those communities directly in the caretaking of the heritage landscape (Brown et al. 2005). A notable example is the attention that the forestry industry of Sweden pays to involving communities and individuals with particular interests in the preservation of the many kinds of heritage sites, for the most part archaeological, which are located in and particular to forests (Skogsstyrelsen 1992).

## 2.6 Best practice

Archaeology is not a discrete, perfect or flawless discipline. Archaeologists work abroad and are involved with the cultural heritage of other communities. When overseas, archaeologists are exposed to sets of values that may on the surface be different from their own. Ian C. Glover (2003:28) points out that the archaeologies of Western oriented archaeologist that look for regional comparative perspectives may not fit with the needs of 'post-colonial' archaeologists that are seeking to rewrite nationalistic histories. What is perhaps the most persuasive argument for international guidelines is the need to foster best practice when archaeologists work on the heritage of others. Granted there are concerns when instruments are applied universally, but by now the archaeological heritage community through the application of the World Heritage convention is accustomed to, or should be, to international guidelines. Alvaro Higueras (1995) discusses the tensions that arise between foreign and national, and national and regional archaeologists in Peru. At times archaeologists find themselves in situations where the host community of a foreign country has limited capacity to conserve archaeological sites but may have instruments in place to guide archaeological practice. An interdisciplinary team approach is one way to insure that internationally acceptable standards are obtained. Hopefully one discipline will serve to correct the shortcomings of the other.

When working internationally, it is necessary to build-up teams of expertise in order to investigate broader challenges. A study group may consist of a specialist in prehistoric agricultural systems, archaeologists who understand the natural process of landform modifications, a paleo-botanist, an individual that can guide the chronological dating process and perhaps the most important person is the team member that can effectively interface with the local community. Each of these skills has come to be so focused that only the specialist can provide some degree of certainty within a world of archaeology that by its very nature is marked by an expansion of activities into new fields. It might be permissible for archaeologists to claim some breadth of knowledge, as they should be reasonably well informed about parallel or converging approaches to understanding the past. But all too frequently detailed knowledge, particularly of the most appropriate methodology to be applied in a given circumstance, is required and the non-specialist archaeologist may fall far short of best practice. Skills that generally speaking are not taught to archaeology students are consensus building, techniques of rapid appraisal associated with community capacity building, other forms of participatory development, assessments of social values, landscape analysis and management planning (Gibbs, Roe and Gojak 2005). All of those skills are widely applied in heritage conservation.

Within an international context, Neville Agnew and colleagues (et al. 2015:4-5) put forward eight principles of rock art conservation paraphrased as: actively promote rock art and allocate sufficient resources for conservation; protect all cultural rights and values; manage as an inherent part of the

landscape; empower indigenous owners and local communities; use recognized ethics and standards for documentation, conservation and interpretation; give priority to preventive and protective conservation; and, make effective communication and collaboration a central part of management. These principles make eminent sense but may prove difficult to implement particularly the provision of adequate resources. Development and land use changes to the landscape can thwart active conservation of rock art and are best meet with, as advocated above, by effective communication that in turn requires time, energy and resources.

The effectiveness of international instruments, be they principles, guidelines, acts, recommendation, charters or conventions is open to debate. Their relevance to contemporary situations needs to be explored. For the most part, they are moral rather than legal requirements and are self-regulatory (Luxon 2004:6). For these documents to receive widespread acceptance they need to be flexible and easily understood when translated into multiple languages. Today, there are many such instruments to guide heritage practice and it could be argued that their impact is lessening rather than strengthening. Unfortunately, the World Heritage convention is perceived as teetering on the brink of disaster as it crumbles under the weight of the bureaucracy, and is perceived as being driven by political and economic forces (Keough 2011:599).

Following on from the adoption by ICOMOS in 1966 of the architecturally based 1964 *Venice Charter*, the *Australia ICOMOS Burra Charter* 1979 was harmonized in part with the *Australian Heritage Commission Act* 1975 (C'wth) in that it seeks to protect scientific, aesthetic, social and historical values. The *Venice Charter*, being drafted by architects and technicians, is not sensitive to wider social issues arising from heritage conservation (Berducou 1996:251; refer to Sullivan 2001:14 with reference to China). The *Venice Charter* followed on from the *Athens Charter* 1931 (Donnachie 2010: 116-17), the product of a 'study boat cruise', that pays minimal attention to stakeholders only stating 'that due allowance being made for the sacrifices which the owners of property may be called upon to make in the general interest' (Article II). If the *Venice Charter* had been based upon the *Athens Charter* 1933, drafted by modern architects concerned with social issues and town planning, it would have been entirely different and more socially inclusive and less architectural centric. Yes, the old saying that the apple does not fall far from the tree has some application to international instruments in that the precedence chosen determines the nature of the instrument.

Observations such as those by Luisa de Marco (2009:14) are correct in that there are challenges with international instruments. But de Marco in the following does not provide directions as to how to remedy those concerns when writing:

> Examining the whole body of these documents, we realize that they bear several weaknesses that may justify the widespread perplexity about their utility. Charters are often inconsistent one with the other and even within themselves. Strict statements are denied or weakened in subsequent clauses and theoretical 'pure' principles eventually come to terms with the innumerable exceptions to their dictate that are offered by real practice. Besides, the inherent ambiguity of language causes further confusion that the efforts of many charters to refine definitions do not eliminate. On the contrary, in many cases, those charters that aspire to have a pragmatic approach end up dealing in a simplistic manner with the complex pattern of actions of conservation practice.

But Marco does recognise that charters are a product of their times and are tailored to meet the needs of the drafters.

The Australia ICOMOS *Burra Charter* was drafted within an Australian environment marked by a strong resentment, particularly by archaeologists, to the all too frequent and destructive imaginative

restoration of heritage structures by architects. There was an epic internecine struggle between conservation archaeologists and heritage architects. John Mulvaney (1978:59, 65), Australia's foremost public archaeologist and former Commissioner of the Australian Heritage Commission, bluntly stated that 'The days of the monopolist architect restorer are numbered'. A concern of the 1970s in Australia was that every assault on a heritage listed building was being described by its proponents as conservation or restoration, when in fact the actions were often more along the lines of partial demolition followed by imaginative reconstruction (Kerr 1990:13).[14]

In England, these kinds of arguments surfaced more than a century and a half ago. John Ruskin (1819-1900) was an English artist, author and a social critic who's reasoning on art and architecture was aligned with that of the Victorian and Edwardian eras. Ruskin's belief in preservation of ancient buildings had a significant influence on later thinking about the distinction between conservation and restoration (Schama 1995:509-13). Ruskin was a strong proponent of the former, while a contemporary, Eugène Viollet-le-Duc, an influential French Gothic Revival architect (1814-1879), promoted the latter. Ruskin's theoretical stance within the tradition of the English sublime influenced William Morris (1877/2013) and the approach of the Arts and Crafts Movement to English architecture and landscapes that led in 1877 to the formation of the Society for the Protection of Ancient Buildings. The society opposed the restoration of buildings to a past-idealized state and proposed that ancient buildings should be conserved as cultural heritage.

*Burra Charter* 1979 sought to clarify nomenclature by distinguishing between, maintenance, restoration, reconstruction and adaptation. The charter resonated the social, aesthetic, scientific and historical (SASH) significance values of the *Australian Heritage Commission Act* 1975.[15] In the 1999 amended version of the *Burra Charter* an even stronger statement was put forward in Article 3, with reference to the cautious approach:

> Conservation is based on a respect for the existing fabric, use, associations and meanings. It requires a cautious approach of changing as much as necessary but as little as possible.

ICOMOS National Committees of the Americas convened in San Antonio in 1996 for the InterAmerican Symposium on Authenticity in Conservation and Management of the Cultural Heritage (ICOMOS 1996a). After reviewing the Nara Document on authenticity within its cultural context, consideration was given to identity, history and social value in dynamic and static sites, as well as the stewardship and economics of heritage. The following statement in Article 5 of *The Declaration of San Antonio* acknowledges the particular nature of archaeological sites:

> Another type of site that may be static is the archaeological site whose active communal and social purpose have faded or even ceased. For a variety of reasons, the descendants of the original creators and traditional inhabitants have lost their direct link to the physical fabric of the site, thereby also weakening their ability to perceive and interpret the site's meaning and value.

Stress on materiality of archaeological site belies the often-complex nature of heritage values and many archaeologists would take issue with Article 5. Ethnographic parallels between the past and the present are not acknowledged in the description nor are the complexities of associations that living communities have with the remnants of the past. Guidelines for charters, declarations or other forms

[14] With reference to the restoration of the Commonwealth Law Courts in Sydney, Australia, in 1961 when it was proposed that significant colonial period buildings be demolished so that the Law Courts would occupy a dominant position following the 'clearance'.
[15] https://www.comlaw.gov.au/Series/C2004A00279. Accessed 25 November 2016.

of instruments must by their very nature expand upon basic principles such that the complexities of the situation can be recognized during both the planning and operational stages of the archaeological heritage conservation and management process.

The *Burra Charter* in its successive revisions came to shift the emphasis from nomenclature, the actors and the product, or outcomes, to the process with an explicitly articulated flow-chart of step-by-step actions derived from the work of James Kerr. Over the years, the flowchart has been represented in various forms (Australia ICOMOS 2013; Kerr 1990; Pearson and Sullivan 1995:10; Truscott and Young 2000). Considerable emphasis is placed on the notion of significance following on from the debate of the 1970s and 1980s in the United States (Tainter and Lucas 1983). Sílvio Mendes Zancheti (2009:52) seeks to expand the *Burra Charter* process to facilitate feedback:

> Using the statement of significance, without taking the care to acknowledge its contentious origin and contingent result, generally compromises the emergence of new meanings in the process of conservation.

The *Burra Charter* process does not stipulate feedback but it does require that 'Community and stakeholder engagement should occur throughout the process' (Australia ICOMOS 2013:10). An article by Martha Demas (2002) 'Planning for Conservation and Management of Archaeological Sties: A Values-Based Approach' is a detailed, thoughtful and lengthy description of the application of the *Burra Charter* process that stresses an explicit values led approach (Otero-Pailos et al. 2010:83). Noticeable in that description is an expression of the difficulty of identifying social values and the recognition that self-interest can play a role in heritage planning. In 'The Hadrian's Wall Major Study: a test for participatory planning in the management of a World Heritage Site', the thinking behind the study is reviewed (Norman 2008:143:

> . . . has taken the theory a step further than the Burra Charter's statement that 'Where appropriate they should also have opportunities to participate in its conservation and management' (Australia ICOMOS 1999, 26.3), which caused such a storm in recent World Archaeology Congress web forum discussions because of what some interpreted as a patronizing approach (WAC 2006).

Peter G. Stone (2014:128) reviews the management of Hadrian's Wall as it evolved through three iterations. In Stone's opinion the earlier planning processes were fraught with controversy, failure, and were unable to deliver a coherent management framework. To clarify the situation Stone compiled six 'areas of interest' that addressed the question as to 'why we manage':[16]

> planning and protection,
> farming and land management,
> access and transport,
> visitor facilities, presentation and tourism,
> education and learning, and
> research

An expanded approach is enabled by a maturity of management planning that now has an outward looking vision rather than a blinkered inward approach.

[16] http://www.visithadrianswall.co.uk/dbimgs/3_%20Hadrian's%20Wall%202008-2014%20-%20Greyscale%20text%20%26%20appendices.pdf. Accessed 17 Oct 2015.

From my experience at the Port Arthur Historic Site (Egloff and Newby 2005), the inward looking approach is seized upon as it is the easiest to exert authority over, judged to address the more pressing challenges and fits with the boundaries that the authority is required to manage. Also, stakeholders may well have endured long periods of neglect that fostered hostile attitudes and distanced them from management. Dealing with people is difficult enough without having to contend with communities and a diversity of stakeholder organisations that are perceived by management as exerting undue control over the conservation and management process. Community access programs are expensive and unfortunately can be perceived of by management as draining resources from more pressing tasks. But unless there is a fruitful merging of stakeholder interests with those of the conservation and management process there can be, and take my word for it, there will be acute problems.

The ICAHM charter has a strong statement with respect to the inclusion of community processes:

> . . . beginning with the 1990 ICOMOS *Charter for the Protection and Management of the Archaeological Heritage* (ICOMOS 1990). The charter states that: 'Active participation by the general public must form part of policies for the protection of the archaeological heritage. This is essential where the heritage of indigenous peoples is involved' (Article 2).

The difference between 'should' and 'must' in these two instruments is instructive, perhaps stemming from the *Burra Charter* having its foundations in fabric conservation while the ICAHM charter from its origin has been steeped in an archaeological tradition that advocates particular respect for indigenous communities. The heritage conservation process indorsed by Australia ICOMOS in the *Burra Charter* has been widely applied and can be considered as an exemplar of the regular updating of an instrument such that its application becomes more universalized (Truscott and Young 2000).

On the other hand, the *China Principles* (Agnew and Demas 2002), is a unique document as it is the product of the State Administration of Cultural Heritage, closely linked to China ICOMOS, working in concert with the Getty Conservation Institute and Australia ICOMOS (Rogers 2004:38-43). As a national guideline, it has been drafted to conform to China's heritage legislation that is administered by a substantial and relatively powerful bureaucracy (Sullivan 2001:13). The *China Principles* (Agnew and Demas 2002) must be read with the accompanying 'Commentary on the Principles for the Conservation of Heritage Sites in China'. The principles are consistent with the national legislative of China and as such are constrained in what they can mandate. Social value that is barely mentioned in the principles, as it is not recognized in the legislative system, is discussed at length in the commentary and may lead to a change in the legislation.

International instruments suffer, if that is the correct word, from being translated into multiple languages. This is evident in the 'English-Chinese Glossary' that accompanies the *China Principles* where the complexity of the search for cognates is readily apparent. Changing the words of a convention requires that the instrument be redrafted and proceed through the approval process. To change the words of guidelines to an instrument, as long as they are in agreement with the general ambit of the instrument that they refer to, is considerably easier. Hence a convention is more likely to display a somewhat antiquated highly compromised narrative while the phrasing of guidelines are meant to be a living expression of the immediate times and will be expansive as well as current.

Influence of the *China Principles* has yet to be tested to see if the guidelines can indeed impact on the course of heritage practice within an already well-legislated and extraordinarily rich heritage environment, but one that has a developmental trajectory unparalleled in the world. The heritage administration in China is actively and openly discussing at national and international forums some of their more vexing challenges. Foremost amongst these are how to treat the surrounds of heritage

sites and monuments when they are under threat from all manner of activities including urban renewal, site envelope enhancement, national development programs and natural forces? The need to implement national infrastructure and development projects gives rise to the potential for adverse impacts through the relocation of populations that are an integral part of the significance of heritage places. An indication of the critical importance of the surrounds and context of heritage places is expressed by the adoption at the 15th General Assembly of ICOMOS of the *Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas.*[17]

The *Xi'an Declaration* (ICOMOS 2005) takes the basic concept of conservation of monuments as expressed in the *Venice Charter* one step further by focusing upon change to the setting of heritage places. Phrases within the declaration that carry particular force are 'the transformation process' and 'the rate of change'; both of which can and do threaten authenticity (Fig. 2.1). The declaration points out that the setting is an attribute of authenticity and that 'in order to preserve the core area, the buffer and transition zones are planned according to sustainable development criteria adding value to the core itself' (Turner 2009:18).

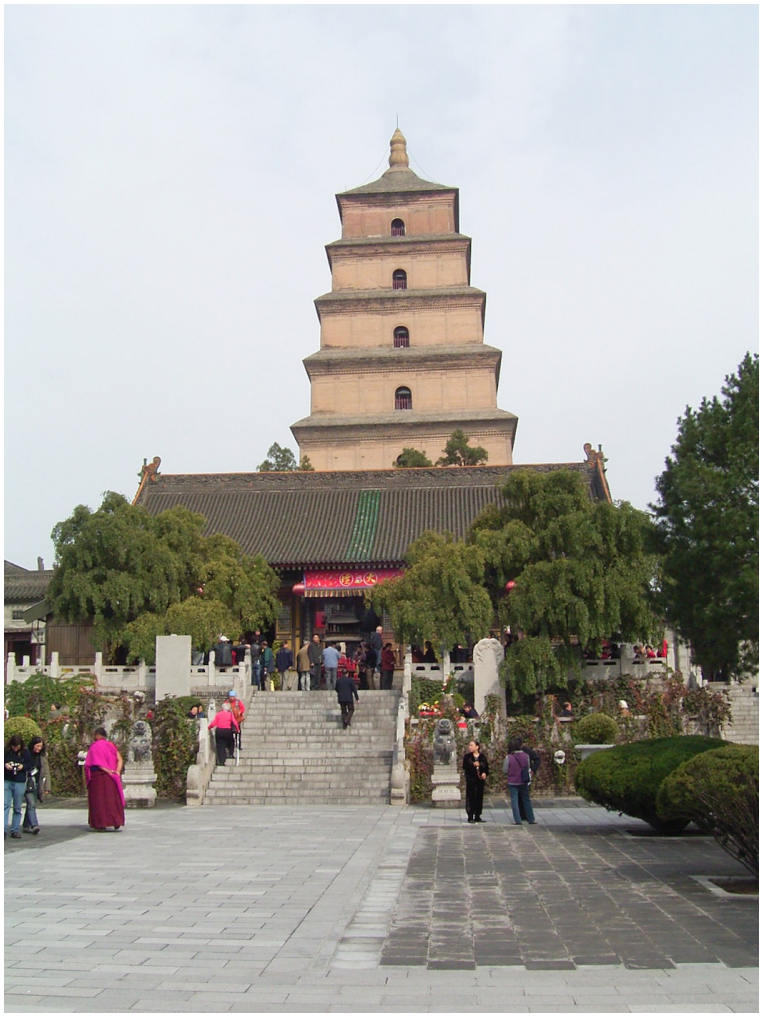


Figure 2.1 Big Wild Goose Pagoda (Dayan Pagoda), Xi'an, China, is listed as a National Key Cultural Relic Preserve and is of significance to Buddhist worshipers.

[17] http://www.icomos.org/charters/xian-declaration.pdf. Accessed 30 Sept 2015.

It is a challenge to reach an understanding of the past, it is quite another matter to conserve the past either as unexcavated places or to go one step further and preserve in situ excavated sites with the added burden of artefacts that require storage systems and the archiving of the documents that record the excavation process. In the past, it may have been acceptable to separate the excavation of places and associated materials from the process of on-going conservation. It is no longer possible to consider archaeology as an activity distinct from conservation. Even a non-intrusive surface survey of a place has the potential to raise conservation issues particularly if artefacts are collected, or the vegetation is disturbed, or if the activities of the archaeologist or the listing by a government authority leads to the place becoming of interest to looters. What conservation specialists understand about archaeology and what archaeologists understand about conservation are often mutually exclusive realms of knowledge and practice. However some conservators have taken their first degree in archaeology and then gone on to specialize in cultural materials conservation as a postgraduate study.

## 2.7 Creative tensions

An objective of this 'reflection' is to situate archaeological heritage within the context of international guidelines, particularly with respect to key contemporary issues such as governance, stakeholder participation, capacity building and the enhancement of heritage resources for the tourist industry. Intellectually there are many unsettled areas inherent in the field of archaeology that will be focused upon later and certainly in recent years tensions have increased. Up until the 1970s, archaeologists, if they were employed, worked with an academic institution, in a museum or in some instances with a government heritage agency. Today, archaeologists are employed within the field of archaeological heritage management either as conservation officers in government agencies or as consultants.

Tensions in the field of archaeological heritage management have been put to creative use while internal conflicts have served to compromise heritage values if not destroy archaeological resources. Peter Howard (2003:52) gives thought to the dangers that arise from discipline specific approaches:

> Heritage sites often are conserved by the guardians of one field of heritage who can threaten the sensible conservation of other kinds of heritage on the same site, which they may not have noticed. The more one examines these traditional fields, the more they aid sensible thinking but impede sensible management.

Howard is concerned with the need to identify heritage and states that narrow specialisation in the fields of natural and cultural heritage can impede and confuse the process.

A seminal document, but now dated, is the UNESCO *1956 Recommendation on International Principles Applicable to Archaeological Excavations* (referred to as the *New Delhi Recommendation* 1956).[18] O'Keefe and Prott (1986/1994) state that 'there has not been a great deal written on the 1956 New Delhi Recommendation, although since its adoption it has clearly been the basis of most legislation on archaeological research'. Individuals that influence the drafting of heritage legislation and the archaeologists that operate within international contexts may know about the recommendation, but the vast majority of archaeologists and heritage administrators are not aware of the recommendation or its influence on their national legislation, if any. With the UNESCO *New Delhi Recommendation* 1956 the emphasis is on research and the instrument is silent on many of the processes that have a major impact on archaeological resources. In 2017, ICAHM drafted the *Salalah Guidelines for the Management of*

[18] http://portal.unesco.org/en/ev.php-URL_ID=13062&URL_DO=DO_TOPIC&URL_SECTION=201.html. Ahttp://portal.unesco.org/en/ev.php-URL_ID=13062&URL_DO=DO_TOPIC&URL_SECTION=201.html. Accessed 1 June 2016.

*Public Archaeological Sites* to contend with the persistent challenges facing archaeological sites that are open to the public and marketed as tourist venues. Of particular concern are sites in national park systems and those within World Heritage properties.

The International Union for the Conservation of Nature (IUCN) is active in the study of sustainable heritage systems. In 'Sustaining rural landscapes and building society: experience from Central Europe' by Miroslav Kundrata and Blažena Hušková (2005:137-41; also Davey 1998; Worboys, Lockwood and O'Connor 2001) a study of sustainability at the rural village of Hostětín in eastern Moravia is presented in detail. Reed-bed sewerage treatment, energy production by forest waste wood and the use of traditional fruit varieties for commercial juice production has contributed to sustainability within a landscape where both natural and vernacular cultural heritage features prominently.

Papers by Anabel Ford (2006) and others at the World Archaeology Congress advocate the employment of archaeological resources in the socio-economic capacity building of local communities. Ford asserts that there is a need to understand the culture of the peoples of the Maya forest in order that the best use can be made of the natural and cultural resources. Echoing the theme of *Collapse: How Societies Choose to Fail or Succeed* by Jared Diamond, Ford (2006:105) stresses that natural resources are locked into a downward spiral of depletion. Peter D. Dwyer (1994), from the perspective of nature conservation, looks towards the resource management systems of First Peoples as providing outcomes analogous to those desired by Western conservationists. Ford offers the model of the El Pilar Archaeological Reserve for Maya Flora and Fauna that demonstrates how cultural heritage resources can be used to lighten the environmental burden of providing support for a burgeoning local population that seeks its livelihood from the Mayan landscape (Castellanos and Descamps 2009:15, 25). The El Pilar program demonstrates that international collaboration can conserve both the natural and the cultural heritage.

Uneven power relations and disparities in capabilities between archaeologists in Third World countries and their First World colleagues, coupled with an unequal distribution of technical and administrative resources, is of international concern (Schmidt and Patterson 1995:10). *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO World Heritage Centre 2012: clauses 56 to 61) seeks a balanced and representative list of places of universal significance. Recognizing that there is a disparity in capacities of State Parties to bring forward nominations, *The Operational Guidelines for the Implementation of the World Heritage Convention* request that State Parties that are well represented should form partnerships with those in their region that are under-represented and provide technical and administrative capacity building assistance.

Archaeological heritage resources have the wherewithal to enhance both economic as well as social capital. Heritage sites in the Caribbean are an excellent example of the purposeful use of heritage to increase social capital. Through various means, the contribution of the disempowered has all too often been written out of Caribbean heritage. The preservation of historic sites in St. Kitts and Nevis suggests an answer to the question asked by many newly independent countries; what structures and institutions can they reasonably claim as their heritage? Larry Armory (2006:47) describes the situation in St. Kitts and Nevis:

> The built structures, after all, spoke of an era of colonial exploitation and neglect of European powers. How could they identify with the ruins of plantation factories and great houses abandoned . . . The purely African material heritage was ephemeral, not readily comprehended.

Recognition that the prevailing interpretation of the island heritage was Eurocentric made it possible to reposition the heritage of Brimstone Hill Fortress National Park of St. Kitts and Nevis such that

when inscribed on the World Heritage list it more properly represented the multicultural past of the country. Armory (2006:49) describes the inscription thus:

> The Brimstone Hill Fortress National Park is an exceptional and well-preserved example of seventeenth- and eighteenth-century military architecture in a Caribbean context. Designed by the British and built by African slave labor, the Brimstone Hill Fortress is testimony to European cultural expansion, the Atlantic slave trade, and the emergence of new societies in the Caribbean.

What archaeologists choose to excavate and conserve is a reflection of their social as well as academic traditions. Not that they are truly distinct as most likely the academic way is a distillation that intensifies aspects of the social realm. In the same vein, seldom do archaeologists look into the future to view how the places that they have excavated will survive sustained visitation. Frank Matero (2006:55) reminds us that:

> Archaeological sites, like all places of human activity, are constructed. Despite their fragmentation, they are complex places that depend on the legibility and authenticity of their components for visual meaning and appreciation. How legibility and authenticity of such structures and places are realized and ensured must be carefully considered and understood for effective conservation.

The archaeological record is inherently incomplete and does not represent all aspects of human life. Although science can serve to put flesh on the bones of the past, all too often hypothetical reconstructions are used to make the product more appealing. Rebuilding of archaeological ruins with an emphasis on one period at the expense of others and the recreation of stories and events that will attract visitors are highly sensitive issues all too often taken out of the hands of the archaeologist. Conflicts within the field of conservation of archaeological resources are most apparent when economic development drives the agenda. The need to match the oft-conflicting agendas of archaeological conservation and social and economic betterment with politically acceptable outcomes has come to the fore in recent years. This is particularly the case with respect to tourism-linked programs designed for social betterment purposes. In this context it is apropos to look more closely at theories of cultural capital, in particular how cultural capital, represented as heritage, is used to augment social capital when it is impacted by declining economic circumstances (Smith, Jones and Wheaton 2004) or constitute economic capital as an international hedge against declining commodity and local currency values (Byrne 1999; Wang 2009:22).

International archaeological conservation and management are rapidly expanding fields of overlapping practice. It is timely to explore if there is a perceived need to set a standard for not only what archaeologists do in their own country but also with respect to what they do in other countries. Some countries may not have in place a framework or have the capacity or capabilities to ensure that best heritage practice takes place. Central to the discussion is the lengthy and thoughtful 1986 review that was undertaken for UNESCO by Patrick J. O'Keefe and Lyndel V. Prott (1986/1994) titled 'Recommendation on International Principles Applicable to Archaeological Excavations'. Agnew and co-authors (et al. 2004:43) regard the *China Principles* as a living document to be 'revised in due course'. In Conservation, The *Getty Conservation Institute Newsletter*, heritage specialists express three different opinions. Jane Lennon (2004:12) notes that there has been a reaction to the proliferation of international conventions. Jean-Louis Luxon (2004:8), pointing to the ICOM code of ethics and the Australia ICOMOS *Burra Charter* as examples, considers that charters require 'periodic but infrequent revisions'. Denis Byrne (2004a:17) asserts with justification that charters are 'expressions of concerns of European heritage specialists'. In the same newsletter, with reference to the scientific committees

of ICOMOS, Cevat Erder (Levin 2004:14) of the Middle East Technical University of Turkey stipulates that:

> We really don't need to control their development any longer in a very authoritarian way with charters. For example, there will be an attempt to propose a new charter at the ICOMOS general assembly meeting at China in 2005. The charter is called the Ename Charter [reference here is to the ICOMOS *Charter for the Interpretation and Presentation of Cultural Heritage Sites*, Quebec City 2008], and it deals only with one small fraction of conservation – namely, interpretation. As you know this is only one of the many aspects of conservation.

The ICOMOS *Charter for the Interpretation and Presentation of Cultural Heritage Sites* is viewed in a different light by its proponents Neil A. Silberman and Dirk Callebut (2006:43) in that it:

> . . . seeks to establish a set of international professional standards for the interpretation of public heritage resources. The draft charter makes recommendations for the preparation of school enrichment programs and public outreach, university heritage curricula and professional training in interpretive methodology.

It is difficult to take exception to any of the goals specified above for interpretation practices. And it is easy to counter the argument by Erder that interpretation is only 'one small fraction of conservation'. It is highly likely, looking at heritage places like Colonial Williamsburg, Virginia (Hume 1982), the British convict and latter settlement era Port Arthur Historic Site in Tasmania (Egloff and Newby 2005), the French colonial Fortress Louisbourg National Historic Park in Nova Scotia (MacLean 1995), Hadrian's Wall, United Kingdom (Mason et al. 2003), the prehistoric rock paintings of Altamira in Spain (Corruchaga and Monforte 2006) and other similar large-scale public heritage places, that provision for interpretation consumes far more funds than does archaeological research and conservation put together. Not that at times it is easy to separate conservation, archaeology and interpretation.

Two international conventions of particular interest have been approved by UNESCO; *Convention for the Protection of the Underwater Cultural Heritage* 2003[19] and *Convention for the Safeguarding of the Intangible Cultural Heritage* 2001.[20] Comparison of these two documents demonstrates that international instruments (guidelines, acts, recommendations, charters and conventions) all raise challenges when they deal with uncertain or uncomfortable realms of legality; such as maritime law as is the case with the *Convention on the Protection of the Underwater Cultural Heritage* 2001 (González et al. 2009). European nations found underwater archaeology difficult to deal with in specific terms when preparing a draft convention and abandoned the attempt (O'Keefe 1993:407).

International instruments characterized by generalized statements with a fund to action further heritage work, as is the case with flagship of UNESCO's heritage fleet the *Convention Concerning the Protection of the World Cultural and Natural Heritage* 1975[21] and the more recent addition mentioned above, the *Convention for the Safeguarding of the Intangible Cultural Heritage* 2003, are widely accepted by the international community. A government with limited capacity and a legal regime that does not conflict with the proposed instrument can accede to instruments that do not require a nation state to amend internal laws.
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[19] http://portal.unesco.org/en/ev.php-URL_ID=13520&URL_DO=DO_TOPIC&URL_SECTION=201.html. Accessed 28 May 2016.
[20] http://www.unesco.org/culture/ich/en/convention. Accessed 28 May 2016.
[21] http://whc.unesco.org/en/conventiontext/. Accessed 28 Sep 2015.

## 2.8 Significance and management

Throughout the 1970s and 1980s, academic archaeologists in North America sought to come to terms with the management of archaeological resources under a legislative regime that fostered commercialization, or professionalism, as well as seeking to reach an understanding of the use of the term significance (Glasgow 1977; King 1971 and 1977; Lipe 1974 and 1977; McGimsey and Davis 1977; McMillan et al. 1977; Moratto and Kelly 1976; Raab and Klinger 1977; Schiffer and Gumerman 1977; Schiffer and House 1977a; Sharrock and Grayson 1979). 'Although few investigators realize it, the practice of archaeology has always involved a concept of significance', is an opinion expressed by Michael B. Schiffer and John H. House (1977a:249) as they worked through the challenge of how to determine which archaeological sites are significant and more importantly perhaps, which ones are not. 'It is now generally agreed that archaeological resources acquire scientific significance when their systematic study may be expected to help resolve current research problems' (Schiffer and House 1977a:249). The additional statement that 'if a site decisively lacks substantive research potential, its study may still lead to innovations in technique, method and theory' and 'without such assessment, one cannot generate viable management recommendations' (Schiffer and House 1977a:250) does not help to clarify the challenge of determining the characteristics of an archaeological site that embodies sufficient significance for its conservation to require the loss or diversion of substantial financial resources.

In 1983, Joseph A. Tainter and G. John Lucas published 'Epistemology of the Significance Concept' in response to the growing concern with the employment of significance as a management tool. At that time widespread anxiety was expressed in the archaeological community that only sites deemed to be significant could be heritage listed and thereby gain some measure of protection. Conservation as contingent upon a measure of significance had been employed throughout the first half of the 1900s, but came to prominence in the United States with *Procedures for the Protection of Historic and Cultural Properties* under Executive Order 11593 of 13 May 1971, *Protection and Enhancement of the Cultural Environment*. This instrument established the significance criteria for the National Register (Tainter and Lucas 1983:709).

The challenge for archaeologists in the United States is two-fold. Firstly, the criteria would seem not to accommodate the significance of the representative small sites of a common nature that could as a class of places be endangered. Secondly, significance is not adequately defined other than to state that significant properties are important. The notion of significance embodied in the legislation is based upon a precedence dating to 1906 in the Federal governments Antiquities Act and standards of 1934, 1949, 1956 and 1971 (Tainter and Lucas 1983:707-10). Further, it is asserted that significance could not be said to be inherent in a place or an object, but contingent upon the value framework of the assessor. Tainter and Lucas (1983:714) write:

> If meaning is assigned rather than fixed to inherent properties, then it is subject to variation between individuals, and to change through time. Here, as we shall see, lies the flaw in the historic significance concept. We cannot speak of significance as an inherent attribute of cultural properties, waiting only to be discerned . . .

Thomas F. King (1985:170) alerts heritage managers to challenges with the implementation of the concept of significance as:

> . . . the 'significance concept' is a fundamental part of historic preservation and 'conservation archaeology' as practised in the United States. I have no real disagreement with their arguments or with their conclusions, although I am not sure they can be operationalized.

In academic discussions, theory and significance become intertwined and almost inseparable concepts. For instance Mark J. Lynott (1980:117), based upon research at a Texas rock shelter, maintains that significance is best evaluated against an explicit problem orientated research design, particularly a regional research plan. With an emphasis on public concerns, Lynott reiterates a growing awareness by archaeologists that not only does the output of archaeology impact upon indigenous peoples but also upon the wider community and diverse kinds of interest groups. The application of significance as a determinant of heritage value seems to have bedevilled archaeology and heritage management in general for many years. Frederick R. Briuer and Clay Mathers (1996:7), following a literature review, suggest 'that archaeological discussions of significance have been devoted primarily to promoting new definitions and ideas. Considerably less attention has been paid to generating pragmatic and explicit evaluation procedures'.

In England, 'sites and monuments have to be of national archaeological significance to merit scheduling' [listing] (Wainwright 1993:416). Given that if this is the case, it is to be expected that there will be discussions in the British archaeological literature similar in purpose to those published in the United States. However, that does not appear to be the case as apparently the foremost perceived challenge for heritage specialists in Britain is the management of complex urban archaeological resources and extensive historic landscapes (Wainwright 1993:417). English Heritage conservation principles (2008:27-32) are designed to provide guidance for staff with four key values considered to be essential for sustainable conservation: evidential, historical, aesthetic and communal. A key clause asserts that 'Decisions about change in the historic environment demand the application of expertise, experience and judgment, in a consistent, transparent process guided by public policy' within the context of 'balanced and justifiable decisions' (English Heritage 2008:23, 67).

Discussions of significance and archaeology in Australia were not forthcoming until the publication of *Site Surveys and Significance Assessment in Australian Archaeology* (Sullivan and Bowdler 1984:8) more than a decade after articles reviewing the concept of significance were prominent in the United Sates, and about the time that significance more or less ceased to feature strongly in the American literature. Archaeologists in Australia, from my viewpoint, seemed to lag behind in their formal consideration of significance. The delay is difficult to explain as significance is a key attribute in the definition of the national estate as brought forward in the *Australian Heritage Commission Act* 1975.[22]

Archaeology should add to our understanding of the past, and not simply conserve places for a yet to be determined future use. However, it is recognized that there is an unprecedented attrition of the resource base through landscape modifications. Hester Davis (1972) four decades ago refers to the impact of development as producing a crisis in American archaeology caused by the inadequate funding of salvage work and the unprecedented destruction of archaeological sites. That same destruction of resources obtains as much today, as it did then. Academic involvement with archaeological heritage management in the United States was intense from the 1970s to the 1990s. A chart based upon peer-reviewed literature provides an indication of the trend in publications that discuss archaeological significance (Table 2.1).

Significance looms large in the literature in the 1970s, lessened in the 1980s and decreased in the 1990s. To some extent it is reasonable to assert, not necessarily demonstrate, that on the whole academic publications dealing with archaeological heritage management decreased in a similar fashion. John F. Bergman and Christopher A. Doershuk (2003:88) consider that 'It must be admitted that university faculty, consultants, and regulators do not take their responsibility to archaeology, practiced as CRM, seriously enough'.

[22] https://www.comlaw.gov.au/Details/C2005C00069. Accessed 2 October 2015.

| | | | | | |
|---|---|---|---|---|---|
| | | 1980 | 5 | 1990 | 7 |
| | | 1981 | 0 | 1991 | 0 |
| 1972 | 0 | 1982 | 1 | 1992 | 1 |
| 1973 | 0 | 1983 | 2 | 1993 | 0 |
| 1974 | 1 | 1984 | 2 | 1994 | 0 |
| 1975 | 0 | 1985 | 1 | | |
| 1976 | 1 | 1986 | 1 | | |
| 1977 | 16 | 1987 | 3 | | |
| 1978 | 5 | 1988 | 0 | | |
| 1979 | 3 | 1989 | 1 | | |
| Total | 26 | | 16 | | 8 |

Table 2.1 Number of publications in the North American literature, by year, which consider cultural resource management and the concept of significance (Briuer and Mathers 1996:Fig. 3; also Tainter and Bagley 2005).

A shift towards professionalism and the involvement of the academic community in cultural resource management occurred in the 1960s in some parts of Europe but does not appear to have taken place throughout Europe until into the 1990s with advent of *the European Convention on the Protection of the Archaeological Heritage*, Valletta 1992 opening the way for commercial archaeology. Shifts towards commercial operations occurred in Australia in the 1970s at a somewhat later date than the introduction of commercial archaeology in North America. Significance was not widely discussed but has been present in the archaeological decision making process but not necessarily in an overt codified manner. It was assumed that managing a place to retain its significance was straightforward and not open to question. However, Michael J. Moratto and Roger E. Kelly (1978:1) in 'Optimizing Strategies for Evaluating Archaeological Significance' point out that 'The assessment of significance is central to archaeological research and management planning' and that 'archaeological remains are being methodologically conserved or obliterated, depending upon their adjudged significance' (also Moratto and Kelly 1976). Archaeologists found themselves in a quandary as the support of the public was needed to maintain funding for salvage or rescue work yet the funds allocated were seldom sufficient to undertake both the salvage project and to convey the benefit of the program to the public (Meighan 1986). However, there are many instances where the system in control of archaeological funding has produced both good archaeology and cutting edge publications. Some project specifications have required that the site is open for visitation and that there is a state-of-the-art interpretation program including museum quality exhibits.

Moratto and Kelly (1976) realized that if conservation is theory dependent then in the same respect significance is theory dependent. If this is the case, and theories shift through time, then any particular kind of significance is theory and moment dependent. Briuer and Mathers (1996:22) point out that the place may be significant to other disciplines. Egloff (1977) asserts that sharing the costs of evaluation with other fields can provide a more holistic approach to significance assessment. Moratto and Kelly (1976:1, 3) sought to bring some kind of order to the process that they assert is 'central to archaeological research and the management process and the development of 'conservation archaeology' (also Merriman 2002:542).

In vogue in the 1970s, the term conservation archaeology was grounded in the notion of significance. There are several kinds of archaeological significance including 'historical', 'scientific – research', 'ethnic', 'public' and 'monetary' with archaeological sites being evaluated on various combinations of these values. More recently the concept of archaeological significance has been examined yet again (Mathers et al. 2005) with a call for a 'renaissance in critical thinking' and a revival of 'introspection'

(Tainter and Bagley 2005:70-71; also Appiah 1997). Kate Clark (2005:23) of English Heritage, consistent with the approach fostered by the Getty Conservation Institute, refers to 'value-led management' and stresses that archaeologists should play a more consistent and prominent role in cultural heritage management and 'take up a role as stewards and interpreters' (Clark 2001; Clark 2004:202). Stewardship is linked strongly to ethical concerns with how the archaeological record is maintained for future generations and interpreted for the public (Lynott and Wylie 2008b; VanderVeen and Repczynski 2010).

A particular concern in the 1970s was the shift from the participation of academics in contract mitigation projects to professional archaeologists with the failure of either to provide results that the public could consume and understand if it was getting value for its money. How long would the dollars flow if there were few if any returns to the public? Edited volumes provided perspectives over the following decades such as that of Ronald W. Johnson and Michael G. Schene (1987) with *Cultural Resources Management*. The volume is a survey of historic preservation at the state and local level, resource management in the National Park Service, trends in legislation and the growth of cultural resource management in California. *Cultural Resource Management in Contemporary Society* (McManamon and Hatton 2000a) takes an international perspective similar to that of the earlier publications by Henry Cleere (1984; 1989) while Frank G. Matero (et al. 1998) reviews current trends noting that conservation is the responsibility of many kinds of professionals.

## 2.9 As heritage

Challenges identified in the 1970s with the use of the concept of significance as a tool of heritage conservation and management focused on the uncertainty of identifying what places were of significance and what places were not. At that time, archaeologists had not faced the issue of the manipulation of significance in the conservation planning process such that some conservation plans emerged as thinly veiled development programs. Over the decades following the 1970s it became apparent that archaeological heritage conservation and management was more of an ideal than a goal that was actually achieved. Perhaps one of the challenges is that the United States has set a pattern that was then followed by countries such as Australia where intangible values expressed as significance were deemed to be appropriate for the management of tangible heritage places and things. The relationship between the value of physical places and the intangible values associated with the significance of those places is open to a wide range of interpretation, often influenced by self-serving processes that diminish or destroy the key characteristics of heritage places. Joseph A. Tainter and G. John Lucas (1983:715; also Glassow 1985) cogently consider the nexus between theory and practice:

> One particularly thoughtful approach for dealing with some of the issues is offered by Glassow (1977). Recognizing the transitory nature of archaeological theory, Glasgow suggests that preservation decisions focus upon properties of archaeological resources that he believes may be important regardless of theoretical perspective. He asserts that these dimensions are variety, quantity, clarity, integrity, and environmental context. In other words, Glassow suggests that observation and evaluation is theory-neutral.

A substantial contribution to the debate is found in 'Cultural Resource Management and Archaeological Research: The Project' by Michael B. Schiffer and John H. House (1977b:43-68). In a review of the paper, Egloff (1977) questions if any consideration was given to the management of archaeological sites. Schiffer and House (1977b:62) responded accordingly with:

> As several people observe (Baudez, Egloff) although our paper purports to deal with research and management, we actually say very little about the management recommendations resulting from our research and how (or if) they have been acted upon.

Thirty-five years ago, the general drift of many archaeologists towards a more socially responsible archaeology was underway. This shift would take into account the needs of stakeholders other than cultural resource managers or academic archaeologists. Other writers expressed similar concerns such as Joseph C. Winter (1980:127) in 'Indian [Native American] Heritage Preservation and Archaeologists':

> More than anything else, it is imperative that we structure our research designs and sampling approaches so that they take Indian heritage rights into consideration. . . . No matter what we do in our relations with Indians, it is essential to realize that all of our actions (even our inaction) will have an effect upon their heritage.

There seems to be some truth in the observation that archaeologists are divided and jealously camp upon a resource base while employing techniques and drawing inspiration from all manner of arts and sciences. Colin Renfrew (1980) in 'The Great Tradition versus the Great Divide: Archaeology as Anthropology?' remarks on the occasion of the centennial celebrations of the Archaeological Institute of America that the organisation was founded to work with what were then defined as the classical cultures of the Americas and throughout the ancient world, but shortly after its inception it ceased working in the Americas. Its research became geographically specific as it linked classical and biblical archaeology with what Renfrew has termed as the Great Tradition of classical scholarship in the Western world. The Institute's involvement with the theory building of the American school of archaeology over the years has been minimal. An observation by Stephen Dyson (1981:9) is apropos:

> . . . when I went to the classical and historical archaeological conventions in rapid succession. The classical convention was filled with papers in which the speaker demurred that after one hundred and fifty years of scholarship the time was still premature for any general speculation, while at the historical archaeology meeting the papers were constantly forming cosmic generalisation on the evolution of human society after six weeks of field work . . .

William Andrew McDonald (1991:830-31) describes three fields of archaeology; the Orientalist concerned with the recovery and translation of documents, the art historical involved with tracing the early stages of Western tradition and the anthropological branch that advocates a holistic approach to culture. Further McDonald states that few, if any, specialists in Near Eastern archaeology have become members of the Society for Professional Archaeologists.

Colin Renfrew (1980:295) is a supporter of the famous dictum enunciated by Willey and Phillips (1958:2) that 'American archaeology is anthropology or it is nothing'. The link between American archaeology and anthropology was brought to the fore in the 1970s at the same time as cultural resource management was developing. Behavioural archaeology, as it came to be known, was described by James Jefferson Reid, Bill Rathje and Michael Schiffer (1975) as:

> • asking descriptive and explanatory questions about past human behavior,
> • asking questions of contemporary material-culture-behaviour relations,
> • addressing material culture of the past to produce principles applicable to past and present, and
> • using material culture of the present to answer specific questions about modern societies (see also Reid 1995:16-17)

Archaeologists, including the vast majority of resource management mitigation professionals, ask 'descriptive and explanatory questions about past human behavior'. The second strategy is employed by ethno-archaeologists when they work with non-industrial communities exploring relations

between settlement patterns, subsistence activities and material culture that in one way or another can be related to the activities of prehistoric societies. Strategies three and four link the archaeology of the past with modern societies and are best exemplified by the Garbage Project where the refuse bins and dumps of the inhabitants of modern cities evidence different discard habits during periods of resource stress than during times of plenty (Rathje 1974; Rathje and Murphy 2001). It is these kinds of patterns of stress that archaeologists search for during times of environmental change and population expansion in prehistoric societies.

Even though interest in the illicit trade in artefacts is of concern to all archaeologists, there are remarkably different agendas expressed in the literature. Claire L. Lyons (2002:125-26) explores a court case where the anthropological side of archaeology, the Society for American Archaeology, supported the prosecution while the classical archaeologists, represented by the Archaeological Institute of America, supported the defence. Rosemary A. Joyce (2006:13-14) summarizes the case as:

> Italian claims to repatriate a gold vessel illegally imported into the United States, highlighted the differences between archaeology and the museum communities in concepts of authenticity, authority, and the relation of art and artifact. 'Holistic scientific knowledge' was the ultimate measure of value for archaeologists, while 'the perceived aesthetic qualities of an object' were the universal values championed by museums.

Commercial operations and the making of a profit from archaeology are not anticipated in the international instruments: the League of Nations *Cairo Act* 1937 (also International Museums Office 1940); the UNESCO *Recommendation on International Principles Applicable to Archaeological Excavations* 1956; and, the ICOMOS/ICAHM *Charter for the Protection and Management of the Archaeological Heritage* 1990. It is acknowledged, only reluctantly by some archaeologists, that competing claims for stewardship of archaeological resources cannot be resolved through scientific means and that there is no universal measure of significance (Joyce 2006:15). Is there one word that could be said to typify the spur for archaeologists? Unfortunately it is not conservation, but perhaps it is discovery and renown. Whatever archaeology is, it seems to capture the popular imagination through its potential for discovery and does allow for the participation of a diversity of personalities.

# Chapter 3 Internationalism

> Archaeology embodies a tension between theory and practice. On the one hand, the practice of digging demands a down-to-earth logic. On the other hand, archaeology more than most other disciplines depends on theoretical imagination in order to breathe life into dry-as-dust traces (Hodder 1997:11).

Archaeology as a method of studying the physical remains of the past has been with us for many thousands of years. However, in the mid 1800s, lagging behind other sciences that already had entered the international arena, archaeologists founded associations designed to share information across international borders and to influence the methodologies of their colleagues. Although there are international instruments that refer to archaeology, only three occupy a position of current force. This chapter reviews those instruments relative to other international conventions, recommendation, charters and guidelines that impinge upon the practice of archaeological conservation and management.

## 3.1 A beginning

The roots of archaeology lie in an amalgam of classics, antiquarianism, history and geology; emerging as an academic discipline as early as 1818 when Jacob Christian Reuvens was appointed as the world's first university professor of archaeology in Leiden with a commitment to teach archaeology (Maarleveld 1997:35). But it was shortly before this date that archaeologists became concerned with the fate of antiquities during international conflicts. Ana Filipa Vrdoljak (2006:24), quoting earlier sources, writes that the renowned archaeologist Quatremère de Quincy, in response to the confiscation of cultural objects by the revolutionary forces of France during the plunder of Rome, wrote:

> It is as a member of this universal republic of the arts and sciences, and not as an inhabitant of this or that nation, that I shall discuss the concern of all parts in the preservation of the whole. What is the concern? It is a concern for civilization, for perfecting the means of attaining happiness and pleasure, for the advancement and progress of education and reason: in a word, for the improvement of the human race. Everything that can help toward this end belongs to all peoples; no one of them has the right to appropriate it for itself, or to dispose of it arbitrarily.

Expressions of archaeological objects as both commodities and as symbols of nationhood are voiced in international instruments (Vrdoljak 2006:23):

> The 1815 Congress of Vienna witnessed the earliest articulation of the first rationale for the restitution of cultural property in modern international law, that is the restoration of the 'sacred' link between people, territory and cultural objects.

In the nineteenth century, archaeologists worked in places distant from Europe and realized that information on any specific period of prehistory or geographical region was widely dispersed amongst investigators from diverse nations. Bringing European scholars with similar interests together grew out of a practical need to foster the exchange of archaeological information. It was not unusual for archaeological expeditions from different countries to be working on the same site with a minimal exchange of information taking place. Marc-Antoine Kaeser (2002:173-74) discusses the international

foundations of prehistory and the role played in 1865 by Edouard Desor, an advocate of cosmopolitan ideals, as the initiator of the International Congress of Prehistory.

In 1865, at a special meeting in Spezzia of the Société Italienne des Sciences Naturelles, de Mortillet proposed the creation of an International Congress of Palae-ethnology [Archaeology and Prehistoric Anthropology].[23] Glyn Daniel (1975:313-14) describes the founding of the organizations as:

> The international organisation of prehistoric archaeology is well over eighty years old. The first international congress "*pour les études préhistoriques*" met at Neuchâtel in 1866. The next year, when it met in Paris, its name changed to the "*Congrés international d'Anthropologie et d'Archéological préhistoriques*". The following year the new Congress met in Norwich and London. . . . meetings were held as follows: Copenhagen, 1869, Bologna, 1871, Brussels, 1872, Stockholm, 1874, Budapest, 1876, Lisbon, 1880, Paris, 1889, Moscow, 1892, Paris, 1900, Monaco, 1906 and Geneva, 1912.

The fourteenth and last session was held in Geneva prior to the disruption caused by the First World War. A revival of international congresses came in the early 1930s with a renewed interest in prehistory. In 1931, the Eighteenth International Conference of Orientalists met at Leiden (Daniel 1975:202, 313-14) and a new congress, the International Congress of Prehistoric and Protohistoric Sciences, met for the first time in London in 1932, then Oslo in 1936. Its third meeting, scheduled for Budapest in 1940, was not held until 1950. It was not the only international archaeological heritage management initiative to be forestalled by the Second World War.

### 3.2 League of Nations and UNESCO

Before and after the turn of the 20th Century, colonial and national governments had offered concessions to foreign archaeologists to excavate in their countries. At that time there were no international codes of conduct to regulate the activities of excavators. A particularly well-known instance is the concession granted by Afghanistan to archaeologists from France (Adamec 2012:155):

> In 1922, the Afghan government granted a 30-year monopoly to French archaeologists (Delegation Archéologique Français en Afghanistan, DAFA) so that it could refuse concession to neighboring powers. But the Afghan government reserved the right of "granting to savants of foreign nations permission to excavate in places where the learned French representatives are not carrying out their operations, and do not intend to start work within a period not exceeding five years". . . . it refused the Englishman Sir Auriel Stein permission to work in Afghanistan. A similar request in January 1923 from the Soviet legation in Kabul was not granted.

My reading of this situation is that access to archaeological resources was a permit to be granted to non-threatening powers and withheld form those countries that might seek to exert greater political and military authority than was considered appropriate by the Afghan government.

For more than half a century, firstly the League of Nations and then its successor the United Nations have sought to provide guidelines on archaeological management. In addition, ICOMOS through its International Committee for Archaeological Heritage Management has prepared a charter for its members (ICOMOS 1990). Related instruments have been promulgated such as the UNESCO *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* 1970 and the UNESCO *Convention on the Protection of the Underwater Cultural Heritage* 2001 and the UNESCO *Convention for the Safeguarding of the Intangible Heritage* 2003. For the purposes of this discussion, two regulatory instruments that preceded the ICAHM charter of 1990 need to be reviewed

[23] Note the joining together of archaeology and anthropology at this relatively early date.

in order to gain a perspective of the continuum of perceived thought on the wisdom of seeking some form of international control or advice over particular archaeological processes by firstly the League of Nations and then by UNESCO; the *Cairo Act* 1937 and *New Delhi Recommendation* 1956.

### 3.3 *Cairo Act* 1937

During the early 1930s, the International Museums Office, an inter-governmental agency, was established. The International Museums Office then established the International Committee on Monuments (CIMH) to offer guidance to the League of Nations on the drafting of international instruments (Correia 2002:16). It was in 1932 that the League of Nations sought to draft a ''recommendation' to deal with cultural objects and archaeological sites:

> Believing that the best guarantee for the preservation of monuments and works of art is to be found in the respect and attachment towards them felt by the peoples themselves, and that these feelings can be greatly stimulated by appropriate actions on the part of public authorities (UNESCO 1955/CUA/68:5).

The draft recommendation was followed by an 'Act' on archaeological excavation that was formulated in Cairo in 1937 during a meeting convened by the Egyptian Government at the request of the International Museums Office. At that time, it was believed by some, but most definitely not by all, that 'an appeal' for direct co-operation would be more effective than would be 'regulations binding on governments' (UNESCO 1955/CUA/68/:5).

The International Council of Monuments (referred to then as ICOM)[24] recommended that within each state a central archaeological agency should be established as a permanent body with adequate financing including that for technical training (UNESCO 1955/CUA/68/:14) and that repositories should be set-up close to excavated sites in addition to central museums. It was pointed out that not all countries have the authority to establish central archaeological offices as this power may constitutionally lie with the states or provinces. The International Committee on Monuments approved the provisions of Articles 12 and 13 of the *Cairo Act* 1937 that state that 'rights of the excavator to the ownership of objects discovered shall be determined by each Member state . . . objects must be set aside for the formation of museums of the country where the excavations are carried out . . . national authorities may present the excavator with a share of his finds' and recommended that objects be ceded . . . for the benefit of foreign museums . . . granting of objects to a foreign excavator carries with it the obligation upon the latter to present such objects to public collections' (UNESCO 1955/CUA/68/:20). Statements assert that shares of finds should be representative and provision should be made for the temporary export of objects brought to light during the excavations for scientific purposes and that the excavator should be granted 'scientific rights in his finds' and given 'excavator priority' in publishing the scientific rights in the finds (UNESCO 1955/CUA/68/:21). An absolute obligation was clearly expressed to publish the results of discoveries and if in a 'language which is not widely spoken, an abstract in a more widely used language' (UNESCO 1955/CUA/68/:22) and to have photographs of the objects available for consultation.[25] One cannot help but note that the above comments shift the emphasis of the

[24] Today ICOM refers to the International Council on Museums and ICOMOS refers to the International Council on Monuments and Sites.

[25] This clause more than any other in the consideration of the recommendation indicates how archaeology has moved-on, for better or for worse, from its academic centric base of the 1930s to 1960s to the cultural heritage management regime initiated in the 1970s. Today, the vast majority of archaeological work is not published and may not be on deposit in public repositories but is prepared by commercial firms to the specification of government heritage or planning authorities where it is put on deposit. Reports may only be available for the

recommendation decidedly towards the guise of an archaeologist's bill of rights and obligations with possession being valued over knowledge.

| Nation | Statement |
|---|---|
| Chile | Proposes to enact a provision for ownership of the archaeological subsoil |
| Czechoslovakia | Will have Act serve as a model for future legislation |
| Denmark | Current legislation provides complete satisfaction |
| Guatemala | Ready to adopt provisions of the Act providing they do not conflict with current legislation and the development of museums |
| Hungary<br>Iraq<br>Latvia<br>Luxembourg | Laws are in accordance with Act |
| Lithuania | Preparing legislation that as far as possible will be in accordance with the Act |
| Netherlands | Will amend legislation to meet with the Act |
| Poland | Not necessary to introduce changes to national legislation |
| Turkey | Draft laws has been prepared based upon the Act |
| Union of South Africa | Current laws already contain the provisions of the Act |

Table 3.1 Government views of the 'Final Act of Cairo' (UNESCO 1955/CUA/68/:7).[26]

lifespan of the agency or of the commercial firm that undertook the work. The corpus of 'grey literature' presents a challenge for archaeological heritage managers and academics alike.

[26] http://unesdoc.unesco.org/images/0012/001273/127316EB.pdf. Accessed 25 November 2015.

The Cairo meeting wished to narrow its purview and deal with legitimate objects rather than with the illicit trade, hence the designation 'Convention for the Protection of National Collections of Art and History', however it was agreed that the limited scope of the proposed instrument did not warrant the cumbersome procedures for adoption of a convention (UNESCO 1955/CUA/68/:25). 'In the opinion of the International Committee on Monuments, the main provision in Article 15 of the *Cairo Act* 1937, which makes it obligatory for museums to ascertain, before acquiring an archaeological specimen, that the object in question has not been obtained by clandestine excavation or any other illicit operation such as, under the laws of its country of origin, would exclude it from trade, might stand' (UNESCO 1955/CUA/68/:26). In 1956, these provisions became a recommendation rather than an obligation. That action in the opinion of at least one country 'lessened the force of the agreement' (UNESCO 1955/CUA/68/:26).

### 3.4 *New Delhi Recommendation* 1956

The massive scale of the loss of life and the destruction caused by the Second World War firmly placed at the forefront of the emerging international order the notion that the protection of cultural heritage was of paramount importance in fostering a common understanding between nations (Blake 2015:5). That concern resonates today in 'The Role of Culture and Cultural Heritage in conflict Prevention, Transformation, Resolution and Post Conflict Action: The Council of Europe Approach 2011'.[27] In order to understand the development of archaeological guidelines during the twentieth century, the most informed and economical approach is to look at the UNESCO 1955 'Preliminary Report on International Principles Governing Archaeological Excavations' (UNESCO 1955/CUA/68). This is a transitional document that guided the preparation of the *New Delhi Recommendation* 1956 but also looks backward at the work of the League of Nations and the International Committee on Monuments. The report comprises 33 pages with annexes and addendum of a similar size, some of the comments by national governments evidence considerable thought while a few of the statements are rather superficial.

Looking back in time, following the circulation of 'Final Act of Cairo', between 1937 and 1939, governments informed the Secretariat of the League of Nations of their views (UNESCO/CUA/68: 6) as summarised in Table 3.1.

Reviewing the *Cairo Act* 1937 after World War II, an inquiry carried out in 1951 by the International Council of Museums found only three states replying; 'various problems raised by the system of excavations' including 'access to archaeological sites' was considered at the 'second session' in Mexico City. Also, there was an expression that the 'genius of the different peoples' should be known beyond their borders 'enabling museums to make their collections more universal in scope and, lastly, affording opportunities for the public to comprehend more fully the creative genius and the civilization of other peoples' (UNESCO 1955/CUA/68/:5). The respondents stated: that the *Cairo Act* 1937 had been highly relevant, but some provisions were not relevant today and that the act did not address key contemporary issues (UNESCO 1955/CUA/68/:10). There was a recognition that the *Cairo Act* 1937 was formulated by experts only from Europe and barely took into account the requirements of North and South America, Pacific region, Africa and the East. At that time, there was an expression that rather than a convention the instrument should be formulated as principles some of which could form the basis for bilateral agreements (UNESCO 1955/CUA/68/:10).

Given a focus on 'providing free access for scholars to archaeological sites and the establishment of international regulations to govern excavations', the UNESCO 1955 report speaks for the conflicting values of the pre-World War II international archaeological community that continued unchanged

[27] https://www.coe.int/t/dg4/cultureheritage/News/CultureReconciliation_en.pdf. Accessed 15 June 2016.

well after that conflict, as expressed in their views at the time of the drafting of 1956 Recommendation (Table 3.2).

| Nation | Statement |
|---|---|
| Belgium | Excavator should be guaranteed scientific rights to finds |
| Egypt<br>France | Will have Act serve as a model for future legislation |
| Italy | Each state should guarantee excavator priority of publication |
| Lebanon | Govern obligations of the excavator to inventory, catalogue and report |
| Norway | Only the excavator is in position to determine where permissions are required |
| Switzerland | Should be a 'copyright' for archaeological finds to keep outsiders from defrauding scientists |
| Syria | Regulations should be drawn up to govern publication, taking of photographs and the making of surveys |
| ICOM | Liberal facilities for access to recently discovered archaeological sites may be granted only if the person receiving them scrupulously respects the excavator's right of first publication. |

Table 3.2 Government views on 'Scientific rights; rights and obligations of the excavator' (UNESCO/CUA/68:21-22).

Of particular concern were the following: a definition of antiquity, ownership of the archaeological sub-soil, regulation of the trade in antiquities, preserving a common heritage, creating protected areas and the introduction of regulations governing excavations in countries where they do not exist, and the need to prepare a technical manual on archaeological excavations.[28] The community perspective was reinforced by the submission of the government of Ceylon that was quite explicit in

[28] Published as *Manual on the Technique of Archaeological Excavations*, International Museums Office, 1940.

stating that 'The vast majority of archaeological sites being of religious interest would make some provisions designed to safeguard the cultural heritage difficult to enforce in present-day Ceylon when religious organizations are demanding control of shrines in Archaeological Reserves.' (Colombo, 25 January 1956, UNESCO 1955/CUA/68/Addendum 1:6).

However, there is no recognition in the submissions to UNESCO that individual groups or communities within a nation state may have particular affection for a heritage place other than the submission by India. One gets the impression that 'peoples' refers to all of the members of a nation-state as a collective group and not to individual communities. Emphasis in the recommendation on educational processes is an indicator that one of the goals of archaeology is to inform and presumably thereby enhance the respect and affection for archaeological heritage.

I can only conclude upon closer reading that the reviews of the *Cairo Act* 1937 contain a scientific centric expression that archaeologists should have access to archaeological resources with what would be considered at that time to be liberal and equitable conditions relating to permits to excavate as well as a favourable distribution of the finds (UNESCO 1955/CUA/68/:6). There were major disagreements between the nation states as to if the instrument would be employed or not, and if it should be drafted as a binding convention or expressed as a 'recommendation'. UNESCO, following the advice of the International Committee on Monuments (International Committee on Monuments, Artistic and Historical Sites and Archaeological Excavations),[29] states that the international regulations should take the form of a recommendation to Member States . . . and that this recommendation shall contain provisions relating to archaeological excavations in occupied territory (UNESCO 1955/CUA/68/:2). Mention of occupied territory brought the proposed recommendation into synchronization with The Hague convention of 1954 for the *Protection of Cultural Property in the Event of Armed Conflict*.

Recommendation are 'by no means without legal obligations' as they must be submitted by the member states 'to its competent authorities' and each member state 'shall report periodically to the Organisation . . . on the action taken upon the recommendations and conventions' (UNESCO 1955/CUA/68/:3). The reality of the situation is that the visibility of a UNESCO recommendation is low compared to that of conventions and therefore influence is considerably diminished.

In the first article of the UNESCO Constitution of 1948 there is a requirement to 'assure the conservation and protection of the world's inheritance of art and monuments of history and science' (Blake 2000:71-72). Not forecast in this article is the connection between the natural heritage of the universe and the cultural heritage of human kind or the broadening of the definition of cultural heritage to include the commonplace and intangible values embedded in the linguistic diversity of cultures; expressed in the 1990s as cultural and human rights (Blake 2000:76). Natural and cultural values come together more stridently in an atmosphere charged by climate change where the notion that the two key factors essential for the well being and identity of every community is a healthy environment and the right to a satisfying cultural heritage.

Throughout the discussion of the draft recommendation, an overriding principle is asserted that excavations are primarily the regime of domestic legislation. However there was a strong statement that excavations should be conducted openly and not for commercial purposes (UNESCO 1955/CUA/68/:15). Considerations of the recommendation recognized that special provisions might

[29] In 1951, the Director-General, pursuant to a resolution adopted by the General Conference at its fifth (Florence) session, set up the International Committee on Monuments, Artistic and Historical Sites, and Archaeological excavations as an advisory body to UNESCO (UNESCO 1955/CUA/68:6).

apply when the excavator is a foreigner, and in these circumstances there should be a national of the host country present as a collaborator (UNESCO 1955/CUA/68/:17). In some situations, a qualified archaeologist represented the host country and in other instances the representative was a novice and it was expected that they would receive training with archaeological project paying part or all of the salary of the collaborating archaeologist. Excavator's rights are discussed, including rights to publication and agreements pertaining to distribution of the proceeds of the excavations (UNESCO 1955/CUA/68/:19). The requirement to include nationals in the excavation team continues to this day while many countries do not allow any of the excavated artefacts to leave their jurisdiction.

There was discussion of the 1954 *Hague Convention of the Impact of Armed Aggression on Heritage-Protection of Cultural Property in the Event of Armed Conflict*, and how its provisions would fit with what was to become the *New Delhi Recommendation* 1956. This matter was raised most forcefully by the Greek delegation that put forward at The Hague conference that 'The occupying power shall refrain from excavations or other action for the discovery of unknown cultural property, except with the approval and participation of the competent national authorities of the occupied country' (UNESCO 1955/CUA/68/:28). Later in the discussion it was noted that the rules of law should pertain during an occupation by a foreign nation in that the regulations of the occupied territory should stand if the action is not a matter of security.[30]

Countries offered a mixed response to the draft recommendation, stating that they would augment their antiquity laws to meet with the provisions (Chile), that the provisions were already in effect within their country (Latvia), would use it as a model for future legislation (Czechoslovakia), have prepared draft law based on the principles of the *Cairo Act* 1937 (Turkey) and that the legislation was too general and likely to be misused (Sweden). Anxiety was expressed by Canada (Ottawa, 27 December, 1955) that museums 'might be suddenly faced with a demand for repatriated objects' (UNESCO 1955/CUA/68 Addendum 1:5). Sweden (Stockholm, 15 December 1955) was concerned that 'General regulations such as those proposed run the risk of becoming all too common and out of touch with reality on the one side, and of being misused for purposes other than those intended on the other' and as such the 'King's Custodian of Antiquities and the National Historical Museum advise against Sweden supporting the adoption of the recommendation' (UNESCO 1955/CUA/68 Addendum 1:14).

United Kingdom (London, 11 January 1956) noted that excavations that took place by a 'voluntary organisation' could offer difficulties particularly with respect to the timely publication of excavation reports and that 'preservation is considered a more important question than that of the finder's obligation to declare his discovery' (UNESCO 1955/CUA/68 Addendum 1:16).[31]

Greece (Athens, 1 May 1956) was not in favour of students participating in excavations but they should be welcomed to visit the sites for study purposes and that the only excavations that should take place by foreigners are those granted the concession to establish schools of archaeology in Greece (UNESCO 1955/CUA/68 Addendum 2:2). The distribution of a share of the artefacts to a foreign excavator was 'totally unacceptable', and 'forbids the renewal of such experiments, which lead to endless disagreements and disputes' (UNESCO 1955/CUA/68 Addendum 2:3). Hungary (Budapest, 18 April 1956) was in accord with Greece and stated that the Hungarian government 'cannot agree to a cession of archaeological remains and their removal from the national territory' (UNESCO

[30] In other words, occupation by a foreign power does not constitute a transfer of national sovereignty or a suspension of national laws.

[31] Activities of voluntary associations played a prominent part in the archaeology of the United Kingdom such that the United Kingdom was reluctant to ratify the European *Convention on the Protection of the Archaeological Heritage*, Valletta 1992.

1955/CUA/68 Addendum 2:5).[32] It was France (Paris, 2 February 1956) that stressed that the recommendation should take into account maritime sites as 'It would be desirable for the protection afforded to archaeological sites on land be extended to under-sea excavations, and for damage to a submerged site to come under the same regulations as damage to a land site' (UNESCO 1955/CUA/68 Addendum 1:9). The Australian National Advisory Committee for UNESCO forwarded a copy of the comments of Professor A. D. Trendall:

> I think is most important that Australia should stress particularly the principle that excavators should receive a fair share of the material found. In this country, where we lack any archaeological sites in the strict sense of the word, it is absolutely impossible to build up an archaeological collection from material locally available' (UNESCO 1955/CUA/68 Addendum 1:2).[33]

This comment raises two salient points: firstly that some archaeologists are object driven and secondly it is all-important to know from what perspective the international instrument is being drafted. The advice by Trendall, an established academic collector (Avramidou and Demetriou eds. 2014), appears to be similar to that of many countries as it picked out only one or two issues and did not address all of the matters raised by the recommendation. For instance, Trendall did not mention that at that time Australia had no antiquities legislation at the state or national levels, but why bother as in his opinion there was no archaeology of note in Australia. Perhaps Trendall perceived that Australia would not need to take cognizance of the recommendation to have a central archaeological agency. The United States of America (Paris, 15 February 1956) observed that a central archaeological authority was not provided for under federal regulations (UNESCO 1955/CUA/68 Addendum 1:18).

Belgium (Brussels, 11 January 1956) wrote that 'in the course of discussions the representative of Greece emphasized that such a recommendation could only constitute a first stage, leading on eventually to the conclusion of an international convention.' And, 'The National Commission has previously expressed its regret that the General Conference, at its eighth session, should decide to limit itself to a recommendation relating to archaeological excavations, and did not adopt the Commission's view that both an international convention and supplementary recommendation should be drawn up and appealed to have the provisions couched in precise legal terms' (UNESCO 1955/CUA/68 Addendum 1:3). More telling was a concern that the *New Delhi Recommendation* 1956 was actually weaker than the *Cairo Act* 1937 and its very clear focus upon foreign excavations means that it does not consider the wider concerns with domestic archaeological conservation and international ethics. This is suggested by the following general observations, although the *Cairo Act* 1937, relating to the same subject and adopted in 1937, was in principle confined to recommendations, some of the articles, and notably Article 17, stipulated an obligation. It was observed that a simple recommendation is now to take the place of the *Cairo Act* 1937 and that the present draft does not go as far as the text adopted eighteen years ago (UNESCO 1955/CUA/68 Addendum 1:4).

The *Recommendation on International Principles Applicable to Archaeological Excavation of 1956* (*New Delhi Recommendation* 1956) brought forward in the strongest possible terms the notion of 'partage' (division into equal parts) that was so strongly objected to by the Greek government in its consideration of the forthcoming instrument. James Cuno (2008:55) details and quotes the legal position in Iraq under

[32] Nation states that were not likely to host foreign excavators did not necessarily address this issue unless they were likely themselves to be foreign excavators (United Kingdom, etc.)

[33] Nation states that were not likely to host overseas archaeological excavations did not necessarily address the division of archaeological spoils unless they themselves were likely to be the foreign excavators. Why Trendall as an academic archaeologists and not employed by a collecting institution was more interested in objects then information is a good question to ask?

British dominion with respect to partage in the 1924 law regulating excavation. That legislation was strongly influenced by Gertrude Bell who was the Oxford-educated honorary Director of Antiquities. The relevant articles are:

> Article 22: at the close of excavations, the Director shall choose such objects from among those found as are in his opinion needed for scientific completeness of the Iraq Museum. After separating these objects, the Director will assign [to the excavator] . . . such objects as will reward him adequately aiming as far as possible at giving such a person a representative share of the whole results of excavations made by him.
>
> Article 24: Any antiquities received by the person as his share of the proceeds of excavations under the preceding article may be exported by him and he shall be given an export permit free of charge in respect thereof.

Nationalists within a country would object to a formulaic division of heritage spoils as partage so it is easy to see why the government of Greece in the 1955 review formally objected to such a notion. But it was included in the recommendation that to this day is the UNESCO instrument that applies to the management of archaeological heritage resources.

In summary, the New Delhi Recommendation, initiated by experts at a UNESCO meeting in Palermo in 1956 and approved and adopted by the UNESCO General Conference in 1956, sought to:

- define archaeology and excavation
- formulate general principles for excavations and archaeological collections
- discuss rights and obligations with respect to excavations
- regulate the trade in antiquities
- provide measures to control illegal excavations
- consider subject of excavations in occupied countries
- recommend bilateral agreements (UNESCO 1978:1)

The 22-nation campaign by UNESCO for the conservation of ancient monuments in Nubia is a significant event in the history of international archaeology. The campaign commenced in 1959 with a meeting of experts. A survey of the dam at Aswan was followed in 1960 by a call for financial support. René Maheu, Director-General of UNESCO, said that 'This is the first time that an international common effort has assumed such scope in matters of culture and that governments have committed their states to an understanding of this kind. It is also the first time that such an effort has been based on the idea that certain religious, historical, and artistic monument . . . belong to the whole human race and form part of its common heritage' (Daniel 1975:331). The campaign at Aswan was followed in 1972 by the less well-known twenty-year crusade to save Carthage from the pressure of urbanization.[34] Virtually no place in the world is safe from the rapid pace and increased scale of development, and the Tunisian capital Tunis is no exception. International teams undertook excavations of places at risk and were provided with logistical support by UNESCO (Green 1999). Although the project was successful, it has not relieved the pressure on the archaeological resource as there are demands to release more heritage-rich sites for urban development.

Two decades after the enactment of the *New Delhi Recommendation* 1956, in 1978, UNESCO released a 'Study of current policies concerning archaeological excavations; suggestions for the housing of objects in the countries in which they were discovered'. The study reiterates the emphasis of the *New Delhi Recommendation* 1956 with respect to the need for nations to facilitate research by archaeologists

[34] http://whc.unesco.org/en/list/37. Accessed 28 May 2016.

and to reach an equitable distribution of the finds. It went so far as to lay some of the blame for the illicit trade in artefacts on the categorical prohibition of the exportation of any archaeological material (UNESCO 1978:3). Today, not all archaeologists would agree with this clause. 'But although each country should consider it its duty to repress clandestine excavations, the most stringent administrative measures will be ineffective if official regulations do not provide for the legal export of certain objects from legitimate excavations' (UNESCO 1978:4). From experience in Papua New Guinea, I know that active enforcement of cultural property legislation is not only necessary but it can be done with limited resources.

The three kinds of excavations considered in the study of current policies are (UNESCO 1978:3):

> First, excavations undertaken in a country by experts from outside of the country without the collaboration of experts from the host country.
>
> Secondly, excavations undertaken in collaboration between archaeologists in the country where the excavations are taken place and other archaeologists. Thirdly, excavations organized by several countries when a site is likely to disappear.

However, there is no mention of archaeological excavations being carried out in their entirety by archaeologists belonging to a nation state without the aid or participation of foreign expertise. Certainly those three are the most common form of archaeology unless the report is meant to refer only to what are known as donor or host countries - those that provide artefacts to other nations and host excavations. The 1978 report identifies training as being essential and discusses the issue as to whether artefacts should be located at site museums, or local or regional museums, or at national museums.

In 1983, International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) held a conference in Cyprus on 'Conservation of Archaeological Excavations' with directors of antiquities or representatives particularly from the Mediterranean region in attendance (ICCROM 1995). The focus of the conference was on the challenges facing the conservation of archaeological remains. Article-by-article Nicholas Stanley-Price (1995b) documents the concerns of the attendees with the *New Delhi Recommendation* 1956. Unease was expressed with respect to the phrase in Paragraph 1 'by archaeological excavations is meant any research aimed at the discovery of objects of archaeological character' (Stanley-Price 1995b:135).

Recall that Trendall of Australia when commenting on proposals for the *New Delhi Recommendation* 1956 was concerned with the distribution of artefacts - not with the dissemination of information.[35] This emphasis was largely based on the nineteenth century origins of archaeology as antiquarian collecting with an art historical approach to cultural property that stressed aesthetic and technical values as an appreciation of these achievement in the past, rather than the broader cultural historical or anthropological inquiry of past cultures or what drove change, environmental responses and other process of social formation. Within this general context is a discussion of the need for guidelines for the use of metal detectors and surface collections. It was expressed without due consideration, but in keeping with then current practice, that surface surveys should be held to be distinct from excavations as they are non-destructive in nature. But with respect to the collection of artefacts, surveys are similar to excavations in that an on-going cost of curating materials is an outcome and objects are removed from their archaeological context.

Paragraph 21 of the *New Delhi Recommendation* 1956 deals with international collaboration and the obligation of the excavator relative to the state party that certified and hosted the excavation. Here concerns are similar to those raised and discussed above with respect to Paragraph 6; the increasing costs of conserving archaeological sites. This discussion advances the all-important point, particularly from the perspective of ICCROM, that excavation teams should include conservators when the in situ remains or the artefacts are at all likely to requirement treatment (Stanley-Price 1995b:139-40). As with the *Cairo Act* 1937, international instruments, the temporary loan of artefacts was discussed. It was stated that guidelines should make provision for the removal from the host country of research materials that might require a destructive treatment, such as soil samples. It was also considered appropriate for regional conservation centres to be established and for trainees to be fostered.

Stanley-Price (1995a:3, 7), following on from the 1983 conference at Cyprus, in 'Conservation of Archaeological Excavations', emphasizes that guidelines are just that, not regulations but devices to shift attitudes towards goals. Stanley-Price considers that guidelines were particularly warranted at that time as a number of factors have come together to emphasize the 'need for a single approach to all aspects of archaeological conservation' as the archaeology worldwide is characterized by a 'remarkable increase in':

- the number of archaeological sites threaten with destruction;
- the number of survey and excavation programmes undertaken to meet this threat;
- the number of practising excavators;
- the exchange of field techniques and personnel across previously isolated period and area specialisms; and,
- the quantity and sophistication of archaeometric analyses of excavated material.

### 3.5 International instruments

International instruments have been drafted over the years that deal broadly with heritage or in more specific terms with archaeological resources. Some of those instruments have been discussed in preceding sections of this book. Key international instruments, for archaeological conservation and management purposes, are listed in Appendix 1 along with a selection of national and professional instruments.

**International Legal Instruments - Apply to all member states**
**Act by League of Nations**

- *Cairo Act* 1937

Recommendation by UNESCO

- *Recommendation on International Principles Applicable to Archaeological Excavations,* New Delhi 1956

Declaration by UNESCO

- *Universal Declaration of Human Rights* 1948
- *Universal Declaration on Cultural Diversity* 2001
- *Declaration Concerning the Intentional Destruction of Cultural Heritage* 2003

**International Legal Instruments - Apply to all signatories of**
**UNESCO Convention**

- *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* 1970
- *Convention Concerning the Protection of the World Cultural and Natural Heritage* 1972

International Principles

• International Institute for the Unification of Private Law - UNIDROIT seeks to harmonise legislation (stolen property and illegal export of cultural property)

Operational Guidelines

• *Operational Guidelines for the Implementation of the World Heritage Convention* 2012

National and Professional Charters, Principles and Guidelines

• *Athens Charter* 1931 (heritage architects)
• *Venice 1964* (conservation specialists)
• *Venice Charter* 1965 (members of ICOMOS)
• *Charter* for Places *of Cultural Significance (Burra Charter)* 1979-2013 (members of Australia ICOMOS)
• International Charter for Archaeological Heritage Management, Lausanne 1990 (members of ICAHM and ICOMOS)
• *Principles for the Conservation of Heritage Sites in China* 2002/2004, China ICOMOS, GCI & SACH,
• *Salalah Guidelines for the Management of Public Archaeological Sites*, New Delhi 2017 (members of ICAHM and ICOMOS)

Accord

• *Vermillion Accord on indigenous burials and grave goods* 1989 (World Archaeology Congress)

Table 3.3 Examples of international instruments grouped into three broad categories: instruments that apply to all nation state members of an organization, instruments that apply only to nation states that have signed the document and those instruments that apply to individual members of international and national organizations (refer to Appendix 1).

International assemblies and congresses may put forward a body of resolutions on particular topics. These declarations carry little if any force but are timely expressions of concern with respect to particular situations. The *Hoi An Declaration* (ICOMOS 2003) reflects concern with the changing character of historic urban districts in Asia.[36] The *Hoi An Declaration* is a response to evolving social practices while the *Bam Declaration and Recommendation* (UNESCO 2004) specifically addresses improved planning and conservation of earthen architecture following the devastating earthquake of 26 December 2003 at the historic desert city of Bam. Earthen architecture is particularly vulnerable to natural weather and to catastrophic events such as earthquakes:[37]

> The conservation and protection of Arg-e Bam requires a balanced approach with reference to scientific and cultural data to understand its place in the living culture and its contribution to the specific identity of Bam and the nature of its archaeological site. In this sense, archaeological research work and conservation should be considered as concurrent and complementary activities to be carried out on the property. (Clause 1.4)

Planning is stressed in both the *Hoi An Declaration* and in the *Bam Declaration and Recommendation*. The challenge is to develop planning processes that are efficient and do not consume all available resources leaving little for conservation and archaeology. A practical guide to the conservation of cultural property in earthquake zones is *Between Two Earthquakes: Cultural Property in Seismic Zones* (Feilden 1987). The handbook benefited from the assistance of the Getty Conservation Laboratory with its longstanding experience with the impact of seismic events on cultural heritage and is one of the many volumes that can be downloaded from the Getty Conservation Institute web site.

[36] http://www.icomos.org/xian2005/hoi-an-declaration.pdf. Accessed 17 May 2016.
[37] http://www.icomos.org/xian2005/bam-declaration.pdf. Accessed 2 June 2016.

## 3.6 World Heritage as a force

The UNESCO *Convention Concerning the Protection of the World Cultural and Heritage* 1972 has been widely adopted. Most nations are signatories to the convention with a substantial number of the properties, places, sites, landscapes and urban centres, being listed for their archaeological values. Bernard M. Feilden and Jukka Jokilehto (1993/1998) under the auspices of the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) have drafted *Management Guidelines for World Cultural Heritage Sites* that when published was an up-to-date review of the management needs of World Heritage cultural places. The guidelines reflect the interests of the day, many of which continue into the present (UNESCO 2007c). There is the expression of a pressing concern by European heritage specialists as threats to the integrity of towns is singled out for consideration within the context of urban change (Feilden and Jokilehto 1993:77-79, 82-83).

The World Heritage convention has been widely accepted and more than any other instrument has served to internationalize cultural heritage management (Donnachie 2010:123-29). Is this due to the nationalistic prestige that is sought after or is it the economic benefits that might flow in the form of International Assistance from the Fund for the Protection of the World Cultural and Natural Heritage (Willems 2014)? Or, are places being listed for truly altruistic reasons? C. Michael Hall (2006:20) thinks that 'World Heritage Site (WHS) listing usually carries with it enormous expectations. At first glance these expectations may focus on the extent to which listing is meant to bring in extra tourists to the site or attract more government agency support for the maintenance of the site's values'.

World Heritage has focused considerable international concern on conservation and management challenges. The listing of a place is regarded as the premier tool in the kit of heritage managers for the raising of awareness and promoting conservation outcomes. Achieving a comprehensive and representative list of properties of universal significance is an ambitious undertaking on its own (Labadi 2005, 2007b). Employing the list as a tool for heritage place conservation has proven to be an elusive goal that has yielded spectacular outcomes in some instances and in other cases seems perhaps to have increased the visitor pressure on the place as well as unintentionally influenced site conservation in a negative fashion (Comer and Willems 2011). World Heritage status now is being challenged as it can serve to promote central places at the expense of the peripheral sites (Labadi 2007a), artificially raise expectations of governments and local stakeholders, and may have real negative conservation outcomes as places are purged of elements regarded as inappropriate or modified to meet with real or imaginary standards generated by the listing process. Jean-Louis Luxon (2004:9) writes:

> Very frequently, the main motive behind the development of a site – and even its inclusion in the World Heritage List - is to promote tourism, with economic imperatives that neglect good conservation principles . . . Another well-known negative factor is that heritage is often used as a tool of national, and even chauvinistic, affirmation, in total negation of the evidence of the various influences, absorbed over time and space, that are reflected in heritage.

*World Heritage Challenges for the Millennium* (UNESCO World Heritage Centre 2007c:18) explains that:

> . . . four goals sum up the challenges ahead: ensuring adequate representation of all types of cultural and natural heritage sites; promoting their effective conservation; raising the level of management and human skills for conservation; and finally informing the public of the achievements and challenges ahead.

A summary of 2,000 State of Conservation reports indicates that:

> One of the results of this effort has been the identification of the enormous gaps in knowledge of the Convention, and the lack of a system of indicators to effectively monitor the changes affecting World Heritage sites (UNESCO World Heritage Centre 2007c:15).

In 2011, ICOMOS brought forward *Guidance on Heritage Impact Assessments for Cultural World Heritage Properties*.[38] The guidance explains that not all of the components of a property will evidence Outstanding Universal Value (OUV) but those that do must be appropriately protected. The guide provides descriptions of methods, documentation, scoping and reporting within the context of optimizing the opportunities and minimising the threats to the OUV.

On the 40th anniversary of the convention, L. Meskell (2013:484) regards the challenges in the 'economic and political order of international heritage conservation':

> For the signatories, having sites inscribed on the Convention's list garners international and national prestige, enables access to the World Heritage Fund for monetary assistance, and brings the potential benefits of heightened public awareness, tourism, and economic development.

And, (Meskell 2013:484) that:

> I have witnessed the geopolitical machinations within the Committee and the excessive lobbying by nominating nations. The pacting between certain blocs, the maintenance of colonial connections, the escalating attacks on the Advisory Bodies, and the overturning of many conservation recommendations have been insightful for an archaeologist such as myself.

The World Heritage Committee's shift in emphasis from acting upon scientific based advice to a political and economic agenda is discussed by Meskell (2013:486-87):

> At the request of the Committee, in 2010, an external auditor was tasked with assessing UNESCO's priority initiative, the "Global Strategy for a Credible, Representative, and Balanced World Heritage List" (UNESCO 2011a). The audit revealed then that the Committee's decisions had increasingly diverged from the scientific opinions of the Advisory Bodies, contributing to a drift toward a more "political" rather than "heritage" approach to the Convention. Contrary to Article 9-3 of the Convention, sufficient representation was not being given to heritage experts within the national delegations, and these were now largely political appointments.

Meskell's (2013:488) research finds that the IUCN (International Union for the Conservation of Nature) is considered as positive in its working relations while ICOMOS (International Council on Monuments and Sites) is less highly thought of:

> Vinay Sheel Oberoi, the Indian Ambassador to UNESCO, consistently launched the most vocal attacks on ICOMOS throughout the 10-day meeting in Saint Petersburg. During discussion over damming the Portuguese Alto Douro Wine Region, Oberoi imputed that the "pyramids would never have been built if ICOMOS and the World Heritage Committee had been there."

In summary Meskell (2013:493) offers the following:

[38] http://www.icomos.org/world_heritage/HIA_20110201.pdf. Accessed 1 March 2016.

> . . . threats (to the Advisory Bodies, to the transparency of the Committee, and to the budget) critically impede the functioning and funding of the World Heritage process. During the thirty-fifth sessions in Paris, there was talk of the "death of the Convention." At UNESCO's fortieth anniversary, the desire to join the List continues unabated and, with renewed calls for reshaping its future, the organization is adapting to its criticisms, obligations, and requests, albeit in greatly reduced circumstances.

In a review of the World Heritage convention similar to that of Meskell's, Christina Cameron (2015) emphasises three spheres of continuing and growing concern: 'gap between natural and cultural', 'politicisation' and 'conservation and development'. The author believes that the convention has had a profound effect on raising the profile of heritage and that there is a need to motivate positive change.

As a past president of ICAHM (International Committee for Archaeological Heritage Management), a scientific committee of ICOMOS, the findings of Meskell and Cameron ring true. Throughout the ten years (1999 to 2009) that I was president (Cleere 2000) concern was raised that the advice of the expert scientific committee in too many instances was not being sought. At a World Heritage workshop that I attended, representatives of a South-East Asia nation questioned the qualifications of the expert assessor that was nominated by ICOMOS. I agreed with the representative that there were far more experienced archaeologists available to undertake the field assessment. It is difficult to criticize nation states for not taking the advice of 'experts' if indeed they are not judged to be experts.

Tunbridge and Ashworth (1996:275-76) point out shortcomings in international instruments:

> International instruments . . . have not hitherto operated in a globally unbiased fashion appropriate to even-handed representation of the heritage of mankind. It might of course be argued that only a superhuman agency could adjudicate fairly between the relative significance of the heritage of this or that region to the total accumulation of human culture. However, there is evidence of ingrained 'Eurocentricity' in the valuations of international agencies, reflecting the antiquity of European societies, the dominance, and it should be admitted quality, of their cultural perspectives and the power of the leading European states with respect to cultural affairs . . . there is a tendency for World Heritage Sites to be used as instruments of national aggrandizement by the more and less developed countries alike, potentially adding to international heritage tensions.

The World Heritage Committee seeks an understanding of which properties have Outstanding Universal Value stating that 'clarity is likely to remain elusive' and fearing that the 'World Heritage label becomes meaningless and pressure builds to create a new global system' (Cameron 2009:135). Protection, conservation, presentation and transmission of the cultural and natural heritage with recognition of the special needs generated by both human and natural forces are key provisions of the convention. Operating in tandem with the 1972 *Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage*, the instruments serve as post-World War Two equivalents of the *Cairo Act* 1937. It is implied that the convention and the recommendation should serve as models for all heritage sites, and supplement the *Recommendation on International Principles Applicable to Archaeological Excavations* 1956, the *Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites* 1962 and the *Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works* 1968.

A challenge for the World Heritage Committee is coping with an 'increasing need for international assistance' (UNESCO World Heritage Centre 2007c:22). It could be argued that this is but one of the pressing reasons for guidelines coupled with the upsurge in multinational development projects and

natural disasters the scale of which require international intervention, not to mention military conflicts of a similar magnitude wrecking devastation on human populations.

The World Heritage listing process is far from perfect. Angela McClanahan (2006) presents an account of the lack of transparency and communication with respect to the listing in 1999 of monumental Neolithic complexes comprising the Orkney World Heritage Site. McClanahan locates her study within the context of the ethnography of archaeology, describing a perception by local residents that outside influences and foreign values take precedence over community needs and values. Those views are resonated in 'Lessons learned from the ICTM (NGO) evaluation of nominations for the UNESCO Masterpieces of the Oral and Intangible Heritage of Humanity' by Anthony Seeger (2009:112, 118-19):

> Confidentiality was very important in the evaluations. . . . The reasons for the secrecy should be obvious. Since the evaluators have to reside outside of the country but research an art form within the nominating country, their ability to get visas, research support, and even the trust of local officials and tradition bearers could be adversely affected should they be identified with a negative result. In other cases, however, especially where the evaluations were positive and the intangible form was proclaimed a masterpiece, the evaluators have asked whether they could allow their role to be revealed.

What Seeger describes as the requirement for 'secrecy' could be considered as a conflict of interest. It would be best if evaluators that did not have vested interests in the outcome of the review were to undertake the assessment. However, no instance of a nominating country or of an aggrieved party taking action against a reviewer was documented in the article nor could any be found elsewhere in the literature. Confidentiality and anonymity required by ICOMOS is contrary to ethical codes that require transparency, natural justice, informed consent, feedback and open publication by members of various professional associations. It is understood, that neither the Desk Top Evaluation nor the Field Evaluation are circulated or made available to colleagues or to the individuals and communities that will be impacted by the decisions that flow on from that research until six weeks prior to the meeting that considers the nomination. A review by ICOMOS of its working methods and procedures when considering the nomination of mixed and cultural properties discusses the need to balance confidentiality with feed-back to communities to avoid situations that are likely to 'generate conflicts of interest' and the need to more widely disseminated ICOMOS reports (Tabet 2010:81). The World Heritage web site offers a wide rang of information on each place that is listed including maps, advisory body evaluations, nominations, decisions and management plans.[39] The key factor to consider is not how much information is available after the property is listed, but just how much input and review by stakeholders and communities is sought in a timely manner prior to the nomination of a place.

The American Anthropological Association code of ethics (2012 version)[40] states that:

> Results of anthropological research should be disseminated in a timely fashion. It is important to bear in mind that these results may not be clear cut, and may be subject to multiple interpretations, as well as susceptible to differing and unintended uses. In some situations, limitations on dissemination may be appropriate where such restrictions will protect participants or their cultural heritage and/or tangible or intangible cultural or intellectual property. In some cases, dissemination may pose significant risks because once information is disseminated, even in a limited sphere, there is great likelihood that it will become widely available. Thus, preventing dissemination may sometimes be the most ethical decision.

[39] whc.unesco.org. Accessed 1 June 2016.
[40] http://ethics.americananthro.org. Accessed 31 June 2016.

> Dissemination and sharing of research data should not be at the expense of protecting confidentiality.
>
> Anthropologists should not withhold research results from research participants, especially when those results are shared with others. However, restrictions on disclosure may be appropriate and ethical, such as where study participants have been fully informed and have freely agreed to limited dissemination, or where restrictions have been placed on dissemination to protect the safety, dignity, or privacy of research participants or to minimize risk to researchers. Proprietary, classified or other research with limited distribution raises ethical questions which must be resolved using these ethical principles.

And the World Archaeology Congress First Code of Ethics Rules stipulates: [41]

> Clause 2. Members shall negotiate with and obtain the informed consent of representatives authorized by the indigenous peoples whose cultural heritage is the subject of investigation.
>
> Clause 3. Members shall ensure that the authorised representatives of the indigenous peoples whose culture is being investigated are kept informed during all stages of the investigation.

European Archaeological Association Code of Practice, clause 2.6 (1997):[42]

> Adequate reports on all projects should be prepared and made accessible to the archaeological community as a whole with the minimum delay through appropriate conventional and/or electronic publishing media, following an initial period of confidentiality not exceeding six calendar months.

*Convention on the Protection of the Archaeological Heritage*, Valletta 1992 of Europe has similar requirements:

> Each Party undertakes to facilitate the national and international exchange of elements of the archaeological heritage for professional scientific purposes while taking appropriate steps to ensure that such circulation in no way prejudices the cultural and scientific value of those elements.

Any failure to provided feed-back is particularly critical with respect to World Heritage Field Evaluations where there is face-to-face contact with communities and it is of utmost importance to show respect for living heritage places. A human rights-based approach to World Heritage convention processes is advocated as international organisations seek support and enhance community engagement (IUCN, ICOMOS Norway and ICCROM 2014:1).

As the archaeological heritage conservation process may cause discomfort to individuals, it is essential that there be continuous feedback. If not, then the process does not meet ethical requirements and could also conceivably cause concern with respect to the ownership of intellectual property. There are further lessons to be learned from the Seeger review of the *Masterpieces of the Oral and Intangible Heritage of Humanity*. As demonstrated with World Heritage, 'Dominant groups within a nation often nominated their own traditions, not those of minority groups within their nations' and there were cases of 'cultural cleansing' where the heritage of groups such as the Rom was overlooked (Seeger 2009:121-24). In some instances, the most qualified people within the country were not

[41] worldarch.org/code-of-ethics/. Accessed 1 June 2016.
[42] http://www.e-a-a.org/EAA_Code_of_Practice.pdf. Accessed 1 June 2016.

involved in the preparation of the nominations and in a similar fashion the most appropriate individuals may not have been chosen to evaluate the nominations. In a few instances, nominations could well have violated the United Nations Declaration of Human Rights in including materials that praised war criminals and celebrated war crimes. Challenges were experienced in identifying the most appropriate culture bearers. Evaluators that were committed to the media being nominated perhaps were biased in favour of the nomination succeeding. Evaluators may have wished to have that particular heritage form of media entered on the list but were concerned that the action plans to protect the intangible heritage items were not robust enough to accomplish that task.

William S. Logan (2007:33) in 'Closing Pandora's Box: Human Rights Conundrums in Cultural Heritage Protection' offers a well-informed perspective of the challenge facing the 'newer' form of intangible heritage. Employing a case study of gong-playing of the Tay in the central plateau of Vietnam, Logan (2010) points out that there are instances where human rights are themselves in conflict and emphasizes that the key issues are closely related to social justice and the need for people to make their own choices as to what kind of a pathway they will follow towards economic development:

> . . . as "living heritage embodied in people" it is the form of heritage most directly connected to human rights principles and their abuse, we have yet to see a professional response to take up the challenge (Logan 2007:50).

John Carman (2006b:95), along the same lines as Angela McClanahan, and in the same volume titled *Ethnographies of Archaeological Practice*, points out that social archaeology is not about how archaeologists dig but is all about 'what doing archaeology does in the world'. Listing of serial World Heritage cultural properties that include archaeological sites such as the Frontiers of the Roman Empire and the Australian Convict Sites raise particular challenges that require group participation. Seldom do the management plans for the individual places consider active research programs much less define objectives for the entire group of places. *Nominations and Management of Serial Natural World Heritage Properties: Present Situation, Challenges and Opportunities* (Engels et al. 2009) offers insights into pressing challenges including the propensity of heritage agencies to consider natural places as separate and distinct from cultural places due in part to national legislation. Opportunities for the cultural and natural sectors of World Heritage to work together are considered to have a high priority (IUCN, ICOMOS Norway, ICCROM 2014). The second issue considered is the emphasis upon nomination and listing with what I perceive to be less concern for the conservation and management of the place be it cultural or natural. It is disconcerting to learn that an international icon such as Auschwitz-Birkenau German Nazi Concentration and Extermination Camp (1940-1945) (Poland) as of 2014[43] did not have a management plan nor is there any reference in the documentation of archaeological resources much less their conservation.[44] However the World Heritage Committee process does require a periodical review of management and conservation practices for each World Heritage property. Having appropriate management in place is a necessary component of all nominations but may not be possible for some nations given their capabilities and capacity to undertake archaeological heritage conservation and management.

### 3.7 ICOMOS, WAC and IPPA

ICOMOS, founded in 1965 following the 1963 UNESCO recommendation and the 1964 Venice meeting of experts, seeks to be an international forum for heritage conservation professionals and has an International Scientific Committee, ICAHM founded in the early 1990s, specifically empowered to deal with archaeology. The ICOMOS/ICAHM *Charter for the Protection and Management of the Archaeological Heritage,* Lausanne 1990 has met with some success in placing archaeological heritage conservation at

[43] http://whc.unesco.org/document/100696. Accessed 20 December 2015.
[44] http://whc.unesco.org/en/list/31. Accessed December 2015.

the international level on a par with architecture, art history and other conservation-cantered professions.

ICAHM as a scientific committee of ICOMOS is primarily concerned with the conservation and management of archaeological sites (Comer 2010:35) but has only a relatively small following when compared to WAC and IPPA international organisations. The effort of the Getty Conservation Institute to support a weeklong session at the 2005 WAC 5 congress in Washington was an exceptional one-off event (Agnew and Bridgland 2006). Given that the first session of the World Archaeological Congress had a focus on archaeological heritage management, it is interesting that the themes listed for the World Archaeology Congress in Dublin in 2007 did not include archaeological heritage conservation, but instead topics such as 'Archaeological Practice' and 'Cultural Heritage and Cultural Tourism' that dealt in part with archaeological heritage management.

The World Archaeology Congress (WAC) grew out of concerns that the International Union of Pre- and Proto-Historic Sciences (IUPPS) was not in tune with the politicisation of archaeology and the empowerment that the archaeological record conferred upon its gatekeepers (Smith and Wobst 2005). WAC sought a new direction including an 'appreciation of the political contexts within which research is conducted', 'redressing global inequities in archaeology', 'protecting the cultural heritage of indigenous peoples', and encouraging 'the participation of indigenous peoples, researchers from economically disadvantaged countries and members of the public'.[45] In offering a regular venue for groups with particular archaeological interests, WAC has held highly successful international congresses. The 1994 3rd World Archaeology Congress in New Delhi raised the issue of the protocol of not discussing matters that are particularly sensitive to the host country. In this instance it was the contested values of Ayodhya. The congress was being held on the second anniversary of the destruction of the sacred place and demonstrations were anticipated. Sarah Colley (1995:17) offers a review of the complexities of dealing with a heritage conflict where individuals have been killed and a public debate of the issue could place the discussants in harm's way. Colley (1995:18) closes the review with:

> The ban on discussion of Ayodhya at WAC-3 is not without precedent. South Africans were banned from WAC-1 in Southampton. The WAC Code of Ethics effectively bans discussion of issues deemed sensitive by indigenous peoples.

An important contribution of the World Archaeology Congress is the *Vermillion Accord on Human Remains*[46] that was adopted in 1989 at the WAC Inter-Congress in South Dakota, United States. The pact stressed that archaeologists have a moral obligation to advocate that the dead be treated justly. After all the dead are relatively powerless, and it is not uncommon for the messages of the past to be mistranslated such that individuals and groups can further their particular interests by creating self-serving socio-political messages through mistranslations of the transmissions from the past. Rights and obligations of individuals do not cease when they die, so what stand should archaeologists take to the mistreatment of the dead by others as well as themselves. Geoffrey Scarre (2006:181) as a philosopher offers a perspective of the *Vermillion Accord* 1989 that places emphasis upon the concept of 'respect' and the position of the dead relative to the living. The word respect for the dead in Australia and elsewhere extends to members of the descendent community who may well have a completely different notion from the archaeological community of the position of the dead relative to the living. As Scarre notes, in some societies human remains are virtually untouchable while for many Australian Aboriginal groups prehistoric human remains and cultural property regardless of any clear link with descendent communities are regarded as significant and the sole domain of the community.

[46] http://worldarch.org/code-of-ethics/. Accessed 12 June 2016.

WAC's success as an instrument for addressing global inequalities, the empowerment of indigenous peoples and redressing the position of disadvantaged communities, depending upon viewpoint, either has yet to be realized or the World Archaeological Congress has made substantial progress in that direction. In the Pacific and Far East, at the regional level, considerable progress has been made in building capacity and encouraging responsible archaeological heritage management.

The Indo Pacific Prehistory Association was founded in 1929 and assumed its contemporary organizational form in 1976 with over 600 members in more than 35 countries. The objectives of the association are to promote the study of prehistory in the Pacific and eastern Asia, convene conferences and uphold ethical standards. Peter Bellwood, the previous Secretary-General and Editor, has supported at The Australian National University the graduate studies of archaeologists from throughout the region. Fostering colleagues is an essential requirement of any code of ethics and should be a requirement of all teaching institutions. IPPA does not have a conservation mandate and only a few of its members are likely to have been involved in archaeological heritage management. At the 2006 IPPA congress in Manila, 296 abstracts are listed in the program with only nine dealing with archaeological heritage resource topics.[47]

### 3.8 European actions

Steps towards a more uniform approach to archaeological conservation and management in Europe have been accelerated by the adoption of the European *Convention on the Protection of the Archaeological Heritage*, Valletta 1992. Willem J.H. Willems (2009:649) in 'European and world archaeologies' offers a comparative perspective:

> The development of contemporary archaeology is essentially a European phenomenon, even though the concept of archaeology is probably older than the concept of Europe. Professor Alain Schnapp (1993, 1997), in his masterful exploration of the history of archaeology, has shown that its roots date as far back as the ancient Assyrians themselves. Although archaeology is not, therefore, an invention of the Renaissance as is often stated, it can nevertheless be said that it was at least reinvented then. Modern archaeology began in the Europe of the antiquarians of the fifteenth century, and even though 'Europe' itself is not a self-evident entity but more of a 'concept', a matter of geographical definition, it seems to me that there is indeed something like a 'European archaeology'.

The *Convention on the Protection of the Archaeological Heritage*, Valletta 1992 follows on from an earlier instrument The London Convention 1969. The 1969 convention was concerned with archaeological excavations, control of the process of excavation and the production of scientific publications. As development quickened following World War II, pressure was exerted to make further provision for the safeguarding of the archaeological heritage within an urban and rural planning context (Biddle 1968; also Willems 1997). The updated 1992 convention makes the enhancement of the archaeological heritage one of the goals of urban planning. Nation states joining the convention have a mandate to maintain legal systems that protect archaeological heritage, promotes integrated policies for conservation, and arranges financial support for research while enhancing cooperation between parties. Underwater archaeology is considered as part of the common European archaeological heritage. Article 6 seeks:

> . . . to increase the material resources for rescue archaeology: by taking suitable measures to ensure that provision is made in major public or private development schemes for covering, from public sector or private sector resources, as appropriate, the total costs of any necessary related archaeological operations.

[47] http://www.seaa-web.org/arc-lec-con-06.htm. Accessed 4 June 2016.

I can find no evaluation that compares the allocation of financial resources for archaeological conservation and management both before and after the implementation of the *Valletta Convention* 1992. However, the possibility of increased funding being allocated to archaeology when countries implement the provisions of the convention has not gone unnoticed by archaeologists (Marrewijk and Brandt 1997:72):

> Evidently, the implementation of "Malta" will result in a considerable improvement in the financial position of archaeology.

English Heritage addressed concerns with the convention as it stipulated that only approved persons should carry out excavations and that prior authorization is required for the use of metal detectors during the excavation process. Young (2001) reminds us that:

> English Heritage believes that the voluntary sector is one of the strengths and distinguishing characteristics of British archaeology, which should be fostered and developed. Rather than restricting the contribution of the voluntary sector there is a need to increase its involvement.

The legal standing of metal detectors varies from jurisdiction to jurisdiction but throughout Eastern Europe the looting of archaeological sites is forbidden, as is the use of metal detectors (Michalik 2009). In Slovakia the use of metal detectors is a major problem even though it is strictly forbidden with penalties of one to ten years imprisonment. Individuals are not allowed to own archaeological antiquities, however at times the state is forced to acquire artefacts through purchase in order to keep them from leaving the country (Michalik 2009).

English Heritage, using the term 'believe' (belief or act of faith), asserts that the 1992 convention is much the same in its intent as the earlier *London Convention* 1969 convention, and that it does not require radical changes to the way archaeological sites are protected in England. The Council of Independent Archaeology achieved over 1,600 signatures on a petition asserting that the convention is 'deeply flawed', particularly with respect for the requirement to license excavators and metal detectors, and would impact adversely on excavation and metal detecting practices. The following quote is a powerful reminder that the Channel does more than separate an English speaking island from the Babel of European nations:[48]

> The problem is that the Convention mixes the European tradition, that archaeology should be essentially something done by the government, and that archaeological excavation should be forbidden except under license, with the liberal British tradition. The British tradition believes that the role of the government should be limited and that archaeology is something that should be done essentially by the citizens of the country concerned.

The banding together of amateur archaeologists and the ownership of the majority of historic properties by private individuals is strongly emphasized in the statement by the Council for Independent Archaeology. The Council's position is supported by that of the Council for British Archaeology (n.d.) that interprets the Convention as a mandate to provide increased support for amateur archaeology and takes the same position as that of English Heritage, that the 1992 version of the convention is much the same as the 1969 convention and requires no real changes to the existing regime.

Grahame Clark (1934:425) bemoans the lack of protection afforded English antiquities:

[48] http://www.independents.org.uk/the-valletta-report/valetta-analysis. Accessed 20 May 2016.

> It is a curious anomaly that while monuments and constructions of national importance have been to a very large extent socialized by the Acts [referring to ancient monuments] and the machinery which implements them, loose antiquities, including in some cases the very objects which give indication of the date or associations of a monument of national importance, are left unprotected to be bought and sold, collected or lost, or intrigued for museums.

Heritage archaeology in England changed with the *Ancient Monuments and Archaeological Areas Act* 1979 that brought about an increase in designated archaeological sites and the protection of nationally significant places through the planning system. In theory archaeological material should be reported and unless classified as a treasure belongs to the owner of the property.

European archaeologists initiated a review of the European *Convention on the Protection of the Archaeological Heritage*, Valletta 1992 (Marrewijk and Brandt 1997, Willems, Kars and Hallewas 1997; Willems 1999; Willems and Brandt 2004; Willems and van den Dries 2007b). In situ conservation is accorded priority' . . . on the basis of the idea that the future information value will always be higher than the current information value' (Marrewijk and Brandt 1997:58).

The European archaeological convention is reviewed in *Quality Management in Archaeology* (Willems and van den Dries eds. 2007b). The authors consider archaeological heritage interests as growing out of the 1960s general concern for the environment that brought to the fore national and local environmental control authorities, including state archaeological services. As the work multiplied, the states had to make a decision as to whether or not they would increase their archaeological bureaucracy or allow private consultant services to undertake work on private as well as public developmental programs. Willems and van den Dries (2007b:4) take stock of the situation:

> . . . it is relevant to point out that as long as archaeology was largely an academic discipline and firmly within the public domain there were of course occasional disputes over alleged failures to comply with academic standards, but the issue of quality management never arose. Looking back, this lack of concern seems hardly justified with innumerable unpublished excavations, half excavated and abandoned sites, repositories full of inadequately documented and often completely deteriorated materials, incomplete or even lacking site archives, and so on.

Confronted with profit as the raison d'etre for archaeological work, either by the consultant archaeologist or the developer, a distorted market was created that relied almost entirely upon the state regulating authority requiring that the work should be undertaken such that knowledge of the past is gained and that the impact of change on the archaeological resource is minimized. This in turn brought about systems of state control having varying degrees of effectiveness in producing knowledge and conserving the resource. Willems and van den Dries (2007a:4) assert that free market forces did not prevail. The buyer has few options with respect to the product that is purchased while there is good reason to believe that the client does not even want the product, much less a quality product. The client seeks an archaeological report for compliance purposes. Even where quality control mechanisms are in place, it is questionable if the product meets 'academic' information standards (Willems and van den Dries 2007a:7). A study published in 2005 that reviewed 100 project outlines and 39 reports produced by 13 commercial archaeological companies in the Netherlands is a telling example of the state of archaeological heritage management:

> More than half (52%) of the project outlines was judged to be unsatisfactory and one fourth was even considered totally unacceptable. The excavation reports were found to be slightly better than the project outlines, as 56% was found to be satisfactory (van den Dries and Willems 2007:61).

The above is one of the few independent evaluations that was located and although there are assertions that it is up to the system to assure that there is quality and compliance, it is not unusual for the staff of government regulating agencies to be unable to deal with the enormity of the task that they face in dealing with planning issues and in some instances decisions are made at the political level that over-ride concerns with quality. Implementation of the European convention has brought about a wholesale expansion in archaeological activities and growth in jobs over the past decade, commensurate with increased funding, however there has not been a similar marked increase in scientific publication (van den Dries and Willems 2007:61). In a closing statement, the need for 'quality assurance combined with information management' is raised (Van den Dries and Willems 2007:64).

An evaluation undertaken by Denis Byrne, Helen Brayshaw and Tracy Ireland (2001:15) confirms that the lack of quality in Environmental Impact Assessments is not restricted to Europe but has been documented in Australia. A sample of studies undertaken over 25 years illustrates that not all values were taken into account when undertaking the heritage component of impact statements. Particularly lacking were assessments that took into account contemporary Aboriginal social or historical values.

Bonnie Magness-Gardiner (2004) in 'International Conventions and Cultural Heritage Protection' brings to our attention issues such as forced migration and cultural maintenance in the face of abandonment, and ownership conflicts that plague heritage in general but certainly impact adversely on the conservation of archaeological heritage resources. Archaeology is a destructive process in that it impacts upon a non-renewable resource and that negative force has to be condoned in order to provide necessary information about the past. Although archaeological resources are being produced by our every day activities (Holtorf 2011), this does not negate the need to conserve material culture from the past, or for that matter from the present, which is judged to be significant.

International instruments must stress, as the *Burra Charter* does (Australia ICOMOS 2013:3; also, Davis and Chapman 1970; Lynott and Wylie 2000a; McGimsey 1972), a cautious approach of 'changing only as much as is necessary but as little as possible'. The cost to undertake archaeological mitigation as well as heritage management planning activities, underlines the need to be selective and not universally require that all projects or places be subjected to studies (Andrikopoulou-Strack 2007:20). Decisions in some instances are made on the basis of well-crafted spatial planning systems that incorporate archaeological sensitivity data. The system employed in France where virtually all-archaeological services are provided by the state and developers pay a tax that is then dispersed at the discretion of the central state archaeological organization on those projects that it deems to be of value on the surface has considerable merit but is costly and can be overly bureaucratic (Demoule 2007:134). In my mind, the two key criteria for archaeological heritage conservation and management are the discovery of knowledge about the human condition and conservation for the future of significant community valued resources.

Paul Everill (n.d.:183) outs forward the notion that all development projects should be required to pay a 'tax' that would then be used not necessarily on all developments but upon those that most warrant archaeological attention:

> The only wide-reaching solution I can see to the current imbalances in contract archaeology would be to create a state archaeology service, administered and managed through regional offices and funded by a tax on developers that was proportional to the construction work they were undertaking (this is really only a refinement of the existing 'polluter pays' system, but would allow greater flexibility when administered centrally rather than per job and per unit).

> Within this framework national pay scales, job grading and continuous training could be put in place.

To overcome the challenges of developer-driven archaeological mitigation, Kristian Kristiansen (2009:641) proposes:

> . . . that developer-funded excavations, also called contract archaeology, currently display such an organizational variety in Europe, and indeed worldwide, that they represent a laboratory for testing different principles of organization and the implications of these for quality control and research.

Hester Davis (2003:253) reviews the nature of codes and standards that apply to archaeologists that belong to professional associations should they work in the United States or abroad. Davis (2003:257) discusses the apparent lack of action on behalf of the organizations to censure perceived violations offering as an example the claims of failure to provide appropriate acknowledgement as being one of the grey zones rather than being black and white. As professional reputations are at stake, any punitive actions or admonishments must be carefully considered, and are best not widely broadcasted, before being issued. Margaret Gowen (2007:Fig. 3.3), within the context of Ireland where in 2002, 45% of professional archaeologists were employed in consultancies and 17% in academic positions, repeats what is a widely perceived malaise; that the body of archaeological consultancy data has seldom been employed to increase our knowledge of past societies. Government agencies can suffer 'dissolution' (the case in 2002 for the State Heritage Service, Ireland) if they offer too strong of an objection to a politically expedient solution. Or the agency can be subjected to 'de-skilling' where the government places 'tame' bureaucrats with no heritage skills, but an ability to provide politically correct answers, in charge of the heritage regulating bodies (Gowen 2007:25; Egloff 2007). With reference to Ireland, Gowen (2007:28) reports that:

> Since submission of a report is a mandatory requirement of licensing, it is felt that the department should regulate the quality of the reports submitted. The study suggests that placing these reports on the web would constitute a form of publication and would certainly lead to open access. It is widely felt that publication of all reports on the web should have a potent self-regulating effect on the quality and content of what is submitted, and that it should lead to a greater adherence to guidelines on report structure and content.

Thomas J. Green (2008), from a North American perspective, indicates that the long-standing concern with the value of cultural heritage resource projects is an issue that is not likely to disappear in the foreseeable future. However, Green (2008:386) does state that cultural resource management archaeology has made a consistent and valued contribution to 'new conceptions of plains archaeology'. In a similar vein, Gowen (2007:28-30) considers that 'The need for greater integration between the academic sector and the commercial sector will have a significant bearing on the quality of the outcome'. The Heritage Council of Ireland has produced studies that have analysed aspects of Irish archaeology and in the light of the vast amount of archaeological work preceding road construction, the National Roads Authority (NRA) and The Minister for Arts, Heritage, Gaeltacht and the Islands has drafted a Code of Practice. O'Rourke (2007:42) states that 'Since the Code of Practice was agreed in 2000 and the NRA began employing archaeologists it is now policy to employ archaeological contractors and consultants using EU procurement procedures. All archaeological work above the thresholds required are advertised in the European Union Journal (EUJ) and most other archaeological work too'. To insure a consistency of approach, in 2006 the NRA launched *Guidelines for the Assessment of Archaeological Heritage Impacts of National Road Schemes*. However, O'Rourke (2007:39, 49) stresses that it really is up to archaeologists themselves to insure that the output of their work is relevant and of high quality.

Jean Paul Demoule (2007:135) contrasts the two continental systems found in Europe as:

> In one of them, the tradition of Roman Law, given new life by the French 'Civil Code', the State, in its role as the expression of the community of citizens, organizes and regulates social life. In the other, based on the tradition of Anglo-Saxon Common Law, society regulates itself . . .

Demoule points out that there are positive and negatives associated with each system. INRAP (Institut National de Recherches Archéologiques Preventives) employs more than half of the 3,000 French archaeologists; with the others holding positions in universities, or state heritage or research organizations or as private consultants. The 'public monopoly' is shared between various archaeological agencies at the national, state and municipal level with control mechanisms in the form of external audits in place to insure quality (Demoule 2007:139). The French system has the added advantage of being able to facilitate interaction between the archaeological community and academia. There is another advantage that is not readily apparent but is equally necessary, and that is the major investment that is required to develop new or expand existing technologies, the cost of which can only be born by large organisations. Traditionally archaeology has acquired its technologies from associated disciplines such as the earth sciences as it seldom had the critical mass to afford innovative practices. Archaeology requires a critical mass of funding before it can invest in technological development. That critical mass is more likely to be found within the coffers of a large 'compliance-driven' government department than it is within the often-thin pockets of consultants. The European Commission that has served to foster open competition amongst its member states, upheld France's right to a 'public monopoly of preventive archaeology' (Demoule 2007:146). The description by Demoule does not consider publication, which the French do in quantity for the profession and general public, and knowledge as part of the quality equation. One can see that an integrated system can lead to more developed intellectual outcomes as a mass of 1,500 archaeologists is a formidable intellectual force when operating in concert compared to a lesser number of struggling consultancy firms.

In the New World, where developmental projects were consuming archaeological resources in ever increasing quantities, Ontario initiated a licensing system for archaeologists as well as predictive modelling processes that identified situations where archaeological intervention is required and likely to yield results (Ferris 2007:80-81, 92). Work by consultants comprises the majority of archaeological activity with a very steep increase post 2001 (Ferris 2007:Fig. 7.6) when the number of new sites recorded is the prime factor taken into account. It would be instructive to chart not only new sites registered, depending upon your view-point either a meaningless figure or a substantial indicator, but also the publication of peer reviewed reports as a gauge of the knowledge generation called for by Willems and van den Dries (2007b). The need for peer review within the archaeological heritage management system is amplified by Thomas J. Green (2008:387-88, referencing Keel 1993 and the Department of Interior peer review process). Green proposes that major projects be reviewed in a similar fashion to academic journal publications. On the down side, the costs of reviewing projects can be substantial. It is said with respect to Australian foreign aid projects, that at times the cost of a review is more than that of the project itself. And, it would be unfair to expect to have peer reviews carried out without remuneration.

Ferris (2007:86) reiterates the wish of First Nations peoples to be involved in the generation of standards and the review of projects. The same is true for Aboriginal Australians (Lilley and Williams 2005) as no doubt it is for all communities that have an interest in their heritage. Joe Watkins (2005b), from an international perspective, writes of the long and at times uncomfortable history that indigenous people have had with archaeologists. Bill Sillar and Cressida Fforde (2005:69-70) in the 'Editorial for Conservation, Identity and Ownership in Indigenous Archaeology' indicate that:

> One of the most dynamic aspects of public archaeology has been the demand by many indigenous peoples that they should be consulted about the excavation, study and display of their culture. In many areas, these demands have forced archaeologists to fundamentally reconsider both their aims and their methods.

Glen Wharton (2005:201-02) observes that 'The transfer of conservation authority to indigenous representatives rarely takes place on a voluntary basis'. Archaeologists that have been working with indigenous peoples for the last half-century would dispute this statement, although no doubt it is true for all too many situations. Harry Allen (2010:157) writes of the crisis in 21st Century archaeological heritage management in New Zealand and urges 'that there are many good reasons why archaeologists should seek to ally themselves with Maori, or that the archaeological cultural heritage should be protected for many reasons beyond its usefulness for research'. Allen stresses that statutory protective mechanisms are not sufficient to safeguard archaeological values and that partnerships with the Maori who regard themselves stewards of their past is essential.

The generation of knowledge needed to manage archaeological heritage can be viewed from at least two vantage points. The first can be referred to as 'management knowledge' and the other as 'scientific knowledge'. The two kinds of knowledge need not be considered as mutually exclusive but it is interesting that 'management knowledge' has assumed a priority status over 'scientific knowledge'. There is a third kind of knowledge that has considerable importance, and that is social knowledge. This is particularly important in situations where values are being impacted or where in settler societies there is an identifiable and distinct social group with vested interests in the heritage process.

Peter Hinton and David Jennings (2007:102), from the perspective of the Institute of Field Archaeologists of Great Britain, suggest that the key to quality management, within the context of the European archaeological convention, lies in the understanding of three key factors: process, product and person. Hinton and Jennings (2007:111-12) paint a picture of challenges that face archaeology:

> . . . it should not be concluded that the introduction of the market place into British archaeology has led to a reduction in the quality of archaeology. Indeed, we would rather state that the quality of archaeological recording, and curatorial provision has increased exponentially over the past 16 years – at least in part resulting from a concentration on quality management and a desire for effective self-regulation that scarcely existed before the competitive era arrived.

Hinton and Jennings do not indicate if there has been a reasonable increase in quality publications or in knowledge generated by the competitive archaeological projects undertaken by the membership of the Institute of Field Archaeologists (Institute for Archaeologists).

Compliance-driven archaeology in the United States began as early as 1906 with the *Antiquities Act* and was of major importance in the 1930s with large-scale government-funded federal relief programs. Salvage archaeology intensified following the enactment the *Historic Preservation Act* 1966 (Peacock and Rafferty 2007:113). Qualifications required for state and federal consultancy work are at least a Master of Arts or Master of Science degree in an appropriate field, one year of fieldwork or specialized training, four months of field and analytical experience and a 'demonstrated ability to carry research to completion'. In addition, supervisory experience is required (Peacock and Rafferty 2007:114-15; Code of Federal Regulations, Part 61). It is understood that to obtain employment as an archaeologist with a federal service it is not necessary to meet those criteria. This can lead to the individuals that administer federal and state contracts being less qualified than those that undertake the work. The

employment criteria do not reflect an academic interest in the generation of knowledge that would require the consultant to be competent in the production of worthwhile reports or publications.

Jean Paul Demoule (2007:147) points out that the developer is not buying a commodity that they want, nor do they seek quality above and beyond the requirements for compliance. In fact, they are paying a tax to the state for the right to impact possible heritage resources. Each of the authors in Willems and van den Dries (2007) presents a somewhat different perspective of the impact of the European *Convention on the Protection of the Archaeological Heritage*, Valletta 1992 making this work a particularly strong contribution to our understanding of the situation generated by international instruments.

Roger Bland (2004) offers an informed description of the situation as it obtains with metal detecting in the United Kingdom. Bland reviews the Portable Antiquities Scheme that in part deals with the findings of metal detectors. Early English common law regarded 'Treasure Trove' as the property of the Crown. It was followed in the nineteenth century with the *Treasure Act* that was more objective and provided for penalties. By 1886, the government had announced a policy that if finds regarded as Treasure Trove were offered to museums a reward would be paid. As metal detectors became available in the 1970s, unfortunately there was a reluctance to legislate on their use and very quickly they became so popular that it then proved to be politically unacceptable to regulate the use of metal detectors. The *Treasure Act* 1994 was the government's response and extended protection to additional categories of objects and required that the finding of these objects and associated material should be reported.

In Northern Ireland and Scotland all antiquities are controlled by the state, unlike in England and Wales. Bland (2004:288), seemingly in support of the legislation, asserts that 'the great majority of detector finds are recovered from cultivated land, from the disturbed layer of the plough soil', and regards this material as having 'lost their immediate archaeological context' . . . 'and are extremely vulnerable to further damage'. Archaeologists rely on surface collections coupled with remote sensing techniques to detect sites and determine the geographical extent and general composition of the archaeological features. Overlooked by Bland is the damage that is done to the integrity of archaeological sites when a particular category of materials, those made of metal, is removed. Given that metal objects are a strong diagnostic tool as to the age and cultural affiliation of the site, the loss of this category of objects would seem to be of immense importance unless there is a detailed recording of the provenance and the objects are available for study. No doubt the vexing issue will divide British archaeologists for some time to come even when considerable information is brought to light through the use of metal detectors and the public are encouraged to participate in 'archaeology'. Attendees at the 1983 Cyprus conference stated that consideration had to be given to the rising cost of maintaining in situ exposed excavations. The established procedure at that time was for the excavator to undertake some form of conservation and stabilization, but to then hand the place over to the national site authorities to maintain and present to the public. However, seldom did the excavator undertake any form of conservation. It was the growing burden of maintenance of excavated sites that caused concern with the directors of antiquities.

'Accessibility Projects Sustainable Preservation of Urban Subsoil Archaeological Remains' (APPEAR)[49] is without a doubt the largest and most focused study of archaeological heritage management projects in the world. *Managing Archaeological Remains in Towns & Cities*[50] was developed by a consortium of archaeology and heritage organizations as an aid for the enhancement of urban archaeological sites. The impact of the APPEAR initiative, are not widely discussed in the archaeological literature and have yet to be demonstrated. APPEAR does focus attention upon management concerns and serves to

[49] http://www.icomos.org/actes-symp-appear-en.pdf. Accessed 2 June 2016.
[50] www.lema.ulg.ac.be/downloads/Appear.pdf Accessed 2 June 2016.

emphasize the point that good solid management is required along with archaeological and conservation skills. The APPEAR project has generated proposals and summary reports that consider a wide range of archaeological heritage management issues. The *Report on socio-cultural impact of accessibility projects* (Asensio et al. 2006) presents summaries of case studies of selected national iconic archaeological sites. Archaeological sites such as an English theatre and French Roman period ruins may look different but the challenges are fairly similar (Teller et al. n.d.). The economic value of archaeology resources is apparent to Europeans as every region competes for the attention and Euros of tourists (Fig. 3.1). Quality presentations of archaeological sites are now relatively common and the public and tour organizers are selective.

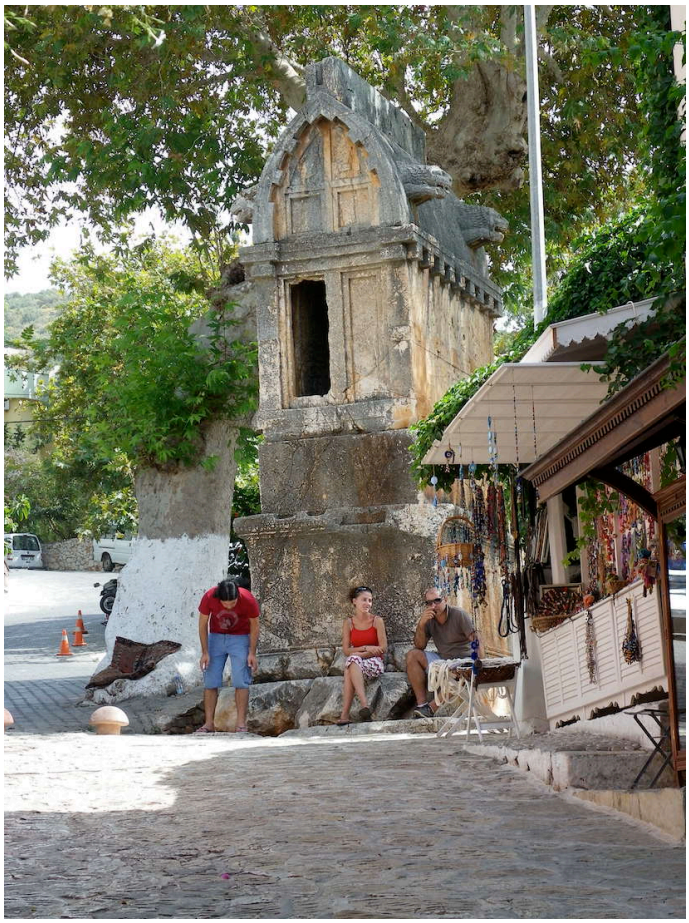


Figure 3.1 Lycian sarcophagus and tourist shops at Kaş, Turkey.

Review and dissemination of information describing large-scale urban development schemes and archaeological heritage management programs is critical. There is a call to develop comprehensive working models to evaluate urban historical archaeological resources (Menéndez 2014). However, working models for conserving and managing historical archaeological resources in urban contexts have been advanced over many decades, such as those applied in Sydney, Australia (City of Sydney 1992).[51] However, as with all archaeological heritage conservation and management processes, both capacity and capability are required. The former refers to the financial, political and infrastructure wherewithal and the latter is the availability and employment of appropriate skilled human resources.

[51] http://www.cityofsydney.nsw.gov.au/__data/assets/pdf_file/0003/120369/ArchaeologicalZoningPlan.pdf. Accessed 2 June 2016.

### 3.9 A summary

The four international instruments that establish and maintain archaeological conservation and management are; the *Cairo Act* 1937, *New Delhi Recommendation* 1956, the *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* 1970 and the *Convention Concerning the Protection of the World Cultural and Natural Heritage* 1972. It is the World Heritage convention that has generated an enormous body of literature and as detailed in this chapter seems to me to be the most contentious for archaeologists to deal with. On the one hand it has raised the profile of archaeological heritage and on the other it has generated challenges that are proving difficult to deal with. The role of ICOMOS in the nomination process has been called into question and the management planning for World Heritage places at times is minimal. The tragedy of unplanned management is compounded as often the visitation to World Heritage places is established prior to nomination and the numbers of visitors to the site both before and following World Heritage listing can overwhelm the capacity of the infrastructure to provide a valued heritage experience.

The challenges are manifold but for me it is clear that what we need to have is a balanced approach to archaeological heritage such that the few iconic places do not garner all of the capabilities and capacity of national heritage services and that places judged to be on the periphery, but of cultural significance, need to be part of a holistic planned approach. What is lacking from the World Heritage agenda is a clear assessment of how the listed places fit with a national corpus of archaeological sites both in terms of conservation and management but also with respect to research and interpretation of national and international heritage narratives.

# Chapter 4 Challenges

> 'It is taken as axiomatic here that the authority to excavate carries with it the responsibility to conserve and publish the results of the excavation' (Stanley-Price 1984b:1).

Archaeologists face many challenges as they explore a diversity of heritage resources, be they tangible or intangible, through a wide-range of theoretical and methodological lenses. To demonstrate the topics of contemporary concern to archaeologists, I have compiled a review from the archaeological heritage literature and from discussions and workshops held with colleagues. Some topics I have devoted considerable content to while others are dealt with in a few paragraphs. To some extent this is a reflection of the author's interests as well as resonating the degree to which each issue or matter of inquiry is discussed in the archaeological literature.

The contents of *Heritage at Risk*, published by International ICOMOS commencing in 2000, identify a range of factors that impact on archaeological heritage. These risks have been identified by members of ICOMOS and not necessarily by archaeologists practicing within those countries.

Governmental policy

- Cultural cleansing at Djulfa, Azerbaijan (*H@R* 2002/2003:44- 47)
- Social breakdown at Bamiyan, Afghanistan (*H@R* 2004/2005:30-31)
- Lack of awareness of heritage values in Romania (*H@R* 2001:165)

Development projects

- Dams in Turkey (*H@R* 2000:172, 2001:193-95) and in Spain (H@R 2001:231)
- Highways in Brazil (*H@R* 2000:67)
- Urbanism at Monte Albán, Mexico (*H@R* 2001:146) and Switzerland (H@R 2001:184)
- Mining of brick clay in Serbia (*H@R* 2001:211-12)
- International mining in Romania (*H@R* 2001:168, 2002/2003:175-76, 2004/2005:201-04)

Illicit trade in artefacts

- Antiquities trade in Afghanistan (H@R 2000:42), in Cambodia (H@R 2002/2003:58-59) and Iraq (*H@R* 2004/2005:124)
- Looting of archaeological sites in Guatemala (*H@R* 2001:107)
- Theft in the Polar region (*H@R* 2001:233)
- Law enforcement in Yugoslavia (*H@R* 2001:212) and Peru (*H@R* 2002/2003:169)

Vandalism

- Defacement of rock art in Namibia (H@R 2002/2003:146) and Malta (*H@R* 2001:139)

Ineffective management

- Limited capacity in newly emerged states such as Montenegro (*H@R* 2004/2005:206)
- Stabilization of ruins in Norway (H@R 2002/2003:154)

Changing land use

- Irrigation in Egypt (*H@R* 2001:90-91)
- Property ownership in the former communist countries (*H@R* 2004/2005:204-05)

Tourism impacts

- Inappropriate management in Italy (*H@R* 2001:122)
- Theme parks such as Dracula Park, Romania (*H@R* 2002/2003:173-74)

Natural forces

- Weathering at Angkor Wat, Cambodia (*H@R* 2000:73-74) and in Malta (*H@R* 2001:139)
- Vegetation growth at Ostia, Italy (*H@R* 2000:122)

Extreme events:

- Floods in South Africa damaging rock art (*H@R* 2000:168)
- Earthquakes in Turkey (H@R 2001:195) and at Bam, Iran (*H@R* 2004/2005:105-09)
- Fire in Turkey (*H@R* 2001:196)
- Tsunami impact on Sri Lanka (*H@R* 2004/2005:23)
- Shoreline erosion in Canada (*H@R* 2001:62-64 and in Tanzania (*H@R* 2001:190)

Substandard archaeological techniques

- Excavation without conservation at Pompeii, Italy (*H@R* 2000:117-21)
- Extreme archaeology – excavation beyond reasonable needs as over-excavation (*H@R* 2000:235-36), in Tajikistan (*H@R* 2004/2005:240) and Kazakhstan (*H@R* 2002/2003:128)
- Failure to conserve rather than excavate in Romania (*H@R* 2002/2003:175-76; 2004/2005:201-04)
- Improper conservation in Syria (H@R 2001:189) and at Petra, Jordan (*H@R* 2004/2005:154)

Few of the risks identified are particularly surprising as they have been with archaeological heritage managers for decades but the concerns of ICOMOS may reflect architectural and art historian interests that are highly visible rather than the more subtle and continual changes that impact on archaeological places.

A summary of the state of conservation of World Heritage properties identifies trends in the kinds of threats reported to the World Heritage Commission from 2005 to 2009 (UNESCO 2010). The report documents a wide range of risks to World Heritage places and it is to be expected that there will be more than one kind of a threat impacting on the heritage values of a place. Development and infrastructure along with conflict, civil-unrest, war and illegal aggression pose an increasing threat to World Heritage cultural places along with the absence of adequate management plans or inadequate processes that adversely impact the authenticity of places (UNESCO 2010:9, 21-22). Dam construction and urban high-rise structures also have been identified as impacting on the Outstanding Universal Value of inscribed places (UNESCO 2010:8). It is to be expected that many World Heritage places, both cultural and natural, have unidentified archaeological components and it is likely that natural places that are at risk from mining may also have yet to be identified archaeological heritage values.

In 2011 English Heritage published *Heritage at Risk* as a register of listed heritage places that includes 20,000 archaeological sites (English Heritage 2011:12).[52] 'Nationally, 82% of scheduled monuments at risk are in private ownership'. 'Arable ploughing and unrestricted plant, brush or tree growth account for nearly two thirds of sites at risk nationally' (English Heritage 2011:4). To protect these sites, conversion to arable pasture is encouraged to limit destruction from ploughing and from unauthorized or damaging metal detecting (English Heritage 2011:9). Examples of threatened archaeological places are the Moated site at North Park Farm, Burstwick, that is threatened by scrub and tree growth (English Heritage 2011:23), the Iron Age square barrow cemetery on Haisthorpe Moor,

[52] http://www.english-heritage.org.uk/publications/har-2011-registers/. Accessed 13 April 2012.

Burton Agnes, that is exposed to metal detecting (English Heritage 2011:23), and the site of the deserted village of Grimston, East Garton, that is endangered by coastal erosion (English Heritage 2011:25). The Battle of Towton in March of 1461, during the Wars of the Roses, was a ten-hour conflict where 28,000 combatants were killed. Located near Tadcaster, the battlefield is actively farmed and under the plough. 'At least one episode of deep ploughing may have disturbed a possible mass grave' and 'the below ground remains have been consistently targeted by metal detectorists' (English Heritage 2011:95). Activities that once had minimal impact on the archaeological resource, such as forestry, now have the potential to reshape the landscape with replanting through deep ripping as does the preparation of recreational areas such as golf courses where all surface and most buried features are obliterated.

Archaeologists are now more conservation aware than they have been in the past. The frequency of impacts on archaeological heritage resources seems to be increasing, or perhaps there is better communication through international media particularly the world-wide-web where sites are devoted to individual heritage challenges. Notable examples of conservation-focused web sites are Rosia Montana and its Roman period gold mine remains in Romania[53] and the Dampier Peninsula (Burrup) rock art sites in Western Australia.[54] This kind of media exposure has brought about a wider awareness of damaging incidences within contexts where effective heritage management should have taken, but has not, has led to international and national government inquiries (Australian Heritage Council 2011; National Trust of Australia [WA] n.d.). Scott Cunliffe (2006) emphasizes that heritage and tourism are closely linked through economic forces and it is essential to manage for risks. At no place has this been more apparent than at the Port Arthur Historic Site in Tasmania where a murderer shot and killed 35 people (Casella 1997). The significance of the place acquired a 'black' overlay of local grieving and the tourist economy suffered considerably. For those of us that are familiar with the Tasman Peninsula community, there never can be a positive side, but the mass-murder did initiate universal gun control laws throughout Australia (Egloff and Newby 2005).

The failure of archaeologists to rebury or stabilize sites following 'aggressive', or repetitive 'over-excavation' continues to bedevil the profession (Fig. 4.1). Some archaeologists refer to the fixation of their colleagues to 'find everything' as 'chasing walls' while Willem J.H. Willems (2012:2) discusses over-excavation in the following terms:

> . . . there still are also western academic archaeologists that are involved in research elsewhere in the world that often continue excavation practices as they have been since the 19th century. Many Egyptologists, for example, keep shovelling sand in the desert looking for new tombs and other treasure and thus keep increasing the existing and already enormous conservation problems. And also the risks to exposed archaeological substance, both natural and man-made, as recent events in the Middle East have shown all too clearly.

The rapidly increasing quantity of archaeological artefacts requiring curation was not identified as a challenge but did feature in the Getty Conservation Institute sessions at WAC 5 where it was stated that 'the lack of storage space for existing and incoming collections has caused a number of U.S. repositories to close their doors to new collections' (Childs 2006:205). Storage of archaeological resource documents and collections is in crisis according to John H. Jameson, Jr (2004:41) with:

> A virtual avalanche of reports and collected artifacts accompanied the CRM explosion starting in the late 1970s. No one could have predicted the magnification of this vast acceleration of

[53] http://rosia-montana-cultural-foundation.com. Accessed 2 June 2016.
[54] http://www.burrup.org.au/. Accessed 2 June 2016.

cultural resource work. . . A government report in 1986 revealed some shocking facts. It found that a large percentage of the excavation reports prior to 1975 had been lost or destroyed.



Figure 4.1 Open area excavations at Thang Long Imperial Citadel, Hanoi, Vietnam.

Jameson (2004:41) believes that the 'curation crisis will continue well into the twenty-first century' (also Childs 1995). Not discussed by Jameson as ethical or management issues are human burials that require restitution as well as the practice of archaeologists to continue to excavate human remains that could in the future cause restitution issues.[55] Excavation is appropriate in some situations, particularly when the site is being looted or otherwise endangered if the work is carried out under reasonable controls. But the excavation of human remains may not be condoned in other contexts. In 2002, the archaeological collections from the Greater City of London were brought together in the Archaeological Archive and Research Centre in North London. At that time, the archive comprised some 750 tons of archaeological material occupied ten kilometres of shelving. The material was the product of more than 5,000 excavations (Lanyon 2003:22). *Of the Past for the Future: Integrating archaeology and conservation* has a section devoted to managing archaeological collections (Childs 2006) within various contexts with some articles addressing materials that relate to specific communities, such as Native Americans (Johnson, Bernstein and Henry 2006). Robin Skeates (2000:70-71) stresses that a national survey in the United Kingdom concludes that museums have exhausted their resources

[55] Thirteen papers offered at the IPPA 2006 conference reported on the excavation of human remains.

to curate materials excavated by archaeological heritage management programs (also Hurcombe 2014:22, 185; Swain 2006:211).

Archaeology generates information based in part upon the materials that are recovered from excavations, interviews with informants, observations of living cultures and literature reviews. How that information is used has been of concern to archaeologists since the 1930s. On the one hand, archaeology has the power to be supportive of value systems and on the other hand it has the wherewithal to disenfranchise communities. Archaeological material derived from particular social and temporal contexts can serve to bolster contentious views of the past and the political power of archaeology must be recognized and used with utmost discretion. From a Marxist perspective, the archaeologist as an intellectual has the responsibility to combat his or her own class culture and 'call into question the established socio-political order' and in doing so construct a 'value-committed archaeology' (Shanks and Tilley 1987b:201, 204).

### 4.1 Objectivity

Objectivity is a philosophical concept based upon truth and accuracy independent of feelings, hopes, beliefs and wishes. Michael Rowlands (1998:36) looks at 'Objectivity and Subjectivity in Archaeology' comparing the two concepts with the aim of the former being explanation with the latter as understanding. Given that archaeological heritage managers are tasked with managing for characteristics, significance and values, serious thought has been given to the use of imagination and its link to empathy in public interpretation. Also, the relation between the notion of imagination and empathy combined with the concept of truth needs to be explored using the humanitarian face of archaeology rather than the scientific side. Public interpretation of the archaeological past could well benefit from looking more broadly at the 'truths about our society's creation and use of the past' considering that 'the second way of thinking takes truth to be a social process rather than a scientific process' and the fostering in the public of an understanding that 'truths' are 'enacted by people' (Potter and Chabot 1997:46).

Archaeologists seldom discuss the concept of truth as it relates to heritage management. Presenting *Archaeology to the Public: Digging for Truths* (Jameson 1997) has only one reference to 'truth' in its index and that is in the contribution 'Locating Truths on Archaeological Sites' by Parker B. Potter Jr. and Nancy Jo Chabot (1997:46). The authors consider archaeological truth as having at least two dimensions; 'truths about our society's creation and use of the past' . . . and . . . 'the second way of thinking takes truth to be a social process rather than a scientific process' . . . 'truths enacted by people' . . . Truth in the context of the illicit trade in artefacts is considered by Clemency Chase Coggins (1995:73-74) to be the entirety of what we know about something:

> I submit that the highest value, both before and above national or international concerns about cultural property, is the truth about the object itself. More important than law. More important than property rights. Just the facts – as close as possible to the whole truth that remains. No matter how historical interpretation or aesthetic taste may change, the basic documentation is the real title.

Generation of knowledge by archaeologists and anthropologists is driven by their academic cultures and may not take into account other value systems, particularly those of the local communities that relate to heritage places. Hermeneutics, the ability to situate ones-self such that it is possible to understand the other person's point of view, and critical theory are called upon to inform archaeologists such they do not offend people who value the archaeological remains. Hermeneutics requires reflexivity to identify the forces that have shaped the attitudes and approaches of archaeologists. Particularly informative is the discussion of the notion of the 'the excluded past' by Peter G. Stone and R. Mackenzie (1990:2) who point out that for more than a century authors have

written about how the history of the English people has focused upon the elite and the lives of ordinary people have been ignored, as have been the circumstances of working women.

## 4.2 Managing for values

Managing for values is not a straightforward process, as the term value does not necessarily imply physicality. In the English language value refers to an intangible quality perhaps even divorced from physical expressions or materiality. In the 1930s, the League of Nations sought to recognize the values that communities held and were closely associated with the archaeological heritage. But managing for values did not become a common expression until the promulgation of the World Heritage convention. Since then, intangible values have been growing in importance as demonstrated by the 1992 inclusion in the *Operational Guidelines for the Implementation of the World Heritage Convention* of cultural landscapes (World Heritage Commission 2010). This category includes Associative Cultural Landscapes and Organically Evolved Landscapes that in some instances demonstrate minimal human intervention such as Tongariro National Park in New Zealand (UNESCO World Heritage Centre 2003; 2007c:39-40).

David Throsby (1995:204) considers that 'Culture, Economics and Sustainability' are based upon notions of 'intergenerational equity' and 'equity within the present generation' as essential elements of sustainability. A case in point is the ancient Peruvian urban area of Chan Chan (Castellanos 2003:111-16). Alvaro Higueras (2008:1076; also Brownman 1996 and Higueras 1995 for discussions of identity, pride and nationalism) reviews the plans to resettle the farmers from the area that in his view is particularly needed given the sites World Heritage status and the shortcomings of the 1999 Chan Chan Master Plan (also Silverman 2006 discussion of Peru). Use of a value-driven process linked to other developments in the region such as tourism, leads to capacity building within the context of continuity and change. Concerns with the priority given to tourism over that of heritage conservation values have been raised (Higueras 2008:1080-1081). Like many heritage places throughout the world, not only are natural forces contributing to the deterioration of archaeological remains but in Peru so to are 'urban encroachment and agricultural and industrial production' (Castellanos 2003:109).

Kate Clark (2005) emphasizes that archaeological heritage management should be values-led with archaeologists taking a more involved position as advocated by English Heritage (2008:21) in *Conservation Principles, Policies and Guidance for the Sustainable Management of the Historic Environment* where:

> The significance of a place embraces all the diverse cultural and natural heritage values that people associate with it, or which prompt them to respond to it. These values tend to grow in strength and complexity over time, as understanding deepens and people's perceptions of a place evolve.

A value-driven process has led to a proliferation of studies conducted by all manner of heritage professionals of which few have any formal training in the field of social values. However, there is a necessary warning that values-driven approaches can be dangerous when those values are disputed or in conflict with other values such as in Jerusalem with respect to living archaeological heritage places (Baillie 2013; also Dumper and Larkin 2008). Disciplines frequently, but not always, absent from heritage teams are sociologists, anthropologists and psychologists that have the ability to focus their research upon social and cultural values. These disciplines have developed methodologies that are designed to research contemporary human values (Pelto and Pelto 1978). On the other hand, there are archaeological inquiries that have multidisciplinary teams such as *Stone Worlds: Narrative and Reflexivity in Landscape Archaeology* (Bender et al. 2007) where the authors focus upon prehistoric landscapes and material culture. The narrative by Bender and colleagues is one of the few that looks at the organisation, sociology and authority within the project operations (refer Reid and Whittlesey 2005).

International concern with intangible values has led to the *Convention for the Safeguarding of Intangible Heritage 2003*. However Jean-Louis Luxon (2004:8) is apprehensive of the extension of international instruments:

> Another difficulty that has arisen relates to the adaptation of norms to changes in ideas, social life and techniques. This is why revising conventions can turn out to be a problematic exercise. . . . Another example is provided by the recent adoption, in 2003, of the Convention for the Safeguarding of Intangible Heritage, at a time when it seemed impossible to many states to extend further the concepts and arrangements of the Convention on the World Cultural and Natural Heritage. . . . Some people question whether this was the moment to treat the intangible aspect separately instead of carrying out more in-depth study of the relationship between the physical and intangible dimensions of heritage.

Luxon highlights a key issue with heritage management; the extent to which archaeological value lies in the materiality or the tangible, versus the emotional or intangible significance of a place (Fig. 4.2).

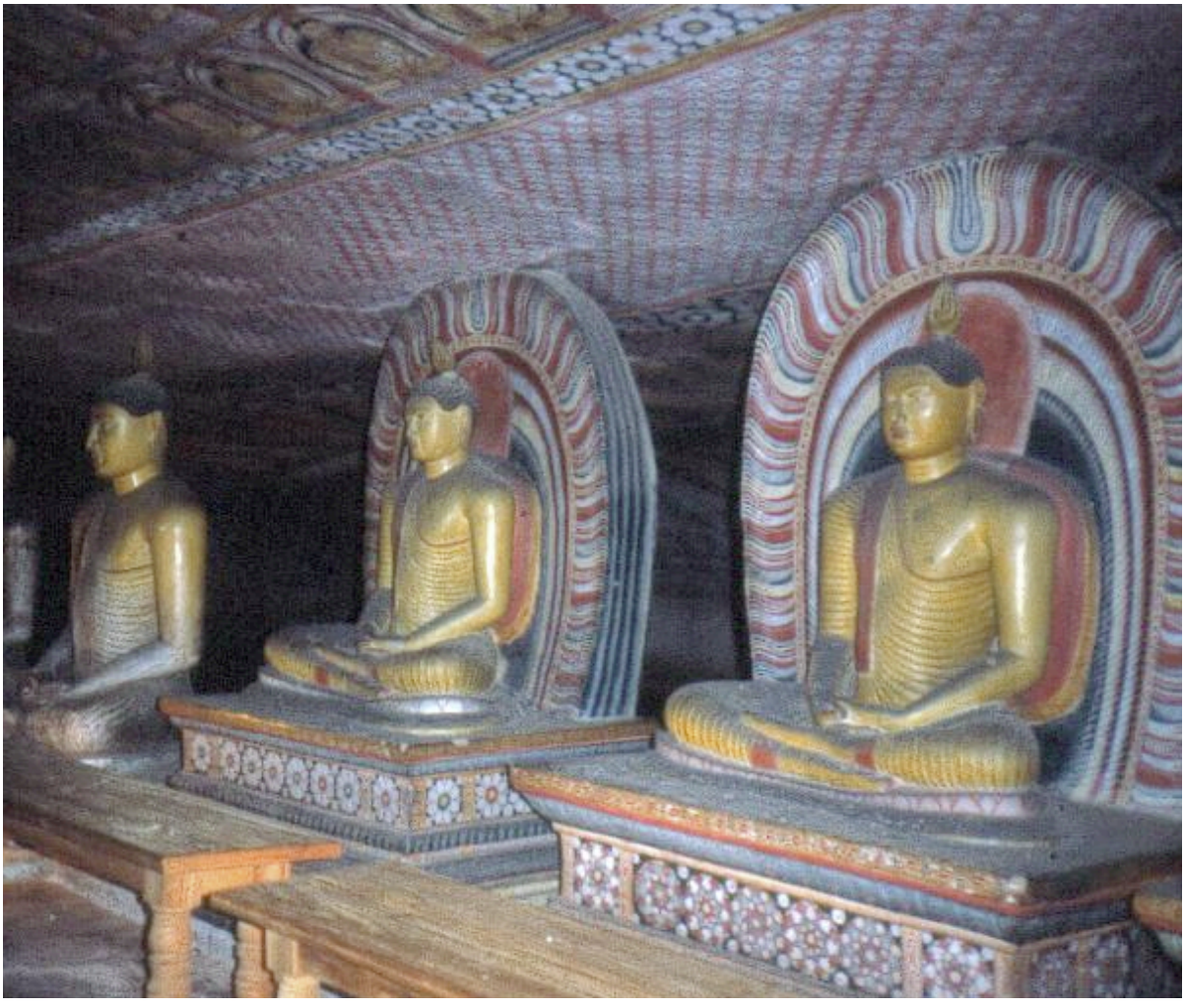


Figure 4.2 Well-maintained images at the shrine of Dambulla, Sri Lanka, demonstrates the intersection between material culture and intangible values that require the maintenance of images from the past.

## 4.3 Characterization and listing

Characterization of the tangible elements of archaeological heritage offers an alternative to values driven approaches that has considerable potential to (Grenville and Fairclough 2004-2005:2-3):

> . . . bring together as many aspects of a place as possible, in order to appreciate and understand it better, and to understand the experience of being in it . . . Characterisation is an invitation to learn more, to move further forward, to ask questions more than give pat answers. . . . The principal lesson of any historic characterisation is to understand better the complex intertwining roads of past decisions, actions and inactions that have led to the present day's historic environment.

With techniques developed from historic landscape assessment, characterization is regarded as being capable of fulfilling 'the ambitions of the European Landscape Convention' and as a critically important integrating force (Clark 2004-2005:20 also Council of Europe 2002 *Naturopa*). As a landscape approach to heritage management, characterization when combined with a values-centred approach has much to offer. Randall Mason (2006:38-39) reviews the positive aspects of the values-cantered approach and in doing so relies heavily upon the *Burra Charter* and the Getty Conservation Institute processes. It stands to reason that heritage management can gain from being integrated into larger multi-interest programs particularly as archaeological conservation frequently requires a landscape approach. A landscape planning approach incorporates public participation and the identification of local character and sense of community. However as characterization is now practiced, 'Archaeological remains are generally not considered as relevant to design considerations unless they are prominently visible' (Hooley 2004-2005).

Inventories and the listing of places have been at the centre of archaeological heritage management since its inception with the Swedish 'Antiquities Ordinance' that dates to 1666 (Gren 2000; Willems 2010:213). With the advent of modern heritage legislation the listing of places moved from the sole domain of academic filing cabinets where archaeologists once were the gatekeepers of the data into the domain of the bureaucrat with criteria and legal sanctions incorporating financial and political implications. The concepts of values and significance as they are applied to heritage listing is discussed elsewhere but what needs to be teased out here is the heavy cost that is paid for heritage listing and just how effective of a tool is it. World Heritage listing has caused innumerable challenges but has also served to increase the public profile of archaeological heritage management.

Thomas King (2002) in *Thinking about Cultural Resource Management: Essays from the Edge* questions how far the bureaucratic and legalistic process has moved away from providing a balanced approach to archaeological heritage management. Michael Pearson (2003), in a review of King's book, discusses current changes to the heritage management process at the Commonwealth level in Australia where the emphasis is being taken from a comprehensive listing of the national estate to a list of only those places that are judged to be of national significance. The list then becomes more of a political tool and has little useful academic or for that matter broader heritage conservation application. The listing of heritage places by government agencies and the failure of those agencies to provide for the means to conserve those places is a universal challenge.

## 4.4 Indigenous communities and the voices of others

Reviews of the linkage between indigenous peoples and archaeological heritage management focus for the most part upon the geographic regions of Australia, New Zealand and North America where the First Peoples represent a minority that has undergone colonization and transformation by Europeans. Reports published in English describing the archaeological heritage management of the indigenous peoples of Africa, Latin America - particularly the Mayan speakers - South America, the Pacific and Asia are increasing in number. The archaeological literature reflects two kinds of contexts;

those peoples identified as indigenous and those members of other kinds of communities that in some instances indeed are indigenous but are not identified as such. Gustavo Politis (2001:91) explores the extent to which the archaeology of South America is subordinate to that of European and North American counterparts and notes that South America archaeologists on a whole were behind in linking land rights and the struggles of indigenous peoples with archaeology as a political tool. Politis (2001:103) refers to archaeologists being consulted in cases of 're-ethnicity' in both Uruguay and Argentina:

> The split between archaeologists and indigenous groups has not always been the case in Latin America. For an important stretch of time a number of archaeologists – notably Julio Tello in Peru and Manuel Gamino in Mexico – were active supporters of political movements which promoted the recuperation of the dignity and political rights of Latin American indigenous groups.

Lamentably, this political commitment has become diluted, and with few exceptions, contemporary South American archaeologists are passive observers of the struggles of may indigenous groups for the recovery of their rights and the vindication of their culture. A regional review edited by Cristóbal Gnecco and Patricia Ayala (2011), *Indigenous Peoples and Archaeology in Latin America*, demonstrates the emerging body of literature that reviews case studies and updates the views expressed by Politis.

History can weigh heavily upon a relationship be it an encounter following colonization as in Papua New Guinea, or a relationship that has emerged out of a bloody conflict such as in Lao PDR, or a reflection of an on-going imbalance between indigenous (minority) communities and a mainstream society that has a strong undercurrent of racism, or an expression of a traumatized, marginalized, disinherited and forcibly removed communities. In those instances, archaeology by an outsider is both valued, held in question and considered to be marked by an imbalance in capacities of those doing archaeology from those whose heritage is being investigated. Rosalind Langford (1983) famously delivered 'Our Heritage - Your Playground' at the 1982 Australian Archaeological Association conference. Lyndall Ryan (1996:268-70) in *The Aboriginal of Tasmanians* places that paper, the motion passed by the attendees at the conference that permission should be sought from Aboriginal communities prior to commencing archaeological work, and the resultant rapprochement between community members and archaeologists in a wider context. Rosalind was invited to the conference to provide an Aboriginal voice. In doing so, Langford was reflecting a general feeling of disquiet with the position of Aboriginal and Torres Strait Islander communities in Australia where archaeologist, historians were involved in land rights and social justice issues beyond what Langford perceived to be their specific academic purviews while excluding Aboriginal people from the process.

Advances towards Aboriginal communities and archaeologists working together already had taken place in some jurisdictions, but not in all. By the l970s, Sharon Sullivan of the New South Wales National Park Service formed the sites of significance team that included an archaeologist, Howard Creamer, and an Aboriginal park service ranger Ray Kelly (Kijas 2005). Creamer (1990) from his experience with the sites of significance team voiced the need for Aboriginal involvement in the management of heritage places in the widely distributed *One World Archaeology* series of publications derived from papers offered in 1986 at the newly formed World Archaeology Congress held in Southampton. Sharon Sullivan (1985) did a similar form of advocacy in an Australian based publication *Who Owns the Past* (McBryde 1985).

The statement by Langford was embraced by archaeologists working in cultural heritage management as in many contexts they had to communicate effectively with Aboriginal communities or else they could not have functioned as heritage managers. What proved to be a necessity within the wider political milieu of Australia was taken on board as a virtue. Archaeologists, who did not earn their

living working with indigenous peoples and believed that their research would be controlled and threatened, were slow to accept aboriginal empowerment. To this day, there are archaeologists in Australia that prefer to work overseas rather than cope with the politics of Aboriginal heritage management (Colley 2002:84). Sharing was slower coming to some archaeologists than to others. In certain instances government agencies established Aboriginal advisory groups and were seeking to deal competently with the need to include Indigenous peoples in the archaeological heritage management decision-making process.

In 1978, I was interviewed for a research position with the National Parks and Wildlife Service of New South Wales. The sole member of the interview panel was Gubbo Ted Thomas, a member of the Aboriginal Cultural Heritage Advisory Committee (ACHAC). With my ethnographic and archaeological research in the early 1980s, there never was any question of the excavation of human remains or for that matter interviewing any Aboriginal person without the consent of the Elders of the community or having an archaeological crew that did not have Aboriginal participants. This was not unusual, as it was much the same as when working in Papua New Guinea. There the village elders had the power over whether you stayed or went. And, in at least one instance I was asked to leave the community (Egloff 1970). There were no ill feelings, as people have the same rights wherever they are to determine whom they will live with and whom they will associate with.

Larry Zimmerman has written widely on the imbalance in the relationship between Native Americans and archaeologists. Zimmerman focuses much of his interest on the repatriation of skeletal materials to Native Americans in North America and considerations of how the perspective of the past, the present and the contribution of archaeologists differ remarkably between those who practice archaeology and those of Native Americans. His perspective is widely published and highly valued, but never the less open to review. A central theme of 'Usurping Native American Voice' (Zimmerman 2001) is that Native Americans constitute an 'other' that has concepts, values and needs different from those of archaeologists. One could wonder just how Zimmerman managed to define a class of 'archaeologists' with similar needs given the vast range of values and experiences held by members of that discipline. Native Americans according to Zimmerman assert that archaeology is only of value to archaeologists. I strongly disagree that indigenous peoples at all levels and in all instances constitute an 'other' and that they find no value in archaeologists and the information that they acquire. There are archaeologists whose work is of immense importance to Aboriginal peoples in Australia and there are members of Aboriginal communities that are archaeologists and cultural heritage specialists (Dugay-Grist 2006; Jonas 1991).[56] Australian Aboriginal communities operate firms that provide heritage consultancy and archaeological conservation and management services.

Zimmerman (2001:176) states in a critique of an article by James Jefferson Reid (1992) that 'Reid's observations are intriguing in that they seem to be the first hint in mainstream archaeological literature that something is really wrong with archaeology'. This statement seems to be out of place as Zimmerman's publications on the issue of human remains commence in 1982 with a 1989 article titled 'Made Radical by my Own: An archaeologists learns to accept reburial'. The viewpoint of Native Americans is expressed by the academic, historian and activist of the Dakota Nation Vine Deloria Jr. (1992:596):

> Archaeology has been a suspicious science for Indians from the very beginning. People who spend their lives writing tomes on the garbage of other people are not regarded as quite mentally sound in many Indian communities. And to define Indian civilizations by watching the change of pottery styles as archaeology once did is not exactly a process of compiling

[56] 'Aboriginal Archaeologists Take a Stand'. http://www.abc.net.au/science/articles/2004/12/16/1266812.htm. Accessed 15 January 2016.

> irrefutable knowledge; it is mere White man speculation and fiction and should be regarded as such. We all of us still carry the baggage of former days, and it should be a task in the days ahead for archaeologists who truly want cooperative ventures with American Indians to begin to communicate about some of the new techniques that are being used and the changes in dogmas and doctrines that are occurring as a result of the new instruments and processes available to you.

The position of Native Americans and First Peoples within the wider American scene emerges on the surface to be considerably different from that of Aboriginal peoples in Australia - remarkably different - and perhaps that is why there is a different kind of relationship between others in Australia and the others in the United States. For instance, in 2009 at the inauguration of President Elect Barack Obama there was no noticeable indigenous voice while the newly elected Prime Minister of Australia, Kevin Rudd, immediately upon taking office in 2008 launched the opening of Parliament with an Aboriginal voice and the long awaited apology for the treatment of Aboriginal peoples, in particular the forced removal of children from their parents by the Australian government.[57]

Archaeologists in Australia work for communities not just dealing with archaeological materials but with wider social and political issues that are of immense importance and have the potential to, and have, set precedents in the High Court of Australia (O'Keefe 1994; Peek and Reye 2006). Australia has implemented legislation at the federal and at the state level that recognizes forms of native title and Aboriginal land rights. The legislation is contradictory, subjected to amendment and extraordinarily difficult to comprehend and implement, or to feel that real progress is being made. Such legislation provides one of the primary sources of employment for archaeological heritage managers and anthropologists in Australia. Archaeological materials and the effective management of places of significance, be they tangible manifestations of archaeological remains or sacred places with no apparent human modification, looms large in the land rights and native title process. Gaye Sculthrope (2005:171, 181), from the perspective of an Aboriginal Australian, a member of the Australian Heritage Commission and as a member of the Australia's National Native Title Tribunal, writes that real progress is being made with the tangible aspects of heritage conservation but that intangible values such as language, art and customs are not adequately catered for. By 2004, 140 Land Use Agreements have been drafted throughout Australia, some of which contain provisions for the protection and management of archaeological heritage values. By April of 2012 the number of agreements had grown to 589. The agreements fall into three categories, mining, pastoral and local government.[58] Native title determinations and Aboriginal land rights cases have added considerable to the corpus of archaeological places that require community management or joint caretaking arrangements with government agencies (e.g. Egloff, Peterson and Wesson 2005).

### 4.5 Messages

Mark P. Leone (1981) builds upon the work of Maurice E. F. Bloch, 'The past and the past in the present' (Bloch 1977) and 'Knowing the world or hiding it' (Bloch 1979). Leone (1981:5) writes that material-culture has two messages. 'The obvious one is what the past was like. The other one is the meaning the present imposes on data from another time and which the present thus feeds back to itself'. Leone (1981:12) states that the messages couched in 'objective integrity' that archaeologists have about the past are often flat and uninteresting, 'and hobble the profession in its public practice'. Emma Waterton and co-authors (2006:343) describe 'Critical Discourse Analysis' as 'Taken at its most basic, CDA is the study of society through the study of language'. Franz Boas (1858-1942), the parent figure of American anthropology, more than a century ago brought into focus the link between

[57] https://aiatsis.gov.au/explore/articles/apology-australias-indigenous-peoples. Accessed 27 November 2018.

language, culture and values (Jakobson 1944). Boas was methodical and analytical in his approach as he examined oral recordings from cultural groups and realized that each story, even though it may be ancient, has its purpose and to some extent expresses matters that are not at all immutable but which resonate concerns of the present generation. Boas also believed that he had found in language a model for how human behaviour is instinctive and automatic. The 1920s era work of Edward Sapir took the model proposed by Boas one step further and advocated that language patterns define distinct worldviews. Edward Sapir's student Benjamin Lee Whorf in the 1950s went further and developed what became known as the 'Sapir-Whorf hypothesis'. Roger Keesing (1981:86-87) in emphasizing that the links between thought, language and culture are controversial and complex, concludes that 'Whorf argued that European languages embody not only ways of speaking about the world, but also embody a model of that world'. Keesing identifies that there are serious problems in trying to understand another people's world-views particularly when their language is foreign to the researcher.

Discourse analysis is a well-established analytical tool (Harris 1952) that is used to elucidate the heritage management decision-making process at the local level. In one instance the researcher sought an understanding of what the various participants value from high-rise development versus urban community parks (Kaufman 2000). In another case study the wherewithal of local government councils to list and protect heritage places when the owners wished to have them do so and then remove the protection when the owners sought to demolish or change the places was analysed using the discussions by the local council as recorded in the development approval documents (Fingleton 2002). To aid the researcher in discourse (language) studies there are software tools for 'Text Management' and analysis (Bernard 1994).

Through public performance, such as Leone's example of Colonial Williamsburg, archaeologists can learn where on the spectrum from boredom to hysteria their presentations fit (Leone 1981:13). Theme parks based on archaeological messages are not considered to be centres of academic excellence except in a few notable cases among them Colonial Williamsburg in Virginia, Port Arthur Historic Site in Tasmania and Fortress of Louisbourg National Historic Site in Nova Scotia. The measure of excellence is judged by the employment of archaeologists on the staff and the production of peer reviewed publications. Historical or prehistoric based parks may take considerable liberty with presenting the past while museums are held accountable for the interpretations of the past that they present. For Nick Merriman (2000:300-01) there is a fundamental clash between the notion that as scientists, archaeologists work in museums within the Western tradition of scientific objectivity yet are informed by the social context in which they study and work. So much so, that for some the role of the museum archaeologist is to create myths that support the system that in turn supports their institution.

For Australians, the most notable and telling instance of a breach of the politically sanctioned discourse occurred during the 1990s at the National Museum of Australia and resulted in the intervention of the prime minister, a reconstitution of the board and the dismissal of the director (Davison 2003). The incident has been referred to as Australia's Enola Gay, drawing a parallel with the controversy that erupted when the Smithsonian Museum prepared an exhibit on the use of atomic bombs against Japan during the Second World War (Linenthal and Engelhardt 1996). For Australia, it was the representation of the treatment of Aboriginal communities by the colonial British settler society that became the issue and the battleground was the National Museum of Australia in Canberra as well as the print media. The prime minister featured strongly in the fray by speaking out against those academics that impugned the proud 'white' history of the nation. The incident was highly politicized with the national museum being accused of falsifying the extent of massacres of Aboriginal groups as represented in the exhibition 'Contested Frontiers' (Davison 2003; McIntyre and Wehner 2001; McIntyre and Clark 2003:212-15; Ride 2003).

Ann McGrath captured the moment with an article in the *Canberra Times* titled 'Diversity is lost in boy's own history' when commenting on the government review of the museum as a 'heartfelt yearning for the return of great-white bloke stories'. The director of the museum resisted pressure to conform to the politically approved discourse. When the director's term expired in 2002, Dawn Casey was granted only one more year of employment (Macintyre and Clark 2003:195). That there are politically approved heritage narratives in Australia is fairly consistent with what is found in other countries (Pendlebury 2013).

## 4.6 Role of stakeholders

Heritage professionals employed within state archaeological services are often expected to be the sole arbitrators of archaeological heritage and public participation may not be welcomed (Andrikopoulou-Strack 2007:13). However, the experts' position is being progressively weakened, as the vast extent of the identified archaeological record requires that local communities be empowered and participate in the conservation process (Miura 2005). Annetta L. Cheek and Bennie C. Keel (1984:206-07) are frank in their assessment of the situation:

> It often may be difficult to distinguish between Native American objections stemming from sincere beliefs in particular religious and cultural values and those arising from a desire for economic or political gain.

Joe Watkins (2005a:189-90) discusses the pillaging in the 1930s of the ancient native American ceremonial mound site at Spiro, Oklahoma, and the challenge faced when representatives of the Caddo Tribe informed museum administrators that they would request repatriation of the objects for a display to demonstrate the accomplishments of their ancestors. The Wichita and Affiliated Tribes, also considered to be stakeholders, agreed that the artefacts from Spiro were grave goods but asserted that they should be reburied.

Each case of stakeholder involvement must be judged on its own merits. Key points emerge from the literature. The first is that there are claims by archaeologists that indigenous stakeholders have been involved in the archaeological projects with only a weak assessment, if any, of the long-term benefits to the indigenous community. Secondly, as Cheek and Keel have noted above, there are a multitude of reasons for stakeholders to become involved in the archaeological process. Stakeholders discussed in the literature include individuals with professional or community attachment to place, indigenous communities with a sense of belonging and individuals that are members of descendent communities (Byrne and Nugent 2004; Singleton and Orser 2003). In the United States, instances of the latter are found in the descendants of African slaves, or in Europe with respect to the Turkish Armenian and Second World War holocausts, or descendants of the Irish, Scottish, Silesian and Pomerania diasporas that live abroad (Singleton and Orser 2003). Thirdly, there are few models that provide economic details rather than just parenthood statements for the involvement of stakeholders within the context of sustainability of both the resource and the community.

## 4.7 Volunteers in archaeology

The ICAHM charter is silent on the role of volunteer associations in archaeology, which is different from the use of directly supervised volunteers on an archaeological excavation. Riemer Knoop (1993) links volunteer associations with public awareness and a positive image of archaeology. Archaeological heritage mangers engage many kinds of volunteers to help with excavations, process archaeological materials and to act as interpretation officers at places that invite visitation both during the excavation and at places that are established historic sites. But volunteers also loom large in archaeological heritage management particularly in countries where the resource is owned by landowners and there are no restrictions on the use of metal detectors, excavation or sale of artefacts.

Guidp Cuyt (2010) provides an example from Flanders where there is a tradition of amateurs undertaking excavations. Archaeology was not regulated in Flanders until 1993 when the importance of amateurs was acknowledged in the legislation. Of concern is the lack of training opportunities for amateurs as archaeological agencies and commercial companies do not have the time or inclination to conduct training programs. In 2002, the Flemish Heritage Institute (Vlaams Institute voor het Onroerend Erfgoed) received a commission from the government to undertake a detailed and extensive archaeological survey of First World War remains particularly those likely to be impacted by the extension of the road network and expansion of industrial areas in the locale of the Ypres Salient (de Meyer and Pype 2009:359, 380). Strict procedures are followed when human remains are found with respect to reinterment in the appropriate military cemetery. Although historical documents record the battles, the physical remains are said to 'make the horror of soldiers' existence during the First World War more real and immediate than paper relics' (Meyer and Pype 2009:378).

Exceptions to the notion that volunteerism is becoming a lesser force in archaeology are found in both the United States and the United Kingdom where individual property holders own the archaeological resource. In those two countries the position of the professional archaeologists as the sole arbitrator of the resource is not upheld by law as it is in Asian, African, European and many South American nations as well as Australia. With respect to the United Kingdom, this causes some concern as the European *Convention on the Protection of the Archaeological Heritage*, Valletta 1992 requires that professionals undertake excavations. Kenneth Hudson (1981:6,11) stresses 'the powerful tradition of amateurism in British archaeology' with a description of a 1969 excavation project at Winchester that was led by a professional and lasted 14 weeks with an average of 170 people taking part at any given time. This was a whole-community effort where King Alfred's College provided accommodation and the army supplied the catering equipment. In some regions such as the southwest of the United States volunteers are particularly noticeable in the field of rock art recording (Kolber and Yoder 2014).

Health and safety regulations can severely limit the use of volunteers in roles that require formal training qualifications. Students as volunteers and as paid assistants seek to gain field and laboratory experience that will add to their professional currency. Volunteers can partially or completely fund excavations directed by academics such as those organized by Earthwatch that offer archaeological experiential tourism. The practice of providing a vacation-like experience in exchange for archaeological labour is more widespread than one would perceive from the published literature (refer to Archaeological Institute of America website).

Concern has been expressed that property owners can sell the rights to dig prehistoric Native American sites (Fagan 1988). Digging by amateurs is connected to the positioning of collectors within the archaeological scene; a highly emotive issue explored by Jason M. LaBelle (2003:123-24) in 'Coffee Cans and Folsom Points: Why we cannot ignore the artefact collectors'. LaBelle is frustrated that archaeologists from the vantage point of an established ethical framework will disparage and distance themselves from artefact collectors, and thereby do not gain access to the considerable information that amateurs have amassed in south-western North America over the past half century or more.

### 4.8 Interpretation of sites

The means employed to present archaeological sites to the public are without bounds, from high tech to no tech, depending in part upon the capacity of the management agency, community organisation or individual. A commercial imperative and the huge sums of money to be garnered from the explosion in the tourism and leisure-time markets has made archaeological resources a lucrative aspect of the international trade in heritage, both natural and cultural. On the positive side of the equation, tourist dollars can contribute to the conservation of the archaeological resource. For example, Stonehenge had in excess of 800,000 visitors each year (Merriman 2002:545). Yet, the interpretation process that is selected may not be sustainable or necessarily lead to community

development particularly given that heritage ‘can mean many different, even contradictory things to different people’ (Merriman 2002:547) and it may not even be particularly interesting or inspirational. Interpretation of archaeological sites in the 1990s was considered by some archaeologists to be a developing speciality in archaeology (Jameson 1997), even though it had been a driving force at heritage places for untold decades.

Over the past thirty years there have been advances in the technology employed in the interpretation of archaeological places. In the 1980s, that technology was advancing at a rapid pace and in parallel with that development was a need to reconsider the messages that archaeology was broadcasting. A focus on critical theory was considered to be timely by Handsman and Leone (1989) who argued that when the past is interpreted and becomes history it tends to become ideology (Jameson 1997:15, reference to Leone et al. 1987; also Lyons 2013:82). As discussed earlier, one of the many but perhaps the most flagrant use of archaeology interpretation to build an ideology was that of Nazi Germany.

Archaeology more so than many other disciplines lends itself to both imaginative interpretation and the use of the imagination in public education. Marnie Hughes-Warrington (2003:14) in a exploration of the work of R. G. Collingwood, the well-known historian and philosopher, explores the concept of imagination and education stating that 'it was in Britain alone, though, that empathy and imagination became touchstones for history education’. Reasoning is held to be present in critical imaginative exercises such that ‘it leads students to the point where they may critically consider the presuppositions that shape their activities and those of others’ (Hughes-Warrington 2003:200; also Ruth Mock 1970 *Education and the Imagination* and UNESCO 1973 *Museums, Imagination and Education*).

Imagination is known to be an exceptionally powerful educational tool. *Port Arthur Alive: Exploring Past and Present* (Education Department of Tasmania and the National Parks and Wildlife Service 1986:7) was a joint venture between heritage managers including archaeologists and a state education program that stressed 'Studying history can be educational and enjoyable'. Peter Boyer (1986; also Boyer and Balon 1986) discusses the key elements of this program in an article titled 'Meetings with the Past: Educational drama experiments at Port Arthur'. Here the past is seen in terms of the present and an ability to imagine history as it relates to the values of today is nurtured. The program stresses values and how individual and collective values are context driven and uniquely situated in time and space. Port Arthur as a nineteenth century penal colony was an ideal place to explore the recent evolution of Western values systems as they relate to punishments, incarceration and the restraint of individuals. The program employed archaeological ruins as a physical backdrop to stimulate introspective discussions. This approach is decidedly low-tech where the archaeological setting and the imaginations of the students stimulate interpretations.

Peter Stone (1994; reprinted in Corsane 2005) reminds us that as vital and dynamic assets, archaeological resources can contribute substantially to educational processes. Stone outlines four vehicles that are employed in the presentation of the past: academic or theoretical archaeology; indigenous views of the past; social history; and, the past as presented in museums and at historic sites. Each of these approaches has its appropriate moment and in many instances more than one approach is used in any particular situation. Most interpretations of the past seldom relate the past to the present or search for what you might refer to as the roots of our human strengths and frailties. An appropriate vehicle to employ is an interpreter that has experienced the nearest thing to the kinds of situations that are being presented. Nothing is more disappointing than arriving at a heritage place to find that the interpreters have little first hand experience with any aspect of what they are presenting and in my opinion the best audio visual or computer game pales into insignificance when a real gold miner, or soldier or convicted criminal tells you tales from her or his life.

## 4.9 Preservation of site benchmarks

At one time it was required of archaeological researchers that a representative portion of key sites be held as unexcavated for future investigation as research questions change and analytical techniques develop. Clause 9 of the *New Delhi Recommendation* 1956 reads (UNESCO 1956):

> Each Member State should consider maintaining untouched, partially or totally, a certain number of archaeological sites of different periods in order that their excavation may benefit from improved techniques and more advanced archaeological knowledge. On each of the larger sites now being excavated, in so far as the nature of the land permits, well defined `witness' areas might be left unexcavated in several places in order to allow for eventual verification of the stratigraphy and archaeological composition of the site.

In some jurisdictions, in particular the United Kingdom, witness areas are provided for but with the changing nature of archaeology and the growing prevalence of salvage projects they are less likely to occur when the entire place has to be cleared for development. Iva Mikl Curk (1989) discusses the practice of retaining unexcavated samples in 'Problems of control blocks, parts of archaeological finding-places which should stay unexcavated'. It is difficult to locate any more recent references to the retention of control blocks or to determine if it is a continuing practice of field archaeologists. Stanley-Price (1995a:2) considers that the leaving of witness areas is essential as it can lessen the criticism that archaeology is solely a destructive process.

David Frankel takes the approach that excavation is not destructive but is creative and that the leaving of unexcavated 'witness' blocks supposes that archaeologists of the future will have better techniques. Frankel (1993:876) asserts that the notion of leaving representative sections of the site unexcavated assumes 'uniformity and homogeneity'. Bill Startin (1993:421) in 'Preservation and the academically viable sample' maintains that archaeologist should excavate what is needed to answer contemporary research questions but in some way or the other, a viable sample should be maintained.

## 4.10 Ethics and archaeology

Codes of academic and professional conduct are not meant to be interpreted as 'imposing abstract principles in what are otherwise complex situations needing to be resolved on a case-by case basis' (Lazzari 2008:646, quoting Tarlow 2006) or to 'work to legitimize and perpetuate professional authority and exclusivity' (Lazzari 2008:646, quoting Meskell and Pels 2005:3). To me, these warnings are self-evident but sound hollow as the authors quoted have not provided instances where codes have been used in a negative fashion.

Duties to informants and communities are best understood through recourse to the ethics of ethnography, as discussed by Martyn Hammersley and Paul Atkinson (2007). With ethnographic research, ethics concentrate on privacy, harm, informed consent, exploitation, consequences for future research, respect for diverse perspectives, full timely disclosure, regard for intellectual property rights and processes of respondent validation. Archaeologists will come to know the communities within which their research is situated and to rely upon groups not only for research opportunities but for sustenance, health and safety. It is natural that close relationships will be formed and that the archaeologists may be called upon to address matters of social justice and gross imbalances in the quality of life of the community that they are working with compared to that of mainstream society. Both physical and social distance serves to marginalize communities that archaeologists frequently associate with in both domestic and foreign contexts. Archaeologists have to carefully weigh whether they are of greater value to the community as apparently uninvolved experts or as dedicated advocates of social justice. Hammersley and Atkinson (2007:229) devote considerable attention to this quandary as in their words 'Becoming a researcher does not mean, then,

that one is no longer a citizen or a person, that one's primary commitment to research must be sustained at all costs'.

There will be an opportunity to contribute to positive outcomes and there also will be the strong possibility that the researcher may be involved in no win situations or conflicts where a win would have been possible if sufficient resources had been available in terms of research, legal advice and access to informant's testimony (Cane 1998; Egloff 2000). A comprehensive and early consideration is found in *Ethics and Values in Archaeology* edited by Ernestene L. Green (1984).[59] The strongest threads in the compendium are the considerations of the role of cultural heritage management versus academic research, and a review of the position of archaeologists relative to Native American communities.

Leslie E. Wildesen (1984:3, 10) writes that the ethical controversy 'revolves around defining the proper level of accountability in specific cases' within the context of archaeology as a rapidly expanding and transforming field of applied science. L. Mark Raab (1984:51) argues that at one time archaeologists owed their sole allegiance to their science but that the commercialization of archaeology has led to 'client-orientated archaeology'. The nature of contract archaeology as being similar to other forms of professionalism is critical to the debate. The 1980s, saw a dramatic shift away from university based archaeological research to cultural resource management as evidenced by a steep decline in the number of archaeologists applying for National Science Research grants (Raab 1984:52, quoting Wendorf 1979:642). Raab is concerned with an emerging challenge that if the majority of archaeology is based in cultural resource management and does not deliver what are regarded by clients and heritage specialists to be acceptable outcomes, then archaeology as an humanity or as a science, is in trouble. Like Gordon Willey and Jeremy A. Sabloff (1980:262), who Raab quotes, there was reason in the 1980s, 'at the moment', to be far more 'pessimistic than optimistic'.

For some archaeologists, ethical issues arose in their contemporary form when cultural heritage managers found that they had to forge links with groups and communities, as they were required to do so by regional planning and heritage legislation. Cultural resource managers perceived, but it may not have been true in all cases, that academic archaeologists had on the whole returned little to local communities. Indigenous community members were reluctant to communicate or operate with archaeologists, as past experiences may have been less than rewarding. Heritage mangers sought to redress the imbalance. On the other hand, academic archaeologists accused cultural resource managers of too easily giving in to the wishes of communities with respect to the return of artefact collections and the repatriation of human remains. *Ethics of Archaeology: Philosophical Perspectives on Archaeological Practice* (Scarre and Scarre 2006:2) offers a set of considerations based on an English perspective that include:

> Archaeologist's relations with indigenous peoples; the virtues, professional standards and responsibilities of researchers; the role of ethical codes, the notion of value in archaeology; concepts of stewardship and custodianship; the meaning and moral implications of 'heritage', local and universal; the question of who 'owns' the past or has a right to interpret it; the problem of 'looting' and the trade in antiquities; the repatriation of skeletal material and culturally significant artifacts; and archaeologists treatment of the dead.

Don. D. Fowler, Edward A. Jolie and Marion W. Salter (2008:409-10) maintain that 'Current ethical concerns in archaeology may be considered in five categories: (1) international, transnational, and

[59] Included in the volume is the 'Code of Ethics' and the 'Standards of Research Performance' of the Society of Professional Archaeologists, 'Ethics for Archaeology' of the Society for American Archaeology, and the 'Statement on Ethics – Principles of Professional Responsibility' of the Council of the American Anthropological Association.

national legal instruments; (2) knowledge making and professionalism; (3) conservation, broadly construed; (4) relationships with "self-defined" peoples and their concerns, including sociospiritual issues; and, (5) archaeology and partisan politics'. It is not clear what the authors are referring to as "self-defined" peoples as in many instances groups have been identified in legal instruments throughout the 18th to 21st Century, as is the case with Australian Aboriginal communities, First Peoples of Canada, the Maori of New Zealand and Native American tribes. Ethics is a complex notion particularly as it relates to law and popular custom. Ethical behaviour can be judged to be illegal and legal behaviour can be judged to be unethical.[60] For instance, archaeologists maintain a record of their archaeological work in order that another investigator can recreate in their mind exactly what the primary researcher has done, not because they are required to do so by the law, but because that is what their discipline mandates. A substantial part of the content of *Ethics and Values in Archaeology* is about doing what the law requires with considerable concern being expressed that there is a need to go further when dealing with the finite resources of the archaeological record and the fundamental requirement to undertake rigorous research towards the advancement of knowledge.

It is interesting to compare *Ethics and Values in Archaeology* (Green 1984) with *Ethical Issues in Archaeology* (Zimmerman et al. 2003) where various responsibilities to the archaeological record, the public and to colleagues are considered. The public focus is upon descendent communities and Native Americans while of particular interest are safety matters, teaching in field schools, gender and who owns the knowledge. Generally speaking Australian archaeologists know of instances of the predatory - intellectual or lifestyle - academics be they professor or tutor or fellow student that have raised ethical issues in the public media (Martin 2002).

*Archaeological Ethics*, published seven years before *Ethical Issues in Archaeology* was compiled by Karen D. Vitelli (1996), mostly from articles in the journal *Archaeology*. The review by Alan H. Simmons (1999:99-101) of the first edition of *Archaeological Ethics* notes that for many years archaeologists have not been overly concerned with ethics as long as they themselves lived up to their own personal expectations and unethical constraints were not placed upon their work. For some archaeologists there are few pressing ethical issues as they neither excavate, nor undertake research that might impinge upon other people's sensibilities, or are involved in the interpretation or curation of the material culture of others. But as members of the archaeological community, it could well be argued that they should be involved with the larger picture particularly if they teach archaeological practice. But for those that deal in the first-hand research of the past, particularly that of others, the call upon ethics seems to be at times almost overwhelming. Alan H. Simmons (1999:101), who recommends *Archaeological Ethics*, observes that there are two issues that should be addressed in greater detail:

> The first relates to ethical concerns among archaeologists trained in different perspectives. Thus, what may be ethical to a classical archaeologist could very well be abhorrent to an anthropological one, or vice versa. . . . The second issue would have been perspectives from collectors. While it is unlikely that they could give convincing justifications for their activities that would win over archaeologists, such an inclusion would provide controversial reading.

By the new millennium, the second edition of *Archaeological Ethics* drew upon a wider cross-section of articles and noted that the web had made access to timely and relevant teaching material easier than it had been at the time of the first edition (Vitelli and Colwell-Chanthaphonh 2006b).

Robert C. Dunnell (1984:63) observes that moral issues commonly arise with the use of the products of research and that except in a few rare cases having do to with land title (Cheek and Keel 1984:199) and

[60] Refer to http://www.differencebetween.net/language/words-language/difference-between-legal-and-ethical/. Accessed 15 June 2016.

the ownership of objects, does archaeology have an applied outcome. Dunnell (1984:67, 69) makes a strong statement that resource management projects are not generated by archaeologists in search of knowledge but by 'nonarchaeologists and concerns potential impact on a particular piece of real estate'. Fred Plog (1984:89) elaborates on the basic tenant of archaeology that the resource should not be used unless there is a persuasive reason to do so in that '. . . the single most important source of conflict in making significance assessments lies in the apparently widespread notion that resource identification, significance assessments, and mitigation efforts . . . are research'.

*Ethics and Values in Archaeology* (Green 1984) is an expression of the concerns of mainstream North America archaeologists in the 1980s. The collected volume does not consider the role of archaeologists relative to communities other than Native Americans. Nor is there consideration of the responsibilities of archaeologists working overseas with communities that might be under developmental pressure fostered by less than benevolent governments. Artefact ownership and curation, other than for Native American material, is not raised in the volume nor is the absence of international standards for professional archaeologists discussed. Ricardo J. Elia (1993:434-35) writes:

> Largely because of disciplinary barriers, many American archaeologists working abroad have little familiarity with the basic principles of US archaeological heritage management, including the conservation ethic, and, as a consequence, appear to be content to leave the tasks of site protection and management to the archaeological service of the host country while they pursue their research on (as often as not) non-threatened sites.

Public right to knowledge is raised by Annetta L. Cheek and Bennie C. Keel (1984:200) as one of the considerations put forward against the reburial of Native American remains. Although listing the kind of studies of human archaeological remains that have informed our knowledge of past societies (Cheek and Keel 1984:197-200) there is no review of the impact of the dissemination of such information to the concerned Native American communities. Robert Layton (1989a) brings together an impressive array of articles that address situations where the outsiders' research interests do not address the needs of indigenous communities. Layton (1989b:12,15,18) raises salient points in particular the Louisiana Court of Appeals decision that the burial of grave goods does not constitute their abandonment and as such they are regarded as property that is not free for the taking by archaeologists. And, that most of the evidence that archaeologists use to reconstruct the past comes from situations where they themselves do not belong to the descendent communities. In that same volume, Jane Hubert (1989) focuses upon the conflict between the wishes of indigenous communities to have the burials of their ancestors respected and the interest in human remains by the scientific community. Hubert documents ethical requirements that emerged as legislative provisions regulating relationships between descendent communities and scientists.

Archaeologists are producers of the archaeological record and should recognize their role as storytellers with the wherewithal to influence how our society perceives of its self and of others (Hamilakis (2001:91). Archaeologists have to take the notion of responsibility seriously. For instance, do we have the obligation to treat the dead as they would have wished to be treated even if there are no active descendent groups able to speak for the culture of the dead? What is gained from our study of human burials needs to be balanced against discomfort that it might cause and the likelihood that the information could be gained from other sources (Tarlow 2001; 2006:205-07). In many legal regimes, a person's rights and for that matter their obligations do not cease the moment they are dead. But how do we know what the subjects of our archaeological inquiry would have wished to have happen to their mortal remains? - rest in peace perhaps!

Geoffrey Scarre asks similar questions in his article 'Can archaeology harm the dead?' Scarre (2006:197-98) advocates that, 'Before proceeding with an investigation, an archaeologist should think

about the interests of the dead as well as of the living'. The author then asks, having no answer to the question himself, 'How can researchers be sure they are being maximally fair to the interests of both the living and the dead?' Certainly the dead can harm the image of archaeology as they evoke strong passions that can and have brought substantial research projects to a halt. The return of human remains has been presented as an ethical issue where in some contexts, such as in Australia, the matter has been taken out of the hands of archaeologists and placed within the purview of government departments (Green and Gordon 2010:258-59). There are circumstances where archaeologists question the legitimacy of the parties that are requesting the repatriation and there are situations where the archaeologist requests sufficient time to study the specimens before they are returned (Mulvaney 1991). Articles that claim to provide an overview of the arguments for and against the return of human remains and materials can hardly be considered as dispassionate as there is a marked silence with respect to the argument against the return of human remains or cultural treasures (Hubert and Fforde 2005; Fforde and Hubert 2006). One of the few exceptions to this general rule is an article by Baker (et al. 2001) titled 'Repatriation and the Study of Human Remains'.

Inclusion of descendent communities is an important element in archaeological heritage management not always as a virtue, or as a wish by archaeologists to create a dialogue, but because in many jurisdictions it is mandated by the environmental planning and protection legislation. As argued earlier, archaeologists have been closely tied to, and intimately involved with the local and national politics of Aboriginal and marginalized minority communities for many decades (Egloff 2006).

In a perfect world, everyone would know what to do and how to do it, and codes, standards, ethical statements and guidelines would not be required. This is not a perfect world. Many choices are open to archaeologists, all of which might be correct at any given moment in time but some would be more widely acceptable than would be other actions. Somewhat troubling are assertions that archaeologists are undertaking research overseas that would not be allowed, or so easily pursued, in their home countries. Willem J.H. Willems (2009:656) affirms that:

> In Europe itself, increased control over archaeological research and the holy grail of in situ preservation often has the effect of depriving vocational archaeologists of their hobby, sometimes of denying the local population the right to deal with their heritage as they see fit and occasionally of driving academics to countries where research is less restricted, which, of course, is often outside Europe.

Codes of conduct are prominent with respect to United Kingdom and European archaeology; the *Institute For Archaeologists Code of Conduct* and the *European Association of Archaeologists Code of Practice*. T*he Institute For Archaeologists Code of Conduct 2010* states in the introduction:[61]

> . . . because the historic environment is an irreplaceable resource, archaeologists both corporately and individually have a responsibility to help conserve the historic environment, to use it economically in their work, to conduct their studies in such a way that reliable information may be acquired, and to disseminate the results of their studies.

The recognition of archaeological resources as a finite resource is fairly standard in codes of conduct, what one would refer to as a parenthood statement. Section 4.4 elaborates upon the responsibilities with respect to dissemination of information, a point of friction between contract and academic archaeologists although perhaps both groups of archaeologists are less than blameless when it comes to publishing the results of their research:

[61] http://www.archaeologists.net/codes/ifa. Accessed 15 June 2016.

> A member is responsible for the analysis and publication of data derived from projects under his/her control. While the member exercises this responsibility he/she shall enjoy consequent rights of primacy. However, failure to prepare or publish the results within 10 years of completion of the fieldwork shall be construed as a waiver of such rights, unless such failure can reasonably be attributed to circumstances beyond the member's control.

By including this clause in the code, it is apparent that the Institute of Archaeologists does not expect that all elements of the code will meet with full compliance. If the work is done to proper contract standards then there should be funding to publish the findings. As such, the contractor or academic presumably will have received funds to draft a publishable report.

The *European Association of Archaeologists Code of Practice* (clause 10) on the surface is similar in focus but raises some interesting points, in particular that 'Archaeologists involved in contract archaeological work should ensure that archaeological information is not suppressed unreasonably or indefinitely (by developers or by archaeological organizations) for commercial reasons'. The suppression of information is a challenge given the amount of work that is undertaken during the developmental stage of projects, some of which is done in commercial confidence, or for government agencies that consider the report of the research to be their property. Discussed later, is the move towards placing contract or compliance archaeology reports on web sites that are open to the public and peer scrutiny. Once reports are available for comment both practitioners and clients can be appraised through peer review of the quality of the work and its contribution to both conservation of the resource and an understanding of the past. Equally telling is the statement in clause 11 that 'contract archaeological work should be conscious of the need to maintain the academic coherence of archaeology, in the face of a tendency towards fragmentation under a contract system of organization'. The European Archaeological Association is well aware that an assortment of small-scale reports and projects each generating its own report may not contribute at all to our understanding of the past.

The Archaeological Institute of America has both a *Code of Ethics* (1990 amended 1997) and a *Code of Professional Standards* (1994 amended 1997). The *Code of Ethics* opens with a statement that the institute is dedicated to the protection of the archaeological record, encourages and supports research and publication, and that members of AIA should adhere to the ethical standards under direction of qualified individuals. Members should not participate in the trade in undocumented antiquities and inform authorities of threats to archaeological sites through illegal acts. The *Code of Professional Standards* is considerably broader but more detailed and concise than the *Code of Ethics.* Respect and sensitivity are emphasized and excavation is to be considered as appropriate only once all other methods of gaining information have been exhausted. This is a strong statement and one wonders how many times it is followed given the glamour of excavation and discovery. One of the more interesting clauses reads, 'Professional archaeologists should not participate in projects whose primary goal is private gain'. How this clause meets with the nexus of commercial operations and contract archaeologists is unclear? The majority of the twenty clauses of the *Code of Professional Standards* are straightforward but there is one clause that is unique, 'Professional archaeologists should maintain confidentiality of information gleaned in reviewing grant proposals and other such privileged sources'.

The commercialization of archaeology and particularly the trade in archaeological objects has long been a matter of contention. It was proposed that archaeologists should abstain from any activity that enhances the commercial value of artefacts. The Society for American Archaeology (1996) adopted 'Principles of Archaeological Ethics' with the third principle dealing with commercialization (O'Keefe 1998:39):

> The Society of American Archaeology has long recognized that the buying and selling of objects out of archaeological context is contributing to the destruction of the archaeological record on the American continents and around the world. The commercialization of archaeological objects – their use as commodities to be exploited for personal enjoyment or profit – results in the destruction of archaeological sites and of contextual information that is essential to understanding the archaeological record. Archaeologists should therefore carefully weigh the benefit to scholarship of a project against the costs of potentially enhancing the commercial value of archaeological objects

Taken literally the ethical code would make it difficult to study artefacts that are known to have been illegally obtained lest the efforts of the researcher adds to a better understanding of the objects or confirms that the objects are authentic; thus adding to their value.

A detailed study of a single incidence in the illicit trade of artefacts was conducted by I. M. Stead (1998) and reported in *The Salisbury Hoard*. Stead painstakingly documents material that had been purchased by the British Museum, but was suspected of having been obtained illegally. After considerable work, Stead was able to demonstrate the archaeological context of the objects and in the process provided information that led to the successful prosecution of the looters. However, many of the objects, dating from roughly 2000 years ago to 200 BCE (Stead 1998:9) derived from a British Roman Age hoard, had been sold and resold by dealers and have not been recovered. It is likely that the efforts of Stead could be interpreted as either adding to the value of the objects as they are now better known or as decreasing the value of the objects as it would be unwise and ethically improper for a collecting institution to add those objects to its collection.

The National Museum of the American Indian in Washington has a proactive repatriation program that returns cultural material to lineal descendants and culturally affiliated groups (Vrdoljak 2006:281). The NMAI has a particularly respectful approach to the curation of human remains and places a high priority on determining the cultural origins and affiliations of the human remains in its possession and on returning them to their descendants and places of origin. In a similar fashion, the National Museum of Australia returns skeletal material from its own collections as well as assisting international institutions to repatriate human remains to Aboriginal owners (Turnbull and Pickering, eds. 2010).

Headly Swain (2007:291-92) believes that the NMAI has a way of presenting objects that differs from that of the museums that we are familiar with that base their exhibition policy upon the scientific notions of the Enlightenment. Swain suggests that the difference between the standard museum approach to presentation and interpretation and that of the NMAI is one of culture, in that there is a non-Western way of presenting information that differs from the conventional approach to exhibits. It is voices that need to be heard. Voices that have no platform in other museums such that when they have their own place or country the Native American expressions are no longer silenced but speak out the stories that they want to be heard regarding their situation today and into the future relative to that of their ancestors.

In the session 'Public Archaeology: International Perspectives, debate and critique', at the 99th American Anthropological Association Annual Meeting, Joe Watkins presented 'Tribalizing Public Archaeology'. The paper is an excellent international perspective of archaeological research as it relates to human remains. Watkins (2000:4) closes with:

> It is imperative that archaeologists examine their relationships with indigenous communities and strengthen them if they wish to continue working with the cultural remains of first nations

> throughout the world. These relationships must become symbiotic, rather than parasitic, and must be based on the wishes and needs of the indigenous population rather than solely on the wishes and needs of the archaeologist.

Beneficial is a better word to use to describe an ideal relationship rather than symbiotic. In this sense archaeologists need not gain benefit for themselves other than to know that their work is benefiting others.

Although there have been claims over the past decade that there is a shift in ethics with respect to the requirement for post-excavation conservation of archaeological sites (Stanley-Price 1996:192), it is not apparent that ethical guidelines have had a real or lasting impact or that conservation of the resource is a priority. *Ethical Issues in Archaeology* (Zimmerman et al. 2003:vii), published in conjunction with the Society for American Archaeology, offers an indication of the key matters concerning North American archaeologists at the turn of the 21st Century. The authors note that there is a shift towards relationships between people, in particular artefact dealers, looters of archaeological sites both terrestrial and marine, descendent communities, the media, indigenous people and the challenge facing archaeology as cultural resource management expands and uncurated collections multiply.
The Society for American Archaeology 'Principles of Archaeological Ethics' states that 'Stewardship stipulates how the archaeological record should be used and conserved'. Generally speaking the principles are more about the use of the record than about conservation, but in a few instances conservation of the resource is mentioned. For instance, under 'Principle 6: Public Reporting and Publication' - 'An interest in preserving and protecting *in situ* archaeological sites must be taken into account'. The principles stress that what archaeologists do is a public activity and that reporting and publication are required. However, there is no recognition under 'Principle 5: Intellectual Property' that reports may be held to be commercially confidential and that contracts may require the investigator and/or report author to forego their intellectual property rights. It is implied, or in part stated, that there should be a scale of what and when to excavate, with sites that are endangered being of highest priority, then sites that are not protected and only under pressing research agendas should sites that are protected be excavated. The SAA principles point towards zones of discomfort that are present today as they were decades ago.

### 4.11 Education, training and qualifications

The following review of education and training considers for the most part situations in the United States and in Australia where over the past two decades critical consideration of the links between academic programs and professional requirements in indigenous and European prehistory, and management of historical archaeology resources have been assessed. Ricardo Elia (1993:434), two decades ago in a special issue of *Antiquity* wrote that 'professional training of CRM archaeologists is one of the most immediate and critical issues facing the field today in the United States'. Ella observes that at that time only 11 departments of anthropology and archaeology out of hundreds offered a specialized cultural resource management program at the Master's level. More than 50 universities and colleges were listed as undertaking cultural resource management activities while many programs offered only a few units of specialized study.

Archaeological heritage management for a considerable part of the 20th Century had been a part of combined academic, institutional and government-sponsored programs. Public conservation projects fostered standards that in turn guided educational and training programs. A particularly well-documented example is found in the United States with the pre and post-Second World War involvement of archaeology in large-scale public work programs. In the 1930s, work programs for the unemployed were initiated during the depression particularly in the southern states where the winter would not interrupt the annual program (Thiessen 1999). Paul Fagette (1996) in *Digging for Dollars: American Archaeology and the New Deal* reviews the long-standing relationship that American

archaeology has had with the federal government based upon depression economic relief projects. New Deal programs fostered archaeological heritage management programs and nurtured communication between academics, public institutions and government that was to continue into the 1960s. Standards vital to the codification of field archaeology in the immediate post-war period were established as part of the reporting process for depression era projects.

Projects associated with river basin water management programs were a feature of the post World War Two era (Schiffer and Gumerman 1977:4-5). Government officials designed a flood control system of dams and reservoirs in major river valleys. During prehistoric and historic times these valleys had supported large populations. Archaeologists, based upon pre-war experiences, made certain that archaeology was included in the project planning. A Committee for the Recovery of Archaeological Remains was fostered with its work culminating in the Inter-Agency Salvage Program. Direction was provided by a cooperative arrangement among scientific and land management agencies that at the federal level included a construction force under the combined direction of the Army Corps of Engineers, the Bureau of Land Reclamation and the National Park Service. The highly regarded Smithsonian Institution partnered with universities to provide the all-essential academic backbone. The Smithsonian was the institutional home of the River Basin Survey, an autonomous office of the Bureau of American Ethnology, organized in 1946. The National Park Service negotiated contracts with institutions and came to take over the functions of the River Basin Survey. Like the Bureau of American Ethnology, the River Basin Survey, published reports that were widely circulated and freely available. The records of the River Basin Survey are housed in the Smithsonian Institution.

The data collection and research focused managerial paradigm that emerged from large public programs no doubt can be recognized in many contemporary archaeological salvage and research projects. The advantages that flowed-on to the teaching of archaeology in anthropology programs was immense and to some extent it is difficult to understand the nature of archaeological education without fully comprehending the contribution made by the large civil projects of the pre and post-war era. Archaeologists gained experience with the excavation of extensive archaeological sites and students often were an integral component of these projects.

By the late 1970s, the situation in the United States had moved into over-drive, and as described by Roy S. Dickens and Carole E. Hill (1978:1) in their introduction to *Cultural Resources: Planning and Management*:

> . . . a series of carefully designed federal legislation has brought about an intensified effort to identify, evaluate, and manage cultural resources.
>
> Because of these federal mandates, cultural resources have received a flurry of attention.

The situation was described as frustrating and chaotic as 'long-needed programs have sprung forth so rapidly' . . . 'that the agencies charged with regulation and enforcement' . . . 'find themselves overwhelmed and at odds over how to best handle the situation' (Dickens and Hill 1978:1).

The shift from the 1930s when archaeology was a purely academic discipline, to one of participation in large public projects and then private developmental funded contract work has brought about changes in the education process. University programs have established training programs to meet with the requirements of commercialization and community or professional employment. However, in some educational systems there is a reasonable and timeworn established set of requirements for an archaeology degree that differs between continents and has changed through time such that perhaps less is offered and required, rather than more; but this varies from system to system. With reference to archaeology being situated within anthropology departments in the United States, David

G. Anderson (2000: 141) observes that 'In spite of massive changes our profession has undergone in the past 30, 40 or even 50 years, the way we train archaeological students has remained essentially the same as it was 30, 40 or even 50 years ago'.

From an international perspective, where the archaeological system falters is in determining the requirements for an individual in the professional stream of activity versus one in the academic stream, or should they be different? For the American system, on the whole based in anthropology programs, there is a requirement to undertake cultural resource training employment and a two-year masters degree in addition to the four-year undergraduate degree. While in Australia, emphasis is placed on the Honours degree; comprising a fourth year of added study with an honours thesis being required. The archaeologist in the United States will thus have six years of study versus the four years of study of an Australian cultural resource management colleague.

An article titled 'Useless graduates?: Why do we all think that something has gone wrong with Australian archaeological training' (Gibbs et al. 2005:25) provides a perspective of an educational system that has a decreasing capacity, due to financial and faculty constraints, to undertake practical training while at the same time the increasing professionalism of archaeology in Australia is requiring that its graduates have mastered a new set of advanced field skills. A similar tale of concern is expressed in 'Historical Archaeology in Australia: Historical or hysterical? Crisis or creative awakening?' (Mackay and Karsens 1999). Sarah Colley (2004:190) raises parallel issues and notes that ' . . . departments wish to sell themselves in a good light. For example, many departments list unpaid external associates or adjuncts, research-only staff and casuals as members of their departments, when the university may actually employ only a small number of permanent, full time academic staff'. Colley considers that the majority of students take archaeology courses to fulfil general interests rather than career goals. Students are more interested in the prehistory of Europe, Asia and the Americas than they are of Australian Aboriginal or historical archaeology. Given these circumstances, it is apparent that what is required are postgraduate professional degrees in archaeological heritage management.

Academic programs are tailored to meet the requirements of archaeological heritage management in a variety of ways. In some universities professional subjects are offered at the postgraduate level and in other institutions the material is taught at the undergraduate level or at both levels. La Trobe University, Melbourne, has responded directly to the standardized performance requirements of Aboriginal Affairs Victoria. Under the *Aboriginal Heritage Act* 2006 a consultant Cultural Heritage Advisor may be engaged to undertake a role in the management of Aboriginal sites.[62]At La Trobe University, students are exposed to aspects of cultural heritage management including the recording of sites using Aboriginal Affairs Victoria forms (Fig. 4.3). The curriculum includes subjects such as Applied Cultural Heritage Management, Managing Archaeology, Issues in Contemporary Archaeology and a Practical Archaeology field school held on a 30,000-hectare property that provides the basic training required by Aboriginal Affairs Victoria. Included in the program for third year students is a hands-on simulated dig held on the Melbourne campus.[63] The TARDIS (Teaching Archaeological Research Discipline In Simulation) functions with replicas from several periods that are buried in layers for students to excavate. La Trobe staff and postgraduates contribute by creating layers reflecting their expertise including Australian colonial archaeology, Bronze Age Cyprus and Mesoamerica. It is understood that the large numbers of students seeking a learning experience that will lead to professional qualifications have led to an over-enrolment in the program.

[62] http://www.dpc.vic.gov.au/index.php/aboriginal-affairs/heritage-tools/aboriginal-cultural-heritage-register-and-information-system. Accessed 11 June 2016.
[63] http://www.latrobe.edu.au/news/articles/2010/article/time-travel-made-easy. Accessed 11 June 2016.



Figure 4.3 La Trobe archaeology students excavating in the TARDIS dig. Image courtesy of David Thomas, La Trobe University.

Over the past decade academics across Australia have compiled lists of the kinds of learning outcomes that are expected of Honours graduates in archaeology (Clarke et al. 2007:1; also Beck and Balme 2005; Ireland et al. 2013; Ulm et al. 2013). The benchmarking document is thoughtful and in line with the competency statements prepared for university courses in Australia. It is emphasized that graduates should have a demonstrated understanding and skills across areas of competency in archaeological research design which typically include (Clarke et al. 2007:4):

> • input into formulating a relevant theorised research question linked to a body of published research literature,
> • developing and/or applying an appropriate methodology to an appropriate body of data,
> • collecting and analysing data to produce logical and evidence-based conclusions relevant to the research question,
> • reporting the project and the results in a competently produced and understandable written thesis and
> • managing practical and 'real life' aspects of conducting research.

Ireland and colleagues (2013:11) report on a survey of Australian and New Zealand issues in education and skills development of historical:

> Indigenous consultation and GIS were identified in the top ten skill gaps for historical archaeology, while GIS, conservation of artefacts and ceramic analysis were in the top ten skill gaps for Indigenous archaeology (Ulm et al. 2013:41). The fact that artefact conservation and analysis were identified as a priority for future training also reflects a growth in emphasis on

the conservation and management of excavated collections and sites has occurred in some jurisdictions, while more exacting standards of artefact analysis are required as a result of increased research, publication and regulation (Gibbs 2005; Ireland 2012).

Development project clearance in Australia provides employment for relatively distinct kinds of archaeological methodologies. Environmental conservation is tied to broad-scale land-use projects and the archaeology tends to be undertaken in non-urban contexts and be linked to prehistoric studies and, or, Aboriginal land rights. Often the practicing archaeologists have a firm grounding in the physical sciences as is required for landform analysis and materials analyses, predictive computer modelling and the application of dating techniques. Amongst the environmental conservation archaeologists are individuals that link with archaeological science, anthropology and ethno-historical studies, and interface with local communities. In addition, members of Indigenous communities are employed on the project staff.

Again painting with a broad-brush, within the urban context in Australia, archaeology is undertaken to conform to local government compliance and urban planning requirements. Practitioners are more likely to be archaeologists that look at predictive modelling from a historical perspective coupled to urban development models and are well versed in the historical scene of the neighbourhoods that they are working in. Those archaeologists are likely to require materials conservation, museology skills and links with voluntary organizations. Then there are the archaeologists that work for either compliance agencies at the state, national and international level with the development, and perhaps implementation, of policies for both non-Indigenous and Indigenous heritage.

Associated disciplines have adapted to the practical application of their discipline. For example, The Australian National University has an undergraduate major in archaeology comprising three years of study and an additional one-year for the Honours degree. This comprises roughly one half of the subject offerings taken, and one third less classroom contact then is found in the common four year North American degree. The university has initiated a Masters of Archaeological Science that as its name suggests stresses formation processes, environmental reconstruction, dating techniques, materials science, artefact analysis, forensics, GIS and Indigenous collections; conservation and management of archaeological resources are not listed as an realm of study.

The reaction in Australian anthropology studies has been considerably broader with a fleet of one-year Master degree specializations supported in part through industry contributions. Industry support arose as companies requiring anthropological input in developmental projects were concerned that graduates were not being adequately prepared for professional fieldwork and sought to foster programs that would provide them with well-trained graduate anthropologists. The Master of Applied Anthropology & Participatory Development comprises the following: Indigenous Policy; Society & Environment; Conflict & Development and Gender & Development. In a similar fashion, environmental studies at The Australian National University has launched a Master of Environmental Management and Development and several graduate studies courses in likely areas of professional activity comprising Greening the Built Environment, Economics and Environment, Environmental Law and Environmental Assessment. These programs are particularly attractive to overseas students and to individuals seeking either an upgrading of skills or a career change.

Heritage practitioners that work with Australian communities and undertake values assessments, generally speaking, are not trained in the social sciences nor do they commonly form partnerships with sociologists, anthropologists or psychologists who regularly deal with individual and group values associated with heritage places. In contrast, in the United States the research of Setha M. Low (2003; et al. 2002) and Dana H. Taplin (et al. 2002) employs specialist social values skills and has brought forward insightful assessments of heritage places.

In an effort to assess the status of anthropology and archaeology in universities, G. A. Clark cites responses to a 1992 Society of American Archaeology census. Overall the author questions the status of anthropology as it is a small discipline and archaeology is a small fraction within it. Status in his opinion is directly dependent on the size of staff which in turn commonly is related to the number of students undertaking courses or degrees in the discipline. Clark (2004:9) considers that 'the University of Arizona completely dominates the field, both historically and in the modern era (i.e., over the past 10 years)' with a staff of 49 (Mills 2010). The survey indicates that 'most archaeology in the U.S. today is taught in social science divisions in community colleges that typically lack formal anthropology and/or archaeology programs, often to gain admission to a 4-year university or college that has them' and that the average period from B.A. to Ph.D. is 13 years (Clark 2004:9).

The 1992 survey dates to the same period as a 1994 survey on career expectations and satisfaction conducted by The Society for American Archaeology. Melinda Zeder (1997) reports that in 1994:

> Quite at odds with current employment trends, employment preferences and career expectations among archaeologists still clearly favor more traditional academic and museum jobs . . . . There is, however, a strong tendency for government and private sector archaeologists to feel that the training they received prepared them poorly for their current careers and that these careers are not consistent with their original expectations.

The continuing concern with both undergraduate and graduate studies in archaeology is a focus of *The Society for American Archaeology Report* with an article by Sarah W. Neusius (2009:18) of Indiana University of Pennsylvania titled 'Changing the Curriculum: Preparing archaeologists for careers in applied archaeology'. The proposed curriculum is relevant to courses in applied archaeology and cultural resource management. The curriculum offered by Neusius provides for graduate seminars and a range of specialized electives that incorporate business and scientific courses including the analysis of various types of artefacts. David Killick and Paul Goldberg (2009:7) construct a persuasive argument that expansion of archaeological science represents 'the' major change in archaeology. Figures presented by the authors are impressive, citing an increase in the readership of the *Journal of Archaeological Science* greater than that of found in related journals:

| | 2003 | 2007 |
|---|---|---|
| *Current Anthropology* | 1.837 | 2.312 |
| *American Antiquity* | 1.784 | 1.533 |
| *American Anthropologist* | 0.832 | 1.094 |
| *Journal of Anthropological Archaeology* | 1.000 | 0.851 |
| *Journal of Archaeological Science* | 0.819 | 1.439 |

With most American archaeologists completing their degree studies in anthropology departments, Killick and Goldberg argue that it would make more sense if degrees were flexible enough for students to take fewer courses in anthropology and more courses offering a range of scientific methods that were applicable to the interests of students. The advice is sound, but there is nothing new in this suggestion as in the 1960s when undertaking an M.A. degree in the anthropology department at the University of North Carolina, I was required to undertake a graduate minor in geology, that subsequently proved to be useful in my archaeological career.

Timothy McAndrews, within the context of 'Insights: Bridging the Great Divide: How Academic Archaeology Can Serve the Cultural Resource Management Industry', reports on 'an online survey that was posted on the American Cultural Resources Association (ACRA) email list in June 2006' (McAndrews 2007:39 and 60) and summarized the responses as:

> Skills set that respondents judged to be 'very important and important' comprised 'legislation', 'gis' 'quantitative methods', 'public education', 'human resources', 'archaeological theory', collections management' and 'anthropological theory'

And like most authors writing on applied archaeology curriculums, McAndrews (2007:40) deems:

> Therefore, it is crucial that any M.A. program require extensive involvement in the writing and preparation of professional compliance reports. In addition to preparing research papers in coursework, students should be encouraged to engage in technical writing during an internship experience that is practical for the CRM industry. Moreover, the requirement of an intensive, rigorously researched and comprehensive Master's thesis is essential.

As a major provider of studies in archaeology, both academic and applied, with '49 voting faculty members, including 24 archaeologists and 15 faculty who are engaged in applied anthropology' (Mills 2010:8), it is interesting to note how the University of Arizona responded to the needs of the cultural resource management profession. Barbara J. Mills (2010:7) reports on 'A New M.A. Program in Applied Archaeology at the University of Arizona' as being: 'designed to teach the subject matter and professional skills needed for a successful career working for businesses, governmental agencies, tribes, and non-profit organizations that employ applied archaeologists'. It is predicted that the number of trained archaeologists at the M.A. and Ph.D. levels needs to double to meet the expected demand for archaeologists in the next 25 years. Altschul and Patterson indicate that there will be 19,150 archaeological jobs, 85% of which will be filled with M.A. level archaeologists.'

In both the Australian and the North American anthropology and archaeology programs there are attempts to meet with the educational needs of both the academic and the cultural resource management professions. Descriptions of model curriculums cited above are broad and to some extent fail to produce the detail that faculty deans require with respect to student loads per faculty member, enrolment figures and budget costs. During the first year of university study, it is feasible to offer industry-linked subjects that provide vibrant learning environments. As a major component of the first year unit of study in Concepts on Applied Anthropology at the University of Canberra, a research partnership was formed firstly with 'Successful Ageing' and in the following years with the Department of Health and Community Care. Students undertook surveys in teams following lectures on ageing in various societies, the deconstruction of stereotypes of ageing, sampling of populations and the ethical requirements of university research. A major aim of the program was to give older residents a voice by facilitating dialogue with younger students as a means of understanding the risks of social isolation (Day and Egloff 1992). The students acquired skills in community consultation, survey construction, analysis of data, relating survey outcomes to census data, teamwork and ethical behaviour towards fellow students and survey participants.

Following crosschecking by the Department of Health and Community Care, an interesting outcome of the program was the finding that student administered surveys can provide data that is as valid as that obtained in similar surveys by professionals (Phung, White and Egloff 1998:31-32). The notion of learning by doing within a cooperative environment is not new (Van Willigen 1997:226), but there are risks involved in any aspect of university study that takes students out of the classroom and places them in the field. However, the gains in 'Closing the Distance Between the Community and Professional Education' are well documented (Harris et al. 1995:43). Reshaping of undergraduate and postgraduate study is welcomed particularly if the process is community and industry linked and students are exposed to the kinds of people and situations that they will meet when they are employed in the workforce.

## 4.12 Public programs

Development of education programs as a means of informing the public and raising awareness of the value of heritage places has been a goal and indeed a focus of public-spirited archaeologists for decades. Education, meaning 'to arouse and develop respect and affection for the remains of the past by the teaching of history, the participation of students in certain excavations' are the words of the *Recommendation on International Principles Applicable to Archaeological Excavations* (Section 12). The promotion of archaeology through formal education programs has been the subject of countless articles and books. *The Presented Past: Heritage, museums and education* (Stone and Molyneaux 1994), with 35 contributed papers, offer a worldwide perspective. Articles deal directly with archaeology and with the heritage of minority communities. On the surface there would appear to be substantial benefits that flow-on to the discipline of archaeology and to the field of heritage management, such that the value of public programs cannot be questioned. Education and archaeology are portrayed as comprising formal programs, informal experiential learning in classrooms and in the field, and archaeology displays in museums and at sites (Stone and Molyneaux 1994). Described are the benefits derived from the incorporation of indigenous peoples and minority groups such that there is a bridge between generations and an enhanced flow of traditional skills, knowledge and pride within communities.

The challenge of Native American outreach programs is discussed in a volume edited by Francis P. McManamon (1994), as are the ways that South American communities can participate in archaeology. Fernando Oliva describes the situation in Argentina under a military dictatorship when the First National Meeting of Anthropologist was held in 1987. Education was situated high on the agenda, as it was apparent that the current primary school curricula fostered ethnocentrisms and put forward derogatory views of the first inhabitants of Argentina and their contemporary descendent communities. Developed at the meeting, the plan has as one of its objectives the 'inclusion of archaeological knowledge in education systems' (Oliva 1994:112) and includes a content analysis of 12 current textbooks. María Luz Endere (2007:139) in 'Management of Archaeological Sites and the Public in Argentina' expresses similar views in that it is the majority voices that are heard and the minority voices have not received the political or academic attention that they deserve (Llosas 2004; Podestá and Onetto 2004). Of particular interest is an article by George P. Nicholas (2001), 'The past and future of Indigenous archaeology: global challenges, North American perspectives, Australian prospects', written by an archaeologist who initiated education and archaeology programs over the past decade while living on the Kamloops Indian Reserve in British Columbia. Graduates from the programs have gone on to work for consultants and have pursued higher degree studies.

Education and the protection of archaeological heritage features in *The Presented Past: Heritage, museums and education* (Stone and Molyneaux 1994), as are other aspects of the conjunction of archaeology and education including 'the role archaeology in marginalized areas of social conflict' (López and Reyes 1994), 'traditional American Indian education as a palliative to western education' (Blancke and Slow Turtle 1994) and 'archaeofiction with upper primary-school children' (Masson and Guillot 1994).

'Indigenous Peoples and the Collaborative Stewardship of Nature' (Ross et al. 2011:239) brings forward a model 'that enables tribes and other Indigenous communities to steward their natural and cultural resources on an integrated, stable and continuous basis at a minimum of cost and maintenance'. The authors consider situations in Australia, India, Thailand and the United States. The model is described in detail as robust but offers no information on the kinds of tangible benefits that are gained through the stewardship model such as education and health improvement. No indication is given of paid employment opportunities or revenue benefits obtained by indigenous communities. It has been my experience that when discussing partnerships with government agencies, the most important item on the agenda for Aboriginal communities is stable long-term employment. By and large, agency

partners receive a living wage while the Aboriginal elders contribute their knowledge of country and receive little in return. There are exceptions to this generalization. At Booderee National Park on the south-east coast of Australia, in 2009, approximately half of the employees were members of the Wreck Bay Community (Farrier and Adams 2011:19).

*The Constructed Past: Experimental archaeology, education and the public* (Stone and Planel 1999), like *The Presented Past* (Stone and Molyneaux 1994), focuses on archaeology as a vehicle of public information. As the title suggests, reconstructions at archaeological sites are a particular interest of the contributors. Theme parks, technological centres, historic towns and all manner of places, some of which exist in the archaeological record as bare of traces of the past, are enhanced for presentation to the public. Experiential and educational interaction by the public with heritage places and professionals are important but, as mentioned directly above, there is anxiety that what the popular public wants may not be the message that the archaeological heritage mangers wish to convey. Larry J. Zimmerman (et al. 1994) and fellow authors point out that archaeologists have a specific agenda when developing educational programs that may well diverge considerably from what teachers need to facilitate the educational process. According to the authors, archaeologists fear that their subject will be marginalized and will be considered as only adding a little more depth to history or a bit of myth and magic. In response to this apprehension, archaeologists seek to promote the value of their discipline and at the same time raise awareness of the need for archaeological site protection. Teachers on the other hand are compelled to seek means to enhance learning outcomes through processes of experimentation, imagination, dialogue, interaction and exercises that focus on self-awareness and value deconstructions. Oddly enough, there is almost a one-to-one fit between what archaeological heritage mangers seek as communication outcomes and what educational institutions wish to achieve. But seldom is this congruence recognized sufficient to be exploited and value-added to during the learning experience.

Not all public awareness exercises need to be undertaken within educational institutions. Archaeologists, wherever it is practical, have sought to involve the local community in archaeological projects in some instances through support for amateur archaeological associations. Archaeologists foster international linkages through organizations that facilitate volunteer participation in overseas projects such as 'World Watch'. Another way to present archaeology to a wide audience is through television programs like 'Time Team'. The weekly episodes draw large audiences to view the excavation of archaeologically significant places (Mower 2000; Piccini 2007:222; Schadla-Hall 2006:75 ). Use of public space such as exhibits lining airport walkways that display archaeological materials is a highly attractive way to raise awareness and exhibit specimens before the public that otherwise would be confined to storage shelves (Keily 2008).

### 4.13 Access to information

Quality is contingent upon open and broad-scale communication between specialist, which insures that current methods and standards are widely broadcasted. Willem J. H Willems (2009) writes of the challenge faced in Europe where many languages are employed in archaeology and the attempt to establish English as the standard language for the European Archaeological Association. But what about access to publications regardless of what language they are published in? When drafting this volume, after leaving the well-resourced Getty Conservation Institute and even with access to the library of The Australian National University, the National Library of Australia and the vocationally oriented library of the University of Canberra where cultural heritage management is taught, both print and web-based electronic resources were limited. That situation began to alter dramatically in 2010 as more volumes became available through Google Books. Libraries balk at purchasing works that cost hundreds of dollars and the plethora of new journals in the field of cultural and archaeological heritage management may defy budget allocations. 'Art and Archaeology Technical Abstracts', available on the Getty Conservation Institute website, alerts researchers to English and non-English

language publications in the field of archaeological resource management. But the challenge remains to obtain copies of the articles.

A common language may not solve all of the communication challenges in the international archaeology sphere. For many researchers it is difficult to obtain publications, particularly the plethora of high-cost volumes that feature a collection of works by various authors. The answer may be in the increased use of free-to-download 'epublications' in pdf format. The Australian National University Press has hundreds of titles. Simply enter the site at press.anu.edu.au and download the volume as a pdf. The book is also available in print form as a paperback at cost plus twenty per cent. All publications are peer-reviewed and meet the Australian standards required for academic authors. Many ANU Press volumes experience thousands, if not tens of thousand, of downloads. Archaeopress: Publishers of Academic Archaeology offer an series of print on demand and free to download options. The number of free to download journals is increasing with an excellent example being the *Bulletin of the Indopacific Prehistory Association*.[64] The lesson is, if you want an audience to read your publications then epress is the best option.

The management of complex heritage sites relies upon informed management planning and decision-making. H. Detlef Kammeier (2009:1) identifies the lack of available comparative planning cases as an impediment to effective management. Kammeier proposes that a database of heritage studies be made available particularly to countries where there are few heritage conservation resources. If archaeological heritage management is to bridge divides that are real or imagined then it will need to construct mechanisms to share information on a global scale.

### 4.14 Grey and opaque literature

For at least forty years it has seemed as though there are two distinct traditions in field archaeology: one devoted to academic research and the other to the documentation of antiquities threatened with destruction. Each is undertaken by different people, funded by different sponsors and their results are disseminated in different ways. The contrasts between them seem so pervasive that it is tempting to describe them as two cultures.

The description by Bradley (2006:1) for the United Kingdom of two kinds of archaeological cultures could well apply to Australia and to the United States. Heritage as a threatened commodity is a commercial force in developmental schemes, either as a positive addition to sustainable economic systems or in the oppositional roll of blocking or moderating development. The full extent of the contribution of archaeology to developmental projects is difficult to quantify due to the confidentiality of much commercial work, but certainly is considerable. Confidentiality extends to more and more heritage projects when there is a political imperative as well as the force of economic development. The conflict in interest between the 'sponsor-professional service relationships' was detailed in the early 1970s and has become more pronounced through time (McMillian, Grady and Lipe 1977:45-46). In these relationships, the likelihood is high that the archaeological component of the developmental mitigation program will meet the developer's needs rather than that of science. There also is the possibility of the work being undertaken in an incomplete fashion. Ricardo J. Elia (1993:433) advances:

> This vast 'grey literature' represents in too many instances the triumph of quantity over quality.

[64] ippa.anu.edu.au/bulletin/. Accessed 5 June 2016.

Academic archaeologists have questioned the wherewithal of cultural resource management to add to the study of, and our understanding of past societies. Academic archaeologists are not without blame, as they do not always provide value for the grant funds that they receive. Grey literature was identified in the 1970s as being of concern as well as the plethora of excavations that had not been written up as funds to undertake cultural resource management projects flooded the archaeological world. In 1982, *Publication of Archaeological Excavations* was issued by the Department of Environment in the United Kingdom stressing that dissemination of archaeological outcomes was of particular importance (Andrews and Thomas 1995). However there would appear to be few articles written then or since presenting an analysis of the importance and extent of the opaque literature.

Opaque literature refers to reports prepared under conditions of commercial confidentiality where the consultant cannot under any circumstances, without breach of contract, release the report to the public or to colleagues. Is commercial confidentiality a reasonable outcome of archaeology shifting in part from the academic realm and into the wider business world where the appearance of management skills and confidentiality are perhaps more important than research outcomes and academic performance? The extent of the opaque literature and its impact on our understanding and management of the archaeological past has only been assessed in part and perhaps the full extent will never will be known.

Michael Fulford (2011:33) in 'The impact of commercial archaeology on the UK heritage' reports that:

> 90% of all the investigations carried out in England since 1990 were undertaken by commercial archaeological organizations, mainly on development projects. In these interventions, responsibility for quality control and assurance lies between the planning authorities and the archaeological contractors. . . . Only 6% of investigations carried out between 1990 and 1994 had reached final publication 12 years later, i.e. by 2006.

In addition, Fulford (2011:34) makes the following recommendations:

> 1. Improve access to the results of commercial archaeology.
> 2. Strategic research. Identify ways of enhancing developer- funded archaeology on regional and national themes.
> 3. Increase collaboration across the university and commercial sectors.

At least two systemic challenges are conflated in the Fulford review and recommendations. The first, is the relative positioning of academic and commercial archaeologists within an archaeological heritage management paradigm. That challenge is a thread running through this volume and although there are successes, the vast quantity of commercial work exceeds the wherewithal of the smaller of the two sectors, the academic, to participate in any way other than in a limited fashion. The second challenge is the availability of the grey and opaque literature for the betterment of archaeological heritage conservation and management. In some countries there are procedures that make reports available at a central facility. In an insightful article by Richard Bradley (2006:7; also Phillips and Bradley 2004) the author writes:

> The idea of preservation really refers to the written report. There are many types of reports, and again the information can be dispersed. In Scotland, reports prepared by archaeologists for their clients – so-called 'grey literature' – are centrally available at the National Monuments Record in Edinburgh.

Of considerable relevance is the four-year project, 'British and Irish Prehistory in their European Context',[65] that draws 'on the results of recent development-led excavations. It also aims to evaluate the ways in which differing research traditions, legislative frameworks and fieldwork techniques within the study region influence our understanding of prehistory'. Perhaps the brightest light on the horizon is the World Wide Web. No doubt there are examples of web-based sites that feature commercial reports in other places in the world. A project by Martin Gibbs and Sarah Colley (2012) sought to provide on-line access to the 'grey literature' of the historical archaeology of New South Wales is particularly instructive as it considers over 9,000 unpublished items in The Heritage Branch Library of New South Wales. This figure does not include the large number of reports that deal with Aboriginal heritage places that for socio-political reasons cannot be made available to the public. Reports with Aboriginal subject matter are accessible only to approved researchers. The New South Wales Archaeology Online (NSW AOL) digital archive was created to achieve research and educational outcomes from Sydney regional archaeology. The project has enabled public access to over 600 grey-literature reports on regional historical archaeology.

Until there is a more concerted international approach, perhaps enshrined in the environmental impact assessment legislation, to large-scale commercial archaeological projects, a universal link between academic and commercial archaeologists will not be made. Conflicts between consultants are not at all unusual nor are mutually beneficial partnerships between academics and consultants. Philip Hughes as a consultant and Peter Hiscock as an academic have over the past two decades formed a fruitful partnership in their research on the Olympic Dam Mine, 560 kilometres north of Adelaide in South Australia. The affiliation commenced with an initial environmental impact assessment followed with detailed published research reports (Hughes and Hiscock 2005).

The role of the archaeologist as a consultant is explored by Thomas F. King (2002:97, 100) as he refers to 'my fellow consultants up and down the contract food chain . . . We've got to be paid to live, but we shouldn't be bought. When it's tacitly assumed on all sides that by virtue of being hired we have been bought, then I think we've got a real problem'. To place commercial archaeology in a balanced perspective, it should be remembered that many academics do not publish their research findings in a timely fashion or in some instances at all and in some instance their research efforts may yield few if any tangible results. Brian Fagan (1995:17) in 'Archaeology's Dirty Secret' forcefully states that there is a clear case for more analysis and less excavation, and that if this dictum were to be followed archaeologists would not be accused of being a 'self-serving special interest group'. Fagan also states that even though the archaeological world has changed, a common forum for presenting work is in a volume of collected articles of conference proceedings that are often poorly if at all edited and often lack coherence.

Publication and dissemination of research outcomes is regarded as a hallmark of good archaeology, and the practice of open research was deeply embedded within the old-guard of the profession as expressed in the provisions of the *Cairo Act* 1937. As the field of cultural resource management has expanded, so too has the production of ephemeral reports that may simply disappear when the client or the producer goes out of business, or could in fact be regarded as confidential for business purposes, or could be of no lasting value whatsoever.

*Conservation and Management of Archaeological Sites*, founded in 1995 with Nicholas Stanley-Price as editor, is the premier international publication dedicated to archaeological heritage conservation and management. Substantial works in the field have been published by the Getty Conservation Institute followed by publications based in part or in whole on various sessions at meetings of the Society of

[65] http://www2.le.ac.uk/departments/archaeology/research/projects/copy_of_british-irish-prehistory. Accessed 25 May 2016.

American Archaeology and the World Archaeology Congress. *American Journal of Archaeology*, of the Archaeological Institute of America, is but one of the many publications that raises matters that are of interest to international practitioners.

Blogs and websites provide information in a form that may not be durable and as such should not be regarded as a publication in the true sense; an authored work that is peer reviewed and presented in a relatively permanent form with an ISBN number. On the other hand, the web allows us to place all manner of publications within the public domain to be downloaded free of charge as discussed elsewhere with respect to The Australian National University Press and Archaeopress. In addition, there is an immediacy that is often lacking from scientific publication schedules.

# Chapter 5 Sustainability

> Sustainability is defined as 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' (English Heritage 2009:71).

Conservation has taken on a range of meanings. The most forceful being actions associated with sustainability and the desire for each generation to be able to accommodate change so that it does not limit the options for future generations. Kate Clark (2008:82) writes that sustainability rests upon the principle that there are finite resources and that the conservation of these resources can be improved through effective heritage management, particularly the reuse of structures to avoid both the cost of new construction and the need to provide for waste disposal. Clark notes that the drive towards sustainability within the context of climate change can lever finances for heritage management through the funding of conservation programs.

Earlier, English Heritage (1997) put forward the following criteria with respect to heritage and sustainability:

- cultural (distinctiveness and sense of place)
- educational (sources of information)
- economic (tourism/community support)
- resources (use of energy in construction)
- recreational (part of everyday life)
- aesthetic (townscape and landscape) (also from Stubbs 2004:289-90).

Over time there has been an increase in the emphasis placed upon heritage land management decision-making that is based upon intangible cultural values, particularly the distinctiveness of place at the local level (Stubbs 2004:291). Heritage-sustainability research focuses on the National Trust for Places of Historic Interest or Natural Beauty, the United Kingdom's largest charity dealing with heritage, and the government agency English Heritage. Stubbs (2004:302) offers a framework for sustainability of the historic environment based upon four topic areas: environmental, social/cultural, economic and generic. Each of these themes concentrates on two or three key issues that are used to guide the appraisal process. Sustainability refers for the most part to the relatively modern built environment, structures of historic nature, and not to the far distant past or the 'less-built' archaeological resources. Some of the generic criteria pertain to archaeological heritage: civic pride and sense of place associated with artefacts; social inclusion and ability to engender skills; links to education; economic multiplier-effect as a benefit of heritage visitors to local community; and, employment created. What is particularly important about the analysis employed by Stubbs, although archaeology does not feature large, is that heritage is looked at as being able to promote and channel activities into sustainable modes.

'Prior Park Landscape Gardens' in Bath, United Kingdom, features architectural reconstructions based upon archaeological research. Stubbs (2004) discusses access difficulties that led to the heritage gardens being readily available by re-rerouting public transport. Access by private vehicles would have required expensive provisions for parking and added to the already congested local road network. At Prior Park sustainability can be measured in the conventional terms of energy efficiency of public versus private transport. Cost-efficiency and value-adding require the use of local materials

and labour in conserving, managing and interpreting the place. There also is a cost and image advantage that comes from employing an environmentally friendly approach to site management.

### 5.1 Cultural Rights, Cultural Capital and Quality of Life

Archaeologists have been slow to incorporate their work into developmental projects that build capacity while enhancing cultural capital and the quality of life. In part, this is because these concepts are poorly articulated with respect to the management of archaeological resources. Cultural rights are defined in the *International Covenant on Economic and Social Rights* adopted by the United Nations in 1976. Article 1 states that 'All peoples have the right to self-determination.' While Article 3 affirms that there is an . . . 'equal right of men and women to the enjoyment of all economic, social; and cultural rights . . .' Lyndel Prott (1998:161) in 'Understanding One Another on Cultural Rights' offers a cogent discussion of the legal, political and moral universes of discourse that at times act in opposition to each other when defining cultural rights. Prott (1998:162, 165) notes that 'The language of rights has become an important part of public debate in many cultures' with:

> Statements of rights of minorities and of indigenous peoples often restate rights which are already well secured in legal instruments. What may be at stake here is not so much a right which is different in respect of these communities, as an implementation which is not as effective as for the majority populations.

Cultural rights as an overall concept conflates individual rights with those of the community. Voices of individuals are frequently overridden by those of the group and vice versus (Posey 1998:42-43). The European Union (Council of Europe) *Framework Convention on the Value of Cultural Heritage for Society* preamble reads:[66]

> Recognising that every person has a right to engage with the cultural heritage of their choice, while respecting the rights and freedoms of others, as an aspect of the right freely to participate in cultural life enshrined in the *United Nations Universal Declaration of Human Rights* of 1948 and guaranteed by the *International Covenant on Economic, Social and Cultural Rights* of 1966.

Article 9 of the *Framework Convention on the Value of Cultural Heritage for Society* considers the sustainable use of *he*ritage and stresses the need to 'promote respect for the integrity of the cultural heritage by ensuring that decisions about change include an understanding of the cultural values involved'. The impact of European Union instruments and frameworks is difficult to measure but they can be used in a persuasive fashion to mould heritage policy and practice within the member nations.

Cultural capital is a generalized notion rooted in the concept of economic capital (Bourdieu 1990, 1993; Webb et al. 2002) and may also be referred to as symbolic capital. The value of cultural capital is based upon a shared understanding and recognition within the group and outsiders may not necessarily recognize the cultural capital of others (Bourdieu 1990:22). Those that believe that they have it, consider cultural capital as being transmitted through inheritance, and something that is embedded and has innate qualities. It is used most powerfully by the dominant class that ascribes a high value to their own cultural capital while devaluing that of others (Bourdieu 1993:154, 177). Although in situations where cultural suppression is widespread such as that experienced by Australian Aboriginal communities, there is a purposeful construction of a distinctive cultural capital (Egloff 2000). A talent for business, music and social skills may be considered to be examples of cultural capital. A proclivity for education and social mobility may also be classed as a form of cultural

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66 https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680083746. Accessed 14 June 2016.

capital that serves to distinguish one social group from another. Cultural capital is regarded as inherently unstable as much of its value lies in contemporary perceptions that may change, such as the stereotypical wisdom of the elderly giving way to the business acumen of the young. Yannis Hamilakis and Eleana Yalouri (1996:119) discuss the exchange of cultural capital for economic capital by the Greek government when for a price the state provides a loan of national treasures to overseas exhibitions. Social capital includes networks, relationships and individual behavioural dispositions within interactive systems, and at times it is difficult to distinguish from cultural capital. The latter is often regarded as norms, manners and customs that are related to these networks. Social capital may be considered as belonging to either individuals or groups depending upon ones disciplinary perspective (Hunter 2004:4).

David Throsby (1997:15, 27; 2006) regards cultural capital to be the value that is additional to the purely physical worth of possessions or property and is embodied in the social, cultural and historical dimension. Cultural capital has additional value and like any value can be increased by investment either private or governmental. Throsby (1997:27-28) considers that government policy should be informed by an analysis of who benefits from the enhancement of cultural capital in the form of heritage. The distinction between the various kinds of capital - symbolic, social and cultural capital and economic capital - with the latter regarded as the most dominant type (Bourdieu 1990:93). It is argued that our cultural history accumulates for us assets and that those assets like any currency can be used for our advantage or disadvantage. Cultural capital can be changed into social resources that can be used to sustain communities and is used as an appropriate tool in community planning where attempts are made to distribute the cultural capital evenly across all spectrums of society. This in turn should lead to a better quality of life for the entire community. The difference between cultural and economic capital can be viewed as something like song, dance and music that may have no real economic value outside of the culture that they are part of but can be used to enhance the quality of life through increasing the capacity of individuals and the community. Thus the local music festival may draw visitors that contribute economically to the village or urban metropolis and in turn the members of the community that participate in the festival may gain an increased sense of cultural value and self-worth. But the instruments that they play are economical capital when the villagers sell them to collectors and then produce more instruments.

The same could be said for antiquities that are considered to be cultural capital and linked to the notion of a nation state that is represented by the kinds of images expressed by ancient things. Collecting ancient art can be an assertion of nationalism and not easily countered when the traffic is in illicit artefacts (Bauer 2010:288). An example of the well-described acquisition and prominent display of antiquities by the economically and politically elite members of the Thai society is provided by Denis R. Byrne (1999). This account mirrors the earlier description of the acquisition of antiquities by the elite of the Philippines and displayed in corporate offices. Wilhelm G. Solheim III (1975:15; also 1974) summarizes the situation that obtained in the 1960s and 1970s in the Philippines as:

> Legislation alone will not solve this problem. The majority of the Filipinos must obey any legislation to make it work. The first step is to convince the highest status collectors of the irreparable harm done by the collecting. They, in turn, must convince other Filipinos by their own actions. In October 1973 the National Museum brought more than 100 cases to court of people who had dug for antiquities without a permit from the National Museum.

Antiquities serve as markers of all manner of values. In a country where it is against the law to excavate artefacts, the possession of antiquities can be a regarded as a statement that one is above or equal to the law, or a statement that the possessor has fine aesthetic tastes, or that the owner values the heritage of their country. Possession also is a statement of identification with the elite that once patronized the artists and crafts persons that created the works. Artefacts act as a form of

international currency, a hedge against local currency devaluation and in addition often are easily transportable and valuable enough to support the quality lifestyle of the elite. Classifying all of the conceivable motives or intentions as cultural capital could be misleading. Collections acquired throughout the lifetime of a person that are considered as cultural capital, are readily exchanged for taxation rebates or sold when retirement monies are needed. Or, in some cases the economic value of the collections is never realized, never enters the equation, and the collection is freely willed to a cultural institution.

Cultural rights and cultural capital are not particularly well defined relative to cultural heritage and are seldom discussed in the archaeological management literature. An exception to this is the 'Overview Report' on 'Quality of Life Capital: Managing environmental, social and economic benefits' (English Heritage et al. 2001). The Quality of Life Capital program is described as offering a dynamic and integrated means to manage change. Archaeology has the potential to contribute to the well-being and sustainability of communities at the margin and is evident in the injection of overseas currency that is made by tourists to world-renown archaeological monuments such as Copán and Tikal in Meso-America and other places too numerous to list. Large-scale tourism may or may not benefit the grass-roots local population and could have a negative impact on the environment unless it is strictly monitored and controlled (Figs. 1, 2).



Figure 5.1 Young Mayan at Tikal, Guatemala.



Figure 5.2 Family outing at Tikal, Guatemala.

## 5.2 Identity, sense of place and nationalism

Archaeology as a powerful tool in shaping identity through discourse coupled with the exhibition of tangible remains is under increasing scrutiny as a factor contributing both negatively and positively to identity and sense of place. State, provincial and national governments throughout the world regulate the activities of archaeologists, and public servants manage cultural heritage resources. Policies and regulations are part and parcel of a nationalistic agenda (Cuno 2008:52-53). Political structures require that their members hold some form of a common identity. Jo Mangi (1989) in 'The role of archaeology in nation building' considers the varied uses of archaeological discoveries that

include supporting of the aspirations of a nation comprised of hundreds of distinct cultures. Mangi advocates an approach through education where archaeology can be employed to help create a common identity that will strengthen the prerogatives of cultural groups, particularly rights guaranteed in the constitution of Papua New Guinea. In a country with a myriad of different cultures and language speakers where the shared experience is an uncomfortable century of colonial experience and a shaky independence process, the construction of a common heritage through the

application of historical and archaeological research is a pressing need. But to date, as Mangi asserts, there has been little returned to Papua New Guinea by expatriate archaeologists that can be used for widespread educational purposes (also Leavesley et al. 2005; Mandui 2006).

In its efforts to forge a 'European identity', the Council of Europe in 1987 initiated the 'Cultural Routes Program' (Carlsson 1996:190). The cultural network chosen to be mapped was the Eighth to Eleventh Century Viking Routes that once dominated Europe. Fifty representative places were chosen where there was something to see and experience, including dramatic productions such as St. Olaf in Norway. The places and events were highlighted, marked with a logo and promoted as tourist destinations. The Viking Routes project has a greater attraction for the Nordic nations than it might for the Mediterranean countries and as such there are other routes that have been identified as personifying the European identity. The Viking Routes project as one of engagement with the public; it shares many features with public archaeology, particularly the thrust to enhance group identity.
Nancy Marie White (2000:111-12) describes and lists the kinds of topics that are incorporated in the Public Archaeology degree course at the University of South Florida, including the 'practical applications of archaeological knowledge in dealing with modern human problems'. Incorporated in the range of topics are both international and national legal instruments that guide archaeological activities including the 'U.S. historic preservation law'. Barbara J. Little (2007:140), in the context of historical archaeology and the legislated programs, discusses the 'heritage area' initiative in the United States of America and asserts that the underlying motivation of residents for participating in the program is to enhance identity and area character. That archaeology, going beyond the technical and factual, has long been held to have an impact on social values and the perspective that community members and state citizens have of themselves. Archaeology has been employed both consciously and subconsciously to support or to challenge state ideologies.

Historical cultural landscapes are seen as one of the approaches to understanding how communities form an image of themselves (Waterton 2005:309):

> Like other forms of heritage, landscape provides a vital repository of cultural meaning in relation to identity, belonging and sense of place. Despite this, the process of heritage management tends to obscure these links between landscapes and communities, and is thus neglectful of the experiences, perspectives and recollections that both individuals and groups bring to engagement with heritage.

Overt or covert resistance movements such as those participated in by indigenous peoples situated within what are now settler societies serve to intensify identity. Where identity issues and associations with a heritage landscape are coupled, such as is in Australia, Aboriginal issues become highly politicized. Here anthropologists and archaeologists deal directly with land rights and native title issues. The former tend to use rapid assessment techniques for plotting the degree of association and the latter cultural mapping. Rapid assessment techniques have been established within developmental contexts and rely upon multidisciplinary approaches where each discipline produces data that is replicable and supports the overall outcome (Abate 1992; Beebe 1995; Harris et al. 1997). Seldom if ever do archaeologists employ rapid assessment techniques instead they tend to foster approaches based upon historical frameworks, personnel interviews and the mapping of cultural landscapes (Byrne and Nugent 2004).

Sense of belonging to a particular place that was once common in our society, has weakened or become lost to many of us as we lead a modern transitory lifestyle. For those people that continue to gain an identity from their family and the place where the group has resided for generations, such as Australian Aboriginal families, there is a strong sense of locality and connectedness with the past. Australian Aboriginal communities are strident in their demands that they be involved effectively

with research by archaeologists as it is they who have to live in a personal way with the interpretations and presentations of the archaeological past in Australia (Creamer 1990:138).

Standards have been established by national and international organisations to ensure that communities are actively part of the cultural heritage conservation and management process. Readily available on the World Wide Web,[67] is the International Finance Corporation (IFC) 'Performance Standards on Social and Environmental Sustainability':

> Cultural heritage is dealt with directly in Performance Standard 8 and its accompanying guidance note. The objectives of IFC Performance Standard 8 are to: protect cultural heritage from the adverse impacts of project activities and support its preservation; and promote the equitable sharing of benefits from the use of cultural heritage in business activities. The standard applies to heritage regardless of whether it is legally protected or it has been previously disturbed.

Rio Tinto (2012:16), as a leading multinational company that exploits natural resources, recognizes that 'Sound cultural heritage management is integral to relationships with communities. If you value what they value, then the community is more likely to support you'. A contribution by Rio Tinto, specifically directed at archaeological heritage management, *RTIO Consultancy Standards for Archaeology in the Pilbara*[68] is prefaced by:

> Due recognition of the values of Indigenous heritage requires that it is treated with respect and that any recording, collection, excavation and analysis is carried out to the highest possible standards. These Standards provide a regional benchmark for what RTIO expects of its archaeological consultants carrying out work in the Pilbara.

RTIO asserts, with respect to standards:

> These illustrate the urgent need to define key research questions for the archaeology of the Pilbara to assess site significance and employ optimal management strategies. They also illustrate that best-practice recording proformas must be developed for consistent recording of rock art, artefact scatters and quarries, stone arrangements and rockshelters.

Research steps are outlined in the standards with particular emphasis on contributing to research outcomes, engagement with Aboriginal communities and on-going consultation with traditional owners. The RTIO standards are an excellent response to the need to obtain both research and community benefits from archaeological consultancies. Not to find fault, but it should be noted that there is no provision for publication or presentation of outcomes at national and international conferences either as individual researchers or in concert with Aboriginal partners. Nor is there mention of the need to build capacity within Aboriginal communities through participation in the project or a requirement for mentoring and educational opportunities.

RTIO standards are silent on matters such as capacity building, educational enhancement and joint participation in the presentation of research outcomes. An excellent example of a joint rock art research project is that of Paul Taçon (et al. 2010) and his Chinese colleagues at the Jinsha sites in north-west Yunnan. This projects looks at connections between Europe, Asia and Africa and the

[67] http://www.riotinto.com/documents/ReportsPublications/Rio_Tinto_Cultural_Heritage_Guide.pdf. Accessed 12 June 2016.
[68] Provided by Gavin Martin, Superintendent for Heritage Liaison, Rio Tinto Iron Ore with advice of Peter Veth, The Australian National University.

probability of independent invention. Teamwork also facilitates the use of direct dating techniques that are not widely available. The Jinsha sites project demonstrates the value of collaborative research when there is a need to place research findings within an international context. One of the often overlooked or undervalued aspects of the World Heritage listing process is the requirement to demonstrate universal value through an international comparative perspective.

Spirituality when mixed with heritage is a volatile concoction. Add in a material dimension, and it is all but impossible to separate the components once they are fused together under extreme pressure. Heritage and spirituality add enormous power to statements of identity and can influence decisions as to what is conserved and what is left to perish. Charles Stewart (2001) provides an account of 'The Contest Over Thessaloniki's Rotunda' where the Orthodox Church seeks to assert its authority over the Roman period rotunda while the Greek state wishes to use the materiality of the structure to reinforce the allegiance of the citizens to the nation rather than to a religious body. Anastasia Sakellariadi (2008:320) argues that Greek archaeologists are aware of the potential value of public engagement with the discipline, but for different reasons - such as conservatism, bureaucracy and lack of means - do not act on it to the extent that they should. The author regards 'Greek state archaeology as an exclusive system of archaeological heritage management' that is coming under increasing fire by archaeologists. Tamara Maliepaard (2011: 52) in a review of 'The national narrative told by the Greek World Heritage List', cites a shift from the emphasis on the classical Greek period to that of places representing the Byzantine and Post-Byzantine periods. This focus is resonated in the PhD thesis research of Georgios Alexopoulous (2013:70-71) at Mt Athosthat describes a top-down approach led by experts.

An interesting example is provided by Kostas Kotsakis (1998) with the description of the importance of archaeology to the formation of a national identity for the recently founded nation of Macedonia. The narrative of the relationship between the core, Greece, and the other, Macedonia, is described by Kotsakis as being similar to cases elsewhere in the world. Knowledge is a tool that can be used in many ways for a multitude of purposes. Archaeology, particularly that of expatriate archaeologists, focused upon the classical manifestations of southern Greece while Macedonia was assumed through the silence imposed by a lack of attention to be without an archaeological record in the past. With the emergence of Macedonia as a modern state, the government considers that it is important to forge an identity through a more inclusive perspective of the past and the patronage of archaeology.

There invariably is a politically linked historical reason why one past is privileged over that of another. That agenda need not be sinister, but one that is deemed to be necessary at that moment in time. In this instance, the geopolitical representations lie in the romanticism associated with the struggle for Greek independence in the nineteenth century. Following the conclusion of the war for independence in 1885 there was a drive to establish an official Greek heritage. Greek culture was presented as a monolithic unit that was homogenous and well defined in space with an uninterrupted continuity through time. In this effort, archaeology is a key player in the establishment of a social identity (Meskell 1998:6).

In the 'Extreme Heritage' issue of *Historic Environment*, the publication of Australia ICOMOS, Susan Balderstone's article 'Managing heritage in the wake of war and conflict in Cyprus' is a stark reminder of how the imposed national boundaries dictate what heritage is valued and how it is managed. A master plan has helped to bring together the decision-makers and provided avenues of communication between the Greek and the Turkish factions on the divided island. But there is little respect shown between the professionals that manage heritage. Balderstone contends that heritage management can help to bring together disparate parties but there needs to be a commitment by all factions that they will work together. Unfortunately, Balderstone provides no concrete examples that

heritage management can serve to bring distinct groups together that otherwise would have remained in opposition.

### 5.3 Repatriation

Repatriation of cultural materials to their place or country of origin has been a feature of archaeology for many decades and will continue to receive mixed responses, depending upon one's closeness to the material being returned. Kim Akerman (2010) writes that the repatriation of secret and sacred objects commenced in Western Australia in the 1970s. Responses from Aboriginal communities over the years have been mixed. Many of these objects are regarded as potentially dangerous, and perhaps that is the reason why they were given or sold to collectors. Meaning and power may be known only to the person that made the object and may be alien even to close group members. Akerman asserts that elders, particularly if they are Christians, can be embarrassed if objects are returned to them.

The *Native American Graves Protection and Repatriation Act* 1990 (NAGPRA) has brought a mixed response from academic archaeologists and from cultural resource managers. The former may find the return of unique scientific specimens to be an imposition on their academic freedom while the latter may wish to settle the matter of repatriation as smoothly as is possible so that archaeological mitigation projects and conservation of the resource can continue uninterrupted. NAGPRA specifically applies to some kinds of human remains, funerary objects and objects of cultural patrimony on federal and Native American tribal lands. Consultation is required between collecting and research institutions, federal agencies, Native Americans and archaeologists (Elia 1993:429). Thomas F. King (1998:149) in *Cultural Resource Laws and Practice: an Introductory Guide* regards the act as 'very well-intentioned, highly justified, and virtually impossible to make work'.

King (1998: Appendix V), in a tongue-in-cheek discourse, illustrates the operation of NAGPRA in a hypothetical scenario that amply demonstrates the complexities of the legislation. The challenging aspect of the act is not those clauses that refer to burials or to associated funerary objects but to:

> "Objects of Cultural Patrimony" - defined as objects that have ongoing historical, traditional, or cultural importance central to the Indian tribe itself, rather than property owned by an individual tribal member (King 1998:151).

In how many circumstances is it possible with certainty to separate group from individual property in small-scale societies, much less do the same for materials that have been incorporated into archaeological deposits? An object could be as small as a bead or presumably as large as a mountain landscape. Once the object is repatriated, or the ownership transferred, it is up to the recipient tribe to decide what to do with it.

In 1996, human skeletal remains dated at 9,300 years ago were found on the banks of the Columbia River. The allocation of the remains, that became known as Kennewick Man, was determined under the provision of NAGPRA. Scientists sought to study the specimens and retain the skeletal material in collections while the associated Native American groups wanted to have the remains assigned to them under the provisions of NAGPRA (McDavid and McGhee 2010:484). The Department of Interior determined that the remains should be returned to the Native American group. That decision was questioned in the United States District Court for the District of Oregon. In 2002, the presiding judge Jeldrick (2002) found that the Department of Interior had failed to establish under the provisions of NAGPRA that the remains were those of a Native American, that the individual was culturally affiliated with the claimant groups, that no earlier group was identified that the individual represented by the remains might have belonged to, and that in general the claims of the contesting Native American groups were inconsistent with NAGPRA (Jones and Stapp 2003:1-2; also Watkins 2003:136; Wilcox 2010:179).

Archaeologists and anthropologists sought to understand the court's decision and in some instances voiced their dismay that the judge had taken on the role of ethnographer and anthropologist, clearly beyond the magistrate's remit (Jones and Stapp 2003). The law is a blunt instrument and one would have hoped that there could have been some kind of an agreement reached between the various parties without taking the matter before the court. The literature does not address the matter of arbitration or alternative solutions to the polar positions of those that wish to study the remains and those that seek to have them treated in a manner consistent with Native American traditions. Judges and magistrates require that all key matters be addressed in the testimony or expert opinions put before the court. If the provision of information is not done to their satisfaction, they then take it upon themselves to fill in the blanks that in the magistrate's opinion should have been addressed by either the defendant or the plaintiff. It is apparent that the two different opinions, that of the Department of Interior and that of judge Jelderk, to a large extent rest upon which side in the dispute bears the burden of proof. Jelderk required the Native American groups to demonstrate conclusive proof of affiliation while the Department of Interior assumed affiliation based upon geographical propinquity and the assumption that any skeletal remains dating to pre-1492 must be associated with a contemporary Native American group.

The clearest and to some extent an oppositional perspective is provided by Joel B. Gilman, a position that is contrary to the view of the World Archaeology Congress. Gilman (2008:84) quotes a statement in support of an amendment to the NAGPRA act that 'The purpose of the amendment is to insure that human remains are assumed to be Native American if they pre-date the documented arrival of European explorers'. Based upon his reading of the original intent of the law, Gilman points out that the act is specifically drafted with an emphasis on contemporary Native American communities and their affiliation with remains, and does not refer to all skeletal material assumed to be Native American. Gilman (2008:84) states that 'Congress's purpose would not be served by requiring the transfer to modern American Indians of human remains that bear no relationship to them'.

The skeletal material was awarded to the Native American tribes for reburial at the discovery site. Unfortunately the site was contaminated with nuclear waste. John Asmus describes the process of remediation and preparation for burial (Asmus 2011:abstract):

> Whereas this reburial may have been culturally sensitive, it was also dangerous and imprudent. The interment site is only a short distance downriver from one of the most contaminated nuclear repositories in the world. . . . During the past few decades many of the reactors and their single-wall waste storage tanks and ponds have deteriorated and have been leaking radioactive and toxic-chemical waste into the local aquifer. . . . The final phase of the project was assistance in designing a Stonehenge-like monument to celebrate the cleanup of the Hanford Reservation and the removal of the radioactive threat to the final resting place of Kennewick Man ("The Ancient One").

Based upon half a century of experience, for me, the conservation and management of the remains of the Ancient One reinforces a thread running through this volume that what appears on the surface to be simple is invariable complex when it comes to the conservation and management of archaeological resources.

Programs have been initiated to reach a consensus with Australian Aboriginal First People on the role of ancient human remains in understanding the origins of modern populations (Westaway 2006). A feature of this approach is a 'keeping place' where significant human remains and sacred objects are stored under the custodianship of the elders who belong to that locale or 'country'. A successful example of a joint agreement coupled with a 'keeping place' is found at the site of Pleistocene human

remains (and megafauna) at Lake Mungo within the Willandra Lakes Region World Heritage Area in the west of New South Wales. Effective management of the area is undertaken by the New South Wales National Parks and Wildlife Service and the three tribal groups; the Paakantyi, Mutthi Mutthi and the Ngiyampa (Lawrence 2006:59). The overlap of traditional elders on the World Heritage Area management group and the National Parks and Wildlife Service advisory committee provides a rare opportunity to strengthen relationships between community members and government agencies.

Peak bodies of Australian museums and galleries, in 1993 and 2004, adopted policies that set national standards for museums to participate in the Return of Indigenous Cultural Property Program (RICPP) that did not require NAGPRA-like federal legislation to implement (Specht 2008:449). That program has resulted in significant advances and has received the broad support of the Commonwealth of Australia and more importantly of Aboriginal Australians. Museums in Australia also returned artefacts to Pacific Island countries on an individual basis following the cultivation of both personnel and institutional contacts (Bonshek 2004; Specht 1979).

In 2003 the United Kingdom *Report on the Working Group on Human Remains* was published.[69] The report and a summary article by Cressida Fforde and Jane Hubert (2006), that also discusses the Report of the Working Group titled 'Care of historic human remains', provide information on the extent to which the museum community disagrees or agrees with the general principle of repatriation of human remains. Here questions are asked, such as do scientific values have precedence over those of descendent communities? Of considerable relevance is the nature of the information that might be required before repatriation is considered. The question of consent, 'including the issues of distance and time and distance of personal relationship', is canvassed. The majority of the institutions expressed an opinion that consent should be the guiding principle (Fforde and Hubert 2006:94-95) and that if a descendent family cannot be identified then consent should be sought from members of the deceased person's religion or culture. A minority of institutions expressed concern that in order to verify that a claimant is genuine, with respect to these requirements, could be beyond the means of the curatorial staff of the institution.

Institutions that once collected human skeletal material may no longer have the curators required to maintain collections, as the focus of museums and galleries today seems to have shifted from research to public programs. Or the staff members that currently study human remains are more interested in materials that can answer questions then in poorly documented early collections. For instance, in 1998 I was on study leave and had a desk at the Folkens Museum Etnografiska in Stockholm. One day a request came to help sort out a matter of the repatriation of a skull to the Tasmanian community. Aboriginal representatives had visited the museum earlier and the skull could not be located. The file indicated that the skull had been received circa 1909 in exchange for an Eider Duck skin. After the initial publication (Ramström 1926:513-15) of the measurements of the skull, no researcher has taken any further interest in the specimen. At least there was nothing on the file to indicate that there was any on-going interest in the skull. The skull was believed to be in storage in the stables of the schloss that was used by the museum as a research and storage facility. Armed with the file and an odd bit of information gleaned, that perhaps it was not a complete skull but a lateral half of a skull. It was easy to find the specimen, as there were only a few half-skull sized boxes to search. The skull was located and returned to representatives of the community when they came to Sweden. What this instance demonstrates is that a national institution was prepared to return human remains without asking any detailed questions of provenance, relationship, descent or responsibility to represent the deceased. Clearly no one knew if there were extant descendants, there was no knowledge of the original

[69] http://www.museumsbund.de/fileadmin/geschaefts/dokumente/Leitfaeden_und_anderes/DCMS_Working_Group_Report_2003.pdf. Accessed 5 June 2016.

deposition of the skeleton nor was there any reason to believe that in fact the skull was of a Tasmanian either historic or prehistoric.

For academics, there could be more publication mileage in the return of skeletal material than there would be in studying it. Anyone can return a skull and write an article proclaiming his or her virtue in doing so, particularly if they had no research interest in the skeletal material. But, it would take a dedicated specialist to undertake biological studies. A physical anthropologist at the Folkens Museum Etnografiska stated to me that one of the reasons that the museum was not interested in retaining the skull was that its biological anthropology department was focused upon human remains that had far more detailed information with respect to provenience, including recovery location and cultural practices. In other words, the Tasmanian skull had no real research value to the institution as it lacked the kind of documentation that is required for scientific research.

Ian Hodder (2000:27) provides an example within the context of agency in archaeology of Ötzi the Ice Man, as an example of how in rare but highly rewarding circumstances the archaeologist is able to look at the individual as an agent or as an actor rather than paint broad generalized statements of prehistory. At the time that the skull at the Folkens Museum Etnografiska was being sought for restitution, a physical anthropologist at that institution told me that he was involved, as were other forensic specialists, in the study of Ötzi, the 5,300 year old remains of a man found in the Alps. Less well known are finds in the snowfields of Canada. First Nations hunters found Kwaday Dän Ts'inchì, 'Long ago person', in 1999 on the lands of The Champagne and Aishihik in the Yukon. An emergency meeting of the tribal elders was convened and it was agreed that efforts should be made to understand who this person was. The artefacts were taken to the Royal British Columbia Museum and placed in a safe and controlled environment. Prior to burial, extensive research was undertaken dating the remains to 550 years ago.[70] The disposition of human skeletal remains is a particularly sensitive subject. However, communities may seek flexible approaches to the repatriation of artefacts as long as they are not sacred and highly significant. David Lowenthal (1990:309) offers an unreferenced example of 'Given the option of having certain historical relics returned, some New Zealand Maoris recently advised the New Zealand government to leave them abroad so as to enhance international awareness of Maori Identity'. Steven Gallagher (2010:66) explores the complexity of property law, notions of ownership and the area of law known as equity. The arguments for and against return are well argued with specific cases being cited. Gallagher (2010:79), in summary, states that 'if a challenge is made, the retention of human remains in museum collections may be in danger'. This is based upon the principle that 'the equitable right to possession of the corpse for disposal overcomes the limited common law rights of ownership'.

Heritage managers in North America and Australia have at times found themselves overwhelmed with having to deal with the highly emotive issue of human remains that have been excavated in the past by archaeologists and others (Hubert 1989). In countries such as Australia the display of human remains that are likely offend descendent communities is frowned upon. The repatriation of what were once considered to be valuable scientific specimens is now fairly commonplace. Samuel Alberti (et al. 2009) reminds us that the DCMS (2005: 20) [Australia, Department of Culture, Media and Sport] guidance is:

> human remains should only be displayed if they 'make a material contribution to a particular interpretation; and that contribution could not be made equally effectively in another way'.

[70] https://www.for.gov.bc.ca/archaeology/kwaday_dan_tsinchi/project_introduction.ht. Accessed 7 June 2016.

Brenda J. Baker (et al. 2001) and colleagues in 'Repatriation and the Study of Human Remains' present a resume of the kinds of studies that physical anthropologists do on non-indigenous human remains. Those remains come from battlefields all over the world and throughout time, and represent all manner of places and circumstances. The authors agree that there is much to be gained by working with Native American communities the same way that Colin Pardoe (1988) has worked for many years with Australian Aboriginal communities. Pardoe's agenda is structured upon doing what the community that has legitimate control over the place where the remains are found wishes to be done. Colin discusses the role that a biological anthropologist can play in describing the physical characteristics of the deceased, its lifestyle, its mortality and its internment. The elders then discuss with Pardoe what they want to know about the remains and how the body is to be reburied. An example of this is the contribution that Pardoe made to the reburial of the human remains that were disturbed by a bulldozer when a golf course was being constructed on the banks of the Murray River near Swan Hill, Australia. What the community wanted was an authoritative verification that the bones that were scattered over a considerable area were in fact human; that they constituted the remains of a specific group of people and that they were from a purposeful internment. Pardoe provided the information that was requested and the remains were reburied in a place closest to the original internment, never having left the presence of the Aboriginal community (Egloff and Pardoe 1989).

A conflicted heritage case with a positive outcome is that of the skeletal material collected by Eric Mjöberg (1882-1938) a natural scientist, of the Ethnografiska Museet in Stockholm, during an expedition in 1910 to 1911 to the Kimberley region of Western Australia. Mjöberg purposefully acquired skeletal material of known recently deceased Aboriginal people. This disregard for both European and Aboriginal cultural norms was questioned at the time by expedition colleagues, and remembered and recounted with extreme bitterness by the Aboriginal descendants. At that time there was an embargo on the export of Aboriginal remains and the contents of the shipment were described as camel bones. Upon the return of the expedition to Sweden, the museum community was so appalled with the collection of skeletal material amassed by Mjöberg that the specimens were never studied or exhibited. The skeletal material was conveniently set aside and forgotten. Claes Hallgren (2003; 2010) brought the matter to prominence in *Två resenärer. Två bilder av Australier* (Two Travellers: Two pictures of Australia). In 2007, following the Swedish government decision to return the material, representatives of the Aboriginal community travelled to Stockholm, held a traditional smoking ceremony and returned to Australia with the remains. It needs to be stressed that the museum did not want the specimens in the first place, was appalled by the methods that were used to acquire the human remains and there were no objections raised to the return by the staff or by the government minister responsible for the museum. The imperative to repatriate skeletal material raises the issue of whether or not archaeologists should excavate human remains even if the current generation is amenable, as the next generation may condemn despoliation of their ancestral burial sites (Fforde 2004; Fforde, Hubert and Turnbull eds. 2002; Fforde and Hubert 2006).

## 5.4 Community and public archaeology

Participation by communities has been a strong point of archaeology and today there are assertions that there is a new kind of archaeology that empowers local groups above and beyond that already practiced by archaeologists. But is this really the case, or is it just the same archaeology under a new label (Marshall 2002). Presumably, in community archaeology, the community is getting something out of the archaeological process that they did not get previously. Smith, Morgan and van der Meer (2003:80) discuss a project that seems to have elements in common with other community archaeology ventures:

> For the archaeologist and heritage professionals, the project may have produced little in the way of tangible data about heritage places in Boodjamulla National Park. It did, however, offer

an opportunity to explore and reflect upon the meaning and nature of heritage, its management and the role of experts in the process.

The Hampden Community Archaeology Program, mentioned earlier, was designed to involve local residents in the exploration of community values as their Baltimore, Maryland, neighbourhood rapidly changed through gentrification and an increase in real estate values forced out the long-time residents. Through participation in an urban archaeological project, directed by PhD students, community archaeology involved a cross-section of the public as it explored class-consciousness and the forgotten history of labour activism (Gatsby and Chidester 2007). In essence, what the archaeologists are doing is enhancing the immediate past of the community and restoring the memory-bank that was lost as the elder residents left the community.

Memory is particularly important as the past merges with the present. An excellent discussion, as mentioned earlier, of 'Some Dynamics of American Indian Historicity' is found in Peter Nabokov's (2002:29-57) *A Forest of Time* that reviews the shift from history being the study of others by others to the contribution made by Native Americans particularly in the 1960s as First Peoples studies became increasingly popular. Growing acceptance of the Native American voice in turn brought about an historical and archaeological interest in frontier and contact studies that led to historical archaeologists taking on social justice for the dispossessed and disadvantaged First Peoples in settler societies.

Stephanie Moser and colleagues (et al. 2002) have moved towards providing community benefits from their work at Quseir, Egypt (Seymour 2002). Particularly impressive is the effort to retain an archaeological collection in the area, the distribution of bilingual reports to the workers and the publication of a children's book about the research project. Shelley Greer (et al. 2002) discusses what is presented as community based archaeology in Australia, offering several case studies where individuals have been involved or participated in projects. Given that for the past thirty years Aboriginal and mainstream communities have directed and employed archaeologists, it is not clear that community archaeology is a particularly new approach. In the context of community archaeology, Andrew Crosby (2002) discusses development and archaeology on Fiji. Two projects are contrasted: that at Waikatakata that was not community led and it quickly floundered; and, that at Bouma that was community-led and met with some degree of success. Both of the projects relate to eco-tourism ventures of which archaeology appears to have played a minor role. At no place in the article, is there mention of an attempt to reach a better understanding of the archaeological resource or to facilitate its conservation. None of the outcomes of community archaeology projects discussed above are remarkable on their own, but they certainly are better than no involvement at all with the local community.

Yvonne Marshal (2002) agreeing on the key point raised by Moser (et al. 2002), states 'that at every step in a project at least partial control remains with the community. This is the critical insight'. However, today collaboration in foreign countries is no longer a virtue as it is a requirement of national and local authorities. Thomas Green (2008:375) emphasizes that, 'Nowhere in the world are archaeologists allowed to conduct archaeological research without some governmental oversight. Today the majority of the archaeological research is conducted in response to provincial or national laws'. Green has not taken into account those countries where many, but not all, archaeological resources belong to the owner of the property where they are found and not to the state such as in the United Kingdom and the United States where in many instances, but not in all, what is required to excavate simply is permission of the property owner.

A key question to ask of community archaeology is how does the archaeological work add to the sustainability of the community? What benefits flow to the community and for how long? And, how is

capacity built within the community? None of the examples provided by the authors cited above are exceptional in managing to demonstrate that sustainable long-term benefits flowed on to the communities. Glen Wharton (2005:202) writes:

> . . . models of public archaeology shift focus from 'product' to 'process' and from 'object' to 'community' drawing attention to conflicts in conservation provides stimulus for larger public dialogue. Public archaeology employs the archaeological process to engage discourse on how the past is used.

N.M. White (et. al. 2004:26) and co-authors consider the relationship between academic archaeology and commercial contract archaeology from the perspective of The University of South Florida (USF) as:

> We hope we are filling important needs and passing on the message that there is no big difference between "research" archaeology and "contract" or "CRM archaeology"; there may be different emphases and different kinds of reports or budget and time limitations, but all archaeology must be done to professional standards, and *all archaeology today is public archaeology*.

The key component of the assertion by White and colleagues is that all archaeology must be done to 'professional standards' therefore there is no 'big difference' between academic and commercial archaeology. In the respect that all archaeology is archaeology, there may be considerable difference between what is expected of an academic archaeologists and what is required of a commercial archaeologist. Also, there is considerable difference between the role of an archaeologist employed by a public agency and being on the staff of an academic institution or working for a private consulting firm. Take my word for it; as in 1988 I was employed by the Tasmanian National Parks and Wildlife Service to manage a conservation project, in 1989 as a salaried commercial archaeologist and then two years later as a lecturer at the University of Canberra. When working as an archaeologist being paid by a public agency, my actions were restricted – no pretence at academic freedom. As a salaried consultant, what was of importance was the number of commercial jobs that were on the books and how they could be completed within the timeframe and the payment constraints. My job depended upon how much income was brought into the firm. As an academic, the emphasis shifted to how many students could be recruited into courses, how large were the grants and how numerous were publications. As a public archaeologist, in my case, publication was not required and to some extent was frowned upon. Yes, the employment positions required an archaeologist, yet in none of the three instances was excavation or reaching an understanding of the past a high priority. It was only as an archaeologist employed by a public agency, that there was concern with the management and conservation of archaeological resources. As a commercial consultant or as an academic, conservation was not a priority unless one chose to make it so.

*Managing Archaeological Resources: Global Context, National Programs, Local Actions* brings together a series of papers illustrating the complexity of the kinds of ways that archaeologists are engaging local communities in both the managing of heritage places and in the actual process of archaeological research (McManamon et al. 2008b). In some instances, community involvement is within the context of local developmental programs.

At one time Australia offered various learning experiences for south-east Asian, Islander and Aboriginal students. Peter Bellwood fostered more than one generation of Asian based archaeologists educated at The Australian National University as well as providing an enriching experience for local communities. Amar Galla (1989) at the University of Canberra developed a two-year diploma program for Aboriginal undergraduates that then became a mainstream undergraduate Cultural Heritage

Management program. That program was highly successful in raising interest within the Aboriginal community for educational opportunities in heritage, and in particular the management of archaeological sites within national parks. Sharon Sullivan (2008) offers a perspective of an archaeological heritage management-training course for Australian Aboriginal community members presented though a university extension program. The program is designed to raise awareness and provide basic planning skills.

Within the context of culture as an arena for political contests (McManamon, Stout and Barnes 2008b), McEdward Murimbika and Bhekinkoski Moyo (2008) look at the history of donor aid to archaeological heritage conservation and research projects in Zimbabwe. Given the state of the national political framework and its relationship to international governments, the fate of archaeology is dire indeed. Murimbika and Moyo (2008:87-88) stress that archaeological heritage management has become dependent upon international support for its existence. As one crisis follows another, in the eyes of the authors, the only means of managing archaeological places is often through local communities. But there is no history or tradition of community involvement such that locals feel that these places are theirs and in turn their responsibility to manage and conserve. In closing, Murimbika and Moyo (2008:103) observe that 'Success is dependent on how archaeological and heritage management are viewed as enhancing the life and development of local communities'.

Sergio Chávez (2008), working with the Aymara-speaking people of Bolivia, has brought forward a holistic approach to archaeological heritage management. Chávez directs a project that includes such disparate elements as the building of local roads, language skills, community computer access, excavation of temple sites, employment and empowerment of women and the research of places with archaeological potential. The Aymara project has a sustainable agenda that empowers the local community through both cultural and economic means. Other projects described in the literature as evidencing sustainable results do not convincingly document such outcomes.

Archaeology in Canada has returned positive benefits to First Nations in terms of education and participation in commercial consultancy activities (Nicholas 2001). Conservation of community owned heritage places with archaeological potential is frequently encountered (Hodges and Watson 2000), and perhaps is the easiest kind of heritage management to initiate and control as opposed to the conservation of private assets. The real challenge is shifting the authority to the community, yet having the community sustain the goals of archaeological conservation within changing circumstances. Few heritage managers have lived and worked in face-to-face communities and fully understand the pressures that small groups can bring to bear at the individual and family level on their members. Community pressures can both accelerate loss of the archaeological record when approval is given to economic developments, as well as serve to conserve heritage when a persuasive case is brought forward. Archaeological resources when endangered seldom evoke community responses to the extent that occurs when fauna is threatened through developmental activities. In an interesting study of a small-scale community in Australia, all responses by the shire council to development applications for heritage-listed places were analysed (Fingleton 2002). The policy of the council was to list places for conservation when the owners wished to do so and to remove them from listing when there was a request to reverse the decision.

### 5.5 Participatory processes

In many regions in the world, the role of the archaeologists may have changed along conventional lines over the past decades and a traditional tertiary education and basic technical skills kit may suffice. But in other places, particularly where there is a requirement to meet with the needs of indigenous populations and to empower 'others', or to come to grips with rapidly changing domestic or foreign situations, the archaeologist as the manager of heritage has had to radically change their mental perspective and horizons. Regardless of where an archaeologist operates, management

requires interaction with individuals, communities and institutions. Generally speaking, the following community process skills are not taught to archaeology students; consensus building, techniques of rapid appraisal associated with community capacity building, other tools of participatory development, methods for the assessment of social values, community landscape analysis and heritage management planning.

Social value is a widely discussed topic and one that is the subject of heritage studies by archaeologists and associated heritage specialists from allied disciplines. Seldom do these studies apply an established social science methodology (Pelto and Pelto 1978) but generally speaking conduct individual and group interviews or stakeholder exercises. Techniques of rapid assessment have been employed for the past two or three decades in the field of rural developmental research by economists, agronomists, health specialists, and the allied discipline of applied anthropology (Abate 1992; Case 1990; Harris et al. 1997; Mukherjee 1993). Archaeologists at home and abroad are employed frequently as part of assessment processes that implement development programs or that assist in charting the conservation of heritage places. A major exception to this is where rapid appraisal systems are part of the Federal archaeological heritage planning process but unfortunately are seldom reported or discussed in detail in the literature. Dana Taplin (et al. 2002:83) and associates describe rapid assessments as being 'done in support of program requirements, not as scientific research, and their frequent use in contracts and consultancies make them not the usual stuff of academic reporting'.

In a similar fashion, assessments of values using minimal techniques are generally speaking not published and the methodology employed in the archaeological heritage management process is thereby not open to scrutiny or academic review. Thomas King (2003:140) is not convinced that rapid assessment techniques are as necessary as some would assert:

> . . . the results may at least appear to be more reliable, more “scientific”, than just talking with people. That appearance can be misleading, however. At base, ethnography means talking with people, together with watching them and sometimes participating in what they do . . . but they [referring to rapid assessment techniques] can be overkill when you're simply trying to find out whether there are TCP’s [traditional cultural properties] in an area and what people think about them.

Note the mention of ‘watching people’ as an ethnographic tool. Heritage managers tend to employ questionnaires rather than field observation techniques when conducting pre-planning exercises. King (2003:140) adds to this statement with:

> Or, they may not be overkill; as usual, it all depends on the particulars of the case - how complex or controversial it is, how complicated the roles are that TCPs play in a community, how fictionalized the community is, and how its members feel about being "assessed." I'm not for a moment saying that one need never do formal ethnographic assessments, whether rapid or leisurely, but neither should one assume that formal ethnography, carried out by professional ethnographers is always the best or only way to identify TCP's.

As a rule of thumb, the researcher is required to pay due diligence commensurate with the impact of the research outcomes. Needless to say, if the researcher is providing information to government that will lead to substantial outcomes, such as the return of a national park to an Aboriginal community that entails the transfer of millions of dollars worth of public property (Egloff, Peterson and Wesson 2005), the client has the right to expect the best that researchers, emphasis here on the plural, from various disciplines, emphasis again on the plural, have to offer.

Setha Low (2002; et al. 2002; et al. 2005; Taplin et al. 2002; Low and Lawrence-Zúñiga 2003) is a heritage specialist that has developed and employed state-of-the-art social science research techniques to the study of the values of heritage places. Low's approach is that of an environmental psychologist and anthropologist. Using a team approach, a fundamental requirement of rapid assessment techniques, a study was undertaken of Independence National Historical Park in Philadelphia. The urban park is a tourist attraction that features not only the Liberty Bell but also the 'ghost frame' of the residence of Benjamin Franklin and the few archaeological bits that remain of the original home. The methodology commenced with background research and interviews with the experienced managers of the place (also Hammersley and Atkinson 2007). Transect walks were taken with residents and their discussions with the researchers documented. Individual and key informant interviews were recorded and some amount of behaviour mapping was conducted along with on-going archival and historical research. Outcomes of the Rapid Ethnographic Assessment Process (REAP) are a better understanding of the boundaries of the historical park, what its various features mean to the disparate communities that are associated with the place as well as serving to alert management to the dangers of stereotyping groups. Taplin (et al. 2005:92) and co-researchers are forthcoming with 'The challenge in such hasty work is to do more than repeat back to park managers what they already know'. Understanding the challenge of validity and reliability that surround any rapid assessment is of utmost importance. To reduce risks, an iterative team approach with a systems perspective is used that triangulates sets of data from other researchers and shares information amongst the members representing distinct disciplines of inquiry (Beebe 1995:42). The need for triangulation with allied but distinct disciplines is essential (Hammersley and Atkinson 2007:183-85).

Participatory assessment is known by various names and applies different kinds of methodologies including social mapping, cultural mapping, social values, and in its advanced form, rapid ethnographic assessment procedures (REAP) (see Low et al. 2002; Taplin et al. 2002). A challenge for any methodology is recording the outcomes and converting essentially qualitative material into data sets that have a comparative strength. Like archaeological heritage management, REAP is employed primarily to gain an applied perspective and generally speaking is not used to explore theoretical questions. One of the reasons that REAP in recent years has been favoured as a research tool, is the shift from permanent dedicated staff to the use of teams comprised of consultants (Taplin et al. 2002:81). REAP is employed where the span of research time, expertise or funding only allows for a short period of investigation. Induced change is the context in which the assessment process is used with the results being mainly qualitative. The data from interviews can be overwhelming and the coding can be time consuming. For the social science researcher, the results will be largely qualitative rather than quantitative and pointed towards assessing if the institutional structures will enable the intended change to take place in a smooth manner. Not all consequences can be foreseen and there will be individuals and institutions that gain an advantage through the change, and those that perhaps loose out in the comparative advantage stakes. It is essential to look in to the future and perceive the benefits that the community will derive from the change rather than bemoan what will be lost. In summary, Setha Low (2003) regards the key benefits of REAP as identifying, contacting, and involving the local community in the planning and management of heritage conservation sites. Low builds upon the work of David Throsby (1995; 1997) with respect to the values of heritage sites, cultural capital, sustainability, community empowerment and citizenship, notions of dissonant heritage, cultural property rights and cultural values.

## 5.6 Capacity building

Although community participation has been with us for many decades, as discussed above, it is only recently that it has been labelled as 'community archaeology' (Nakata and David 2010:429). But does community involvement in archaeology necessarily lead to capacity building where and when it is needed. There is no doubt that archaeologists have been trying to work for the betterment of local communities and in many instances research has been all but completely controlled by the local

community with respect to where the archaeologist could excavate, where they could live and who from the local community they might involve in their project. From the beginning of archaeology as a field discipline, communities that were owners of the archaeological landscape have been linked to archaeologists.

Empowerment is stressed as the key difference between the old archaeology and the new community archaeology. The empowerment factor seems to be difficult for authors who claim to be undertaking community archaeology to demonstrate when they write about their contemporary social group driven archaeology projects. At times it seems to me as if the archaeologists could not find any tangible remains that would provide information on the past, so they then decided that the work would be community driven and archaeological methodologies and academic outcomes would not be a requirement. The second factor to take into account, as discussed above, is that few archaeologists are trained in the social sciences and aware of the complexities of social dynamics in small face-to-face communities. Also, the archaeology may be so poorly funded that the archaeologist has no wherewithal to extend their miniscule budget to develop interactive community processes.

An informative capacity building model worthy of close analysis and perhaps emulation in other contexts, is the archaeological heritage management program at the World Heritage listed Côa Valley rock art and prehistory complex in Portugal (Cabral and Coelho 2002; de Carvalho, Zilhaõ, and Aubry 1996; Fernandes and Pinto 2006). From the outset, the community and stakeholders were involved in the planning of the interpretation and presentation of the place to the public. Community members were in favour of the construction of the dam perhaps due to the immediate injection of funds into the local area. It was not until the construction of a museum facility that the local population began to grudgingly acknowledge the benefits of the archaeological program (Fernandes et al. 2008:335-36). Key features in the capacity building program were the use of the local population as interpreters rather than technical displays, removal of heritage clutter from the sites, a distributed means of entry to the place through adjacent local villages each with its own distinctive heritage element, minimal intrusive 'visitor enhancement' infrastructure, a mechanism for controlling access that met the need for regulating carrying capacity and an emphasis on the conservation of the resource. The program has its detractors and not everyone can obtain as much of a return out of the archaeological complex as they might wish. On the surface, the Côa Valley program has a suite of elements that speak for a degree of common sense on the part of the archaeological heritage managers.

Heritage conservation of the Côa Valley is widely published in terms of archaeological site management and interpretation as well as legal frameworks and physical conservation. Frequent burning of the landscape by shepherds, inherently unstable geological strata and deteriorating rock surfaces are presented as conservation issues. António Pedro Batarda Fernandes (2007:76) recounts:

> Foz Côa is in the port wine production district and a high percentage of agricultural land is used as vineyards. The characteristics of this imply huge soil movements, often near watercourses, in order to create the terraces necessary to plant the vineyards. The construction of these can affect the stability (and even the existence) of the engraved outcrops, especially when this is done illegally.

Sweden embraces archaeological heritage management as a tool of appropriate development. Gustav Trotzig (1989; 1995) in a discussion of the 'cultural dimension of development' and archaeology as part of the Swedish foreign aid program, coins the term 'overdeveloped nations'. He notes that the 'archaeological underdevelopment' of 'beneficiary' populations where there is limited opportunity for economic returns and development with 'undesired effects on the local societies' regularly occurs. Capacity building in remote communities through the enhancement of archaeological resources has particular potential when linking heritage resources with the natural environment. Anabel Ford

(2006), working with the local community at El Pilar in the Maya rainforest, has added considerably to the quality of life of the community through appropriately joining together natural and cultural heritage resources. Why the joining together of these two powerful resources is so seldom undertaken eludes common sense, particularly given that many individuals seek a combined natural and cultural experience when they visit a place? Perhaps, the bifurcation is due to our governmental systems that separate the natural from the cultural with few if any individuals in positions of authority - most likely they are career bureaucrats and not heritage specialists - able to grasp the management opportunities for either component much less for the combined natural and cultural heritage.

## 5.7 Advocacy

Sustainability can require advocacy on the part of the archaeological heritage manager. Archaeologists are called upon to support the needs of communities that they work with, but they may not have advocacy skills and are forced to learn through costly experiences. An example of an anthropologists employed by the Choctaw Tribe learning through advocacy is offered by John H. Peterson (1974:311) in 'The Anthropologist as Advocate'. Peterson notes that anthropologists have long supported the cause of Native Americans and have been involved in pleading cases for indigenous communities with markedly varying success. The point that Peterson (1974:317) makes, is best conveyed through the anthropologist's own words:

> Working as a full-time advocate offers an anthropologist a unique experience, one from which he can reflect upon the degree to which university-based anthropological writing and teaching demonstrate an academic bias. The experience also forces him to consider alternative theories, methods, and approaches to change. I feel that I am a better anthropologist for this experience, and I believe a greater effort by anthropologists to work as advocates would benefit the discipline as a whole.

Sarah Tarlow (2001:60) reasons:

> Advocacy is the responsibility of 'representing', in the sense of speaking for, others. Anthropologists have long recognized that in many contexts they may have a responsibility of advocacy for the peoples whom they study.

Ethics and responsibilities are most pronounced when there is a power imbalance. Archaeologists, as being relatively powerful members of our society, may well have a moral obligation to advocate for the less fortunate. With respect to ethics and advocacy, Martyn Hammersley and Paul Atkinson (2007:229) give thought to:

> Becoming a researcher does not mean, then, that one is no longer a citizen or a person, that one's primary commitment to research must be sustained at all costs. However, in our view situations where the other identities should override that of the researcher are rare; and the decision to suspend or abandon the research role must arise from considerations and outweigh the value of research very heavily. Account must also be taken of the usually very limited capacity of the researcher to help.

Archaeologists are likely to find themselves in the situation of advocating for a heritage place rather than for a group of people. However in some instances the objectives merge. Cases for Aboriginal land rights that involve archaeologists, and there are many, are both place and group cantered. As Hammersley and Atkinson state, the likelihood of success is limited while the angst is enormous. Archaeologists are called in to assist local communities to deflect development projects through the use of heritage listing of archaeological places. Archaeologists also draft representations to

government on behalf of protest groups. It is exhilarating when you play a role in obtaining a positive outcome, not so nice when you loose.

An objection by cultural and natural scientists to a development program that endangered archaeological resources went so far as to establish a precedent in the High Court of Australia. In the early 1980s, the Tasmanian Hydro-Electric Commission planned to dam the Franklin River and inundate the archaeological site of Kutikina. John Mulvaney, a Professor of Archaeology at The Australian National University and a member of the Australian Heritage Commission, was staunchly opposed to the hydro scheme. Mulvaney and Rhys Jones, an archaeologist also at The Australian National University, were participants in the protest and swore affidavits in the Franklin High Court case that led to the abandonment of the dam and eventually to the establishment and listing of the Tasmanian Wilderness World Heritage Area (Bonyhady and Griffiths 1996). Retired but not out, two decades later John Mulvaney featured large in the protest against the further logging of timber at the encampment site on the east coast of Tasmania of the French 1772 and 1773 expedition. The expedition comprised the *Recherche* and the *Espérance* led by Vice-Admiral Bruny d'Entrecasteaux and marked a significant milestone in European contact studies. The protest eventually led to the place being heritage listed and protection mechanisms being put into place (Mulvaney 2007). In both of these cases, archaeologists against all odds have engineered positive outcomes. Perhaps Hammersley and Atkinson have a somewhat overly negative viewpoint garnered from their experiences that in fact seem to mirror some of my own.

There are those instances where the archaeologist is called in to provide expert advice in court cases. It is likely to be an extraordinarily frustrating experience primarily because the group that one is representing, invariably members of an Aboriginal community, is not likely to have the legal and financial resources to effectively defend the case relative to those resources available to the State prosecution (Cane 1998; Egloff 2000). In the case described by Scott Cane, as an archaeologist he was provided with scant resources to prepare an expert testimony in the defence of Aboriginal community members that were charged with a violation of the fisheries act and sought defence in native title rights. Both funding of the research, instructions from counsel and adequate time to conduct research were sorely lacking. The magistrate stated that the expert evidence was in ‘a strange form’, was ‘wishing to please the person who had asked for the opinion’ and that ‘quasi-scientific information’ was relied upon (Strickland 1994:33, 45). There is absolutely no cause to assert that Cane's research was at all inadequate. The irony of the situation is that for procedural and evidentiary reasons there was little chance of the defendants being acquitted and the efforts and angst of the archaeologists was of little importance other than in providing moral support for the suppressed and racially vilified Aboriginal community.

No doubt social science researchers have had far more exposure to the needs of communities than have many archaeologists and there is much to be learned from their experiences. In *Contested Governance: Culture, power and institutions in Indigenous Australia*, Sarah Holcombe (2008) looks at the ‘Constraints on researchers acting as change agents’. Holcombe, discuses from the perspective of a case study of the Ti Tree Fringe Camp, Northern Territory, the complexities and the masking of governance responsibilities that are part and parcel of the social and economic difficulties experienced by Aboriginal Australians. Failure of the research to lead to any real change in the social and economic position of the residents of the fringe camp lead them to question the motives of the researcher and in turn the ability of the researcher to further explore the tensions between advocacy and impartial research.

## 5.8 Cultural heritage landscapes

The *World Heritage Operational Guidelines* (UNESCO World Heritage Centre 2012) increased the attention paid to cultural landscapes and like most recently revised heritage instruments place added

importance on the social and cultural aspects of the landscape along with the physical characteristics (Fowler 2003). In a similar fashion *The European Landscape Convention*, Florence 2000 has the potential to situate archaeological landscapes within the mainstream of cultural heritage management (Council of Europe 2000; Fairclough 2002). An emphasis on landscapes and authenticity in international instruments resonates the interests of archaeologists, as they have been required for decades to consider broader cultural landscapes as an integral part of the conservation and management process. Landscape archaeology, as it came to be known in relatively recent times, changed from its 1970s form when it focused upon the physical aspects of the distribution and characteristics of places, often clearly evident on the surface of the ground or from aerial photographs, to the contemporary experience as a 'socially constructed reality' (Darvill 2008:67). Broad scale environmental factors were important while a more holistic approach incorporating social values was adopted in the late 20th Century and came to be known as historical cultural landscape studies (Darvill 2008:68). By the 1990s, historical cultural landscape study as a subject in university curriculums, incorporated historical and prehistoric archaeology and was practiced within the context of cultural resource management.

Thomas D. Andrews and Susan Buggy (2008) illustrate the then current thinking on cultural landscapes with an example from the Northwest Territories of Canada of the contemporary hunting and fishing landscape of Tłı̨cho. Andrews and Buggy assert that an important component of a cultural landscape is knowledge and living traditions. What the authors present amply illustrates the points that they wish to make about the richness of cultural landscapes where there is change and in their case for the most part the key characteristics have not been obliterated by industrialization nor have the social values of the population been radically changed.

The situation outlined for the Northwest Territory of Canada, is similar to that of the relatively intact cultural landscapes of the Aboriginal communities of the Northern Territory of Australia. It is fairly easy to convince the general public, the government and the legal system that indigenous peoples have rights to cultural landscapes when those landscapes are not markedly changed, the indigenous population has not been radically altered and some elements of the traditional culture remain intact. A popular image of cultural landscapes readily accepts places such as those described by Andrews and Buggy as authentic and populated by indigenous peoples, but what about other kinds of authentic cultural landscapes that are inhabited by minorities and in particular by people that do not look authentic? In Canada and in Australia, the case of Aboriginal land rights may be compromised as the authentic landscapes of distant marginal locales of the country are held to be real but those of indigenous peoples within the closely settled landscapes of eastern Australia and urban fringe Canada are dismissed out of hand as being too altered to retain any residual land rights. Thus the First Peoples who have been impacted the greatest are denied cultural rights and in addition they are likely to be socially and physically marginalized, while those groups at the far geographic margins of the nation are considered to be 'true natives' (Cane 1998; Egloff 2002; Peterson and Rigsby 1998).

Nora Mitchell (et al. 2009:31-37) and colleagues in *World Heritage Cultural Landscapes: A Handbook for Conservation and Management* introduces a 'Cultural Landscape Management Framework' with a set of guiding principles. Six principles represent a sound approach to management and it is salient that the second principle stresses the need for an inclusive and transparent form of governance shaped through interaction with stakeholders. Managing landscapes with archaeological resources has proven to be difficult, this is particularly the case for intangible values, and will continue to be so as developmental and community use of heritage landscapes increases in its intensity.

Archaeologists have not neglected links between landscapes and historic communities. An early example is found in *The Lost Villages of England*, where Maurice Beresford (1987:74) writes of the work in 1953 by J. Golson and J. G. Hurst of the Deserted Medieval Village Group that commenced excavation on the remains of Wharram. For the most part, connections between contemporary people

and the land have been the preview of human geographers who have led in the field, but with notable contributions by archaeologists working with indigenous communities. An example, being by Denis Byrne (2003b) in 'Segregated Landscapes: the heritage of racial segregation in New South Wales'.

The identification and documentation of cultural resources by communities is known as cultural mapping (The Commonwealth Department of Communication and the Arts 1995:1) with an emphasis on both tangible and intangible values. Cultural mapping is very much a part of the disciplines of anthropology and geography, and not necessarily a focus of archaeology except when the activities of ethnographic communities sheds some light on the interpretation of the pattern of archaeological remains. In the New Archaeology of the late 1960s, based on work of archaeologists such as Julian H. Steward of the 1950s (Willey and Sabloff 1974:133) and Claudio Vita-Finzi and Eric S. Higgs (1970), witnessed the rise of environmentalism and systems theory. Sally R. and Lewis R. Binford (1968) and other 'new' archaeologists sought to understand past technologies by studying contemporary communities that employ similar practices to those evidenced in the archaeological remains. The archaeologists also tried to comprehend how technological adaptations brought about a patterned distribution of activities that speaks for how communities relate to their landscapes (Fig. 5.3).



Figure 5.3 The five thousand year-old World Heritage listed Agricultural Landscape of Southern Öland, an island in the Baltic Sea, Sweden, displays evidence of continuous human settlement from prehistoric times to the present day.[71]

Denis R. Byrne (2004b:89-90) stresses that cultural maps based on the memories of Aboriginal peoples are an intangible form of heritage and should be considered as such by the 2003 UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage*. In 'Nervous Landscapes: race and space in Australia'

[71] http://whc.unesco.org/en/list/968. Accessed 10 March 2016.

and 'Segregated Landscapes: the heritage of racial segregation in New South Wales', Byrne (2003a; 2003b) explores the nature of a racially segregated landscape and the memories retained by the Aboriginal community. Rodney Harrison (2003, 2004; also Harrison 2006) in 'The archaeology of "lost places": ruin, memory and the heritage of the Aboriginal diaspora in Australia' and Ian Lilley (2006) in 'Archaeology, diaspora and decolonization' follow in a similar vein by relating communities to landscapes that are central to the life of the group.

Counter-mapping (Brockwell et al. eds. 2013; McLean 2013; Schofield ed. 2014; Thomas and Ross 2013) is one of the forms of cultural diagramming that has reached prominence in the past two decades in cultural resource management. Cultural mapping has been employed in land rights determinations in Australia (Egloff 1979a) and in its early manifestations with the Arctic Inuit over natural resource rights disputes (UNESCO 2008: 3):

> Cultural mapping, counter-mapping, community-based mapping, participatory mapping – a broad range of cartographic practices have emerged over the last three and a half decades to bring alternative indigenous and local perspectives to the attention of those who hold power and who control what usually appears on official maps. Each initiative had its own motivation and logic.

Byrne points out that there is a need for partnerships and that the Aboriginal people gain in having their memories recorded but that they loose the empowerment of being the sole possessors of their heritage. There is a persuasive argument that partnerships like those of the 1970s in Australia, although desirable and to some extent required by ethical codes, have more or less been supplanted by Aboriginal authored works. The question that must be asked is, under what circumstances should archaeological heritage managers intrude on the intellectual property of indigenous peoples and shift their group memories from the privacy of their communities into the public domain? The archaeological heritage manager should record memories when requested to do so, and when the recording of indigenous voices is placed in public institutions at the request of, and under the terms of the informants, such as at the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra.

But there is a further caveat that could be placed on the recording of indigenous memories if there is no practical benefit for the communities, such as the gaining of cultural capital, lands or economic opportunities. What should archaeologists excavate - or record - from the perspective of cultural resource management as distinct from a purely academic theory driven approach? Is it that which will provide the strongest kind of data, or record what is threatened, or a document that will improve management outcomes or enhance community needs? A desired management outcome may be no more than a stronger relationship with indigenous communities by conducting archaeological projects identified by the elders. Cultural mapping, in my opinion and that of many members of the Aboriginal community in south-eastern Australia, is needed to support land rights claims and the return of historical cultural landscapes to Indigenous communities. Land rights claims are driven by non-Indigenous protocols that must fit with Western legal requirements. As testimony is laid before the courts and tribunals, the process is required to be transparent with information that was once known only to a few now available to the public. To be successful in the early settled locales of south-eastern Australia, land claim cases will take considerable time and resource skills if positive outcomes are to be achieved.

Development and heritage landscapes constitute one of the major challenges facing archaeological heritage management. Take for instance the following as reported in the popular magazine *China Pictorial* (January 2008:6):

> According to the Beijing Municipal Cultural Heritage Administration, the Badaling Wildlife Zoo will be relocated from its current site, as the famed Great Wall at Badaling carries great meaning as a historical monument. The trial version of regulations on planning of Badaling-Ming Tombs Scenic Area states that any building or facility that detracts from the appearance and integrity of the historical heritage in this area will be demolished. This currently applies to Bear Land, the Wildlife Zoo, the Jiulong Amusement park, a golf course and a ski run.

The measures proposed to restore the scenic qualities of the cultural landscape of the Great Wall are remarkable in the extent of the demolition.

Turkey has an abundance of archaeological places associated with living cultural landscapes whose combined integrity is not protected by legislative instruments (Mosler 2009:25). The complexity and layering of the various archaeological sites and the strong monumental presence of the ancient ruins is overwhelming but if any change is to take place, the visual historical qualities must be given due consideration. The evolving nature of the cultural and natural landscape of Bergama, in the north-west of Turkey, is described by Mosler (2009:43-44) in such vivid terms that the heritage values and the visual qualities overwhelm the reader (Fig. 5.4). Yet, Turkey is a nation that is developing its technological base and notable archaeological sites have been destroyed or imperilled by infrastructure developments. Dams that are sought after to provide hydroelectricity power and water for irrigation will flood classical ancient ruins of considerable significance including the 12,000 year old metropolis of Hasankeyf on the banks of the Tigris River (Ronayne 2002; 2007:255). The site is listed on the 2016 *Europa Nostra* '7 Most Endangered'.[72]



Figure 5.4 Pergamon, Turkey, view of cable car landing from the ancient Greek acropolis.

[72] http://7mostendangered.eu/2015/12/10/ancient-city-of-hasankeyf-and-its-surroundings-turkey/. Accessed 10 December 2016.

Patricia Parker and Thomas F. King (1998; King 2003:1) coined the term 'traditional cultural property' to refer to 'places that communities think are important, because the places embody or sustain values, character, or cultural coherence'. In *Places That Count: traditional cultural properties in cultural resource management*, King (2003:5) stresses that there is a misunderstanding that only tribal or Native American peoples merit consideration as possessors of traditional cultural property, while minority communities such as the Amish and Mennonite certainly deserve to be considered particularly as their way of life and landscapes are threatened by change (Thomson 2001). Places such as those of the peoples of the Altai Mountains whose sacred tombs and landscapes are threatened by pipeline development need to be supported in their efforts to retain intact their cultural values (Mikhailov 2014; Plets et al. 2011). On the other hand, King indicates that the use of sacred has been abused as groups seek to assert that landscapes are important and that their views must be taken into consideration, and perhaps the proponents have in mind social, political or economic gain (King 2003:8). Traditional landscapes discussed by King (2003:47-49, 52, 50, 59) are Uluru-Kata Tjuta in Australia as an Aboriginal landscape, mountains in China venerated as places of concentrated ch'i, Africa where there is an attachment of people to their communities in Adabraka, a low-rent quarter in Accra; and, in urban Japan a neighbourhood that illustrates how people ascribe significance to places that they regularly frequent.

## 5.9 Natural and cultural heritage

'The Equator Principles: A framework for financial institutions to manage environmental and social issues in project financing'[73] requires that social and economic factors be taken into account with respect to developmental projects that evidence environmental impacts. Borrowers of money from international financial institutions must undertake a social and environmental assessment, and amongst other issues address 'protection of cultural property and heritage' (The 'Equator Principles', July 2006, Exhibit II:7). Considering that the principles were drafted in 2006, I could not locate a review of the implementation of the Equator Principles with respect to cultural heritage. To me this indicates that perhaps the principles are not widely applied, or that there have been no tangible outcomes, or that outcomes have not been reported in the heritage management literature. Reports that consider the World Bank 'Operational Policies'[74] and 'Bank Procedure' for 'Physical Cultural Resources' [75] are outlined by A.K. Fleming (2010), an advisor to the World Bank. Fleming refers to a pipeline from Georgia to Turkey and urban renewal in Ningbo, China that met with the World Bank requirements for the protection of cultural heritage. However, reports of how the archaeological heritage is being managed and conserved in World Bank funded projects are seldom found in the archaeological literature.

In 1985, the European Union adopted the Environmental Impact Assessment (EIA) Directive that refers to 'aspects of the environment likely to be significantly affected by the proposed project, including, in particular, population, fauna, flora, soil, water, air, climatic factors, material assets, including the architectural and archaeological heritage, landscape and the inter-relationship between the above factors' (annex VI.3).[76] The review conducted twenty years after the dissemination of the directive, identifies two major benefits in the implementation of the environmental impact assessment directive. The first of these is the assurance that environmental factors are taken into account early in the developmental process and the second is the requirement that the public is involved in the

[73] http://www.equator-principles.com/. Accessed 10 June 2016.

[74] http://web.worldbank.org/WBSITE/EXTERNAL/PROJECTS/EXTPOLICIES/EXTOPMANUAL/0,,contentMDK:20970737~menuPK:64701637~pagePK:64709096~piPK:64709108~theSitePK:502184,00.html. Accessed 10 June 2016.

[75] As above.

[76] http://ec.europa.eu/environment/eia/eia-legalcontext.htm. Accessed 10 June 2016.

process.[77] No mention is made of the ability of the process to deal with the archaeological heritage but the review indicates that climate change and bio-diversity are of particular concern.

The integration of natural and cultural heritage processes has many advantages particularly in the recognition of heritage attributes that overlap and the inclusion of cultural values in natural studies and vice versa. Underpinning the World Heritage process at the national level, both the cultural and natural heritage may be administered by the same government department and thus be in the invidious position of competing for budget resources. Many, if not all, protected areas evidence both natural and cultural heritage values (Worboys et al. 2001). Although conflicts are diminishing, there most likely will be disputes in the future between the cultural and natural heritage value processes (Fraser and Chisholm 2000).

Natural, indigenous and archaeological heritage conservation programs each can manifest different agendas where the key issues are non-negotiable either because they are regarded as core values or because institutions have chosen to stake their claim to legitimacy on the conservation of those values. It is possible that there will be an attempt, often successful, to capture the political and economic process such that a particular stakeholder group must be included at the negotiation table when discussions are held and that benefits will likely flow their way.

Communities are not easily defined (Smith and Waterton 2009) nor do many have an organization that is sufficiently resourced and has the capacity to meet with a range of challenging archaeological heritage conservation situations. Stakeholder groups within communities more often than not, without knowing it, expect unique and potentially conflicting outcomes to result from the land management decision-making processes. It is understandable that there will be different values espoused by natural area managers from those advocated by cultural heritage managers, and that those differences will impact on archaeological resources as the two professions seldom have the same educational and training experiences. Government agencies and private employers attempt to offset the negative impacts of discipline specific learned behaviours through workshops and awareness exercises that foster multidisciplinary group values (McIntyre-Tamwoy 2004:178).

[77] http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=COM:2009:0378:FIN:EN:PDF. Accessed 10 June 2016.

# Chapter 6 Economics

> 'Globalization brings with it benefits and cost to world archaeological heritage' (Bonnie Magness-Gardiner 2004:37).

Archaeological resources contribute to the economies of nations and perhaps just as importantly to local communities. Revenues gained from visitation to archaeological places may be used to support government operated heritage agencies and to further our understanding of the past. On the other hand, incomes from tourist visitations to iconic places may well be used to further development of infrastructure works that endangers or destroys archaeological resources. Entrance fees may also be used to trivialize the past and present false messages. An underlying thread throughout this chapter and indeed the entire book, is that the distribution of funds favours the iconic archaeological places while the less-well known sites may receive little if any support or protection. And that the tangible remains of the past are used to transmit intangible messages that more likely than not serve to support the dominant view of the past; the story we want to tell about our past. Funds to the highly symbolic places may be misspent on projects that threaten the sites integrity while worthwhile conservation and research efforts remain unfunded.

Globalization world is a meaningless expression unless it carries with it recognition of the values that span communities and those that are particular to certain places and times. It is all but impossible to construct inflexible guidelines that fit all situations. A particularly insightful case study is that of Çatalhöyük in central Turkey. Ian Hodder (1998:127; also 2008, 2009) in discussing the conflicting local, national and international political and commercial interests finds that 'The new discourse is globalism'. Globalization has rendered much of the discussion of East and West in Orientalism redundant' (also Turner 1994:183; Biehl and Prescott 2013). Hodder employs a narrative derived from personal experience at Çatalhöyük, to emphasize that although there are differences between the global world of modernism and that of conservatism, what was observed were subtle adjustments at the local scene. Boundaries while to some extent maintained and not outwardly questioned, also exhibit a porosity that allows for the creation and maintenance of economic and social advantages that accrue from the Western fostered excavations at Çatalhöyük. Sonya Atalay (2010:418; also 2012:24) discusses community-based participatory research (CBPR) undertaken at Çatalhöyük that fosters 'sustainable archaeological practice'. The process is designed to develop community sustainability. The description of activities such as archaeological theatre are interesting but there is no detailed economic or employment data provided. From my experience throughout the world, is that what people want in life is a respectable standard of living and invariably that means an income most likely through employment or business or land ownership and use.

Sawang Lertrit offers a description of the cultural heritage management of archaeological resources in Thailand that accords with experiences elsewhere in the world. Archaeological work has focused on 'surveys, inventories, excavations and the restoration of ancient monuments, as well as the relocation of peoples who have long been living in the registered areas of the site' (Lertrit 2000:158; 1997). Challenges faced by heritage managers at Chiang Saen do not reinforce the notion of an East-West dichotomy. The issues consist of a litany of concerns over government involvement; under-funding of archaeological research while public restoration projects receive the bulk of the funding; long-term neglect of monuments; looting of pagodas and temples; and, conflicts over who owns the places as they have been reoccupied by villagers in some instances for hundreds of years - who do not feel a sense of ownership for the cultural property. An overriding concern is the duality of multiple economic values and symbolic values that heritage places have at both the local and the national level (Lertrit 2000:160).

Gulong Lai, Martha Demas and Neville Agnew (2004) present an informed perspective of the Chinese conservation movement when documenting 'The Seminal Influence of Liang Sicheng on Heritage Conservation' (also Sullivan 2005:268). In the 1930s, Chinese architects travelled to Europe and upon their return to China were confronted with heritage challenges and asked questions not surprisingly very similar to those of their European colleagues. There is no indication that Chinese conservation architects and archaeologists were influenced by European instruments such as the *Athens Charter* 1931 (Lai, Demas and Agnew 2004:86).

Restoration practice in South-East Asia is questioned by Ian C. Glover (2003:27):

> In a very recent paper Miksic (2001) considers the potential value of ancient Burmese cities to the tourist economy. Here he makes a not-too-hidden criticism of both government policies and the implementation of them during the reconstruction projects at Pagan and other historic sites in Burma. Inhabitants were cleared with little warning or compensation from their traditional homes while ambitious building and reconstruction work was undertaken with too few trained personnel, leading to a substantial lack of the 'authenticity' that successful heritage sites require.

John N. Miksic (2001:91) quotes Pierre Pichard and F. Robinne (1998:18):

> The present Burmese government intends to place archaeology in the service of tourism which is supposedly more attracted by the spectacular than the authentic: the resources generously allocated to the mediocre reconstruction of the Mandalay palace and to that (completely hypothetical) of the Pegu palace, are far out of proportion to the sums devoted to research on the necessary care of ancient monuments.

Pichard and Robinne (1998:22) provide further details:

> The famous Myanmar historian and archaeologist Than Tun underlines the fact that at Pagan the government is engaged in a campaign of dismantling and hasty reconstructions, on bases which are uncertain both physically and scientifically [a translation from French].

The *Venice Charter* was written to address the Western experience, by individuals that came from Europe except for Carlos Flores Marini from Mexico.[78] It is likely that at the very outset the Venice Charter sought a broad latitude of interpretations beyond that of the European or Western experience as it refers to the intended internationalisation of the *Athens Charter* 1931 that was of European origin. Both the *Venice Charter* and the *World Heritage Operational Guidelines* incorporate authenticity into the description of heritage. It was the UNESCO World Heritage Secretariat through ICOMOS that sought to clarify the meaning of authenticity as it related to the convention by convening The Nara Conference on Authenticity in 1994 (Larsen 1995). Authenticity - 'real', 'actual', 'genuine', 'authorised' - is not an absolute value but is a relative value (McBryde 1997:93). J.E. Tunbridge and G.J. Ashworth (1996:10) state that 'An appeal is made to authenticity', in this sense, 'as a self-explanatory justification and criterion for selection and interpretation' as if in some way it resolves and justifies the selection process which in turn raises the matter of who authenticates heritage. The term authentic carries all manner of emotional baggage and the term integrity – 'condition of having no part or element wanting' [79] has been used as an alternative in the Australia ICOMOS *Burra Charter*. An interesting development of the Nara Conference is found in Article 11 (McBryde 1997:96) ' the respect due to all

[78] http://www.icomos.org/charters/venice_e.pdf. Accessed 22 October 2015.
[79] *The Oxford Shorter English Dictionary*, 3rd edition (1965) The Clarendon Press, Oxford.

cultures requires that cultural heritage must be considered and judged within the cultural contexts to which it belongs'.

## 5.1 Valuation

As archaeological heritage management frequently has a commercial component or incentive, archaeologists are particularly at a disadvantage as they are seldom trained in business management. The article 'Measuring performance and contingency planning' is particularly useful as it describes comparative measures that are often used as a tool in tourism venue planning (Middleton 1994). Although archaeologists are commonly involved in the preparation of conservation and management plans, it is seldom that the instruments have a detailed business or research plan. The lack of business information in conservation and management plans often renders the devices as marginal particularly if the document does not articulate with a strategic financial agenda.

Michael Lockwood and Terry DeLacy (1992), and Dirk H.R. Spennemann (2000) emphasise the role that economic analysis can play in the management of archaeological heritage resources. Valuation techniques presented by the authors and by Jeff Bennett (2000) seek to quantify in monetary or value terms the benefits perceived by members of the public. Economic valuation tools are employed to formulate broad public policy decisions that have the potential to impact on natural and cultural heritage places. Revealed preference techniques, for example 'choice modelling', have been used for more than forty years in the natural heritage realm. These modelling techniques seek to provide some economic rigor to the heritage decision-making process. Knowing that the public will consider a policy and management action to either increase or decrease the value of a place is taken into account in the decision making process. A cost- benefit analysis, a systematic way of assessing economic activities, can assist in deciding what course of action will give the best outcome when investing public funds in a heritage operation. However, it would be foolhardy to base a management decision upon contingency analysis in isolation of other factors, and not all modes of contingency analysis are considered as being equally valid or as having similar strength. An interesting process is advanced by Ulrico Sanna (et al. 2008) and colleagues in 'A fuzzy number ranking in project selection for cultural heritage sites'. The procedure claims to select . . . 'the "best" conservation and enhancement project for an archaeological site among the many proposable ones, while taking jointly into account its technical, cultural and economic aspects'.

What is wanted is more 'bang for the buck'; no dodging the issue that much of archaeological heritage management is set within a tourism economic market framework. Tran Huu Tuan and Ståle Navrud (2008) construct a far-ranging review of the various kinds of contingent evaluation procedures, in this instance focused upon the World Heritage Site of My Son in central Vietnam. Respondents are provided with various scenarios reflecting such variables as carrying capacity, visual amenity, entry fees, pricing policies, and knowledge before and after visiting the place and potential benefits. Naomi Kinghorn and Ken Willis (2008:124) offer an approach similar to that of Tuan and Navrud, which is based upon processes employed when valuing natural places. Visitors are asked to make choices between scenarios and options for management. Different circumstances are considered in each of the examples and although informative they may not provide the kind of decision-making guidance that archaeological heritage managers are seeking.

An approach where visitors are asked questions about their preferred management options has considerable utility, but is not innovative. Contingent valuation arose in the 1940s and has been used since the 1970s to measure the public good value of various environmental, health, transport and other services and goods (Cameron et al. 1999:77-83). Willingness to pay and disposition to use are the preferred modes of analysis. Questions arise as to the truthfulness of the respondents and if they are purposefully misleading the researchers, or do the respondents have alternative motives when answering the questions that could reflect a conservation issue closer to their immediate interests.

The literature indicates that the use of contingent valuation is a highly developed 'science' that should only be embarked upon by the well-informed research team that is willing to invest considerable intellectual resources in the process. Although contingent valuation has utility as a programmed way to review management situations, what are absent from these studies are realistic situations where the findings of the contingent valuation process have been implemented such that the process has real outcomes with respect to the conservation of archaeological resources.

Having considered some of the techniques that can be employed to identify the economic strength of archaeological resources, the next objective of this chapter is to detail the mechanisms that are used to present archaeological sites to tourists. The authenticity of the presentations are questioned particularly the types of shelters that are constructed for tourist access, the rebuilding of ruins and in general a review of the kinds of changes that archaeological features can undergo and remain reasonably authentic. Privatisation of the archaeological resources in part to optimise and lessen the expenditure of public funds is discussed in this chapter as are some of the impacts of urban and rural development on archaeological sites.

## 5.2 Tourism

Following the adoption of the *Venice Charter* 1964 as its founding instrument, ICOMOS drafted more specific charters including the *International Cultural Tourism Charter* and The ICOMOS *Charter for the Interpretation and Presentation of Cultural Heritage Sites*. Arrival of these instruments on the international scene is indicative of the importance and the range of concerns that visitation to heritage places has generated amongst cultural resource managers. Communication of the values of a place and the adherence to a basic set of principles are key elements of the two charters. Respect for the authenticity of the place and the protection of heritage values from intrusive interpretative infrastructure are considered to be of particular importance as is the recognition of cultural diversity as it impacts upon the conservation and management process.

Cultural diversity is a focus of the 'Nara Document on Authenticity' particularly that of associated communities which have contributed to alternative sets of heritage values.[80] Dance, music, drama and literature as intangible heritage need to be considered as an integral part of the interpretation. The potential impact of the interpretation infrastructure in the face of large visitor numbers is also discussed (Comer and Willems 2011). Monitoring of the impacts of presentation with the participation of the public in the review process is important. Missing from The ICOMOS *Charter for the Interpretation and Presentation of Cultural Heritage Sites*, but included in the *China Principles*, is the need for external evaluation of site management activities to determine if the administration follows the guidelines of international and national charters.

The ICOMOS *International Cultural Tourism Charter* 1999 places considerable stress upon the need to plan for the conservation of the cultural and natural heritage, as fundamental components of site management with communication of the value of heritage being a primary objective. Tourism is an industry of overwhelming importance to national and local economies, and has the potential for positive cultural exchange. In too many instances, cultural exchange is one-sided and far from positive for the subaltern culture. The tourism charter is grounded in pragmatic realism and has an overall viewpoint that what much of heritage management is all about is meeting the needs of demanding consumer groups. Those requirements may have little to do with heritage values and everything to do with the provision off comforts and amenities out of all reasonable scale to the location and nature of the heritage resource. Places that once were protected by isolation and were the sole domain of the wealthy, or on the opposite side of the scale the impoverished hiker, are now

[80] 1993 Agency for Cultural Affairs (Government of Japan) and the Nara Prefecture with UNESCO, ICCROM and ICOMOS.

open to all kinds of tourists as modes of access and transport become available to the mass market. Visitors to a heritage venue range from members of the community that have looked after the place for thousands of years, to budget back-packers, students on fieldtrips and affluent five-star travellers. Language, culture, expectations and accommodation requirements vary enormously. Seldom is there a match between how the place is managed for interpretation and tourism, and what the various charters require as appropriate management.

Tourism has long been recognized as presenting a particular challenge to archaeological resource management. Louis Turner and John Ash (1975:197) in *The Golden Hordes: International Tourism and the Pleasure Periphery*, stated unequivocally that 'Tourism is, everywhere, the enemy'. Priscilla Boniface and Peter J. Fowler (1993:2) assert that 'it is the premise of this book' that interactions between the hosts and tourists 'have inbuilt potential to debase presenter and the onlooker'. Tourism frequently drives the national heritage policy agenda and can both add to, as well as diminish the value of heritage places. As a global increase in wealth and leisure time flood our heritage places, prompting management to initiate drastic modifications to accommodate the visitors. Changes are funded by national governments and imposts upon visitors. Funds flow into sectors of the globe that are economically marginal helping to distribute wealth, or perhaps creating dependencies and realigning fragile economic systems thus laying them open to the trends of international economics. David Throsby (2006:40) speaks of a 'contemporary world being shaped by market forces, and the 'economics of heritage' that lead to 'policy formulation'. Dealing with tourism within a heritage conservation context is an unsettled domain where the pendulum is swinging wildly but seems to be favouring development at the expense of conservation outcomes (Mason, Meyers and de la Torre 2005; Mason, MacLean and de la Torre 2005).

Archaeological places can shift from being cultural resources to acting as tourism products. Bob McKercher and Hillary du Cros (2002:8) write:

> Cultural tourists want to consume a variety of cultural experiences. To facilitate this consumption, cultural heritage assets must be transformed into cultural tourism products. The transformation process actualizes the potential of the asset by converting it into something that the tourist can utilize. The transformation process, though abhorrent to some, is integral to the successful development and sustainable management of the cultural tourism product.

Christina Aas, Adele Ladkin and John Fletcher cite the survey of the local community of Luang Prabang, Lao PDR, as a study of stakeholder involvement in heritage and tourism. The authors point out that stakeholders will not be involved if their capabilities are limited and they do not have the means to effectively communicate. Without effective communication the decision making of the managers will not be reconciled with the needs of the local stakeholders. Their view of the heritage product is that 'irrespective of the opinions of the different interest groups, the high costs involved in the conservation of cultural heritage make the revenue from tourism indispensable' (Aas, Ladkin and Fletcher 2005:30; also Corzo 1995:4). Perceived negative impacts on World Heritage values are a central feature of various reviews of Luang Prabang (Dearborn and Stallmeyer 2010:144, 150; Egloff and Kelly 2015:14, 47).

Heritage, community and tourism are considered by Russell Staif and Robyn Bushell (2013:111) as key elements of the heritage equation with an imperative to examine mobility from the local, regional and global perspective within the context of the process of modernity. Modernity and mobility are a fact of life and to some extent, as discussed elsewhere, it is the moderation of the heritage transformation process that is critical. In Luang Prabang, there has been little if any control on how places are



Figure 6.1 Quiet main street in Luang Prabang, Lao PDR, prior to the influx of tourists and changes to the streetscape.



Figure 6.2 Luang Prang in 2011 following the opening up of Laos to mass tourism and the World Heritage listing of the urban area.

presented to the public but on the other hand there have been controls on the height and mass of new structures (Figs. 6.1, 6.2). So, one can say that the treatment of the World Heritage property could have been a far worse or far better. For me, it is a matter of drafting a balance sheet listing what has been lost forever and what has been temporarily gained. Modernity and development would in many instances be regarded as a loss by the heritage aficionado, while for others who have to live in, and with the place, renewal is considered as a gain.

The Shandong Provincial Tourism Administration provides a case study of the application of state promotion of natural and cultural heritage and the development of the tourism industry (Breidenbach and Nyíri 2007; Freeman and Sun 2010; World Tourism Organisation 2001). Heritage is viewed by the administration as a pillar industry of the economy. In 2000, over half a million international visitors contributed more than four percent of provincial GDP. Given that the scale of international tourism is considerably smaller than that of internal tourism, national tourists must contribute a considerably greater amount of revenue to the economy of the province.

UNESCO has undertaken attempts to link communities, tourism and heritage in South-East Asia. A report documenting 'Stakeholder Collaboration and Heritage Management' (Aas et al. 2005), as discussed above, presents a less than convincing case. The authors are tourism specialists with apparently little experience with heritage conservation. The focus of the article is on the perception of stakeholders with respect to their participation in the generation of income for conservation, decision-making and tourism activities. Interesting assertions are made but not necessarily supported by data. For instance, 'However, irrespective of the opinions of the different interest groups, the high costs involved in the conservation of cultural heritage make the revenue from tourism indispensable' (Aas et al. 2005:33). Questions need to be asked. If tourists did not visit the place, would it suffer less degradation than if tourists visited it? Do the funds from tourism actually meet the full range of conservation needs? And, are the funds from tourism allocated to conservation or to enhancement or other government projects perhaps related to transport and infrastructure development? There often are uncalculated benefits that tourism may contribute to the local community through employment, maintenance of services, provision of tourist orientated infrastructure and skills development.

Indigenous peoples, archaeological resources and tourism deserve particular concern in that the leisure industry can be both exploitative as well as serve to support communities that are disadvantaged by historical processes and lie at a distance from economic centres (also Hunter 2004 for a discussion of indigenous social capital). Since the 1980s indigenous cultures have offered ecotourism experiences and at the core of the ventures are visitation to archaeological places and to sites that are of sacred significance to communities (Johnson 2006:11). Finlayson (1991:7) in a review of seven Aboriginal tourist ventures states that 'The purpose . . . is problematic in public policy and in bureaucratic practice.'

Two key factors that I have observed is the short-term nature of government start-up funding of ventures and a considerable difference in the perspective of Indigenous communities being a cultural one and the government with respect to the purpose of the ventures as being commercial (Finlayson 1991:7). For archaeological resource management this can mean the partial or inappropriate development of archaeological sites for tourism ventures as detailed by Zepple for Mutawintji National Park in the west of New South Wales. In the 1980s the park was closed until culturally sensitive concerns were addressed (Zeppel n.d.: 419, 420, 422; also Zeppel 2009). Since that time processes of joint management of national parks in Australia have for the most part addressed cultural concerns such that such confrontations with traditional owners have been minimised (Egloff 1981, 2006; Egloff, Peterson and Wesson 2005).

## 6.3 Authenticity

While the notion of authenticity has a definition that is widely understood, the highly competitive heritage arena is bedevilled with fundamental disagreements. Siân Jones (2009:144) notes:

> Authenticity is not simply a facet of the internal essence of discrete isolated entities, as modernist discourses would have us believe, but rather *a product of the relationships between things*. This is why anxieties surrounding the authenticity of objects do not cease once it has been affirmed by heritage institutions, because there is always the question of whether the way we conserve and present them might undermine or destroy their very authenticity by cutting them (and us) off from the unique networks of relationships they embody.

The *Operational Guidelines of the World Heritage Convention* (UNESCO World Heritage Centre 2012) places particular emphasis on authenticity:

> Article 78. To be deemed of Outstanding Universal Value, a property must also meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure it's safeguarding.
>
> Article 82. Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural value (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes . . .
>
> Article 85. When the conditions of authenticity are considered in preparing a nomination for a property, the State Party should first identify all of the applicable significant attributes of authenticity. The statement of authenticity should assess the degree to which authenticity is present in, or expressed by, each of these significant attributes.

Bernard Feilden and Jukka Jokilehto (1993:66-77) devote a section of *Management Guidelines for World Cultural Heritage Sites* to how the treatment of a place relates to authenticity. The authors stress that authenticity in materials, workmanship, design and setting are of particular importance in guaranteeing that the values of a place are maintained and appropriately presented to the public. Feilden and Jokilehto (1993:19) then consider economic, functional, educational, social and political values in the summary of contemporary socio-economic values. This is a fabric centric approach that needs to be extended to include social values and how the place is maintained and used by the community that values it. Annex 4 of the *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO 2012) refers to the 'Nara Conference on Authenticity' held in 1993.[81] The meeting in Nara, Japan, brought together experts from around the world to look at how the concept of authenticity can be best applied to cultural heritage. The *Nara Document on Authenticity* (Larsen 1995:xxi-xxiii; Agency for Cultural Affairs [Government of Japan] and the Nara Prefecture with UNESCO, ICCROM and ICOMOS 1993) holds that authenticity needs to be dealt with within its cultural context. Article 11 takes into account cultural differences with:

> All judgments about values attributed to heritage as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgments of value and authenticity on fixed criteria. On the contrary, the respect due to all cultures requires that cultural heritage must be considered and judged within the cultural contexts to which it belongs.

[81] The UNESCO document gives the year of the Nara Conference as 1994 while the Nara document itself specifies 1993.



Figure 6.3 Front of Tikal monument with a speculative reconstruction, where the rear of the structure and sides have been stabilized and left in ruins as found.

A particularly apropos and frequently employed example is that of the temples of Japan that are renewed with cyclical regularity, in some instances every 20 years, (Brown 1989) and in addition require a proper setting (Suzuki 1995). Although considered to be ancient, the example of the Ise shrine provided by Knut Einar Larsen (1988) and amplified by Hiroyuki Suzuki (1995) in 'Authenticity of Setting in the Cyclical Culture', considers that there may be little or no material within the contemporary structure that dates to the original construction period. Schnapp (1997:79) adds to our understanding of the Japanese process of rebuilding shrines:

> A little earlier (689-97) the practice of *shikinen sengū* is attested, consisting of razing and rebuilding in identical fashion every twenty years the Imperial sanctuary at Ise. This ritual was designed to preserve the purity of the sanctuary across the centuries, whilst its appearance never aged. The original wooden architecture thus remained immutable thanks to the archaic skill of the carpenters and joiners. Compared to the Chinese, the Japanese had thus developed a technique of craft memory that, to the eyes of a Hellenist, recalls the concurrence of wood and marble . . .

Tokoro (2001:28) adds to our understanding with:

> The timber used in a wooden building could last no longer than 20 years, but in turn, 20 years may have been considered the maximum to preserve the purity of the building. Moreover, if it were renewed every 20 years, the Shrine carpenters and artisans who build and produce the sacred treasures and garments could pass on their skills and technology to their disciples, and the disciples can experience the teachings by participating in the process. If the renewal were not carried out every 20 years, the Shrine buildings would not be pure and clean. Moreover, in the interim the superior skills and craftsmanship of the artisans and carpenters might become extinct.

The Ise Shrine is the only remaining Shinto Shrine that every twenty years carries on rebuilding in its pure form. A process that can take nine years to complete and dates back to the seventh century. Once listed as a national Shinto Shrine, it is no longer protected with the post World War Two separation of state and religion (Inaba 2005:52-53). Of the five categories of cultural heritage defined under Japanese law, 'The Ise Shire would fit better into the category of intangible heritage' but that category is defined in such a way that artistic skills are emphasized (Inaba 2005:54). Nobuko Inaba (2009:157) believes that:

> The Ise Shrine has been a special subject of interesting discussions about architecture which is at the opposite end of the spectrum in regard to the question of where the indicators of authenticity are located. Ise's authenticity is found in its design and in the ritual reconstruction process. Ise is clearly not part of any category in which architectural authenticity is found in the material.

As early as 1901, architects in Japan considered the appropriateness of restorations in terms that are similar to those expressed in the *Venice Charter* 1964. As elsewhere in the world at that time, historical reconstructions were being undertaken and the retention or removal of architectural elements that did not conform to the elusive notion of architectural purity were being questioned (Zennosuke 1901 from Inaba 2009:155-56).

The depth of thought on architectural conservation in Japan is not widely known outside of Japan. What is known is that 'Japan was the only non-European country that developed a modern heritage protection system simultaneously with European and North American countries' (Yamamoto 2006). Furthermore, Japan was the first country in the world to introduce intangible heritage concepts into the heritage protections system' (Inaba 2009:161).

Sharon Sullivan (2005:265) in 'Loving the Ancient in Australia and China' argues:

> . . . that although Western methodology had been used in heritage conservation in both Australia and China, this has not entailed the imposition of Western heritage values upon Australia and China. Rather, Australian practitioners have drawn upon and reshaped the original Western heritage concepts to develop a methodology which responds to the reality of heritage in Australia, especially its Aboriginal heritage, and which in turn has been used in China to allow the development of a heritage regime which allows the conservation of Chinese heritage traditions in a modern state.

Shu-Yi Wang (2008), in describing the World Heritage listed city of Pingyao, offers a perplexing discussion of why Chinese heritage cannot be dealt with using established Western approaches (Fig. 6.4). The author cites not ancient and culturally entrenched values but 'the events that occurred between 1949 and 1978' (Wang 2009:24), such as large-scale population displacement, purposeful

destruction of heritage and government polices that emphasized large-scale economic development and the sciences at the expense of culture and the arts. Wang asserts that although World Heritage has caused the depopulation of Pingyao and its transformation into a commodity for Western tourists, and I might add Chinese tourists, that its essential walled city character has been preserved while other places not similarly treated have lost their heritage values. Pingyao has both economic value and is significant as high-profile cultural capital that was transformed from a community into a tourist centre. Flexibility is gained as few of the former - the town was depopulated to make room for tourists during the process of World Heritage listing - or current residents have a historical association with the place due the city once having been a financial centre of China that was cleansed of capitalists elements during the revolution.

The notion that Western society is different from Eastern society in terms of the way that it values the past is discussed by Shu-Yi Wang with respect to international instruments (Wang 2008:25). Wang's criticism of the *Venice Charter* focuses upon his assertion that the 'European centric' attributes of a colonial instrument exert unwarranted control over the actions of non-Western communities. In a similar vein, using terms such as 'inappropriate ideology transfer', Byrne (1991:273) refers to an article by Chen Wei and Andreas Aass where the authors assert that 'in the West the emphasis in conservation is on authenticity to the original and historical legibility while in China it is on the spirit of the place, the 'genius loci'. Byrne (1989:8) states with respect to the continuing rebuilding of Qufu, the Forbidden City of Cheng De:

> It may come as no surprise that this Chinese approach violates the 1964 *Venice Charter*, supposedly the universal benchmark for architectural conservation and a document which Wei and Aass see as 'having been written to address the Western experience only'.

Wei and Aass (1989) base their argument on a comparison of the Parthenon, a ruined monument that has not been used for religious purposes for 300 years, and the Confucius Temple Complex at Qufu which has been in continuous use since its founding. Following the discussions on the *Nara Document on Authenticity* (ICOMOS 1994),[82] it is unlikely that heritage specialists would choose to find fault with the continual use, maintenance and organic evolution of a temple complex be it in the East or the West.

Feng Han (2012:91) provides an insight into the emphasis that is placed upon 'philosophies, literature, arts and settlements' when considering what to the Chinese is an enigmatic concept, 'cultural landscapes'. Han points towards West Lake in Hangzhou and its multiple layers of meaning as an icon of Chinese culture. Juliet Ramsay (2005:110, 111) in a comparison of West Lake and Lake Burley Griffin in Canberra, Australia recounts that:

> The legendary account of the creation of the lake is that of a Jade Dragon and Golden Phoenix found a pebble and spent many years grinding and polishing it into a dazzling pearl. They lived with the pearl and guarded it, but it was stolen by the Queen of the West, and when they tried to retrieve it, it fell to earth and turned into a clear lake.

There are one hundred famous views of the lake, many of which have had poems, essays, couplets, stories and paintings attached to them. Ten celebrated views are also called 10 heavenly sights with poetic names such as 'thread of the sky' and 'breeze ruffled lotus'. There are myths and legends embedded in the lake's fabric and the Jade Dragon and Golden Phoenix of the ancient legend, now as hills, guard the lake.

[82] http://www.icomos.org/charters/nara-e.pdf. Accessed 21 Oct 2015.



Figure 6.4 Tourists filling the streets of Pingyao, China.

Viewing the cultural landscape in 'poetic' terms is reminiscent of Hiroshige's iconic stations of the Tôkaidô Road (Traganou 2004; also Inaba 2012:115, 117) and the equally famous 100 views of Mt Fuji (Clark 2001). In my opinion, a poetic and artistic significance vividly marks the Chinese and Japanese perception of heritage. As a fellow traveller on the Camino de Santiago in Spain explained to me when I mentioned that a colleague of mine was unable to see Mt. Fuji because of cloud-cover. The traveller said to me 'We Japanese see Mt Fuji not with our eyes but with our hearts'.

Moving on from the *Venice Charter* of 1964 and 'Nara Document on Authenticity' of 1994 to more recent instruments, in this case the serial iterations of the Australia ICOMOS *Burra Charter* and affiliated documents, Altenberg and Sullivan (2012:41) offer a reminder that the *China Principles* were drafted as a joint project between the Peoples Republic of China and Australia (Agnew and Demas 2002). Ken Taylor (2004b:430), when considering the role for charters in Asia, mentions the emphasis on the continued spiritual use of a place as discussed by Wei and Aass, and notes that the *China Principles* require maintenance and on-going use.

Nguyen Van Hue (2000) discusses how heritage specialists from various international donor nations undertook conservation in the Imperial city of Hue (Fig. 6.5). Tourism to Hue in 2000 contributed a sum equivalent to 12 million USA dollars to the economy and employed thousands of people. At that time, heritage management was new to Vietnam and there were only a few government decrees and laws to guide the decision makers. International projects employed different approaches to conservation that tended to conform more to the practices of the particular donor country than they did to the needs of the Vietnamese. The disassembly of heritage structures by the Japanese heritage specialists with little information being available in Vietnamese to explain the process to government officials and visitors caused misunderstandings. Dismantling of buildings did have positive outcomes in that all of the timbers could be thoroughly treated for termite and fungal attack (Nguyen 2000:5).

The conservation of the distant and ancient physical values of the cultural landscape of Hue is contrasted with the narrative of the destruction of the place during war. Mark Johnson (2001) reviews how the meaning and authenticity of Hue is presented to the public as a timeless historic monument featuring kings and palaces, with the massive destruction of the place during the American Vietnam war being overlooked. Johnson looks at narratives constructed by visitors and by caretakers who had participated in the war. Johnson, in presenting his view, is struck by reoccurring images of the American Vietnam war in the contemporary media. Pisit Charoenwongsa (1995:289) offers a view of authenticity from Thailand:

> In Thailand, seat of much important Southeast Asian history, the majority of the archaeological sites and objects are religious in nature, purposely created for the worship of the Lord Buddha. With Buddhism still the main living religion of the country, the local Thai always deems it appropriate to have a whole Buddhist icon for his figure of worship, not a couple of broken forms like the Greek statutes of gods and goddesses in Europe. There is a sense of emptiness to a devout Buddhist when the revered statue has a missing limb or head; thus he does all his best to make the image whole and intact as before. In that situation, does the addition of a new limb or a new plaster cast on the century-old image's face provide a reason for academics to cry "Inauthentic!" because of the spiritual and socio-cultural concern of the local folk?

It is doubtful if any academic would consider a sculpture as 'inauthentic' due to it having experienced repairs and the replacement of parts during the conservation process. If they were to do so, many Western cherished art works would not be considered as authentic. There is the often-told story of the paintings conservator showing an art connoisseur the latest work to be conserved in the atelier, stating that 'I am glad that you like it as 70% of what you see is my work'. No one would say that a painting is inauthentic, even if it has had extensive repairs. An example of this is seen in the

conservation at the Getty Museum of Jean-Baptiste Oudry's life-sized depiction of a lion. The painting is one of a series by Oudry of the animals in the Versailles menagerie of Louis XV. After having been sold to the duke of Mecklenberg-Schwerin and put on display, the canvas is of considerable size as the lion was depicted larger than life, was folded into a bundle and placed in storage rather than being rolled. Folding brought about considerable loss of pigment that was replaced by the Getty conservators in 2001. Compared with its compatriot *Rhinoceros* (Clara), that was rolled and was only damaged at the margins, the *Lion*, to the uninitiated artistically-challenged archaeologist, has considerably less intactness than does the Rhinoceros and would be more correctly described as a 'heavily restored masterpiece'.



Figure 6.5 Rebuilding war damaged structures at the Imperial Palace in Hue, Viet Nam.

'The Evaluation of Authenticity in the Context of the World Heritage Convention' is a detailed consideration by Henry Cleere (1995) of the challenges that are faced when applying the notion of authenticity to World Heritage places. Nowhere does Cleere propose that the concept is unworkable or inappropriate. It did seem as if the matter of what is authenticity had been laid to rest. For some less than obvious reason, ten years later and at Nara, it was decided that the term authenticity as applied to tangible heritage was inappropriate when it was applied to intangible heritage. This pronouncement is meaningless as all tangible heritage has associated with it an intangible set of values. In 2002 and 2004, UNESCO held meetings of experts and representatives of heritage organizations to consider definitions of tangible under the provisions of the *Convention Concerning the Protection of the World Cultural and Natural Heritage* and the *Convention for the Safeguarding of the Intangible*

*Cultural Heritage* and the relevance of the concept of authenticity for intangible cultural heritage (Zanten 2004b). The 'Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage' (UNESCO World Heritage Centre 2004a Article 8) brought forward the rather surprising notion '. . . considering that intangible cultural heritage is constantly recreated, the term "authenticity" as applied to tangible cultural heritage is not relevant when identifying and safeguarding intangible cultural heritage'. As the papers from this conference have not been published, it is difficult to determine the intellectual force behind this rather astonishing proclamation considering that the *Nara Declaration* specifically addresses constant renewal.

Wim van Zanten (2004a:3) perceives, I believe incorrectly, that :

> 'the concept of "authenticity" is problematic when dealing with living culture. If we consider certain things "authentic", it implies that other things are "not authentic". Let us take language. Can we say that one language is more "authentic" than another. Of course not!'

Zanten (2004a) is confused about what authenticity as synonymous-equal-equivalent with honesty means. Zanten is correct in stating that we would never say that one language is more honest than another. But what can be said is that a certain language has not been described honestly. In the same fashion, it is correct to say that a description of a place or an account of a musical repertoire is not honest or authentic. Olwen Beasley (2005:29) in the insightful article 'Drawing a line around a shadow? Preserving intangible cultural heritage values through the World Heritage Convention', points out that it is all but impossible to delineate something that is moving:

> . . . intangible cultural heritage value is an ascribed value, mutable and subject to social preference and memory. Often the value is identified through an association of an event with a place; it is located in place. It is not, however, the material structure that necessarily holds the value. It is its ability to provide locational authenticity which makes place, rather than space, of paramount importance . . .

David Lowenthal offers a comprehensive intellectual consideration of authenticity in the proceedings of the Nara Conference. Here, Lowenthal (1995:123) specifically addresses change over time and stresses 'authenticity's continual flux'. He considers that 'It denotes the true as opposed to the false, the real rather than the fake, the original not the copy, the honest against the corrupt, the sacred instead of the profane'.

The *China Principles* (Agnew and Demas 2002:7, 35) describe 'authentic/authenticity' as translated as "verifiable. UNESCO 'Hoi An Protocols for Best Practice Conservation Practice in Asia: Professional guidelines for assuring and preserving the authenticity of heritage sites in the context of the cultures of Asia' (emanating from a meeting in 2001) considers in detail the matter of authenticity as implied by the title of the draft document (UNESCO n.d.:6) stating:

> The Experts duly noted that the provisions of the *Venice Charter* have been give culturally-specific application through the Nara Document on Authenticity, the provisions of which are particularly relevant to the establishment of standards of conservation practice relevant to the preservation of the heritage of Asia, and the integration of the preservation of the intangible cultural heritage together with the safeguarding of sites and monuments.

The Hoi An protocols are not to be mistaken for the later *Hoi An Declaration on Conservation of Historic Districts of Asia* (ICOMOS 2003) that has no reference to authenticity.

The *English Heritage Conservation Principles* state that 'authenticity lies in whatever most truthfully reflects and embodies the values attached to the place' (English Heritage 2008:45). Emphasis here is, as it should be, on truthfulness. Authenticity is then very much a part of any values driven archaeological heritage management and conservation processes as the two principles – values and authenticity – are inextricably linked with seeking an assessment of the significance of an object, collection, place or intangible concept. In other words, knowing the truth about it is all-important. Retaining the authenticity of a place may not be straightforward particularly if the maintenance of values requires the continued operation of a place and the use of modern materials and a compliance with health and safety regulations. English Heritage (2008:45) refers to the 'tension between authenticity of fabric and function' when attempting to maintain the operational integrity a place.

The heritage literature is replete with articles dealing with authenticity. An article by Lucy Worsley (2004), 'Changing Notions of Authenticity: Presenting a Castle Over Four Centuries', states that the conservation and presentation 'reveals their own contemporary reading of the history of the place'. In one example of seeking authenticity, the 1600s simulated wood-grain finish of the richly panelled walls in the Pillar Parlour is removed according to the author (Worsley 2004:143), to reveal the 'original' wood-grain of the timber panelling believing that the latter was more authentic than the former. Given that this action took place within relatively recent times, the 1970s, it has nothing to do with authenticity but it has everything to do with ill-informed conservation. What Worsley fails to mention, and which oddly enough is omitted from most considerations of cultural heritage management, is that ideally in conservation one should 'do as much as is necessary to care for the place and . . . change as little as is possible' (Australia ICOMOS 1999/2000:1) and more importantly, the work should be both physically, politically and economically capable of being reversed.

Throughout the world, there are commonalities in conservation treatments and differences. The East as having distinct approaches to conservation from those of the West, is an argument that comes to the fore from time to time (Byrne 1995; 2014; Lowenthal 1990:302. The notion that Buddhism favours the impermanence of materiality is well documented (Karlström 2005). But how this concept is translated to real world situations and the treatment of religious shrines seems to differ quite considerably from the notion of impermanence. Granted there are many shrines in ruins. But it is relatively easy to compile a mental list of the ancient religious structures of the Buddhist world that have been lovingly conserved for hundreds if not thousands of years, well before the followers would have been aware of a Western inspired conservation ethic. Nor, is it particularly difficult to note how the followers of Buddha venerate the authentic relics of the past, so much so that it is impossible to comprehend how the non-materiality of the doctrine is represented except as it applies to the human body. And as one travels throughout Asia, it is apparent that to classify Buddhism as a unified expression is an over-simplification.

In Lao PDR, where Buddhism was suppressed following the 1975 political change, to the outsider there is a more relaxed approach to ritual and the maintenance of religious places than say in Thailand. In Laos, major temples have few visible signs of the safeguarding of the religious treasures. With temples in Thailand, frequently there are armed police at tourist venues to enforce rules such as the ban on touching images of Lord Buddha, the correct posture when kneeling and the prohibition on taking of photographs. When in Thailand, I experienced the notion, as discussed by Pisit Charoenwongsa (1995) above, that complete and well-restored places are suitable for visitation by tourists, but ruins such as those found at the ancient city of Ayutthaya are not. Hence I saw at a distance the ancient capital as the tour bus sped past. But the tour did go to the nearby brightly painted reclining Buddha. Perhaps other tours went to the ancient ruins and our tour was an exception.

'Changeable Degrees of Authenticity' (De Long 2008) continues the decades-long quest for a meaning for authenticity by creating degrees of authenticity without addressing the matter that the authentic

is best considered as reflecting the original state of something. The architectural-archaeological example offered by David G. De Long is the 1960s construction of the Hellenistic temple of Artemis at Sardis in Turkey. The process comprised the assembly, apparently in an ad hoc fashion, of fallen pieces and the construction of a second story on the ruins. Although De Long (2008:13) acknowledges that, 'Some would simply call it inauthentic', the restoration work is referred to as 'conjectural authentic' as it was based on 'carefully studied archaeological evidence'. Just how one rebuilds the second story of a structure from archaeological evidence, particularly when the marble remnants of the temple of Artemis have been quarried for raw material for the nearby limekilns, is somewhat puzzling to say the least?

Authenticity at a Danish heritage tourist attraction, Lindholm Hoje Viking burial, is considered to be complex with various interpretations being held by stakeholder groups and the managers, some of which can co-exist (Dueholm and Smed 2014:285). The authors discuss how new technologies should be explored in the discussion of authenticity. They consider reconstructions to be essential components of heritage management. A focus on heritage reconstructions fits with the century-old Danish tradition of living heritage places that recreate landscapes and re-enact past cultural customs.

### 6.4 In situ conservation and shelters

Recognizing that the conservation of sites was at that time a major challenge to archaeology, in 1994 ICAHM coupled with Canada ICOMS held an international symposium in Montréal with over 100 specialists from 21 countries attending (Mousseau 1996). 'Summaries of *Archaeological Remains In Situ Preservation'* provided by Gustaf Trotzig and Marilyn Truscott emphasize the salient points of the symposium (refer to ICAHM 1996). Representation of sites to the public takes many forms and has varying impacts on the archaeological remains and the 'soul or spirit of the site' (Trotzig 1996:381). The notion that a site has a soul is of particular interest to archaeologists who over a period of time, extending to decades, have laboured to understand the nature of a place only to have its presentation to the public overshadowed by an architectural feature of monumental proportions erected as a visitor's centre that overwhelms the archaeological remains.

Enhancement is a term, as is valorisation, which is used to describe the vehicles that are employed to convey messages about the significance of the place. Enhancements may be based upon educational and information transmission needs, in some instances are economically motivated, and the most visible entail high-tech virtual reality presentations in the open or in visitor centres, reconstructions and re-enactments. Underlying the reason for the enhancement is an assumption that the designers of the presentations know how the public wishes to consume heritage. For heritage managers, the allocation of funds to infrastructure associated with visitor attractions can put the management on a treadmill where they must keep performing and obtaining sufficient revenue to maintain the costs of the visitor facilities as well as regularly update the enhancements (Egloff and Newby 2005). Hence, the concluding question asked by Trotzig, 'How does one choose a conservation approach?' (Trotzig 1996:383). Marilyn Truscott (1996) looks at the role of contributors and clients noting that in situ heritage management projects are undertaken for various purposes including tourism, in concert with urban development or perhaps more commonly with urban revitalization and as part of a process to enhance cultural identity. In situ conservation often is linked to the needs of specific interest groups or undertaken to place a nation's stamp on an archaeological site. Archaeology is then a tool that fulfils tasks that may combine many features. Not emphasized in the 1994 in situ symposium are the use of archaeological remains, and indeed a wide range of heritage resources, to enhance the strained economies of places that are distant from urban centres and peripheral to major transport routes.



Figure 6.6 Sacheongwang Temple Site, built in 679 C.E., being prepared for reburial following excavation. Asian participants in the International Intensive Course for Cultural Heritage, The Korean National University of Cultural Heritage, Buyeo, Korea, are viewing the site.

The role of reburial (Demas 2004) was recognized in the 'Conclusions of the Athens Charter for the Restoration of Historic Monuments' 1931, but the notion of reburial of archaeological sites for conservation purposes is not found in subsequent instruments such as the *Cairo Act*, the UNESCO *New Delhi Recommendation* or the *ICAHM Charter*. There would appear to be no thoughtful reason for the succession of omissions. A more likely reason is that reburial was not a point of discussion amongst archaeologists at the time that the instruments were drafted or that it was misunderstood given that there are at least three distinct kinds of reburial (Fig. 6.6). The first kind of reburial is when a site is excavated and is back-filled once the excavation is completed. It is assumed at that time that there is nothing more of value to excavate or research, funds have been exhausted or perhaps the excavation season was completed but work would recommence in the next funded season. The second kind of reburial is that which we are all familiar with and involves the inhumation of human remains. This can be indigenous skeletal material; military war dead or historical human remains recovered from cemeteries that are to be relocated or the internment of chance encounters of skeletons. The reburial that Demas is referring to is where the archaeological site is reburied for conservation purposes. Here reburial is the alternative to building a shelter or the removal of the entire archaeological feature (Teutonico 2001:87). What reburial assumes is that there are remains of sufficient significance that they should stay where they are and are worthy of conservation. It is necessary that the place have a land tenure regime that will protect the remains for the foreseeable future. As Demas notes, the down

side of in situ reburial is that it is difficult to monitor the situation such that there is a continual assurance that the remains will be successfully conserved and that no key environmental factor such as soil drainage has been impacted by changes.

In support of reburial, Demas offers the example of the Orpheus mosaic at the Roman Villa at Woodchester. The mosaic is periodically unearthed for viewing but on an irregular schedule including 1890, 1926, 1935, 1951, 1963 and 1973. Since 1973, a replica of the mosaic has been on display, similar in conservation intent to the well-known replica of the Lascaux Palaeolithic cave paintings in south-western France. In 1983 Lascaux was closed to the public and replicas of some of the panels were put on display. A virtual tour of the entire cave has been developed but there are further instances of damage by fungi (Dupont et al. 2007).[83] In 2008, having concern for the conservation of the Palaeolithic art, UNESCO threaten to place Lascaux on the World Heritage in Danger list if a new fungal outbreak was not brought under control (Butler 2010).



Figure 6.7 Exposed remains from the 4th to 13th centuries Champa Kingdom at My Son Sanctuary, Viet Nam. The fragile brick structures present a strong case for stabilization and reburial.

Reburial of archaeological remains for conservation purposes assumes considerably greater importance today than ever before due to the sheer volume of archaeological sites being excavated with no apparent provision for conservation (Fig. 6.7). Louise Cooke (2007) in 'The Archaeologist's Challenge or Despair' describes a situation that seems to be almost unimaginable and certainly never should have happened. The ancient city of Merv lies on the silk route and is World Heritage listed with the last conservation report dating to 2005.[84] Given that the archaeological excavations conducted from 1995 to 2000 at the place uncovered particularly vulnerable earthen structures, not to have undertaken immediate stabilization and conservation actions would seem to be an unthinkable

[83] http://lascaux.fieldmuseum.org/behind-the-scenes/the-reproduction. Accessed 26 February 2016.
[84] http://whc.unesco.org/en/list/886. Accessed 23 February 2016.

omission. Unfortunately, the earthen ruins were not stabilized, there were drainage problems, erosion occurred and backfilling only took place late in the excavation program. To make matters worse, the backfilling of the excavation employed large earth moving equipment that disturbed deposits as it pushed the loose backfill into the open trenches. In due course, the backfill subsided and the trenches became vulnerable to natural processes of erosion and decay. Cooke describes efforts to stabilize the ruins and backfill the trenches with compacted soil. Refer to Barnard (et al. 2016) for a description of similar challenges facing the conservation of exposed brick architecture in Egypt.

Successful conservation and interpretation of ruins in situ can occur when the archaeological remains are excavated underground and are not removed from their context; in other words they remain earth integrated in a state of equilibrium with their surrounds. Such is the case at the Barcelona City History Museum that occupies a Gothic merchants palace with remains of the Roman City of Barcino lying exposed below the museum. The Roman ruins are displayed in situ in a controlled environment underground site museum. Visitors can take a route alongside the vestiges of streets, foundations and Roman baths. While on display and available for public viewing, the conservation status of the remains is easily monitored. Demas (2004:147) offers an example of reburied archaeological remains being presented underground at Tubac, Arizona, in a museum like case. Demas cautions that underground display cases can suffer from technical problems.

Neville Agnew and Martha Demas (2004) describe the construction of a replica of the array of 70 foot prints that was excavated in 1978 at the Laetoli East African hominid track-way. Due to continuing challenges with the conservation of the track-way it was reburied in 1995-96.[85] The replica experimental site is uncovered from time to time and studied while the real site remains are reburied. Through this means the effectiveness of the geotextile barrier to root growth was tested and found to be sufficient. The key to a successful reburial process is the employment of specialist archaeological conservators. The perspective provided by Dana Goodburn-Brown and Ian Panter (2004) is particularly timely, as they are well familiar with the reburial process in England and stress that not enough scientific studies are being undertaken prior to and during reburial. The authors present four fascinating case studies each with an individual archaeological conservation message: Cementation Furnaces, Sheffield; Saxon Burial Site, London; Romano-British building, Springhead; and, Late Roman bath house, London. All of these remains were encountered during salvage excavations that for the most part were designed to provide site clearance and were driven by engineering needs. Archaeological conservators were associated with the projects at some stage, perhaps for no more than the treatment of the artefacts.

Willem J.H. Willems (2012:6) in 'Problems with preservation in situ', questions the unqualified acceptance of avoidance as a conservation measure particularly in non-Western countries that could well benefit from research capacity building.

> In general, it would seem to be a very bad idea therefore to export western notions of preservation in situ and site avoidance and mitigation procedures. Instead, it would be much more useful if in third world contexts capacity building and taking advantage of properly resourced research opportunities as a rule take precedence over maintaining sterile principles. In addition, while in many situations it may be unavoidable to employ western methods and staff, care should be taken not to transplant the complete modus operandi. If we do not use the opportunity when it presents itself, we will lose not just the information about the past and what it can be used for, but also the sites, the fabric, will be lost and possibly even the rare chance to properly train and educate local colleagues.

[85] http://www.getty.edu/conservation/publications_resources/newsletters/10_1/laetoli.html. Accessed 27 February 2016.

From my experience in Lao PDR, it is not easy to chart an ideal course of action when one of the hallmarks of cultural heritage management in many overseas situations is that archaeologists employed by government agencies are severely underpaid. In order to survive, archaeologists must take on projects that augment not only their institutional capacity but supplement their personal income. Large-scale international mitigation projects often have funds to fully subsidize participation of nationals, but do not seek research outcomes. Whereas tightly focused international research projects may be more limited in the discretionary funds that the granting bodies are able to offer to foreign government agencies.

The use of shelters for in situ ruins is put forward as one of the means for conserving archaeological remains (Stanley-Price 1995a:118) and has been extensively discussed in the literature (Agnew et al. 1996; Corzo and Hodges 1987; Jerome 1995; Stanley-Price 1987). Reburial is an alternative to in situ conservation, with sites being reburied in Australia in the 1980s using both permeable plastic fabrics (Proudfoot et al. 1991) and geotextiles (Hopkins and Shillam 2005). Reburial has received increasing attention with the widespread use of geotextiles (Agnew and Demas 2004; Demas 2004; Goodburn-Brown and Panter 2004). Tom Roby (1995) discusses the use of shelters during excavation with backfilling following the completion of the field season. In spite of the success of shelters in some places, as described by Roby, roofed shelters are proving to be a double edged sword. Two large shelters have collapsed, in one instance from an extreme climate event of a hailstorm. Spiridone Alessandro Curuni and Nicola Santopuoli (2005) demonstrate that shelters can fall prey to poor maintenance and pose a danger to visitors and to the archaeological remains. David Lowenthal (1985:276) urges caution as he views the protective shelter at Casa Grande Ruins National Monument, Arizona, as overwhelming the ancient adobe structure and a form of protection that trivializes the place. In 2005, *Pravda* reported:

> Collapsed shelter killed 1 archaeologist on Greek island of Santorini.
>
> A large metal shelter collapsed at an archaeological site on the popular Greek island of Santorini, killing one person and injuring at least three more, state NET television reported. Rescuers were trying to extract two other people trapped under the shelter at the prehistoric site of Akrotiri, the report said. The identities of the dead and injured were not immediately available, the AP reports.[86]

An extensively documented use of a shelter to conserve highly significant archaeological remains is found at the Maya site of Copán, Honduras (Getty Conservation Institute 2006). As early as 1986 the deterioration of the hieroglyphic stairway became of scientific concern (Fig. 6.8). Options for the conservation of the monument included the complete removal of the hieroglyphic blocks, as had been done with engraved stele, to a controlled museum on-site facility. In the 1930s the stairway had been reconstructed but a significant number of carved stone stairway blocks had not been placed in the correct position so it made some sense to take the monument down and rebuild it in a controlled environment. Throughout recent times the carved glyphs have been a symbol of Honduran cultural identity, enabled archaeologists to study the Mayan and a leading tourist attraction. The stairway was not removed and replaced with a replica as it was decided that the permanent shelter was performing its task and deterioration was such that the significance of the stairway was not endangered. Direct access to the stairway is strictly limited. When visiting the site in 2007, I found the stairway shelter low-key but large, therefore it is dominant but seems to fit the place, as it is not an extravagant architectural monstrosity and can be easily removed with no great financial loss.

[86] http://english.pravda.ru/news/hotspots/23-09-2005/66576-0/. Accessed 3 June 2016.



Figure 6.8 Shelter at Copan shielding the carved glyph stairway.

## 6.5 Rebuilding of archaeological ruins

Defining and insuring that what is presented to the public as heritage is authentic, appears to be waning in popularity as the desire to restore places and in turn attract the public has lead in the distant past to inappropriate heritage treatments and continues to do so. Knossos on the island of Crete, and the British archaeologist Arthur John Evans are inextricably linked in the history of archaeological excavation and reconstruction. In 1894, Evans visited the site being excavated by Minos Kalokairinos who had commenced work in 1878. By the time that the interest of Evans was manifested, the importance of the site was widely recognized. Evans immediately purchased the site with its surrounding estate and commenced excavation at what was considered to be the find of a lifetime. As the excavation forged ahead at an unseemly pace, the Bronze Age palace complex was uncovered. In order to conserve the fragile remains, elaborate shelters in the form of quasi-authentic structures were erected and reinforcements were put in place to keep the ruins from collapsing. John K. Papadopoulos (1997) chronicles in considerable detail the sequence of activities undertaken by Evans as Knossos was transformed into an idealized Bronze Age temple. According to Papadopoulos, Evans seized upon reinforced concrete as a panacea for conservation problems and imposed contemporary architectural concepts on the reconstructions that took place directly on the archaeological ruins. Copious quantities of reinforced concrete were used. Interventions by Evans were neither well informed from the standpoint of authenticity, nor did they add to the integrity of the place. For the visitor to Knossos, it is almost impossible to determine what is Bronze Age and what was fabricated by Evans except for the fact that the majority of the work at the site now seems to be dedicated to repairing the failing reinforcement - rusting, corroding, crumbling and disintegrating.

Knossos is perhaps an extreme case as archaeological materials and conservation techniques are better understood today than they were in Evan's time. But, reconstruction is common and it is not at all uncommon for budgets to be exhausted repairing previous conservation works rather than conserving the original fabric.



Figure 6.9 Eketorp, the rebuilt 700 C.E. Viking settlement on the Island of Örland, Sweden, features as the setting for the plague ravaged medieval period movie 'Three Suns'.

Hartwig Schmidt (1999:65), in 'The impossibility of resurrecting the past', reminds us that rebuilding the past is something that has been going on for centuries. Schmidt reviews the presentation of archaeological monuments including the Saalburg Roman Fort near Frankfurt/Main, 'a monumental reconstruction reflecting the enthusiasm for Roman culture in Germany at the close of the nineteenth century. Reconstruction was carried out in 1898-1908 at the request of Kaiser Wilhelm II'. The political motive was to present the newly emerging German national state as the direct successor of the Roman Empire. Peter Ucko (2000:68) explores heritage reconstructions, popular from the late nineteenth century until present, and the populating of an active past with actors as it 'appears to be based on the assumption that a visually populated past is easier for the visitor to assimilate than are ruins and archaeological sites'. In a wide-ranging article, Peter Ucko (2000:72) discusses 'competing versions of the past', the notion that 'detail somehow equals authenticity', the role of entertainment to attract the public to heritage reconstructions and the presentation of reconstructions from the ethnographic present of contemporary cultures. Ucko (2000:73) views authenticity as being about current meaning and creativity within the context of change, while the 'performance of culture for tourists is an active, positive and creative force which is part of the creation of new identities within a developing Third World'.

Hedvig Märdh (2004) reviews case studies from Scandinavia, England and Japan reiterating that reconstructions perhaps tell us as much about the past as they do about ourselves today (Fig. 6.9). Märdh's review suggests that reconstructions on archaeological remains require case-by-case

consideration and general principles do not apply. But what about the basic principle of the least change to significant fabric and the maintenance of authenticity? 'Philosophical Issues of Ruins Stabilisation' chronicles the rebuilding by the local historical society, with a permit from the U.S. Forest Service, of the ghost town of Independence, Colorado (Wilson 1989). Not only were there no documents as to what the town looked like when it was functioning as a mining centre, but the historical society had no conservation or archaeological expertise. The transformation of an archaeological ruin into a tourist park was done out of some kind of misguided necessity that requires that cultural resources be treated like mineral deposits and forest reserves, to be mined or harvested, or both.

Hadrian's Wall World Heritage Site in northern England is an interesting and contemporary example of the pressures and impacts on archaeological resources through tourism economics and communities vying for a heritage attractor. Hadrian's Wall is in ruins and consists of archaeological features such as the remains of Roman period communities and military camps. One of the more notable examples is at Chesters, where the 'well-preserved' remains of a regimental bathhouse have been stabilized (Mason et al. 2003:175). A section of the report on Hadrian's Wall titled 'Reconstruction of Archaeological Sites: A Lens on Cultural Resource Policy' (Mason et al. 2003:186) opens with:

> . . . while reconstruction usually destroys archaeological and research value to some extent and may damage perceptions of a site's "authenticity" the "realism" suggested by the new structure can increase the number of visitors and therefore the economic and social value of the site. Ex situ reconstructions are less controversial because, in principle, they are not placed over archaeological deposits.

Examples provided are reconstructed sections of the wall such as those near Steel Rigg that perhaps were done more for grazing stock control than for heritage purposes, the bathhouse of Segedunum at Wallsend as an ex situ construction, and the West Gate and barracks of Arbeia at South Shields that is an in situ construction. The latter is located within a modern terrace housing development (Blockley 1999:23). Concern for the authenticity of the wall has been balanced against the perceived need to provide a more interesting experience for visitors. Ex situ reproductions have policy approval where reversibility and historical accuracy are respected. Although consideration is given to the possibility of decreasing the value of the over-all setting of the wall, which is no small matter as reconstructions tend to be far more prominent on the heritage landscape than are well-weathered archaeological ruins, scant concern seems to be given to the long-term costs of maintaining replicas as well as the peculiar nature of the visitor experience. And, although the recreation may be physically reversible, there no doubt will be a reluctance to remove a feature that has cost money to construct and has become an icon of that community. It is not unusual for visitors to be so overwhelmed by the reconstructions that they pay only a passing glance at the archaeological features and indeed most likely what visitors remember from their trip are the monumental reconstructions or the computer scenarios in the education centre.

David Lowenthal (2008) in 'Authenticities Past and Present' makes a strong statement against 'excessive preservation'. However the reconstruction of places such as lake dwellings in Switzerland and France have featured prominently in the archaeological literature for more than seventy years and catch the public imagination adding to myths of nationalism (Pétrequin 1999) and the opportunity for archaeologists to experiment with the technologies and sociologies of the past. Food production and storage features large in the early efforts of experimental archaeology (Steensberg 1979), with interpretation gaining more and more importance through time (Rasmussen and Grønnow 1999).

A fascinating description of the Yoshinogari Historical Park is provided by Koji Mizoguchi (2006:1):

> . . . which consists of a number of 'reconstructed' archaeological features, an on-site museum, and a huge visitor center with large car parks, looks like a gigantic theme park pretending to be an exotic ancient fortress in a setting most unusual and at the same time most mundane.

Mizoguchi is looking at the way that archaeology is communicated in order to forge a national identity within the relatively unique context of being an Eastern nation that has undergone modernization without having been occupied by a colonial power. The saga of the historical park begins in 1986 with rescue archaeology that commenced as a modest enterprise, but soon found that the resources were so substantial that salvage was not a viable option. Now, the site is packaged for the past as a remarkable survivor of the origin narrative of Japan. Within two months of the press release more than a million people had visited the site (Mizoguchi 2006:7):

It is as if the rescue excavation worked as a theatre production in which various interest groups, each with its own value judgments, both economic and emotional, played mutually affected parts, and created a drama which particularly well reflected the conditions in which we live. What is predictable yet so tragic, is that following the 'reconstruction' of the archaeological features and the opening of the place to the public, visitation has plummeted.

Rebuilding is often undertaken as part of conservation actions in that capping or building upon the ruins will serve to stabilize the primary construction materials and conserve original fabric. At times, there is no easy answer particularly when the place is of on-going religious significance. Here, as an indication of their devotion to their god, the intactness of the shrine is of over-riding importance to the worshippers. This was the circumstance confronting the heritage conservation team at the Tam Ting Caves in Lao PDR (Figs. 6.10 - 6.12). Should the stupa not have been rebuilt and conserved by the conservation team, it undoubtedly would have been rebuilt by the village caretakers with a considerable loss of original fabric (Egloff 2003). There is a major difference between putting a minimal layer of sacrificial capping on a wall and the large-scale replacement of missing fabric, whether for religious purposes, maintenance or the changing of the structure's use.

This same kind of archaeological conservation challenge but with a different slant was hotly debated in Australia when an Aboriginal group received community development funds to repaint prehistoric rock paintings. Tourist operators and the landowner condemned the actions as 'a wilful degradation of traditional Aboriginal culture' (Clarke and Randolph 1992:21) perhaps not fully understanding what had taken place. David Mowaljarlai (1992:8) describes the connection between the ancestors, country and the descendent community as 'We should dance those images back into the earth in corroborees. That would make us learn the story, to put new life in those IMAGES. The messages we read in our rock paintings is like a bible written all over our country'. The intangible quality of the material images is clearly a considerable component of the significance of the paintings and needs to be taken into account in the conservation action. One of the objectives of the project was to employ community youths as well as to connect them with their culture. In retrospect, it does appear as if the local community facilitator did try to do the best. It would have been wise to have sought more widespread support and advice from an informed Aboriginal support network as well as from elders who had carried out traditional ceremonies linked to repainting dreaming images (Clarke and Randolph 1992; Ward 1992).

Another reason given for rebuilding ruins, is to 'improve the legibility' or the educational potential of the place (Leblanc 2008). An interesting example is the covering of ancient walls at the funerary temple of Ramses II in western Thebes with courses of modern bricks; both to conserve and to enhance the legibility of the temple's layout. Presumably the process is reversible and there is continuous monitoring of the original fabric to ensure that the new material does not in any way add

to the deterioration of the original construction material. At times it is a shame to see ruins made into new park-like landscape features.

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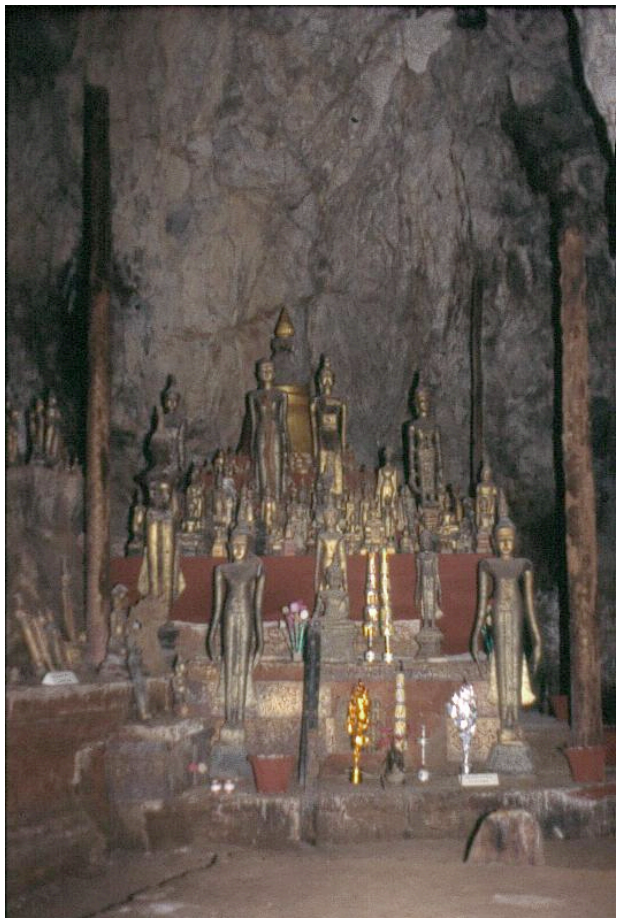


Figure 6.10 Upper cave stupa at Tam Ting, Lao PDR after rebuilding.

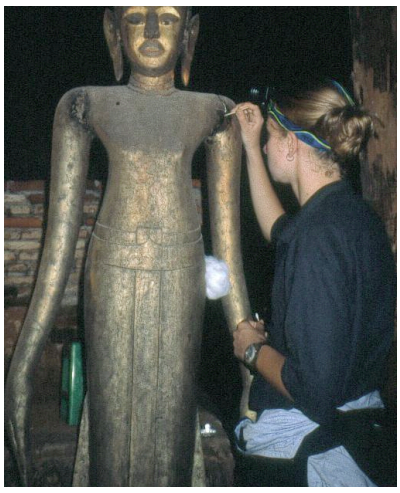


Figure 6.11 Conservation of statue in upper cave at Tam Ting, Lao PDR.



Figure 6.12 Theft of 666 Buddha statutes between 1997 and 2010 has left the Tam Ting caves with only a few of the ancient statues remaining. This image of the altar in the upper cave when compared with the photograph at the closing of the conservation project in 1997 amply illustrates the extent of the desecration (see Figure 6.10).

Okamura and Condon (1999) list the positive and negative aspects of the educational potential of sites that have been rebuilt based primarily on archaeological evidence. Early examples in Japan include a single prehistoric hut dating to the late 1940s with a marked increase in constructions in the 1980s. Exploitation of the past has been tremendously successful but the downside in Japan is that archaeologists are loosing control of how the prehistoric past is presented to the public. There is a fear that at the local level each district will fight fiercely to promote its heritage attractions at the expense of those of its neighbours (Okamura and Condon 1999:74). As discussed earlier, competition for tourist visitation is the norm with the local speculative construction of features associated with Hadrian's Wall (Mason, MacLean and de la Torre 2005).



Figure 6.13 'Wild' section of the Great Wall, China, contrasts markedly with the tourist venues that feature rebuilt sections of the wall.

It is difficult to summarize the complex issues surrounding the rebuilding of archaeological ruins. Justifications for rebuilding on original foundations are listed by Nicholas Stanley-Price (2006:5; also Stanley-Price 2009) (Fig. 6.13) as:

> a. National pride. The building played an important role in the country's history, and deserves to be re-built as a visible symbol of the country's glorious past.
> b. Re-use. The reconstructed building can serve once again the function it once had, or another, new function.
> c. Education and research. The process of reconstruction can itself be a rewarding research project, and the result is an important didactic tool for visitors.
> d. Tourism promotion. A reconstructed building can attract tourism and thus generate income for public or private authorities that manage it.
> e. Site preservation. A building reconstructed at an archaeological site shows that the land is being used and helps protect it from development pressures.

Stanley-Price emphasizes that international conventions are unanimous that reconstructions should be undertaken only in exceptional circumstances and should not destroy excavated evidence.

My attitude towards reconstruction softened following a tour of heritage places in the Republic of Korea. There, significant historic places were severely damaged or completed destroyed in the war of

1951 to 1953. In circumstances where the place is ancient but the ruins are recent, an example being the city centre of Warsaw following World War II, there are persuasive reasons for rebuilding on ruins when the structures have been recently destroyed. Noticeable in the literature is a presumption that if the reconstruction is thoroughly researched that it will be appropriate (Jameson 2004:42-45). No doubt the subject of reconstruction will continue to be controversial in terms of authenticity of places, and the correctness of the research outcomes that guide the construction.

Archaeological heritage resources are of considerable value to local economies and often pressure is exerted to continue to exploit those resources through increased visitation. However, an increase in visitation may have a negative impact on the quality of the visitor experience and the conservation of the place. Assessment and maintenance of carrying capacities is a well-known management tool derived from the exploitation of natural resources (Tunbridge and Ashworth 1996:269). Congestion as a negative quality attribute occurs 'when the number of users is so large that it diminishes the utility and therefore the willingness to pay of the users' (Freeman 1993:465). Commercialization of heritage through interpretation has brought about a demand that in many locales cannot be met and the heritage value of the visitor experience has been diminished considerably. I have vivid memories of viewing Leonardo daVinci's *Mona Lisa* in a crowded room through a myriad of photographic flashes even though there was a sign, or two or three or four, stating that cameras with flashes were not to be used. Just how many of the visitors that were taking photographs really appreciated the beauty of Leonardo da Vinci's masterpiece is a question that is difficult to answer but has implications for management.

Should sought after heritage experiences be reserved through discriminatory pricing for those most likely to appreciate them? Tunbridge and Ashworth (1996:12) offer the following in response: 'The strength of this line of thought can be gauged from some recent seriously intended official reactions to the increased popularity of the Italian art cities among tourists who are blamed for 'crowding out' serious connoisseurs.' Where this principle applies today is in the world of public music where the price of a concert or opera ticket at a government supported venue is often well beyond the price range of many people.

Elery Hamilton-Smith (1991:1), from a protected natural area perspective, looks at 'the historical and philosophical basis of the conservation ethic and the management patterns which have emerged'. Hamilton-Smith asserts that the conservation ethic in the United States and its sibling park services in Australia are based upon a scientific establishment that employs professional natural scientists as a logical positivist approach to park management. This is evidenced by strategies that are basically technological in character, stress measurable and verifiable outcomes with visitor information material that has an emphasis on the cognitive. The 'technocratic' positivist approach is contrasted with the 'holistic model' that according to Hamilton-Smith is applied in Eastern European parks. Freewill is stressed over control and knowledge is not something that is dispensed to the masses but is a commodity that is gained through experience. Here the visitor is seen as being a responsible person, and the presence of enforcement and signage are kept to a minimum. Rather than harden, the term used for constructing walkways and erecting signage for visitor movement, there may be a need to soften the visitor infrastructure such as to make it a more natural part of the park experience. It is the nature of the park experience that is important rather than the conveying of information. Hamilton-Smith is looking towards a more creative management of natural heritage that places more emphasis on the human experience as the visitor acts as part of the place that they are visiting. It is interesting to propose by analogy a holistic approach extending to cultural heritage places that in the current management systems are looked at as historical texts or narratives rather then as experiential adventures.

Nicholas Stanley-Price (2009), as considered above, puts forward a set of guidelines in 'The Reconstruction of Ruins: Principles and Practice' and notes that a chasm exists between heritage principles, specifically the guidelines for the World Heritage convention, and actual practice, with reconstructions proliferating. Often the reconstructions evidence minimal effort to provide accurate information about the place prior to reconstruction and with no attempt to provide any 'visibility of the intervention' (Stanley-Price 2009: 42). In the closing statement, Stanley-Price agrees with Hamilton Smith, in that it is the experience that counts.

The *Riga Charter on Authenticity and Historical Reconstruction in Relationship to Cultural Heritage 2000* stresses that: [87]

> . . . establish a presumption against reconstruction . . . excepting circumstances where reconstruction is necessary for the survival of the place; where a 'place' is incomplete through damage or alteration; where it recovers the cultural significance of a place; or in response to tragic loss through disasters whether of natural or human origin, and providing always that reconstruction can be carried out without conjecture or compromising existing in situ remains, and that any reconstruction is legible, reversible, and the least necessary for the conservation and presentation of the site

Three notions in the above clause provide considerable scope for interesting outcomes. The first of these is what represents conjecture, the second is what constitutes compromising in situ ruins, and the third is the circumstance under which a conservation action is reversible. It has to be accepted that the practice of excavation archaeology is not reversible and would thereby rule out all reconstruction that requires archaeological excavation. Conjecture no doubt is very much in the mind of the architect of the reconstruction as is the extent to which the practice compromises in situ material. It is difficult to see how the *Riga Charter* 2000 has clarified the 'presumption against reconstruction' in general terms but does emphasize that 'reconstruction of cultural heritage, lost through disaster, whether of natural or human origin, may be acceptable'. It would have been helpful if the phrase included the word 'contemporary' thus drawing a distinction between an ancient event such as the eruption of Mt Vesuvius that destroyed Pompeii and that of the modern era such as the earthquake that destroyed the ancient city of Bam in Iran where people continue to populate the old city.

## 6.6 Limits of acceptable change

Planning processes seldom take into account the need to limit transformations at heritage places, as few management documents set limits of acceptable change. The concept of limits of acceptable change (LAC) as part of the planning process was systematized for wilderness protected areas by the United States Department of Agriculture, Forest Service, in a 1985 publication (Stankey et al. 1985). Here change is viewed as an on-going process that like erosion must be controlled. Acceptable change is expressed through quantitative standards with the major source of impacts being recreational-related.

A decade later, Stephen F. McCool (1996:3-7) brought forward eleven principles that have emerged in the decision making process:

> Principle 1: Appropriate Management Depends Upon Objectives

[87] http://conservacion.inah.gob.mx/normativa/wp-content/uploads/Documento66.pdf. Accessed 22 May 2016.

Principle 2: Diversity in Resource and Social Conditions in Protected Areas Is Inevitable and May be Desirable
Principle 3: Management is Directed at Influencing Human-Induced Change
Principle 4: Impacts on Resource and Social Conditions Are Inevitable Consequences of Human Use
Principle 5: Impacts May be Temporally or Spatially Discontinuous
Principle 6: Many Variables Influence the Use/Impact Relationship
Principle 7: Many Management Problems Are Not Use Density Dependent
Principle 8: Limiting Use is Only One of Many Management Options
Principle 9: Monitoring is Essential to Professional Management
Principle 10: The Decision-Making Process Should Separate Technical Decisions from Value Judgments
Principle 11: Consensus among Affected Groups about Proposed Actions is Needed for Successful Implementation of Protected Area Management Strategies

Conflict over the use of cultural resources in natural areas is set within a political decision making process. At times it is not the technical aspect of the process that is flawed, but the failure to elicit an expression of public values that impinge on the decision making process.

The concept of limits of acceptable change has been linked to heritage planning and development (Batchelor 2003:103). In brief, determining acceptable change requires a modelling exercise developed over the past twenty years initially for town planning purposes that employs various data sets to derive a time-lapse image of what the landscape or townscape will look like in say ten, then twenty, then thirty years if change continues in its present or proposed fashion. Time-lapse visual modelling is regularly employed to depict the trajectory of change through modernization or processes leading to the main-street of a community becoming derelict.

With respect to archaeological heritage places, there appears to be no accepted protocol for setting limits to change, but archaeologists that employ processes developed for natural area management do employ sophisticated monitoring and predictive data systems. A powerful set of tools used by archaeologists are map based GIS (Geographic Information System) that aid in bringing together various data sets such that they overlap and provide a perspective of the distribution and significance of natural and cultural resources. The data sets can be readily updated as new information comes to hand and this in turn creates a positive dynamic environment that is conducive to best-practice heritage planning. GIS is used throughout the world to record, conserve and manage natural and cultural systems including predictive modelling of threats such as wild fire and coastal erosion. The 'limits of acceptable change' on archaeological sites, as discussed above, are shifting in favour of rebuilding to meet economic outcomes particularly the needs of tourism. Jorvik Viking Centre was the unique heritage economic miracle of the 1980s. The transformation at York of an urban renewal archaeological site that became an overnight success has not been matched elsewhere despite repeated attempts (Grenville 1999:37; Hall 1984; Shanks and Tilley 1987a:86-88).

### 6.7 Privatization

Gaetano Palumbo (2006:35), with reference to the work of Uta Hassler (et al. 2004), provides an insightful discussion of the prevailing concern with the privatization of heritage places:

> . . . in Italy a century long tradition of promoting public over private interests as heritage conservation is being dismantled in favor of an approach that sees privatization as the only cure to the problem of lack of maintenance and management . . . privatization of cultural heritage has always been considered by the proponents of 'lighter' government (where state ownership of immovable property is reduced to an absolute minimum and most services are

privatized) as a way to ease the burden of conserving, protecting, and managing so-called lesser heritage.

Jane Thompson (2007; also Demas and Agnew 2013, Wallace-Hadrill 2007) introduces a public/private partnership preferred model as a response to years of neglect and over-excavation at Herculaneum, Italy. In this day and age when a World Heritage place is suffering on-going maintenance problems following years of neglect, it is difficult to understand how funds can be directed to further archaeological excavations. It was only with the provision of money from a private foundation, that the backlog of conservation needs could be addressed. As a private party provided the funds, the site management authority could expend those monies in a more streamlined fashion than it could with income derived from government budgets. The site management authority was also able to employ in a timely fashion a project manager and specialist consultants. The conservation backlog had eventuated not only from funds being directed to excavations, but also due to procedural restrictions and health and safety issues that banned previous practices.

Peter Fowler (1993:5-7) recounts the controversy that arose in 1992 when English Heritage sought to delegate management to mainly local communities while trying to retain control of heritage assets, including 'bumps in the fields' or what are know to archaeologists as earthworks. As represented by Fowler, the argument seems to have boiled down to archaeology not being particularly valuable relative to other listed monuments because prehistoric remains were often all but invisible, almost natural.

## 6.8 Development

Development is a double-edged sword as it has funded a massive increase in archaeological excavations as mitigation projects while causing incalculable destruction of the archaeological record. Archaeological resource management has had some real setbacks in recent years with projects such as the Three Gorges in China devastating vast areas with considerable archaeological value (Shen 2000). Development often occurs within a highly charged commercial environment where there are guidelines for developmental projects. But there may be no effective control over the process, particularly when the works are being driven by a national government that treats heritage conservation as something of lesser importance than economic objectives.

The scale of development in Europe, following the recovery from the Second World War has had a devastating effect on archaeological heritage, particularly in towns. A highly influential report, *The Erosion of History*, released in 1972 following earlier work (Biddle 1968), drew attention to the wholesale destruction of urban archaeology (Heighway 1972:vi):

The crisis in urban archaeology is particularly acute, not only because of the extent and archaeologically destructive nature of modern urban development, but also because each town is a unique expression of the history of the region.

The Heighway report was a wakeup call for European countries and led to an increased awareness of the devastating impact of post-war urbanisation on the archaeological heritage. In a similar fashion, the Netherlands also was spurred on by what Willems refers to as a highly influential report (Es et al. 1982; Willems 1997:7). The extent of the erosion of heritage extends not only to subsurface materials and objects in collecting institutions, but to the visual and auditory catchment of standing monuments, archaeological relict landscapes and conserved aboveground archaeological features. Intrusions by nearby superhighways, high-rise developments, wind farms and visitor amenities impact upon the integrity of archaeological heritage sites.

Densely packed countries were concerned, and continue to be, with the loss of their extraordinarily rich and equally vulnerable historical and prehistoric heritage (Fig. 6.14). Unlike the new worlds of the Americas, Australia and New Zealand, Western European nations were not concerned with contemporary indigenous minority groups and had a distinct advantage in that the general population was aware of the value of the material remains of its historical roots. This was particularly true, and continues to be true, for the Scandinavian nations and the United Kingdom. Archaeological interests expanded in the later part of the twentieth century in order to conserve the industrial heritage upon which much of the national identity of those nations is based. *A Social History of Archaeology* by Kenneth Hudson (1981:153-83) is an excellent survey of the early archaeology of industrial complexes of England. The author points out that the excavation of important, but defunct industrial complexes, was undertaken by professional crews of young archaeology graduates in some places in England, while in others the work was done by amateur groups and archaeological associations that may or may not have had academic supervisors. The employment of volunteers and archaeological associations is controversial within the context of the *European Convention on the Protection of the Archaeological Heritage,* Valletta 1992 and is discussed elsewhere in this text.

Interests in large-scale ancient industrial activity are a feature of European countries where the population is sparse. The re-opened ancient Roman gold mining centre of Rosia Montana provides a well-documented example of the kind of development in Europe that is also found in countries around the world (ICOMOS 2002:168 and *Heritage at Risk* 2001; 2003:175-76; *Heritage at Risk* 2002/2003:2005:201-04; *Heritage at Risk* 2004/2005). In Romania, there is the reactivation of ancient workings of both economic and archaeological resource quality coupled with an impact on vernacular heritage through the destruction of the local village. ICOMOS and the International Scientific Committee for Archaeological Heritage Management, ICAHM, have attempted to insure that best archaeological practice is employed in the re-opening of the mines. At the ICOMOS General Assembly in Zimbabwe (2002) and in Madrid (2003) resolutions were passed to that effect. More telling was the resolution put forward by ICAHM at the 2004 annual general meeting of the European Archaeological Association in Lyon. That resolution, similar to the one adopted without dissent by ICOMOS in Zimbabwe and Madrid, was hotly debated and occupied the majority of the Annual General Meeting. The reasons behind the at times vitriolic debate are complex, involving issues of academic sovereignty. The state operated archaeological service receives substantial funding from the mining corporation to undertake excavations. It is recognized in cultural resource management as a less than ideal situation where the approving authority is actually undertaking the work that it is to approve.

Romania needs to undertake developmental projects in line with the *European Convention on the Protection of the Archaeological Heritage*, Valletta 1992. In 2003, a European Parliamentary Delegation to Rosia Montana held discussions with the mining company and with regional and national government agencies as well as visiting the proposed mining site and the nearby vernacular settlement. Although 'it is not in the delegation's power to approve or reject the project; but that it is indeed in their power and intention to make sure that this project adheres to all relevant EU regulations' (Visy 2003). The visit was followed by a Council of Europe (2004) Parliamentary Assembly information report on Rosia

Montana that sought to 'evaluate the cultural importance of the site; examine how far this was taken into account and explore scenarios for what might be done'. *Europa Nostra Newsletter*, January 2008 reported that: 'Romania: Rosia Montana Saved - Landmark Judgment in Heritage Protection Case!' Gabriel Resources in 2012 announced a market update stating that 'Over the last eight years RMGC [Rosia Montana Gold Corporation] has been highly successful in resolving these legal obstacles in its favour and, since 2010, it has won 14 out of the 15 court cases in relation to the Project'.[88] The report

[88] http://www.finanznachrichten.de/nachrichten-2012-04/23202207-gabriel-resources-ld-announces-market-update-256.htm. Accessed 5 June 2016.

asserts that the footprint of the mine development has been changed, as has the project design. The continued court actions have delayed the project and added considerably to the start-up costs.



Figure 6.14 Industrial heritage of the World War Two naval dockyard at Cockatoo Island, Sydney, Australia

On-going development in dense urban contexts is regarded as a challenge for archaeological resource management. For decades much of what was known as salvage archaeology occurred outside of urban areas and consisted of the clearance of lands for highways and dam basins. The controversy over the impact of water control projects such as that in Turkey at the Yortanli Dam on the Ilya River and the threat that it constitutes to the Roman Baths at Allianoi is reported in *The Guardian*:[89]

> Testimony to the extraordinary sophistication of urban planning and hydrological engineering during the Roman era, archaeologists believe that with its curative waters, the spa city complemented the legendary 'asclepion' at nearby Pergamon. Having survived earthquakes in AD 178 and 262, the site has been spectacularly preserved beneath alluvial soils. But it would not withstand the waters of the Yortanli dam. Lying at the center of its reservoir along the Ilya River, officials and archaeologists agree that with the opening of the flood gates the antiquities will be immediately submerged . . .

[89] http://www.guardian.co.uk/world/2006/oct/04/turkey.arts. Accessed 8 May 2016.

The impact of transport construction on archaeological sites is widespread and has featured in the media.[90] Some of the mitigation projects are particularly successful such as Wessex Archaeology's excavation in advance of the Channel Tunnel Rail Link, Britain's first major new railway for over a century.[91] As of 2008, no fewer than 150,000 artefacts, mainly Celtic and Roman, had been recovered. Springhead in Kent, as its name suggests and identified as the Roman town of Vagniacae, featured a fresh water spring that was an active focus for Celtic and Roman religious activities. In this instance the expansion of a transport network has yielded positive outcomes in terms of information about the past.

Boundaries are all-important, as the correct delineation adds immensely to the protection of the monuments and the landscape setting from unwarranted intrusions and hopefully will lead to the removal of inappropriate intrusions. Examples of the need to define boundaries in the widest possible sense are found in the megalithic sites of Brú na Bóinne (New Grange) and the Cnoc na Teamhrach (Hill of Tara) in the Valley of the Boyne in Ireland, and at Stonehenge and Avebury, united in a single World Heritage listing, in the south of England. Once considered to be discrete monumental structures, archaeologists now study the nearby associated features and the broader Neolithic landscapes including the search for distant stone quarry sites, while undertaking management planning exercises to stipulate where to put access trails, by-pass roads and parking lots (Batchelor 2003:103; Baxter and Chippendale 2002).

Management of monumental prehistoric sites that in the past were wealth centres and ceremonial foci, and have had those functions renewed as contemporary destinations of heritage pilgrims, both New Age and traditional, is complex to say the least. Within the context of Stonehenge, George Eogan (1997) compares four other monumental constructions; Orkney and Kilmartin in Scotland; Brú na Bóinne in Ireland; and Carnach Locmariaquer in Brittany. All are archaeological landscapes of renown and could be said to have similar management challenges as they are within densely occupied landscapes, have scientific value and attract large numbers of tourists. Aside from concerns with visitation, George Eogan (1997:320) when reviewing 'the role of the monuments in each area in the context of modern society', has identified no subliminal values. Certainly these landscapes, if not cluttered with modernity and tour busses, offer inspirational as well as educational experiences.
The Neolithic settings of the Cnoc na Teamhrach, Stonehenge and the stone circle at Avebury were along transport links running through ancient well-travelled lands. The same is true for Brú na Bóinne in the Valley of the Boyne, in central Ireland, a tomb complex that is said to be one of the oldest remaining human constructions in Western Europe. David Batchelor (2003:100) lists five key elements to understanding cultural landscapes: 'inventory and documentation', 'analysis', 'research', 'understanding', and 'monitoring and review'. Sarah M. Titchen (1996), with respect to World Heritage places, notes that cultural landscapes bring together the natural and cultural realms within the context of indigenous landrights, a pursuit that many archaeologists in settler society nations are involved with.

Kenneth L. Pratt and colleagues (2009:4-7) document the role archaeologists played following the enactment of the *Alaska Native Claims Settlement Act* 1971. The legislation brought about land title and use disputes that threatened the fabric of Alaska native society. Under the terms of the act, Alaska Natives were only allowed to claim the right to lands that were demonstrated to be significant in cultural history and traditions. And, those places had to be on vacant and unreserved lands. In 1979

[90] Abstracted from a paper presented at the 10th International Symposium on World Megalithic Culture, Cheonnam Province, Jangheung County, Korea on 6-8 October 2007 with additional material added in 2012.
[91] www.wessexarch.co.uk/book/export/html/438. Accessed 8 June 2016.

researchers began the investigation with reconnaissance, mapping, narrative accounts of features, photographing sites and reviews of archival materials. Significant places were situated in remote and difficult places for researchers to access. However, a challenge that emerged for archaeological heritage management was the disappearance of wooden grave elements from cemeteries by big-game hunters as they have access to previously difficult to reach places through the use of all-terrain vehicles (Johnson 2009:412). The considerably body of documentation complied by the research teams will be curated and provision for access to the records provided by the Bureau of Indian Affairs.

Shifting from the relatively remote cultural landscape of native Alaska to the highly charged development of ancient landscapes in Ireland, the Cnoc na Teamhrach offers a salient comparison. Cnoc na Teamhrach, comprising ancient Celtic earthen circular enclosures and Lia Fáil (Stone of Destiny) dating to the megalithic period, is reputed to be the ancient seat of the Kings of Ireland and considered to be the heart and soul of the country. According to opponents of the proposed M3 motorway, the construction will endanger the heritage significance of Cnoc na Teamhrach. The planned M3 runs through the Tara Skryne Valley, of considerable cultural significance to the Irish, ruin the landscape and destroy many archaeological sites. The World Monuments Fund has placed Cnoc na Teamhrach on its watch list.[92]

Avebury is 5,000 years old and comprises an area of 22.5 square kilometres that incorporates eight key sites including Avebury Henge and Stone Circles. The extent of the declared landscape is considerable and offers a range of challenges. Much of the landscape is intensely farmed with a village at the core. Avebury is subject to a variety of modern pressures principally from agriculture, tourism and traffic. The henge and stone circles of Avebury are in part within the town of that name and are bisected by a road that epitomizes the kinds of pressures placed upon broad-scale megalithic landscapes. Planning measures call for the implementation of short to medium-term measures to improve safety and the quality of road links within the heritage place. At Avebury there is a need to implement a strategic policy to reduce parking congestion and disperse the pressure of tourism. In summary, the major concern is the need to develop long-term radical solutions for the reduction of volume and speed of traffic passing through the Avebury World Heritage Site. Impacts experienced at Avebury are influenced in turn by developments at the nearby World Heritage listed site of Stonehenge.

Stonehenge, like Avebury, has at least two dimensions of archaeological importance if not three. Firstly, there is the question as to what does it mean as an expression of the prehistoric past. Secondly, there is the question of its modern condition and its context, and thirdly there is the issue as to what it means to people today (Malone and Stoddart 1998:731). The *Stonehenge Plan of Management* (English Heritage 2000; 2009:89) discusses the partnership approach as one of the key elements of conservation. Not only conserving the physical aspects but also enhancing the visual setting and landscape while increasing public awareness and interest are goals of the management plan. The plan of management presents a considerably different picture of the World Heritage property than that put forward by Ian Baxter and Christopher Chippendale (2002) who point out that decades of mismanagement by English Heritage have led to a situation where the values are considerably diminished by 'heritage clutter' and the automotive thoroughfares within the precinct. The authors assert that the land surrounding Stonehenge was purchased with public funds to prevent the construction of inappropriate development, only to have the development take place as a heritage infrastructure of car parks, café and sales outlet (Baxter and Chippendale 2002:151; also Egloff and Newby 2005).

[92] https://www.wmf.org/project/hill-tara. Accessed 15 January 2017.

The *Avebury Management Plan* was updated in 2005, but not all changes met with acceptance. The Avebury Society[93] regarded the situation as follows:

> We think that the arguments put forward by English Heritage and the DCMS at the Stonehenge Inquiry were not consistent with the demands of the World Heritage Convention, under which the UK Government is pledged to recognize its 'duty of ensuring the identification, protection, conservation, presentation and transmission to future generations' of the WHS. The arguments put forward by the promoters and developers of the road scheme at the Stonehenge Inquiry appeared to us to be weasel words that would enable the UK to back away from its international commitments by re-interpreting the Convention to suit its purse.

An announcement in November 2011 reflects government actions to substantially change the traffic flow and visitor services at Stonehenge. A new scheme, if implemented, will considerably alter the traffic flow as it was announced that an 879 m (2,884 feet) section of the A344 from its junction with the A303 at Stonehenge Bottom would be closed by 2014.[94] The visitor's centre is to be relocated more than a kilometre from the Stonehenge megaliths and the interpretation program will be linked to greater access to the heritage landscape.

On the other side of the world, Korea with an extraordinary rich corpus of megalithic sites, including the World Heritage listed Gochang complex, has a similar challenge to that of Stonehenge. Korea is a land is comprised of river valleys hemmed in by abrupt mountains. The river valleys prized throughout time for agricultural pursuits and the setting of the dolmen complexes, is now valued for its wherewithal to provide transit corridors. At the megalithic site of Bangchon-ri, Jangheung, the highway separates the dolmen cluster from the interpretation centre. At the World Heritage dolmen complex of Gochang, a highway has had to be rerouted to distance both the dolmen complex and an interpretation centre from industrial-scale intrusions. Landscapes that were valued in the past tend to be valued today, perhaps for many of the same reasons that they were significant in ancient Neolithic times and came to be marked by monumental stone features. One wonders if there were visitation and people handling problems in the prehistoric past when these places acted as centres of religion, authority and communication.

Archaeology as a tool of development is known to be both a positive and a negative force, as is discussed earlier with respect to the 'Hill of Tara'. Although the value of archaeology in local capacity building is assumed, one of the few articles dealing specifically with archaeology and development is by Gustaf Trotzig, 'The cultural dimension of development - an archaeological approach', in *Archaeological Heritage Management in the Modern World* (Cleere 1989). Numerous publications present anecdotal accounts of what archaeology can add to the quality of life in economically strained countries but seldom is financial data provided that relates to archaeological heritage conservation and management.

A workshop, 'Working Together: Archaeology in Global Perspective' (Smith et al. 2004), was timed to coincide with the World Archaeology Congress held in Washington in 2003. The tone of the workshop was general and participants scrutinized capacity building, heritage and tourism, and international partnerships and networks. Declarations were formulated that asserted the need to insure that 'heritage is not outside the development paradigm'. Statements pronouncing that 'If heritage resource issues are to compete with other issues for a place at the table of development it is critical that the

[93] http://www.upperkennetnews.co.uk/Avebury%20Society/WHS%20mamnagement%20plan.htm. Accessed 15 April 2013.
[94] http://www.bbc.co.uk/news/uk-england-wiltshire-16352307. Accessed 15 April 2013.

cultural sector participate on equal footing with other sectors such as environmental and health sectors' do little to provide the necessary guidance for how this is to be done or stipulate where it has been done (Smith et al. 2004:322).

The World Bank (2006) has disseminated 'Operational Policies' for 'Physical Cultural Resources' as an integral part of its continuing interest in heritage conservation. Charles E. Di Leva (2006:245-46) summarizes the World Banks approach as placing:

> . . . the primary responsibility for management of cultural assets on the borrower. Borrowers, however, have often not recognized the economic and other values of Physical Cultural Resources to development. Moreover, institutional capacity in protecting and managing Physical Cultural Resources remains notably weak.

At times there is little apparent political will to buttress archaeological resource conservation when major infrastructure work is being undertaken, even though the preservation costs could well be miniscule when compared to the overall infrastructure costs (Timothy 2011:221). Infrastructure costs flow monies out of the community, while cultural resource conservation often recycle funds and human resources within the district where the development is taking place (Rypkema 2008).

Forestry activities in Great Britain have proven to impact upon archaeological resources as they expand into former agricultural lands and economic patterns of rural landscapes are radically altered (Crow and Moffat 2005). Although studies have been undertaken in forestry locales, the very nature of the terrain and the vegetation cover often hinders field surveys or restricts archaeological survey activity to particular situations, such as road and track verges. Egloff (1984) has had a longstanding interest in the management of archaeological resources within forests, particularly the opportunity to construct predictive archaeological site location models. There is also the need to continue to foster the participation and capacity building of indigenous communities as well as provide for integrated frameworks for management (Ferguson et al. 1996). In summary, archaeological heritage conservation and management has a score of remarkable successes, instances where the hard decisions have not been made and some noteworthy success stories. My own best examples are the success with Aboriginal landrights (Egloff, Peterson and Wesson 2005), continuing concern with 'inconvenient' urban heritage (Egloff 2007) and the illicit trade in artefacts (Egloff 2008) while the most festering disaster is the looting of the Tam Ting Caves following six years of conservation work by Lao and Australian conservators and archaeologists (Egloff and Kelly 2015).

# Chapter 7 Governance and risks

> 'Responsibility of the Present to the Future' versus 'the Present is as important as the Future' (Frankel 1993:876).

Given the aim of achieving sustainable outcomes within a context of accountability and transparency, there is a strong congruence between what is sought in corporate and international governance with what is necessary in the administration and management of heritage places and collections. Both the realm of governance and that of cultural resource management seek to meet the needs not only of administrators but also those of stakeholders. Alvaro Cuervo-Cazurra and Ruth V. Aguilera (2004:318) write 'Another strand of the literature has focused on the need to develop corporate governance practices that protect the rights of not only shareholders but also of other stake holders'. An all-important dimension, in addition to the nature of archaeology and the instruments that guide conservation, is the effectiveness of management frameworks. Codes of good governance assert that the two principles every code rests on are the need for adequate disclosure and provision for appropriate checks and balances in the governance structure (Cadbury 2000).

This chapter explores the links between governance and archaeological heritage conservation bringing into the equation the hazards that sites face as well as those confronting visitors to those places. Some of those risks can be partially or completely offset through proper maintenance that is only possible if sufficient capacity and capabilities are available. Risks that have plagued heritage conservation virtually from the onset of civilisation such as extreme climatic events, war and looting present seemingly intractable problems.

## 7.1 Principles of good governance

The Ottawa Institute of Governance (Graham et al. 2003) identifies the following principles (Clark 2008:92):

- legitimacy and voice that enables participation;
- direction or strategic vision;
- effectiveness of process responsible to shareholders;
- accountability to shareholders and public;
- fairness involving equity; and,
- operating within the rule of the law [above is paraphrased].

With the aim of achieving sustainable conservation outcomes, what is sought in governance is also pursued in the administration of archaeological places and collections (Egloff and Newby 2005). 'Governance' is the exercise of power or authority – political, economic, administrative or otherwise. The United Nations Development Program, Governance and Sustainable Human Development (UNDP 1997) enunciates the following set of principles:

> Much has been written about the characteristics of efficient government, successful businesses and effective civil society organizations, but the characteristics of good governance defined in societal terms remain elusive. The characteristics?
>
> ● *Participation* - All men and women should have a voice in decision- making, either directly or through legitimate intermediate institutions that represent their interests. Such broad

participation is built on freedom of association and speech, as well as capacities to participate constructively.

- *Rule of law* - Legal frameworks should be fair and enforced impartially, particularly the laws on human rights.
- *Transparency* - Transparency is built on the free flow of information. Processes, institutions and information are directly accessible to those concerned with them, and enough information is provided to understand and monitor them.
- *Responsiveness* - Institutions and processes try to serve all stakeholders.
- *Consensus orientation* - Good governance mediates differing interests to reach a broad consensus on what is in the best interests of the group and, where possible, on policies and procedures.
- *Equity* - All men and women have opportunities to improve or maintain their well-being.
- *Effectiveness and efficiency* - Processes and institutions produce results that meet needs while making the best use of resources.
- *Accountability* - Decision-makers in government, the private sector and civil society organisations are accountable to the public, as well as to institutional stakeholders. This accountability differs depending on the organisation and whether the decision is internal or external to an organisation.
- *Strategic vision* - Leaders and the public have a broad and long-term perspective on good governance and human development, along with a sense of what is needed for such development. There is also an understanding of the historical, cultural and social complexities in which that perspective is grounded.

The *United Nations Millennium Declaration*,[95] is concerned with extreme poverty, hunger, primary education, rights of women, child mortality, maternal health, disease, environmental sustainability and partnerships for development. The linking of governance, development and sustainability as integral forces that inform the principles of the United Nations Development Program makes eminent sense, particularly the emphasis upon accountability and transparency along with a consensus orientated approach that is required of the governing boards and the executive managers of heritage assets.

Managers as executives interact with and receive policy directions from boards or committees, when they are present, and the directors and ministers responsible for public agencies that serve to govern archaeological heritage places. John Carver and Miriam Carver (2001:47) maintain that 'Governance is the most undeveloped discipline in the management spectrum; a fact both inexplicable and dismaying when one considers the power of the governing board and its weighty accountabilities. The policy governance model recognizes that any governing board is obligated to fulfil a crucial link in the "chain of command" between owners - whether legal or moral in nature - and operators'.

Ownership of heritage, health, education and other services lie with the community, and community members are equivalent to shareholders. Shareholders will not necessarily agree and the board will have to decide on strategic directions among potentially conflicting opinions, and within the restraints of available resources. The board must speak for all shareholders and not assume the role of manager. Establishing accountability and performance expectations with indicators and seeing that they are met are crucial roles of the board of governance. Boards need to examine their values and the board members, as equals, must specify the means that they want and do not want to be employed to have their desired outcomes. Carver and Carver (2001:30), quoting various sources, emphasize that

[95] http://www.un.org/millennium/declaration/ares552e.htm. Accessed 26 February 2016.

boards have one thing in common, in that they do not operate. The policy governance model requires that the members of the board elect the chairperson. It is common in Australia for the chairperson of the board to be politically appointed and have a special relationship with the political entity that appointed them. An example is the Australian Heritage Council where the Chair is a former Premier of Western Australia.[96] The political dimension of heritage in Australia has had at least one well-publicised challenge when in 1997 the Board of Management of the Port Arthur Historic Site was censured by the government for inappropriate actions (Egloff and Newby 2005:25).

Needless to say, the board must not micro-manage the activities of the executive but at the same time there should be an acknowledgement that the duties of the board and the executive at times merge. Communications and meetings should be about the board transferring policy direction to the executive and there by to the staff, not vice versus. Management planning documents drafted for archaeological heritage places must refer to the policy directions of the board of governance or to the directions of the government agency responsible for the operations of the place.

Carver (2001:64) introduces the notion of different sizes of organizational values. There may be too many values for a board to be involved with, but it can define those that are large enough for it to be directly concerned with. The smaller values that in part are encompassed by the larger values are left to the executive and the management to deal with. The board directly controls organizational values. The guiding principle of the operation is to insure that the board directly represents all stakeholders and is free from intruding into management while maximizing its interaction with and representation of the stakeholders.

During the 1990s, governance changed globally through the voluntary acceptance of codes of conduct and the acknowledgement that the two principles every code rests on are 'the need for adequate disclosure and the need for appropriate checks and balances in the governance structure' (Cuervo-Cazurra and Aguilera 2004:320, quoting Cadbury 2000:9). And, that 'The World Bank promoted the development of good governance in general and good corporate governance in particular as part of the recommendations for the transformation of economic systems in developing countries, particularly in the 1990s'. Bill Allan (2010:5) in 'The Paris Declaration after 2010: Resolving Collective Action Dilemmas in Public Financial Management Reform' [PFM] addresses the weaknesses in aid delivery:

> The essence of PFM is that it is a control and management system that relies heavily on rules and oversight of individual observance of rules. Even in well-run PFM systems the roles of regulator and auditor are seldom if ever welcomed by their subjects. Line ministries generally dislike their financial affairs being reviewed by the finance ministry, and the finance ministry in turn tends to have an aversion to the national audit office.

The need for an improvement in aid effectiveness is directly comparable to the drive to effectively deliver quality archaeological resource management services.

There are mechanisms for exerting international pressure on archaeological management systems such as nominating a World Heritage place for the endangered list or putting a place, such as the internationally significant rock art site at the Dampier Peninsula (Burrup) in Western Australia, forward for entry the World Monuments Fund list of the 100 most endangered sites. The Dampier Peninsula was listed in 2004, 2006 and 2008 but has yet to have its archaeological significance adequately protected from the construction and operation of industrial facilities that are taking place

[96] http://laptop.deh.gov.au/heritage/ahc/index.html. Accessed 24 February 2016.

at the location of the petroglyphs.[97] The impact of 'highly publicized financial scandals, such as that of Enron, have contributed to the adoption by international organizations of codes of good governance' (Cuervo-Cazurra and Aguilera 2004:321; Solomon and Solomon 2004:31-43).

International codes such as the *Venice Charter* (1964) and its derivatives; the *Burra Charter of Australia* (1979, 1981, 1988, 1999, 2013), New Zealand or *Aeotora Charter* (1992) and *China Principles* (2000) may offer some hope for a change in national heritage processes. These charters and principles are sets of professional standards and do not have the strength of legal instruments. Cuervo-Cazurra and Aguilera (2004:320) stress that it is difficult to change legal systems that are embedded within the traditions of a country. That is why international agreements cannot be so specific that they clash with national legal systems. For instance, countries with strong centralized governments may find it easier to enter into international agreements that have provision for forceful compliance while nation states that cannot mandate the kinds of conditions that apply to their constituent provinces or states, may find it difficult to comply with the international agreement.

The *Manual of Heritage Management* presents a series of papers dealing for the most part with governance (Harrison 1994). On the whole, this work does not deal directly with archaeological subjects but given that much of archaeological heritage management takes place within collecting institutions and at listed heritage properties, the volume is apropos, particularly as the manual considers an extensive range of subjects. Management of heritage places is particularly complex given the requirements placed upon venues that are funded out of public subscriptions or taxation revenue. The basics of archaeological site operations are well known but often easily forgotten, particularly if the manager is an archaeologist who believes that they should devote the majority of their energies to understanding and conserving the resource rather than establishing and operating management structures. Important elements such as strategic corporate planning and design, that include vision statements, strategies and performance indicators may not seem to be as important as they actually are (Middleton 1994). An article by Christine McDonnell (1994:110-11) on 'The York Archaeological Trust for Excavation and Research' is silent about the management and governance aspects. The article deals exclusively with collection management while a discussion of the strengths and weakness of the structure of governance would be welcomed. It is widely acknowledged that the trust is a remarkable organization particularly with respect to its highly successful operation of the Jorvik Viking Centre (Jones, P. 1995; see Schadla-Hall 1984 for a critical review).

It is suggested that the performance of heritage places should be assessed in much the same way as a comparable enterprise such as the Australian model for the forestry industry (Egloff and Newby 2005). The forestry industry was assessed in 1996 as part of a process designed to reach an agreement on conservation and sustainability of the native forest resources (Ferguson 1996 et al.). As one part of this process, an independent Expert Advisory Group assessed the ecological sustainability of Tasmania's forest management systems and processes. *Assessment of Ecologically Sustainable Forest Management Systems and Processes: Independent Expert Advisory Group-Preliminary Report* (Ferguson 1996 et al.) and *A Framework of Regional (Sub-National) Level Criteria and Indicators of Sustainable Forest Management in Australia* (Commonwealth of Australia 1998) consider five components of the system: the commitment (including legislation) and the policy framework; planning; implementation; monitoring and compliance; and review and improvement.

Each component was reviewed with respect to a set of assessment criteria represented below:[98]

[97] https://www.wmf.org/project/dampier-rock-art-complex. Accessed 18 February 2016.
[98] http://www.daffa.gov.au.rfa. Accessed 11 July 2007. http://www.agriculture.gov.au/forestry/policies/rfa. Accessed 25 May 2015

| Criteria | Description |
|---|---|
| Public transparency | Type and level of scrutiny—parliamentary, administrative<br>Consultation—opportunity for public comment and advisory group involvement<br>Access to information—process for access to supporting information<br>Public involvement—opportunity for individual stakeholder or community groups to be involved in the decision-making process<br>Reporting—mechanism for reporting of processes and outcomes for all system criteria |
| Scientific and technical | Mechanism for assessing adequacy of information (scientific/peer review)<br>Process for incorporation of information in decision-making process |
| Indicators, standards and monitoring | Trend measurements—process for assessment of change<br>Monitoring regimes—process for regular monitoring of indicators<br>Standards—process for designation of quantifiable measures against which the quality or performance of a characteristic or attribute is assessed<br>Performance targets—process for designation of specified goals<br>Performance verification—process for ensuring achievement of standards and targets |
| Review and implementation of change | Mechanisms for review, feedback and continual improvement, internal/external, periodicity<br>Actions—process for implementing and operationalizing outcomes of review |
| Education and training | Identification—of education and training needs<br>Implementation—delivery of education and training programs |
| Compliance | Audit arrangements, penalties, incentives—processes that ensure compliance with stated goals or objectives |

Table 7.1 Framework for assessing sustainability (based on the Australian Regional Forest Agreement process)

Each of the four geographical regions discussed in this text, Australia, Europe (in particular the Netherlands), the United Kingdom and North America evidence different trajectories with lag-times of perhaps one to two decades for when key features of archaeological resource management were adopted. Consultant archaeologists were active in the United States in the 1970s, but not in the Netherlands until the 1990s. At the Sixth World Archaeology Congress in 2008, one of the contentious issues to engulf the membership was the fate of archaeological resources whose significance allegedly was threatened by the construction of a highway system near Cnoc na Teamhrach (Hill of Tara), the ancient seat of the kings of Ireland. As discussed earlier, the role of consultants and academics participating in the mitigation works was questioned within the context of allegations of unseemly profits being garnered by private developers. In a highly emotive article titled 'The State We're in on the Eve of World Archaeology Congress (WAC 6): Archaeology in Ireland vs. Corporate Takeover', Maggie Ronayne (2008b:114-15) considers that the professionalization of archaeology 'has happened

in tandem with increasing corporate control of universities and bureaucratic pressure on academics to orient teaching to met the needs of industry'. In 'Commitment, Objectivity and Accountability to Communities: Priorities for 21st Century Archaeology', Ronayne (2008a) reiterates her statement that archaeology needs to counter the destructive forces of national governments and international corporations. On the other hand, it has to be acknowledged that the National Roads Authority of the Government of Ireland has developed a Code of Practice that on the surface is second-to-none in the world (National Roads Authority n.d.).

A comparative review of the management systems of historic places is found in *Heritage Values in Site Management: Four case studies* edited by Marta de la Torre that compares the management of Grosse Ile and the Irish Memorial National Historic Site (Margaret G.H. MacLean and David Myers), Chaco Culture National Historic Park (Marta de la Torre, Margaret G.H. MacLean and David Myers), Port Arthur Historic Site (Randall Mason, David Myers and Marta de la Torre), and Hadrian's Wall World Heritage Site (Randall Mason, Margaret G.H. MacLean and Marta de la Torre). The authors acknowledge that each of the sites is unique and presents particular management challenges. The case studies compare the impact of managerial decisions on heritage values, all of the places evidencing multiple and at times conflicting values. Management planning ascertains the values of the place and then operates to conserve those values. An important step is to determine how those values are embodied in the fabric of the place. In the words of the editor, this represents 'The evolution from a vision of identifying and caring for specific resources to one that focuses on the benefits to be obtained from these activities has transformed the heritage field in recent years' (de la Torre 2005b:9).

The role of the various boards of governance is not a focus of the management evaluation of the four places as administrative and political environments differ at each site (de la Torre 2005a:217). For the most part, management is based upon planning documents in the form of either management or conservation plans. In the closing paragraphs of the volume the concept of 'limits of acceptable change' (de la Torre 2005a:226) is mentioned as being of concern in England with the Countryside Agency, with English Heritage inaugurating a conference on the subject. In all four cases, the monitoring of the site activities was internal to the agency.

A search of the governance literature indicates that only slight consideration is given specifically to heritage places or institutions. An article by Mike Bieber (2003) titled 'Governing independent museums, How trustees and directors exercise their powers' does provide some, but no doubt a limited, perspective of heritage collecting organizations. Unlike the studies presented by Marta de la Torre, this article does not look at outcomes, only at the role that the directors, curators and boards play in the administration of museums. Bieber is concerned with where the power lies in museums in the United Kingdom and the relationships between trustees, directors and curators with respect to the 'congruence of aims and objectives'. The discussion commences with a consideration of the standing of museum workers and their recognition as professionals within the context of the 'Code of Conduct for Museum Professionals'. Bieber concludes that there is a 'central tension in the drive to professionalism' in museum workers that derives from the hierarchy within their institutions.

Boards, committees and councils are to provide leadership and address matters such as values, mission statements, policies and insure that there are positive operational outcomes. The research undertaken by Bieber between 1996 and 1997 suggests that the directors of the institution and the chair of the board act in concert, perhaps even performing as gate keepers, and that many of the members of the board do not play a particularly active role. For the most part, board members agreed with the material brought before them by the staff without close scrutiny. Yet, and here is another telling point, the members of the board for the most part are appointed because of their interest in the subject matter as a motivating force. Bieber (2003:175) notes, 'Given this, one might have expected board members to have become more involved with their museums' collections at governance level'.

The rules applied by the courts to non-profit organisations when judging the conduct of its members is said by Marie C. Malaro (1994:63-64) to be stricter than that applied to private enterprise board members. The law according to Malaro does not expect the trustees to be always correct, but to exercise a reasonable amount of diligence and care when over sighting institutional policies.

In some instances board, committee or council members of public agencies are appointed by a government minister with the inevitable risk of the politicization of heritage by a supposedly independent governing body. Governments in some jurisdictions within Australia, and most likely elsewhere in the world, perceive heritage as fitting within a rigid mould and any contrary decision by a board member leads to dismissal or at the very least to non-renewal of appointments. The honest broker is then faced with the decision as to whether or not to remain on the inside of the system hoping to make a difference or to distance themselves through resignation. Accountability is a major issue that board members may try to dodge by claiming that they were not involved. However, they must to be intellectually committed commensurate with the degree of the impact that the decisions of the board will have (Greer et al. 2003:47).

Within government agencies, operational frameworks delineate the budget, establish strategic directions, set performance measures, and apply internal and external audit requirements. Unfortunately, the need to perform at exceptionally high levels prompts excess that can lead to unethical or criminal practices and can bring an organization into disrepute. In circumstances where outcomes are all important regardless of means, overachievers may dominate, isolate colleagues, leave people out of the loop, and promote their own abilities over that of the organization and their fellow board and executive members (Spreier et al. 2006). It is when the overachievers stretch the boundaries of the envelope, take dangerous shortcuts or they cheat in an outright fashion that the organization is likely to fall in to disrepute. Communication skills and exceptional energy are attributes of the over-achievers that are employed for as long as the organization supports their personal ambitions. I trust that the reader understands that without risking legal defamation actions. I cannot be more specific and actually 'name and shame', other than to state that the matters raised above surfaced during the writing of the *Bones of the Ancestors, The Ambum Stone* (Egloff 2008).

Robert Shipley and Jason Kovacs (2005) review and advocate the use of principles derived from the 'Five Good Principles' of the Institute of Governance (Graham, Amos and Plumptre 2003). Criteria that are broad and have considerable merit are applied such as 'Legitimacy and voice'. Based upon 'direction', the second principle establishes the requirement for planning documents and consistency while 'performance', 'accountability' and 'fairness' are additional principles. (Table 7.2).

Unlike other sets of principles, considerable emphasis is placed upon providing an assurance that there are no conflicts in interest and that there is an appropriate level of risk management along with decentralization and collaborative decision-making, accountability by political leaders and the careful balancing of decisions when conflicts are likely to or do arise. Principles expressed in planning documents and reiterated in the Shipley and Kovacs matrix are transparency, stakeholder involvement, and employment of technical expertise, capacity, monitoring and evaluation. In some respects, the criteria advocated by Shipley and Kovacs are in my opinion diffuse and difficult to measure particularly characteristics such as trust, fairness and responsiveness. The authors do not offer or reference an example or instance of where the principles have been used. In other words, it is not clear how these principles fit within an evaluative procedural framework. What is important is that the board does not pay undue attention to the requirements of one group at the expense of other stakeholders (Greer et al. 2003:46).

| Principles of Good Governance (IOG) | Relevant Criteria |
|---|---|
| **Legitimacy and Voice**<br>Principles based upon *participation* and *consensus orientation*. | • Existence of a supportive democratic context<br>• Appropriate degree of decentralization in decision making<br>• Collaborative management<br>• Citizen participation occurring at all levels of decision-making<br>• Existence of civil society groups and an independent media<br>• High levels of trust<br>**• Proper weighting of technical expertise in decision making** |
| **Direction**<br>Principle based in strategic vision that includes human development and historical, cultural and social complexities. | • Consistency with internal direction<br>• Existence of legislative direction<br>• Existence of system-wide plans<br>• Existence of management plans<br>• Demonstration of effective leadership<br>**• Leadership free from conflict of interest** |
| **Performance**<br>Principle based on *responsiveness of institutions* and *processes to stakeholders* and *effectiveness* and *efficiency*. | • Cost effectiveness<br>• Capacity<br>• Co-ordination<br>• Performance information to the public<br>• Responsiveness<br>• Monitoring and evaluation<br>• Adaptive management<br>• Risk management<br>**• Involve people with appropriate levels of skill, knowledge, expertise and professionalism** |
| **Accountability**<br>Principle based on *accountability to the public and institutional stakeholders* and *transparency*. | • Clarity and Transparency<br>• Coherence and breadth<br>• Role of political leaders<br>• Public institutions of accountability<br>• Civil society and the media<br>**• Assurance against conflict of interest** |
| **Fairness**<br>Principle based on *equity* and the *rule of law*. | • Existence of a supportive judicial context<br>• Fair, impartial and effective enforcement of conservation rules<br>• Fairness in the process for establishing new conservation sites<br>• Fairness in the management of sites.<br>**• Careful balancing of decision when conflicts occur among different principles** |

Table 7.2 'Recommended Principles of Good Governance for Heritage Sector', from Shipley and Kovacs (2005:Table 9) with the emphasis of the authors (also Graham et al. 2003).

A framework for evaluating the Australian forest industry offered by Ian Ferguson (et al. 1996), as discussed earlier, has been applied in three states in Australia and has stood up to scrutiny by national and state governments. The framework developed by Ferguson, fits with the ISO 1400 standards of quality environmental management that emphasize the corporate need to 'minimize harmful effects on the environment caused by its activities and to achieve continual improvement of its environmental standards'. [99] The ISO 1400 family of standards is considered to be generic and can be applied 'to any organization, large or small, whatever its product including whether its "product" is actually a service, in any sector of activity, and whether it is a business enterprise, a public administrator, or a government department'.

Governance requires communication and coordination between the various agencies responsible for a place. Provision of services such as water, electricity and sewerage might lie with a municipal body while the employment of staff may be governed by public service rules with their training, if any, administered by another authority such as tourism, culture, indigenous affairs or education and information. Separation of government authorities is so common and widespread that it is referred to as the 'silo effect', characterized by the vertical development of separate and distinct management systems at the expense of interagency communication and cooperation. A discussion of the 'silo effect' as it impacts on heritage management is found in 'Developing a Management Plan for Egypt's Valley of the Kings' (Weeks 2008:14-15). Weeks discusses the challenges faced when 'even small changes can have unintended effects'. An example is the impact of limiting the number of visitors a site can host at any given time may well shift the visitors to another equally threatened monument. Weeks' (2008:15) view is:

> Solutions to the problems faced by Theban sites can only succeed when there is a high level of Egyptian interministerial cooperation. Egypt's bureaucracies are well organized vertically, within a single ministry, but there are inadequate horizontal contacts between ministries. Yet tourism management policies invariably have impacts across ministerial boundaries.

Grace A. Wang (et al. 1996:15) and her colleagues review the role of cultural resource management in the Forest Service of the United States and note that 'Currently, federal legislation is separately interpreted by each land managing agency. The legislation is ambiguous enough, and without consistent regulation, CRM becomes meaningless'. The authors call for consistent collaboration and application of legislation between the various agencies as well as joint training programs and inventories.

Radical changes in governance throughout Europe raise issues and challenges discussed in *The New Charter of Athens* 2003 - *The European Council of Town Planners' Vision for Cities of the 21st Century*, Lisbon (European Council of Town Planners 2003). New ways of financing operations that impact on the archaeological heritage are being brought about by deregulation and privatization marked by short time scales and entrepreneurial management regimes. Within this rapidly changing milieu, the protection of the natural and cultural heritage needs to be part of a planning process that connects the past with the future. Connectivity is the catch phrase of the charter. The past becomes more and more important as a mark of separateness that features specialization or regionalism as opposed to the forces of globalization. *New Charter of Athens* 2003 emphasises the need for:

[99] http://www.iso.org/iso/iso/iso _catalogue/management_standards/understanding_the_basics.htm. Accessed 8 July 2009.

> The opportunity for all to live and work in proximity, connected to well-maintained elements of cultural and natural heritage, such as significant landscapes, archaeological sites, monuments, traditional neighborhoods, parks, squares, and other open spaces . . . (European Council of Town Planners 2003:8).

The process used to achieve the goals of the charter within urban complexes where unprecedented levels of efficiency and sustainability are marks of effective governance, is not spelled-out in the charter. What is stated is that the planner will play a key role in trans-disciplinary planning, rehabilitation, revival, aesthetic excellence, conservation, connectedness, design, security, character, continuity, prudent management and quality of life. These characteristics are the indicators of effective and efficient governance through planning.

*Managing Archaeology* (Cooper et al. 1995) brings forward the views of archaeologists in the United Kingdom on the rapidly changing nature of archaeological heritage management in the 1990s. Of particular interest is 'The Bad, the Good and the Ugly: Archaeology and the management discipline' (Brooke 1995). Carole Brooke, an archaeologist that has transitioned into business studies, considers that concern with the management of archaeology is unfounded (Cooper 1993). Brooke looks at the strengths inherent in archaeology as a discipline and notes that business management is plagued by various negative inclinations while archaeology has positive elements. Archaeologists tend to be future orientated while many business people look at the past. In addition, the profession tends to be inventive, active, opportunistic, insightful, creative and entrepreneurial as opposed to business mangers that are critical, passive, detached and lack direct face-to-face communication skills. Of utmost importance is that archaeology assumes an insider approach – 'emic' - rather than an outsider approach – 'etic' - and that it continues to be people centric while strengthening the positive attributes of archaeology as a profession. Timothy Darvill (1995:175), in the same volume, points out that the success of an organization rests upon 'a continuous supply of competent, experienced, and well-trained staff who are alert to the changing environment in which they have to work'. Continuous training is considered to be essential in the pursuit of management and business skills. There is a well-known saying that 'Amateurs train until they get it right, professionals train until they can't get it wrong' – is attributed to Vince Lombardi coach of the Green Bay Packers in the 1960s.

Archaeologists, as the scale and complexity of resource management projects increases, must acquire formal project management skills. More often than not there are many unknowns when initiating projects that must be anticipated and built into the management equation. Gill Andrews and Roger Thomas (1995) outline the progression of advice issued by English Heritage up to the publication of *Management of Archaeological Projects* in 1991, with a 1989 version and in 1987 *The Design, Management and Monitoring of Post-Excavation Projects*. In tandem with English Heritage, the Department of the Environment issued the first guidelines in 1975 with *Principles of Publication in Rescue Archaeology*. Then in 1982, *The Publication of Archaeological Excavations* and in 1990, *Planning Policy Guidance: Archaeology and Planning* signalled the continuing interests of the Department of Environment in archaeological heritage management. A more recent set of English Heritage guidelines is found in *Management of Research Projects in the Historic Environment*. The MoRPHE Project Managers' Guide published in 2006/2009 replaces earlier measures to support applied and academic research (English Heritage 2006/2009:4). Adherence to the MoRPHE approach is required if project funding is being sought from English Heritage. The approach is supported by a set of research themes (English Heritage 2006/2009:22). English Heritage in establishing a set of guidelines strongly supports actions that see the MoRPHE approach applied on a broad basis to development projects in the historic-environment sector regardless of whether or not financial support is being sought from English Heritage. Effective management of projects and the publication of outcomes are considered by English Heritage to require specific guidelines. English Heritage takes an approach driven by academic criteria, that the acquisition of archaeological materials is not in itself a valid criterion of accomplishment, but the

compilation of information that can be used to answer research questions is. Value is sought through quality and accountability for the vast sums of money that are being expended on archaeological heritage management and conservation.

There is a remarkably thin line between governance and management, with the former referring to policies established by authorities such as boards and the latter pertaining to the implementation of those policies by employees. Not only has the governance of heritage places been a neglected field of inquiry, but also seldom has the management of a heritage property been evaluated relative to the policies that have been established by the government agency or the governing authority. In 2008, Luca Zan and Maria Lusiani (2009) of the University of Bologna commenced a detailed analysis of the management of the World Heritage place of Machu Picchu in Peru. Closely scrutiny was given to the succession of two management plans, the financial context of the operations of the site and the associated infrastructure. The Zan and Lusiani study is one of the few economic and management reviews of a major heritage place that I could be locate.

Machu Picchu, like Angkor Wat, is a considerable source of economic revenue with respect to the former at the regional level, and with the latter at the national level. There is no doubt that archaeological site management is big business, but just how big is somewhat elusive. First, there is the direct management of the place that in some circumstances can be economically quantified. In addition, there is the management of the licensed concessions that is seldom if ever enumerated in planning documents or annual reports. And, there are the subsidiary enterprises at a distance, near or far, such as accommodation, provision of food, entertainment and transport that contribute funds to local and national economies as well as serving to support infrastructure development that may not have been possible without the contribution of a heritage related income. Also, there are the funds that the national and provincial governments provide for conservation and management costs as well as funds from academic institutions that undertake research at the World Heritage places. L.R. Larson and N.C. Poudal (2012:926, 930) propose a framework for the adaptive management of Machu Picchu within a sustainable tourism paradigm. Resource integrity, utility, social viability and sustainable use figure large in the guide to tourism management priorities. Important components of the framework are indicators that management objectives are being met.

The following discussion is based upon the analysis and insights of Zan and Lusiani as they relate to the evaluation of Machu Picchu and in turn are applicable to the wider realm of the heritage planning process. In the words of Zan and Lusiani (2009:8), 'We are interested in unravelling the knotty situation of managing a site that is highly visible, highly profitable, highly discussed, at the crossroad of multiple convergent and often conflicting interests'.

World Heritage is identified and managed through the institutions of the state or national signatory to the convention in some instances with financial and technical assistance being provided by international agencies and organizations such as UNESCO World Heritage Centre (2012). The *Operational Guidelines for the Implementation of the World Heritage Convention* sections 108 – 119 set out basic requirements of a management system. Since the 1990s, the international community, in particular UNESCO, has criticized the over-exploitation of Machu Picchu evidenced by rampant commercialization. Visitation to the World Heritage property reached 8000,000 in 2007, double that of a few years earlier (Zan and Lusiani 2009:13), yet the impacts of the increased tourist numbers had not been evaluated in the planning documents nor had the issue of carrying capacity been addressed. Zan and Lusiani review administration and organizational frameworks, and conflicting interests that need to be disentangled, noting a disjunction with indigenous value systems. Machu Picchu like many heritage places of international significance is far more than what is readily perceived at first glance. There is the seemingly intractable challenge of defining the dimension or delimitating the boundaries of the place, particularly as there is a strong link to the natural environment and its destructive

forces. Machu Picchu is both a 'Historical Sanctuary' or 'Archaeological Park' and a 'protected natural park'. Zan and Lusiani (2009:27) observe that:

> . . . criticism coming from the international community (Unesco and Icomos) have been very severe on the genericism and lack of operational character of the Plan, also complaining that the strategic planning contents of the document hid implicit strategies and goals (in particular, speculative and political interests concerning the exploitation of tourism flows; e.g. the cableway project).

The authors note that in the 'rhetoric of legislation' and planning, seldom is there a demonstration accompanied by examples of how the legislation has actually been applied to the betterment of heritage resources, including few if any examples being provided of violations and successful prosecutions (Zan and Lusiani 2009:11). Heritage planning, unlike say planning for forestry activities (Ferguson et al. 1996), seldom if ever seeks to address transgressions of the management plan nor is there consideration that certain elements in the plan should be more or less immutable while other components may be changed as the need arises.

Seemingly in common with most heritage places where it has occurred (also Palumbo 2006), privatization, out-sourced concessions and the creating of monopolies cause long-term problems. The train to Machu Picchu has a 30-year concession agreement, as does the bus service. The train trip is $100, or $9 for the bus while the site entry fee is set at $4. Zan and Lusiani compare the costs at Machu Picchu with those at Pompeii where the train is about 2 Euro and the ticket is 10 Euro (Zan and Lusiani 2009:17). The authors state that key infrastructure that could serve as an interpretation centre has been let out on a long-term basis. In the opinion of the authors, 'privatization and outsourcing have gone too far' at Machu Picchu (Zan and Lusiani 2009:29).

Flaws with management plans are ubiquitous as is the overwhelming weight of the descriptive and historical contextual material provided in place of an emphasis on the analysis of operating and financial support systems and an identification of the gaps between the extant situation and the ideal (Zan and Lusiani (2009:26). The study by Zan and Lusiani reinforces the perception that management plans may be nothing more than a compliance statement designed to meet with bureaucratic requirements and not a useful tool in regulating the flow of works or directing funds towards appropriate conservation projects. The failure to discuss organizational design and alternatives is particularly important as administrative systems take up a greater and greater share of the budget and the conservation of the heritage resource may well be allocated a minimal portion of the available funds or require 'one-off' national funding. Concerns with hidden agendas are apparent in the analysis. On the downside, the study by Zan and Lusiani should have considered the local and indigenous perception of site management.

Important to the local community is the role that the archaeological resources place can play in the economics such that families remain intact and younger people do not leave the region for employment and economic opportunity elsewhere. From my experience with historic and prehistoric archaeological resources, it could be said that the dominant local and indigenous perception of a national heritage icon is not that it is there to provide a heritage experience, but that it should be managed to meet with the plethora of needs of distant and economically marginalized communities such as direct employment, infrastructure enhancement, small-scale business opportunities, enlarged medical facilities, access to higher levels of education, and the wherewithal to be valued by and to interact with the wider world. Planning must take place with an understanding of the pressures brought to bear upon the archaeological resource by immediate requirements set within a long-term regional economic context.

Lacking at Machu Picchu is the time dimension that stipulates what has been done and what will be done in the short, medium and long term with some notion of priorities. It is also necessary to chart the rate of transformation of the place either to or from a relatively authentic condition. Zan and Lusiani (2009:26) remind the reader that a management plan must not simply be a rhetorical exercise but that it must have a cutting-edge and make headway in the transformation of the present situation towards the ideal conservation and management outcomes. Unfortunately, all too often the management planning process is a routine exercise undertaken to give a veneer of respectability to inappropriate development.

In times of both fragmentation and consolidation, a heritage place may be on a stand-alone economic and administrative footing and then be amalgamated into an administrative structure that includes all manner of land and service agencies. In other words, 'The dual nature of bureaucracies taking care of cultural and natural heritage also emerges, posing the case of not-easy, if not conflicting, relations between different entities involved in the managing of the SHM [Historical Sanctuary of Machu Picchu]' (Zan and Lusiani 2009:20). What is important, is that there are clearly specified conservation actions and outcomes, and that the appropriate specialists are retained both on the long-term and in the short-term to undertake planning and administration.

The first Machu Picchu management plan was criticized for a bias towards tourism exploitation and the provision of a cable car and a helicopter-landing pad. The cable car and landing pad projects were thwarted by international action. Archaeologists have received the second Machu Picchu plan favourably. In spite of its international standing and World Heritage listing, little reference is made in the plan to international charters and conventions and how those documents might constrain actions at Machu Picchu. Planning appears to be superficial in spite of the monumental size of the planning document and there is no detailed analysis of the present system and economic projections. The second Machu Picchu plan is considered by Zan and Lusiani to be more adequate than the first plan as it gives a heritage voice where the 'socially constructed nature of an archaeological site clearly emerge from the narrative' (Zan and Lusiani 2009:29). The challenge is one of having a system that is both flexible yet has rigor and accountability with an in depth exploration of cultural heritage policies. At Machu Picchu, like many major heritage places, the growth of administration and operating systems seem to outweigh that of conservation and research.

Institutional fragmentation (Zan and Lusiani 2009:8) is a feature of World Heritage status with the 'crown jewels' being held as separate entities and the proceeds from those places being directed back at the place rather than at the wider heritage resource base where there might be an urgent need for conservation. In some instances this is appropriate, but in other cases places that could well use support are neglected while academic research or conservation funds are lavished on less urgent situations elsewhere. Zan and Lusiani (2009:27) are particularly interested in how 'plans intervene in the context of change' and how the documents reflect on actual impacts. Often there is a failure to address the concrete questions that depict organizational design, resource allocation and set conservation priorities. David Throsby (2006:41) points out that any cost-benefit analysis should look separately at the expense of maintaining the 'cultural values' of a place as one form of capital versus the cost of providing a value added experience for visitors as a distinct commodity subject to a cost benefit analysis. Management and conservation planning usually is restricted to the actual parameters of the protected area and seldom if ever is there an analysis of the larger political and economic context, what Zan and Lusiani refer to as the all essential external dynamics and trajectories of administrative change. A key issue not discussed by the authors given that Machu Picchu is one of the world's foremost archaeological sites, is the likelihood that through the planning documents or administrative and financial systems, that the site will contribute anything new to our understanding of the Inka past.

Audax Z. P. Mabulla and John F. R. Bower (2010) describe the perilous state of cultural resources within the protected areas of Tanzania. The litany of threats to archaeological sites, both actual and anticipated, resonates with archaeological resource mangers that work for, or with, land management authorities. Tanzania has rich cultural resources within areas that are protected for both natural and cultural values, including World Heritage properties. Both natural and cultural values are compromised by management actions even in close proximity to the key components of internationally recognized World Heritage places. One of the many examples offered by Mabulla and Bower (2010:29-30), is the Plio-Pleistocene site at Laetoli. The Getty Conservation Institute carefully conserved the site, and a caretaker's lodge was constructed to facilitate site management (Agnew and Demas 1998; 2004). The site's values are well known to both the protected area managers and the administrators of the park. However over the objections of the Director of Antiquities, a water storage dam was constructed in the middle of Laetoli. It is axiomatic that places that have been the focus of activity in the past will find that place valued for a related activity today. This is true for transport routes, harbours, mineral deposits, camping places and resource-rich focal points of natural resource exploitation such as swamps, estuaries and the mouths of rivers. Stone quarries and campsites used in the past may occupy vantage points that today offer excellent camping spots. Mabulla and Bower describe the construction of a permanent tourist camp at the rock art site of Kelogi on the rim of main gorge of Olduvai. An example is given of material quarried to provide road base that no doubt comes from prehistoric sites, as flaked stone tools are abundant in the roadway. Operational practices indicate that catering for tourists that come to see the wildlife park has priority over the valuing and management of cultural resources.

At Machu Picchu, Cuervo-Cazurra and Aguilera (2003:319) are concerned with trigger mechanisms and the speed at which, or the reluctance of, parties to adopt codes or guidelines. Land-use agencies have readily adopted codes and employ staff to comply with the codes. Other organizations may have regulations but no specialist expertise on their staff to insure that the organization complies with the codes. The World Bank is a case of the latter while state and national roads authorities are examples of the former. Codes may not be adopted because the entity or authority does not have the capacity to implement the provisions. Governments enact laws that may reach a 'level of enforceability in courts' (Cuervo-Cazurra and Aguilera 2003:342) or that may or may not be capable of being enforced, while agencies tend to issue codes and then perhaps seek to find ways to circumvent them. Adherence to guidelines is clouded by the provision of confidentiality that is recognized in some codes of conduct but would seem to obtain only when there is a commercial or other gain to be made by mistreating information; for instance employment applications and contract tender reviews. Mechanism implemented by boards, councils and committees to audit operations and insure that the organisational policies are being adhered to are seldom if ever discussed in the conservation and management planning documents or in the academic literature. Given an absence of commercial and academic exposure, the challenge is to insure that codes of governance are known and widely used.

## 7.2 Threats and risk management

Threats to archaeological resources have been identified in the heritage literature as consisting of war, climate change, and illicit trade in artefacts, development and natural as well as man-made events. Agriculture, traffic and tourism have been discussed above as adversely impacting archaeological resources. All of the threats are readily apparent and for the most part so are our inabilities to deal effectively with calamitous events either of a short-term nature or of a long duration. Risk assessments and response plans are an integral part of heritage planning. There are various forms of risk assessments, for instance referring to:

- workers and visitors to a heritage place as the value of human well-being;
- structures and the significance of heritage fabric;
- objects and the conservation of collections (Ashley-Smith 1999);

- tourism and is national and economic worth; and,
- communities and the social value of a sense of place.

Discussions of 'duty of care' seldom surface in the archaeological resource literature with respect to visitors to archaeological sites, yet there is considerable published information about the health and safety of archaeological workers (Allen and Holt 1986). One of the reasons why risks are explicitly identified, is such that they can be scaled in terms of relative importance and that measures can be taken as resources become available to militate against impacts. Risks can be scaled as high/moderate/low and control measures specified for each level (Fig. 7.1). In 1998, ICCROM published *Risk Preparedness: A Management Manual for World Cultural Heritage* by Herb Stovel. The major threats identified were fire, earthquakes, flooding, armed conflict and other risks of natural and human origin along with inadequate maintenance and pollution. This list is applicable to heritage places even though the place may not be of World Heritage status. The section on 'developing a sound approach to risk-preparedness for cultural heritage property' includes a brief mention of archaeology and emphasizes site security if there is a potential for vandalism, arson, looting and the illicit removal of objects from site museums as well as the safety of visitors and staff. Planning that respects the values of the place is emphasized within the context of the various kinds of vulnerabilities. Education is seen as one of the means of limiting risk; in particularly theft, vandalism and unthinking actions such as clambering on walls that may damage exposed archaeological features. However, assertions that education leads to better conservation outcomes are seldom demonstrated.



Figure 7.1 Perilous walkway at religious shrine of Sigiriya, Sri Lanka.

*Managing Disaster Risks for World Heritage* is the latest contribution by UNESCO (2010) to preparing places and communities for catastrophe through risk management. The emphasis in the 2010 publication is upon proper disaster preparation through on-going maintenance and identification of risks. People and their livelihoods, homes and heritage assets are increasingly at risk as rapid growth takes place in locales that are prone to earthquakes, mudflows, severe riverine flooding and coastal

inundation during storm surges. Poor governance and extreme climatic events add to distress and poverty particularly in developing regions and in countries where traditional architecture is not engineered to withstand unusual stresses. The report states that 'In the face of these challenges, the number of World Heritage properties that have developed a proper disaster risk reduction plan is surprisingly low' (UNESCO 2010:2). Heritage is not likely to be a priority when human lives are under threat, but if well maintained and prepared for disaster, heritage places 'can contribute positively to reducing disaster risks' (UNESCO 2010:3).

UNESCO brought together international experts to address the need to reduce risks at World Heritage properties. Objectives of the workshop were to increase capacity, review needs and build a framework for international cooperation. The venue for the workshop was Olympus, the site of the ancient Greek Olympics. In 2007, the district was ravaged by wildfires. Although the stone monuments and the museum were not damaged, there was considerable destruction of the historic environment. An immediate priority was to regenerate the burned slopes. Fortunately the same plants as were used in ancient times, the oak forest, are resistant to fires (Vikatou 2008:54). Australia has experienced devastating wildfires that not only destroyed collections of archaeological materials, as discussed earlier, but also devastated heritage places, most notably the mountain huts associated with the pastoral use of the Australian alps (Ashley 2009; Fraser and Chisholm 2000).

David Lambert and Brad Welsh (2011) discuss the destruction caused to rock art sites when wooden viewing platforms and visitor barriers caught fire adding considerably to the fuel load and the intensity of the fire, thereby resulting in increased destruction (also Gunn 2011; Gunn and Whear 2009; Sefton 2011). In addition to natural disasters, Lambert and Welsh review cases where campfires in shelters have caused damage to the paintings. In consultation with the traditional owners, remedial conservation actions have been undertaken. Tandjesberg rock art national monument in South Africa was damaged in 1998 by a bush fire and a major rehabilitation effort was required to restore the site (Ouzman 2006:347-48). It is apparent from the studies referred to above, that the removal of flammable material from close proximity to the art is essential. Care must be taken as at times the vegetation is sheltering the paintings from other agents of destruction such as direct sunlight and wind-blown particles of sand. Viewing platforms near rock art painting must be constructed of non-flammable materials. In the United States, federal land management agencies employ archaeologists as technical specialists in wild fire incidents. Nevertheless, no training and little guidance are provided for the archaeologists (Haines and Schofer 2008).

Disasters or even the thought of potential calamity can invoke responses that are destructive, an example being a historic homestead in a national park where the managers perceive a wildfire threat and set about clearing away with a road grader fire-prone vegetation from the surrounds and in the process destroy all subtle archaeological landscape features. Or, when an earthquake weakens heritage buildings and the structures are precipitously demolished to reduce risk of further collapse and possible loss of life.

There is no doubt in my mind that effective maintenance with provisions for risk will limit the impact of disasters. The task of risk preparedness for the most part lies well outside of the experiences of any single person and it is necessary to put together a working group made up of individuals with a wide range of experiences and an understanding of the local situation. A close reading of Stovel's *Risk Preparedness* is a must for archaeological heritage managers as it will alert or remind the working group of critical circumstances and opportunities.

The Institute of Field Archaeology uses the term 'risk assessment' to refer to dangers during a project that may involve the following: [100]

- injury from traffic during road associated surveys;
- various injuries from tools; and,
- injuries from physical actions such as tripping.

Risk assessment pro forma offer examples of control measures, actions to be taken and a risk rating. Standards and guidelines for assessments, evaluations, excavation, recording of standing buildings and collecting of artefacts are each provided as separate documents.

Scott Cunliffe (2006) points out that in Meso-America major archaeological sites at the time of discovery by Europeans were subject to large-scale excavations followed by abandonment without conservation. The sites were resurrected decades later by reconstruction and 'hardening' (construction of walkways, paths, kiosks, bus and private vehicle parking areas, signage and other facilities to enable multiple forms of access) for tourism purposes. Transformation of the heritage place into a tourism venue often has to compete with local use pressures. Nelly Garcia Robles (2006) writes about the use-pressures exerted on Monte Albán, Oaxaca, that have brought resistance from the local population as they see rewards going to entrepreneurs and not to the residents that are enveloping the 'fringes' of the World Heritage site. Cunliffe (2006:197; after Granger 1998) advances a formula based on the components of risk assessment as:

Risk (total) = Vulnerability x Exposure (elements) x Hazard

The purpose of a regular assessment of risks is to minimize loss and to ensure a speedy recovery of any lost or damaged values. Preparation for dealing with risks can be both expensive and time consuming, and perhaps ineffective if done in a haphazard manner. It is essential that any threat mitigation efforts are well directed and sufficient.

The 2002 issue of *historic environment* [sic] addresses risk preparedness and disaster planning in heritage conservation to counter natural forces such as wildfires, floods, cyclones, storms, tornadoes and earthquakes as well as man-made hazards including armed conflict and vandalism (Riddett 2002). Unfortunately, sparse attention is paid to archaeological resources but many of the key points are directly applicable to managing all kinds of heritage. Chris Smith (2002) offers an interesting case study of a flourmill in Victoria, Australia, that takes into account fire, visitor numbers, vandalism, structural failure, vermin, invasive vegetation and maintenance requirements.

## 7.3 War, conflict and strife

War reduces to rubble what cultures value as evidenced by conflicts in Afghanistan, the Balkans, Iraq, Palestine and Syria that seek to destroy both cultures and places, and in doing so target archaeological sites and national treasures including cultural collections and places of iconic national significance. Archaeological sites are selected for destruction as they are the outward visible physical manifestations of deep meaningful cultural constructs that mark cultures as distinctive or as belonging to the wider world. Culture is ever changing but some elements are found to be so integral to the survival of that culture that they change only at a very slow rate relative to other traits and can be transported to distant places and continue to thrive, as with Buddhism, once the fastest growing religion in Australia (Rocha and Barker 2011).

[100] http://www.archaeologists.net/modules/icontent/index.php?page=15. Accessed 12 April 2008.

Heritage management is not about things and perhaps never has been, certainly not to anthropologists that study culture (Keesing 1981:2). However objects and places can assume an importance in understanding how societies are constructed and there are ethnographers that record and interpret people's way of life. Unfortunately at times anthropologists do become unwittingly aligned with neo-colonial forces (Keesing 1981:5-7). Heritage is about societies, and what is inherited and what people either consciously or unconsciously wish to maintain and pass on to future generation be that language, song or all manner of physical things that serve to buttress the constructs of cultural identity. In *Cultural Heritage in Post War Recovery*, Stanley-Price (ed. 2007) stresses the nonmaterial importance of culture in recovery after the devastation of conflict.

The strengths of heritage as the identifier of a group can be easily twisted to make it an element of conflict. ICOMOS held its 10th General Assembly in 1993 in Sri Lanka. Members of the assembly and their guests were privileged to visit under close security and military guard the Temple of the Tooth at Kandy. Robin Coningham and Nick Lewer (1999:865) advise that in 1980 the UNESCO Sri Lanka Project of the Cultural Triangle was initiated (UNESCO 1993). ICOMOS during its General Assembly meeting in Colombo in 1993 toured the places where conservation works had been carried out with UNESCO funding. That project focused on World Heritage places of Anuradhapura, Polonnaruva, Sigiriya, Dambulla and Kandy. These properties celebrate the heritage of the Buddhist majority while not representing the past of the Tamil minority. On 25 January 1998, the temple was partially destroyed by a bomb attack allegedly by a separatist group.

As a World Heritage place, the bombing of the Temple of the Tooth should have raised international concern on a level commensurate with that of the destruction of the Buddhist figures at Bamiyan in central Afghanistan (Harrison 2010:156-69). For some unknown reason, the bombing of the Temple of the Tooth did not receive major international media coverage, or consideration in the international heritage management literature (Coningham and Lewer 1999:857). Within Sri Lanka, the response by the public and by political leaders was immediate and overwhelming. Gamini Wijesuriya (2007) offers an account of the disagreements between the religious leaders of the Kandy Singhalese Buddhist community that required full recovery and the use of local materials and indigenous craftsperson, both of which were difficult to obtain, and that of conservation specialists that sought best practice regardless of where it was sourced.

Robert Layton, Peter G. Stone and Julian Thomas (2001) offer a series of papers in *Destruction and Conservation of Cultural Property* that in part are a harbinger of worse things to come when discussing the fate of cultural property during strife, particularly in India and the former Yugoslavia. Although set within the context of the conservation of archaeological sites, the destruction inflicted on places during periods of strife is at times purposefully extreme. An article by J. Chapman (1994:120) considers the archaeology of war in Croatia, Bosnia and Hercegovina employing catalogues of the monuments and religious places of heritage value that were destroyed in what the author considers to be the 'ethnic shatter-belt'. Chapman (1994:122) notes that the 'designation of a building for UNESCO Protection marks out buildings for special destruction' and that the end result was the damage or destruction of no less than 50% of known mosques. One can only imagine what the landscape of many places in the United States or the United Kingdom would be like with 50% of the religious buildings in ruin. Prehistoric archaeological sites on hilltop locations suffered badly from defensive trenching. 'Community action', if it can be called that, to shape an environment and imprint a landscape through the removal of vestiges of pervious occupation is something that we can do without but seemingly are powerless to control.

The UNESCO 2003 *Declaration Concerning the Intentional Destruction of Cultural Heritage* is a direct response to the demolition of the monumental images of Lord Buddha at Bamiyan, Afghanistan (ICOMOS *H @ R* 2004/2005:27-31). Over the past decade, the United States and its allies have focused

the world's attention on the plight of antiquities and archaeological sites in Iraq following the March 2003 invasion. A comprehensive treatment of the destruction of antiquities in the Iraq war is found in *The Destruction of Cultural Heritage in Iraq* edited by Peter G. Stone and Joanne Farchakh Bajjaly (2008). Discussions range from background descriptions of the situation in Iraq prior to the invasion, general information on the antiquities trade and the work of various foreign institutions that support Iraq heritage specialists in their efforts to regain a measure of control over the situation. Mary Beard[101] describes the fate of iconic cultural heritage places such as the Iraq National Museum and the archaeological complexes at Babel and Ur. Beard comments that 'an excellent article by Matthew Bogdanos, who has served with the military in Iraq, gives a hard-headed strategic assessment of just how difficult it was to protect the museum. It's not just a question of sending a tank'. The above comment is from a review of the *Thieves of Baghdad: One Marine's Passion to Recover the World's Greatest Stolen Treasures* with Bogdanos (2005; also Bogdanos 2008) speaking with the authority of an in-depth forensic investigation of the museum compound where at one time there were nests of snipers, more than 300 to 400 looters and exceptionally sophisticated thieves that targeted the treasures of the museum. Could the United States Army, the occupying force, have done better at protecting the museum? Not really, as once the museum compound became a centre of resistance to the invasion its fate as a battleground was sealed and international conventions that protect heritage palaces no longer applied.

Milbry Polk and Angela M. H. Schuster (2005) have edited a collection of superbly illustrates articles that document the cultural legacy of Iraq from the prehistoric burial discovered by Ralph Solecki in Shanidar cave to the birth and dedication by King Faisal I of the national museum in 1923. Historic photographs depict the context of the finds at the moment of discovery and feature personages while masterful colour photographs document the range of treasures of the museum, many of which were damaged during the looting and some of which have not been recovered. Pictured are those artefacts that have been recovered through police actions.

Elizabeth C. Stone (2008:66) employs high-resolution commercial satellite imagery to resolve some of the kinds of questions that had been brought forward by the looting of sites in Iraq. Stone looked at a set of variables including the size of sites, proximity to population centres, the archaeological period represented by the site and in general how wide scale was the looting. In addition, multiple images taken months apart permit an understanding of the chronology of looting. The 'Archaeological Site Looting: The destruction of Cultural Heritage in Southern Iraq' is exceptionally well illustrated. As one would expect, the findings of Stone's study are nothing short of catastrophic with looting being ubiquitous with a focus on the pillaging of sites that yield intact easily portable and high-value items such as coins and cylinder seals. One of the saddest points is that the high volume of pieces entering the market has made it difficult to sell stolen artefacts and in turn has dampened down the looting (Stone 2008:80).

The international community has found it difficult to deal effectively with the chaos that was created by the ill-planned invasion, even though military authorities were forewarned of the problems that were likely to arise but failed to meet the requirements of international agreements such as the *Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention* 1954 and *Protocol to the Convention for the Protection of Cultural Property in the Event of Armed conflict* 1954 (second protocol 1999), the Hague. Joris D. Kila (2011:312) in an in depth discussion of the Dutch military actions at Uruk, Iraq, writes:

> . . . the protection of cultural property in times of conflict is not possible without the involvement of the military, as practically the military tend to be the only group with access to

[101] http://www.elginism.com/similar-cases/the-looting-of-baghdad/20080514/1113/. Accessed 11 January 2017.

> a conflict area. Moreover, they are usually the first present on the scene and, as damage to cultural property is often sustained during the early phases of a conflict, their role is of critical importance.

Kila offers a common sense approach to the challenge of conserving archaeological cultural heritage in a warzone that is based upon both desktop reviews and field activities that include a remarkably wide range of partners. It is the recruitment of national and international partners that marks the Uruk project as being different from other efforts. However as we know, establishing effective conservation and management networks is both time-consuming and even in the age of electronic communication it requires funding to facilitate travel and face-to face-contact as well as payments to informants.

The United States did act in a relatively timely fashion with respect to bringing forward through customs regulations a ban on the import of antiquities from Iraq and by the Department of State providing support for the Red List (Liste Rouge), an initiative by ICOM (International Committee of Museums). The Red List is a useful tool in combating the trade in illicit artefacts as it 'describes the general types of artefacts most favoured by the illegal antiquities market, so that they may be identified and detained whenever they surface'.[102] In 2007, the types of objects most likely to have been stolen and illegally exported from Iraq were listed on the ICOM website. Alexander A. Bauer (2010:290) reviews the case of the Afghan Museum-in-Exile that was a cooperative effort supported by UNESCO and until recently was maintained in Bubendorf, Switzerland, and acted as a repository for the moveable national cultural property of Afghanistan.

Blue Shield is an organization that seeks to assist in the protection of cultural heritage during times of conflict and natural disaster (Burnham and Urice 2008).[103] The International Committee of the Blue Shield is the 'cultural equivalent of the Red Cross'[104] and is recognized in the *Second Protocol to the Hague Convention*l 1999. Like the Red Cross, Blue Shield operates not only in times of war but also when and where natural disasters strike. Its objectives are to respond to threats, promote risk preparedness, aid in the recovery from disasters, train experts, advise and consult with other bodies including UNESCO, ICCROM and ICOMOS. Blue Shield does send missions to places that have been impact by war and reported on the situation of heritage places in Egypt in a timely fashion following the 2011 overthrow of the Egyptian government.[105] The effectiveness of the Blue Shield has not been discussed in the heritage literature except for small-scale events within stable countries such as the collapse of the archives building in Cologne, Germany.[106]

Archaeological resource conservation and management is not effective when there are local conflicts, geopolitical instability or national wars such as in the Biafra conflict, the Bangladesh war of independence, Soviet aggression in Afghanistan, the United States led invasion of Iraq or the Balkan war of 1991-1992 or the post 2010 Syrian, Iran and Iraq conflicts. (Burnham and Urice 2008).

The World Archaeology Congress (2008) in Dublin devoted considerable attention to war with a plenary session 'Archaeology in the Context of War' and in addition there was the session 'Archaeologists, War, and Conflict: Ethics, Politics, Responsibilities' with papers that addressed the strife in Cyprus, India, Sri Lanka, southern Thailand, Senegal, Afghanistan, Iraq and Palestine. The

[102] http://archives.icom.museum/redlist/irak/en/index.html. Accessed 21 January 2017.
[103] http://icom.museum/programmes/museums-emergency-programme/international-committee-of-the-blue-shield/. Accessed 16 January 2017.
[104] http://icom.museum/programmes/museums-emergency-programme/international-committee-of-the-blue-shield/. Accessed 16 January 2017.
[105] http://www.ifla.org/news/blue-shield-statement-on-egypt. Accessed 25 January 2017.
[106] http://www.ancbs.org/cms/en/press-room/archives/cologne. Accessed 21 January 2017.

papers offered various perspectives of the role of archaeologists during conflict both past and present. Ethics is raised with respect to the management of the archaeological heritage where conflict is deeply embedded in the nationalistic past, for instance in Cyprus. Here management of the archaeological resource of a particular place can and is regarded as a blatant and highly visible statement of allegiance. Archaeological heritage is then a powerful reminder to all, of which of the belligerents has political control over the contested cultural landscape. Roger O'Keefe (2006:3) has compiled a valuable compendium of the international instruments that treat *The Protection of Cultural Property in Armed Conflict*. O'Keefe points out that the greatest threat is not the military action itself but the breakdown of law and order and looting that is instigated by individuals both expatriate and local. O'Keefe addresses the highly sensitive issue that an undue emphasis on preserving cultural resources seems to indicate a devaluation and callous disregard for the lives of people.

The *Convention for the Protection of Cultural Property in the Event of Armed Conflict*, Hague 1954 is an attempt to deal with the wholesale devastation of cultural resources brought about by the two World Wars. Every four years the 'Contracting Parties', countries that are party to the convention, forward reports providing information as to how they have fulfilled their obligations under the convention. For example, Cyprus deposited its ratification of the convention in 1964 and reported in 1989 that due to refusals by Turkish authorities it is not able to report on the condition of the monuments in the area occupied by the Turkish army (UNESCO 1989:11). The report is some 39 pages in length and deals primarily with administration matters such as the listing of monuments and the creation of national agencies, rather than with incidents except for the hostilities in Cyprus. With respect to the Iran-Iraq conflict, governments were reminded of obligations and called upon to observe the principles set forth in the convention (UNESCO 1989:6-7). The report emphasizes that Article 8 of the convention provides for a limited number of 'refuges' intended to shelter movable cultural property to be listed on the 'International Register of Cultural Property Under Special Protection' (UNESCO 1994).[107] As of 1997, cultural sites in four states, Australia, Germany (General Refuge Oberrieder Stollen), the Holy See and the Netherlands had been entered on the register. State parties have to belong to both the *Convention for the Protection of Cultural Property in the Event of Armed Conflict*, The Hague 1954, and the *Convention Concerning the Protection of the World Cultural and Natural Heritage* 1972, to be eligible to submit places for listing. An essential condition is that shelters have to be distanced from industrial complexes that could be targeted in conflicts.

In two meetings of the World Archaeology Congress, the impact of the American invasion of Iraq on cultural resources, in particular archaeological sites and museum collections, has been discussed and deplored. The considerable damage inflicted on archaeological resources has been well documented, as discussed earlier, but the appropriate position of academic and professional archaeologists in operating with military powers leading up to and during the invasion of a country is less well defined. 'Archaeology in the Context of War' session at WAC 6 questioned the practice and ethics of archaeologists participating in invasion pre-planning (World Archaeology Congress-6 Ireland 2008). In my opinion there is scope for a broad and thoughtful discussion of the ethics of archaeologists, be they situation specific or not, when researchers become involved with or embedded in military operations. It might be helpful to have a set of guidelines that inform archaeologists of likely challenges that may arise should they be involved in official or quasi-formal military operations.

A review of international law as it applies to archaeological resources is far from promising (Gerstenblith 2012:

> While we can conclude that observance of the 1954 Hague Convention and international humanitarian law was successful in avoiding cultural heritage losses that might have been

[107] http://whc.unesco.org/en/documents/758. Accessed 10 June 2016.

inflicted by the NATO forces, the events in Egypt and Libya where cultural heritage was at risk or damaged demonstrate that current international law is not sufficient to protect cultural heritage.

From my experience in the Pacific and South-East Asia, even without military conflicts, the position of archaeological resources is in constant jeopardy (Egloff and Kelly 2015).

## 7.4 Illicit excavations and the trade in artefacts

Archaeologists assert that the trade in illicit artefacts has had a major impact on the archaeological record yet is poorly understood. *Who Owns Objects? The Ethics and Politics of Collecting Cultural Artefacts* is one of the few collected volumes on the illicit trade in artefacts that includes the viewpoints of collectors (Robson et al. 2006). The contents of this volume are well-researched and highly instructive. Dealing with a contemporary issue, Ursula Kampmann in 'Who Owns Objects? A View from the Coin Trade' compares the antiquity legislation in the United Kingdom with that in Bavaria. The 'Portable Antiquities Scheme and the Treasure Act in Britain' are regarded by Kampmann (2006:64-65) as working far better than the legislation of other nations. However, some but not all archaeologists decry the failure of the British legislation to control excavation by individuals and to limit the use of metal detectors (refer to Swain 2007:103-04). For archaeology, collecting is a double-edged sword. On the one hand objects came to light that would have been better excavated in controlled situations. But, on the other hand, the detectors revealed immensely important material that might not have come into public collections through other means. Artefact dealers are wary that if the market is too strictly regulated objects made from gold or silver could be melted-down for their base metal value and all together lost (Boardman 2006).

George Ortiz (2006), a dealer of longstanding reputation, asserts that when collectors own objects they are likely to be curated to a degree not often affordable in their country of origin. From a different perspective, Colin Renfrew (Brodie et al. 2000, 2001, 2006) and other archaeologists, Christopher Chippendale and David W. J. Gill (2000), express concern with the destruction of archaeological sites and the concomitant loss of information when objects are looted for sale to collectors.

The literature on the trade in archaeological antiquities is so extensive that it is impossible to discuss it in detail other than to summarize the key points as:

- illicit trade is increasing and not decreasing; it is second only to the trade in drugs (refer to Brodie and Gill 2003; Chippendale and Gill 2000; Vitelli 1984);
- theft and looting of cultural property has moved into previously relatively isolated locations;
- ownership of archaeological materials by property holders in the United Kingdom and in the United States is a problem;
- legislation varies considerably from nation to nation;
- the political will to enforce legislation is variable to say the least; and,
- the gap between how galleries deal with tainted objects and how museums and archaeological researchers treat them is not narrowing.

Within the current 'ecology' of collecting, complicity is so deeply embedded and ubiquitous that no realm of activity is immune from contributing in one way or the other to the trade of tainted objects (Merryman 2005:12; also Merryman, Elsen and Urice 2007). Merryman (2000:280-83) accuses archaeologists of being their own worst enemies for taking a blunt approach to the illicit traffic in artefact when the issue is complex and nuanced. A quick review of the literature on archaeological heritage site protection, lists in detail the North American legislation that has been enacted to protect archaeological sites (Smith and Ehrenhard 1991).

Public education is often looked at as one of the means to reduce looting. For instance Jeremy A. Sabloff (1991:np; also Green 2008:388; Hoffman 1991; Huffer 2009) writes, 'Moreover, archaeologists have perceived that their undertakings in the realm of new legal means to combat looting will be of no avail without a well-planned campaign of public education'. Wallace (2008:398) advocates public involvement as a mechanism for the mitigation of the looting of sites with no detailed information of instances where it has worked. It must be stressed that public involvement and education sound good but the authors that present those processes as a panacea to looting provide no case studies to support their assertions only rhetoric and there are persuasive cases where education and public involvement just do not work.

There is only one publication, to my knowledge, that details the investigation of an incidence of looting that has led the offenders being found to be guilty and a penalty imposed for their crime. *The Salisbury Hoard* by I. M. Stead (1998), as discussed earlier, demonstrates that by dogged and learned determination it is possible to prosecute law-breakers. An article in *Protecting the Past* (Smith and Ehrenhard 1991), that describes attempts to 'combat cultural resource crime' (Rogers and Grant 1991), references over 50 statues and laws protecting archaeological heritage and outlines what is required in legislation to control the illicit trade. Surprisingly, there is scant information on successful prosecutions or an analysis of what deterrents have proven to be most effective, if any. Although a few pending legal actions are briefly mentioned, reference is to high profile cases involving major collecting institutions that receive objects from looters but do not actively participate in the discovery and looting process.

*The Medici Conspiracy* by Peter Watson and Cecilia Todeschini (2006) is a much-needed examination of a series of incidences that focuses in part upon the Getty Museum. After enduring years of legal proceedings and hearings, charges were dropped against a former curator in 2010 due to the expiry of the statue of limitations.[108] The proceedings against the Getty Museum held the attention of international audiences for almost a decade, while more humble illicit archaeological material worthy of our attention is poorly represented in the literature. One of the exceptions to this generalization is the comprehensive volume, but now dated, *Protecting the Past*, edited by George S. Smith and John E. Ehrenhard (1991). In that volume, Kristine Olson Rogers and Elizabeth Grant (1991:54) cite 'In the successful Cortiana prosecution in Arizona, the expert witness, Dr. Adovasio, personalized the main exhibit (a mummified Anasazi infant) by referring to her as "this little girl" clearly conveying to the jury that this was someone's child, not a collectable curio' (Adovasio 1988). The efforts of the expert witness appear to have born fruit as foreshadowed by the title of the article, 'Potholder found guilty in jury trial'. Although archaeologists have realized that the need to inform the public that looting destroys the all-important context of archaeological materials, perhaps emphasis should also be placed on promoting well-resourced and informed law enforcement processes.

Julie Hollowell (2006a, 2006b; also Hollowell-Zimmer 2003) in a complex yet easily understood article 'Moral arguments on subsistence digging' examines responses to a World Archaeology Congress internet discussion on the economic imperatives of communities to excavate the material culture of their ancestors and to offer archaeological artefacts for sale. David P. Staley (1993) also discusses this issue in 'St. Lawrence Island's Subsistence Diggers: A New Perspective on Human Effects on Archaeological Sites'. In some jurisdictions, the excavation of artefacts on private lands is not an offense. Nor is it an offense to lease your lands to others to excavate. And, it is legal to purchase archaeological sites such that they can be privately excavated. Staley and Hollowell put forth a

[108] http://www.cbc.ca/news/arts/antiquities-case-vs-ex-getty-curator-dismissed-1.902166. Accessed 3 June 2016.

persuasive argument that traditional forms of 'subsistence digging' or 'undocumented digging' are not necessarily morally wrong. If there is fault to be found it is not with the diggers but with the dealers and the museums that purchase the artefacts and encourage the trade (Hollowell 2006a:73-74).

When reported and visually represented, the extent of the impact on archaeological sites is overwhelming and leaves little doubt that places that can yield valuable information are being destroyed. Dougald J. W. O'Reiley (2008) describes the systematic looting of the largest known iron age burial site in north-west Cambodia as 'The discovery led to widespread looting at Phum Snay by the local inhabitants. The extent of the archaeological remains is difficult to gauge but the looting covers an area of 0.24 $km^2$ on the edge of the large natural mound'. An aerial photographic shows that little of the site is left intact (O'Reiley 2008:Fig. 2).

David Lowenthal (1990:309) is highly sceptical of the value of repatriation believing that the majority of African artefacts in museums were obtained following independence. Lowenthal is equally dubious that given the all-pervasive nature of looting in countries such as Mexico that enforcement of the export regulations, if it were possible, would stem the flow of illicit artefacts. Lowenthal (1990:309) asserts that 'Retention and restitution are not the only options available in heritage politics. Some states strategically disperse their antiquities instead of hoarding them at home'. Although not explicitly stated, Lowenthal seems to be blaming the victims for not being able to combat what can only be considered as criminal activity that verges on the scale of the international trade in illicit drugs. And, in a contradictory fashion Lowenthal blames the 'donor nations' for hoarding while in the same article criticizing westerners for their fetishism of heritage objects.

The perception of who owns the communal past can be a source of considerable conflict in small-scale societies and certainly does change from one generation to the next. What Hollowell describes as 'subsistence digging' and the sale of the artefacts may be condoned by the generation that derives the profit from the trade, but then the following generation although not denigrating the actions of their collective parents may wish to assert ownership of the objects. The recent generation may believe that the sale was forced through cruel and unusual circumstances and an inequality of knowledge as to the actual cultural and economic value of the artefacts. Sale under duress in some jurisdictions can be judged as resulting in a flawed title. But what is duress? Museums and collecting institutions must deal with claims of inappropriate possession as descendent communities seek restitution of artefacts that were excavated and documented by archaeologists even when community leaders approved of the excavations.

Julie Hollowell-Zimmer (2003) brings to our attention the multiple meanings of the value laden term looting. Looting in a strict sense means taking something that does not belong to you. In that sense it is theft. Doubt enters the equation when it is difficult to define who owns the object or perhaps there is a desire not to scrutinize the situation too closely and discover that the object indeed is owned. Instances of what is asserted to be damage to the archaeological record are arrived at not by studying looted archaeological sites, but in most instances is an impression formed at a distance from the place based upon studies of museum, gallery or private collections. Hollowell-Zimmer as a cultural anthropologist looks at what the retrieval of objects from archaeological sites means to people in marginal locations with no other means to augment their incomes other than to participate at the low-end in the international trade in artefacts.

Looting is one of key issues that archaeologists and collecting institutions have to deal with in the new millennium. Hollowell-Zimmer (2003:52-53) offers the following observations: 'Looting is a complex enterprise' . . . 'need more on the ground ethnographies of looting that examine the economic and social contexts' . . . and 'its support systems'. Archaeologists in their position of social and economic privilege need to look sympathetically at people who have a valid need to supplement their incomes

through any means that they can . . . 'but the most successful approaches seem to be participatory projects where archaeologists work in a positive and sustained manner directly with communities of looters'.

A colleague of mine asserts that the trade in artefacts should be likened to the trade in wild animal fur for fashion apparel, and should be dealt with in the same manner. That is by the boycott of those people and institutions that display looted objects. It is distressing to see the irreverent handling of sacred objects and the public displays of the heads of Buddha that have been broken off of their bodies to become interior design elements or feature in art gallery exhibitions. The illicit trade in artefacts not only damages the archaeological record but also facilitates the entry of fake materials into the public realm. As Oscar White Muscarella (2000:7) points out, in some instances we know absolutely nothing about Near Eastern archaeological complexes other than through undocumented collections where many if not all of the artefacts are fake.

Who owns the past is a question that has been asked in many contexts over the past decades and indeed centuries, if not millennia. One of the more recent and fascinating examples that offers a new dimension to who owns the past is that of World War II airplanes that crashed in isolated locales on the island of New Guinea. Through the years many of these aircraft were located and the bodies of the crew removed for reburial, if they could be recovered. Souvenirs of parts of the plane were acquired and in some instances the entire aircraft was salvaged. If reports are correct, as in 'Once were warbirds: a battle to recover the fallen' (Baron and Bender 2009), the aircraft are worth considerable sums of money - USA$ 3.2 million for a restored P-51 Mustang even if in relatively poor condition. Salvers are recovering aircraft at a rate faster than the United States missing-in-action agency can investigate the sites for human remains. These kinds of war relics are designated as national cultural property in Papua New Guinea and hence the museum archaeologists are required under the legislation to make decisions as to how the process of salvage should proceed and determine if the recovered craft should be granted export permits. If the assertions are correct, the United States military has tried unsuccessfully to block salvage activities until such time as they can investigate the wrecks and search for human remains.

The warbirds example is one that does not necessarily involve any illegal activity, but does raise ethical issues of the kinds of information that is lost when aircraft are recovered for commercial purposes and when the dignity accorded to the war dead may not feature prominently in the process. What is ethically correct, what is legal and what is possible certainly are open for discussion in many situations where objects are sought and heritage significance seems to have lesser importance in the process than the acquisition of things.

## 7.5 Climate change

Extreme climatic events will occur more frequently in the future than they did in the recent past, and conservation of the archaeological resource will require a greater level of sophisticated planning as well as immediate responses to impacts. Levels of intensity and duration of climate events have throughout human history been changing and offering challenges.[109] Archaeologists cannot ignore the environmental and climatic settings of societies living in the past and cannot help but consider the influences of environmental change on the life-styles of people who today live close to nature. Change driven by fluctuations in climate have shaped environments and in turn have punctuated human evolutionary history (Eldredge and Gould 1972). Adaptations have been both relatively successful and others such as the Norse settlement of Greenland have succumbed to environmental pressures coupled with a lack of resilience (Diamond 2005; Dugmore et al. 2009). An overriding factor in dealing with climate change is the interplay between the cultural and natural realms that provide

[109] The following material was published in the 2006/2007 ICOMOS ed. *Heritage at Risk* (Egloff 2008a).

the framework for the choices and responses that societies make when driven by a competition for resources. Governance as discussed in an earlier chapter is a major consideration when undertaking responses to climate change.

Politicians and scientists argue over the root-causes of climate change, but there is no doubt that it is taking place and will continue to do so (Australian Government 2007; Australian National University 2009; Chapman 2002:241; Colette 2009). The natural heritage world has an on-going interest in climate and its impact on flora and faunal biodiversity, and on landforms. Information is available, for instance, on the impacts on alpine fauna of receding snowlines, bleaching of coastal coral reefs and on increased dangers from wildfires in fire prone regions (UNESCO World Heritage Centre 2007c:168-91; also UNESCO World Heritage Centre 2007a, 2007b). Heritage specialists have offered viewpoints of likely impacts, with those provided for the built environment (Cassar 2005) being more specific than those offered for archaeological remains (Pearson 2006).

A point of departure for a consideration of the impact of climate change on heritage management, although it does not deal explicitly with archaeological remains, is the work of the University College of London, Centre for Sustainable Heritage, sponsored in 2002 by English Heritage. *Climate Change and the Historic Environment* by Mary Cassar is a consideration of the measures that need to be taken to ameliorate the impacts of climate change (also Cassar and Pender 2005; UNESCO World Heritage Centre 2006a, 2006b, 2007a, 2007b). Climate change will exacerbate long-standing conservation issues. Actions to monitor and undertake timely maintenance will be essential. Difficult choices as to where to expend resources and the choice of which properties to conserve will need to be guided by archaeological conservation and management planning, set within regional frameworks.

Climate change in coastal zones that traditionally are belts of increased human habitation and concentrations of past activities particularly industrial, historical, indigenous and prehistoric will need the concerted effort of international archaeologists to identify when and where efforts should be focused to make the best use of finite resources. John Hurd (2008) points out, and in this respect amplifying the concerns of Cassar, that the essential preparation for severe climatic events that will impact archaeological heritage is best-practice maintenance. 'Climate Change and World Heritage' describes management strategies as providing 'a link between global climate change initiatives and local management plans since climate change data is based on regional scenarios' (UNESCO World Heritage Centre 2007b:35)

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Archaeological resources will be impacted not only by climate change but also by the measures that are taken to mediate against severe events. Flooding and drainage efforts will be marked in coastal reaches. Peter Murphy (et al. 2009:15) and colleagues conclude the recent review of 'Coastal Heritage and Climate Change in England: Assessing Threats and Priorities' with:

> Historic assets on the coast are already being affected by climate change and this can only get worse. Protection of some assets — especially those on developed coasts — will be possible, but elsewhere mitigation rather than conservation will be needed . . . This obviously goes against the grain for heritage conservation bodies. Nevertheless, difficult decisions will have to be made on prioritization and funding allocation, and in the end we will simply have to let some assets go.

Efforts have been made to establish a system that will allow archaeological resource managers to minimise the impact of change and maximise benefits. Research has been undertaken by Benheng Shi (et al. 2012, refer also Daire et al. 2012) who looked at a range of forces, particularly human use and climate change as they impact on coastal sites in western France. The method developed can look at a range of sites, assess relative vulnerability and minimize the loss of information. As engineering

works are designed to drain low-lying areas or stabilize coastal reaches, those measures will impact known archaeological sites as well as archaeological resources yet to be discovered. Archaeologists have considered likely impacts on wet-preserved inland sites with fragile organic remains (Chapman 2002) and on the erosion of coastal sites (Pearson and Williams 1996; Pearson 2006). However, there is a need for site-specific case studies reflecting past histories, current baseline conditions and predicted impacts (also Reynolds 2002).

*Heritage at Risk* (ICOMOS 2006/2007) reviews the impact of climate change in the polar and near-polar regions. One of the key concerns is the melting of the permafrost that in turn causes instability and drainage problems for heritage places and associated archaeological resources such as York Factory on Hudson Bay (Chappel 2008), Scott's British Expedition Hut at Cape Evans (Chaplin 2008) and the frozen tombs in the Altai Mountains (Han 2008). The melting of the ice patches at relatively high altitudes in the southern Yukon of Canada, is revealing landscapes that have been covered in snow for a period spanning 8,000 years (Egloff 2008a:201). The ancient remains are fragile, often organic, in one case human and require specialist archaeological skills in their recovery. On the opposite side of the globe, Michael Pearson (2008) documents the impact of wildfires on the archaeological heritage of the Australian Alps and the destruction of historic wooden structures associated with the grazing industry. The call for recording these sites as well as documenting the impacts on archaeological places is common sense, but not necessarily high on government priorities when dealing with climate change and the economic costs of shifting to sources of green energy and promoting carbon tax and emissions trading schemes. If Pearson is correct and climate change is contributing to the frequency and intensity of wildfires in Australia, then there is real concern not only for the remote archaeological heritage but also for collections housed within urban areas.

In 2003, Canberra, the national capital of Australia, experienced a firestorm that killed three individuals, injured untold numbers of people and destroyed in excess of five hundred residences and various other structures. One of the buildings consumed by the firestorm was the archaeological storage facility of The Australian National University. The building housed more than fifty years of archaeological research collections. It was set on fire by embers falling on its roof and airborne firebrands spotting near the building. The structure burned for perhaps as long as two hours. Maryclare Swetekelly and Sarah Phear (2004) undertook an exemplary study of the remains in an attempt to salvage materials that had research value. Their report on the salvage of materials from the ANU Weston Store is particularly depressing for those of us who had artefacts on deposit there. For me, it was a small but highly specialised part of the faunal material and a ceramic type collection that I had excavated in eastern Papua for my PhD thesis (Egloff 1979b).

A real fear is that economic constraints will bring about competition for funds needed to mitigate the impacts of climate change. Economics of climate change are such that, in the near future, it is highly unlikely that new funds will be generated to meet immediate needs by governments that are in denial of climate change. In my opinion, it is more than likely that funds allocated to other sectors of governmental activities will be diverted as a Band-Aid to cope with politically visible impacts of climate change. Australians saw this during the 2016 national election when the Great Barrier Reef figured prominently in funding promises by the political candidates.[110]

Another factor that has not been widely discussed, but that will impact on heritage places, is the shift in climate forces bringing about warmer temperatures and an increased frequency of major storm cells that could influence tourism visitation to archaeological places. In locales where the tourism is the major industry there will be considerable disruption of long-established economic regimes and

[110] http://www.abc.net.au/news/2016-05-30/labor-pledges-$500m-fund-to-protect-great-barrier-reef/7459408. Accessed 4 June 2016.

impoverishment of local communities. An additional burden will be placed the adaptation of local municipal services to meet with the impacts of climatic forces. Already in place are national programs outlining new standards for urban and rural development that are designed to meet these emerging threats (Australian Government 2007). The 2011, January flooding of Queensland with 35 deaths, attributed by the media to climate change[111] and to global warming[112] (long-term change in the climate vs. a increase in the average surface temperature due to rises in greenhouse gases), is an example of wholesale destruction where the extent of the impact on archaeological heritage resources has yet to be calculated.

Maintenance, monitoring, and identification of vulnerabilities and threats are seen as one of the more urgent responses to climate change with a need to commission baseline studies such that deterioration can be better understood and monitored (Cassar 2005:1). *World Heritage and Climate Change* (UNESCO World Heritage Centre 2006b) offers succinct lists of 'Principal Climate Change Risks and Impacts on Cultural Heritage' and outlines 'An Eight-Step Approach to Guide Vulnerability Assessments.' Impacts of climate change on the Outstanding Universal Values of the place and mitigation measures, if any, will need to be taken into account during the evaluation and monitoring stages (Cassar and Pender 2005:615; Labadi 2007b:187-90). Vulnerability assessments will need to involve stakeholder communities from the outset (UNESCO World Heritage Centre 2006a:Box 9).

### 7.6 Petra as a recap

To summarise this chapter a review is offered of the governance and risk management of the World Heritage listed site of Petra, the ancient Nabataean trading centre in the rugged mountains of what is now Jordan (Al-Tell 2011) (Fig. 7.2). Entered on the World Heritage list in 1985,[113] Petra has had five management plans and a contemporary risk management review (Paolini, et al. 2012).[114] The management plans are as follows (Akrawi 2012:31):

- 1st 1968 Master Plan for the Protection and Use of the Petra National Park, United States National Park Service
- 2nd 1994 Petra National Park Management Plan, UNESCO
- 3rd 1996 Management Analysis and Recommendation for the Petra World Heritage Site, US ICOMOS
- 4th n.d. 2000 Petra Archaeological Park Operating Plan, United States National Park Service (Ministry of Tourism and Antiquities, Jordan. 2000)
- 5th 2010 A Strategic Master Plan for the Petra Region, ATC Consultants GmbH[115]

When drafting the 2000 operating plan, the National Park Service stated that:[116]

> At the time of the development of the plan very important prerequisites such as the financial and human resources, essential to making the Plan feasible were missing and it is clear that the practicability of the Plan depends on the government's commitment to providing the necessary resources.

[111] http://www.climatecouncil.org.au/coastalflooding. Accessed 25 January 2016.
[112] https://independentaustralia.net/environment/environment-display/new-report-catastrophic-queensland-floods-linked-to-global-warming,8419. Accessed 25 January 2016.
[113] http://whc.unesco.org/en/list/326. Accessed 21 February 2016.
[114] available at http://unesdoc.unesco.org/images/0021/002171/217107m.pdf. Accessed 20 December 2015.
[115] http://www.pdtra.gov.jo/SchemeFiles/English/communities%20master%20plans/Taybeh%20Strategy.pdf. Accessed 19 February 2016.
[116] http://petranationaltrust.org/UI/ShowContent.aspx?ContentId=216. Accessed 19 February 2016.



Figure 7.2 Tourists at Petra, Jordan. Image courtesy of Doug Comer.

The absence of a budget seems to be a common factor with management plans, not just at Petra. Having regularly reviewed conservation management plans for archaeological sites, I cannot recall any with a detailed budget commitment by the managing authority. When participating in research (NSF Prehistory of the Cherokee Nation 1964-1967), heritage development (PNG Museum 1972-1978) and conservation projects (Port Arthur 1982-1988, Tam Ting 1993-1997) the key documents that guided the programs were not necessarily plans but the project budgets. Ideally there should be interplay between plans and budgets.

The 2010 strategic master plan looks at Petra in a broader regional context and addresses the costs and benefits of tourist hotel developments in close proximity to Petra. Tourism in a relatively isolated World Heritage context offers a considerable risk to the significance of the place directly through the deterioration and modification of the immediate landscape features to meet the needs of unplanned visitation as well as impacting on the distant viewscape. While archaeological resource managers prefer to focus upon conservation, management and research (Comer 2013), invariably the focus comes back to tourism, so much so that the Co-Presidents of ICAHM, Doug Comer and Willem Willems, (2011) describe tourism as the 'driver to development or destruction'.

The risk management case study of Petra reviews a range of site administration interests, among them (Paolini et al. 2012):

- condition assessments,
- assessment of values,
- monitoring of impacts,
- mapping of the site and its surrounds,
- buffer zone extensions to protect values, and
- land use patterns that impede site conservation.

The case study is exhaustive and a model of best practice as far as it goes, with information provided in Arabic. However, the budget funding of risk management measures is not provided. Yet, the government of Jordan has invested considerable money in infrastructure particularly after the 1963 death of 22 French tourists in a flash flood (Akrawi 2012:57). As appropriate site maintenance is considered the most essential aspect of dealing with severe climatic events and gradual environmental change, a plan without financial backing may not provide adequate archaeological conservation and management.

Unfortunately, as in so many cases of archaeological resource management there is a dark side to the picture of Petra. Clive Vella (et al. 2015) and colleagues pull no punches when they describe the looting, sale of artefacts and vandalism that takes place:

> These instances of looting were often paralleled by observed vandalism that defaced archaeological heritage, within and outside the Petra Archaeological Park, with archaeological artifacts being sold to tourists at nearby shops. This study provides crucial documentation of these processes of vandalism and looting recorded over the last three years.

If such illegal activity takes place at one of the most planned for, monitored, reported and high-profile World Heritage sites it is difficult to comprehend the extent of damage that is being done at places that are lesser known. I personally believe that the World Heritage Commission is failing in its primary mission to ensure that the Outstanding Universal Values of World Heritage properties are maintained and the committee is placing too much emphasis upon adding more places to the list (World Heritage Center 2011). Australia has just the opposite challenge in that it is willing to nominate places for the World Heritage list that are safe and secure within protected areas while places such as the rock art of the Dampier Peninsula and of Laura in Queensland face threats to their Outstanding Universal Values (Egloff 2012).

# Chapter 8 International reflections

> 'He was wise and he understood that he stood powerless between his ancestors and his descendants, themselves destined to be ancestors one day' – Master of Horse Jelacich (*Radetzkymarsch*, Joseph Roth 1932/2010).

Reflections of past accomplishments and the encounters that lie ahead for archaeological conservation and management present a daunting task as many of the early strengths and weaknesses remain with new challenges and opportunities on folding. The preceding chapters have discussed in some detail milestones in the inception and development of modern archaeological heritage conservation and management. Discussions have focused upon the trajectory and where archaeological heritage management is now situated in the arts and sciences.

## 8.1 A World Heritage

For many, but not all archaeological heritage managers, World Heritage has taken centre stage and is increasing its force every year as countries and communities strive to have their iconic places listed. World Heritage properties are chosen because they are nationally and perhaps internationally admired. In the process of preparing the places for listing, particularly in the provision of amenities, archaeological resources may be enhanced or compromised (Deacon 2006; Egloff and Newby 2005).

Adhering to international guidelines, for instance the *Salalah Guidelines for the Management of Public Archaeological Sites*, will depend upon various factors such as institutional means to deal with archaeological resources, financial wherewithal to provide a reasonable level of resourcing, degree of corruption, internal law enforcement and national and provincial/state legislative jurisdictions and capacities. Ken Taylor (2004a; 2004b:419) is concerned with the global and sanitized approach to international tourist destinations. Sanitization is said to reduce uniqueness of identity and diminish a sense of place. Quoting W. Logan (2001), Taylor affirms that:

> The globalising tendency of the practices of international organisations such as UNESCO, ICOMOS, ICOM and ICCROM is a powerful one. They lay 'down international standards for professional practice – "worlds best practice" – in the cultural heritage field as well as influencing thinking in those fields in less direct ways'. But they also stand accused of 'imposing a common stamp on culture across the world and their policies creating a logic of global cultural uniformity to impose standards of "good behaviour" onto Member States and other states.

Neither Logan (2001) nor Taylor (2004a, 2004b) document incidences where international instruments have led to standardization. Just the opposite could well be asserted, that international heritage instruments actually contribute little to the standardization of outcomes while seeking to promote diversity of expressions. All instruments stress the individuality of the human heritage experience. It is more than likely, that it is the tourism industry and the process of modernization that seeks a standardized commodity. There are both good and bad reasons for the common modern product approach. Hartwig Schmidt (1999:61) observes:

> Today's mass tourism, however, demands attractions at the original ancient sites. The tourist industry, which brings by far the largest pool of visitors to the sites, sets the standards, but its interests centre on quick and simple 'consumption' of impressive ruins.

Noel B. Salazar (2010:134) employs the term 'glocalization' in a discussion of the growing international tourist market and the standardisation of destinations while archaeological sites seek to provide a local heritage identity:

> The mere inscription on the WH list usually coincides with a boost in visitation rates (Pedersen 2002). UNESCO's list thus plays an instrumental role, not only in safeguarding heritage, but also in increasing international visitor numbers (and all the problems associated with this). Many WHS have quickly become major attractions.

I can find no analytical information or an analysis of data in Pederson (2002) that confirms the citation by Salazar stating that visitation numbers increase with World Heritage listing. The detailed study by Van der Aa (2005) indicates that visitation numbers will not increase due to entry on the World Heritage list except for previously lesser-known sites. On the other hand, with respect to World Heritage listed Australian parks, historical visitation records reviewed by Ralf Buckley (2004:78, 83) indicate that it is the international visitation, as opposed to domestic, that has increased perhaps due to the media coverage of political conflict such as evidenced at the listing of Stage Two of Kakadu National Park. Robert James (2013) and colleagues have focused on a case study of the Cape York Peninsula, Australia, and reviewed the essential elements of a model free prior informed consent process that can be applied during the preparation of a property for World Heritage nomination. The authors are concerned that 'free prior informed consent' has not been formally adopted by the World Heritage Committee (James 2013:272) and that places have been entered the World Heritage list that do not evidence a rigorous nomination process that insures effective indigenous participation. *The United Nations Declaration on the Rights of Indigenous Peoples* asserts that communities have a right to self-determination and that all other UNESCO instruments should be harmonized in a forceful fashion with that declaration.

The World Heritage listing process perhaps has generated the largest concentrated body of literature to be focused upon the conservation and management of heritage properties, including archaeological sites. The key document is the UNESCO (2012) *Operational Guidelines for the Implementation of the World Heritage Convention*. Critics of the World Heritage process point out that the list is to be balanced and representative from a global perspective, but it is not. However steps are being taken to correct what is perceived to be an imbalance (Labidai 2005, 2007b). The system fails when signatory nations do not put forward a balanced and representative tentative list as there may well be political, economic and geographical factors dictating which places are nominated for World Heritage listing. Buffer zones are given a high priority as areas that lie outside of the nominated area and have complementary legislation that offers an additional layer of protection. Buffers can include viewscapes and the immediate setting. Delineation of a zone outside of, but adjacent to, a World Heritage place has the potential to be a realm of discomfort that is discussed in detail in 'World Heritage and Buffer Zones', *World Heritage Papers* 25.

In 2008, a study was undertaken that considered the economic benefits of inscription on UNESCO's World Heritage list for the Lakes District of the United Kingdom (Rebanks Consulting Ltd and Trends Business Research Ltd 2008). World Heritage status is not easily attained and the cost in the United Kingdom can be up to €462,000. The World Heritage brand is considered but not proven to provide a marketing advantage. However, benefits that have been identified are increased conservation efforts, educational opportunities, social pride and a general awareness of heritage as a community value. These advantages are difficult to quantify and some such as availability of conservation funding may have eventuated without World Heritage listing.

It is worrying that the World Heritage process is depicted as a catalyst for change not necessarily for conservation. In the United Kingdom and elsewhere, conservation is about the management of

change. Keeping heritage places exactly as they are is rarely possible. The first decade of World Heritage listing in the United Kingdom evidenced little commercial motivation. It was only in the 1990s, that sites were put forward to achieve socio-economic outcomes (Rebanks Consulting Ltd and Trends Business Research Ltd 2008:2):

> The key finding was that whilst World Heritage Site status has been a powerful catalyst for socio-economic change in some communities, the nature of the interventions made to achieve this were highly site-specific.

One of the salient findings of the study is that World Heritage listing does not necessarily increase visitation but it may shift the attraction to favour higher spending cultural visitors if the quality of the product is maintained or increased.

Research by Rebanks provides an international perspective of selected sites including the World Heritage listed Head-Smashed-In Buffalo Jump in western Canada. The site was initially investigated for its prehistoric values but perhaps more importantly, it is regarded as a significant place by Native American tribes (Rebanks Consulting Ltd and Trends Business Research Ltd 2008:70):

> WHS status provided a powerful focus for the ecology, mythology, lifestyle and technology of Blackfoot peoples [Siksikā Nation]. This focus resulted in the €7 million ($10 million/£6.1 million) interpretive centre at Head-Smashed-In. Interpretation of the OUV [Outstanding Universal Value] is a mixture of the viewpoints of both aboriginal peoples and European archaeological science. The result is the largest facility devoted to Native American culture in Canada. The interpretative centre attracts 75,000-80,000 visitors per year with a wide international visitor profile. . . . The majority of employees at the centre are Native Americans.

The World Heritage properties studied include The Town of Bamberg, the Canadian Rocky Mountains, Blaenavon Industrial Landscape and Hadrian's Wall. The latter is particularly interesting as it represents a trans-national listing that includes Roman places on the continent. When first inscribed it was a celebration of the wall as a national icon of the heritage of the United Kingdom. Other countries have declared their intentions to add sections of their Roman walls to the listing. The report describes the recent reinvention of the place in the light of falling visitor numbers and deterioration of visitor infrastructure.

PricewaterhouseCoopers LLP (2007a) undertook case studies of the impact of World Heritage listing in the United Kingdom. The study of Castles and Town Walls of King Edward in Gwynedd includes the four most important and complete castles built by King Edward I as part of his campaign to defeat the Welsh princes in the late 13th century. The castles were built to a single plan and documentation has been preserved, and is supported by both archaeological evidence. Inscribed in 1986, subsequent changes have not been dramatic as considerable conservation effort was expended in preparing the places for listing. Interpretation and education facilities have been improved with a significant change-taking place at Conway. Conway is the most complete medieval walled city in Wales and diversion of traffic from the town was essential as was a management plan that emphasized strategic partnerships and the conservation of the views. Surprisingly in 2003-2004 with over half a million visitors a year, it was a decline in visitation of approximately 15% since the listing of the place in 1986 when there was a modest increase in visitation. Although this decline would seem to act against the notion that World Heritage listing is likely to increase visitation there is no indication of what visitor numbers would have been if listing had not taken place. Would it have decreased even further? What is apparent is that World Heritage listing is not a magic bullet that will create new wealth. Amongst locals, opinions were polarized with small business and entrepreneurs being proud of the World Heritage status and using it as a marketing tool while others believed that it detracted from the

attraction of the town as a whole. The economic condition of the town is now seen as being dependent on the World Heritage status. On the positive side, what listing has done is to provide leverage in dealing with private owners towards achieving conservation outcomes.

Increased competition for listing and a more complex set of standards is pushing up costs of preparing and bringing to fruition a World Heritage nomination. PricewaterhouseCoopers estimate that the cost to bring a nomination before the World Heritage Committee is on the order of £500,000 with a management plan component of that costing £250,000. The expense of a successful nomination, if costs such as the physical preparation of the site for listing and the salaries of permanent government heritage officers are included is considerable. The demonstrated trend is to link benefits to financial and economic outcomes rather than conservation and research outcomes. The all-important need for increased public consultation has also raised costs.

UNESCO World Heritage Centre has recognized that there is an inherent conflict in seeking to conserve and pass on to future generations the qualities of a place while promoting its tourism values. Generally speaking, using a place and conserving it at the same time act in opposition to each other unless a careful pattern of usage is established and conservation is undertaken. *Managing Tourism at World Heritage Sites: a Practical Manual for World Heritage Site Managers* by Arthur Pedersen was released in 2002. The publication was the first in a series followed in seven years by 24 publications that deal with a range of heritage issues.[117] Pedersen (2002:3) introduces the manual with:

> It is an inevitable destiny: the very reasons why a property is chosen for inscription on the World Heritage List are also the reasons why millions of tourists flock to those sites year after year. In fact, the belief that World Heritage sites belong to everyone and should be preserved for future generations is the very principle on which the World Heritage Convention is based. So how do we merge our convictions with our concerns over the impact of tourism on World Heritage sites? The answer is through sustainable tourism. Directing governments, site managers and visitors towards sustainable tourism practices is the only way to ensure the safekeeping of our world's natural and cultural heritage.

Pedersen (2002:58) discusses the application of the 'Visitor Experience and Resource Protection Process' (VERP) that was developed by the United States Park Service and applied overseas at the Petra archaeological site in Jordan. VERP meets with the needs of managers to deal with carrying capacity and acceptable limits of change. This is an on-going process in which indicators are monitored on a regular basis to track trends and changes in the quality of the visitor experience.

Chogha Zanbil (Vafadari 2008) is in a distant and harsh environment with temperatures that are so high they pose a danger to the health of visitors. During the Iran-Iraq war (First Persian Gulf War from 1980 to 1988) the place was at the heart of the war zone and the site and its surrounds were converted to a military camp. A nine-year program to conserve the earthen architecture of the place was the first of its kind in Iran. Considerable research has been undertaken as well as physical conservation. Now the challenge is to increase visitation such that the neighbouring communities can benefit from tourism without endangering the fragile nature of the place. Currently, visitors to Chogha Zanbil must obtain cold drinks 20 km away at the nearest urban centre. Visitation to Iran depends not only the physical climate but also the political climate as only recently is heritage visitation being considered to be important by the national government.

[117] http://unesco.org.en/series/. Accessed 1 June 2016.

Periodic reporting of World Heritage properties is required every six years (UNESCO World Heritage Centre 2002) and does lead to improvements in management and conservation but with 1,092 properties as of July 2018 the corpus of challenges is at times overwhelming.[118] The convention is one of the few international instruments to have a fund that is comprised of contributions of all member states and distributed to worthwhile conservation projects. In 2000, its peak year, US$2.6 million was allocated to international projects (World Heritage Centre 2002:12). This is a paltry sum when placed in the context of the impact of international development projects on archaeological resources, and in fact is no larger than some archaeological research grants.

Given the global, national and locale cultural and economic importance of World Heritage, discussed earlier in the context of the study of Machu Pichu by Lucas and Zan, it is surprising that there are so few studies that consider the broader picture. A welcomed exception is thesis research by Van der Aa (2005:127 that asks if the most appropriate heritage sites in fact are selected for World Heritage listing, does selection raise the level of preservation and does tourism endanger the site after listing. Dependence on national political and economic factors means that places with Outstanding Universal Value may not be selected (Van der Aa 2005:131). The findings of the study are realistic and suggest that the situation is not likely to improve. Van der Aa (2005: 96) states that in a sample of 54 sites, 'Thirty-one of the thirty-seven sites (more than 80 percent) that were put on the world heritage list before 1988 have a management plan, compared to six out of seventeen sites (thirty-five percent) listed after 1988. This is striking as management plans were obligatory from 1988 onwards'.

Prominent is the finding that, 'Most world heritage sites included in this survey, in total 51, did not experience a change in visitor numbers after listing. There are, however, some impacts of listing on the number of visitors. Visitor numbers particularly increase at decentralised nominated sites. The increase can be enormous at these sites. The number of visitors to Tárraco (Spain) [Roman Empire ruins] is claimed to have more than tripled, from about 300,000 to a million in 2003' (Van der Aa 2005:109). Places new to the tourist agenda may have a surge in numbers resulting from the increased international exposure associated with World Heritage listing, but for destinations that are already on the global tourist agenda, visitation will reflect current international economic, political and social factors.

The World Heritage operational guidelines are considered to be an organic document with a modification in 1992 facilitating the inclusion of living cultural landscapes (Rössler 2015:30). Cultural landscapes are a particularly difficult class of heritage to deal with. In part this is because of their inherent geographical breadth, economic value and multiple ownerships as well as the challenge of delineating boundaries, buffer zones and establishing the limits of acceptable change. Also, the listing of cultural landscapes can be sought to counter development pressures and be set within a context of controversy. All three of the categories of cultural landscapes and the two subcategories could well have archaeological expressions be it the clearly defined designed landscape, the organically evolved landscape that has two subcategories, the relict or fossil landscape, and a continuing landscape that has a social role in contemporary society - and the associative cultural landscape that evidences powerful expressions of religious and artistic merit (UNESCO World Heritage Centre 2012: para. 39 of the *Operational Guidelines for the Implementation for the World Heritage Convention*). Susan Denyer (2015:50) views cultural landscapes in terms of complexity theory, as opposed to complexity in designed structures, as an appropriate means to consider the economic and social values embodied in landscapes:

[118] http://whc.unesco.org/en/list/. Accessed 24 February 2016.

> Complex structures, or complex adaptive structures, on the other hand, may be partly organized but also have other numerous relationships or systems that evolve or are adapted over time.

According to Denyer, complexity theory can be used to reach an understanding of how people interact with historical landscapes that have evolved over time and in turn with the heritage and archaeological values that those landscapes represent.

Judging from the lists of references in *World Heritage Cultural Landscapes: A Handbook for Conservation and Management*[119] and *Cultural Landscapes: the Challenges of Conservation*,[120] archaeologists do not figure prominently in assessments of cultural landscapes. In many instances, there is no inventory of the archaeological sites that are found within a cultural landscape unless the property is being nominated in part for its archaeological values. Cultural landscapes on the World Heritage list with strong archaeological expressions are: Vat Phou and Associated Ancient Settlements, within the Champasak Cultural Landscape, Lao Peoples Democratic Republic; Agricultural Landscape of Southern Öland, Sweden; Uluru-Kata Tjuta National Park, Australia; Hallstatt-Dachstein Salzkammergut Cultural Landscape, Austria; and, the Archaeological Landscape of the First Coffee Plantations in the South-East of Cuba, Cuba. Archaeological places on the World Heritage list include the Minaret and Archaeological Remains of Jam and the Cultural Landscape and Archaeological Remains in the Bamiyan Valley, Afghanistan.

National and expatriate archaeologists played a leading role in compiling the dossiers for the nominations of Kuk Early Agricultural Site, Papua New Guinea, and Chief Roi Mata's Domain that includes Roi Mata's residence, the site of his death and Roi Mata's mass burial site, Vanuatu, due to the close associations the archaeologists had with both the archaeology of the place and with the peoples that populate the cultural landscape. John Muke, Tim Denham and Vagi Genorupa (2007:335), writing during the nomination process, discuss Kuk as a World Heritage site and the management of the place from the perspective of archaeologists (Fig 8.1):

> The nomination process was problem-ridden and problem-oriented; many issues appeared intractable and threatened to undermine the enterprise. These included resolving ownership issues, balancing conservation and traditional land uses, institutional disputes and political uncertainties, as well as the lack of accountability for various funds allocated to the project.

Research in Vanuatu reported by Stuart Bedford (et al. 2011) and his colleagues has paid considerable dividends not only in archaeological heritage conservation and management, within a context where academic research was banned by government edict from 1984 to 1994, but in community educational outcomes. From 1996 to 2003, training workshops were held at the Mangaasi site as well as at Malalkula from 2001-2004. Local community participation was included in the workshops. Deeply stratified sites rich in artefacts were excavated with hearths and other features being revealed. A trained cadre of Vanuatu nationals was an essential component of the archaeological research that led to remarkable discoveries. Seldom has there been such a long-term academic commitment to capacity building that continues to this day.

[119] http://whc.unesco.org/en/series/26/. Accessed 10 June 2016.
[120] http://unesdoc.unesco.org/images/0013/001329/132988e.pdf. Accessed 10 June 2016. This series is available as pdf files.



Figure 8.1 World Heritage listed early agricultural landscape of Kuk showing a house floor removed uncovering previous garden drainage ditches dating to between 200 to 1,200 years old.

World Heritage listing is a powerful alerting mechanism. For instance, the Ruins of Kilwa Kisiwani and Ruins of Songo Mnara, United Republic of Tanzania, (UNESCO World Heritage Centre 2009:46-47) were inscribed in 1981. But by 2004 the situation had drastically changed and the ruins were placed on the World Heritage In Danger list.[121] The initial inscription was based upon a site map that did not take into account the expanding nearby town. Kilwa Kisiwani and Songo Mnara are two small islands found in the Indian Ocean off the East African Coast. The World Heritage properties feature ruins that date to the 12th century, but also buildings of the late 18th century constructed during the revival of the slave trade. The ruins symbolize great achievements, prestige and authority of an African civilization. The inscription notes that the remains are a true testimony to a rich historical past and unique Swahili architecture comparable to any medieval city in the world at that time. The sites are equally important with respect to architectural, archaeological and historical significance. As the nearby community expands, not only is there a negative visual impact but also the integrity of the site as a whole is threatened. The absence of a buffer zone compromises the integrity and erosion along the beach poses a danger to ruins that line the shoreline. International financial and technical assistance is required as is a professionally prepared planning map that will assist in the delineation of the all-important buffer zone.

Application of the World Heritage convention leaves much to be desired particularly in the realm of listing places as endangered. Take for instance the Dresden Elbe Valley in Germany (Keough 2011:603):

> When Germany allowed construction to begin over UNESCO‘s complaints, the Valley was placed on the World Heritage in Danger List in 2006 and ultimately removed from the World Heritage

[121] 'The List of World Heritage in Danger is designed to inform the international community of conditions which threaten the very characteristics for which a property was inscribed on the World Heritage List, and to encourage corrective action.' http://whc.unesco.org/en/158/. Accessed 26 February 2016.

> List in 2009. Such a measure has been heavily scrutinized, as countless sites around the world are much more endangered than the Valley but have not made the List, which currently contains around thirty sites.

Disparities in capacity and capabilities in the member states of the World Heritage convention can result in little being known about the full range of values of some places that are inscribed on the World Heritage list. Take for instance Sangay National Park in Ecuador entered on the World Heritage list in 1983 (UNESCO World Heritage Centre 2008a:75):

> Sangay was declared a National Park in 1979 under the framework of the first National Protected Areas System Conservation Strategy of Ecuador. Its half a million hectares in the Eastern Cordillera region of the Andes protects a spectrum of ecosystems from tropical forests on the foothills at 900 m, through cloud forests and paramos, to permanent snow-covered volcanoes at over 5,000 m.

World Heritage in many respects is more intangible than it is tangible particularly for places such as sacred cultural landscapes.

Rebuilding of archaeological sites is considered by some practitioners to be an uncomfortable exercise where examples of the speculative construction of heritage places occurring all too frequently. Site mangers may condone reconstruction of archaeological features as long as the work does not take place directly upon the archaeological ruins. But rebuilding does have an impact on the authenticity of places as reported by UNESCO with respect to Skellig Michael (Fig. 8.2). The eighth century monastery, off of the south-west coast of Ireland, is reported in the press to have been over-restored (*Irish Times* 2008). In addition to the reconstruction, there is the constant pressure to provide tourist amenities that may have an impact on the archaeological resources.



Figure 8.2 Tourist in the mist show little respect for the restored ruins of the sixth-century Christian monastery at Skellig Michael (Sceilig Mhichíl), Ireland.

## 8.2 The 21st Century

Archaeologists are required to be all things for all people. Joan Gero (1990:113) explained the multi-tasking as:

> It is made clear that the power of archaeological vision lies in its ability to observe the nature of the human condition, illuminated by a long-term temporal perspective. In effect we are invited to focus one eye firmly on the microscope to locate particles of truth lurking at the molecular level, and keep the other eye steadily on the planetarium dome where truth shines forth in overarching constellations, with very little awareness of the squints and blinks that make these visions possible.

A provocative article by Joana Breidenbach and Pal Nyíri (2007) considers the differences between the conservation and management of World Heritage places in Russia and in China. This is one of the few papers on the subject of cultural heritage management to be written by anthropologists and published in an anthropological journal. Yet heritage specialists endeavour to consider social values but in fact seldom employ social scientists to do so. The authors explore the presentation of natural heritage places in Russia at Lake Teletskoe in the Altai and Juanglong near Jiuzhaigou in China when those places became members of the 'global league'. The approaches evidenced at the two locations could not be more different with Juanglong experiencing a rapid transformation in a western capitalist model with infrastructure and a 'celebration of globality' that contrasts starkly with a minimum degree of change at Lake Teletskoe as an 'idea of untouched nature as a gateway to physical and spiritual experience' (Breidenbach and Nyíri 2007:329). The fundamentally different approaches are summarized as:

> Both countries embraced World Heritage as a result of capitalist development but to very different ends. In China, it is thought of as a cachet of successful capitalist development and a means to educate tourists in appropriate ways of what might be called the national consumption of space; in Russia it is seen as a means to resist or at least limit capitalism and consumption – notions that are embraced and rejected at the same time.

Heritage not only in Russia and China, but throughout the world faces the dilemma of rejecting or accepting consumerism, or adopting a combination of both. As an archaeologists schooled in the notion that archaeological resources are a precious gift from the past to be understood and passed on to future generations, I am uncomfortable with change stimulated solely by consumerism. But people schooled in tourism are more likely to accept change if it leads to an increase in consumerism.

Guidelines are about where archaeology is headed and ideally the discussion should focus on the zones of continuing professional discomfort. Matters such as how do archaeologists choose the places to be researched? Is it by the degree of threat that the place is experiencing, or by the theoretically based knowledge that the site can enhance? Should archaeologists excavate those kinds of places in foreign countries like cemeteries that they would not be allowed to excavate in their own home countries and in other contexts have caused considerable discomfort for indigenous communities and for archaeological heritage managers? Commercial archaeology in its supposedly twin values of commercial viability and adding to our knowledge of the past is open for both criticism and for praise. Shawn Canning (2003) discusses how cultural heritage management resource surveys in Australia, with a particular focus on Victoria, contribute to our understanding of prehistory. Canning documents that few archaeologists on a regular basis undertake the conversion of consultancy reports into academic style articles and academics seldom use consultancy reports in their texts. In part to overcome this challenge, Kristian Kristiansen (2009:641) proposes:

> . . . that developer-funded excavations, also called contract archaeology, currently display such an organizational variety in Europe, and indeed worldwide, that they represent a laboratory for testing different principles of organization and the implications of these for quality control and research.

Archaeological heritage management is tied to academic archaeology in various ways, particularly with respect to the institutions that educate archaeologists. Academics are driven by discovery and by theory, and increasingly by introspection. Shanks looks at the future of archaeology and questions the postmodernist approach that references different pasts where 'theory and method aim to elaborate the multiple relations between, culture, class, ethnicity, and gender positions and their effects on cultural production and consumption' (Shanks 2008:141). Earlier Shanks and Hodder (1995:5) refer to the archaeologies 'which work through interpretation'. These archaeologies are characterized by archaeologists that 'take responsibilities for their actions, their interpretations' where things are made employing traces of the past that are no less truthful for having been made, is an on-going process and has an emphasis on 'understanding or making sense of things'. Without the critical attention called for by Shanks and Hodder (1995:5), archaeological resource managers in 'responding to the interests, needs and desires of different constituencies' will find themselves in awkward circumstances.

The twenty-first century is one of increasing ease and speed of communication. That these advances in technology come with a price is not lost on most of us as our colleagues in 'non-over-developed nations' strive to pay the costs of the new media. Ethical and academic concerns have been voiced with respect to the all too quick and easy publication of material on the World Wide Web. Perhaps the most apropos case to concern archaeological heritage management is that presented by Douglas C. Comer (2007) in 'Email X and the Quito Airport Archaeology Controversy: A cautionary tale for scholars in the age of rapid information flow'. ICAHM is charged with the responsibility for responding to appeals for assistance with archaeological conservation issues. ICAHM relies upon national representatives to determine if the case is being correctly represented, if ICAHM should take action and just what kind of action should be taken. It was fortunate in 2006 that Douglas C. Comer, then a Vice-President of ICAHM, was able to personally visit the Quito Airport and determine that an email dispatched by 'X' in March of that year that raised considerable international concern was incorrect. The 'X' email claimed that the extension of the Quito airport was taking place over hundreds of archaeological sites of considerable importance, including tombs. Comer visited the site and found that the archaeologist in charge, Dr. María Aguilera and her assistant Stefan Bohorquez, were undertaking exemplary work with forty paid assistants and an on-site laboratory. ICAHM made arrangements for Aguilera and Bohorquez to present their findings for international review at the World Archaeology Congress 2008 in Dublin, Ireland, in the session titled 'Emerging Global Archaeologies'. The World Wide Web provides a partial remedy to the long-standing problem of the failure of cultural resource management to contribute in a meaningful way to the corpus of archaeological literature.

Nowhere are the complexities of archaeological heritage conservation and management better expressed then in the work of the Getty Conservation Institute. Unencumbered by unintelligible theoretical jargon but faced with the need for practical applied outcomes *Of the past, for the Future: Integrating Archaeology and Conservation* (Agnew and Bridgland 2006) is a comprehensive survey of the kinds of situations that archaeological heritage managers are dealing with throughout the world. *Conservation, The Getty Conservation Institute Newsletter* (2008:23 2) deals exclusively with archaeological heritage management in the Valley of the Kings and the Valley of the Queens in Egypt. The need for technology transfer is a theme that flows throughout the articles as is the need for comprehensive management planning. Kent R. Weeks (2008:12, 15; also Agnew and Demas 2008) stress that the 'heavy and inadequately controlled tourism' has already been so destructive that conservation may not be a

viable option. An example given of the damage caused by strictly controlled tourism is where the requirement that foreign visitors travel in escorted convoys delivers a thousand or more visitors at a single instance to an archaeological place completely overwhelming all management resources. Archaeological site management must plan for all factors, but unfortunately critical factors such as arrival times and tourist numbers may be well outside of the site managers control and be governed by the authority of regional and national administration processes.

The challenges outlined in the article 'Conservation of Egyptian Monuments: The SAC Program for Site Management' by Zahi Hawass (2008:6) commence with 'tourism' followed by 'urban growth', 'rising water table', 'inadequate restoration', 'neglect in excavations' and 'blind reliance on technology' - not at all unique. The rising water table is due to Egypt's weather getting wetter, increasing population densities and agricultural practices, particularly runoff from over-irrigated fields in close proximity to the ancient sites (Boraik and Johnson 2008:10-11). The over-watering prompted the World Monuments Fund backing of a dewatering project for the Temple of Amenhotp III. It goes without saying that the ancient monuments of Egypt have attracted considerable archaeological attention but it is seldom realized how little has the academic world contributed to the conservation of the places. To quote Agnew and Demas (2008:20) 'Archaeology has become an academic enterprise with missions from around the world appearing like migratory birds year after year at the set season to work concessions'. The emphasis on academic outcomes has not led to comprehensive local, regional or national conservation programs (Weeks 2008).

As Weeks (2008:15) points out, there is a need for national governments to explore well-reasoned and competently researched environmental and cultural change scenarios as well as to allocate funding for the implementation of mitigation measures. Weeks asserts that this is not being done in Egypt. Public policy as it is linked to governance is an essential although all too frequently overlooked component of effective cultural heritage management. Ministerial responsibilities are open to interpretation even though on the surface there appears to be a clear-cut mandate to conserve heritage. That mandate does not necessarily lead to the minister having the political will to make decisions that are unpopular with the electorate or with allied ministries.

Douglas Comer and Willem J.H. Willems (2011:506) express little optimism:

> Some of the most scientifically and historically important, aesthetically spectacular, and famous archaeological World Heritage Sites have seen a dramatic increase in numbers of visitors over recent decades. The ICOMOS International Scientific Committee on Archaeological Heritage Management (ICAHM) has begun evaluations of how greatly increased visitation has affected historical and scientific values at four such pre-eminent sites (Petra, Machu Picchu, Pompeii, and Angkor) and the social and economic conditions in nearby communities. Our preliminary findings indicate that inadequately regulated and managed tourism has undermined the Outstanding Universal Value of some of, if not all, of these sites, and that the unbalanced attention paid to the economic benefits of tourism has not advanced the agenda of the World Heritage Convention, but instead threatens it.

Comer and Willems stress that in their opinion there has been a considerable erosion of heritage values associated with World Heritage listing. The assertion by Comer and Willems that World Heritage listing brings increased visitation needs to be supported by data as to some extent it is at odds with the findings of PricewaterhouseCoopers LLP (2007b) and Van der Aa (2005) as discussed earlier.

Not withstanding various trials and tribulations, archaeological resource management certainly is a rewarding career but at times it is not for the faint hearted. Thomas King (1998:7-9; see also Jameson

2004:49-50) brings together a cautionary tale from the 1980s development site in Manhattan that resonates with Australians involved at roughly the same time with the mitigation work at First Government House in Sydney (Proudfoot et al. 1991). In both instances there was historic documentation that indicated that the places had been, and perhaps continued to be, repositories of highly significant historical remains. At the development site in Manhattan is an African-American cemetery, and in the central business district of Sydney are the remains of Australia's First Government House. Both developments received particularly close scrutiny as they were in part government-instigated projects. In Manhattan, it was the Federal government and in Sydney it was the government of New South Wales. Archaeological remains were assumed at the outset to be fragmentary at best, and easily cleared away such that the developments could continue. In part, this was a reasonable assumption as developers are used to working with archaeologist that quickly clear away the remains such that development can proceed unhindered. Few thought that the excavations would reveal anything substantial.

According to King (1998), the public interest was such that the project was delayed, huge penalty payments were made to the developer and at that time, 1998, the site of the cemetery was undeveloped. It is estimated that the cost to government was some 50 million dollars (see also Patterson 1995:115). The First Government House site in Sydney has a somewhat happier ending, but not as complete as I would have wished. Substantial foundations, the remains of the first government printery, numerous artefacts and outbuildings were uncovered. What could not be uncovered as it lay under the adjacent street were the foundations of the front half of government house. Following excavation and while the fate of the site was being determined, the 1788 foundation ruins were buttressed with sand bags and carefully reburied until such time as they could be uncovered as part of a public in situ display planned by the archaeologists. Initially it was assumed that the building could proceed if the modern foundation piers were placed such that they did not disturb the historical remains. This proved to be unrealistic and there was a gradual realization that much of the building block could not be developed. The air-space developmental rights were shifted from that lot to an adjacent building site that was then allowed to be twice the height. The structure constructed on the site was required to have a First Government House museum on the ground floor. The development went ahead and the office building was constructed with a museum on the ground floor. But the museum did not focus on the archaeology of First Government House or the carefully conserved ruins that lie under a central plaza, but on urban history as the Museum of Sydney.

The two case studies described above took place in the 1980s and by now salvage archaeologists are well aware that whatever seems on the surface to be simple, will invariably become complex. An example of the complexities of archaeological heritage management is demonstrated by the 2009 work to exhume and rebury Australian and British casualties at the First World War battlefield of Fromelles. For Australia and other nations, the burial of war dead is an emotive subject. A news release with the heading 'Cheap choice derails grave project' alleges that only two dozen of the approximately 400 bodies had been excavated at that time with only half of the contract period remaining. Apparently the highest bid for the contract archaeology was £2.4 million, with the winning bid at £1.4. Problems were alleged to have arisen over drainage with torrential rains causing delays such that it is reported that freelance excavators had to be employed.[122] The results speak for a different picture with over 250 bodies recovered with approximately half being identified.[123]

Archaeologists can be forgiven for thinking that after they have worked long and hard to have the heritage value of places recognized and entered on heritage registers that what they value is

[122] http://www.smh.com.au/world/cheap-choice-derails-graves-project-20090705-d980.html. Accessed 5 June 2016.
[123] http://www.army.gov.au/Our-work/Unrecovered-War-Casualties-Army/Fromelles Accessed 30 May 2016.

protected. It certainly has proven to be a false assumption that registering the cultural values of a place will be sufficient to conserve its physical features in the face of change. An interesting and well-documented case is the Naval Transmission Station where early on in the process the University of Canberra won a tender to prepare a conservation plan and landscape design for a new suburban area to be constructed on the site of the station (Egloff 2007) (Fig. 8.3). The transmission station was one of only two low-frequency stations remaining in the world of those constructed between the First and Second World Wars. The other facility is at Varberg in Sweden and is inscribed on the World Heritage list. At the time of the study Belconnen Naval Transmission Station was on two of the federal government heritage lists while being considered for a third. Theoretically those listings require that considerable attention be paid to heritage values before any actions are taken that impact on the



Figure 8.3 Aerials at the Belconnen Naval Transmission Station, Canberra, Australia, destroyed by the Department of Defence prior to sale for urban development.

significance of the place. Following rather confusing advice by the federal heritage agency, the transmission towers were destroyed and the aerial field dismantled by the Department of Defence. Protests by the public, communication engineers, heritage specialists, academics and retired naval staff and officers could not convince the federal government to alter its plans nor could it raise widespread support though the press. The minister responsible for heritage expressed the opinion that the place was likely to have national heritage values. But as those values were primarily intangible they need not be represented by preserving the fabric, but were better dealt with following demolition with a sign informing the public of the importance of the place. The abuse of heritage principles should be of considerable concern in that a values led approach, value being directly translated into intangible at the expense of materiality, resulted in the tangible being removed as the

physical presence was inconvenient. The truly ironic side to this sad story, disheartening primarily because it demonstrates that a process designed to protect heritage places is easily corrupted when there is no political or widespread public interest, was in the immediate and overwhelming support that was forthcoming when it was announced that there would be a cull of the kangaroos that feed on the grasses under the aerial masts and antennae. The issue was carried in the local, national and international news for two weeks with it being announced that Sir Paul McCartney gave his support to the stop the cull protest. Australia has millions and millions and millions of kangaroos, but had only one low-frequency transmission station that arguably represented its major contribution to the World War Two victory by the allies in the Pacific. International response to the kangaroo cull supports the notion that built heritage does not evoke the international conservation response that wildlife does (Cleere's 2000b:105). However, Lowenthal (2006:84) believes just the opposite and states that 'crusades to save antiquities are more likely to enlist local support than those for nature'.

Ian D. MacLeod (2008) offers an informative case study of the conservation of artefacts, primarily ceramics, from a shipwreck salvage that was undertaken by maritime archaeologists as a commercial operation under contract to the Government of Malaysia. In payment for the excavation work, the archaeologists were to receive a portion of the materials from the 1817 wreck of the *Diana*. The recovered cargo of the ship was to be appropriately conserved. Given that this was a commercial operation, the salvers focused upon the ceramics. Once recovered the ceramics and other artefacts received conservation treatment, but never the less there was on-going deterioration. MacLeod was called upon to provide a report to the Government of Malaysia on the conservation treatments that had taken place and consider what should have been done. It was reported that the treatment for desalination of the ceramics was incomplete and that minimal attention was paid to the conservation of artefacts that had little commercial value. The magistrate found in favour of the Government of Malaysia and the shelf-company formed by the maritime archaeologist was fined one dollar but had to bear the legal costs of some hundreds of thousands of dollars. An international traveling exhibition of the ceramics was on display at the National Museum of Australia and certainly I noticed that some of the ceramics at that time were deteriorating from salt attack.

The return of skeletal remains to descendent communities is a highly evocative process and open to both strongly supported instances as well as to dubious cases. Ethical requirements of archaeological associations although differing in detail support the repatriation of skeletal materials to descendent communities. John Mulvaney and Johan Kamminga (1999:8-10), referring to the continuing action by Aboriginal communities to have ancestral remains reburied, urge caution during the process lest in the future archaeologists be accused of being a party to the destruction of the biological heritage of Aboriginal communities. Kamminga and Mulvaney are cognizant of the groundswell expressed in international instruments such as the 1948 *Universal Declaration of Human Rights*, the *International Covenant on Economic, Social and Cultural Rights* (UNESCO 1966), the *International Bill of Rights*, and the *International Covenant on Economic, Social, and Cultural Rights.*

Guidelines must be formulated with an understanding of the past, couched within the present and the concepts must to be foreword looking. Where archaeology is going is on the one hand fairly easy to predict. It will do tomorrow what it is doing today. But will there be anything new that must be taken into account when constructing archaeological conservation and management guidelines. *Industrial archaeology: Future Directions* (Casella and Symonds 2005) reminds us that it is the complexity and variability of industrial archaeology that makes it particularly fascinating. Industrial archaeology presents the opportunity to write small-scale social narratives when fused with local history. There is the opportunity to look at similar expressions of industrialization in different geographical and social contexts as well as the changing approaches to technologies. Industrial archaeology is a blend of material remains both subtle and monumental, social histories both large and the small, with considerable call to work with remains that require complex archaeological heritage conservation

treatments. The massive change in much of the industrial landscape is of concern as well as the loss of the memories and technological skills that add a rich vibrancy to the industrial narrative. The need to be advocates of conservation is something that many historical and industrial archaeologists have taken on-board and in some instances have had notable outcomes. Mary C. Beaudry (2005) mentions the continued focus on the nuanced social history aspects of the archaeological record and the construction of small-scale narratives (Palmer 1995:69). Another feature of the future of industrial archaeology is an imperative to consider sites as landscapes rather than as closely bounded places is well known to archaeologists be they investigating prehistoric, historical or industrial phenomena, or for that matter if they are archaeological heritage managers. None of the attributes of the future direction of archaeology described by Beaudry are particularly surprising or for that matter new. What is apparent is that industrial archaeology draws much of its strength from employing the tools of the geographer, social historian and historic building recorder. The latter, for instance the cover photograph of canal barges and bargees add a particular strength to industrial and historical archaeology as it frequently comprises both before and after images of the populated then derelict archaeological site (Palmer 1995:69).

A powerful example is the 'Ludlow Tent Colony' in Colorado where in 1914 the National Guard murdered miners and their families (McGuire and Reckner 1995:222-23). The social relevance of the Ludlow case study is manifestly apparent and perhaps points to the future direction of industrial archaeology. It is highly relevant today to not only the descendants of the participants in that event but more importantly speaks for the on-going struggle of the worker versus government supported corporate management. Tension between workers and management is dramatically demonstrated with a photograph of striking miners attending the 2001 Ludlow Memorial Service (McGuire and Reckner 2005:233). The bringing together of the descendants with individuals that face similar challenges today as their ancestors did in the immediate past is not often undertaken except when confronting indigenous issues.

The future of historical and industrial archaeology lies in targeting that which matters be it indigenous land rights, social justice, ethnic human rights, or truth and honesty in the historical record. Particularly chilling case studies of ethnic cleansing in the Balkans (Wright et al. 2005) and genocide of the Kurdish population (Pringle 2009) have been tendered as evidence in international trials leading to convictions and to the execution of the former national leaders of Iraq. Looking to the future there will be a call for 'a permanent mass-graves team to help courts around the world bring death squads and war criminals to justice' as well as to disinter remains and afford the bodies an appropriate burial (Pringle 2009:65).

As archaeological resources are incorporated into the global economic and political systems, pressing issues come to bear (Labadi and Long 2010). Lynn Meskell (1998:7; 2009) speaks of 'globalism', relabelled as 'cosmopolitan', as referring 'to the symbolic compression of the world and the growing awareness of the globe as a single entity'. Globalism is marked by both a relationship of seemingly distant parts, and localizing and particularizing issues such as indigenous social justice, studies of nationalism, concerns with universal ethics, and multinational war or strife including the particularization of ethnicity. Meskell (1998:8) envisages that 'Future archaeological questions could be directed towards the ways in which meanings and identities are attributed and negotiated, rather than in the direction of origins'.

Internationally, we are brought together by an ease of communication and transport that earlier generations did not enjoy, a sharing of languages as well as the means of immediate and mass communication that were unheard of only a few decades ago. The constantly and ever expanding corpus of literature on nationalism and archaeology, theory driven archaeologies and the illicit trade in cultural property is mind-boggling. How many articles have been written on the Parthenon (Elgin)

Marbles? It seems as if it is difficult to pick-up a collected volume of essays on archaeological resources without at least one offering traversing the well-ploughed field of returning the bones or giving back the marbles. As discussed earlier, ICOMOS published from 2000 to 2013 an influential series titled *Heritage at Risk* that documents contemporary dangers to the built environment, for the most part architectural and monumental, with only a few articles directly concerned with archaeological resources. And, English Heritage maintains a list of places at risk over the past decade that includes both heritage places and archaeological sites. Archaeological heritage management is not a clearly bounded field of study, particularly as the archaeologies of today are expanding globally and multiplying.

Throughout this book challenges have been referred to, in some instances those encounters will be universal, such as how to cope with the ever-increasing mass of archaeological materials derived from mitigation projects. In other cases, such as the proliferation of grey literature or the politicization of the state apparatus that deals with archaeological resources, may be quite specific and not apply to all jurisdictions. The challenges are not mutually exclusive and may well flow into each other presenting at times what appears to be a hopeless quagmire of interlocking issues.

Archaeological heritage conservation and management practice is informed by at least four separate but necessarily overlapping fields of thought: archaeology, conservation, management and heritage studies, the latter being introduced in the University of Cambridge more than 25 years ago (Dull 2013:1). Each of these fields has an infinite body of literature and a plethora of diverse practices when viewed from an international perspective while heritage studies lays claim to being the meeting ground of many disciplines (Sørenson and Carman eds. 2009). The training, time and energy to consider all of the aspects of archaeological heritage management are difficult to maintain yet is clearly mandated by professional codes and guidelines as well as by charters and conventions. David Lowenthal (1985) championed in *The Past is a Foreign Country* the concept that heritage is a social construct that reflects contemporary and the aspiration of future values, and is a source of identity and inspiration.

Archaeology occupies a particularly strong socio-political position in that it serves to fix our identity within the unsettling modern world and establishes a base in the past that symbolically points towards a future trajectory (Olsen 2001:42-43). In Columbia, work by Carlos E. López and M. Reyes (1994:142) demonstrates that although some salvage projects are of fundamental importance to their understanding of Columbian prehistory, not all are beneficial in a social sense. In part, the challenges that arose in Columbia are fully understandable as the archaeologists are working within a context of intimidation and murder. Archaeologists in countries where there is no war, wholesale violence or coercion can consider themselves as being fortunate for in many parts of the world violence in one form or the other is something that archaeologists must contend with on a day to day basis.

Gustavo Politis (2001) observes that although South America was slow to link archaeology with indigenous rights, it is now moving in that direction. More importantly, Politis refers to a case study where work by a National Geographic funded project was undertaken on human mummies related to contemporary indigenous peoples without, in his opinion, appropriate protocols being undertaken.
A review by George E. Marcus (1995:99), 'Ethnography in/of the World System; The Emergence of Mulit-Sited Ethnography', expands on the necessity of conducting research at multiple locations. Multi-sited studies are required of ethnographers and archaeological resource managers by the nature of modern dispersed communities. At one time, the majority of the members of an ethnographic community or stakeholder group would reside within a bounded location, in a village or community. Now, people from one place of origin can be found widely dispersed such that those who have the most interest in an archaeological heritage property may no longer be living near the place, but may have been dispossessed and moved into an urban centre. Culture bearers could well have

sought employment in major cities that are relatively distant from their traditional lands. For example, colonial governments in the 19th and 20th centuries purposefully dispersed Aboriginal groups in eastern Australia. In those circumstances, stakeholders refer to their knowledge base as being fragmented (Egloff, Peterson and Wesson 2005).

Environmental and developmental studies often employ multi-site research techniques, as do human geography studies where the researcher revisits places that have been impacted and have retained memories of early European exploration contacts (e.g. Schieffelin and Crittenden 1991). Multi-site studies shift us from a site or place centric study to an issue focus. Following on from the hypothesis that there is nothing new in archaeology, only things that we have forgotten, multi-sited ethnographies have been employed for many years with one of the classic studies being that of Bronislaw Malinowski (1922) in *Argonauts of the Western Pacific* who followed a maritime trade route in eastern Papua, although working primarily from a single place in the Trobriand Islands. Malinowski's study is an example of following the objects and is analogous in cultural heritage management to focusing on a theme like tourism impacts, world heritage concerns or the illicit trade in artefacts (Marcus 1995:107).

## 8.3 Archaeological heritage and conflict

I hate to come back to war, conflict and strife but warfare in its many guises is destroying archaeological heritage as I write. One of the most vicious facets of war arises from traditional enmity as borders shift and cultures are subjected to genocide. Armen Haghnazarian and Dieter Wickmann (2003:44-47) point to the ratification of the *European Convention on the Protection of the Archaeological Heritage*, Valletta 1992, by twenty-seven countries and note that two of the state-parties, Azerbaijan and Turkey, have been involved in the destruction of Armenian monuments and cultural heritage sites within their territories. Certainly the destruction of the 1500-year old Armenian cemetery at Djulfa, within the sovereign territory of Azerbaijan, is the most notorious example. International protest was not able to halt the planned process of destruction that was marked by the removal by crane and railway cars of hundreds of monumental-sized and highly decorated grave markers. Azerbaijan is also a member-state of the World Heritage convention and is bound by that instrument to respect places of World Heritage value; whether they are inscribed on the World Heritage list or not (O'Keefe 1994:263; Tunbridge and Ashworth 1996:275).

Destruction of archaeological sites during conflict is an issue that just will not go away. International protocols have been drafted to buttress the *Haig Convention* 1954 (1st and 2nd Protocols) and the International Committee of the Blue Shield (ICBS) has been formed. But be it tangible or intangible, heritage is one of the first casualties of war.[124] Prosecution of offenders in international courts, in the same way as that for genocide, is a step in the correct direction. Jonathan Golden (2004:199) believes that archaeologists should shift the focus of their narrative from a nationalistic perspective to one that is more global and holistic. The international community is working to do just that. For example UNESCO has fostered a social media campaign '#Unite4Heritage'.[125] These are efforts to coordinate responses to emergency situations inspired in part upon the unfortunate failed 2001 campaign to save the monumental stone carvings of Buddha in the Bamiyan valley of Afghanistan. In 2003 the Cultural Landscapes and Archaeological Remains were entered on the World Heritage list.[126]

The international world has reacted to heritage threats with conventions. An international instrument that focuses on archaeology is the *Convention on the Protection of the Underwater Cultural Heritage* 2001 (also ICOMOS 1996b). Although relatively complex when dealing with the international

[124] http://www.ancbs.org/cms/en/about-us/about-icbs. Accessed 5 March 2016.
[125] http://whc.unesco.org/en/news/1272/. Accessed 7 March 2016.
[126] http://whc.unesco.org/en/list/208. Accessed 15 March 2016.

legal status of sunken vessels, in many respects the convention reflects common sense and long-established archaeological heritage management principles. In keeping with the Archaeological Institute of America *Code of Professional Standards* (1994/1997), 'Professional archaeologists should not participate in projects whose primary goal is private gain', and Article 2.7 states that 'Underwater cultural heritage shall not be commercially exploited. Section II of the convention outlines in detail the kind of project design that is to be required before work is undertaken on underwater archaeological sites. A challenge for some nation states with the C*onvention on Underwater Archaeology* (2001) is the synchronization of that convention with the *United Nations Convention on the Law of the Sea*, the legal position of finds in international waters and the rights of salvers (Scovazzi 2006:285). What emerges is a basic principle that all instruments should not ascribe to requirements of nation states that act contrary to existing national legislation.

For the past two or three decades, it has been widely recognized that there is a need to evaluate both the academic and the compliance aspects of archaeology in a pragmatic fashion and determine what is the best way forward so that the positive elements of each is brought together. Assessments to date indicate that in some situations there is a marked disjuncture and in other cases there is a fusion between compliance archaeology and research driven academia (Bradley 2006; Phillips and Bradley 2004). Audits of compliance archaeology lead one to suggest that there are real concerns with quality (Byrne, Brayshaw and Ireland 2001; Willems and van den Dries 2007b). But the same would be true, if there was an audit of academic archaeology. The ethics of conservation, in particular the over-excavation of sites by academics and the under-excavation by contract archaeologists needs to be governed by the approving authority as does the extent to which commercial confidentiality impacts upon archaeological heritage studies.

## 8.4 Looting and enforcement

The illicit trade in artefacts has long been a major concern of archaeologists. While there are numerous articles written on the subject, few touch upon contemporary incidents with the majority featuring past infringements. Michael Shanks and Christopher Witmore (2010:270) reiterate widespread concerns in 'the sense of crisis in the profession of archaeology is now cantered upon threats to the material past, the challenges of managing the loss, of mitigating impacts, of policing the looting and the illicit trade in antiquities, of regulating, of recognising local claims on historical roots' and, 'there has been a shift in emphasis to the management or stewardship of valued sites and artefacts under a sense of ethical responsibility to future generations'.

Denis Byrne, within the context of cultural versus economic capital, states that it is all but impossible to combat the illicit artefact trade and that controls have had little impact. Byrne (1999:152 referring to Miksic 1995; 2014) writes that 'in Thailand, as long as antiquities constitute cultural capital then the antiquities trade will continue more or less unabated. To make a really significant change would require dismantling or reversing the present system of symbolic valuation in order that it be seen not merely as un-Thai, for instance, to possess and display antiquities privately but as 'tasteless' and déclassé'. From my experience in Papua New Guinea, attitudes can be changed and the illicit traffic in cultural property can be controlled if there is sufficient political will, capabilities and capacity in the enforcement agencies (Egloff 2008). However, if government support wains there will be a resurgence of the illicit trade in cultural property as long as there are commodities available for the market. In South-East Asia there is a trade in portable objects including amulets, as described by Byrne (2014) that does not seem to constitute a major threat to either archaeological resources or to cultural heritage. However, the wholesale theft of religious sculptures from temples and shrines as reported from Laos does. Some 666 sculptures of Buddha were stolen from the Tam Ting caves in north-eastern Laos following the conservation of the shrine in the 1990s by a Lao and Australian team (Egloff and Kelly 2015; Egloff and Sayavongkhamdy in press).

Pete V. Domenici (1991:v), a United States Senator, recounts that 'A 1987 General Accounting Office (GAO) study found that approximately 44,000 of the 136,000 archaeological sites in the Four Corners States of New Mexico, Arizona, Colorado, and Utah have been looted. In a 5 1/2-year period ending in 1986, the Bureau of Land Management (BLM), the Forest Service, and the National Park Service documented 1,222 looting incidents in the four states'. Following the same line of inquiry, Bennie Keel (1991:294) cogently asserts that 'It may seem ironic that the current, most pressing threat to the national archaeological database is the same as identified a century ago - looting and vandalism'.

Looting continues seemingly unabated. On 10 June 2009, the U.S. Department of the Interior announced the outcome of an 'unprecedented two-year undercover operation' in the Four Corners region of the south-west.[127] Twenty-three defendants in the ARPA/NAGPRA cases are listed in the information released to the press. From my experience with the enforcement of the illicit acquisition of cultural material and associated export controls of Papua New Guinea, a few well-targeted high profile prosecutions with sufficient press coverage can have a dramatic impact on the willingness of dealers to acquire illicit artefacts knowing that there is a strong possibility of them being seized by authorities (Egloff 2008:99). However, it is essential that the court is sympathetic to the case brought before the magistrate and that the evidence is presented in an impeccable fashion.

Archaeologists voice alarm with the illicit trade in artefacts but few are actively involved in stemming the trade. In other words, few walk the talk. Neil Brodie and Colin Renfrew (2005) of the McDonald Institute for Archaeological Research at Cambridge forged a research centre in 1997 that was a leader and the sole academic body at that time to focus upon the illicit trade in artefacts. In 2007, the Illicit Antiquities Research Centre closed (refer to publications by Renfrew, Brodie, Doole, Watson and the *Newsletter of the Illicit Antiquities Research Centre*).[128] Not being party to the reason for the closure of the centre when it was so highly productive and the only one of its kind in the world, the demise is perhaps symptomatic of a failure of academia to sustain efforts that contribute to the control of the illicit trade in artefacts. Fortunately an international consortium was formed 'Trafficking Culture: Researching the global traffic in cultural objects'.[129] From 2012 until 2016 the research program was based at the University of Glasgow and was funded by the European Research Council, but only for a short term.

Published in 1975, *The Rape of the Nile: Tomb Robbers, Tourists, and Archaeologists in Egypt* by Brian M. Fagan, is a fascinating account of the intervention of archaeologists emanating from Europe and North America in the internationally acclaimed heritage sites of the Valley of the Nile. The book is a scholarly consideration of the state of antiquities in Egypt a quarter of a century ago, yet holds true for today. In the 1970s, the Egyptian Antiquities Service was hardening its attitude to overseas collecting institutions and placed restrictions on the activities of archaeologists. The rise of nationalism and a changing international climate led to support for the Cairo Museum as 'one of the foremost repositories for Ancient Egypt in the world, a museum soon to be staffed by Egyptians themselves' (Fagan 1975:367). That was the good news. The bad news was that in Fagan's opinion the widespread illegal trade in artefacts had replaced legitimate archaeology.

Enforcement of restrictions on the trade and export of artefacts is said to have led to an increase in the illicit trafficking of antiquities. But no analysis of the situation is provided to support this statement. In the closing pages of the narrative, phrases such as 'greed of collectors', 'dies hard' and 'rapacious needs' are employed to describe the contemporary competition between respected institutions for highly prized monumental pieces of Egyptian heritage (Fagan 1975:360-70).

[127] http://www.bia.gov/cs/groups/public/documents/text/idc-000940.pdf. Accessed 6 June 2016.
[128] h http://www2.mcdonald.cam.ac.uk/projects/iarc/home.htm. Accessed 22 May 2016.
[129] http://traffickingculture.org. Accessed 11 March 2016.

Archaeologists are used to, or at least should be, in having to meet with the requirements of the countries hosting their activities and are well aware that archaeological materials will not be permitted to leave the country except under a permit system that requires the archaeologist to return the artefacts once the analysis is completed. There is recognition amongst some, but not all, archaeologists that their science is not to be linked to the acquisitiveness of museums and art galleries, and that knowledge of the past has primacy over possession of the materiality of heritage. However galleries may not have diminished their acquisition of art works with poorly documented or falsified attributions as demonstrated from allegations made in 2012:

> The National Gallery of Australia is one of 18 major art institutions around the world that have found themselves embroiled in an international art smuggling case allegedly involving New York art dealer Subhash Kapoor, reports The Sydney Morning Herald. Kappor [sic.], owner of two Manhattan galleries that sell Indian artifacts, is currently in police custody in southern India. He is accused of trafficking stolen antiques from India and other countries.[130]Recently, the National Gallery of Australia has made strenuous efforts to bring their collecting policies into alignment with international standards.[131]

Neil Brody (2012: 414) makes the broad statement that 'Many academics with an interest in antiquities further their research by associating with collectors and dealers, often in such a way as to facilitate the trade'. The assertion is demonstrated with five case studies: 'Apulian Vases from Italy', 'Cuneiform Tablets From Iraq', 'Biblical Artifacts From Israel', ''Gospel of Judas From Egypt' and 'The Oxford University Research Laboratory'. From my experience in Papua New Guinea, there were cases where academics funded their research through the sale of artifacts (Egloff 2011). In one instance in the 1970s more than 40 carved shields from the highlands were seized in a single shipment. The academic pleaded that the funds from the sale were vital to continuing the research. Stone-carved shields are a category of artefacts controlled under the *National Cultural Property (Preservation) Ordinance* 1965 and cannot be acquired or exported without a permit.

## 8.5 Archaeology as intangible heritage

In 2007, a roundtable discussion in Montreal reviewed the implementation of the World Heritage convention and considered how that convention might relate to the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* 2003 (Cameron and Boucher 2007). The two conventions are remarkably different in the expression of the values that they protect. Intangible heritage is directed at representative examples that individuals, groups and communities recognize as being integral to their cultural heritage while World Heritage status is afforded to places of Outstanding Universal Value that are nominated by state parties. Intangible heritage includes the instruments, objects, artefacts and cultural spaces associated with it. Inclusion of cultural spaces means that there is an overlap between the two UNESCO conventions.

The World Heritage Convention embodies the authority in its guidelines to set standards for archaeological conservation and management of places of Outstanding Universal Value. With the voices of Douglas Comer and Willem J.H. Willems (2011) stridently proclaiming that tourism is a major threat to archaeological heritage, a closer look at the intersection between archaeology and World Heritage is in order. There are both positive and negative examples of the impact of World Heritage listing on archaeological resources. It can argued that a place would have been better off without listing or equally that it is better off after having been listed. As discussed earlier with respect to the

[130] http://www.huffingtonpost.com/2012/08/03/national-gallery-of-australia-scandal_n_1739191.html. Accessed 20 May 2016.
[131] https://chasingaphrodite.com/tag/national-gallery-of-australia/. Accessed 5 February 2017.

Castles and Town Walls of King Edward in Gwynedd (PricewaterhouseCoopers LLP 2007a), it is one of the few listed properties where an independent audit has taken place.

A negative view of the World Heritage process is reinforced by Tim Williams (2011) in 'The Curious Tale of Preah Vihear: The Process and Value of World Heritage Nomination'. The article is tightly framed and is not easily summarized. It is sufficient to say that Williams documents uncomfortable issues pertaining to World Heritage. The site of Preah Vihear is claimed by both the nation states of Thailand and Cambodia. The temple complex was inscribed on the World Heritage list in spite of a finding by ICOMOS, a key advisor to the World Heritage Committee, that the maps locating the place and delineating the buffer zone were at too large of a scale to be useful for management purposes. Williams (2011:1) presents the situation as:

> . . . the 35th session of the World Heritage Committee (WHC), held at UNESCO Headquarters in Paris between 19–29 June 2011, has just drawn to a close. Major problems surrounding the World Heritage Site of Preah Vihear once again came to the fore, leading to Thailand, and a newly elected member of the World Heritage Committee, to walk out of the meeting. Following this, the Thai Minister of Natural Resources and Environment, Suwit Khunkitti, announced his country's intention to withdraw from the 1972 World Heritage Convention.

At the time of the inscription, Thailand supported the nomination of Preah Vihear by Cambodia but ICOMOS continued to have concerns that the extent of the site was too restricted and that not all elements of significance were identified. Williams asserts that the nomination should have been deferred until boundary, buffer and management issues were clarified. And, tragically 'it has not been without significant human consequences: by April 2011 at least 12 soldiers on both sides have been killed and 50,000 villagers forced to flee' (Williams 2011:3). Anchalee Kongrut writes in the *Bangkok Post* (Williams 2011:6):

> Personally, I'll never understand how UNESCO'S WHC accepted Cambodia's request to enlist the site right from the start. For me, it is senseless for the WHC to process the heritage site enlisting when Cambodian troops have been stationed at Preah Vihear temple since 2008 and shelling between soldiers of both countries has been ongoing since that year? Instead, WHC should consider putting memberships of Thailand and Cambodia on red-list for damaging an ancient site, politicising and shaming the philosophy of conservation at its core. The WHC itself should consider its role when the enlisting leads to problems of national sovereignty. For me, conservation must foster peace and lead to betterment, not the other way around.

Helaine Silverman (2011:2) also looks at the underlying causes for the Preah Vihear conflict with a focus upon 'the competitive intersections of UNESCO's concept of world heritage with international tourism and economic development'. Comments by Silverman (2011:16) on the World Heritage process note that one of the key issues, as discussed elsewhere in this volume with respect to archaeological ethics, is the matter of secrecy:

> I note a recent article in *The Economist*, 28 August 2010, that criticized the secrecy of the World Heritage Committee's decision-making 'as well as [that] inscribing sites in the first place [is] getting infected by politics' (p. 50). Although focused on natural sites, *The Economist's* call for public openness and depoliticisation of the World Heritage List process is merited . . . Outstanding Universal Value does not – and should not – inhabit a rarified zone. UNESCO must consider more seriously the many and sometimes unanticipated/unintended consequences of its actions.

Winter and Silverman agree that it is the political and economic advantage to be gained through the opening up Preah Vihear, as a World Heritage site, to tourism that is driving the agenda, not management and conservation values.

Elizabeth Betsy Keough (2011:612-14) advances 'A Plan: Halting the decline of the World Heritage Program' while acknowledging that UNESCO has made advances and that there are success stories with 'As it stands, the program does not even come close to performing at its intended level, and, sadly, no other organization in the world has enough clout to fix the state of site preservation on a global scale'. The plan by Keough (2011:613-14) is based upon five actions that are summarized below:

> A. Changes to Nomination Processes
> Member states should no longer be allowed to submit their own nominations for inclusion directly to the Committee. Several independent groups, comprised of anthropologists, archaeologists, ecologists, and others, should research and recommend worthy sites to the World Heritage Committee.
>
> B. New Tools for Scaring Governments into Action
> UNESCO must have mechanisms with which to effect real change when governments do not comply with the basic premises of preservation. The organization also must be willing and able to use them.
>
> C. Outside Research to Ensure Site Stability
> The Committee must find that a site has sufficient ability to withstand any accompanying tourism and urban development problems before designation as a World Heritage site.
>
> D. Tapping Donors and Networking with Other Conservation Groups
> The World Heritage program must bring in money from various sources in order to fund its programs. As it stands, corporations and philanthropists are hesitant to sink money into UNESCO because of its extensive bureaucracy and lack of transparency.
>
> E. Certifiable Oversight
> The Committee must actually be able to protect the sites that it promises to preserve.

Keough discusses the lack of transparency but does not deal with the matter of confidentiality as impeding the work of evaluation and feedback to communities. In order to diversify input, UNESCO is calling upon the participation of experts from outside of ICOMOS to prepare broad regional perspectives (Sanz 2014).

As mentioned earlier, The World Bank Group has the potential to set an international standard in cultural and archaeological heritage management. 'World Bank Group's Environment Strategy 2012-2022' lays out an agenda to support 'green, clean, resilient' paths for developing countries, as they pursue poverty reduction and development. However, emphasis is upon a green environment and not upon heritage.[132] Environmental degradation associated with climate change, urbanization and endemic and widespread poverty are identified as significant factors in sustainability (World Bank Group 2009:5-6):

> The experience from implementing IFC's [International Finance Corporation] Policy and Performance Standards on Social and Environmental Sustainability offers potential lessons for

[132] http://siteresources.worldbank.org/ENVIRONMENT/Resources/Env_Stratgy_2012.pdf. Accessed 11 June 2016.

> the Bank in moving forward, as will the experience from the integration of infrastructure units with environmental, social and rural development units into a Sustainable Development Network in June 2006.

Safeguards are the Bank's key policy instruments for implementing the precautionary or 'do no harm' principle in Bank-funded activities.

The World Bank (2014:v-vi) has released Environmental and Social Framework: setting frameworks for sustainable development. The framework is reasonably comprehensive including topics such as 'Relocation of Indigenous Peoples', 'Identification of Stakeholders and Consultation', 'Archaeological sites and Artefacts', and 'Commercialisation of Intangible Cultural Heritage'. The latter states (World Bank 2014:88):

> . . . the Borrower will inform the affected communities of: (a) their rights under national law; (b) the scope and nature of the commercial development and the potential impacts; and (c) the potential consequences of such development and impacts.
> . . . provides for fair and equitable sharing of benefits from commercialization of such cultural heritage, consistent with customs and traditions of the affected communities; and (c) identifies mitigation measures according to the mitigation hierarchy

The mandate to implement the provisions of the framework is placed upon the borrower (Di Leva 2006:245-46) and there does not appear to be any requirement to circulate reports outside of the agency implementing the project or to have an external review, as 'The Borrower, and the agencies implementing the project, will designate senior officials to be responsible for reviewing the reports' (World Bank 2014:31). Experience from the implementation of Policy and Performance Standards on Social and Environment inability (International Finance Corporation 2009) indicates that more than half of the Bank's projects will trigger the 'Cultural Heritage' performance standard and mitigation measures will need to be introduced at the project design level. The International Finance Corporation's actions towards the promotion of best cultural heritage management practice are to be applauded. Those efforts mark a considerable investment in corporate energy, and expansion of the performance standards to include indigenous peoples is a critical step. Current thought in indigenous and local archaeological heritage management advocates community involvement as mandated in the International Finance Corporation standards, but as taken one step further where the community is regarded as equal partners and in some instances may well shape the nature of the project as a community empowerment exercise.

The complexity of the challenge is emphasized in the International Finance Corporation documents and it is axiomatic that the situation will be more complex than was anticipated in the first place. Keeping this in mind, the Avoidance of Adverse Impacts (International Finance Corporation 2006b:24) specifies that 'The client will identify through a process of Social and Environmental Assessment all communities of Indigenous Peoples who may be affected by the project within the project's area of influence . . .' This statement on its own is positive but should be expanded to take into account those indigenous peoples who may have been displaced from the project's area of influence but regard themselves to be stakeholders.

Training as a key component of project implementation in the three documents is a welcomed stress. But it needs to be expanded to education at all levels from primary to tertiary. Also, what is missing from the three International Finance Corporation documents is the mandate to publish for local and international audiences both the intellectual advances brought about by the work associated with International Finance Corporation supported projects as well as the considerations of the long-term conservation and management of archaeological and cultural heritage resources.

The notion of significance is enshrined in cultural heritage processes, but is not included in the International Finance Corporation best practice assessment. The standards act as a succinct guide as well as providing an easily applied checklist that can serve a range of purposes within the International Finance Corporation's ambit and in the wider world of international development. For instance, the fact sheet describing the Baku-Tbilisi-Ceyhan (BTC) pipeline project states that 'The Turkey ESIA, in particular, is considered by International Finance Corporation technical staff to be "best in class".' (International Finance Corporation 2006a). Unfortunately there is no reference as to where this 'best in class' Environmental Impact Statement can be obtained, however the following is intriguing:

> Performance Standard 8 (Cultural Heritage) was triggered largely in anticipation of potential impacts on cultural heritage. Five projects created risks for critical cultural heritage, but mitigation measures introduced at the project design level allowed the projects to avoid the negative impact. Three projects used cultural heritage for commercial purposes, mainly tourism. So far, IFC investments have not triggered the requirement of good faith negotiations with affected communities and indigenous peoples on cultural heritage (International Finance Corporation 2009:14).

Studies that support the notion that these developmental projects evidence best heritage practice are not referred to. This is indicative of the wealth of information on management processes that is held by the International Finance Corporation but is not available to the wider archaeological management community. Inclusion of cultural heritage, indigenous studies and the direct references to archaeological materials is to be praised. An additional emphasis on dissemination of conservation and management information would be welcomed along with the requirement that archaeological expertise, both local and international, present the results of their work at archaeological conferences.

Informed opinion suggests that mechanisms are in place in many countries to manage the archaeological resource and that the systems perform reasonably well under ideal circumstances, except in some instances practices fall far short of the ideal (Nobel 2009). Governmental responsibilities and authorities vary, notions of property rights and public perceptions of archaeology as a resource for private exploitation or for public good add to the complexities of international heritage management. Each province, country or region faces particular challenges that range from:

- conflict and war,
- climate change,
- developmental pressures,
- environmental degradation,
- insufficient or inappropriate legislation,
- neglecting indigenous interests,
- illicit export of artefacts,
- natural disasters,
- conflicting heritages,
- under-resourced government authorities,
- subaltern heritages, and
- lack of political will.

Vergil E. Nobel (2009:77) raises concern that:

> Such failures owe, at least in part, to the fact that the perceived consequences of being wrong are not as keenly felt in the case of archaeology as they are for those other professions. The

public insists that those professions and their government take more active roles in policing the quality of practice, because it is all too clear what results will come of poor performance. Not so with archaeology, and thus there seems no compelling need for the public to be concerned with measures that would bolster quality assurance.

All told, the picture is not overly encouraging with a widespread perception of the lessening of governmental control of compliance archaeology during periods of economic stress.

### 8.6 Comfort zones and realms of anxiety

A list of the salient indicators of the future directions of archaeological heritage management through the identification of zones of comfort and areas of discomfort is provided in Table 8.1.

| Comfort Zones | Realms of Anxiety |
|---|---|
| **Standards** developed within countries such as Australia, Canada, France, Netherlands, United Kingdom and United States | Similar standards should apply to researchers **working in foreign countries** and capabilities should be fostered in countries where the capacity to develop and control standards is limited |
| **Quality requirements** | Review and **control** of heritage programs by bureaucrats rather than by archaeologists |
| Skills required of archaeology **expands**: such as geographical information systems | Weakening of **essential skills** such as photography and drafting |
| | Cost of state-of-the-art computer software |
| **Trained** and highly skilled archaeological heritage manager | Novice or **amateur** archaeologists directing significant archaeological projects |
| **Capacity building** amongst overseas colleagues | Shortage of **university graduates** is being overcome but they may lack resources to employ their skills |
| **Multidiscipline** approaches | Discipline **boundaries and competencies** may be questioned when non-archaeologists evaluate archaeological projects |
| | International responses to **disasters** |

| | |
|---|---|
| | Military and **battlefield** archaeology by volunteers |
| **Mitigation** projects with research outcomes | Lack of **quality outcomes** in some mitigation activities<br><br>**Knowledge** should be the focus of archaeology with objects being an essential part of the enquiry<br><br>**Taxing** of development projects to fund research and excavation or conservation of selected archaeological sites |
| **Commercial consultants** and academic archaeologists working together | Academic and professional **schism** |
| **Excavation** of places with stakeholder involvement | **Control** of excavations by stakeholders |
| | Access to **inventories** restricted by stakeholders |
| | Use of **metal detectors** by amateurs for personal financial gain |
| | **Over-excavation** of sites by academics |
| | **Under-excavation** of sites by mitigation archaeologists |
| | Failure to **stabilize excavated sites** |
| | Excavation of **human remains** |
| Publication of research outcomes | **Commercial confidentiality** |
| | **Failure to publish** |

| | |
|---|---|
| | **Grey literature** is unavailable |
| Rebuilding of archaeological features should promote craft memory | Costs of **maintaining reconstructed** archaeological sites |
| | Conservation of archaeological sites **exposed** as **visitor attractions** |
| Repatriation of materials associated with known individuals and relatively recent materials of established social value | Repatriation of materials that may not be directly related to the **claimants**, may be of considerable antiquity and have exceptional research value |
| **Tangible and intangible** heritage as directly related | Working with **separate** international **conventions**; World Heritage on tangible and intangible and 'Intangible Heritage' as intangible and also tangible |
| For the future | To much emphasis on **objects** |
| | **No vision** of where the exploration of the past is leading us |
| | Lack of **situational awareness** with respect of the position of the archaeologist as the expert. |

Table 8.1 Archaeological resource conservation and management comfort zones and realms of anxiety.

The list of comfort zones and realms of anxiety brings into focus contemporary archaeological conservation and management challenges. For instance, when it comes to ascertaining the quality of values-orientated commercially driven archaeology there is concern with competency, qualifications and ethics. Academic archaeology in the United States certainly never was perfect and until the 1960s it was a small world in which less than a thousand archaeologists (Altschul and Patterson 2010:305) dealing with a particular realm of the past were able to meet and discuss their interests, agreements and disagreements in a modest hotel conference room. Archaeology in North America, frequently linked in academic institutions with the behavioural sciences of anthropology and sociology, was to expand beyond its person-power resources leading to an unprecedented demand for archaeologists. Cultural resource management opportunities expanded during the period of academic decline in the job market with a shifting of funds on a massive scale to resource management projects with the academic situation also expanding (Patterson 1995:98-99, 116, 136-37).

Sarah Tarlow (2006:215-16) cautions against the blind use of ethical guidelines citing the requirement that scientific knowledge be made public, pointing to the general understanding that some knowledge can unintentionally damage innocent people. This challenge has been known for decades, perhaps even from the onset of anthropological enquires. Examples have been cited earlier particularly that of Richard Gould (1969) with the inadvertent use sensitive subject matter. Australians are well aware of the requirement that Indigenous people should not view images of recently deceased Aboriginal Elders as almost daily warnings are given prior to television presentations that might have offensive content. So delicate is the subject of Aboriginal cultural sensitivity and intellectual property, that Western Australia has made it necessary to request consent from the government before taking 'any photograph or make any recording for the purpose of commercial reproduction or publication'.[133] Marisa Lazzari (2008:646) notes that:

> Law like codifications may also work to legitimize and perpetuate professional authority and exclusivity (Meskell and Pels 2005:3). The existence of archaeological codes of ethics should not dispose practitioners to forego the constant reflection and revision of their principles and assumptions. Ethical practice means that principles and assumptions cannot be unilaterally defined but have to be the product of an open process of constant negotiation with those affected by studies of particular past and present cultural configurations.

These warnings are timely and need to be headed.

For the most part, depending upon individual circumstances, archaeologists have been operating within a best practice paradigm for perhaps as much as half a century. Archaeologists have also been called upon to forge relationships in keeping with new ethical commitments within a cosmopolitan paradigm. Lynn Meskell (2009:1) speaks of 'a new suite of roles and responsibilities for archaeology and its practitioners' dealing with the increasingly important demands of a heritage linked to development, conservation, post-conflict restoration, and indigenous rights.

One of the more informed critiques of the dilemma facing archaeologists is provided by Ian Hodder (2009) in 'Mavili's Voice'. Hodder describes the carefully constructed audio-visual publicity of the archaeological program that employed a local voice had a national voice substituted much to the detriment of the archaeologist's efforts to establish and reinforce local attachments. This case demonstrates that archaeologists working abroad have seldom had the opportunity to do as they wish. Archaeological heritage conservation and management is controlled and channelled by a variety of forces, some of which are easily recognized and taken into account and in other circumstances the pressures and biases that are experienced may be so subtle that recognition only comes later. As Hodder (2009:185) emphasizes, most of our actions are incident specific and at times, in retrospect, often we realize that our way of doing things might not have been the best but at the time it was all that we had the wherewithal to implement. Archaeological heritage managers should not search for single universal formulae but should set out the range of approaches that have been applied, explain particulars of the circumstances and thereby present a choice of ways to go forward. Following on from Carver (2001) and the discussion of governance, archaeological heritage managers need to consider in an explicit manner values as big and little.

Taking in to consideration the strong links forged between archaeological heritage management, materials conservation, and museum and heritage studies in general, it is difficult not to deflect into

[133] Sec. 49 (1) http://www.austlii.edu.au/cgi-bin/download.cgi/au/legis/wa/consol_act/aha1972164. Accessed 9 July 2016.

those disciplines. For instance, Rodney Harrison (2013:4) in *Heritage: Critical Approaches* explains his goal as:

> By investigating heritage as a social, political and economic phenomenon within a particular historical context, I hope not only to explore the broad changes that have occurred in our relationship with heritage over the course of the decades since the introduction of the World Heritage Convention in the early 1970s, but also to suggest that heritage is primarily not about the past, but instead about our relationship with the present and the future.

Tim Winter (2013:540) chooses to focus upon the uneasy relationship that exists between the social sciences and the humanities based approach, and the professional materialistic consideration of heritage. The divide between science and the humanities for Winter has not been bridged and he advocates an issue based response that considers global and national transformations.

The core business of archaeology is situated in the present with an eye to the future. Archaeology is about discovering about us and the past through archaeological methods or through those of allied sciences and arts. Emerging from a review of the international literature is a need to re-examine the purposes of archaeological heritage conservation and management. The power of archaeology to represent the past in the present and future, and in doing so convey overt and covert messages cannot be over estimated. I return to the definition of archaeological heritage in the International Charter for Archaeological Heritage Management, Lausanne 1990 (ICAHM 1990:Introduction):

> The archaeological heritage constitutes the basic record of past human activities. Its protection and proper management is therefore essential to enable archaeologists and other scholars to study and interpret it on behalf of and for the benefit of present and future generations.

A few decades ago, it was said that 'Unsettling conditions surrounding the contemporary practice of archaeology have generated an urgent need for clear ethical guidelines' (Lynott 1997:589). Archaeology needs to be intellectually stimulating and be of relevance to an audience that is ever increasing in size and is highly diversified in its interests (Renfrew 1983:15). It could be argued that it is not legitimate to compare the archaeology of one country with that of another, but then archaeological management and conservation of the resource is an international affair particularly given the present-day focus on World Heritage (Carman et al. 1995:237-38). Archaeology is grounded in specific interests and most certainly is not, nor has it ever been, value free. What values we as archaeological heritage managers choose to exert upon the local and international stage will shape the future of archaeology and the legacy that is passed on to our descendent communities.

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> The most beautiful thing we can experience is the mysterious. It is the source of all true art and science (Ulam on Albert Einstein 1976:289).


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# Appendix 1 International and national instruments.

The titles of the instruments and the nature of the treaty, convention, recommendation, declaration, or charter are provided in the list that follows the table.

| Date | War | Built | Archaeology | Objects |
|---|---|---|---|---|
| 1815<br>The Allies | Congress of Vienna | Congress of Vienna | Congress of Vienna | Congress of Vienna |
| 1864<br>Nation states | Geneva Convention<br>human rules | | | |
| 1877<br>SPAB | | Principles<br>ancient buildings | | |
| 1904<br>Architects | | Madrid<br>Recommendation | | |
| 1931<br>Experts & Techs | | Athens Charter<br>monuments | Athens Charter<br>monuments | |
| 1932<br>League of Nations | | | Recommendation<br>exchange of experts | Recommendation<br>exchange of objects |
| 1933/98<br>CIAM | | *Athens Charter*<br>planning | | |
| 1935<br>Nation states | *Roerich Pact*<br>American States | | | |
| 1937<br>League of Nations | | | Cairo Act<br>archaeology | Cairo Act<br>objects |
| **WW II** | - | - | - | - |
| 1954 (1911)<br>Nation states | The Hague<br>Convention | | | |
| 1954<br>C of Europe | | Paris Convention<br>cultural | Paris Convention<br>cultural | Paris Convention<br>cultural |
| 1956<br>UNESCO | | | New Delhi<br>Recommendation | New Delhi<br>Recommendation |
| 1962<br>UNESCO | | Recommendation<br>landscape beauty | | |
| 1964<br>UNESCO | | | Recommendation<br>export/import | Recommendation<br>export/import |
| 1964/1966<br>Architects/<br>ICOMOS | | Charter<br>cultural heritage | Charter<br>cultural heritage | |
| 1968<br>UNESCO | | Recommendation<br>public works | | |

| | | | | |
|---|---|---|---|---|
| 1969<br>Europe | | | London<br>Convention<br>archaeology | |
| 1970<br>UNESCO | | | Convention<br>means/preventing | Convention<br>means/preventing |
| 1972<br>UNESCO | Recommendation<br>cultural & natural | Recommendation<br>cultural & natural | Recommendation<br>cultural & natural | |
| 1972<br>UNESCO | Convention<br>World Heritage | Convention<br>World Heritage | Convention<br>World Heritage | |
| 1975<br>C of Europe | | Granada Charter<br>architectural | | |
| 1976<br>UNESCO | | | | Recommendation<br>exchange |
| 1976<br>UNESCO | | Recommendation<br>historic areas | Recommendation<br>historic areas | |
| 1978<br>UNESCO | | | | Recommendation<br>movable property |
| 1979<br>Aus ICOMOS | | Burra Charter<br>cultural heritage | Burra Charter<br>cultural heritage | |
| 1980<br>UNESCO | | | | Recommendation<br>moving images |
| 1985<br>C of Europe | | Delphi Convention<br>architecture<br>not ratified | | |
| 1989<br>WAC | | | Vermillion Accord<br>Indigenous culture | |
| 1990<br>ICOMOS | | | ICAHM<br>Charter | |
| 1992<br>C of Europe | | | Valetta<br>Convention | |
| 1994<br>Japan/WHC/ICOMOS | | Nara Document<br>authenticity | Nara Document<br>authenticity | Nara Document<br>authenticity |
| 1995/1998<br>UNIDROIT | | | UNIDROIT<br>Illicit Trade | UNIDROIT<br>Illicit Trade |
| 1996<br>ICOMOS | | Declaration -<br>authenticity | | |
| 1996<br>ICOMOS | | | Charter<br>underwater | |
| 1999 (1979)<br>Australia<br>ICOMOS | | Burra<br>Charter/revised<br>cultural heritage | Burra<br>Charter/revised<br>cultural heritage | |
| 1999 (1954)<br>Nation states | Hague Convention,<br>2nd Protocol | | | |
| 2000<br>China/GCI/ICOMS | | *China Principles*<br>heritage | *China Principles*<br>heritage | *China Principles*<br>heritage |
| 2001<br>UNESCO | | | Convention<br>underwater | Convention<br>underwater |

| | | | | |
|---|---|---|---|---|
| 2002 China/GCI/ ICOMS | | China Principles heritage | China Principles heritage | China Principles heritage |
| 2003 UNESCO | Declaration intentional destruction | Declaration intentional destruction | Declaration intentional destruction | Declaration intentional destruction |
| 2003 UNESCO | | Convention intangible | Convention intangible | Convention intangible |
| 2005 UNESCO | | Convention cultural diversity | Convention cultural diversity | Convention cultural diversity |
| 2005 Council of Europe | | | Faro Framework Convention on cultural Heritage | |
| 2013 (1979) Australia ICOMOS | | Burra Charter revised cultural heritage | Burra Charter revised cultural heritage | |
| 2017 ICOMOS | | | Salalah Guidelines public archaeology | |

Listed below are the various international instruments and a selection of regional and national instruments referred to in the text. Unless indicated otherwise, the source for the document is: https://www.getty.edu/conservation/publications_resources/research_resources/charters.html. Accessed 26 Oct 2018. Also refer to the International Committee of the Red Cross on https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/vwTreatiesByTopics.xsp?redirect=0. Accessed 26 October 2018.

Refer to Ana Filipa Vrdoljak 2006 *International Law, Museums and the Return of Cultural Objects*, Cambridge University Press, Cambridge, xx-xxviii for an overwhelming amount of highly informative material relating to international heritage agreements.

1815 *Congress of Vienna*, The Allies.

1864 *Geneva Convention* of 1864 dealt exclusively with the care of wounded soldiers and was later adapted to cover warfare and the treatment of prisoners of war and people who do not take part in the fighting (civilians, medics, chaplains, aid workers) and those who can no longer fight (wounded, sick and shipwrecked troops, prisoners of war).
https://www.icrc.org/eng/resources/documents/treaty/geneva-convention-1864.htm. Accessed 26 October 2018.

Although the *Geneva Convention* of 1864 deals exclusively with international principles governing the care of the wounded during war, it is regarded as the precursor of international instruments that look at universal human values that then flowed on to the concept of 'universal value' as embodied in the World Heritage Convention.

1877 *Principles of the Society for the Protection of Ancient Buildings as Set Forth upon its Foundation* ('The SPAB Manifesto').

1904 *Recommendations of the Madrid Conference*, 1904. Sixth International
Congress of Architects.

1931 *Athens Charter for the Restoration of Historic Monuments* (adopted at the First International Congress of Architects and Technicians of Historic Monuments, Athens 1931 – conservation and restoration of monuments, also referred to as the International Conference of Experts for the Protection and Conservation of Artistic and Historical Monuments).

1932 League of Nations Assembly on 10 October 1932 adopted recommendations in the exchange of scholars and objects between collecting institutions (original document could not be located, refer to CUA/68:5).

1933 *Athens Charter* 1933, The IVth International Congress of Modern Architecture (CIAM) and the New Charter of Athens 1998 (European Council of Town Planners' Principles for Planning Cities).

1935 *Treaty on the Protection of Artistic and Scientific Institutions and Historic Monuments* (*Roerich Pact*). Washington, 15 April 1935.

1937 *Cairo Act*, League of Nations (refer to *Manual on the Technique of Archaeological Excavations*, International Museums Office, 1940).

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https://ihl-databases.icrc.org/applic/ihl/ihl.nsf/vwTreatiesByTopics.xsp?redirect=0. Accessed 26 October 2018.

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1954 *European Cultural Convention*.

1956 *Recommendation on International Principles Applicable to Archaeological Excavation of 1956, New Delhi*.

1962 *Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites*, UNESCO.

1964 *Recommendation on the Means of Prohibiting and Preventing the Illicit Export, Import and Transfer of Ownership of Cultural Property*, UNESCO.

1964/1966 *International Charter for the Conservation and Restoration of Monuments and Sites, International Council on Monuments and Sites*, ICOMOS, Second International Congress of Architects and Technicians of Historic Buildings, Venice.

1968 *Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works*, UNESCO.

1969 *European Convention on the Protection of Archaeological Heritage*, Council of Europe 1969, London.

1970 *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property*, UNESCO, 1970.

1972 *Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage*, UNESCO, Nara.

1972/1975 *Convention Concerning the Protection of the World Cultural and Natural Heritage*, UNESCO.

1972 *Recommendation Concerning the Protection, at the National Level, of the Cultural and Natural Heritage*, UNESCO.

1975 *European Charter of the Architectural Heritage*, Council of Europe.

1976 *Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas*, UNESCO.

1976 *Recommendation Concerning the International Exchange of Cultural Property*, UNESCO.

1978 *Recommendation for the Protection of Movable Cultural Property*, UNESCO, 1978.

1979 *Australia ICOMOS Charter for Places of Cultural Significance*, Burra, 1979, 1981, 1988). http://www.nsw.nationaltrust.org.au/burracharter.html.

1980 *Recommendation for the Safeguarding and Preservation of moving images*, UNESCO.

1985 *Convention for the Protection of the Architectural Heritage of Europe*, Council of Europe, Granada.

1985 *European Convention on Offences relating to Cultural Property*, signed in Delphi on 23 June 1985 but as only four nations ratified the treaty it did not come into force.

1989 *Vermillion Accord on Archaeological Ethics and the Treatment of the Dead*, World Archaeology Congress 1989.

1990 *International Charter for Archaeological Heritage Management*, ICOMOS/ ICAHM, Lausanne, 1990. http://www.getty.edu/conservation/research_resources/charters/charter43.html.

1992 European Convention for the Protection of the Archaeological Heritage of Europe (Revised), Valetta, Malta.

1994 *Nara Document on Authenticity*, Agency for Cultural Affairs (Government of Japan), WHC, ICOMOS.

1995 *Convention on Stolen or Illegally Exported Cultural Objects*, UNIDROIT.

1996 *Declaration of San Antonio,* ICOMOS.

1996 *Charter on the Protection and Management of the Underwater Cultural Heritage*, ICOMOS, 1996.

1999 *Australia ICOMOS Charter for the Conservation of Places of Cultural Significance*, Burra, South Australia.

1999 *Hague Convention 2nd Protocol*, considers enhanced protection for cultural places as well as embedded the notion of individual responsibility.

2001 *Convention on Underwater Archaeology*, UNESCO.

2002 *China Principles*, China ICOMOS, Getty Conservation Institute and SACH. http://www.getty.edu/conservation/publications_resources/pdf_publications/pdf/china_prin_heritage_sites.pdf. Accessed 31 May 2016.

2003 *Declaration concerning the Intentional Destruction of Cultural Heritage*, UNESCO. http://portal.unesco.org/en/ev.php-URL_ID=17718&URL_DO=DO_TOPIC&URL_SECTION=201.html.

2003/2006 *Convention for the Safeguarding of the Intangible Cultural Heritage,* UNESCO.

2005 *Framework Convention on the Value of Cultural Heritage for Society*, Council of Europe, Faro. http://www.conventions.coe.int/Treaty/EN/Treaties/Html/199.htm.

2005 *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, UNESCO. http://portal.unesco.org/en/ev.php-URL_ID=31038&URL_DO=DO_TOPIC&URL_SECTION=201.html

2017 *Salalah Guidelines for the Management of Public Archaeological Sites* https://www.icomos.org/images/DOCUMENTS/Charters/GA2017_6-3-3_SalalahGuidelines_EN_adopted-15

# Appendix 2 Salalah Guidelines for the Management of Public Archaeological Sites

Adopted by the 19th ICOMOS General Assembly, New Delhi, India, 15 December 2017, the guidelines are the most recent statement by the international archaeological community with respect to the management and conservation of public heritage sites. In 2016, ICAHM organized an Annual Conference on Archaeological Park as World Heritage Site – Management Strategy for the Future in Salalah, Oman. The conference built upon the work that had been undertaken at the International Conference on Archaeological Parks and Sites held in Salalah in 2015. ICAHM states that, 'Salalah was once a major node in the frankincense trade, and stands close to the Land of Frankincense World Heritage Site. This large, dispersed property highlighted the central theme of the 2015 conference – managing archaeological sites as parks and the tension between protecting integrity and public access'
(https://www.icomos.org/images/DOCUMENTS/General_Assemblies/19th_Delhi_2017/Working_Documents-First_Batch-August_2017/GA2017_6-3-3_SalalahGuidelines_EN_final20170730.pdf
and http://icahm.icomos.org/salalahoman/. Accessed 18 Oct 2018).

## SALALAH GUIDELINES FOR THE MANAGEMENT OF PUBLIC ARCHAEOLOGICAL SITES

Final draft for distribution to the ICOMOS membership in view of submission to the 19th ICOMOS General Assembly, New Delhi, India

## PREAMBLE TO GUIDELINES

Archaeological sites are under the rightful control of stakeholders residing in the country and region in which they are located. The guidelines to follow are suggestions made to those stakeholders, should they decide to open an archaeological site to the public. These guidelines are not intended to be regulations or standards, and the many parties that have participated in developing these guidelines hereby declare our opposition to transforming what follows into regulations or standards. The suggestions made in these guidelines are drawn from the collective experience of those who have been engaged with management of publicly accessible archaeological sites in many countries and in different regions around the world. They are offered with the understanding that each country and region is different, and that this cultural diversity enriches the lives of all humans. Any suggestions made in these guidelines that are not consistent with the regional and local cultural stewardship of archaeological sites, and especially those open to visitors, can therefore be modified. Archaeological sites in national park systems around the world and those within World Heritage Sites present particular challenges because the tourism industry markets them as premier destinations. This has become clear in the decades since the ratification of the Convention Concerning the Protection of the World Cultural and Natural Heritage. Since then, similar sets of persistent problems have emerged at archaeological sites open to the public. These guidelines are intended to lessen the likelihood that such problems develop and become irremediable at archaeological sites opened to the public.

## PURPOSES AND OBJECTIVES OF THESE GUIDELINES

The purposes of these guidelines are:

• To identify the studies necessary to assess the feasibility of establishing a sustainable management

framework and system for archaeological sites that are, or are likely to become, open to the public; and
• To guide the development of a sustainable management system by reference to such a feasibility assessment.

The ultimate objectives of these guidelines are summarized as follows:

• Preserving and maintaining archaeological features, materials and sites in context until they can be studied in a scientific manner;
Providing a model of sound sustainable management practice (including the use) for the cultural and natural resources of archaeological sites that are open to the public;
Making use of archaeological sites open to the public to build public awareness of the value of cultural diversity and the strength of interconnections between cultures in ways that can benefit all;
Ensure that archaeological sites contribute to Sustainable Development by preserving and remediating where needed ecological services and providing opportunities and support for local populations to benefit economically in ways that do not incite social disruption.

Archaeological sites contain material evidence that when studied scientifically can inform us about the history of humanity; in that way, in the poetic language of the ICOMOS *Venice Charter* of 1964, they are "imbued with messages from the past". A visit to an archaeological site conveys the human past with an immediacy that cannot be provided by other means. Therefore, the experience of visiting an archaeological site should be available to as wide an audience as possible, with the proviso that this does not compromise or destroy the physical evidence of what transpired in the past. While a standing structure can be cosmetically repaired, the historic and scientific value of an archaeological site resides completely in the ability to investigate original material in original: this sets archaeological sites apart from all other heritage sites.

A visit to an archaeological site can advance the wide spectrum of benefits - social, economic, and cultural - associated with heritage. Publicly, conscientiously presented heritage enriches our understanding of the on-going relationship between humans and nature, as well as the common and various means by which humans organize themselves and interact with other groups. These are critical contemporary issues. Heritage plays a fundamental role in developing collective identities. Where heritage is used to privilege narratives in ways that benefit certain groups, heritage studies drawn from archaeological research and its material evidence can just as surely be used to challenge these narratives.

Publicly accessible archaeological sites can generate economic benefit in ways that are both sustainable and unsustainable. Sustainable management of archaeological sites that are open to the public requires an understanding of how public access and experience combine to help protect the sites concerned. Sustainable management also requires the clear identification of how the development of public access might harm the sites concerned. By definition, unsustainable exploitation compromises sites that are open to the public and disrupts the endeavour to present human history in a manner that is as unbiased as possible, and thus in a useful way.
These guidelines are intended to apply to all archaeological sites open to the public, but they are of particular relevance to sites engaged with the World Heritage programme. The prestige that attends inscription on the World Heritage List encourages visitation and can foster important economic development locally.

Every site inscribed on the World Heritage List contains material remains of interest to the field of archaeology. World Heritage Sites include historic cities, all of which contain archaeological remains of the earlier "city below the city". Other World Heritage Sites, inscribed by virtue of the Outstanding

Universal Value attached to natural resources can possess archaeological remains. Relatively recent structures and landscapes that are regarded as works of architectural or engineering genius are of interest to the study of archaeology and related disciplines. Archaeological materials from all these kinds of sites, if properly studied, can yield detailed and fascinating information that enriches understanding of the sites concerned. Archaeology reveals human history and human experience in the past in ways that are pertinent to contemporary life, including evidence for the social and economic consequences of human conflict and the repercussions of overexploitation of the environment. The preservation of archaeological material, as an essential repository of information, is perhaps of particular importance at sites that are open to the public as scientific study can enliven and significantly add to the established knowledge and narratives of the sites concerned. Furthermore, all World Heritage Sites, with their Outstanding Universal Value, extraordinary qualities and global visibility, should be exemplars of sustainable management.

## THE NEED FOR THESE GUIDELINES

These guidelines explicitly address the necessity for assessing the feasibility of establishing sustainable management of archaeological sites open to the public with as much, or in some cases more, attention and investment of time and funds than has been given to assessing the suitability of designating a place a special one that deserves the special notice and regard of the public. There are many useful documents that deal with the myriad issues associated with the management of World Heritage Sites. Because they are international in scope, these are useful to the purposes of these guidelines and some are relevant to archaeological sites. The guidelines presented here are, however, specifically intended to apply to all archaeological sites that are open to the public. Among those are archaeological sites recognized explicitly as such on the World Heritage List or those that may be inscribed on the List (that is, sites on the World Heritage Tentative Lists that have been established by States Parties to the World Heritage Convention). Sites on the World Heritage List should provide models of sustainable management that can be used elsewhere. They can demonstrate how institutions and programmes can be developed to protect all cultural and natural heritage sites, in accord with the objectives presented in Article V of the World Heritage Convention.

Many of the most prominent places and iconic sites on the World Heritage List, including, but not limited to, Petra, Machu Picchu, Angkor, and Pompeii were obvious choices for World Heritage inscription in terms of suitability. They all undeniably meet one or more of the criteria laid out in the Operational Guidelines for the Implementation of the World Heritage Convention, and they all possess Outstanding Universal Value. Yet the impact of inscription and the feasibility of sustainably managing them following inscription was not adequately understood at the time of inscription. Other candidate World Heritage Sites continue to be presented for nomination with inadequate management feasibility studies to guide the preparation of dossiers. Where a feasible framework for sustainable management has not been developed, the Outstanding Universal Value including integrity and authenticity of nominated sites is vulnerable. Indeed, management itself is one of the pillars of Outstanding Universal Value. Inattention to the feasibility of putting in place sustainable management before inviting the public to archaeological sites can only lead to depletion of the storehouse of scientific and historical information at archaeological sites and degradation of the experience of visiting these sites.

It is a daunting task to rapidly assemble a management system after the public has been invited to visit, particularly if this results in a significant increase in visitors (often the case when sites are inscribed on the World Heritage List). In the absence of regional planning and community support for zoning, it is common for development around and in the site to degrade the environment, often in ways that are destructive to the site itself. This can occur very rapidly, and damage can be irreversible. Once in place, structures and populations that occupy them have proven almost impossible to relocate. These issues are exacerbated if there is limited access to the necessary

technological, regulatory, administrative, personnel, and financial resources. The results too often are very unsatisfactory for all stakeholders.

Feasibility in this context is dependent upon the ability of stakeholders to plan appropriately for protection and conservation of the site and the development of facilities and services required by the public visiting it. This presupposes the design and implementation of a sound management framework and system. Management must be founded, first and foremost, on an adequate knowledge of the site by all involved. It involves establishing capacities for monitoring together with regulating programmes and activities that are adequate for sustainable management. Management planning and implementation should be linked not only for the site itself, but also for the immediate surroundings of the site and region where development is planned that is related to visitation.

These guidelines provide a roadmap for the identification and development of effective management frameworks and systems, and the necessary improvement to those already in place.

There is additional strategic value in establishing accepted guidelines for the management of archaeological sites that are open to the public. Numerous governmental and non-profit development assistance programmes are available that can provide funds for State Parties and agencies seeking assistance with sustainable economic development. Adherence to approved guidelines can assist applications to these programmes and provide a rationale for requests of funding and technical support. The development of a multi-year plan for the sustainable management of an archaeological site that is open to the public provides a structure for effective development.

## ANTECEDENTS

This document takes note of the work undertaken by ICOMOS in the past, particularly at Ma'agan in 2002, and has full regard for the guiding principles of that meeting (Cleere 2010, 5), which identified the following elements as essential to all management planning:

a A thorough shared understanding of the property by all stakeholders;
b A cycle of planning, implementation, monitoring, evaluation and feedback;
c The involvement of partners and stakeholders;
d The allocation of necessary resources;
e Capacity-building; and
f An accountable, transparent description of how the management system functions.

## THE CONCEPT OF THE ARCHAEOLOGICAL PARK

A park is defined for the purposes of these guidelines as a protected area set aside for public access, enjoyment, and education. This definition is compatible with the Salalah Recommendation on Archaeological Parks and Sites, developed at the First International Conference of ICOMOS on Archaeological Parks and Sites, 23-25 February 2015, in Salalah, the Sultanate of Oman
As described in the Salalah Recommendation, archaeological parks contain both above-ground and below- ground archaeological remains and material. The Salalah Recommendation advises that the archaeological park should be seen "as a tool for conservation of archaeological sites on the one hand, and their presentation and interpretation as a means to understand the shared past of humanity on the other hand" (http://whc.unesco.org/en/news/1256). As such, it can be seen to advance the overall objectives of the World Heritage Convention. It should serve as a didactic device because it can reflect the concept of shared humanity and, if sustainably managed, provide an example of how sustainable management can be accomplished in other vulnerable places where important cultural and natural resources are present.

## GUIDELINES

1 Management Planning

1.1 Inventory and evaluation

Every effort should be made to employ cost effective, non-intrusive, and non-destructive technologies for the inventory and evaluation of cultural and natural resources. These technologies shall include, for example, direct detection of sites and resources or modelling the distribution of sites and resources.

1.1.1 Cultural resources. An inventory and evaluation of cultural resources is the first step in establishing the feasibility of developing a sustainable management system for archaeological sites, features, and landscapes. The evaluation should address vulnerability and threats as well as importance of cultural resources.

Those with stewardship for the area in question should:

1.1.1.1 Retain credentialed, accredited and internationally recognized archaeological experts to assist in the identification and evaluation of archaeological sites, features, landscapes, and all associated material; and

1.1.1.2 Ensure that well-documented and internationally recognized best practices for field-based study, documentation, evaluation, and protection of archaeological heritage are implemented.

1.1.2 Natural resources. An inventory and evaluation of natural resources is as important as that which should be done for cultural resources, and should be done in ways that will identify environmental changes that might threaten archaeological resources and environmental services that benefit the local human population, or might do so in the future.

Stewards of the area should:

1.1.2.1 Retain credentialed, accredited and internationally recognized experts in relevant fields. The inventory should be comprehensive for natural resources and identify those that are or may be: threatened or endangered; of central importance to the greater landscape, of which the archaeological site is a part, in particular those that are related to the preservation of archaeological materials in context; Integral to environmental services of value to local human populations.

1.1.3 Infrastructure. As-built surveys and specifications and current conditions of all infrastructure should be provided, along with known or estimated numbers of users. Infrastructure includes all buildings, utilities, roads, communication networks, and means of access and travel.



1.1.4 Traditional use areas. Traditional use areas should be identified. These are areas of particular value to contemporary inhabitants of the site and surrounding region, including those that might be considered sacred or are used for traditional purposes (e.g. view sheds, marriages or other celebrations, or the collection of medicinal or nutritional plants).

Those who have stewardship of archaeological sites open to the public should:

1.1.4.1 Retain credentialed, accredited and recognized experts on traditional use areas to identify and evaluate archaeological heritage in such areas; and

1.1.4.2 Ensure that well-documented and internationally recognized best practices for field-based study, documentation, evaluation and protection of archaeological heritage in traditional use areas are implemented.

1.2 Establish site boundaries and management zones

1.2.1 Site boundaries. It is essential that the proposed boundary of an archaeological site that might be opened to the public be accurately determined, as informed by the inventory of cultural and natural resources.

1.2.2 Site size and configuration. The site should be of sufficient size and appropriate configuration to render sustainable resource protection and visitor enjoyment possible and likely (taking into account current and potential impacts from sources beyond proposed boundaries).

1.2.3 Cost considerations. The characteristics of the site should not preclude efficient management and administration at a reasonable cost that can be borne by the party or parties with stewardship responsibility for the site.
Considerations should include:
1.2.3.1 Current and potential uses of the area within the site boundaries and surrounding lands within and beyond the buffer zone;
1.2.3.2 Land ownership and legal rights to use, including possible changes;
1.2.3.3 Public access and enjoyment potential;
1.2.3.4 Costs associated with acquisition, development, restoration, and day-to-day management and operation;
1.2.3.5 Access (e.g. routes in and out of the property, way-finding, circulation, and services);
1.2.3.6 Analysis of current degradation of the archaeological resources and its causes;
1.2.3.7 Current and potential threats to the archaeological resources;
1.2.3.8 The level of local and general public support (e.g. from businesses, governments, and landowners);
1.2.3.9 The social, political, environmental, and economic impacts of designation; and
1.2.3.10 The manner and degree to which public goods, such as the quality of the natural and social environments, education, and health and safety services, should be enhanced by the establishment of a public archaeological site.
1.2.4 Buffer zones. The boundaries of a buffer zone should also be accurate and well documented.
1.2.4.1 Because a buffer zone alone is usually not enough to ensure protection from encroachment, agreements with communities and government entities should be negotiated and formalized in order to accomplish this.
1.2.5 Management Zones. Within each site, Management Zones should be established, and for each the following should be identified:
1.2.5.1 Desired uses;
1.2.5.2 Desired conditions;
1.2.5.3 Essential visitor services;
1.2.5.4 Interpretive themes (the information that should be presented in each zone).

1.3 Environmental Impact Assessment or Environmental Impact Study
1.3.1 Environmental impact. An Environmental Impact Assessment or Environmental Impact Study should be performed for any proposed development activity that might affect the quality of the environment.
1.3.2 Economic consequences of environmental impact. An Environmental Impact Assessment or Environmental Impact Study should include an economic analysis of the potential economic benefits and liabilities that might accrue to private individuals, business interests, community groups, or local, regional, national, or global publics.

1.4 Monitoring Plan
1.4.1 The monitoring plan. The monitoring plan should specify the technologies, protocols, instruments, indicators, and standards that should monitor:
1.4.1.1 The condition of cultural resources of all types;
1.4.1.2 The condition of natural resources of all types;
1.4.1.3 Visitor numbers, circulation, and satisfaction;
1.4.1.4 Community satisfaction; and
1.4.1.5 The condition of facilities and infrastructure.

1.4.2 Monitoring priorities. Monitoring priorities should be set by considering which resources and experiences are:
1.4.2.1 Key to the natural or cultural integrity of the site and to the opportunities for enjoyment of the site;
1.4.2.2 Essential in order to maintain compliance with the criteria used to identify the site's Outstanding Universal Value; and
1.4.2.3 Identified in the site's general management plan or other relevant planning documents as significant.

1.5 Archaeological Research Plan
1.5.1 The archaeological research plan. A plan, including research priorities, should be developed to address needs for mitigation of archaeological resource disturbance from natural processes (e.g. flooding) as well as human activities (e.g. looting or development). The plan should also identify archaeological research that is relevant to the importance of the site, and especially research that might address issues of urgent concern to the field of archaeology, contemporary environmental policy, and improving international relations.

1.6 Interpretive Plan
1.6.1 The interpretive plan. An interpretive plan should be prepared that identifies the interpretive themes and sub-themes that best serve the didactic function of the site. The plan should be updated at least every five years.

1.7 Management Facilities
1.7.1 Management facilities. Management facilities include the structures, utilities, and equipment necessary for the sustainable management of the archaeological site. Those necessary to ensure the retention of the site's integrity, authenticity, and characteristics relating to its importance should be identified; further, the requirements for these facilities should be identified.

1.8 Staffing Plan
1.8.1 Sustainable management will require the services of a variety of well-trained people. These will typically include scientists and archaeologists with pertinent experience in the natural and cultural resources of the public archaeological site, maintenance staff, administrative staff having skills in budgeting and scheduling, interpreters to present the site to visitors, people with museum, curation and presentation skills, community liaisons, people trained in providing health and safety services, enforcement personnel, and managers who can coordinate develop and coordinate all necessary policies, programmes, and activities.
Staffing needs will vary; therefore, a staffing plan should be developed that is informed by the inventory and evaluation of cultural and natural resources and the identified vulnerability and threats to those resources, as well as the specific objectives associated with presenting the site to the public. The plan should include an organization chart, necessary qualifications for all required positions, and duties and responsibilities for all positions.

1.9 Community Engagement Plan
1.9.1 The community engagement plan. The community engagement plan should address how stakeholders should be identified, categorized, and engaged.

1.10 General Management Plan
1.10.1 The General Management Plan. Respecting the essential elements of effective management as presented above and below, a General Management Plan should be prepared. The plan should set out the framework, structure, system, policies, and actions that should be taken to ensure sustainable management. For each action, benchmarks, schedules, indicators, and budgets should be established.

The General Management Plan should include all the material described in Sections 1.1 through 1.9. More specifically, it should also include:
1.10.1.1 1.10.1.2
1.10.1.3 1.10.1.4
A financial plan, which should describe how entry fees and other fees should be allocated to the management of the site and a rationale for this; A cyclical maintenance plan, which should describe appropriate programmes, staffing needs, equipment and supplies needs, and facility design;
A safety plan, which should include protocols for disaster response, search and rescue, and requirements for medical facilities; and the inclusion of the staffing plan outlined above (1.9.), which presents required staff and identifies necessary qualifications, roles, and responsibilities for each staff member. The staffing plan should include an organization chart.

2 Management Implementation
2.1 Monitoring
2.1.1 Monitoring system feedback. The results of the monitoring system and programme should be used as decision support tools by site management. Decisions supported by monitoring should involve all aspects of management, including, but not limited to, cyclical maintenance and capital improvements; personnel acquisition and management; determination of carrying capacity (which should vary over time according to management capacity) and limits of acceptable change; and policy, programs, and activities needed for effective community involvement.
2.2 Transparency
2.2.1 Transparency in monitoring and management. Stakeholders, from local community groups to international organizations with an interest in the site, should be kept informed of any management programmes and activities related to their interest in the site. Monitoring results should be made available to all stakeholders on a regular basis.
2.3 Networking
2.3.1 Communication and coordination among site managers. It is recommended that representatives of public archaeological sites meet on a regular basis to share issues of common concern and the approaches, programmes, and activities that have helped resolve issues of common concern.





Archaeological heritage conservation is all too often highly conflicted and fraught with pitfalls in part due to a poor understanding of the historical and current underpinnings that guide best practice. When heritage places are managed with international principles in mind the sites stand out as evidencing superior outcomes. The International Scientific Committee on Archaeological Heritage Management expresses concern in the Salalah Guidelines of 2017 with the persistent problems facing archaeological sites that are open to the public. National heritage icons face overwhelming pressure to provide the mainstay of local, national and international tourism economies while in some instances being situated in locations destined for major development or military conflict. Leaders in the field of archaeological heritage conservation, particularly with respect to World Heritage listed properties, assert that economic interests often are at the forefront of management decision making while heritage values are given lesser, if any, consideration. Continuing and future zones of discomfort such as the impact of war, theft of national cultural property, over-development, unconstrained excavation, extreme nationalism, uncontrolled visitation and professionalisation need to be addressed if future generations are to be afforded the same heritage values as are available today.

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