

Heritage Studies – Constructing a Paradigm



Folie 1

Dear Ladies and Gentlemen, distinguished colleagues:

In October next year it will be exactly 20 years ago when I started to work and reflect on heritage issues. It was in October 1999 when we - my colleagues, Wolfgang Schuster, Michael Schmidt, and myself - created the World Heritage Studies Masters program in Cottbus. In 2010, I established the PhD program, Heritage Studies, and in 2014, I founded the Institute Heritage Studies (IHS) at the 'Internationale Akademie Berlin (INA)'.

Heritage Studies: A Paradigm for Sustainable Human Development.

The Institute Heritage Studies at the 'Internationale Akademie (INA) Berlin' is a centre for science and research. It bases heritage protection on the SDG's and paradigmatically—heritage as promoter for human development



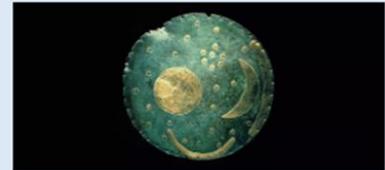
World Heritage

In November 1972, the General Assembly of the UNESCO adopted the World Heritage Convention for the protection and conservation of natural and cultural property of all types and of all times.



Intangible Heritage

The Convention for the Safeguarding of the Intangible Cultural Heritage was adopted in 2003 as an instrument particularly for the identity building of people.



Documentary Heritage

The Heritage Studies research of documentary heritage lies at the intersection of culture, humanities and information science.

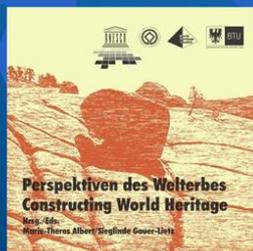
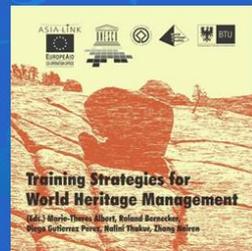
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The Masters Program aim was to build capacity in addressing the increasing worldwide demand to protect and use World Heritage sustainably.

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Publications of the UNESCO Chair in Heritage Studies:

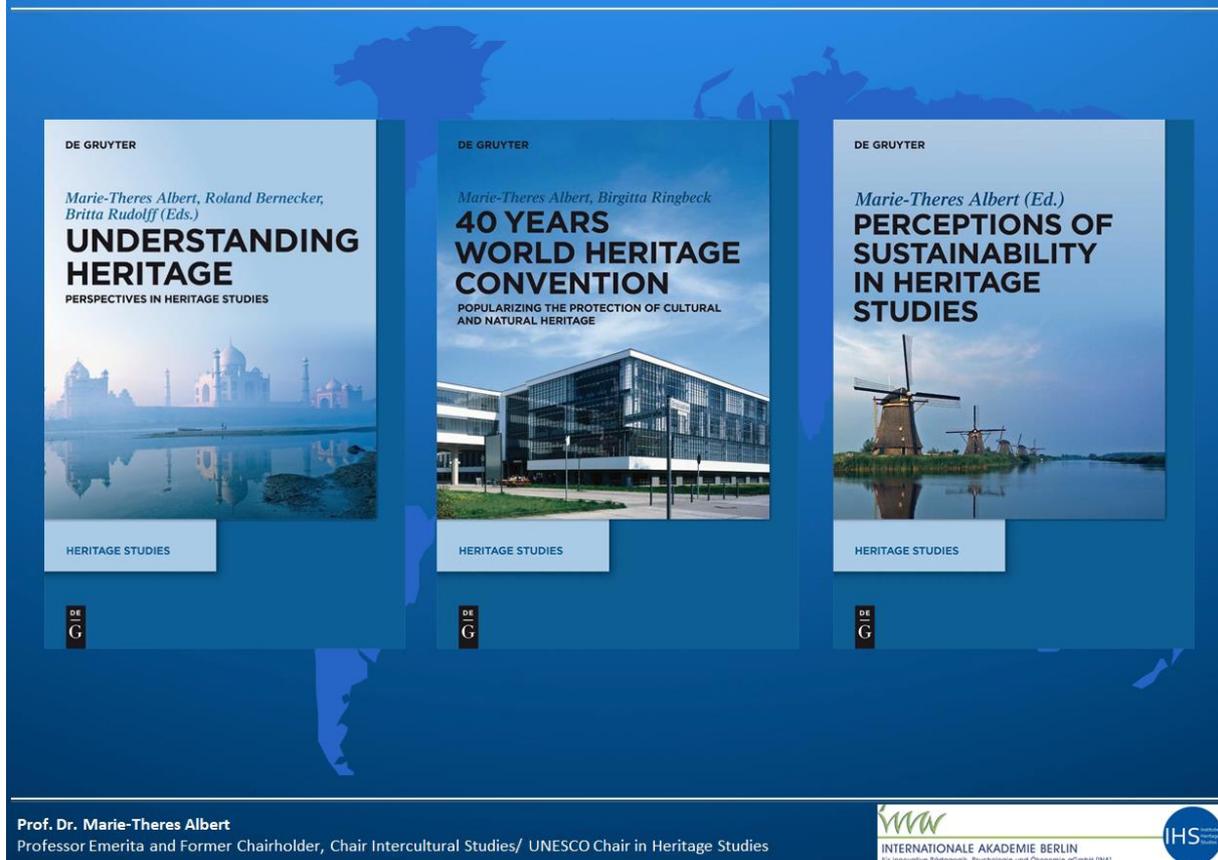


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Folie 3

From the very beginning the program was grounded in a holistic understanding of heritage. Moreover, it was founded on four scientific publications. In the first years, though, it focused essentially on World Heritage.

Heritage Studies: A Paradigm for Sustainable Human Development.



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The concept of *Heritage Studies for Human Development* has been developed by a team at the UNESCO Chair in Heritage Studies under my direction since 2002, and since 2010 it has been expanded with the implementation of the PhD program in Heritage Studies. Resources promoting an ever more holistic understanding of heritage have been published by de Gruyter since 2012.

Because of the unbalanced, regional application of the World Heritage Convention, the concept of World Heritage could no longer be conveyed as a simple construct, and needed to be re-interpreted according to the economic, social, cultural and natural realities of the member states to the Convention. Consequently, our understanding of heritage has incrementally been transformed

from a material to a holistic conception that includes, for example, political and/or social developments in the different regions of the world.

Since 2010 this holistic conception has been incorporated into a heritage studies paradigm that promotes human development.

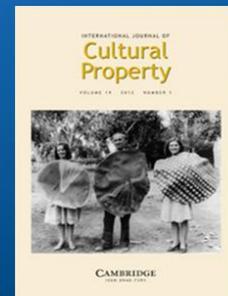


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Based on the SDG`s 4, 11, 16 and 17, this Heritage Studies concept has also become a focus of research at the Institute Heritage Studies (IHS), part of the 'Internationale Akademie Berlin' and underlies our series of publications with *Springer Social Sciences*.

Heritage Studies: A Paradigm for Sustainable Human Development.

International Journals



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Given the worldwide receptiveness of this concept, today, with the Institute Heritage Studies, I invite you to also contribute to this international discourse as part of the broader field of heritage studies.

The discourse in the concept of “*Heritage Studies as a Promoter for Human Development*” is of equal importance to the concept of “*Critical Heritage Studies*” that takes a postcolonial approach, and the concept of “*Material Heritage Studies*” that is based mainly on the material sciences, such as architecture, urban planning, conservation and preservation, and to the focus on “*Management within Heritage Studies*” as published in the series on *Sustainable Management*.

I am certain that with this new paradigm we will be able to further the credibility of Heritage Studies because this conception allows us to scientifically identify the modern challenges of our heritage and to develop strategies to sustainably deal with them. This means that we will be able to provide answers to questions raised around current and future challenges in heritage protection and use.

Challenges

Today, more than ever, our heritage is affected by many aspects of globalization. Consequently, we must continue the search for solutions to the most egregious issues in the protection and use of our heritage worldwide.

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7.1) Glaciers in Nepal's Sagarmatha National Park are endangered by global warming

Source: Thomas Fuhrmann [CC BY-SA 3.0, (<https://creativecommons.org/licenses/by-sa/3.0/>)], from Wikimedia Commons;https://upload.wikimedia.org/wikipedia/commons/b/b3/Sagarmatha_National_Park-Gorak_Shep_to_Pheriche_2013-05-06_11-46-32.jpg



7.2) Massentourismus am Angkor Wat, Kambodscha

Source: "Angkor Wat" by Jason Eppink. Licensed under CC BY 2.0 (www.flickr.com/photos/jasoneppink/8527131620)



7.3) Refugee camp in South Kivu, Congo

Source: „Waiting for Water“ by Julien Harnels. Licensed under: CC BY-SA 2.0. https://www.flickr.com/photos/julien_harnels/1354548776/



Due to the processes of globalization and modernization—whose effects include climate change, mass tourism, the commodification of heritage, and the migration of millions of people— heritage protection and use can no longer be managed exclusively through the standard instruments of UNESCO and other international organizations. Appropriate scientific research is currently required to provide a credible basis in the analysis, approach, and interpretation of protection and use.

I am convinced that this paradigm—to interpret heritage as a factor for human development—helps to identify the most glaring developments and their causes, as well as to generate sustainable strategies in dealing with these challenges.

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8.1) Technological change and internet

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8.2) Palmyra

Source: www.flickr.com/photos/varunshiv/5347924973



8.3) Quedlinburg, Germany

Source: pixabay.com und CC0 Creative Commons
(<https://pixabay.com/de/quedlinburg-altstadt-gasse-3064073/>)



8.4) Demographic change

Source: pixabay.com und CC0 Creative Commons;
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Our epistemological understanding of Heritage Studies is comparable to that of Cultural Studies as both share similar aims in research and are orientated towards paradigms and interdisciplinary, justified scientific approaches and methods. Furthermore, they are orientated towards the development of a systematic strategy in identifying, analyzing and improving the phenomenons of heritage. As a minimum, I think that we will meet some of the challenges by embracing and working on the manifold expressions of heritage that have been shaped by the modern world in a variety of ways.

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9.1) Venezia Basilica di San Marco

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https://upload.wikimedia.org/wikipedia/commons/6/61/Venezia_-_Basilica_di_San_Marco_Fassade_2.jpg



9.2) Shanghai skyline

damenlmh , Source: www.flickr.com/photos/66963365@N04/35844841385



9.3) Quedlinburg, Germany

Source: <https://pinabay.com/de/photos/quedlinburg-gasse-fachwerk-fassade-2112179/>



9.4) Hutong, Beijing

Source: www.flickr.com/photos/p_wu/6177308584_pwyfu

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The European Year of Cultural Heritage has addressed these challenges. Now, more than before, the phenomenons of heritage have to be seen, interpreted and understood by analyzing their formations, conditions, appearances and effects. As such all phenomenons need to be treated with sustainable research measures and strategic measures for solving conflicts. It follows that there is an urgent need to organize scientific research around the current conflicts that are endangering our heritage, and there is an international responsibility to identify the causes of present concerns and to develop resolution strategies.

Once again, our conception for Heritage Studies finds application as an approach for sustainable human development. I would like to present some examples of current developments which are affecting our heritage:

Heritage Studies: A Paradigm for Sustainable Human Development.

Imperial Palaces of the Ming and Qing Dynasties in Beijing and Shenyang, China

Date of Inscription: 1987
 Extension: 2004
 Criteria: (i)(ii)(iii)(iv)



10.1) Beijing, Forbidden City
Allan Watt Source: www.flickr.com/photos/130467353@N06/16637438706



10.2) China-Beijing-Forbidden City
Carol Schaffer Source: www.flickr.com/photos/praziquantal/31321715

Mass tourism in the Forbidden City in Beijing, China

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The first one is mass tourism. At issue is the continuing commercialization of World Heritage, in spite of the fact that many experts in the tourism industry are aware of the threats that international tourism poses to the material substance and the authenticity and values of World Heritage sites. Whereas the commodification of heritage dominates the discourse, no alternatives for the sustainable use of heritage are being investigated.

Today, World Heritage is understood less and less as a universal good, albeit the Convention states that it must be protected as such. Over the course of time and through the processes of commodification, World Heritage has changed from a good into a product. This merchandisable product is accordingly subject to the rules of the market. The outcomes that have precipitated from this change of value in World Heritage designations are grave and, consequently, need to be researched.

For example, when considering the demands for sustainability in tourism development, only visitor numbers have been dealt with, and this has not had any far reaching effects. However, it is also true that when more people know what a World Heritage site means, why it exists and what its function for future development could be, the values of that World Heritage can be more easily promoted.

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11.1) Mass tourism at the Pyramids of Giza, Egypt

Arndt Hoppe | Touristennummel an den Pyramiden 1
Source: http://www.flickr.com/photos/arndt_hoppe/2262066547/



11.2) Tourists at the entrance of the Cologne Cathedral, Germany

Thomas Kohler - To Busk, Source: www.flickr.com/photos/meclemburg/6035854815



11.3) Mass tourism at the Taj Mahal, India

Christopher John SSF, 20110423_Taj_Mahal_015 Source: www.flickr.com/photos/fris/rsbalsam/5715351147

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As such, sustainable tourism will only become reality when tourists themselves learn and accept the need for the sustainable development of the specific sites they visit. This can be achieved with capacity building programs at all levels and, of course, in a change of perception among tourists about what heritage is. When you look at this slide, I think, a lot of changes have to be initiated.

Another development which is affecting our heritage is human migration and / or refugee movements—the reasons for which are many.

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In contrast to the phenomenon of mass tourism, human migration affects, in many ways, the people themselves and, more specifically, their heritage. The effects relate to the tangible and intangible assets of the people as they see these assets monopolized by different interests. The various constructs of human heritage unique to this circumstance need to be adapted to the dynamically changing cultural and social processes.

Currently, we have observed that the various worldwide migration phenomena have changed our understanding of how heritage is to be protected. In spite of this, their causes have been inadequately analyzed, and the measures taken have been largely ineffective. Little consideration has been given to what

happens when the heritage of humankind is obliterated due to war and terrorism and the impoverishment of people because of socio-economic changes. The reality is that the cultural and natural landscapes of whole regions, as well as their constituent elements have been neglected.

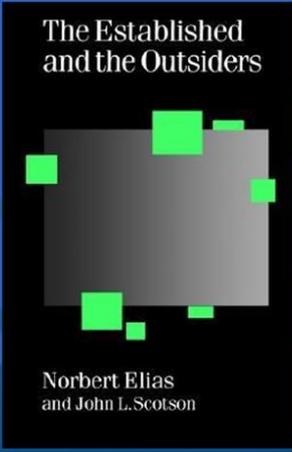
Heritage Studies: A Paradigm for Sustainable Human Development.

Norbert Elias: "The Established and the Outsiders"



Norbert Elias

13.1 Norbert Elias by Rob Bogaerts / Aneto [CC0]
https://commons.wikimedia.org/wiki/File:Socioloog_Norbert_Elias_onderscheiden_door_minister_Dietman_(Amsterdam)_Bestanddeelnr_934-0168.jpg



First published in 1965

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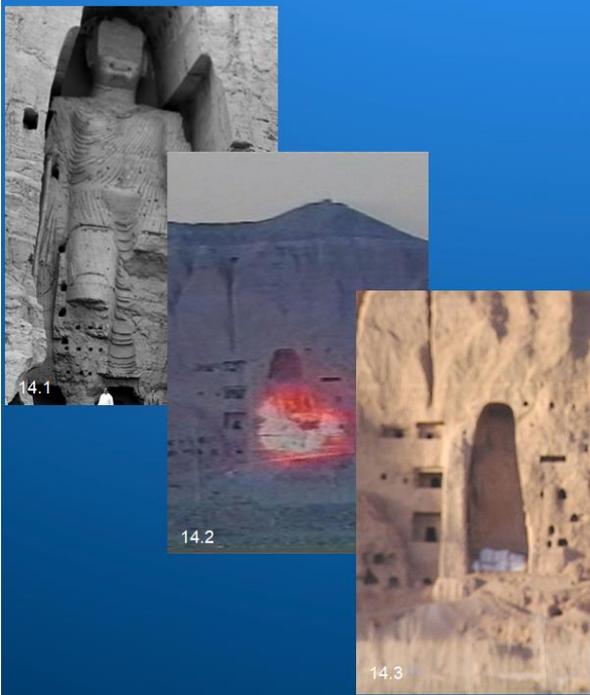
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These developments relate to both the heritage of immigrants and to that of emigrants, though, in different ways. Whereas emigrants often come from formerly inhabited rural and urban areas, they leave them as wastelands. Then again as immigrants they create new structures in places that they share with the locals.

The present issues around racism and discrimination against migrants and refugees are realities in the world. However, they say even more about the incompetence of societies to integrate these people. What is more, this is not new. These issues have been superbly analyzed and explained by Norbert Elias in his book, "The Established and the Outsiders," published already in 1965.

One of the greatest threats to cultural heritage is the illicit trade in artefacts and its connection to shifting terrorist movements. A case in point are the statues of Buddha in the Bamiyan Valley, Afghanistan:

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Cultural Landscape and Archaeological Remains of the Bamiyan Valley

Date of Inscription: 2003
Criteria: (i)(ii)(iii)(iv)(vi)

„The cultural landscape and archaeological remains of the Bamiyan Valley represent the particular artistic and religious developments from the 1st to the 13th centuries in ancient Bakhtria, integrating various cultural influences into the Gandhara school of Buddhist art.

The area contains numerous Buddhist monastic ensembles and sanctuaries, as well as fortified settlements from the Islamic period.

The site is also testimony to the tragic destruction of the two standing Buddha statues by the Taliban in March 2001, which shook the world.“

Source: www.unesco.org/nwhc/pages/doc/mainf3.htm

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The statues of Buddha in the Bamiyan Valley were destroyed by the religious-political fanaticism of the Taliban regime. The remains of the statues were inscribed as World Heritage in 2003 and have been on the the list of World Heritage in Danger ever since.

The inconceivable act of destroying the 1500 year-old Buddhist statues, was an attempt to obliterate Buddhist heritage in order to strengthen Taliban fanaticism. As such we have to remember that this violent demonstration of power has often in history gone hand-in-hand with an agenda to sever people's roots. The destruction of heritage is synonymous with the destruction of identity—the latter making room for the power-hungry to establish, uncontestedly, their new ideology.

As mentioned before, the 21st century impacts on the world's heritage pose some of the new challenges for Heritage Studies. They need to be addressed using scientific methods of identification and analysis to arrive at scientifically based solutions that either solve the issues or avoid them.

In addition, it has to create a new understanding of heritage, one of “inheriting,” but, more importantly, adapt the original vision and goals of heritage protection—defined for example in the World Heritage Convention—to current developments.

*(**Nature:** Air, Water, Photosynthesis, Mother earth, Electromagnetic Waves, DNA, Minerals, Animals, Plants, etc.; **Culture:** Language, Philosophy, Physics, Musical Instruments, Classical Music, Jazz, Ballet, Hip Hop, Astronomy, Internet, Medicine, Biology, Religion, etc.; **Community:** Roads, Playgrounds, Calendars, Universities, Libraries, Social Security, Laws, Capital Markets, Museums, Political Institutions, Money, Agricultural Commodity Markets, Flea markets, Holidays)*



One response to this challenge is the commons, a concept that was developed and promoted in the 1990s by the late Nobel Prize winner, Elinor Ostrom. The idea behind the commons is that life-sustaining resources, such as air, water, and (in my proposal) the heritages of mankind are not to be treated as private or public goods, but rather as common goods.

A community of responsible citizens bears responsibility for the commons. Within the concept of cultural heritage, sustainability is linked to the cultural and natural goods of mankind and requires citizens to engage in the preservation of these goods, especially when they give people a sense of identity. Many projects have shown that people engage responsively when their heritage is addressed. It follows once again that Heritage Studies could be understood paradigmatically as an approach for supporting human development.

Another idea that rethinks Heritage Studies is the professional implementation of the Global Strategy, adopted by the World Heritage Committee already in 2007. What I specifically want to draw attention to is the 5th C, dealing with the concept of community involvement.

Heritage Studies: A Paradigm for Sustainable Human Development.

Kakadu National Park, Australia

Jahr der Einschreibung: 1981

Erweiterung: 1987, 1992

Kriterium: (i), (vi), (vii), (ix), (x)



15.1) Quelle: <http://indigenoustrights.net.au>

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Consequently, Heritage Studies in practice and in research has to use and / or develop alternative models that include people in the decision-making processes that bring about solutions. At present the discourse is dominated by experts from UNESCO, ICOMOS, ICCROM, and other formal national and international institutions. These experts have technical expertise and responsibilities, but they rarely understand the issues of the citizens associated with the heritage in question.

Changing these hierarchical structures would not only be a strategic discourse shift from experts to local stakeholders, it would also be a paradigmatic shift in the understanding of responsibility.

However, more importantly, changing the hierarchical structures would alter the perspective from object to man and bring the discourse on heritage back to where it belongs: the human being and his/her environment. A transformation of the discourse from object to human being and his/her environment requires tangible constructs of heritage to be complemented by their intangible meanings—thereby making development processes possible.

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ZOPP: Objectives-oriented Project Planning

A planning guide for new and ongoing projects and programmes
 “Gesellschaft für Technische Zusammenarbeit“

source: <https://www.pm4dev.com/resources/manuals-and-guidelines/126-object-oriented-project-planning-zopp/file.html>



And here again I would take this transformation even further by specifically identifying and evaluating heritage on a functional basis in the interest of human development. A functional construct of heritage with the aim of human development gives importance to all cultural and social ideas, in addition to performances and practices that help human beings locate themselves politically and socially, as well as culturally and economically. These foci give purpose to creating and protecting a sense of identity.

Heritage Studies: A Paradigm for Sustainable Human Development.

Institute Heritage Studies at the International Academy Berlin

Innovative Concepts of Tangible Heritage in the Context of Global Change

- Tangible or built heritage under impacts of globalization

Innovative Measures of Safeguarding Cultural Heritage against War, Terrorism and Illicit Import and Export

Innovative Concepts of Intangible Heritage / Religion/ Identity/ Diversity

- Strategies for the identification and safeguarding of intangible heritage

Cultural Landscapes

- Diversity of heritage in cultural and urban landscapes

Mediation of Heritage through Innovative Technologies

- “Memory of the World” programme and the use of digital technology

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Given these ideas and paradigmatic positions, Heritage Studies would consist of a multistage process with four focus areas.

For instance, we would inquire about how *heritage* in the context of the 1972 Convention is interpreted in the different sciences, such as human ecology,

law, architectural history, art history, planning and ecology. We would reflect upon how heritage has been destroyed through terrorism and explore responsive strategies. We would deal with the anthropological, ethnological, historical and museological approaches of the heritage constructs in the 2003 and 2005 Conventions and in the Memory of the World Program.

We would ask whether and in which manner we could include inter- and trans-disciplinary research interests in these constructs and determine how they are aligned. As such, however, we would not be concerned about the scientific discourse. Our aim would be to capture the diversity of heritage, to process it holistically and to uncover yet unidentified opportunities of learning and practice.

In other words, our objective is to complement the political discourse— as expressed in the Conventions and their implementation—with a practical discourse.

Essentially, this means the concepts of development and participation have to be part of the definitions of sustainability and sustainable development, as well as elemental to social, cultural and economic realities. Moreover, I believe it is not enough to adopt just new declarations. It is much more important to analyze precisely what sustainable development means to a specific situation and how it can be realized through Heritage Studies.



Institute Heritage Studies

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Heritage Studies: A Paradigm for Sustainable Human Development.

Thank you very much for your attention

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 - 9.2) Shanghai skyline
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 - 9.3) Quedlinburg, Germany
Source: <https://pixabay.com/de/photos/quedlinburg-gasse-fachwerk-fassade-2112179/>
 - 9.4) Hutong, Beijing
Source: www.flickr.com/photos/p_liu/6177308584, pwyliu

- Folie 10: 10.1) Beijing, Forbidden City
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Arndt Hoppe | Touristenrummel an den Pyramiden 1
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- 11.2) Tourists at the entrance of the Cologne Cathedral, Germany
Thomas Kohler - To Busk, Source: www.flickr.com/photos/mecklenburg/6035954815
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Christopher John SSF, 20110423_Taj_Mahal_015
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- Folie 12: 12.1) EU Civil Protection and Humanitarian Aid Operations
Central African Republic: EU provides emergency shelter to victims of the fighting
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- 12.2) Coping with Disasters: Refugees and Displaced Persons in South-East Asia, United Nations Photo; Source: www.flickr.com/photos/un_photo/4421126904
- 12.3) malachybrowne 2016-01-17 14.52.15
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