With a World of Heritage So Rich

Lessons from Across the Globe for US Historic Preservation in its Second 50 Years

The Project

In 1966, the seminal report *With Heritage So Rich* issued a call to action to respond to the rising tide of destruction of the nation's patrimony. The result was enactment of the National Historic Preservation Act of 1966 (NHPA), the foundation of the current national historic preservation program. The drafting of With Heritage So Rich was preceded by a search for international precedents to guide the develop of a new national approach to historic preservation in the U.S. Indeed, the drafters of With Heritage So Rich, known as the Rains Committee, first toured eight European countries to examine other national approaches.

Fifty years later, the preservation movement in the United States has much to celebrate. Yet we also face new and urgent challenges and opportunities unheard of in 1966. What can and should U.S. preservation law and federal programs look like for the next 50 years? Just as the Rains Committee sought out the best international examples of historic preservation law, policy and practice when it crafted the NHPA, so too should we gather and consider case studies in preservation excellence across the globe. To this end, US/ICOMOS, in collaboration

with the U.S. Advisory Council on Historic Preservation (ACHP), conducted a Virtual Rains Committee International Tour to solicit short essays describing interesting and useful approaches to heritage law, policy, program strategy, and related preservation challenges from abroad that can help point the way to innovations in U.S. heritage practice over the next 50 years.

US/ICOMOS is pleased to publish the eight most promising ideas herein. These essays feature ideas developed and put into practice in Australia, Canada, China, and the United Kingdom, as well as ideas from the United States that have been implemented here and abroad.

These essays address the interrelated and globally pressing themes of climate change, disaster response, the challenges of preserving intangible heritage, and insufficient heritage funding worldwide. At the same time, they offer positive and promising ways to

- Foster community and indigenous involvement in heritage conservation;
- Better preserve intangible heritage;
- Crowd source information in response to disaster;
- Share open source software development; and
- Better fund and manage heritage at the local level.

We thank the essayists for their participation and are excited to see their ideas advanced and disseminated as U.S. preservation celebrates fifty years of success and looks ahead to the next fifty years.

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The steps to prioritizing and undertaking action at sites threatened by climate change – incorporating a citizen science approach into heritage management in Scotland

By Tom Dawson

Background

The sea poses one of the greatest natural threats to cultural heritage sites. There is a fear that future sea level rise will result in monuments becoming drowned, but perhaps of more immediate concern is the catastrophic damage that may occur during severe storms. Wave action during a storm can remove many metres of the coast edge at a time. As the land crumbles, all upstanding and buried heritage sites will be permanently lost.

Coastal change is natural and shorelines have always shifted, but there are warnings from climate scientists that problems will become more acute in the future as sea levels rise.[1]

Managing the problem

Many thousands of Scottish heritage sites have already been damaged by the sea. Perhaps the most famous is Skara Brae, a Neolithic settlement discovered after a storm in the nineteenth century and now a World Heritage Site.[2] The scale of the threat to Scotland's coastal heritage prompted Historic Scotland (now Historic Environment Scotland)[3], to formulate plans and strategies to manage the problem.[4] These developed after almost a century of survey and recording by two organisations that had been compiling inventories of the sites and monuments; the Royal Commission on the Ancient and Historical Monuments of Scotland (RCAHMS) and British map makers, the Ordnance Survey.

Coastal Surveys

Historic Scotland recognised that the coastal zone deserved special attention due to the level of threat and that a specialised survey of the coast was required. In 1996, Historic Scotland published guidelines for undertaking rapid Coastal Zone Assessment Surveys (CZAS).[5] These were designed to enhance existing records, gathering data on the condition and threats to all sites and monuments in the intertidal zone and within a 100 metre corridor from the coast edge, together with information on the geology, geomorphology and erosional state (as observed on the day) of the coast. Between 1996 and 2010, 28 surveys covering 5,000 km of Scotland's coastline were completed. The surveys recorded over 12,500 sites, many of which were previously unrecorded, and 3,700 sites included a recommendation for further action.[6]

Prioritisation

Between 2005 and 2010, a series of reports were prepared by the SCAPE Trust and the University of St Andrews on the coastal surveys.[7] This included a study that analysed the previously collected data and prioritised action at vulnerable sites. [8] Prioritisation was undertaken by combining the actual or potential *value* of each heritage site with the *level of threat* it faced using GIS (Geographical Information System) software. The analysis was followed by widespread

consultation with local and national heritage managers, an inclusive process that led to revisions of the prioritised list. The final product was a database of prioritised sites that included a staged list of suggested actions to be undertaken at each site.

The study, together with accompanying field trips, revealed that the condition of many heritage sites had worsened since the original coastal surveys (and in some cases, the sites had been totally destroyed). It was also noted that storms frequently revealed new discoveries or unseen elements of known sites, but only for a very short period before they were covered again with beach sediment. The first staged recommendation made for each prioritised site was therefore a visit to record its current condition.

Citizen science

The report highlighted almost 1,000 high priority sites that needed re-assessment, spread across the mainland and numerous offshore islands of Scotland. Building upon the long tradition of community archaeology and the strong interest in local heritage in the UK, the 'Scotland's Coastal Heritage at Risk Project' (SCHARP) was initiated. The project was made possible by a grant from HES[9] and an innovative British funding stream, the Heritage Lottery Fund, which distributes profits from a national lottery to fund cultural projects. [10]

SCHARP is a two-stage project that adopts a citizen-science approach to heritage recording. The team, based in St Andrews, supports local groups to gather information, including immediately after storms, when new exposures are most likely to be visible. It also recognises that compiling lists of sites alone does not actually protect them from harm, and the second stage of the project encourages local action at vulnerable sites.

Updating information - ShoreUPDATE

The first stage of SCHARP involved working with volunteers to revisit sites on the prioritised list and update information about them. This necessitated making the heritage data accessible to the public. In many countries around the world, locational and other information is restricted due to fears about sites being harmed.[11] In the UK, heritage data is publicly available and so it was possible to design a mobile app so that the public could both access the CZAS data and update it. The freely-available app includes maps so that people can navigate to sites, and it enables a two way exchange of information between the public and the project team. In order to allow use in areas with no mobile signal (a common occurrence in remote places), the app allows site records and map tiles to be cached for later use in the field.

The app uses the device's GPS to allow volunteers to navigate to sites, where they take photographs and use a simple multiple choice recording form to update records. Information is stored on the device and is sent directly to the project team once contact with a network has been re-established. Alternatively, paper copies of the recording form are downloadable from the project website, which also contains an interactive portal where all records and photographs can be viewed.[12]

The SCHARP team travels widely to recruit volunteers and provide training and guidance, and there is regular contact and support for local groups. In addition, 'How To' guides and videos are available on the website. Records, once received, are checked and verified by the project team and all updated information and photographs are uploaded to the online database and shared with local and national archives, thus updating the national picture. The SCHARP team have found photographs particularly useful as they often reveal information which might not be obvious to

non-specialists. Images also provide a point in time record for comparison with previous photographs.

Figure 1: A ShoreUPDATE training event with SCHARP Project Manager, Joanna Hambly. Note the eroding structures in the coastal dune behind the group.

In the first three years of the project, 1,100 volunteers have submitted over 3,500 photographs, updated 1,000 site records and recorded 350 new sites. This latter point is important as it demonstrates how the public can help inform heritage managers about new discoveries, especially those exposed after storms.

Practical projects - ShoreDIG

The ShoreDIG element of the project asked the public to nominate prioritised sites which were locally-valued, and projects were developed that created genuine partnerships between communities and heritage professionals. Detailed discussions were held with groups which outlined the possible options for work at the nominated sites, and it was the community who made the final decision on the course of action to be undertaken. All work was done with the active participation of community members, working in collaboration with heritage professionals, and on-site training helped to ensure the transfer of skills.

Figure 2: SCHARP Project Officer, Ellie Graham, helping to record a prehistoric well during the community excavation of an Iron Age building uncovered during a storm in Shetland.

A total of fourteen projects have been initiated to date, and the scope of each project has been very different, both in scale and ambition[13]. Several groups have worked with archaeologists to undertake traditional archaeological excavations that have rescued artefacts and information. The digs have provided a wealth of information at sites that would otherwise have been destroyed, but at which there was no developer or other body to pay for recording. The community rescue excavations have been done to high scientific standards and are helping to provide an insight into how people adapted during previous periods of environmental change.

In addition to excavations, a range of other projects have been undertaken. For example, the community on the island of Sanday, Orkney recorded and relocated Bronze Age structures exposed after a storm. After detailed recording, they transported the stones away from the beach and rebuilt them next to the Sanday Heritage Centre. The rebuilt structures form a focus for heritage interpretation and although the original context has been lost, the action was deemed appropriate as the alternative would have been the total destruction of the site.

Figure 3: Volunteer members of the Sanday Archaeology Group recording the Bronze Age Burnt Mound at Meur as part of their relocation project.

The group at Wemyss, Fife combined laser scanning, 3D photogrammetry, video production, oral history recording and other techniques to record numerous ancient Pictish carvings contained within seven former sea caves, making the digital archive accessible to the world via the internet.[14]
Video making featured in most projects[15], and interpreting discoveries for the public, either at the original site or in a nearby heritage centre, was also an important element.[16] The projects also employed social media (including blogs) to ensure that information about the projects was made widely available. [17]

Conclusion

Following on from the coastal surveys and the prioritisation project, local communities have now become stewards of threatened sites.[18] Working in partnership with heritage professionals, they have helped to manage the vulnerable resource by reporting and documenting damage to known sites and recording new discoveries. The follow-on ShoreDIG projects have preserved, recorded or interpreted locally-valued sites for future generations, providing information on past societies which would have been otherwise lost.

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[1] http://ipcc-wg2.gov/AR5/images/uploads/WGIIAR5-Chap5_FINAL.pdf - accessed 12th June 2016.

[2] http://whc.unesco.org/en/list/514 - accessed 12th June 2016.

[3] In October 2015, Historic Scotland and RCAHMS came together to form a new lead public body, Historic Environment Scotland, charged with caring for, protecting and promoting the historic environment. As much of the work referred to in this article was undertaken before the merger, the former organisations are referred to throughout.

[4] For example, Ashmore, P J 1994 *Archaeology and the Coastal Zone: Towards a Historic Scotland Policy* and Barclay, G J & Fojut, N 1995 *The Management and Conservation of the Built and Maritime Heritage in the Coastal Zone* Historic Scotland, Edinburgh.

[5] Historic Scotland 1996 *Coastal Zone Assessment Survey: Historic Scotland Archaeological Procedure Paper 4* Historic Scotland, Edinburgh.

[6] Dawson, T 2014 'A View from Scotland's Coast' in *The Public Historian Vol 36, No* 3. University of California Press.

[7] Dawson, T. 2006 *Archaeology and coastal erosion in Scotland: The current state of knowledge and future directions*. Internal report for Historic Scotland, Edinburgh, Scotland, UK.

Dawson, T. 2007 *A review of the Coastal Zone Assessment Surveys of Scotland, 1996–2007: Methods and collected data*. Internal report for Historic Scotland, Edinburgh, Scotland, UK.

[8] Dawson, T. 2010 *A system for prioritising action at archaeological sites recorded in the Coastal Zone Assessment Surveys*. Internal report for Historic Scotland, Edinburgh, Scotland, UK.

[9] Additional funding came from The Crown Estate and the University of St Andrews.

[10] https://www.hlf.org.uk/ - accessed 12th June 2016.

[11] See National Register Bulleting 29, '*Guidelines for Restricting Information about Historic and Prehistoric Resources*', prepared by the National Parks Service.

[12] See the Sites at Risk map on the SCHARP website, http://scharp.co.uk/ - accessed 12th June 2016.

[13] As of June 2016: For details of projects, see http://scharp.co.uk/shoredig-projects/ - accessed 12th June 2016.

[14] http://www.4dwemysscaves.org/ - accessed 12th June 2016.

[15] See the SCHARP website for a link to videos - http://scharp.co.uk/

[16] For example, interpretation boards at Eyemouth Fort and an interactive display in Eyemouth Museum, Scottish Borders.

[17] https://scharpblog.wordpress.com/ - accessed 12th June 2016.

[18] In line with Principle No. 4 of the Society for American Archaeology - Principles of Archaeological Ethics.

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Rebuilding Shangri-La: Public Participation in the Reconstruction of a Historic Town

By Dr. Ing. Huo Xiaowei

Saving historic towns requires professional commitment, but there is also a significant part for the public to play, thanks to the growing awareness of heritage conservation as well as extensive development of communication technologies. Indeed, both proved indispensable in the reconstruction of the historic town of Shangri-La after a disastrous fire.

Emergency Call

On Jan 11, 2014, Shangri-La, which has the largest group of Tibetan buildings in China, was struck by a fire that destroyed nearly one fifth of the core conservation area. 343 historic buildings around the central square, totaling nearly 60,000 square meters, were razed to the ground, as well as six historic streets. After the rescue, experts were immediately summoned by the local government for planning reconstruction.

In addition to the urgent need to rebuild many homes by March, a faithful reconstruction was also a necessary concern. The historic townscape, with unique local architectural and artistic features, not only constituted community identity but also sustained social and economic life in Shangri-La. Unfortunately, only a few photographs, drawings, and historic maps were available. For a successful reconstruction to occur, two questions had to be answered: 1. how do we collect historic documents as extensively and as quickly as possible?; and 2. how can the collated materials be used to inform reconstruction while preserving the true values of the place?

Figure 1: A traditional street in Shangri-La before the 2014 fire

Figure 2: The same street after the 2014 fire

Building the Platform

Limited time and resources made the first task seemingly impossible, but the team resorted to social networks for inspiration. Blog images brought about an idea: could there be an abundance of historic resources available from the public, which could be gathered to inform reconstruction? A quick survey showed a significant growth in tourist numbers to Shangri-La, from 0.52 million in 1994 to 4.27 million in 2012, and thus an undiscovered repository seemed highly probable. The key, however, was how to collect and manage the potential contributions, presumably scattered all over China. An effective documentation platform was called for. But how could this platform be implemented? Again, new media came to light that readily lent itself to mass user content contribution.

Surveys in Shangri-La showed that a majority of the population accessed the internet through a smart phone. With this in mind, the Shangri-La Historic Photos platform was created to facilitate document collection through free mobile apps that already had millions of active users. People could send both photographs and heritage information to the platform from a smart phone, and the platform would collect the documents using pre-designed interfaces.

Dissemination and Collection

For the Shangri-La platform to reach its target groups in the shortest amount of time, potential users needed to be found at both local and national levels. Different strategies were undertaken to reach these different users.

At the local level, it was hoped that partners with similar interests in conservation would promote dissemination. Thanks to wide coverage of the Shangri-La initiative over the network, a local grassroots cultural organization dedicated to Tibetan cultural conservation helped disseminate this critical message, which in turn created the first group of Tibetan contributors. Simply by tapping their smart phones, users uploaded a large number of historic photographs, some even dating back to 20 years old. At the national level, document collection was organized through various media including microblogs, BBS and other SNS platforms – even visitors from Beijing and scholars on Shangri-La contributed.

Images and drawings collected from multiple sources provided the design team a comprehensive archive, consisting of more than 1,000 photographs and drawings. Reconstruction design was almost ready to begin.

Figure 3: Shangri-La historic resource map including crowd-sourced images

Considerations of Reconstruction

One final question had to be answered before reconstruction design could proceed: how should the crowd-sourced materials be effectively used? First, some photographs of the same building showed different time periods, with different features from past transformations. Which photograph and time period should be chosen for the reconstruction design? Second, the quantity and quality of photos varied from structure to structure. For significant built heritage, there was a huge amount of material; there was less material for buildings in historic areas; and there was very little, if any, material for peripheral residences. It was a challenge to discern how the collected documents could effectively inform reconstruction design for all of the lost historic resources.

Closer examination of the question revealed that it was not simply a matter of interpretation, but of preserving the cultural values of Shangri-La. Indeed, reconstruction of lost structures is justified when it rightfully preserves the intangible aspects of a place, as the Principles for the Conservation of Heritage Sites in China states:

Reconstruction may be considered…when a structure has been destroyed in recent years and the public still has a strong memory and connection with it, and there exists reliable documentation. (13.3.1)

To maintain the memory and identity of the community, an emphasis was thus placed on the traditional local character, which was best demonstrated in the general townscape. The collected documents were critically synthesized to create a harmonious environment, rather than simply crediting the earliest evidence as authentic. Reconstruction design was therefore aimed at preserving the overall townscape instead of restoring specific architectural details that might be ungrounded or contradictory. For example, a historic change made to the façade of building without significantly altering the building's fabric—such as the conversion of a residence into a shop--was considered compatible and could be reconstructed into the later form, as this would be closer to the local Tibetans' living demand.

Luckily, the different quantity and quality of documents readily reflected the significance of the lost buildings. The more important a building was, the more documents there were. For structures with little evidence, it was reasonable that their reconstruction conformed to the general townscape.

Implementation and Instructions
Local Tibetans were given more freedom in rebuilding their homes, since reconstruction took a self-build approach based on general planning. It was decided that there would be no single blueprint for all but rather DIY designs tailored to individual needs. The team therefore prepared general instructions that could be flexibly applied.

The huge number of collected images was again useful in preparing the building instructions. Composed into an illustrated handbook, the images were used to identify traditional architectural features and provide knowledge about traditional construction techniques in Shangri-La. Included in the handbook were also suggested modernizations of traditional buildings, which technically improved living conditions, while preserving the architectural diversity in the townscape.

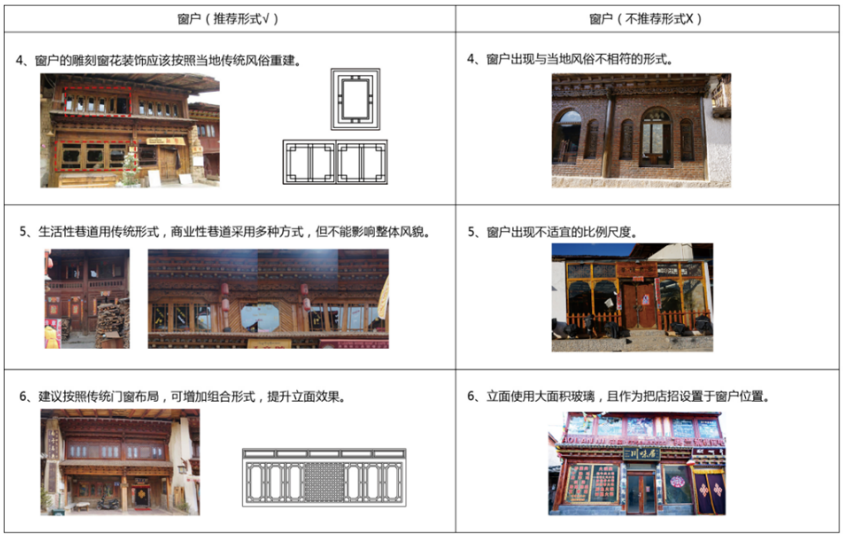

Figure 4: Guidelines for reconstruction

In comparison to the peripheral areas, the historic town of Shangri-La was characterized by its Tibetan structures in a harmonious townscape: the traditional streets were its shining jewels. Considering the significance of such features in terms of Historic Urban Landscape, the reconstructed streets were to restore the traditional character from careful analysis. Keeping these considerations in mind, the design team identified the traditional Tibetan architectural features from each building on the street by examining the collected images from different periods.

Guidelines were provided for street-wise reconstruction in terms of building height, relation to adjacent structures, ground level, bay width, facade features, windows and doors, etc. Based on these, inappropriate earlier transformation and additions to the traditional buildings as shown in the documents were removed in the reconstruction design according to historic images. Last but not least, satisfying modern commercial requirements was also critical for the successful reconstruction, which won recognition from both local residents and shop tenants.

Reflections and Experiences
Loss of heritage due to a sudden strike of disaster may be inevitable. A mere sight of what has survived over hundreds or thousands of years reminds us of the fortune that we possess today. It is nonetheless such vicissitudes that makes our heritage invaluable. Although disputed, post-disaster reconstruction is nothing less than a final remedy to prevent total loss. But, without sufficient documentation, such a rescue is doomed. Public documentation has shown a gleaming beam of hope. Discrete documents from various sources can be efficiently collected and managed, which, after careful analysis and interpretation, can inform reconstruction in an unprecedented manner. In this respect, the reconstruction of Shangri-La has yielded valuable experience and learnings.

I. Public documentation of cultural heritage is more than feasible by using social networks. Such a communicative measure can readily surface an extensive reserve of materials that transcend geographical boundaries. The efficiency in dissemination and data retrieval as well as user interaction is unfathomable.

II. Public documentation by means of new media can initiate extensive simultaneous social participation, which makes heritage reconstruction a literal social event. Supported by amassed documents that inform reconstruction design, the restored heritage is imbued with new cultural and social significance.

III. Public documentation plays an important role in heritage inventory. For Shangri-La, we were fortunate to acquire documents from public contributions as a first-aid measure. This has shown tremendous potential in public documentation that will complement the official inventory in the future. Faith in this promising approach sheds a light beyond the reaches of a single project.

Success of the project depends on technically-enabled user contribution. Immediate mobilization is critical to encourage public participation. The reconstruction of Shangri-La is a promising pilot initiative in public documentation to inform heritage reconstruction, and certainly it is with and for the people that the future of heritage conservation will be built.

As a Registered Urban Planner, Dr. Huo is Director of the Research Center for Heritage Conservation and Urban-Rural Development, THUPDI, and Deputy Secretary General of the Historic and Cultural City Committee of Urban Planning Society of China. In addition to historic city, town and village conservation planning projects, Dr. Huo is also a major contributor to historic development and innovation projects commissioned by the Ministry of Housing and Urban-Rural Development, National Natural Science Foundation, and State Administration of Cultural Heritage. Dr. Huo gained PhD at the University of Stuttgart in 2008 and became an MIT SPURS alumnus in 2015.

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Intangible Industrial Heritage

By Paul Hardin Kapp

The Industrial Revolution shaped most of our cities in North America and its heritage continues to influence how American cities will evolve in the 21st century. Central business districts, streetcar suburbs, and entire infrastructures were built around industrial districts. But cities in the "American Rustbelt," such as Detroit, Buffalo, and Cleveland, now contain derelict quarters of abandoned historic factories, warehouses, rail lines, and water ports. Far from being "ruins," this patrimony can and should be repurposed. These buildings can be rehabilitated in ways that retain their original use: industrial production. The issue is *how to redevelop* historic industrial architecture.

In order to understand the remnants of our shuttered industrial past, conserve it, and utilize it, we must understand the role of the "intangible" in historic preservation. Without understanding it, or at the very least, acknowledging it, we run the risk of losing the inherent meaning in the physical place and, with it, the artifact itself. UNESCO defines intangible heritage as "the practices, representations, expressions, and skills transmitted from generation to generation, which provides people with a sense of identity and continuity." *Intangible Industrial Heritage* is the traditional craftsmanship, knowledge, practices, and skills relevant to the understanding of industrial processes and the material legacies of industrial production.[1]

As a Fulbright Scholar conducting research at the University of Birmingham's Ironbridge International Institute for Cultural Heritage in 2014, I experienced how the British have re-generated their post-industrial patrimony utilizing their most valuable intangible heritage asset: British ingenuity.[2] In the past four years, the British developed a two-step strategy to preserve their industrial heritage: (1) They surveyed citizens in order to understand the importance of industrial patrimony in their country. And (2) they implemented an approach within their overarching strategic framework for funding preservation through various funding sources to safeguard places that have intangible industrial heritage.[3] In this paper, I feature three case studies that demonstrate how the British are utilizing intangible industrial heritage to not only preserve their historic industrial past, but more importantly, make it economically relevant. I argue that intangible industrial heritage is an important tool for preservation and economic renewal in post-industrial cities in Europe and North America.

Perhaps no other industrial product produced in the 19th century epitomized the art of British industry more so than architectural tile making or faience, as it is referred to in Britain. Architectural tile work remains a prominent feature in local pubs, butcher shops, churches, front stoops, and even, London's Underground. During the post-war era, the British tile industry closed. However, in the tiny parish of Jackfield in the Ironbridge Gorge World Heritage Site, the British tile-making tradition endures through the use of intangible industrial heritage to fabricate new tiles and display historic ones in the old Craven Dunnill Encaustic Works Factory. In the 19th century, Craven Dunnill employed over three hundred skilled artisans to produce encaustic and

painted tiles and exported all over the world. But in 1951, Craven Dunnill abandoned the factory and it fell into decay. Fortunately, in 1983, the Ironbridge Gorge Museum Trust (IGMT) renovated the factory into the new Jackfield Tile Museum, through funding from the Heritage Lottery Fund. Demonstrating their mission as an "entrepreneurial museum," the IGMT brought economic vitality back to the old works when they persuaded Craven Dunnill Jackfield, Ltd. to occupy the factory and produce tiles.

Today, visitors admire the historic tile collection on the upper levels of the factory and then experience how tiles for important British landmarks, such as Westminster Palace, are made on the lower levels. This historic building is now both a museum and a working factory. Tourists and tile making workers intermingle as they understand and appreciate both the tangible heritage (the exquisite tile collection in the landmark building) and the intangible heritage of 21st century tile making. Craven Dunnill Jackfield Ltd. could have fabricated tiles anywhere but they chose to return to their original building, which gives their product inherent worth as well as the enhanced value of provenance.

Figure 1: Jackfield Tile Museum, Ironbridge Gorge World Heritage Site, UK. (Photograph courtesy of the Ironbridge Gorge Museum Trust, UK)

Living industrial traditions[4] continue to utilize their historic factories in the UK. Historic factories are best used when their original use—the intangible heritage—remains. Manufacturing and creating has, and always will be, a dirty messy enterprise. Advances in life safety have greatly improved workplace conditions since the 19th century but less-than-pristine places are still needed in 21st century manufacturing. After decades of neglect, British craftsmanship is now appreciated. Nowhere is this more evident than in the "Little Mesters' Yards" in Sheffield. Beginning in the Middle Ages, "mesters" (Old English term for "Masters") have been producing cutlery and tools throughout this historic city. Typically operating on a small scale, the mester, and no more than two apprentices, made wood and stone chisels, precision tools, and sterling silver cutlery in small labyrinth-like purpose-built factories. These buildings, known as "Little Mesters' Yards," occupy entire city blocks in Sheffield and consist of shallow depth floors, and large expanses of wall fenestration. They were planned around courtyards that provided daylight to the upper floors and processing areas for raw materials and finished goods at the ground level. Portland Works, built in 1871 and a Scheduled II* landmark[5], continues as a functioning little mesters' yard but as recently as five years ago, it was slated for demolition. It was saved when the tenants, all of whom were mesters, worked together and purchased it through a loan from the British Architectural Heritage Fund.[6] Portland Works remains dirty, but in sound condition, allowing cutlery making to continue as it has for over one hundred and forty-five years. Little mesters' yards, such as Portland Works, can be both historic landmarks and working factories that allow the unique intangible industrial heritage to stay relevant in historic cities. Understanding the important intangible heritage by both policymakers and building occupants was the key to its preservation.

Figure 2: Portland Works, Sheffield, UK.
(Photograph courtesy of Portland Works, Ltd., UK)

Urban industrial districts contain an industrial intangible heritage that allows entrepreneurship to flourish. Pubs and churches, streets and alleyways, and government agencies provided British artisans places to socialize and facilitate business dealings to accommodate large business orders, often from the far corners of the world. British geographer Rodney Tolley attributed the social interactions in these districts as the basis for industrial conurbation. He called this urban spatial structure and business clustering "local industrial linkage"— the development of support networks that encourage idea exchange, sub-contracting and specialized processing all residing in spatial concentrations of small or medium-sized firms where the same industry exist.[7] In Birmingham's Jewellery Quarter, local industrial linkage is being re-experienced by a new generation of artisans. Recognizing the heritage of innovation in this Birmingham district, the Royal Society of Artisans initiated "Artisan 21,"[8] a volunteer-based project aimed at introducing young emerging entrepreneurs to the district that was historically built for small enterprise. Today, customized products are being produced in the same converted 18th century terrace villas that were first used by pioneering industrialists such as James Watt, Matthew Boulton, and William Murdoch.

What makes the Jewellery Quarter a vibrant, but historic, district is its intangible heritage. Artisans continue to interact with each other in its narrow streets and pubs. They appreciate the light filled small-scale jewellery factories. But most importantly, the Birmingham Assay Office continues to play an important role in the everyday lives of the district's inhabitants as it did when it was established in 1773.[9] Here, jewelers have their products assayed and the iconic anchor hallmarked on their products. All the while, they interact with their neighboring competitors. Often, they continue their happenstance meeting at the pub across the street. This centuries-old business and social tradition, created by 18th century artisans, is once again relevant in the new innovation economy, where ideas are valued over product quantity and open communication appreciated.

Figure 3: Jewellery Quarter, Birmingham, UK
(Photograph by Author)

Industrial intangible heritage is the basis of industry in Britain. Artisans brought about the Industrial Revolution and modernity. As Fordist-based manufacturing becomes globalized and automated, the historic Pre-Fordist shops and yards can continue to the innovation economy. Be it the Ironbridge Gorge World Heritage Site (known as "the Birthplace of Industry"), Sheffield's Little Mesters' Yards, or the Jewellery Quarter, place matters in high-value industrial production. The industrial intangible heritage plays a significant role in this value. Both consumers and manufacturers appreciate the place where a product has been made for over many centuries. In the UK, industrial intangible heritage is a living heritage and it has been embraced at the grassroots and policymaking level. The intangible of industrial heritage preserves an industrial site's meaning and embeds products with inherent value. Understanding

and then utilizing intangible industrial heritage can provide a model for preserving American industrial patrimony.

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[1] Mike Robinson, Director, Ironbridge International Institute for Cultural Heritage, University of Birmingham, Interview by author, Birmingham, UK, February 15, 2014.

[2] Shane Gould, "The Rolt Memorial Lecture 2012: Industrial Heritage at Risk," *The Journal of Industrial Archaeology 2015*: 74, accessed 30 May 2016, doi: 10.1179/0309072815. In 2011, English Heritage (now known as Historic England) conducted a public survey addressing industrial heritage in the UK. 64% people surveyed agreed that the Industrial Revolution is the most important period in British history.

[3] Heritage Lottery Fund UK, https://www.hlf.org.uk/about-us/our-strategy accessed 30 May 2016. The Heritage Lottery Fund receives its funding from the British Lottery. Since 1994 it has awarded £7.1 billion to over 40,000 heritage projects (historic architecture, engineering, archaeology, and objects). Architectural Heritage Fund, UK, http://www.ahfund.org.uk
accessed 1 June 2016. The Architectural Heritage Fund provides loans and guidance to local organizations throughout the UK.

[4] Edward Shills, *Tradition* (Chicago: University of Chicago Press, 1981), 12-137.

[5] Historic England, "Portland Works List Entry Number: 1271036, Grade II,*" accessed 30 May 2016, doi: https://historicengland.org.uk/listing/the-list/results?q=Portland%20Works%20&searchtype=nhlesearch.
Historic monuments in England are designated as "scheduled" landmarks. This policy dates back to the 1882 Ancient Monuments Act.

[6] Portland Works.Co.uk. http://portlandworks.co.uk and http://www.ahfund.org.uk accessed 30 May 2016.

[7] Rodney S. Tolley. "Telford New Town: Construction and Reality in the West Midlands Overspill," *The Town Planning Review,* 43, No. 4 (July 1972): 343-360, accessed 24 May 2016,
doi: http:www.jstor.org/stable/40102899.

[8] Royal Society of Artisans (RSA), "Artisan 21," https://www.thersa.org/action-and-research/fellowship-projects/fellowship/artisan21 accessed 1 June 2016. In 2014, the RSA funded a study by the University of Warrick to research how young artisans can use the intangible heritage of the Jewellery Quarter for innovation-based industries.

[9] BBC News, "Birmingham's Assay Office moves to new premises in the Jewellery Quarter," 23 June 2015, http://www.bbc.com/news/uk-england-birmingham-33243624 , accessed 1 June 2016. Recognizing its important role in the Jewellery Quarter, the Birmingham Jewellery Quarter built a new modern facility in the district in order to continue to centuries-old jewellery industry in Birmingham.

With a World of Heritage So Rich

Lessons from Across the Globe for U.S. Historic Preservation in its Second 50 Years

Finding Efficiencies and Pooling Resources to Improve Federal, State, Tribal, and Local Heritage Inventory Systems

By David Myers, Getty Conservation Institute

Necessity of Inventories

For any government agency responsible for protecting cultural resources, up-to-date heritage inventories employed through modern information technologies have the potential to be their most essential tool for making proactive, timely, and informed decisions; applying preservation-related laws and policies; and for emergency preparedness and response. Conversely, without effective inventories, heritage is put at risk if government agencies lack essential information when critical decisions must be made.

Challenges

The Preserve America Summit was held a decade ago on the 40th anniversary of the passage of the National Historic Preservation Act (NHPA). In looking toward the 50th anniversary of the NHPA, one outcome of the summit was that the Advisory Council on Historic Preservation recommended as a first priority action the creation of a national "comprehensive inventory of historic properties through a multi-year plan that expands current inventories and makes them more compatible and accessible."[1] This ambition has yet to be realized. However, this recommendation resulted in the National Historic Property Initiative (NHPI), which in 2009 published results of a nationwide survey that identified a number of challenges facing State Historic Preservation Offices (SHPOs), Tribal Historic Preservation Offices (THPOs), and Federal Preservation Offices (FPOs).[2] Similar challenges are commonly faced by U.S. local heritage agencies.

The development and maintenance of software systems for digital inventories is costly. However, the NHPI survey found that "SHPOs, THPOs, and FPOs typically have limited funding, if any, available to develop, implement, and maintain a DBMS [database management system]." While heritage agencies tend to be chronically underfunded, organizations in the U.S. and internationally individually make duplicative expenditures on inventory systems that often address needs that are very similar to those of other institutions.

Heritage agencies are challenged to keep up with the rapid advancement of information technologies. While organizations need to be well-informed when deciding which software applications to invest in for their inventories, the NHPI survey found that the "DBMS of SHPOs, THPOs, and FPOs are largely managed by personnel with advanced degrees in Arts and Sciences (anthropology/archeology or in architecture/history)" and that "DBMS development and management is frequently undertaken by these staff members as a collateral duty and with no formal training." The result is that heritage agency staff too often must provide advice about

costly and long-term IT investments when they may have significant gaps in IT training and may not have the required time or background to follow IT trends.

Heritage agencies often need to share data with other government institutions. The NHPI survey found that "relatively few SHPOs, THPOs, and FPOs are capable of easily sharing historic property data in compatible formats." Obstacles to data sharing noted in the survey included "[l]ack of adequate DBMS development, implementation, training, and funding" and "[s]oftware/technology incompatibilities/inconsistencies." A common stumbling block impeding exchange of heritage data between agencies is the use of nonstandard and proprietary data formats.

Finding Efficiencies and Pooling Resources to Overcome Inventory Resource Constraints

International heritage organizations have had success in tackling similar challenges by taking an approach that maximizes efficiencies and enables pooling resources. Adopting an open source software[3] model offers a number of advantages over proprietary software, such as being more economical, avoiding vendor lock-in, and allowing for the use of open data formats rather than proprietary formats, which in the future may no longer be supported and become obsolete. The Flanders Heritage Agency (FHA) in Belgium was an early adopter of an open source software approach for its digital heritage inventory based on these benefits. Additionally, the FHA has not needed to wait for a proprietary software company to release needed new features. Customizations and enhancements have been immediately possible.

Arches Heritage Inventory and Management System

Following this approach, an increasing number of heritage organizations around the world are implementing the Arches Heritage Inventory and Management System, an open source, geospatial software platform purpose-built to inventory all types of heritage places, including buildings, structures, archaeological sites, cultural landscapes, and districts.[4] The Getty Conservation Institute and World Monuments Fund have jointly invested in developing Arches to address the inventory requirements of heritage organizations around the world. Arches is an enterprise-level software platform designed to be independently deployed at an organizational or project level.

Arches has been designed to address the challenges described previously while taking into account the needs of heritage organizations internationally. To this end, the design of Arches has followed key guidelines:

- *Economical*: Arches is economical to adopt, being available at no cost. It allows for pooling resources for software maintenance and enhancements.
- *Customizable*: Arches is freely available to be downloaded by heritage organizations and to be configured and customized without restrictions to meet their particular needs.
- *Standards based:*[5] Arches incorporates internationally adopted standards for heritage inventory, semantic data modeling, controlled vocabularies and information technology. The incorporation of standards structures data for widespread interoperability and integration and to retain data viability as technology advances.
- *User friendly*: Arches is designed to be as intuitive as possible so that most users require minimal technical training.
- *Broad, controlled accessibility*: Arches is web-based to provide for broad access once installed. Access, however, can be controlled to the level of specific data-fields based on individual or group privileges. An implementer can specify which particular users may edit

which specific data fields, or what visitors (if public access is allowed) may see what types of data.

Arches has been designed to support essential heritage management activities, such as:

- resource identification
- research and analysis
- planning preservation activities
- impact assessment and monitoring (see Figure 1)
- emergency preparedness and response

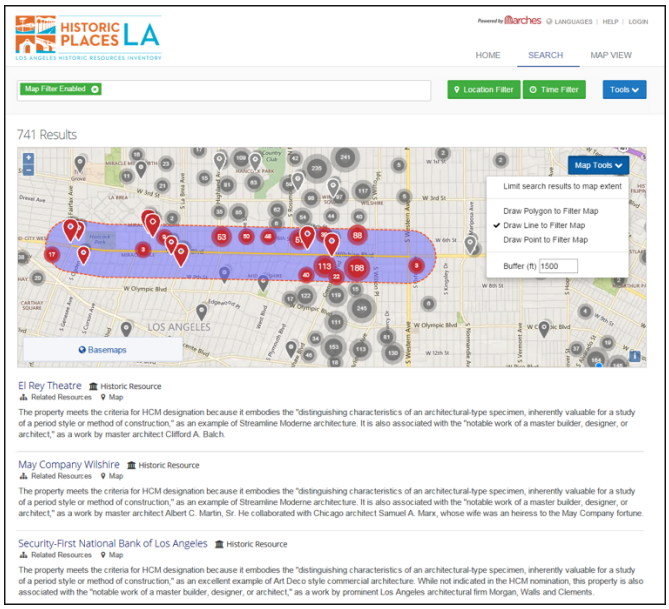

Figure 1: Using the location filter in Arches, resources that would be impacted by a proposed development project can be quickly identified (Microsoft Bing API data reprinted with permission).

Arches has also been designed to provide searchable information to the public, government authorities, and decision makers to promote their awareness and appreciation of heritage. The following are some of the organizations and projects that have implemented Arches to date outside the U.S.:

- The Bhutan Division for the Conservation of Heritage Sites (DCHS) has implemented Arches to create a new national digital heritage inventory. The DCHS is now entering data into the system before it is publicly launched online.
- Arches has been implemented as the *Philippine Heritage Map* by a Manila-based nonprofit to publish online information collected through an ongoing national heritage survey of the Philippines (see Figure 2).[6] National agencies are now examining the potential adoption of this system as the nation's official heritage inventory.
- The Endangered Archaeology in the Middle East and North Africa project at Oxford University is using Arches to record archaeological sites and landscapes under threat in 20 countries across the Middle East and North Africa (see Figure 3).

Figure 2: Screenshot of the Philippine Heritage Map (Microsoft Bing API data reprinted with permission).

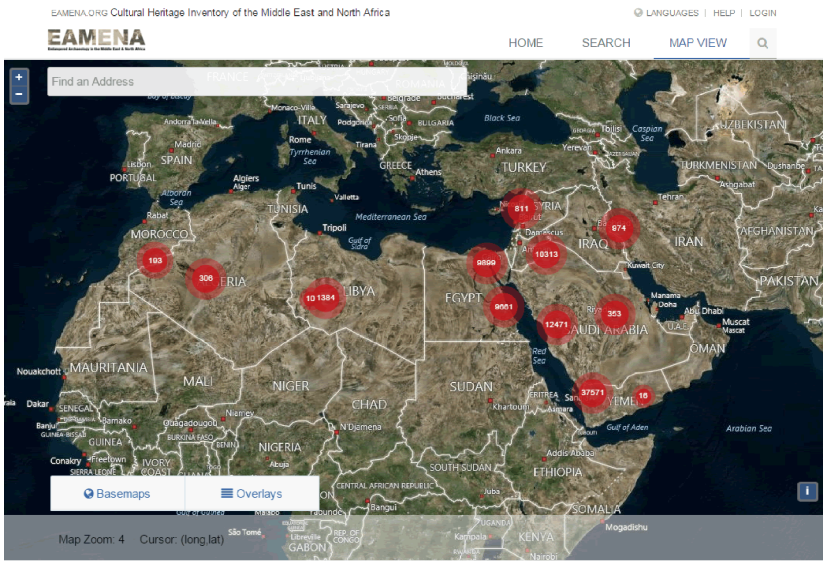

Figure 3: Screenshot of the Endangered Archaeology implementation of Arches (Microsoft Bing API data reprinted with permission).

Historic England is moving forward with implementing Arches to serve as the official inventory of the Greater London region, and the City of Lincoln, England, is deploying Arches as its municipal inventory system. Arches implementations are also under preparation for national inventories in Asia and the Caribbean, and for an inventory of ancient sites across Egypt.

The following are additional noteworthy Arches implementations to date within the U.S.:

- The City of Los Angeles, has deployed Arches as *HistoricPlacesLA*, the official Los Angeles Historic Resources Inventory, to serve both as a tool to fulfill its obligations under federal, state, and local historic preservation laws and to make information publicly accessible.[7]
- Queen Anne's County, Maryland, has implemented Arches to present and help preserve more than 300 years of its history of significant individuals, properties, and events. This deployment is expected to go public in spring 2017.
- The Cane River National Heritage Area, Louisiana, has implemented Arches as the *Cane River Heritage Inventory and Map* to both manage information on heritage resources and to promote public knowledge, appreciation, and interest in those resources.[8]
- The American Schools of Oriental Research (ASOR) is using Arches in its collaboration with the U.S. Department of State to document damage, share information, and plan

emergency and post-war responses to the war-torn heritage of Syria and areas of Islamic State activity within Iraq.

An Arches implementation is also being finalized for the historic campus of the Armed Forces Retirement Home in Washington, DC.

Through Arches, the GCI and WMF ultimately aim to help break the cycle of heritage organizations expending scarce resources on duplicative expenditures to independently create digital inventory systems. The Arches open source license obligates those who enhance the software to share those improvements with the entire community. The open source approach ultimately enables pooling resources to provide both a greater combined investment to create a more robust inventory system as well as all around cost savings. The net result is a state-of-the-art inventory platform available to all organizations, which can make marginal investments to tailor it to meet their particular requirements. This saves precious resources for the higher aim of heritage protection.

Recommendations

Given the long-term trend of diminishing resources for heritage agencies across the U.S., the time is ripe for exploring new approaches to overcoming the challenges they face in creating and maintaining effective heritage inventory systems. International institutions have successfully adopted an open source software approach to gain new efficiencies and enable pooling resources. It is recommended that U.S. heritage organizations thoroughly investigate the advantages offered through an open source approach to digital heritage inventories, including through implementations of the Arches platform. Benefit may be found in implementing the Arches platform by a range of types of government agencies in the U.S. (e.g., federal, SHPO, THPO) to demonstrate to peer agencies how this approach offers significant advantages. This should be readily achievable given that deployments of Arches within the U.S. have already enhanced the software code to account for U.S. federal standards and guidelines.

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[1] Advisory Council on Historic Preservation. 2007. *The Preserve America Summit: Charting a Future Course for the National Historic Preservation Program: Findings and Recommendations of the Advisory Council On Historic Preservation*, available at: http://www.preserveamerica.gov/docs/Summit_Report_full_LR.pdf (accessed 13 June 2016).

[2] SWCA Environmental Consultants. 2009. *National Historic Property Inventory Initiative: Building Capacity to Preserve and Protect Our Cultural Heritage*, available at: https://www.nps.gov/nr/publications/guidance/NHPII_Final_NPS.pdf (accessed 13 June 2016).

[3] *Open source* refers to a computer program made available free of charge to the general public and its source programming code open and accessible, which means that its original design may be modified. Customizations, upgrades, or improvements made to the software by anyone must remain freely available. Open source software has an entirely different meaning than open data. *Open data* refers to the notion that certain data should be freely available to anyone to use and republish as they desire without restrictions by copyright, patents or other means of control. Implementers of open source software systems may choose to have data be openly available, closed (i.e., available to only a certain group of authorized system users), or a combination of the two.

[4] For more information on Arches, visit the project website (http://archesproject.org/), where along with participating in the community forum visitors can interact with an online demonstration version, download the software code, access documentation, view the project roadmap, and receive project updates.

[5] The design of Arches helps to ensure that data created through the system is in compliance with the U.S. federal Open Data Policy, including that data is software platform independent (i.e., non-proprietary), machine readable, and self-described (i.e., Arches automatically creates metadata describing system data following ISO 21127:2014). For additional information on the range of standards incorporated in Arches, see: http://archesproject.org/standards/ (accessed 13 June 2016).

[6] The Philippine Heritage Map is accessible at: http://www.philippineheritagemap.org/ (accessed 13 June 2016).

[7] *HistoricPlacesLA*, the Los Angeles Historic Resources Inventory, is accessible at: http://historicplacesla.org/ (accessed 13 June 2016).

[8] The *Cane River Heritage Inventory and Map* is accessible at: http://crhim.canerivernha.org/ (accessed 13 June 2016).

With a World of Heritage So Rich

Lessons from Across the Globe for U.S. Historic Preservation in its Second 50 Years

Managing Aboriginal Cultural Landscapes in Canada: Saoyú-ʔehdacho National Historic Site of Canada

By Lisa Prosper

Introduction

Saoyú-ʔehdacho National Historic Site of Canada (NHSC) is one of the first designated Aboriginal cultural landscapes in Canada. Almost twenty years after its designation, work on the first Management Plan is underway. This presents a timely opportunity to reflect on the incremental management processes employed to date at the site and the changing context in which the new Management Plan is being developed. More significantly, it is an opportunity to highlight the cooperative management policy that is in place between the Sahtú Dene and Parks Canada to co-manage the cultural landscape as an "integrated whole over all time"[1], and the policy to follow the Aboriginal tradition of consensus decision making to guide the work of the Management Board and the Parties. Together, these processes and policies suggest a best practice for sustainable approaches to managing Aboriginal cultural landscapes.

Description

Saoyú and ʔehdacho are two large peninsulas that reach out into Great Bear Lake in Canada's Northwest Territories. Located in Canada's sub-arctic, they rise gradually from the surface of Great Bear Lake to flat and wide summits. Covered with open boreal forest, their perimeters are ringed by a series of raised beaches formed by the rebounding of the land following the retreat of glaciers. It is on these raised beaches that a majority of the archaeological evidence of pre-contact occupation can be found. In 1997, the two peninsulas were designated as one national historic site in recognition of the inextricable relationship between nature and culture they represent for the Sahtúgot'ine (Bear Lake People). For the Sahtúgot'ine, Saoyú and ʔehdacho are places alive with the history, stories, and teachings of their people and inseparable from their cultural and spiritual well-being.[2]

Figure 1: Coast line and shore, Saoyú-ʔehdacho NHSC. Image: Parks Canada / F. Mueller

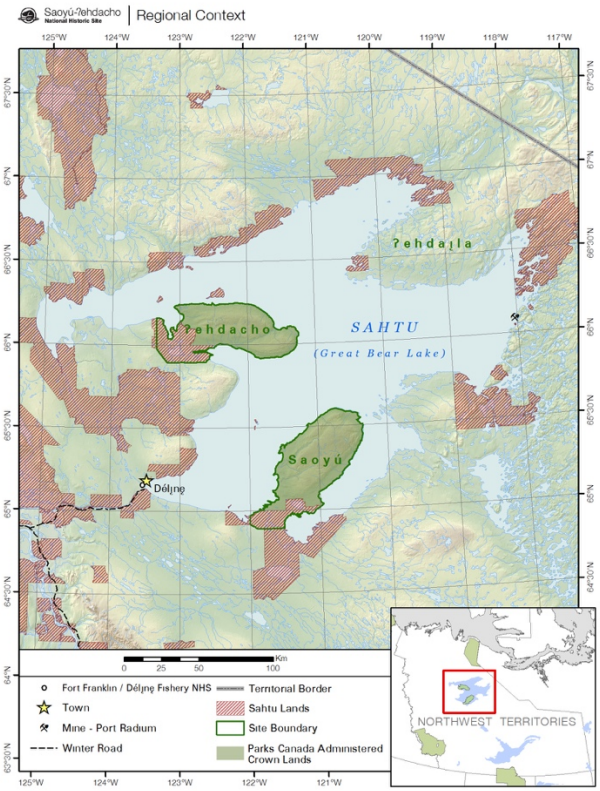

Figure 2: Saoyú-ʔehdacho NHSC Regional Context Map, Image: Parks Canada.

Towards a Management Plan

Building Relationships

The new Management Plan under development for Saoyú-ʔehdacho NHSC builds on a long and incremental process of relationship building between the Sahtú Dene and Parks Canada over the past twenty years. The process of working jointly on a number of formative and guiding

instruments (see table below) by the two main stakeholders, in cooperation with other interested partners such as the Northwest Territorial government, has strengthened the relationship among the various parties and contributed to the development of a shared understanding of the site over time. The preparation of each new instrument has provided the opportunity for additional meanings or values of the site to be articulated by the Sahtú Dene, the time and space for the organic (and unsolicited) expression of traditional knowledge to unfold, and the impetus to begin to formulate a management framework according to this deeper understanding of the site.

Date	Instrument Title
1993	The Sahtú Dene and Métis Comprehensive Land Claim Agreement
1998	Designation of Saoyú-ʔehdacho as a National Historic Site
2000	Commemorative Integrity Statement
2005	'Water Heart': The Great Bear Lake Watershed Management Plan
2005	'One Trail' Report
2007	Protection under the Northwest Territories Protected Areas Strategy
2008	The Saoyú-ʔehdacho NHSC Protected Area and Cooperative Management Agreement
2009	Appointment of the Management Board
2013	The Sahtú Land Use Plan
2014	State of Site Assessment
2015	*Draft Management Plan*

As a cultural landscape, Saoyú-ʔehdacho is capable of supporting a complexity of values and interests and this incremental process of instrument creation has allowed these values to be more fully articulated over time. For example, an understanding of Saoyú-ʔehdacho as a place of learning and healing as well as a sacred and living landscape is mutually confirmed in these instruments. Harvesting rights and rights to establish camps for harvesting are held alongside the recognition of the site's ecological value as a protected area. The instruments also reaffirm a common vision between the Parties and confirm that Saoyú-ʔehdacho be managed as one whole entity. Accordingly, a cooperative Management Board has been agreed upon to preserve and protect the commemorative and ecological integrity of the site, and a policy of consensus decision making has been adopted.

Cooperative Management Board and Consensus Decision Making

The Sahtú Dene and Métis Comprehensive Land Claim Agreement (1993)[3] sets out the Déline Land Corporation (the holder of the Aboriginal title in the Sahtú territory), the Déline Renewable Resources Council and Parks Canada as the three parties responsible for the management of Saoyú-ʔehdacho NHSC. The Saoyú-ʔehdacho NHSC Protected Area and Cooperative Management Agreement (2008)[4], based on the common vision agreed upon in the 'One Trail'

Report (2005)[5], outlines the nature of the cooperative relationship between the three managing Parties and includes a set of management principles as follows:

- that the Parties agree to cooperatively manage Saoyú-ʔehdacho as a whole;
- to preserve, present and protect the heritage of Saoyú-ʔehdacho including Sahtúgot'ine traditional knowledge;
- to contribute to the cultural well-being of the community of Déline and provide for and support the exercise of ecologically-sustainable cultural practices on the part of the Sahtúgot'ine including the exercise of participants' harvesting rights, the Sahtúgot'ine elders passing of heritage on to the younger generations of Sahtúgot'ine and the establishment and operation of teaching and healing camps at Saoyú-ʔehdacho;
- and to include Sahtúgot'ine traditional knowledge in Saoyú-ʔehdacho management decisions.

The Agreement also sets out the composition of the Management Board (formed in 2009) as having three members from the Sahtú Dene (two from the Déline Land Corporation and one from the Déline Renewable Resources Council) and three members from Parks Canada. The Agreement further states that the Management Board shall make its decisions by consensus which is based on "listening, mutual respect and reconciliation of different perspectives into one coherent whole".[6]

Articulating Values

The Commemorative Integrity Statement (2000)[7] following the designation of Saoyú-ʔehdacho as a National Historic Site identifies the heritage values of the site as the cultural values of the Sahtú Dene expressed through the wholeness and environmental quality of the landscape that supports traditional lifestyle and land use activities, as well as the interrelationship between landscape, oral history, and the blending of the natural and spiritual worlds that defines the Sahtú Dene as a people. Oral traditions are identified as playing a significant role in keeping the history of the Sahtú Dene alive and in maintaining the importance of these lands to their people. The careful articulation of these values has assisted in the shared understanding of the site, and has meant a clearer path forward for the identification of management priorities.

Implementing Programs and Investing in Infrastructure

Since 2009, and despite not having a Management Plan in place, the Management Board has implemented programs and invested in infrastructure based on the expression of values in the Commemorative Integrity Statement (2004), the articulation of a common vision in the 'One Trail' Report (2005) and the identification of management principles in the Saoyú-ʔehdacho NHSC Protected Area and Cooperative Management Agreement (2008). To date, it has approved funding for annual cultural knowledge camps at Saoyú-ʔehdacho that affirm and support the transmission of traditional knowledge and traditional lifestyle activities from Elders to young people; it has invested in the building of a traditional log cabin to support the cultural knowledge camp; it has hired a Parks Canada site manager and a local management trainee; and it has supported other community led projects that focus on active transference of knowledge and perpetuation of traditional lifestyle activities. These activities have begun the preservation and cooperative management work of Saoyú-ʔehdacho on the ground resulting in a positive and legible expression of the co-management framework while creating some momentum toward the completion of a formal Management Plan.

Setting Management Priorities and Strategies

The most recent instrument to contribute to the development of a Management Plan for Saoyú-ʔehdacho is the State of Site Assessment (2014)[8] that identifies the priorities and strategies for the management of the site as a reflection of the values already articulated in the earlier instruments. This first set of management priorities include Sahtúgot'ine well-being, the health and protection of the land, understanding, and awareness. These have been translated into five key strategies in the Draft Management Plan (2015)[9] as follows:

- support Déline's Elders, and other, in their efforts to pass Sahtúgot'ine Heritage on to younger people;
- protect the land and its natural and cultural resources;
- research, monitor and document Traditional and scientific Knowledge of Saoyú-ʔehdacho;
- share the significance of Saoyú-ʔehdacho locally and nationally;
- develop the capacity of Sahtúgot'ine individuals, organizations and businesses.

In part, because of the long term investment in relationship building and deep understanding and articulation of the site achieved through the incremental processes and cooperative management policies developed over a twenty-year period, the Draft Management Plan has been reduced in size from the traditional 50-100 pages to 15-20 pages rendering it a more effective and useful document.

Conclusion

The protection and co-management of Saoyú-ʔehdacho has been identified as integral to the cultural well-being of the Sahtúgot'ine. A responsibility given to them by their ancestors, they retain their identity and preserve their culture through the fulfillment of these responsibilities. In accordance with these beliefs, the Sahtú Dene must play a central role in the management of Saoyú-ʔehdacho. Saoyú-ʔehdacho NHSC, therefore, is significant not only because it recognizes the interrelationship of the Sahtúgot'ine and the land, but also because of its incremental management processes, cooperative Management Board and policy of consensus decision making. Joining these different perspectives together in the management and care of Saoyú-ʔehdacho reflects both the shared commitment by the Sahtú Dene and Parks Canada to care for Saoyú-ʔehdacho on behalf of the Sahtúgot'ine and all other Canadians. Together, these processes and policies suggest a best practice for sustainable approaches to managing Aboriginal cultural landscapes and contribute to the ongoing process of reconciliation underway in Canada between its indigenous and non-indigenous peoples.

Lisa Prosper is an independent cultural heritage professional. She works with governments and First Nations communities in Canada and presents and publishes nationally and internationally in the area of cultural heritage conservation and cultural landscapes. She is a member of the Board of ICOMOS Canada and a member of the ICOMOS International Scientific Committee on Cultural Landscapes and was recently made a Fellow of the Royal Canadian Geographic Society. She is the former Director of the Willowbank Centre and holds degrees in Art History and Heritage Conservation. Lisa is a member of Canada's Mi'kmaq First Nation.

[1] Saoyú-ʔehdacho Draft Management Plan (2015), http://www.pc.gc.ca/eng/lhn-nhs/nt/Saoyu-ehdacho/site/plan.aspx, accessed June 2016, pg. 1.

[2] Commemorative Integrity Statement (2000), http://www.pc.gc.ca/eng/lhn-nhs/nt/Saoyu-ehdacho/site/cis.aspx, accessed June 2016.

[3] The Sahtú Dene and Métis Comprehensive Land Claim Agreement, https://www.aadnc-aandc.gc.ca/eng/1100100031147/1100100031164, accessed June 2016.

[4] The Saoyú-ʔehdacho National Historic Site of Canada Protected Area and Cooperative Management Agreement (2008), http://www.pc.gc.ca/eng/lhn-nhs/nt/Saoyu-ehdacho/site/agr.aspx, accessed June 2016.

[5] Nesbitt, Tom. 'One Trail' Report (2005), http://www.pc.gc.ca/eng/lhn-nhs/nt/Saoyu-ehdacho/site/sentier-trail.aspx, accessed June 2016.

[6] Saoyú-ʔehdacho Draft Management Plan (2015), op cit., pg. 9.

[7] Commemorative Integrity Statement (2000), op cit.

[8] State of Site Assessment (2014) as discussed in the Saoyú-ʔehdacho Draft Management Plan (2015), op cit.

[9] Saoyú-ʔehdacho Draft Management Plan (2015), op cit.

With a World of Heritage So Rich

Lessons from Across the Globe for U.S. Historic Preservation in its Second 50 Years

Recognizing the Contemporary Cultural Significance of Historic Places: A Proposal to Amend National Register Criteria to Include Social Value

By Holly Taylor

Introduction

The United States should adopt a policy identifying social value as a criterion of significance following the example of Australia. Like the U.S., Australia equates significance with historical, architectural, and scientific (archaeological) values. In addition, Australia recognizes social value, finding some historic places worthy of preservation because they are associated with present-day cultural significance. The National Historic Preservation Act (NHPA) identifies culture as an "area" of significance, yet none of our National Register (NR) criteria address cultural significance (or social value - these terms are interchangeable). Our approach to Traditional Cultural Places (TCPs) offers a useful conceptual framework, but falls short in implementation. Describing challenges facing the preservation field, the ACHP cites a "lack of widespread public…appreciation for the importance of historic preservation"; sadly, preservationists also lack appreciation for many places that matter to the public. Amending NR eligibility criteria to include social value democratizes preservation by requiring experts to cede some authority regarding heritage resources to communities that value them.

Social Value in Australia

In 1975, the Australian Heritage Commission Act defined the National Estate (their NR) as comprising "those places that have aesthetic, historic, scientific or social significance or other special value."[1] The 1979 Burra Charter, which guides the Act's implementation, identifies intergenerational equity as a core principle of Australian conservation, emphasizing the connections felt by a diverse population toward a range of special places. This approach balances the views of heritage experts and community members. Although U.S. preservationists acknowledge the need to consider perspectives of both experts and stakeholders, they rarely take community values into account when assessing significance.

Burra Charter guidelines describe social value as "the associations that a place has for a particular community or cultural group and the social or cultural meanings that it holds for them."[2] Such places are part of community identity, important as local markers or symbols. Places having social value derive their primary significance from contemporary cultural use: "Social value is about collective attachment to places…These places are usually community owned or publicly accessible or in other ways 'appropriated' into people's daily lives."[3]

Research methodologies integrate ethnography, since addressing social value, in addition to documenting physical characteristics and historical information, requires assessing to whom a place is important and why. Three key points must be recognized. First, while adaptive reuse is often desirable for preserving places significant under other criteria, continuity of use is the best option for retaining social value. Second, assessing social value provides a mechanism for

communities to identify places they value, even if such places have been dismissed by heritage professionals.[4] Third, while connections between people and places may change due to community displacement or access limitations, social value may also grow over time, and places having social value may gain historical value.[5]

Cultural Conservation and Traditional Cultural Places

U.S. preservation has a peculiar relationship to cultural value. In 1965, the National Trust urged protection for landmarks of "historic, architectural, and unique community value."[6] The following year, *With Heritage So Rich* advocated protection for resources "having historic, architectural, social or cultural significance."[7] The 1966 NHPA embraced resources "significant in American history, architecture, archaeology and culture;" however, NR regulations (36 CFR 60) include eligibility criteria related only to history, architecture and archaeology. Culture is omitted. In other words, NPS and ACHP have a statutory mission to preserve culture, but lack the regulatory authority to do so.

NHPA amendments in 1980 embraced "cultural conservation" through a study of place-based intangible heritage. It found that while historic places could be protected, the cultural contexts from which they derive significance were not considered a concern of preservation.[8] Although it led to recognition of TCPs, this effort was otherwise a missed opportunity. Publication of Bulletin 38 on TCPs outlined the conceptual framework relevant to social value in 1990, including a definition of culture as "the traditions, beliefs, practices, lifeways, arts, crafts, and social institutions of any community."[9] TCPs are understood as places important to living communities, in which the community determines significance. Integrity is assessed according to the community's relationship to the place, which is documented ethnographically. In contrast to typical practice, a TCP's period of significance extends to the present. These aspects of TCPs would also be important under a new criterion of cultural significance.

Unfortunately, TCPs remain poorly understood; evaluation is perceived as problematic; and Bulletin 38 remains underutilized.[10] This may be because TCPs are not a property type, and traditional cultural significance is not a recognized criterion of significance, leaving practitioners, administrators and community members to struggle with a complex and nuanced process. Adopting social value as an eligibility criterion would not alter NHPA recognition that places of "traditional religious and cultural importance to an Indian tribe or Native Hawaiian organization" may be NR eligible.[11] A social value criterion would broaden evaluation of significance without compromising progress made by tribes and other traditional communities in securing recognition of TCPs. All TCPs would be considered to have social value, but not all places having social value would be regarded as TCPs.

Even without a criterion, some U.S. preservationists consider social value beyond TCP guidelines. Nonprofits City Lore and Place Matters celebrate "living landmarks" important to New Yorkers through their grassroots Census of Places that Matter. Kingston Heath called this "the humanist branch of historic preservation," in which relationships between people and places underlie significance.[12] Through its former Applied Ethnography Program, NPS recognized interests of "living people linked to the parks by religion, legend, deep historical attachment, subsistence use, or other aspects of their culture."[13] That program's Rapid Ethnographic Assessment Procedure offers models for community-based "demonstration projects" integrating social value into NR nominations.

NEPA's consideration of the human environment, including historic properties, Native American cultural items, religious practices, and "valued beliefs and ways of life of communities and neighborhoods," would dovetail more effectively with the NHPA if social value were an eligibility criterion. Consideration of social value in a preservation context neither replaces nor duplicates environmental and social justice mandates regarding low-income and minority groups. Nor does embracing social value dilute the preservation mission of ACHP or NPS; rather, it integrates a much-needed dimension of culture into our fifty-year-old definition of significance.

Implementation

Adding a social value criterion would not require NHPA amendments (criteria are not specified in law). It would require revisions to NR regulations, bulletins, policy documents, and outreach materials. Building on Bulletin 38's conceptual framework, the addition of an actual criterion under which to consider cultural properties would simplify rather than complicate evaluation. Philosophically, the major hurdle to implementation is Criteria Consideration G: Properties Achieving Significance Within the Past Fifty Years. The basis for considering social value of historic properties (50+ years old) is recognizing accrual of significance up to the present. Properties having social value may be eligible under other criteria, but these may be unrelated to the place's significance for community members.

Two examples highlight historic places significant for social value. A cultural center located in a former Seattle elementary school, El Centro de la Raza has been the Latino community's hub since 1972. While the 1904 Colonial Revival building might be considered significant for architectural style or association with the architect, this assessment ignores the Latino community's four decades of holiday celebrations, classes, political organizing, mural painting, and other traditions [Figure 1]. The Port of Seattle established Fishermen's Terminal in 1914 as the North Pacific Fishing Fleet's homeport, and it still serves that purpose for historic vessels, shipyards and support industries, accommodating commercial fishing families who maintain traditional practices. Preservationists rarely recognize such continuity of use as culturally significant. If the fleet was displaced by yachts, tourists, and condos, documenting the place's history would be a hollow exercise [Figure 2].

Evaluating integrity in these examples prioritizes location, feeling, association, and use, consistent with approaches to authenticity in ICOMOS's Nara Document. Because NR eligibility is the gateway to considerations including 106 review, grants, and disaster assistance, the preservation field needs to respond positively when the public says a historic place is important.[14] Recognizing social value would foster preservation's engagement with immigrant communities in historic urban neighborhoods, and with places linked to traditional economies where continuity of activity eclipses history or aesthetics. The field of place studies, integrating environmental psychology and phenomenology, offers analytical tools that could reinvigorate preservation,[15] if we have the ability to consider cultural significance of historic places.

Conclusion

This proposal to recognize social value is part of a paradigm shift from fabric-centered to values-centered preservation.[16] In *Place, Race and Story*, Ned Kaufman asks preservationists to embrace a broader understanding of what makes places important to people, saying that established approaches fail to capture the full range of heritage values.[17] What unites preservationists is our common set of NR criteria, but what is missing is consideration of cultural value. Rather than incremental tinkering with NR bulletins, the dramatic impact of a new criterion provides a course correction in the federal preservation program that might be adopted by state and local

programs. Case studies documenting culturally significant places, integrating Australian methodologies and TCP guidelines, would demonstrate how and why embracing social value would bring preservation's methods and policies into closer alignment with its goals.[18] Broadening NHPA criteria to include social value will move preservation forward as an inclusive and vibrant field in the next fifty years.

Figure 1: Members of the traditional dance group Folklore Mexicano Tonantzin perform at El Centro de la Raza in Seattle during Día de los Muertos (Day of the Dead) celebrations, one of many community gatherings and cultural events held each year at this historic property. *Seattle Times* image by Marcus Yam, used by permission.

Figure 2: Fishermen's Terminal, in foreground, was established in 1914 as the home port of the North Pacific fishing fleet. This 75-acre port facility on the Lake Washington Ship Canal north of downtown Seattle provides freshwater moorage for sea-going fishing vessels. Port of Seattle image by Don Wilson, used by permission.

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With a World of Heritage So Rich

Lessons from Across the Globe for U.S. Historic Preservation in its Second 50 Years

The Archaeological Institute of America Site Preservation Program

By Ben Thomas and Meredith Anderson Langlitz

Beyond Bricks and Mortar: The Case for Holistic Approaches to Archaeological Site Preservation

The dramatic destruction of cultural heritage inevitably generates headlines but the quiet and irretrievable loss of archaeological sites through neglect and a general lack of proactive preservation actions goes largely unnoticed. While traditional archaeological site preservation has focused largely on conserving material remains like standing architecture and monuments, the present and future of preservation lies in holistic approaches that, in addition to preserving material remains, raise awareness of the significance and fragility of archaeological sites and involve all stakeholders, especially local communities, in their preservation and stewardship.

The AIA and Site Preservation

Established in 1879, the Archaeological Institute of America (AIA) is the oldest and largest archaeological organization in North America. Since its founding, the Institute has promoted public understanding of the archaeological record; supported archaeologists and their research; and advocated for the preservation of the world's archaeological heritage.

In 2007, the AIA initiated a site preservation program with the goal of providing grants for material conservation to archaeological sites around the world. In 2009, based on experience gained over two years, the AIA adopted a new paradigm for the program predicated on the idea that material conservation was not enough to ensure long-term site preservation. Successful preservation requires all stakeholders, including local community members, archaeologists, preservation specialists, and local and national authorities to be informed and involved in the process and invested in the future of the site.

Under the new approach, the AIA stopped funding expensive, brick and mortar focused conservation projects and instead began to award smaller grants (up to $25,000) to more holistic initiatives that proposed to use a portion of the funds for direct conservation and the rest to implement community-focused, site-specific preservation initiatives, including outreach, education, specialized training, and economic development. By 2016, under the guidelines of the revised program, the AIA had funded twenty-nine projects on five continents.

Site Preservation and Local Communities

A visit to an archaeological site is an opportunity to learn about, reflect upon, and celebrate the diversity, achievements, and shared experiences of humanity throughout the ages. Maintaining and supporting these sites takes considerable effort but the results of these actions enrich our lives. The people most directly affected by activities at an archaeological site are the members of the

local community in which the site is located. As the energies needed to conserve these sites for tomorrow increase, it is crucial to recognize that the most effective and efficient caretakers are local communities and that they must be empowered to act as the site's stewards and ambassadors.

While community engagement is a critical component of AIA-supported projects, the manner in which this is conducted varies tremendously. Working with different groups around the world has made it clear that one cannot take a "one-size-fits-all" approach to community engagement. Archaeologists, heritage experts, and community leaders must work together to craft appropriate solutions for the local area and populace. Most AIA-supported projects employ multipronged approaches that include outreach, education, and training. The examples provided below highlight the variety of approaches being employed by projects around the world.

Outreach and Awareness Building: At the archaeological site at Nama, Chile, ancient stone and adobe structures are falling apart due to exposure, neglect, invasive farming, and the growth of the modern town (Fig. 1). An AIA grant is being used to combat this deterioration through a multi-faceted preservation program created in consultation with the local Aymara community that will protect the archaeological remains and reconnect local residents to their cultural heritage. Components of the program include workshops to inform local residents about the threats to the site and the strategies for addressing them; dissemination of information about the site and its significance to schools, community members, and visitors; the creation of a local heritage office managed by the Aymara Community of Nama; and an archive for site-related materials.

Figure 1: Archaeological remains of an ancient village at Nama, Chile are the focus of a community-based preservation program (Photo: Mauricio Uribe).

Education: Several AIA-supported projects including those at Gault, Texas; Lod, Israel; and Little Bay, Montserrat include young people, particularly school children in excavation, research, interpretation, and conservation (Fig. 2). By engaging the next generation in the exploration, care, and protection of archaeological sites, project directors are developing life-long stewards and champions for these sites. At Umm el-Jimal, Jordan preservation efforts included the creation of a virtual museum and education center as well as a curriculum that was integrated into the national school system. In New Jersey, thousands of local students have benefitted from the Mount Vernon Historical Society's education programs about the Black Creek Site, a Lenape Indian site listed on the National Register of Historic Places.

Figure 2: A student guides a family through the Little Bay Plantation on Montserrat (photo by Jessica MacLean).

Training: In some cases, involving community members in the preservation process means providing specialized training. In Cambodia, an AIA grant was used by Heritage Watch to organize a series of outreach workshops and to provide training, including language instruction, for local residents to prepare them to be tour guides and site stewards at the 12th-century temple complex of Banteay Chhmar. Tourism at the site is expected to increase dramatically following the completion of a nearby highway. Training local residents as guides and stewards will allow the community to benefit from the increased tourism but also put in place a group of people who understand the necessity for responsible tourism and long term preservation. Recognizing the value of the program, the Cambodian Ministry of Culture and Fine Arts will use Banteay Chhmar as a model for sites throughout Cambodia.

Training can take different forms. The Easter Island Statue Project created a local monitoring and conservation team that will ultimately be responsible for the long-term protection of the iconic *moai*. The California Archaeological Site Stewardship Program trains local volunteers to regularly visit assigned sites on public lands and report conditions to the local supervising archaeologist. By regularly monitoring sites, the volunteers ensure that potential problems are detected early and corrected quickly, thus limiting damage at each site. Since the program's inception in 1999, nearly 1,400 people have participated in the training workshops.

Community initiatives: Preservation projects are opportunities for archaeologists and professionals to work with non-specialists in local communities. The Eastville Community Historical Society, a neighborhood-based organization in Sag Harbor, New York is using its AIA grant to support the preservation and community stewardship of the St. David African Methodist Episcopal Zion Cemetery, an important heritage site that represents the growth of a working class and diasporic community of African American, Native American, and Irish immigrant residents in the 19th and early 20th centuries. Efforts include restoration workshops, an adopt-a-grave program, and public lectures aimed at both school groups and community members (Fig. 3).

Figure 3: Attendees learn about gravestone care and maintenance at a workshop organized by the Eastville Community Historical Society in Sag Harbor, New York (Photo: AIA/ECHS).

Ensuring Sustainability and Success

Several project directors have addressed the issue of sustainability by advocating for the inclusion of archaeological sites into broader development plans for a region—an often arduous process requiring patience, perseverance, and the involvement of stakeholders on many levels. The result of these actions is that sites like Thimlich Ohinga in Kenya and Tel Mozan in Syria are being incorporated into larger plans for the creation of eco-archaeological reserves and will benefit from the overall attention and protection being extended to the larger reserves. At Stafford Civil War Sites in Virginia, designating the area around the sites as a park protects them from encroachment by a landfill and other modern developments.

Ultimately, the success of archaeological site preservation depends on the actions of all stakeholders including archaeologists, local community members, and local and national authorities. Long-term preservation is possible when stakeholders are committed to the preservation of the site and cooperate with each other to identify and implement appropriate site-specific preservation actions. Empowering local populations to engage with the preservation process is critical to the long-term protection of sites.

Projects should be regularly audited and evaluated. Successful practices should be continued and ineffective ones discarded or revised. The results (both positive and negative) should be made available to the wider archaeological and preservation communities.

Conclusions

The examples of AIA projects presented above demonstrate that cooperation and creativity combined with modest funding can have a significant impact in slowing the destruction and deterioration of archaeological sites. The AIA currently supports almost 30 projects around the world. While they vary in scope and scale, each project draws upon best practices outlined by the AIA site preservation program to provide customized solutions for local needs that emphasize preservation, sustainability, education, and community involvement. These projects that are focused on outreach and engagement cost considerably less to implement than traditional large-scale conservation projects and have far-reaching impacts. They also reaffirm the idea that an informed and engaged public, particularly the local communities surrounding heritage sites, are critical for the future of preservation. As the conservation crisis deepens, a community-based approach is the only effective way to address the scale of this global problem. In the 21st century and beyond, local communities will be the stewards, caretakers, and ambassadors for the sites around which they live and the preservation community should dedicate their resources to supporting them.

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More information for all the programs presented above can be found at www.archeological.org/sitepreservation/projects.

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With a World of Heritage So Rich

Lessons from Across the Globe for U.S. Historic Preservation in its Second 50 Years

Collaborative Heritage Advisory Services - a cost effective mechanism for managing heritage at the community level – the Australian Experience

By Elizabeth Vines

Managing change to heritage places and resolving conflict is key to ensuring heritage values are retained. Heritage Advisory networks were first established in Australia (in Victoria) in 1977 and since that time (for 40 years in 2017) have developed across the country. They have proved to be the most cost effective mechanism for managing heritage at the community level.

Background

The first heritage advisory service in Australia was established in the small gold mining town of Maldon in Victoria in 1977, in response to the need to cut "red tape" associated with any development proposal in a newly declared "historic town." The aim was also to promote the relatively new concept of "heritage conservation" on a more community-based level, following the completion of a Conservation Study for the town that outlined detailed recommendations for its future. This first service was initially modeled on the Heritage Officer position associated with Conservation Areas in the United Kingdom. However, subsequently these services were introduced into New South Wales (NSW) and then expanded throughout the country as a truly Australian initiative.

What are these services and why are they effective?

These services form part of a broader heritage program within the local government area (or council). Generally, councils prepare an over-arching heritage strategy and the advisor has a key role in implementing that strategy. A heritage advisory service provides a consultant heritage specialist (generally a heritage architect) to provide free architectural and general heritage advice to property owners to ensure that conservation of existing heritage buildings and insertion of new buildings in a heritage context are undertaken to an appropriate standard to retain cultural values of the site. Advisors also ensure that the town planning staff administering the relevant planning scheme is kept informed on heritage issues and practice. In some cases, the advisor can also assist with administering a local council heritage grants program and alerting owners to other external sources of grants funding as they become available. Advisors assist local government planners in the assessment of development proposals providing specialist advice.

Advisors can assist heritage property owners in planning alterations, additions and renovations that are sympathetic to the heritage significance of the place. They help avoid potential costly mistakes that compromise the heritage significance of a place and its market value. They understand technical advice from contractors and tradespeople, particularly in cases of conflicting advice.

Heritage education and advocacy are also key parts of their broader brief. Conservation guidelines and a local heritage committee can form part of the program, ensuring local input and

understanding of the character of the buildings in the area. These services reduce the complexity of the approvals process by providing free expert advice, making heritage best practice more accessible to the general public.

Advisors also help facilitate the implementation of recommendations from heritage studies and encourage their preparation where missing. They also assist with the establishment of an orderly collection of heritage resource material, including photographs, to assist local heritage conservation and promotion in association with relevant council departments, libraries and local historical societies.

Sources of funding and new challenges

For the first 20 years, the service expanded nationally and by 1997 most Australian states used these to assist with localised heritage management. At the end of this 20 year period, an evaluation report was commissioned, with Australia-wide workshops held to discuss the effectiveness or otherwise of these services around Australia.[i] By that time, services operated in 110 Local Council Areas, with approximately $1.36 million of annual Government Funding (from Federal, State and Local funding). Since their commencement 20 years earlier, over $6.1 million in funding had been allocated. The report confirmed "*Throughout Australia there has been unanimous support expressed, by State and Local Governments and the community at large, for Heritage Advisory Services*. It was considered that these Services *were the most cost effective management tool for Australia's heritage assets since their progressive introduction across the country*. A big endorsement indeed!!

These services can facilitate applications for other funding sources such as regional arts funding, community development, festivals, tourism funds, and sometimes for projects like restoring a disused railway station for collaborative community projects. Larger funding for regional arts venues, interpretation centres and museums, regional and rural schools, and sports grounds can also be obtained due to the assistance of a heritage expert at the council level to help with grant applications.

Why are these effective?

A (generally) free localised service of professional advice to heritage property owners means that there are efficiencies with the development approval process – and property owners experience greater certainty about what is permitted for their heritage property. Owners are also alerted to external funding opportunities and grant funding facilitates building conservation projects that incrementally improve the built environment.

For the advisors themselves, associated training opportunities can be facilitated by the relevant state heritage agency, improving the skills base of these consultants. There are also facilitated networking activities (such as email chat groups and annual face-to-face meetings) that allow remote service providers (often sole practitioners) to work in a collegiate environment of sharing and knowledge transfer. The cost of these services is based on cost sharing between State and Local Government and a model of fund distribution where a proportion of funding is guaranteed for the first three years only for metropolitan councils, but is ongoing for more needy country councils, has proved an effective model. Metropolitan councils now have generally picked up sole responsibility for the running of these services once established. Budgets can also be scaled, e.g. 1 dollar State government, 3 dollar Local Government or matched where required in hardship cases.

These heritage advisory services have stimulated local economic bases and have positively impacted the economies of country towns with heritage character. Case studies indicate that the provision of free heritage advice has facilitated revitalisation of once depressed towns with historic character, giving the area new focus and direction. The provision of associated financial incentives such as Local Heritage Funds for conservation works has also benefited local communities and in some cases has been quantified as multiplying initial government allocation to these funds by between 11 to 15 times in money spent in the local community. The economic "spin-off" from this State and Federal Government financial investment has been attested to in many country towns. Many locations within Australia have been assisted with this initiative, the local economy boosted and the amenity and liveability of the town considerably improved.

The current and future situation

Since their introduction, the nature of these advisory services has evolved and changed. Given their success, and the reality of reduced external funding (in all states except New South Wales) local authorities have pursued this model with funding from within local government. There is always a concern that there are never sufficient financial resources, but these services do continue to effectively provide assistance at the local level particularly at the early stages of a proposed development, and assist with conflict resolution and promoting the benefits of heritage conservation for the general community.

Scarcer resources have meant that use of technology is relied on more, (such as Google Earth images) and planning permits are emailed and assessments undertaken by advisors remotely on line from anywhere. Completion of assessment reports is now quicker and cheaper than before. The advisor's role has also broadened to include both tangible and intangible heritage just as heritage management has shifted to include broader aspects of cultural heritage. Essential to the success of these programs is the camaraderie built up through advisory networks where these exist, and the sharing of experience and knowledge has been very effective. The "heritage chat" e-group is considered invaluable and advisors coming together for seminars and training, when provided, are also a motivator for private practitioners to gather and exchange with their professional colleagues. Such initiatives for skills training are not expensive to implement.

Many local councils with heritage assets now employ an advisor to assist with heritage management at the local level. Unfortunately, due to budget cuts (at both the federal and state levels), these services are generally now fully funded at the local government level, except for New South Wales, which is the only state now that actively jointly funds and facilitates these services. However, Heritage Advisory Services have continued to play an important role, and proactively continue to stimulate conservation at the local level.

Can this model apply elsewhere or is it a purely Australian initiative?

This model is considered very applicable to other countries and the United States. There is a lot of resource material on the internet providing examples of how these services are run, and the reporting requirements. This process of localising heritage advice is used extensively in Britain (conservation officer positions) and other European and Asian countries that have heritage offices associated with their significant heritage sites. The Australian system (as still coordinated in NSW but operating at local government levels elsewhere) continues to encourage and facilitate appropriate heritage management outcomes at the local level.

Figures 1 and 2: Before and After. Broken Hill, (New South Wales), has an ongoing advisory service established in 1987. This is a typical example of a corner former hotel building that had the verandah reconstructed to early photo details at the direction of the local heritage advisor. The council has established a successful Verandah Reconstruction Program where an incentive package allows an 80% loan and 20% grant contribution to facilitate new verandah construction in the commercial main streets.

Figure 3: Ballarat (Victoria) has benefited from a Heritage Advisory Service. No longer funded by the state government, free advice can still be obtained from the council who now fully funds this service. Heritage guidelines and a local heritage committee are used to ensure a high standard of conservation projects and compatible new development in the city.

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http://www.dtpli.vic.gov.au/__data/assets/pdf_file/0008/219185/Heritage_Advisory_Services_Handbook.pdf

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http://www.environment.nsw.gov.au/resources/heritagebranch/heritage/funding/guidelines-local-gov-heritage-advisor.pdf

Heritage Advisory Services Handbook

http://www.environment.nsw.gov.au/resources/heritagebranch/heritage/HCOANZHAHandbook.pdf

How to establish a Heritage Advisory Service
http://www.environment.nsw.gov.au/resources/heritagebranch/heritage/infoHeritageAdvisorService.pdf

http://www.dtpli.vic.gov.au/__data/assets/pdf_file/0010/244864/HERITAGE_ADVISORY_SERVICE_BRIEF_2014_August.pdf
http://www.dtpli.vic.gov.au/heritage/local-government/heritage-advisors

General heritage guidelines for advisor services – including framework of annual report preparation.
http://www.environment.nsw.gov.au/Heritage/publications/

Funding levels in New South Wales *(existing service – figures provided by the New South Wales Heritage Branch)*

- $543,450 in Local Government Heritage Advisor grant funding - approved to 90 Councils for use during 2015/16
- $511,000 in Local Heritage Places grant funding - approved to 79 Councils to run small grants programs during 2015/16

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