Conference
Heritage(s): Past, present, future
Coimbra, 7 April 2022

Organization: Miguel Bandeira Jerónimo and Mariana Pinto Leitão Pereira
UNESCO Chair in Intercultural Dialogue in Heritages of Portuguese Influence (University of Coimbra) and *Cambridge Heritage Research Centre* (Cambridge University)
Location: Room 2.5, Edifício de Matemática

Based on ongoing research carried out by scholars studying and working at the University of Coimbra and the University of Cambridge, the conference *Heritage(s): Past, present, future* aims to explore the manifold ways cultural heritage can be, and is being, studied, connected to diverse intellectual traditions, focused through multiple topics and dimensions, and addressing various chronologies and geographies.

9h-9h15m
Welcoming remarks
Miguel Bandeira Jerónimo (University of Coimbra) and Mariana Pinto Leitão Pereira (University of Cambridge)

9h15m-10h45 *How to think about heritage?*
Chair: Walter Rossa (University of Coimbra)
- Isavella Voulgareli (University of Cambridge)
- Nádia Rodrigues (University of Coimbra)
- Larsen Vales (University of Coimbra)

10h45-11h *Break*

11h-12h30m *The powers of heritage*
Chair: Paul Lane (University of Cambridge)
- Hyunjae Kim (University of Cambridge)
- André Caiado (University of Coimbra)
- Stanley J. Onyemechalu (University of Cambridge)

12h30m-14h *Lunch* Restaurant Logia (Museu Machado de Castro)

14h-15h *Heritage, development and the Anthropocene*
Chair: Dacia Viejo Rose (University of Cambridge)
- Alisa Santikarn (University of Cambridge)

- Isequiel Alcolete (University of Coimbra)

15h-16h *The values and symbols of heritage*
Chair: Ben Davenport (University of Cambridge)
- Shiting Lin (University of Cambridge)
- Giovanna Imbernon (University of Coimbra)

16h-16h15m *Break*

16h15m-17h15m *Spaces, mobilities, meanings*
Chair: Andreas Pantazatos (University of Cambridge)
- Beatriz Serrazina (University of Coimbra)
- Mariana Pinto Leitão Pereira (University of Cambridge)

17h15-17h30 *Break*

17h30m-19h30m
Round-table: *Heritage(s): Past, present, future*
Chairs: Miguel Bandeira Jerónimo and Mariana Pinto Leitão Pereira
Andreas Pantazatos (University of Cambridge)
Ben Davenport (University of Cambridge)
Dacia Viejo Rose (University of Cambridge)
João Luís Fernandes (University of Coimbra)
Raimundo Mendes da Silva (University of Coimbra)
Walter Rossa (University of Coimbra)

20h *Conference dinner* Restaurant Papa (Coimbra)

Papers and abstracts

- **Alisa Santikarn** (Jesus College, Cambridge Heritage Research Centre, Department of Archaeology, University of Cambridge)

Title: *The Last Elephant Catchers: (In)Visible Indigenous Heritage in Thailand*

Within Heritage Studies, the imposition of authority through the control over a nation's definition and valorisation of heritage has become known as the 'Authorised Heritage Discourse' ('AHD') (Smith 2006). The AHD is ultimately produced through imbalances of power. This thesis explores that imbalance by examining the consequences of imposing state values onto minority communities, whose ontologies, definitions of heritage, and relationships with/uses of the environment can often come into conflict with the AHD. The central research question in this thesis therefore asks: *What impact does the Authorised Heritage Discourse have on forms of minority heritage and the communities to whom this heritage belongs?* This is addressed through an examination of the impact of the Thai state's AHD (influenced by both Western and local, historically derived values) on the elephant-related traditions of the Indigenous Kui people of Northeast Thailand. This research is based on ethnographic fieldwork – interviews and participant observation and cultural events – with Kui living in Surin Province. The endangerment of the Asian elephant, the loss of Thailand's wild forests, and the government's failure to recognise and protect Kui culture, have all contributed to the end of the centuries-old Kui tradition of capturing live elephants from the wild. The loss of this practice has had a run-on effect, that has produced the endangerment of three further aspects of Kui heritage and traditional knowledge: the role of the hmor chang, the 'elephant doctors' who ventured into the forests to capture the elephants; the knowledge of how to make the Pakam rope – used to lasso the elephants; and finally, knowledge of the phasaa phi pa, the 'forest spirit language', spoken only by the hmor chang in the context of a 'hunt'.

Keywords: Authenticity, Endangerment, Thailand, Indigeneity, Anthropocene

- **André Caiado** (Patrimónios, Institute for Interdisciplinary Research, Centre for Social Studies, University of Coimbra)

Title: *The monumentalization of the Portuguese Colonial War: built heritage as a memorial project of the veterans community*

The number of existing monuments that evoke the Portuguese Colonial War (1961-1974) is around 435. Although the process of constructing war monuments spans over nearly six decades, more than 85% were built from the year 2000 onward. This intense process of monumentalization is one of the most visible manifestations of the memory boom about the Colonial War that has taken place since the beginning of the 2000s in Portugal. This process constitutes a memorialist record that is supported mainly by veterans' associations with the assistance of local administrations. Their efforts can be seen as an attempt to engage the public in the process of making sense of the event and gather empathy for the effort and sacrifice soldiers made, in the process excluding complex perspectives and narratives about the conflict. The paper presents the developing stages of this process and identifies some of

the dynamics and scales of monumentalization, while reflecting about the symbolic and mnemonic dynamics behind it. I will argue that they offer selective representations of the past that reflect the tensions and disputes that the memory and legacies of the Colonial War keep raising in contemporary Portuguese society.

Keywords: War monuments; former combatants; representations; commemoration; memory agents

- **Beatriz Serrazina** (Patrimónios, Institute for Interdisciplinary Research, Centre for Social Studies, University of Coimbra)

Title: *Company spaces and colonial heritage: the resilience of grey architecture*

Company towns stand as resilient spaces across Africa. Although many were created under colonialism, plenty remain steady on the ground. Their grey built environment has been overlooked by architectural historiography, still majorly focused on outstanding aesthetics in larger cities. Such narrow approach has surely impacted heritage studies, on which extraordinary and canonical architecture remains key. Yet, recent ideas to inscribe Dundo in Unesco's Heritage List – as a mining town with a "valuable past", built from 1920s onwards in Angola, by Diamang, a corporation under the Portuguese colonial rule – shed light on a changing scene, where built heritage plays a critical role. While the company's borderland location amplifies the significance of transnational perspectives, its oddly long-life span point to continuities over different political, social, and technological realities. This presentation engages with Dundo and other former Diamang's spaces to reflect upon the possibility of decolonising architectural history and heritage studies' intertwined agendas. On the one hand, acknowledging the spatialization of colonial norms and forms seems paramount to critically cope with difficult architectural legacies. On the other, these places expose conflicting narratives that challenge flatten histories of (post)colonialism, further implicating fundamental issues to both architecture and heritage, namely labour, race and race.

- **Giovanna Imbernon** (Patrimónios, Institute for Interdisciplinary Research, Centre for Social Studies, University of Coimbra)

Title: *Heritage paths through literature: routes and identities*

Space and narrative intersect at the narrative and material levels through routes, travels, and itineraries that emulate the urban plan aiming at verisimilitude or even the imagination of the city's series of transformations. Projecting the image of times, spaces, and stories, authors such as José de Alencar (1829-1877) and Pío Baroja (1872-1956) used narrative resources in their prose going beyond a mere geographical description, approaching an effort of imagination and connection between the individual and the city based on local, regional and national identities. From the idea of the metropolis to the play of influences between the Portuguese colonial aesthetics and the local symbolism of Romanticism in Brazil; from the millenary heritage of *Al-Ándalus* in the Iberian Peninsula to the redefinition of identities of the Generation of 1898 in Spain, each one of the authors sought to build references of identity through narratives that linked the past and the present through heritage. Therefore, the objective is to investigate the connections between the feeling of timelessness that permeates

their novels and how it connects with resistance and conservation of their scenarios today – respectively, Rio de Janeiro (Brazil) and Córdoba (Spain).

Keywords: Narrative, Heritage, city, José de Alencar, Pío Baroja

- **Hyunjae Kim** (Magdalene College, Cambridge Heritage Research Centre, Department of Archaeology, University of Cambridge)

Title: **Non-Elite Colonial Heritage and its Postcolonial Perception by the Local Community in Busan, South Korea**

The postcolonial heritage studies have considered how indigenous societies are dealt with in the aftermath of colonial rule through the dichotomous discourse of the powerful West and the subaltern, indigenous communities of the Third World. However, little literature addresses postcolonialism in the Asian context with an Asian colonial power. The postcolonial discourse of East Asian colonial sites is closely entangled with multiple facets and perspectives of heritage in local communities through expressing their experiences of not only colonial period but also conflicts of the Cold War and the post-war restoration. In particular, this form of multi-layered memory expresses interpretations of the non-elite colonial heritage to reveal local stories of suffering in tandem with history. In the South Korean city of Busan, one can see various remnants of the Japanese colonial occupation of 1910–1945. These sites include not only elite architecture and the machinery of colonialism but also the remnants of non-elite buildings (e.g., domestic housing, cemeteries, cowsheds and other buildings related to citizens' past and present daily lives). After the Korean independence in 1945, the non-elite colonial heritage has been physically transformed from its original function to temporary shelters for Korean War (from 1950 to 1953) refugees and is currently used as residential housing. In post-war South Korean society, multi-layered narratives of colonial sites have been expressed within the context of various memories of the times in which each residents lived. Considering the current tendency to focus on the elite and the Western/Third World at the expense of the non-elite and non-Western/non-Third-World, this study examines colonial heritage that are neither of the elite group nor the vernacular heritage of the ruled, which I have called here the 'non-elite' colonial sites. Analysis of change of narratives and its site biographies will doubly illuminate both the effects of multiple events of violence, including colonialism and war, and the motivations of those who remember these dual repressive legacies of violence in the postcolonial locale of East Asia.

Keywords: colonial heritage, postcolonialism, non-elite heritage, memory, site biography

- **Isavella Voulgareli** (Murray Edwards College, Cambridge Heritage Research Centre, Department of Archaeology, University of Cambridge)

Title: *Gender Performativity and Heritage Discourse: The Tangible/Intangible Distinction Revisited*

The implementation of the 2003 Convention on Intangible Heritage, and thereby the domain-specific narrowing of the intangible component, led the dichotomy between Tangible Cultural Heritage (TCH) and Intangible Cultural Heritage (ICH). It is surprising that relevant literature has

not moved beyond the tangible/intangible divide to an all-encompassing approach to heritage, if we take into consideration that the tangible/intangible heritage distinction is a binary construction that overvalues one pole while disparaging the other. In my thesis, I aim to investigate a research question that has been overlooked: is gender the most appropriate tool to help us reframe the so-called tangible/intangible heritage distinction? I intend to discuss how the concept of gender provides a critical interpretive framework to theorise the relationship between TCH and ICH and hence to reframe the tangible/intangible heritage distinction. The study is concerned with Judith Butler's work on performativity (1988, 1990, 1993); it examines the potential of gender to effect change through the process of heritage-making. For the purposes of this research, I am focusing on the case of marble craftsmanship at the Cycladic Island of Tinos in Greece. In Tinos, the art of marble-carving has always been transmitted from fathers to sons, or kinsmen. It is structured on a familial basis through male lines. As such, the official narratives about Tinian marble craftsmanship are based on a male norm that defines an individual's practical knowledge of marble and the (re)construction of identities. The study investigates whether a critical feminist approach can negotiate the relational power dynamics upon which the authorised discourse on Tinian marble craftsmanship has been structured and defined, thus breaking down the tangible/intangible heritage distinction. To do so, it employs reflexive ethnographic methods and brings together insights from the marble-carving community on the island of Tinos.

Keywords: tangible/intangible heritage distinction, heritage and identity, power of representation, gender performativity, craftsmanship, circulation of knowledge

- **Isequiel Alcolete** (Patrimónios, Institute for Interdisciplinary Research, Centre for Social Studies, University of Coimbra)

Title: *Protect and valuing the built heritage of Mozambique Island*

The Mozambican Island has been for a long time one of the main anchorages of a set of Maritime Business of the East Coast Africa. It was run as a port of shelter for ships of the "Career of India," of the Portuguese Colonial Empire. This Island is Fruit of socio-cultural mixture and carries a synthesis of knowledge in the process of urban and architectural, and constructive conformation, acknowledged by UNESCO in 1991 as a World Cultural Heritage. Current buildings, north, in the "City of Stone and Lime", characterized by the construction technique in limestone, and in the south, in the "City of Macuti", with precarious material houses, constitute a cultural landscape at risk, due to its advanced state of degradation and the uncontrolled replacement of architectural and structural forms, including closing and finishing materials. The scarcity of the materials traditionally used in construction in the region or in the "City of Stone and Lime" or in the "City of Macuti", and the fragility in the management process have motivated dissonant opinions on the value of inheritance. On the light of dissonant speeches, the work to be developed aims to equate new sustainable paradigms that value what was built and provide the improvement of the quality of life of the communities, without losing, however, its cultural landscape value, materialized through a proposal, or contributions, for the management and conservation plan of the Mozambican Island 2018-2024. The adopted methodology is exploratory, sustained in three pillars: 1) diagnosis of the constructive system (see); 2) discussion of the 'state of the art' and intervention analyzes (judging); and 3) Synthesis and prospective actions (act).

- **Larsen Vales** (Patrimónios, Institute for Interdisciplinary Research, Centre for Social Studies, University of Coimbra)

Title: *The sea as building element. A re-reading of the Fisheries Museum building*

When the building is approached, mainly with regard to its architectural "dimension", many segments within it emerge, providing an immeasurable richness to the discourse that this anthropic asset transmits. Among other things, functional, material, structural, technological and formal options will contribute to this, which, while contributing to the spatial planning, have the power to add value to the quality of the population settlement. From this, what immediately impacts the observer's senses is the aesthetic result, which, going beyond the formal aspects accessible by vision, are not all perceptible in the same way. Even because this is a non-exact science at stake. This ambiguity, which produces a wealth of philosophical dimension and not only, leads to an exercise of re-reading, among many that can be done, one of the suis generis buildings located in the oldest part of the "cement city" of Maputo City: the Fisheries Museum.

- **Mariana Pinto Leitão Pereira** (Clare Hall, Cambridge Heritage Research Centre, Department of Archaeology, University of Cambridge; FCT Scholarship 2020.04600.BD)

Title: *The significance of heritage in the Macanese and Portuguese dispersed communities*

In contexts of human mobility, heritage has been most intricately entangled with diaspora, a category traditionally encompassing migrant groups and their descendants, forced to disperse and settle in different host societies. The experiences and transmitted remembrances of past migration underpin diaspora identities, and so do the connections maintained by the dispersed groups with each other and the places they left behind. It remains unclear, however, whether diaspora applies after dispersed groups 'return' to the so-called 'place of origin', or when references to past movement and connections to 'place of origin' are no longer expressed. Instead of taking diaspora as a category of movement that ceases once certain conditions are met, the present research proposes diaspora to be a process of dealing with the legacies of past migrations; and heritage – as the various ways the past is manifested and used in the present – to be at the core of how identities and belongings are constructed and performed as diaspora. Using Gerard Delanty's Critical Cosmopolitan Imagination, this research seeks to understand how people's experiences of and as diaspora shape heritage; and in turn, showcase how meaning-making in diaspora derives, but also depends on people's mediations of migration legacies, namely through understandings of identity, movement, kinship, place and time. The presentation will explore the case studies of the '24 of June' and the 'Lusofonia' festivities, organized by the Portuguese-descendant Macanese community of Macau and its diaspora in Portugal, and by fellow Portuguese-speaking diasporas in Macau, twenty years after Macau transitioned from being a former Portuguese colony into a Special Administrative Region of China.

- **Nádia Rodrigues** (Patrimónios, Institute for Interdisciplinary Research, Centre for Social Studies, University of Coimbra)

Title: *Artistic circulations in Asia: reflections from a collection*

Although Portugal had a long presence in Asia (15th-20th centuries), that is not reflected in its museums. Contrary to what happens in other European countries, pieces considered to be valuable or relevant are not found in Portuguese national museums. We can find some of them in European and American museums but mostly they belong to private collections. They are only shown to the public when loaned, for thematic temporary exhibitions. However, it was recently announced that this plight is going to change, since the collection of Távora Sequeira Pinto (a private collector) will be permanently exposed to the public in Porto's new museum, to be open in 2023. By now, part of the collection – more than 1100 objects – is being temporarily exhibited at *Museu do Oriente* (Lisbon). The objects have different Asian proveniences and have a 400-year timeline (15th-19th centuries). The Portuguese influence is what they have in common. Although the term "Luso-Asian" is not used in this exhibition, it is materialised in the concept. Creating a museum in which what unites the objects is belonging to a Portuguese imperial past, indicates that we are not being able to observe them in all their complexity, namely in the circulation Dynamics of materials, techniques, and artists. This presentation aims to reflect on how we can think about the multi-belongings and shared heritage of these objects. These questions are on the basis of the ongoing dissertation.

- **Shiting Lin** (Girton College, Cambridge Heritage Research Centre, Department of Archaeology, University of Cambridge)

Title: *Depreciation or valorisation? The formation and effects of the commercial use of Yangshao Culture for branding and product development*

Branding is of particular interest because through such activities references to the past can gain the attention of the public, resulting in a significant effect on common knowledge of the past by intensifying non-discursive awareness of heritage. The Yangshao culture is an archaeological heritage in China, which was first discovered in Yangshao Village, Henan Province in 1921. It serves as proof that China had a Neolithic culture, and it is commonly argued that the Chinese nation originated from it. References to the Yangshao culture are now used commercially as a marker to develop the brands of commodities, as well as being used in tourism products and by various small businesses. This study aims to research how the commercial use of the 'Yangshao culture' is created and articulated with particular attention to branding, and how this in turn may impact on ideas of the past. With the research aims in mind, this study has three main questions: 1) Are specific aspects of the Yangshao culture selected or ignored through commercial use of branding? Moreover, are there distinct temporal changes in the selection as well as the differences and similarities between the aspects chosen by cross-region and local brands? 2) What valorisation of the Yangshao culture

is emerging through its commercial use, and in particular through branding? 3) How do commercial branding and governmental presentation of heritage co-exist, reinforce each other or generate tensions around meanings and claims? The research will take three categories of commercial branding and commercialised usage of the Yangshao Culture as cases studies. It will collect data through online data mining, interviews, and field observations in Mianchi County. The data collected will be investigated through historical analysis, content analysis, and discourse analysis. The study will contribute to the understanding of brand with reference to heritage, the presentation of heritage, and common knowledge of heritage.

Keywords: Branding, Heritage, Commercialisation, Product Development, Common Knowledge

- **Stanley J. Onyemechalu** (Kings College, Cambridge Heritage Research Centre, Department of Archaeology, University of Cambridge)

Title: *War and Patrimony: Nigeria's civil war and the cultural heritage of post-conflict Igboland, south-eastern Nigeria*

In the conflict-heritage debate, much remains to be done in understanding how heritage can be used to 'repair' the legacies of conflict. Moreso, most studies tend to centre more around the destructive impacts of conflict on heritage than its 'generative' impacts – that is, how violent conflict and its legacies cause the creation/reinforcement of cultural heritage or become heritage themselves. Given the spate of civil wars that erupted in 'post-colonial' Africa and the underwhelming results of post-conflict interventions by the World Bank, UNESCO and other international agencies, it is important to understand the relationship between heritage and the legacies of violent conflict in Africa. My study explores this complex relationship with focus on the Igbo people in the context of Nigeria's civil war (1967-1970). A multimethod approach – consisting of unstructured interviews, archival/historical research and field site visits – will contribute to forming both a specific and comprehensive understanding of how violent conflicts and its legacies can transform the heritage landscape. This study will further our understanding of the relationship between heritage and the legacies of violent conflicts and the uses of heritage related to recent conflicts – an urgent need identified by UNESCO, ICOMOS and other heritage organisations. In practical terms, the expected results from this research could help Nigeria and other multi-ethnic countries to develop comprehensive approaches to their heritage before, during, and after conflicts in order to inform policies for dealing with the legacies of violence.

Keywords: Nigeria's civil war, cultural heritage, legacies, post-conflict, Igboland.