

Tangible and Intangible Heritage

Lecture 2

© Dr Eloise Govier

Tangible and Intangible heritage

- ▶ "The protection and promotion of cultural heritage has become a core aspect of European and international cultural policies, especially in recent decades". (Ott et al 2014, 1314)

Tangible and Intangible

- ▶ "The practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artefacts and cultural spaces associated there- with - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage" (UNESCO., 2003 cited in Ott 2014).

Intangible Heritage

- ▶ "Some of these traditions, after having long survived, are now threatened by globalization, which is causing a loss of interest in local cultural traditions" (Ott et al 2014).
- ▶ Traditions
- ▶ Globalization
- ▶ Local 'cultural' traditions

UNESCO

- ▶ 2003 the Convention for the Safeguarding of Intangible Heritage (ICH)
- ▶ Ensure the survival of ICH expressions, by means of the identification, preservation, protection, promotion and transmission (particularly through formal and non-formal education) as well as their revitalization (UNESCO, 2003).
- ▶ Publish yearly a:
 - ▶ "List of Intangible Cultural Heritage in Need of Urgent Safeguarding"
 - ▶ "Representative List of the Intangible Cultural Heritage of Humanity"

Processes of 'survival'

- ▶ Identification
- ▶ Preservation
- ▶ Protection
- ▶ Promotion
- ▶ Transmission (particularly through formal and non-formal education)
- ▶ Revitalization

Place (Armstrong-Fumero and Gutierrez 2017)

- ▶ Reproduction of cultural continuities in times of social change. (3)
- ▶ "Place is mediated by social, political, and ecological processes that have deep historical roots and that continue to effect the politics of heritage management today". (4)
- ▶ Intangible dimensions of human experience and human behaviour. (4)

Accessibility and Rights

- ▶ "Accessibility" becomes a question of crossing boundaries that are defined by regimes of private property, heritage legislation, and the eminent domain of modern nation-states". (4)
- ▶ "International policy instruments and national legal reforms are granting recognition to the rights that diverse human communities have to preserve and publicly perform elements of their cultural heritage". (5)

- 
- ▶ "Formal regimes of property and political jurisdiction that govern the management of heritage rarely account for the intimate relationship between physical space and more intangible forms of heritage that shape the lives of diverse stakeholders". (5)

UNESCO

- ▶ "UNESCO's influential 2003 Convention for the Safeguarding of Intangible Cultural Heritage. It defines "intangible cultural heritage" as "... the practices, representations, expressions, knowledge, skills—as well as the instruments, objects, artifacts and cultural spaces associated therewith—that communities, groups and, in some cases, individuals recognize as part of their cultural heritage..."

INTANGIBLE HERITAGE

- ▶ Endangered habits, customs and practices
- ▶ Why do they need protecting?
 - ▶ Passed down mainly by means of personal exchanges and oral tradition.

Intangible Heritage

- ▶ "...This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their inter- action with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity." (5)

- 
- ▶ "Culturally significant access to a site or landscape can be something as simple as visiting places that evoke different elements of collective memory. In this case, the practices to which stakeholders can claim an inalienable right are not materially different from those engaged in by tourists and other casual visitors". (ibid)

Heritage Stewardship

- ▶ Hard to create and apply a 'generalized practice for heritage stewardship' (6)

Stakeholdership

- ▶ "But as Ian Hodder (2003) and others have observed, nontraditional stakeholders such as New Age religious practitioners have emerged as significant players in debates over the use of heritage sites. These different models of stakeholdership and use rights challenge the idea that cultural heritage is reproduced within self-enclosed communities that maintain consistent and more-or-less

Mediated Spaces and Landscapes

- ▶ "The spaces and landscapes that we study are never simply a record of the past. They are also part of an ongoing dialogue between living societies and space. This dialogue is mediated through things such as agricultural knowledge, cosmology, collective memory, and collective strategies for interacting with legal and political institutions." (12)

Heritage is responsive

- ▶ Need to develop “working definitions of heritage that bridge or blur the conceptual differences between current frameworks of protecting tangible and intangible legacies” (13)
- ▶ “The reproduction of intangible heritage often involves manipulating natural and anthropogenic landscapes in ways that differ significantly from the strict emphasis on preservation that pervades most policy on tangible heritage”. (13)

anthropogenic-
originating in
human activity
(often connected
to pollutants)

Community participation - vital

- ▶ "The importance of "turning formal regimes of heritage protection into a tool for preserving the intangible legacies of minority groups is not simply a question of reforms articulated from above, but one in which agendas, strategies, and outcomes are often successfully defined by the stakeholders themselves". (13)

Theory

- We will now focus on concepts associated with materiality.
- We will explore the following concepts: culture, material culture, materiality, and memory.
- We will examine what these concepts are, how they have been contested, and why we use them in academic study.

CULTURE

- What is Culture?
- The arts and other manifestations of human intellectual achievement regarded collectively.
- The customs, arts, social institutions, and achievements of a particular nation, people, or other social group.

Culture

- Arjun Appadurai (1986) 'The Social Life of Things' Commodities in Cultural Perspective'
- Igor Kopytoff (1986) 'The cultural biography of things: commoditization as process'.
- Kopytoff argues that: "Culture serves the mind by imposing a collectively shared order upon the world which, objectively, is totally heterogeneous and presents an endless array of singular things".

Social Life of Things

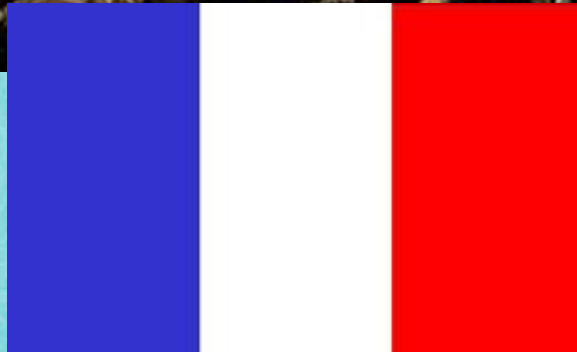
- Reddy (1986) 'The structure of a cultural crisis: thinking about cloth in France before and after the Revolution'
- Analysed the nuances of the cloth trade and how the tensions between 'technical knowledge, taste, and political regulation' played a role in the fall of the ancien régime.
- According to Reddy, a distinctive culture means that the people would have been made aware of how their cultural choices mark them as **either members or non-members of the community**
- Reddy notes: "to act coherently, persons must organize vast numbers of detail according to simple, overarching categories and principles" culture is a "profound structure of social thinking"

Members or non-members?



- Point of Tension / Disobedience
 - Do you use paint to decorate your living room or to write your name on a train?
 - These actions mark you as a member or non-member.
 - There are acceptable and unacceptable ways of interacting with our own material culture.
 - Objects entwined with customs, behaviour, thoughts.
 - Social mores
 - The accepted traditional customs and usages of a particular social group.

'French' culture: google results



Changes in the discourse

- Paul DiMaggio (1997) noted that "thirty years ago, most sociologists viewed culture as a "seamless web", unitary and internally coherent across groups and situations"
- Research in the 1990's illustrated that culture was "fragmented", "inconsistent" and that people used culture "strategically"
- DiMaggio argued that there was a clear division in how culture was approached, one school of thought perceived culture as "a latent variable" which was constituted of a structured network of abstract central themes which correlated with symbols, rituals and practices.
- This view is contrasted with thoughts outlined by Tilley (1992) and Swidler (1986) who presented culture as a "repertoire" or "toolkit"

Culture

- Culture: a structure of 'social thinking'?
- Culture: a shared collective order?
- Culture: a toolkit?



MATERIAL CULTURE

- Material culture refers to physical objects, resources, and spaces.
- These are created by people and used to define their culture.
- Homes, tools, amphitheatres, toys etc
- The material manifestations of a culture.
- Which are used as tools to define the self & the community.

Why do we study this?

- Material culture can show us what was/is important to people in the past and present.
- Helps us understand how and what they prioritised.

How do we analyse material culture?

- We can consider the physical composition of the material.
- We can consider how it was made.
- We can consider how humans have interacted with it.
- We can consider how different groups of humans have interacted with the same material.
- We can map these differences and similarities spatially and historically.

Materiality

- People and Things are linked.
- Objects shape the human experience

Bourdieu: Structuralism

- Bourdieu (1977) 'Outline of a Theory of Practice'
- Objects can condition human actors
- People are socialised as social beings via the object
- Inspired by Levi-Strauss
 - Things are defined via the relationship between things rather than the entities themselves.
 - Anthropologists needed to abandon the study of entities and consider things only as defined by the relationships that constituted them.

Habitus

- 'Practice Theory'
- Habitus
- We learn through our engagement with the relationships between everyday things
- These were linked to other orders such as gender and social hierarchy

Memory

- How do people access their past?
 - Texts
 - Oral traditions
 - Iconographic representations
 - Heirlooms
 - Visible remains on the landscape



How do we remember?

- Commemoration
 - The deliberate marking of something to be remembered
- Memorialization
 - Highly self-conscious practice for constructing memories

How do people remember?

- Mnemonics
 - Memory aids/devices
 - Objects that assist in remembering
- Ritual behaviour
 - Materially visible through evidence for activities such as processions, mortuary treatments, abandonments, feasting and votive deposition.

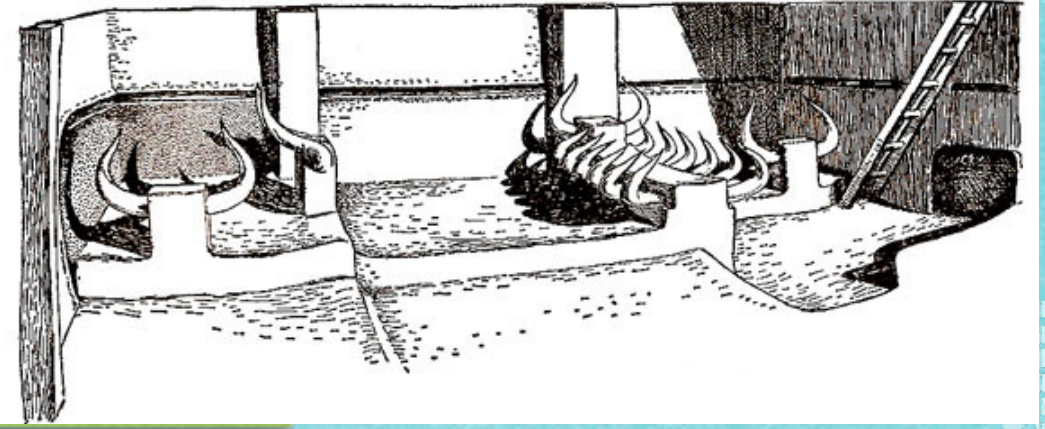
Types of memory

- Rowlands. 1993. 'The Role of Memory in the Transmission of Culture', *World Archaeology*. 25(2).
- 'Inscribed' memory practices
 - Manifested in materiality and visible commemorative activities such as the construction of monuments.
 - Repeated
 - Public access

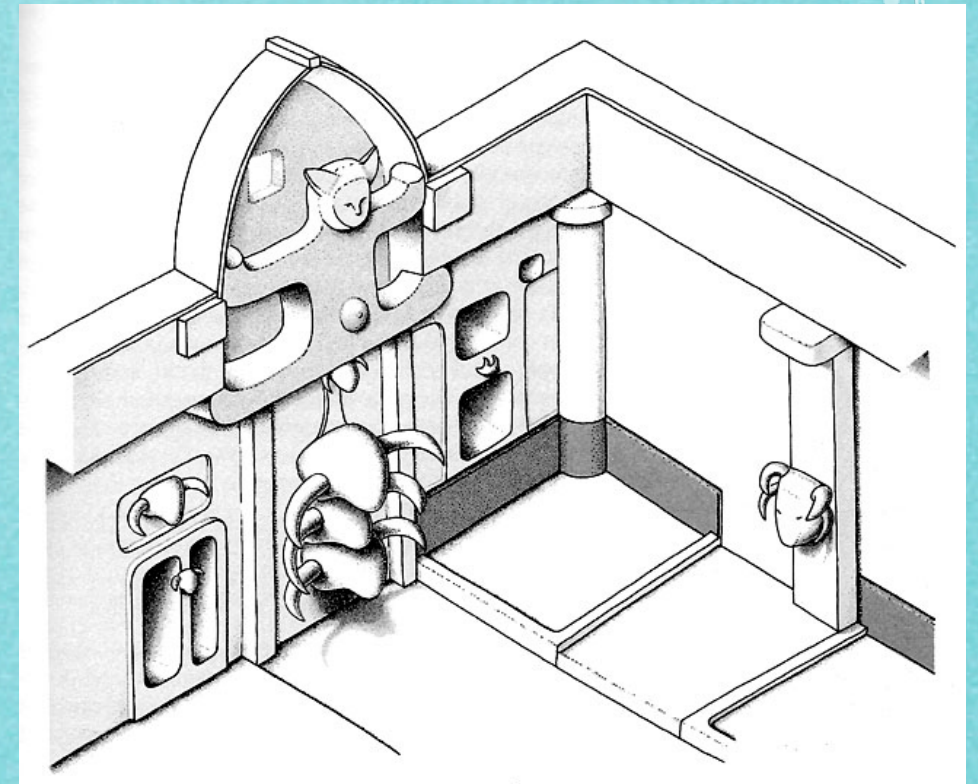
Memory (continued)

- 'Incorporated' memory practice
 - Fleeting acts that leave few traces
 - Opaque symbolism
 - Esoteric

Çatalhöyük



- Inscribed memory
 - 'Shrine' room/ History room at Çatalhöyük
 - Larger spaces
 - Ornate/decorative arts
 - Symbolism
- Repetition of painting evident on bucranium and wall features.



Example: Çatalhöyük

- Incorporated memory

- The hearth in the southeast corner of Building 17 was rebuilt several times.
- On two occasions figurine deposits have been made.
- Two sub-phases of hearth reconstruction separated.
- Excavators commented that the figurines were "very similar in appearance and size".
- Life-cycle of the house 50-100 years
- Time lapse of 20 years+ between deposits.



Social memory

- Like us people in the past observe and interpret traces of more distant pasts to serve the needs and interests of their present lives.
- Social memory is the construction of a collective notion about the way things were in the past.
- Social memory is VARIABLE
- Gender, ethnicity, class, religion, create a multiplicity of memories in society
- Social memory is changeable
- Not static, can change/evolve with time.
- Social memory is an active and on going process.
- Social memory is created through material expressions.

Formation of social memory

- Dyke & Alcock 2003 'Archaeologies of Memory'
- Intimacy:
 - Related to scale: How many people can engage with the formation of the memory?
- Home environment or great exterior plaza spaces?
- Material: formed in stone? Commemorations of intimate events formed in less-intimate material context in which people could form memories of events they had not actually witnessed.
- Visibility
 - Where is the commemoration taking place? Inside a residence or temple means a limited audience.
- Joyce (2003:110) describes this as "separating streams of memories" and argues that spatial segregation reinforces social difference.
- Circulation frequency

Modified skulls



- Ancestor veneration?
- Not just older adults.
- Trophy collection of dead enemies?

Modified Skulls

- Human heads, retrieved, curated and then re-deposited
- Entire skulls, or just the cranium
- The skulls are modeled using mud or plaster and decorated with other objects such as cowrie shells for eyes.
- Jericho/'Ain Ghazal have fine examples of modified skulls
- Potentially linked to early sedentism and control of resources

- Hodder and Cessford (2005) used microartifact patterning to illustrate activity patterns.

- Argued that the life at Çatalhöyük was both repetitive and regularized. During the course of the day the body is programmed to function through the physical constraints of the space it functions in.
- 'Rules become 'embodied' / People are physically constrained by the space e.g. platforms, edges etc
- "The body moved around this space cleaning up, but also re-plastering floors, burying the dead, painting the walls, moving up and down from platform to platform, preparing and cooking food, knapping obsidian, eating, and sleeping."
- Bourdieu: power lies in these orders of everyday life as they educate people into the expectations and normative orders of their society.
- Social reproduction

Ancient Egypt

- Meskell, L. 2005 'Objects in the mirror appear closer than they are' (in Materiality ed. Miller)
- Held certain culturally unique beliefs about materiality
- Philosophical assumptions about preservation, scale
- Through the monument
 - Society was controlled
 - Nature was controlled
 - The divine anticipated and prepared for.
- The link between belief systems and the expression of such systems through material culture



Conclusion

- Material culture, culture, materiality are debated concepts/terms.
- You should explore these concepts.
- You should start thinking about what ideas you agree and disagree with.