

ICOA479: DEMOCRACY, KNOWLEDGE, AND HERITAGE INTERFACE: THE U.S. HERITAGE PROGRAMS

Subtheme 02: The Role of Cultural Heritage in Building Peace and Reconciliation

Session 1: Heritage as Peace Builder, Tying and Benefitting Community

Location: Silver Oak Hall 1, India Habitat Centre

Time: December 13, 2017, 15:00 – 15:15

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Abstract: Heritage surpasses the singularity of buildings, sites, and objects to the plurality of cities, regions, and nations to address people’s shared memories, identities, and ambitions. So, by definition, heritage—tangible and intangible—is a construct of multiplicity, diversity, and inclusion. The value of heritage and its operational expression, conservation, may not be fully cultivated without attending to the egalitarian, peace inviting ideals embedded in its very definition. Scrutinizing heritage conservation programs through the democratic lens would summon conservation philosophy, policies, and standards to the review process.

This paper addresses knowledge, and by extension, the human disciplines as a context for exploring the democratic strands in the heritage conservation field. Disciplines like politics, science, music, and medicine emanated from cumulative human experiences to ameliorate into frameworks of the human needs and societal accomplishments. Disciplines embody all things intertwined with our lives—necessities, actions, and aspirations. In this vein, disciplines and their offshoots—the professions and vocations—boost the themes around which the heritage theory and practice revolve.

Recognizing the disciplines’ role as a framework for rights-based conservation actions amounts to a democratic stand, this study proposes that the status of the knowledge disciplines in the conservation philosophies and programs is an important indicator of democratic accommodation. This paper examines the democratic accommodation associated with the knowledge disciplines of the heritage conservation activity in the United States. While the principles and policies of the National Historic Preservation Program will be utilized to characterize democratic practices, the study will also reach out to the national preservation standards, guidelines, and strategies to the same end.

The results of this paper will cast a light on the democratic accommodation in the American historic preservation program. This will render possibilities for re-alignment. The findings will further have implications on democratic scrutiny of counterpart international programs.

Key words: *rights-based approach, identity, peace*

Introduction

Democracy, knowledge, and heritage interface considerably. With a focus on the U.S. heritage programs, we suggest that the two and three-way interfaces among these pervasive concepts present opportunities for enhancing heritage and historic preservation field. The U.S. heritage programs have roots in the Antiquities Act of 1906 and the Historic Sites Act of 1935, but the programs were subsequently boosted by the sweeping National Historic Preservation Act of 1966. Originally in Title 16 of the United States Code, the Act provisions were moved in 2014 into Title 54 of the Code and discussed under Subtitle III—National Preservation Program (NCHP 2017).

Addressing the national, state, and local preservation geographies, the act expressed the federal government's intent to implement a comprehensive national undertaking of historic preservation through measures such as financial and technical assistance, initiative and leadership, and supporting public and private efforts and federally owned and non-federally owned properties. Continuing with the National Park Service as the home for the national heritage programs, the Act instituted a number of new preservation related agencies including the Advisory Council on Historic Preservation (ACHP), the National Register of Historic Places (NRHP), and the non-governmental National Trust for Historic Preservation (NTHP). The act also launched purpose-specific programs including Historic Preservation Fund, historic preservation review commissions, State historic preservation programs, and certification of local governments.

As a federal government agency, the National Park Service is committed to the federal egalitarian ideals in running its programs, including historic preservation. The agency is anticipated to use information, expertise, and creative productions to deliver effective services, but at the same time to take advantage of the opportunity of doing so in compliance with, if not in furtherance of, the democratic principles.

The interface of knowledge, democracy, and heritage in the context of the U.S. historic preservation programs is discussed below in three angled discussions: first, a general discussion (Democracy, Knowledge, and Heritage); second, an egalitarianism-approached discussion (The Egalitarian Stance); and, finally, a knowledge-approached discussion (The Knowledge Domain).

Our research benefited from the abundance of preservation resources available from the National Park Service (NPS) to support the arguments. With the strong NPS literature presence on the internet, considerable citations were derived from the NPS and other preservation related agencies, particularly the National Register of Historic Places (NR), the National Council on Historic Preservation (NCHP), and the Government Publications Office (GPO).

Democracy, knowledge, and heritage

Democracy, knowledge, and heritage are familiar, but barely distinct constructs. Characterizing the interface of this triad's members is most appropriate by structuring a series of dual-interface discussions.

Democracy and heritage

Heritage, in all its forms, addresses shared memories, identities, and ambitions of the people collective. It has the seeds of egalitarianism and inclusiveness. Recognizing group heritages in society is a measure of inclusiveness and expresses the benevolence of the democratic action. Recognition manifestations ensued in a number of established democracies including the United States, Australia, and Canada. The heritage of the native or indigenous peoples in these countries triggered programs for highlighting the tangible and intangible assets of these first peoples. The unique racial and geographic origins of the people of the U.S. triggered programs for the identification and preservation of historic sites and traditions associated with African American, Hispanic, Asian, and other minorities' legacies. The value of heritage to society and its operational expression, the conservation activity, may not be fully cultivated without attending to the democratic ideals embedded in its very definition.

Democracy and knowledge

Recognizing the role of knowledge and its outgrowth expertise and creative productions as a framework for rights-based heritage preservation actions—to nourish and promote the aspirations of the societal stakeholders—amounts to a democratic stand. While democracy is a substratum for accruing knowledge and development in society, it can be suggested that knowledge in its widest sense is, in return, a protector and augments of democracy. This reciprocal relationship is not hard to grasp. Democratic practices advance opportunities for education, research, and creation. The learned and the creators would naturally protect their democratically demarcated territory by advancing «both legitimacy and effectiveness» in policy-making that is «evidence or knowledge based» (Veld 2010: 5).

Knowledge and heritage

That knowledge in its widest interpretations is the bread and butter of the disciplines, including heritage, goes without saying. The heritage field, like other fields of endeavour, bends knowledge in its path. Knowledge, discovery, and creations, in and by themselves, make important rationale for the heritage protection. Historic preservation theory is based on the premise that heritage resources are significant enough to justify preservation actions. Knowledge in the sense of the potential information in the resource under consideration makes up one criterion out of four that lend significance in the scheme of the U.S. National Register of Historic Places. Further, knowledge, expertise, and creative productions assume another main NR criterion upon which heritage resources are evaluated for significance. The knowledge, scientific value, or human creativity associated with resources are a common parameter of significance evaluation in many international jurisdictions, including that of the World Heritage List.

The egalitarian stance

Reflecting the evolving understanding of the relationship of heritage, with all its versions, to the privileges of the people, a flow of initiatives and their lines of action supported the U.S. National Preservation Programs. Channelled in broad philosophical and doctrinal modes and in implemental and operational manifestations, these initiatives embraced the continued democratic identity-building of the nation. They triggered, and reciprocally influenced, a series of ratified federal acts, legislations, and orders as well as State and local government parallels. The egalitarian philosophical framework and the implemental apparatuses associated with the National Preservation Programs are described below.

The philosophical framework

In philosophical and policy-setting terms, the history of the preservation movement in the United States celebrated the nation's cultural happenings, peoples' accomplishments, and genius discoveries in place

and time through the democratic lens. We outline below the philosophical facets of heritage preservation that primarily address the oneness and identity of the people.

With the memories of the 1860s Civil War still trickling, the concepts of the national oneness and cohesion appeared in the American Antiquities Act of 1906, but were furthered in the Historic Sites Act of 1935. The declaration of policy section of the 1935 act incorporated national policy, public use, national significance, and the people of the United States, all are expressions that underscore the role of heritage in the country's unity¹ (US GPO 2014). Interestingly, the Act paired the policy message with an operational outlook by following up with a requirement for completing research, surveys, and documentation for the historic sites.

The United States outlook on heritage as an all-encompassing context of the American democratic ideals and benefits is probably represented most by the sweeping National Historic Preservation Act of 1966 (NCHP 2016). Section 1 (16 U.S.C. 470) of the act brings out a series of principles that address the interest and distinctiveness of the American people. These are reflected in the roles the National Historic Preservation Program was set to play:

1. Nourishing national identity: sustaining the collective consciousness and aspirations of the Nation as well as enhancing the people's sense of direction
2. Protecting national welfare: alerting to the potential negative effects on heritage from the ever accelerating pace of development across the Nation; a genuine assessment of the inadequacies of the preservation programs and activities to cope with heritage protection needs
3. Perpetuating national benefits: advocating the perpetuation of cultural, aesthetic, and other benefits of preservation to future generations
4. Advocating national knowledge and expertise: Placing knowledge and technical expertise at the centre of heritage preservation activity across governmental agencies and private organizations
5. Encouraging national partnerships: advancing a leadership-partnership paradigm that takes advantage of the collaborative potential at and between the federal, State, and local government levels and with private agencies and individuals

The egalitarian trend also capitalized on the opportunities for public access to heritage resources and reflection on their value. The nearly 1,300 projects completed by 2010 under the auspices of Save America Treasures initiative of 1999 enabled «...unprecedented access both for the general public and scholars to completed projects. The public visibility of each collection was significantly increased both through online access as well as public exhibitions of preserved materials, which in turn created new partnerships with other institutions» (American Architectural Foundation 2017: 3).

The implemental apparatuses

The egalitarian and knowledge-seeking spirit of the National Historic Preservation Act transcended into the federal apparatuses set for implementing the Act—salient among which are the National Register of Historic Places and the Advisory Council on Historic Preservation. We outline below the implemental manifestations of the national program in the United States through highlighting the democratically attuned considerations held in the NRHP.

The National Register is the agency entrusted in the designation of historic sites. The Register's process for evaluating historic properties is a gateway for guiding preservation action in equitable and educated ways. The criteria used in the evaluation process convey clear references to the importance of the

egalitarian ideals and knowledge. The criteria opening statement says: «The quality of significance in American history, architecture, archaeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association»¹ (NR 2002). The paragraph emphasizes American cohesion, encompasses broad domains of knowledge, and recognizes inclusive kinds of heritage assets (NR 2002). References to wholeness and inclusiveness propagate down particularly to: Criterion A dealing with the association «with events that have made a significant contribution to the broad patterns of our history» (NR Bulletin) and Criterion B dealing with the association «with the lives of significant persons in our past» (NR 2002).

The knowledge domain

The communicative apparatus of thinking, reflection, and routine operational decision making, knowledge and expertise in the National Historic Preservation Program are approached to further take advantage of wide democratic participations. In this context, knowledge and expertise act in diversified capacities: a) as an engenderer (criterion) of the significance and recognition of historic resources; b) as a benevolent consequence to harnessing professional expertise; c) as a benefit of public participation; and, d) as the object of dissemination and education.

Knowledge and significance

Knowledge, expertise, and creative outputs associated with heritage properties are, in and by themselves, sources that likely to engender eligibility of the properties for listing on the National Register. The NR area of criteria D approaches historic properties as «...likely to yield, information important in history or prehistory» (NR 2002). Archaeological sites are typical subjects for uncovering of unknown data, but buildings, historic districts, and other property types can function in the same capacity. For example, Criterion D, often labelled the information potential, is a fertile grounds for research questions associated with anthropological and cultural patterns of ancient sites. Examples abound. Considering the Native American life ways connected with the Quinebaug River Prehistoric Archaeological District «...surveys at the five sites have demonstrated...the potential to address three important research themes: prehistoric exchange and communication routes, interior riverine adaptations, and interior settlement organization» (NR 2009). An example of buildings possessing information potential is the John W. Jones House in Elmira, New York. In addition to acquiring significance under Criterion A, association with the lives of persons significant in the country's past, the building acquired significance also because of the potential of the building structure to reveal information about materials and artefacts of the Civil War era (NR 2003).

Knowledge and professional expertise

Influenced primarily by the 1966 National Historic Preservation Act, preservation practice in the U.S. recognizes and harnesses the power of expert professionals in support of quality preservation programs. The Act promulgated review commissions or boards for State and local programs clarified the authority for members' appointment, and defined membership areas of expertise. With a specificity to State programs, the Act stated qualified expertise in «history, prehistoric and historic archaeology, architectural history, architecture, folklore, cultural anthropology, curation, conservation, landscape architecture, and related disciplines...» (U. S. GPO 2014). The review board acts with authority at highly critical aspects of the programs including reviewing National Register nominations and Historic Preservation Fund matters (U.S. GPO 2014).

Knowledge and public participation

Similarly, the preservation practice in the U. S. capitalizes on the public wisdom by giving opportunity for all to support quality programs in their communities. Adequate public participation is a component condition for approving both State and local historic preservation programs. The National Park Service Director's Order #75a: Civic Engagement and Public Involvement is an explicit context for public participation in preservation. The Order confirms the federal government's commitment to civic engagement and that civic engagement (NPS 2007): a) is a foundation for guiding plans and programs, b) is an incessant exchange process with the public, c) builds public commitment to preservation, and d) strengthens the public's appreciation of the value and relevance of historic resources. As a consequence, public participation is entrenched in the federal preservation programs. Public involvement is a major goal of the Historic Preservation Planning Program: «increase the opportunities for broad-based and diverse public participation in planning for historic and cultural resources» (NR Historic Preservation Planning Program 2017).

Knowledge dissemination

Dissemination of preservation information in all its genera and modalities is a mandate of the national program. The NHPA of 1966 pronounced education and training a part of the very definition of historic preservation. The Act linked education and training to preservation modalities of «identification, evaluation, recordation, documentation, curation, acquisition, protection, management, rehabilitation, restoration, stabilization, maintenance, research, interpretation, and conservation» (ACHP 2016: 5). The Technical Preservation Services of the National Park Service offer extensive educational programs through webinars, online training, and printed publications—many of which are free of charge. The agency provides «professional development alternatives and enrichment programs for professional preservationists, local preservation commissions, volunteers, and anyone interested in more in-depth training in historic preservation» (NPS Technical Preservation Services 2017). Federal preservation agencies have education, dissemination, and reach-out mechanisms consistent with own mission. A NR educational feature is Teaching with Historic Places «...to enliven history, social studies, geography, civics, and other subjects» (NR Teaching with History 2017). This program has created a variety of products and activities that help teachers bring historic places into the classroom. The Heritage Documentation Programs, besides recruiting hordes of college students to the summer team documentation projects, sponsor annual competitions for architecture, landscape architecture, history, and related disciplines students. (NPS Heritage Documentation Programs 2017).

Conclusions

With a reference to democracy, knowledge, and heritage within the context of the U.S. Historic Preservation, analyzing the two and three-way interfaces of these constructs corroborated the opportunity for enhancing heritage preservation. Further conclusions are also made under the headings below.

Democracy and heritage

Embracing knowledge in heritage preservation is a benevolent outcome of democratic practices. The value of heritage to society and its operational expression, the preservation activity, may not be fully cultivated without attending to the democratic ideals embedded in its very definition.

Democracy and knowledge

Democratic practices to advance opportunities for education, research, and creation position the beneficiaries of these opportunities in a better place to protect their democratically demarcated territory by using knowledge responsibly as an evidence mechanism in decision-making processes.

Knowledge and Heritage

The knowledge, scientific value, or human creativity associated with heritage resources are a principal parameter of significance, the premise upon which the preservation theory and action are based.

The egalitarian stance

The U. S. National Preservation Programs enjoys the consequences of multiple initiatives that targeted the egalitarian ideals and practices for recognizing the heritage of the diverse spectrum of the American people. The egalitarian philosophical framework and the implemental apparatuses discussed convey such trend.

The knowledge domain

Knowledge in the broadest interpretations is approached by the National Historic Preservation Program to take advantage of the potential for civic engagement and public participations as well as of facilitating the peoples' access to heritage information, education, and training.

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ICOA479: LES DISCIPLINES DU SAVOIR DANS LES PROGRAMMES DE CONSERVATION: UN INDICATEUR DE DÉMOCRATIE

Sous-thème 02: Le rôle du patrimoine culturel dans la construction de la paix et de la réconciliation

Session 1: Le Patrimoine En Tant Que Constructeur De Paix, Communautaire De Types Et De Bénéfices

Lieu: Silver Oak Hall 1, India Habitat Centre

Date et heure: 13 Décembre, 2017, 15:00 – 15:15

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Résumé: La notion de patrimoine va bien au-delà des seuls bâtiments, sites et objets car elle est confrontée à la diversité plurielle des villes, des régions, des nations et des populations qui partagent des souvenirs, des identités et des ambitions. Ainsi, par définition, le patrimoine -tangible et intangible- est une construction de la multiplicité, de la diversité et de l'inclusion. La valeur du patrimoine et son expression opérationnelle, la conservation, ne peuvent pas être pleinement cultivées sans se préoccuper des idéaux égalitaires et pacifiques inhérents à sa définition. En examinant les programmes de conservation du patrimoine sous l'angle démocratique, on invite la philosophie, la politique et les normes à un réexamen.

Cet article aborde la connaissance, et *lato sensu*, les disciplines humaines au sens large pour explorer les domaines démocratiques dans la conservation du patrimoine. Des disciplines comme la politique, la science, la musique et la médecine trouvent leur source dans les expériences humaines qui se sont cumulées pour améliorer le cadre des besoins humains et des réalisations sociétales. Ces disciplines incarnent toutes les choses liées à notre vie: nécessité, action et aspiration. Dans cette optique, les disciplines et leurs ramifications - les professions et les vocations – viennent renforcer les thèmes autour desquels s'enracinent la théorie et la pratique du patrimoine. Reconnaître le rôle de ces disciplines en tant que cadre pour des actions de conservation fondées sur les droits vaut position démocratique.

Cette étude se propose de montrer que l'état du savoir dans les philosophies et les programmes de conservation est un indicateur pertinent de la démocratie. On verra comment ces principes démocratiques sont associés aux disciplines de la conservation du patrimoine aux États-Unis. Alors que les principes et les politiques du programme de préservation historique national sont utilisés pour caractériser les pratiques démocratiques, l'étude portera aussi sur les normes, les lignes directrices et les stratégies nationales de préservation dans le même but.

Les résultats de cet article mettront en lumière l'état de la démocratie dans le programme de préservation historique américain, ce qui devrait permettre des réajustements. Les résultats auront également des implications sur le contrôle démocratique en contrepartie des programmes internationaux.

***Mots-clés:** approche fondée sur les droits, identité, paix*
