Infrastructure development is often seen as a threat to cultural heritage. However, such development provides a valuable opportunity to discover, identify, document, conserve and manage heritage resources. The process of Environmental Impact Assessment (EIA), now established throughout the world, recognizes the necessity for, and provides the vehicle to identify and manage cultural heritage resources in a timely and constructive manner as part of infrastructure development. The EIA process calls for consultation with local communities affected by development projects as well as with academic and other stakeholders.

National governments, international financial institutions, many commercial lenders, and even some private corporations now require that cultural heritage be respected in the development process by inclusion in EIA and in the environmental management plans that result from project-specific EIAs. Moreover, the inclusion of cultural heritage in requirements for Strategic Environmental Assessment (SEA) provides opportunities for participation by heritage proponents in broader and longer range planning. Since the inception of EIA, in the early 1970s, cultural heritage has been recognized as one of its three basic components, along with biophysical and social factors, although it is by far the weakest. The World Bank, among international finance institutions, has taken the lead in providing a policy buttressed by guidance and training materials designed to strengthen the cultural heritage component of EIA. These materials are now available in English, Chinese, French, Spanish and Arabic. An essential next step in the process is the preparation of cultural heritage authorities and experts, including archaeologists, to participate in the development process with the objective of realizing the opportunities presented by infrastructure development for cultural heritage identification and management.
Assessing Site Significance, Evaluating Impact, and Developing a Mitigation Plan

Based on federal and state legal requirements, a multi-year cultural resource study (1979-1985) was undertaken by the University of Alaska Museum as part of the feasibility studies for the Susitna Hydroelectric Project. The hydroelectric project, located in interior Alaska 150 miles north of Anchorage, was designed to provide electric power to south central Alaska. Although a decision was made not to proceed with construction, the two proposed dams would have impounded an area of some 55,000 surface acres (71 square miles; 183.9 square kilometers), encompassing some 60 linear miles (96.6 kilometers) of the Middle Susitna River. Five field seasons resulted in the survey and testing of 182 survey locales and documentation of 270 prehistoric and historic sites, ranging in age from early Holocene to historic times. Assessment of site significance, impact of the hydroelectric project on cultural resources, and the application of these data to the development of a mitigation plan are discussed.
Devising a framework for understanding how cultural heritage management (CHM) develops in different locations was necessary not just for CH managers to put their actions in context, but also for those professionals outside the area to improve their comprehension of CHM. Its goal was to identify global and local factors that were important for how a place established its own approach to CHM. A study looked at how each approach has been developed and operated in terms of inventory work, initial legislation and policy development, growth of professionalism, stakeholder consultation and review (of previous practice) as the key activities. Several locations in China will be featured in this paper in relation to where their CHM sits in relation to these activities and the framework developed. The study found that in these places many aspects of the above activities are being developed concurrently rather than consecutively as in other countries. Also, that each location’s CHM practice has been influenced strongly by certain conservation or user-group conflicts, organizations, individuals and local conditions. More importantly, each place’s approach has also been shaped by local factors that lie outside of the legislative and policy frameworks for heritage protection.

Keywords: cultural heritage management, professionalism, stakeholder consultation, China
It is summer solstice 2009 at Yupqöyvi, the Hopi name for Chaco Culture National Historic Park, and I am with a group of Hopi youth and elders. Just before the sun rises at around 5:30 AM, we are already up and running to greet the sun so it will not be burdened by carrying us throughout the day. We are there to learn from the traditions of the ancestors who left their footprints or archaeological sites to teach all Hopi generations the way to live. This trip is part of the Footprints of the Ancestors program, an intergenerational cultural preservation project designed to connect Hopi youth with their past. The program has developed in response to a growing crisis of language and culture loss among Hopi youth. In response, Northern Arizona University and the Hopi Cultural Preservation Office created a community-based cultural heritage education program that allows youth to interact with elders, educators, archaeologists, and multimedia professionals.
Liu Junmin

Economic attributes of cultural heritage

Economic resources have two properties: scarcity and usefulness. After a long tradition of cultural heritage, the number of tangible properties continues to decline. Cultural heritage not only furthers our understanding of cultural processes, but also brings tourism and other benefits to national and local revenue. Therefore, characteristics of the cultural heritage of economic resources, are a special kind of economic resources.
Jigen Tang

Copies in the Values Presentation of Archaeological Sites

Most Chinese archaeologists disagree with using copies to present historical values in the management of archaeological sites. For them, copies may deduce the authenticity of archaeological discoveries. Reconstruction and restoration of ancient cultural creations, e.g. architecture or landscape, are two sorts of copies making for all the site-based museums or landscapes. There are at least three reasons for us not to object to having copies. First of all, restoration or reconstruction may bring back the intangible value of some architectural remains, for instance, remains of ancient temples or shrines. We need to keep in mind that intangible value is indispensable for the value integrity for archaeological sites. Secondly, a successful restoration or reconstruction at any site-based museums might become an attraction as its value representative or culture logo. Thirdly, cultural value, particularly the core value of an archaeological site, need to be interpreted, restoration or reconstruction as visual interpretation, is always welcome by the public.

On the other hand, restoration or reconstruction must be based on scientific studies and should not be abused. The principles given by the Venice Charter of 1964 and the Burra Charter of 1988 of UNESCO are still what we should trust.
M. (Monique) H. van den Dries

Does Holland look like Malta yet? An evaluation of the state of affairs twenty years after the signing of the European Convention on the Protection of the Archaeological Heritage

As one of twenty European countries, the Netherlands signed the European Convention on the Protection of the Archaeological Heritage (revised version) of the Council of Europe in 1992. The subsequent preparation of the revision of the legal system and the actual implementation of the so-called 'Malta-principles' in the Dutch legislation (September 2007) have had serious implications for the way we treat and protect our archaeological heritage, the way we conduct research, educate students and for the way we interact with our audiences and interest groups. These implications are mainly positive, but some are less positive as well. We are awaiting an evaluation of the implementation of the law, which is commissioned by the Ministry of Education, Science and Culture and which will be carried out in the first half of 2011. In this paper I will anticipate on the results of this evaluation by presenting some figures and a personal view on the effects that the new policies have had so far on the Dutch archaeological heritage management. Now that it is nearly twenty years after the initial signing, I will discuss to what extent the principles of the convention are being met.
Evolving Relationships Between U. S. National Parks and Universities and New Growth in Cultural Heritage Education

There are 388 national parks in the United States, all of them containing cultural relics and heritage values that the National Park Service is mandated to protect and enhance for future generations. Heritage managers have three main options to get this important work done: government specialists, private for-profit companies, and educational institutions. From the founding of the National Park Service in 1916, universities and colleges have provided expert assistance in archaeology, anthropology, history, cultural landscapes, museum collections, and archives as well as preservation of old buildings and other structures. In the past ten years the number of projects conducted by universities has increased substantially. This paper will describe the reasons for growth in the number of research, technical assistance, and education projects conducted by universities and colleges in US national parks, and the important benefits for higher education curricula and student experience and training that have resulted. The new field of climate change impacts on cultural heritage, and the changing roles of ethnic minority students in cultural heritage, will be featured.
Wei Qiaowei

From Government-Oriented to Public-Involved: A Game Theory Analysis of the Interest of Cultural Heritage Protection

Issues surrounding the protection of cultural heritage in China, both tangible and intangible heritage, have been discussed and analyzed by many researchers over ten years. Criticism has been focused on inefficiency of legislation, the destruction of heritage resources regarding economic development, and lack of management system for heritage protection. Yet these problem result from more critical issues which are the vague needs for cultural heritage protection. The legal framework for managing Chinese cultural heritage is inadequate because it cannot identify specific interest of the public for heritage protection, nor cover the living cultural traditions. A new legal framework, therefore, with a corresponding the public interest is required for implementing. This research seeks to restructure the pattern of interest distribution in heritage protection, that is, to game among interest groups, including governments, archaeologists and the public, to reach the balanced condition. The games involve relations between various ideas of heritage protection, and among governments, archaeologists and the public. The following strategies may offer effective guidance to new legal framework for heritage protection: good channels for communication and negotiation; the cooperative idea to possible dilemmas; the evolution system to the interest of general public.
**Fan Jialing**

中国的公众考古：旧理念和新学科

Public Archaeology in China: Old Belief and New Discipline

关键词：中国 公众考古 理念 学科

摘要：

“公众考古学”（public archaeology）自上世纪70年代提出，在国际上已成为一个新的研究领域。随着学术开放和对外交流的开展，一些中国学者向国内介绍了这一概念及国际上已开展的工作，并呼吁“中国亟须建构公众考古学”。本文将梳理国际学术界对于“公众考古学”概念和内涵的不同理解，并重新审视中国考古学发展的历程，寻找其中与“公众考古学”相关的内容，尝试提出公众考古学作为一个新学科如何在中国开展研究和实践的构想。
Wang Renyu

Archaeological Site Management: a Slow-release Capsule

Abstract:

This paper describes the challenges facing the Chinese archaeological site managers when they manage the sites or make plans for developers. As a way of cultural resource management, ASM itself has become a sort of hot issue. People may like to develop such areas as quickly as possible for many reasons. The author presents several case studies in China and Japan in diverse social contexts. The questions to be answered include: (1) Who should stand for the rights of the archaeological sites? (2) How can we decide what to show to the people? (3) Can we make archaeological resource a slow-release capsule, and how can we achieve that goal?

Keywords: slow-release capsule, the Yoshinogari site, the Tang dynasty Daming palace site, the Heijo palace site, Qinshihuang’s Mausoleum, heritage parks.
Managing World Heritage sites and their generic value

UNESCO’s expectation is that all World Heritage sites should be managed effectively and efficiently. Drawing on the experience of the management of Hadrian’s Wall this paper will chart the development of management expectations over the past twenty years. In this time the Site has had three iterations of its Management Plan that has moved the management of the Wall from an essentially conservation-based approach to a far broader, more inclusive, vision of heritage management. This maintains conservation, including farming and land management, as the primary responsibility of the management process but has introduced, for example, visitor facilities, presentation and tourism; access and transport; and education and learning as major aspects of the management process. The impact has been to move management away from the conservation of historic remains to the management of the current function and use of historic remains. This has led to a discussion of the generic value of any World Heritage site: why does UNESCO have a Convention and List and why do countries aspire to have their sites inscribed on the list?
Proving the Outstanding “Universal” Value of Japanese Archaeological Sites: in search of integrity for the serial nominations.

Is there really such thing existing as outstanding “universal” value? This has been a long argument criticising UNESCO’s concept of OUV, for what is meant by “universal” seems to be based on the “western” definition. Japan is one of the East Asian countries with distinct notion of authenticity and value from the western world. Working on the promotion of a newly tentative-listed site Mozu-Furuichi Kofungun, Ancient Tumulus Clusters in Osaka, we had to finalise the component sites for the serial nomination. On the process of the selection, what to include and what not to, multiple possible answers emerged to meet the same criteria proving its OUV. Each of different answer has the reason to be authentic and integral. Apparently, outstanding value of heritage does not seem to be a static single entity, but dynamic concept dialectically represented. In that case, how can we define if the value is truly universal? The paper aim to argue what is the true value of archaeological site as great as to be nominated for the World Heritage inscription, and how far can the “value” be universal, integral and authentic when scrutinised to the multiple perspectives.
Thanik Lertcharnrit

Current Trends and Practices in Archaeological Heritage Management in Thailand

The management of archaeological resource has been an important state practice since 18th century, if not earlier, and since then has raised several issues in Thailand, including ownership of the resource, public participation in heritage protection, looting and illegal trafficking of antiquities. However, as recently as the past two decades, there have been changes in the some aspects of archaeological heritage management in the country. Decentralized administration of cultural heritage by provincial and local administrative organizations, for example, appears to be a commonly debated issue that led to the restructuring of public or state agencies responsible for the safeguarding of cultural and archaeological heritage. In this paper, I will present and discuss current issues regarding the practices of archaeological management, including decentralization of heritage management, looting control strategies, public education on heritage value, and public interpretation of cultural heritage.
Thomas F. King, Consultant/Writer/Archaeologist, U.S.A.

Title: Cultural Heritage, Environmental Impact Assessment, and People

Abstract: Environmental impact assessment (EIA) is the procedure by which the impacts of proposed construction and land-use projects are assessed and – in theory – made to influence development decisions. Cultural heritage tends to be poorly considered in EIA. Much of the blame lies with cultural heritage professionals. We tend to focus our energy on inscribing places in formal lists, and on debates about the formal interpretation of such places. We are too wrapped up in promoting the selective presentation and management of places that governments recognize as significant, and we too easily facilitate development schemes by excavating and thus removing sites that lie in their way. Most importantly we fail to engage the people of our countries, who alone have the power to redirect destructive development. We fail to engage them by failing to respect them and the places that they think are significant. Instead we insist that they respect our evaluations of places and our plans for management. We come to be seen as elitist, and as junior partners in the very development projects that destroy heritage. As junior partners we are easily ignored when conflicts arise between development and heritage, and the people who should be our allies in pushing back against destruction find us irrelevant to their concerns. We need to reconsider our priorities, and our methods of pursuing them.
WAKABAYASHI, Kunihiko

The restoration of archaeological site in Japan; from the examples of Heijokyu

The restoration of Heijokyu, which is the imperial palace in 8th century, has been typical example in Japanese heritage management. Almost all part of Heijokyu has been preserved from modern two big developments which were planed in 1960’s, as a Special Historical Site registered and held by national government. In Heijokyu, partly surveys, which have been done continually for over 30 years, bring us a lot of archaeological data about those wooden buildings in it. In 1970’s, the most of display of the results from survey was the parts of the wooden building ruins as pillar holes or foundation stones. And they built a small site museum besides site to display discovered ancient artifacts and visible small model of imperial palace and ancient governmental buildings for visitors. Such modern governmental operations were based on an idea that the real restoration should be at restrained level and the displaying must be only about the archaeological ruin of wooden buildings as pit holes or foundation stones. But late 1980’s, such method of heritage site management has changed. Many restorations of wooden buildings and houses based on positively estimated model have build on the various prehistoric sites in Japan. Because modern governments thought that archaeological site should have more vistor instead of simple preserving of ancient ruins. Heritage site management turned to have the idea that social market is very important to get public opinion about using budget on cultural heritage. This change influenced on the restoration of Heijokyu, and many visible restored wooden buildings were built on ancient site. And this change is related with social governmental event. But such tendency has three problems, which is on the correctness of restoration, the limitation of ancient landscape image and the mismatch with historical landscape around site.
Over the last three decades, popular religion has been experiencing a dramatic resurgence in a number of Asian countries, including China, Taiwan, Cambodia and Vietnam. This phenomenon has attracted a great deal of attention and study by anthropologists and historians but has attracted little notice by in the heritage field despite its important implications for Asia’s built and intangible heritage. Popular religion in Asia is characterised by a belief in the miraculous efficacy of spirits and deities, efficacy which is often transferred to the fabric of temples, religious objects, and sacred springs, trees, and rock formations etc. This flies in the face of the rationalist modernity promulgated by early 20th century reformers, such as China’s May 4th intellectuals, which accounts for the widespread destruction and conversion of temples during the early-mid 20th century anti-superstition campaigns in Asia. The resurgence of popular religion has been accompanied by a movement to rebuild and renovate temples, shrines, and ancestral halls, a movement which, particularly in China, has assumed an extraordinary scale. I pose the question of whether the heritage field’s relative disinterest in popular religion betrays its own roots in modernity. I argue that it is time for our field to face up to the face that much of Asia’s heritage is popularly believed to be supernaturally empowered and that heritage conservation interventions must be appreciative of and responsive to this.

Hong Kong and Lingnan: The Key to Improve Cultural Interpretation in Heritage Management
In this paper, the author discusses the intricate cultural connections between Hong Kong and the greater Lingnan region, that is, the Guangdong province. Lingnan is a historical term that refers to the culture centered around the Canton area near Hong Kong. The two places are separate in modern political administration. But the people of both areas have always been closely connected: there are similar kiln sites of the Qing dynasty (1644–1911), the unique design of the jilou buildings of the early twentieth century, the special food culture, as well as the shared Cantonese dialect. In Hong Kong, heritage management has become increasingly important in local politics, university education, and community interests. But the recognition for the cultural links established before the colonial era is rather weak. The author argues that for sustainable development, it is critically important to study and interpret the Hong Kong heritage within the wide geographical and historical context of Lingnan.

Keywords: Hong Kong, Lingnan, intangible heritage, and cultural interpretation.
Indonesia is a large country which is rich in cultural heritage. Heritage management has been introduced by Europeans since late 18th century under the Dutch colonial administration. The central role of the Dutch colonial government in heritage management was made stronger by the implementation of Monumenten Ordonnantie in 1931. This ordinance gave the government authorization to claim for ownership and access to heritage considered to be significant. In such situation, surely that heritage management was conducted “in the service of the state” (Kohl and Fawcett, 1995). Apparently this spirit persisted even after Indonesia proclaimed their independence in 1945. Monumenten Ordonnantie was still in effect up to 1992. The new regulation failed to recognise the traditional ownership of heritage and gave only limited room for community participation. As a result, conflict in the heritage management escalated significantly to compel the central government rethinking their heritage policy.

The last decade has witnessed a paradigm shift in the management of cultural heritage in this country. This is evident in the central government effort to review and restructure the management of World Cultural Heritage Sites in Indonesia to enhance local community and local government involvement. The newest heritage legislation, just issued last year, seems to have the same spirit of decentralisation. Such a paradigm shift is indeed a result of interface between global and local situations. My paper will discuss further how this global and local interface have influenced the heritage management policy in Indonesia. Some cases will be presented to illustrate how the process occurred.
An attempt to grasp of overall history-cultural heritages in Hyogo, Japan.

Authors have advanced the research project on this landscape using new technology and placing the historical landscape in Hyogo Prefecture, Japan. This area contains the distinctive landscape closely connected with history. Especially authors have investigated on the historical landscape in Takasago City and Inagawa town. The significant features of this investigation and research are two points: 1) an investigation using the newly-available technologies of GIS and airborne laser scanning, and 2) an investigation which took the landscape as a keyword.

In both areas, distinctive problems such as understanding intention of local residents have occurred. The authors focus on the ability of sustainable usage to solve these problems. Through questionnaires to local residents, the authors have recognized the importance based on the grasp of overall history-cultural heritages in these area and local residents’ view of their 'living world' including even contemporary structures or 'fantastic' legends.
Reconstructed archaeological sites in Japan: are they ‘authentic’?

To what extent does ‘authenticity’ matter in the management of archaeological sites in Japan? This paper aims to explore this question through the examination of several iconic archaeological sites in Japan, with reference to the 1994 Nara Document on Authenticity, which rejects the idea that the authenticity of cultural heritage can be determined with universal, fixed criteria, and instead stresses the importance of considering and judging each heritage property within the cultural context to which it belongs.

Archaeological sites in Japan are generally badly preserved due to the predominant use of wood in Japanese architecture over centuries, and as such they often need to be heavily reconstructed in order to be visibly recognisable and understandable to the general public. Can this practice of heavy reconstruction be accepted in light of the principle expressed in the Nara Document? Or more simply, are heavily reconstructed sites still authentic?

Kansai Archaeology Days: creating a new dialogue with the public
Katsuyuki Okamura

‘Kansai Archaeology Days’ was initiated in September 2008 by 11 archaeological units in the Kasai region (Kyoto, Nara, Osaka, Shiga, Wakayama and Hyogo) of Japan. The aim of this project is to let more people know and ‘touch’ their rich archaeological heritage by visiting archaeological events including excavation, exhibition, lectures and so on.

Fortunately, the event held in autumn has attracted far more visitors than in the past thanks to the labour and innovative ideas of a number of committed archaeologists, and has also stimulated archaeological education in other areas.

This paper will explore the potentiality of inter-regional networking amongst archaeologists to bridge the gap between archaeology and the public, despite the severe problems faced by AHM during the current recession.

In this paper the author will discuss how foreign archaeologists can engage with local archaeologists and local people in a country where foreign archaeologists do archaeological investigations. As a case study, the author will mention about experience of practices of public archaeology in the Republic of El Salvador, Central America.

El Salvador is one of the developing countries socially and archaeologically. However, with numerous efforts by national and international organizations and relevant people, recently a considerable progress of stability can be found in the context of politics and economy and also an improvement of environment for doing archaeology in this country. The situation has changed or is changing drastically after the Salvadoran Civil War (1980-1992). The birth of Salvadoran archaeologists who graduate in a university of El Salvador, open and remodel of a number of archaeological site museums, proclamation of law for protection of cultural heritages would be noteworthy as an evidence of such change. In parallel with this, it seems that utilization of cultural heritages for heritage tourism is becoming a movement in many local communities. In this context, foreign archaeologists have to find out their standing point to explain why they can do archaeology in this country and also how to contribute to the Salvadoran people.

The author and his colleagues, as ex-members of the Japan Overseas Cooperation Volunteers of the Japan International Cooperation Agency, have set up some aims to give a response to this question and have conducted some practices based on one of concepts of international cooperation for development: Human development and human security. Because the author and his colleagues consider that the public archaeology can be seen as a process of expanding the real “freedoms” so that people can obtain knowledge, self-confidence, pride, enjoyment, revelation, etc. from archaeology and cultural heritages by removing causes of inconvenience between archaeology and the public. In this paper the author will explain this concept more in detail and show some practices which have been and are being carried out in this country.
This paper discusses the role of education as a fundamental foundation of heritage management. In considering this issue, it is important to first clarify the difference in aims between heritage management in so-called ‘developed’ countries and those classified as ‘developing’ countries. Originally the concept of heritage management arose in Europe and today is widely accepted in the United States under the term cultural resource management.

In this context, heritage management can be defined as the process for the public to participate own history and to facilitate a sense of ownership. The heritage specialist quite often needs to challenge the standard idea of what is “history” and try to create new ideas which can be inclusive for a wide variety of the public from different backgrounds.

However, heritage management in developing countries shows quite different dimensions; first the public needs to be guaranteed accessibility to the information which raises issues in terms of economic, geographic and educational conditions. Therefore it is important to have a holistic view to analyze the problem.

“Education” will be examined in this paper as one of the key approaches to improve the condition mentioned above. It contributes to the diffusion of the concept of heritage and to form the human resource base that can help the coexistence between heritage and the community in the long term.

In other words, education establishes one of the fundamental foundations of heritage management. The case study in El Salvador provides a good example of heritage management which focuses on educational aspect, therefore the project is specifically designed for the local community to cultivate the ability regarding to the local resources. Through the presentation of various practical practices, such as workshops in local schools, museum projects and activation of Pre-Colombian pottery-making Technique, the community members can be empowered to carry out the balanced heritage management; the conservation and generation of economic benefit, such as tourism.

The issue discussed in this paper is quite common, and therefore it is possible to share the interest with many academics and to move towards developing theoretical frameworks which can be applied in not only Latin America, but also other countries, such as east and Southeast Asia.
Heritage preservation of significant cultural sites is threatened by the imminent transfer of U.S. force from Okinawa, Japan to the U.S. Territory of Guam. The U.S. military is moving 8,000 U.S. marines and dependents from Okinawa to Guam in order to reduce pressure on urban population centers in Okinawa. In Okinawa, Marine Corps Air Station at Futenma would be closed, but new training runways are proposed for Camp Schwab in the more rural community of Heneko. In addition, the buildup of infrastructure for housing and training areas for the Marines is proposed for Guam. While both Guam and Okinawa are dependent on the U.S. military for their local economies, there is considerable dissent regarding the placement of these facilities. In Okinawa, the move of air training runways to Camp Schwab may violate the World Heritage Convention, the Convention on Biological Diversity and the Convention for the Safeguarding of Intangible Cultural Heritage. In Guam, the National Trust for Historical Preservation and the Guam Preservation Trust have filed a lawsuit against the construction of a rifle range near the Pagat Site, listed on the U.S. National Register of Historic Places, and also designated as a Traditional Cultural Property. The respective strategies for preservation and the effectiveness of community organization in both contexts is discussed relative to impacts on sites and landscapes and available mitigative measures. Development of cultural landscape inventories and preservation standards for these projects are urgently needed in both countries, as well as respectful listening by all stakeholders in order to achieve preservation and security goals in the region.
Kiyohide Saito

Utilization of a new visualization method for the three dimensional data to heritage sites

The management of heritage sites starts from topographical survey in order to understand the site as a whole thing. Especially during the mapping the sites it is very important to understand features and structures as the heritage remained on the earth.

In this presentation we introduce a new visualization method for the three dimensional data with laser scanning from aircrafts for expressing of the detailed landscape elements which are engraved in the site. We call this method “Red relief image map”. This method effectively represents a 3D topographic information without any additional devices and stereopsis ability for the audience in a two dimensional medium and shows an appropriate form of every feature in the site.

One of the strong advantages of this survey is in ignoring of vegetation on the site in order to get detailed topographical information. Therefore, in Japan this method is useful for huge mounded tombs (middle of 3rd century to 7th century) which are thickly covered with trees, especially “Ryou-bo (imperial tomb)” which are administrated by the Imperial Household Agency and common people can’t set foot in it. Also this method is suitable for understanding of the structure of the sites such as mounded tomb group situated in a spacious area, a cluster of small mounded tombs, temples and shrines, castles etc.

Moreover, detailed topographical information by “Red relief image map” will open a new gate to managing of cultural heritage sites in the future.
Local versus National Interests in the Promotion and Management of the Heritage Site
- A Case Study from Zhejiang Province, China

During the Cultural Revolution in China, between 1966 and 1976, all the religious and cultural activities were seized by the national government across the country. One example of the destruction that occurred is the pilgrimage temple of Hu located in the southeast China, in which this Daoism deity had been enshrined for the past 900 years. Unfortunately, the entire temple was destroyed except one building protected by the local villagers; the Temple Fair of Hu was halted; the last few hotels that survived through the first twenty years of chaos after the founding of the modern China were eventually converted to factories; pilgrims stopped coming.

China’s economic reform, started in 1978, not only enables the return of monks, pilgrims, hotels and shops, but also the middle-class tourists who arrived in tractors and cars; they also brought the rituals and activities back. The local government soon realized the potential economic benefit from this tourism and started to take control of the management of the cultural heritage through building a new Temple of Hu, a new road, new hotels, and a dedicated performance area for the Temple Fair of Hu. Although bringing some tourists, all these development have failed to attract pilgrims and the locals. In the meantime, the excessive exploitation not only challenges the authenticity of the heritage, but also destroys the existing cultural landscape. More importantly, the mile-long historical pilgrim route and the newly reopened historical hotels along the path have been left unattended and deteriorated, while the new road with modern hotels on the sides is lifeless and placeless.

This paper compares the changes occurred before and after the interference of the local government in the aspects of both the cultural heritage and the built environment. It inquires the social and cultural values of this newly constructed heritage, not only for tourists, but more importantly for the local people who are the creators and have been nurturing both the tangible and intangible heritage for hundreds of years. It then argues that without local people’s support, the newly constructed heritage will not only fail itself, but may also deteriorate the existing cultural heritage and its built environment, since the sudden appearance of the new construction often destroy the well established sense of place over time. Therefore, as a policy recommendation, this paper argues that even though heritage often has its regional or even national value, the local or state government should only assist the local people in managing and developing heritage sites, as well as promoting heritage tourism, but not direct their activities.
Heritage on Display
- The Poetics and Politics of China’s Yinxu Archaeological Site Park in the Making

Is the past a foreign country (Lowenthal 1986), cultural capital (Boudieu 1990), a sense of well-being (Butley 2006) or a sense of nationhood (Trigger 1995, 2006, Fairclough et al. 2008)? Heritage materials embody memory (Nora 1996), add the “known past to a remembered past” (Bennett 2004:1), and exist as “permanent markers of history and memory” (Rowlands and Tilley 2006: 505). With the boom in the global tourism and heritage industries at the end of the twentieth century, it has become a tendency for the state to try tirelessly to use old materials to decorate the nation, making the country itself into a giant open-air museum (Urry 1990). In China, the heritage industries have been growing together with the rise of cultural tourism. After social liberation, China has used the establishment of World Heritage Sites in representing the nation both to the World and to its citizens, to build national capital and to recall collective memory. The images of ancient China increasingly cater to modern China’s national pride, global economy and cultural identity, and this has demonstrated a “cultural revitalisation” in the post-Mao era. National and cultural identity is rhetorically negotiated, compromised and constructed for the public gaze through staging the nation’s various heritages on display, and archaeology seems to be the prime means towards the construction of a rather solid vision of the nation.

Taking the Anyang Yinxu archaeological site, a UNESCO World Heritage site in China, as a case study, the paper aims to explore the significance of ‘heritage’ in contemporary China. How does the UNESCO’s idea of heritage conservation effect practice in China both in theory and in practice? I seek to understand how this area is managed to be displayed for the public gaze, and how this, together with museums and other heritage attractions, contributes to the process of visualizing modern China.

Firstly, the paper will trace the history of Chinese approaches to heritage conservation, and will discuss the current phenomenon of the heritage boom in modern China. Secondly, drawing on an intensive ethnographic approach to the research, the paper will investigate the process of staging Yinxu as the nation’s Great Archaeological Site Museum in the post World Heritage designation era, paying special attention to the methods taken and dilemmas encountered for conserving and presenting it. Could cultural memory and nationalism be continued, intensified or transformed through museological practices / heritage making? The dilemmas of heritage conservation (e.g., whether to preserve or to utilize), presentation (e.g., how to visualize archaeological knowledge) and management will be discussed. Lastly, the paper will examine the multiple relations formed surrounding Yinxu archaeological site, looking especially into how different stakeholders, such as the state, provincial and local administrations, academics, the media and the public, and local inhabitants, hold various interests toward the site and influence the conservation practices of Yinxu. How do they situate the ideas of cultural heritage per se in their own perspectives? These socio-political, economic, academic usages or consumption of Yinxu World Heritage site will be addressed.

Chinese Title:
考古遺址展示的詩意性與政治性--建構中的中國安陽殷墟大遺址公園
GU Jianhui

The Heritage Value and the Character of the Settlement and Cultural Landscape of Qufu City in Shandong Province, China

China has long history on city planning and construction. Chinese ancient cities can be reflect the state of the social economic, the character of regionalist space and the settlement cultural landscape directly. The thoughts of urban planning and construction are valuable cultural heritage given by the past. But now it is urgent and crucial to find a way to balance the conflict between the heritage protection and urban development in the modernization process of the historical cities. The tragedy and idea of planning and construction of ancient China cities are the valuable heritage of all the human beings. Make a deep research to such kind of heritage will have important value to the future. Meanwhile, an interpretation of the cities’ cultural connotation can lead us to get deep understanding of the ancient China. Shandong Qufu is a world famous historical and cultural city, it has been built for more than 3000 years. This paper will takes Qufu as a case , intends to study the urban characters in several important aspects, comes up with some discussions on how to reveal and protect the cultural heritage while making use of it, and how to keep a historical city’s development sustainability.

[Key words] cultural landscape of settlement, cultural heritage, city planning, sustainable development of historical cities.
Vince Copley, Gary Jackson and Claire Smith

The Ngadjuri Heritage Project

This presentation describes the Ngadjuri Heritage Project, in the mid-north region of South Australia. The project is directed and controlled by Ngadjuri people, in a collaboration with Flinders University. The major aims are: to identify and record Aboriginal sites on Ngadjuri lands to develop a comprehensive database of site locations for the region; to identify sites needing immediate conservation and write conservation plans for these sites; to augment archaeological data with ethnographic and historic data on site use and significance; to use this information to develop cultural maps for the region; and to share Ngadjuri heritage.
Claire Smith

Sustaining Cultural Heritage in a Developing World: The World Archaeological Congress’ Cultural Heritage Management Principles

This paper describes the current heritage management principles that inform the activities of the World Archaeological Congress. It discusses how WAC’s formal Codes of Ethics influence cultural heritage management principles, particularly in terms of the value of cultural heritage for the survival of Indigenous peoples. Finally, this presentation considers some of the cultural heritage management challenges that arise during periods of major development.