

Index

A

- Angkor, Cambodia
 - Angkor World Heritage Park, 171
 - architecture, 170
 - cultural, religious and symbolic values, 171
 - intangible heritage, 172, 176
 - local communities and tourism pressures, 174
 - management
 - HMF and TMP, 175, 177–178
 - local communities, 175–176
 - protection, 175
 - social and tourism impacts, 176
 - recognition, 171
 - temples, 171
 - values, 171–173, 177
- Angkor World Heritage Park, 171, 176, 178
- Anti-heritage animus, 40–42, 45, 49
- Archaeological ethics
 - actions and attitudes, 15
 - associations, 15
 - charters and formal statements, 16
 - classical, 28
 - component, 129
 - and digital technology
 - international organisations for heritage, 15
 - national legal and policy frameworks, 16
 - politicising community engagement, 61
 - professional guidelines, 15
 - professional organisations, 16
 - professional standards and quality, 15
 - public and professional debates, 110
 - responsibilities, 15
 - stewardship, 15
- Arctic cultural heritage
 - exploration and social work, 79
 - flora and fauna, 79–80
 - high Arctic areas, 79–80
 - land masses, 79
 - mitigation
 - buildings maintenance, 83–84
 - erosion, 83
 - and prioritisation, 82
 - tourism and human impact, 83
 - rot and mould action, microclimatic zones, 80
 - shorelines, erosion, 80
 - strong winds, 80
 - vegetation zones, 79
 - visitors' impact, 82–83
- Arid high deserts and climate change
 - building materials, 76
 - damage, Igu Ladakh, 76–77
 - human settlement and habitation, 76
 - violent storms and flash floods, 75–77
- Australian archaeology
 - description, 111
 - and heritage (*see* New South Wales Archaeology Online (NSW AOL))
- Australian heritage
 - archaeological, 71
 - climates and ecosystems changes, 70–71
 - cultural, 70
 - early colonial period, 71
 - ethical issues, 84–85
 - Northern Cape York Peninsula (*see* Northern Cape York Peninsula)
 - prediction, coastline, 71
 - social impacts, 71
 - state database, 71

- Australian Heritage Strategy consultation, 53
- Authenticity
- communities, conservation and stewardship, 9
 - concept, 44
 - debate, 44
 - definition, 115
 - in engagement, 46
 - ethical codes, 24
 - heritage presentation, 43
 - in situ conservation, 121
 - and preserve context, 114
 - ruins of colonialism, 106
 - staged, 43
 - UNESCO-ICOMOS document, 43
- Authorised heritage discourse (AHD), 35, 49
- B**
- Baray Reach Dak
- community-based tourism, 178
 - community fund, 180
 - HMF Project team, 178–179
 - implementation, APSARA's policy, 181
 - Khmer culture, 180
 - natural environment, 180–181
 - planning methods, 179
 - TMP work, 180–181
 - water management, 178
- Bintliff's ethical dilemma
- community, 128
 - ethical decision-making, 129–130
- BlackPlanet (online community for African Americans), 63
- Bowling Alone: The Collapse and Revival of American Community*, 55
- Business community, 55
- C**
- Capital accumulation, 38, 42
- Care
- advantages, 136
 - Lowenthal's claim, 134
 - normative core, stewardship, 135, 136
 - normative foundation, 137
 - steward's obligations, 134–135
- Central Asian heritage, 77
- Climate change and heritage conservation
- arid high deserts (*see* Arid high deserts and climate change)
 - Australia (*see* Australian heritage)
 - communities, 86
 - cultural heritage responses, 77–79
 - economic interest and threats to human life, 86
 - erosion
 - archaeological heritage, 81
 - Fredheim in 2011, 80, 81
 - heritage authorities, 81
 - measurements, 80–81
 - Svalbard's main island, 80
 - fragile heritage sites, 82
 - frozen landscape, 70
 - governments and agencies, 86
 - high deserts, Asia, 70
 - impacts, cultural heritage, 69–70
 - indigenous archaeological (prehistoric) sites, 70
 - interrelated and cumulative impacts, 86
 - predictions, 69
 - research, 86
 - transparency, 86
- Colonial heritage, 120
- Community
- archaeology, 121
 - Arvanitic, 129
 - Australian Heritage Strategy consultation, 53
 - business and contested, 55
 - clients, 18
 - conflict and harmony, 55
 - cyberspace, 56
 - deaf and golf, 55
 - definition, 54–57
 - discomfort and comfort, 55
 - e-commerce and e-culture, 56
 - e-communities, 56
 - e-learning and e-mail, 56
 - experiences, struggles and policies, 55
 - face-to-face based/non-face-to-face based, 57
 - and heritage, 53
 - identity and culture, 55, 71
 - imagined, 55
 - indigenous, 92, 98, 100
 - Indigenous projects for self-determination and control, 55
 - internet, 56–57
 - IUCN World heritage programme, 53
 - LGBT and life, 55
 - local, 128, 132, 165–181
 - Local Social Relations, 55
 - maintenance, 78
 - moral, 139
 - non-Christian, 136
 - and objects relationship, 135
 - organisation, 47

- politicising engagement, 61–63
 - politics of recognition, 53–54
 - Seeking Safety in an Insecure World, 55
 - selfishness and mutuality, 55
 - separateness and wholeness, 55
 - stakeholders, 18, 28, 110
 - studies, 55
 - virtual and social life, 56
 - Community Archaeology Project Quseir (CAPO), 58
 - Community Life: An Introduction to Local Social Relations*, 55
 - Community: Seeking Safety in an Insecure World*, 55
 - Conservation ethics
 - archaeological heritage, 114
 - authenticity, 115
 - Foundation Park, 115, 117
 - ‘ghost house,’ 115, 116
 - ICOMOS, 114
 - monument, 115
 - President’s House, 115
 - in situ conservation, 114
 - Contemporary collection. *See* Postmodern museum curators and collection
 - Contested Communities: Experiences, Struggles, Policies*, 55
 - Critical heritage studies
 - and archaeology, 55, 60
 - community, 53–54
 - engagement, 57
 - sustained attempts, 62
 - Cultural heritage
 - anthropology and museology, 7
 - authenticity, 2
 - description, 1
 - ethical domains, 4–6
 - ethical transformations, 2–4
 - European Framework Convention, 8
 - management
 - actual practice of decision making, 166
 - in Australia, 119
 - digital technologies (*see* Technology design)
 - ICOM, 17
 - indigenous, 20
 - information standards, 18
 - and practices, 14
 - and stakeholders, 18
 - values-based, 166, 180
 - postmodern museum (*see* Postmodern museum curators and collection)
 - and real-world situations, 6
 - Sánchez Laws, 7
 - visibility and transparency, 7
 - volume builds, 2
 - Cultural information standards, 18–21
 - Cyberspace, 56
- D**
- Deaf community, 55
 - Decolonizing Methodologies: Research and Indigenous Peoples*, 58
 - Dictatorships
 - Alfredo Stroessner’s, 194–195
 - anti-dictatorship movement, 193
 - community support, 186
 - function, 195
 - and invasion, 195
 - memories, 187
 - military, 185
 - Panamanian museums, 186
 - US military invasion, 186
 - Digital heritage
 - ADS, 14
 - archaeological communication and digital technologies, 26–28
 - archaeological ethics, 15–16
 - archaeology, 14
 - archetypes, 28
 - cultural information standards, 18–21
 - data portals and cloud services, 14
 - definition, 14–15
 - development, 13–14
 - digital mapping and surveying technologies, 13
 - ethical and professional codes, 28
 - intellectual property, 13
 - mobile devices and video blogs, 29
 - NSW AOL, 21–24
 - online communication, 13
 - and political economy, 16–17
 - technologies, 14, 17–18
 - and tourism, 5
 - UNESCO, 14–15
 - visualisation and virtual realities, 24–26
 - Documentary heritage, 192
- E**
- E-commerce, 56
 - E-communities, 56
 - Economic ends, heritage tourism, 37–39
 - E-culture, 56
 - E-learning, 56
 - E-mail, 56

Engagement

- accountability, 59
- authenticity in, 46
- CAPQ, 58
- codes, 61
- community, concept of, 58
- conducting research, 59
- cultural, 63
- decolonisation, 60
- description, 57–58
- emotional, 44
- empowerment, sense of, 59
- exploitative, 58
- friction, 59
- heritage and tourism, 5
- literature list, 59
- memory-matter, 105
- pivot point, 60
- policy and popular parlance, 60
- politicising, 61–63
- projects, 58–59
- public, 199, 201, 207
- self-reflective, 115
- social, 60
- stakeholder, 177

Ethical decision-making framework

- actual practices, 168
- assumption, 168
- Baray Reach Dak, 178–180
- components, 168–169
- culture, 166
- elements, 166
- heritage management
 - Angkor (*see* Angkor, Cambodia)
 - Burra Charter, 169–170
 - documents, 169
 - value based, 169
- indigenous communities, 165
- influences and pressures, 175
- local communities, 165
- material, 166
- methodology, 169
- organisations, 168
- principles, 167–168
- processes, 165, 168
- responsibility, 169
- stakeholder relationships and interests, 173–174
- traditions, 165–166
- UNESCO, 166
- values, 166–167, 171–173

Ethical domains

- cultural heritage theory and practice, 4
- huge domain, 5

- ‘imperial debris’, 6
- rhetorical methods, 4
- social sciences and public policy, 5

Ethical transformations

- cornerstones, 4
- ethico-political problem, 2
- rapprochement, 2
- Ricouer’s analysis, 2–3
- ‘universal’ heritage, 3

Ethics

- Aristotelian ethics to tourism, 34
- and digital heritage (*see* Digital heritage)
- framework, 45–48
- hedonistic tourism, 35
- and heritage debate, 39–40
- and heritage tourism (*see* Heritage tourism)
- Kantian-utilitarian polarity, 34
- normative and applied, 34
- and politics, 34, 36–38, 42–43, 49
- stewardship (*see* Stewardship)
- UNESCO World Heritage Conventions, 35

Ethics of visibility

- African American Burial Ground in New York, 110
- archaeological excavation, 112
- archaeology and conservation process, 105, 122
- artefact display, Sydney Harbour Youth Hostel, 106, 108
- colonial and postcolonial geography, 113
- conservation, 114–117
- cultural landscape, 112
- and heritage, 113
- historical archaeology, 118–121
- and memory, 117–118
- Parramatta Justice Precinct display, 106, 109
- Pointe-à-Callière, the Montreal Museum, 106
- President’s House Site, Philadelphia, 106, 107
- Te Aro Pa archaeological site display, central Wellington, 106, 107
- theory and practice, 110–111
- Towns Place precinct incorporating, 106, 109
- Windmill Street Cottages, 106, 108

F

Faro Convention

- framework, ethical practice
 - conservation principle, 200
 - disenfranchised groups, 200

- European Landscape Convention, 199–200
- heritage protection, 198
- HLF, 197
- human rights, 199
- iconic places, 198
- implementation, 198
- legislation restricts, 199
- places, 198–199
- post Second World War heritage, 199
- principles, 199
- Schedule of Ancient Monuments (UK), 199
- values, 200
- Fragile heritage sites, 82

- H**
- Heritage debate, 34–36, 39–40, 48
- Heritage ethics
 - authenticity, 115
 - climate change
 - Arctic nature, 85–86
 - in Australia, 84–85
 - governments and heritage agencies, 86
 - interrelated and cumulative impacts, 86
 - research, 86
 - transparency, 86
 - and commemoration, 106
 - communities, 197, 201, 206
 - conservation and historical archaeology, 105, 121
 - Faro Convention (*see* Faro Convention)
 - management system, 111
 - minority accommodation, 205
 - NIMBYs, 208
 - officials and guidance, 207–208
 - Parish maps, 206
 - participation, 206
 - policy formulation, 208
 - practitioners and professionals, 197
 - questionnaire and conservation, 206
 - and rhetorical work, 117
 - social engagement, 207
 - traditional methodologies, 206
 - twenty-first century, 207
 - UDHR and comparable documents, 197, 201
 - and visibility, 113
- Heritage Lottery Fund (HLF), 38–39, 198
- Heritage management
 - administrative codes and institutionalised patterns, 62
 - Angkor (*see* Angkor, Cambodia)
 - and archaeology, 58, 111–112
 - Australian, 113
 - Baray Reach Dak, 178–180
 - climate change (*see* Climate change and heritage conservation)
 - ethical decision-making framework, 170
 - and museums, 4
 - practices, 53
 - privilege and power, issues of, 64
 - structures, 8
 - values-based cultural, 166, 169
- Heritage stewardship. *See* Stewardship
- Heritage tourism
 - aesthetics, 35
 - AHD, 35, 49
 - anti-heritage animus, 40–42
 - awareness of people, 36–37
 - belief in inherent value, 36
 - description, 33
 - economic ends, 37–39
 - educational, 35
 - enlightenment principles, 36
 - Ethics of Sightseeing*, 33
 - heritage debate, 34
 - inauthenticity, 42–44
 - monumental tangibility, 35
 - operational level, 37
 - private luxury, 35
 - social and cultural influences, 49
- Historical archaeology
 - colonial heritage, 120
 - and colonial history, 121
 - colonial past, 118
 - community archaeology, 121
 - ‘democratising force,’ 119
 - empirical substantiation, 119
 - ‘precontact’ Maori life, reconstruction, 120
 - recognition, 120
 - slavery and colonialism, 119
- Human rights museums
 - Chile’s, 193–195
 - credibility, 1869
 - documentary heritage 1976–1983, archives, 192
 - political parties, 186, 193
 - violations, 186, 193

- I**
- Imagined Communities: Reflections on the Origin and Spread of Nationalism*, 55
- Inauthenticity, heritage tourism, 42–44
- In situ archaeology, 114, 115

Institutionalised patterns of cultural value, 62
*International Journal of Social Research
 Methodology*, 60
 Internet, 21, 23, 56–57, 199

L

Landscape
 Aboriginal prehistoric sites, 84
 Angkor, Cambodia, 165, 170–171, 179
 Canadian, 113
 Northern Cape York Peninsula, 71
 Svalbard, high Arctic, 70
 Sydney Harbour, 74
 UK, 199
 Uluru-Kata Tjuta National Park, 70
 urban, Europe, 106
 LGBT community, 55, 206
 Ligali (Pan-African organisation), 63
 Local Social Relations, 55
*London Charter for the Computer-Based
 Visualisation of Cultural
 Heritage*, 24

M

Mass market tourism, 38
 Material culture, postmodern museum,
 147, 150–151
 Memory
 archaeology and conservation, 117
 authenticity, 117
 civilisation, 118
 and monument, 113
 Ricouer's optimistic view, 3
 and visibility, 117–118
 Memory of the World Programme (UNESCO)
 development, human rights archives, 192
 dictatorships function, 195
 framework, documentary heritage, 192
 integrity, 191
 preservation, papyrus to floppy discs, 192
 symbolic value, 195
 uniqueness, 191
 value, 191
 violations, human rights, 195
 Museo de la Libertad y la Democracia
 dictatorship and invasion, 195
 documentary heritage, 192
 stakeholders and organisational
 transparency, 193–194
 value of trust, 194–195
 Museums
 collective therapy, 192
 definition, 188

human rights (*see* Human rights museums)
 initiative's, 195
 legal frameworks, 195
 postmodern (*see* Postmodern museum
 curators and collection)
 social contract, 188
 trust
 dynamics of, 188
 “four-place predicative,” 188
 Museo de la Libertad y la Democracia
 (*see* Museo de la Libertad y la
 Democracia)
 object entrusted, 191–192
 sources, 189–191
 value of, 188–189
 trustee, 188

N

*Negative Heritage and Past Mastering in
 Archaeology*, 138
 New South Wales Archaeology Online
 (NSW AOL)
 auditing born-digital and hard-copy
 items, 22
 description, 21
 development, 23
 digital rights compliance costs, 23
 fund preservation, digital
 information, 22
 global financial crisis, 23
 hard-copy reports, fieldwork, 22
 online PDF versions, documents, 23
 post AD 1788 archaeology, 21
 project scope and methodology and
 meetings, 23
 research tool and sustainable digital
 archive, 24
 scanned PDF copies of reports, 23
 Sydney-based consultancy companies and
 research affiliates, 22
 terrestrial historical archaeology, 22
 XTF-based full-text search and display
 functionality, 23–24
 Northern Cape York Peninsula
 collaborative decision-making, 73
 communication and education, 73
 cultural practices and sites, 73
 early colonial period, 74
 Fort Denison, 74–75
 heritage legislation, period of activism, 75
 historic graves, Aboriginal rangers, 72–73
 knowledge sharing, 73
 local indigenous communities, 72
 monitoring impacts, 75

- relationship, communities and
 - archaeologists, 73–74
 - resources, littoral zone and coastal dune
 - forests, 72
 - responsibility, 75
 - scientific climate changes, 75
 - seasonal storm effects, 72
 - settler Australian sites, 74
- P**
- Panama. *See* Museo de la Libertad y la Democracia
 - Papua New Guinea (PNG)
 - acquisition of material, 147
 - cross-cultural interactions, 147
 - indigenous and community
 - consultation, 148
 - museums' activities, 148
 - object values, 148
 - Place
 - Bristol, Jane's place, 203–204
 - heritage assets, 207
 - identification, 201
 - Liverpool, Pyro's place, 204–205
 - London, 206
 - memories, 208
 - public engagement exercises, 207
 - Valletta, Joe's place, 201–203
 - PNG. *See* Papua New Guinea (PNG)
 - Political economy and digital heritage
 - cheaper technologies, 16
 - digital literacy levels, 16
 - European Council of Ministers, 16–17
 - European heritage sector, 17
 - framing cultural assets, 17
 - funding programmes, 17
 - governments, 17
 - ICOM and CIDOC, 17
 - innovative technologies, 16
 - language and cultural attitudes effect
 - technology, 16
 - national European cultural technology, 17
 - neo-liberal capitalism, 16
 - physical abilities, 16
 - Postmodern museum curators and collection
 - birth of scientism, 146
 - ceramic food bowls, 145
 - difficulties, 146
 - disciplinary/anthropological response,
 - 150–151
 - ethical behaviour, 145
 - ethnographic, 21st century
 - mainstream cash economy, 145, 156
 - market, 156
 - recognition of social attachment,
 - commodity, 155
 - social relationship, 155
 - frameworks, 146–147
 - human-object relationship, 158–159
 - institutional and private, 146
 - international policy frameworks
 - encouragement, communities, 149
 - field collection, 149
 - guiding principles, 148–149, 161
 - ICOM code of ethics, 148
 - multi-social, cultural and lingual
 - expression, 149–150
 - requirement, objects collection, 149
 - MacGregor's collection, 19th century
 - 'duplicates' and 'gaps', 153
 - ethics of collecting, 154
 - illegal export, legislation, 154–155
 - material culture, 153–154
 - natural history specimens, 153
 - physical value, 154
 - removal of objects by force, 154
 - 'scientific' collecting, 153
 - social relationships, 154
 - timing, 154
 - vigorous export, artefacts, 154–155
 - PNG (*see* Papua New Guinea (PNG))
 - pot manufacture
 - clan designs, 157, 160
 - community of Wanigela, 159
 - distribution, Wanigela, 156–157
 - intergenerational transmission, 160
 - knowledge, 159
 - social identity, 160–161
 - survey, usage, 157
 - techniques, 157
 - trade, 160
 - woman, 160
 - process, 145–167
 - social relations, 147
 - timeline, 152–153
- R**
- Recognition as of social a status, Fraser's
 - model, 62
 - Reflections on the Origin and Spread of Nationalism*, 55
 - Repatriation, human remains
 - actual harms
 - acceptable policies, 100
 - dead in various ways, 98–99
 - distress and humiliation, 101
 - living persons, 99
 - spiritual and cultural beliefs, 100–101

Repatriation, human remains (*cont.*)

- benefits
 - analytical technique, 96
 - evaluation, knowledge claims, 97–98
 - instrumental value, 95–96
 - migration patterns, 95
 - objections, 96–97
 - open inquiry, 97
 - universalism, 98
 - universal value, 96
- collections
 - colonial period, 90
 - eighteenth and nineteenth centuries, 90
 - international growth, 91
 - legislative and policy shifts, 92
 - modern era, 91
 - research and educational projects, 90
 - 1989 Vermillion Accord, 91–92
- cultural affiliation, descendants, 102
- cultural heritage institutions, 89
- 'descendants', 102
- ethics, research, 102
- indigenous, 89
- indigenous reconciliation and
 - recognition, 103
- objection, 92–93
- public and private morality, 93–95
- retention, 89
- scientific enquiry, 102

Respect

- accountability, 139
 - cultural heritage, 138
 - inheritance, 138
 - legitimate heirs, 137
 - mutual recognition, 138
 - 'negative heritage', 138
 - Twin Towers' heritage, 138–139
- Rhondda Heritage Park in Wales, 42

S

SAA. *See* Society of American Archaeologists (SAA)

Social life, 56

Society of American Archaeologists (SAA), 15, 130, 131

Stewardship

- archaeological ethics, 127
- Bintliff's ethical dilemma, 128–130
- care, 134–137
- normative character
 - Ashoka pillars, 132
 - Bintliff's ethical dilemma, 133–134

Burial objects, 132

ethical reflection, 130–131

local communities, 132

past cultural heritage, 133

past material remains, 132

professional and ethical practice, 131

SAA, 131

respect, 137–139

significant aspects, 129

Sydney Cove development, 42

The Symbolic Construction of Community, 55

T

Technology design

and archaeological communication, 26–28

and ethics

access to information, 17–18

agile design methodologies, 18

community-based archaeologies, 18

community stakeholders and clients, 18

designing and applying innovation, 18

feminist communication and political action, 17

principles of agile design, 18

unethical technologies, 17

web pages, 17

Web 2.0 platforms, 17

Trust

military dictatorship, Panama, 185–186

Museo de la Libertad y la Democracia

(*see* Museo de la Libertad y la Democracia)

museums (*see* Museums)

objects entrusted, 187

politically violent history, 187

relationship, 195

sources, 187

values and moral obligation, 187, 195

U

Uluru-Kata Tjuta National Park, 70

UNESCO World Heritage status, 198

Universal Declaration of Human Rights, 64, 200

V

Virtual community, 56

Visualisation and virtual realities, digital heritage, 24–26

W

World heritage

Angkor, Cambodia (*see* Angkor,
Cambodia)
cultural diversity, 3
ICOMOS document, 43
IUCN programe, 53

Ksar Ait ben Haddou, Maroc, 76
museums and management, 9
Norway's Tentative List, 85
Uluru-Kata Tjuta National Park, 70
UNESCO Convention, 3, 35
values, 170