

Serial Academic Webinars

Cultural Transmission against Collective Amnesia: Bodies and Things in Heritage Practices

Fifth Session: Transmission of Practices and Memories

Date: 13 March 2021 (Sat)

9:00 – 9:20 UTC (18:00 – 18:20 JST)

Introduction

9:20 – 10:50 UTC (18:20 – 19:50 JST)

Does World Heritage Nomination Curb the Local Regeneration and Cultural Transmission of Practices?

From World Heritage Nominations of Fuji-san and Sites of Meiji Industrial Revolution.

Kati Lindström (KTH Royal Institute of Technology, Sweden)

The World Heritage Nomination is the most prestigious heritage listing. Throughout the process of inscription, the heritage values of the sites are being inventoried to fit the requirements of the outstanding universal value (OUV). Information centers and educational activities then further transmit the resulting authoritative description of the sites. When the new hierarchy of heritage values is transferred to regulations, many old and new practices will be restricted, thus leading to the impoverishment of values and heritage use as well as curbed regeneration of the heritage community. Relying on elderly guides can keep the memories of past values alive. In the long run, however, it is not sustainable. The presentation is based on field work at World Heritage nominations “Fujisan, Sacred Place and Source of Artistic Inspiration” and “Sites of Japan’s Meiji Industrial Revolution: Iron and Steel, Shipbuilding, and Coal Mining.”

Dr. Kati Lindström is a researcher in environmental humanities with a background in semiotics, anthropology, environmental history and geography. Consistently interested in interaction among personal memory, politics, landscape, and physical environment, she made her research in Estonia, Japan, and Antarctica. Her publications include “Universal Heritage Value, Community Identities and World Heritage: Forms, Functions, Processes and Context at a Changing Mt Fuji” (*Landscape Research* 43 (3), 2019).

“We are Turkish nomads from Lycia”

The Changing Relationship between the Locals and Mountain Paths as ‘Heritage’ in the Context of Tourism in Teke Peninsula, South Turkey

Eisuke Tanaka (Fukuoka Jo Gakuin University, Japan)

With its beautiful beaches and various archaeological sites, the Mediterranean coast of the

Teke Peninsula in south Turkey, has been one of the centers of the tourism industry in the country. Until recently, many locals (called “Yörük” in Turkish) in this region have been practicing transhumance. Although the majority of Yörük people have since abandoned transhumance, the recent development in tourism in this region has “revived” the memory of transhumance. Notably, a trekking route called the “Lycian Way,” which consists of ancient Roman roads and mountain paths formerly used by the Yörük people, has become popular among domestic and foreign tourists. By focusing on the development of the Lycian Way trekking route, the study discusses how abandoned mountain paths have become a “heritage” for the locals, which signifies the tradition of transhumance.

Dr Eisuke Tanaka has studied cultural heritage issues in Turkey, such as the role of heritage in modern Turkish nationalism, illicit antiquities trade, and the destruction of heritage sites through the development projects. He is currently working on the development of heritage tourism that utilizes ancient Roman roads and mountain trails used by goat herders. His recent publications include ‘Heritage Destruction in Context: the Case of the Roman Mosaics from Zeugma, Turkey’ (*International Journal of Heritage Studies* 21 (4), 2015) and *Who owns cultural heritage?: Ownership and Protection of the Remains of the Ancient Anatolian Civilizations in Turkey* (in Japanese, Shumpu-sha, 2017).

Landscape Politics and Heritage Practices:

A Comparison of Fujian Tulou and Hakka Weilongwu

Hironao Kawai (National Museum of Ethnology, Japan)

After adopting the market economy in China, politicians, developers, tourism companies, and scholars paid attention to the diversity of the Han culture to gain political and economic profits. For example, South China has been constructing new cultures within the Han culture, such as the Guangfu, Chaoshanese, and Hakka cultures, to promote local economies. Specifically, South China has been selecting several characteristic architecture, food, and folk religions in the Hakka culture to protect or reconstructed them. Fujian tulou, a UNESCO world cultural heritage, is a typical example of the Hakka culture. Governments, developers, and tourism companies stressed Fujian tulou as a typical Hakka culture and used it as an economic tool because many people in the world view this architecture as unique and interesting. However, the inhabitants perceive tulou as old-fashioned houses and the political and economic efforts to protect tulou as out-of-date. Furthermore, the inhabitants view the Weilongwu as more important houses for them than Tulou. Although Weilongwu is also a traditional vernacular architecture, inhabitants continue to honor them as sacred spaces. Thus, the study aims to raise awareness about issues regarding the protection and transmission of cultural memory from the viewpoint of the people belonging to such a culture.

Dr. Hironao Kawai is an associate professor at the National Museum of Ethnology, Japan. His recent interests are, the anthropology of landscape, and ethnological studies of the Han Chinese. His recent publications include *The Social Production of “Hakka Space”: An Ethnography on the Creation of “Homeland” in Meixian, China* (in Japanese, Fukyosya Publishing, 2020).

10:50 – 11:20 UTC (19:50 – 20:20 JST)

General Discussion

11:20 – 11:30 UTC (20:20 – 20:30 JST)

Closing Remarks