

Fall 2016  
**Heritage: History and the Past Today**  
New College of Florida

Professor Uzi Baram  
Class Times: Tuesday and Thursday 10:30-11:50  
Class Location: College Hall 221  
Office Hours: Wednesday 1:30-2:30 & by appointment  
Professor's Office: College Hall 205  
Email: [Baram@ncf.edu](mailto:Baram@ncf.edu) Telephone: 487-4217  
Syllabus online at <http://faculty.ncf.edu/baram/HeritageCourseSyllabus.htm>

**Catalogue Description:**

Heritage seems to be everywhere. The destruction of cultural heritage is an increasing concern in international politics. Archaeological sites are increasingly popular destinations for tourism. There are genealogical studies for individuals and groups and expansion of museums. We seem to be in an era of heritage, with various understandings of history and the past being debated in academia and popular discourse. This course is an introduction to heritage studies, including studies of tradition, collective memory, historic preservation, public archaeology, and heritage tourism. The contested aspects of the past will be highlighted, with ethnographic observations as a key resource. We will pay particular attention to the personal, social, and political economic aspects of the expanding heritage phenomena. There are no prerequisites.

**Prospectus:**

This course is an exploration of a central concern in the world today: heritage. Heritage is the focal point of legislation to protect antiquities, heritage is a central concern in conceptions of ethnic and national identities, and heritage is a resource for tourism. While the word is well known, the implications of heritage are understudied. This course provides an anthropological overview of history and the past in today's world by exploring the heritage concept. The course contains a central argument about the changing role of heritage in social relations, employs examples from around the globe, and asks students to critically engage theory and case studies on heritage.

**Goals of the course:**

- Familiarity with theories and debates and terminology regarding the representation, commodification, and authenticity of the past.
- Recognition of the varying layers of heritage including personal inheritance, social group identity, nationalism, internationalist discourse, commercial interests, and emerging symbolic significance
- Consideration of the difference between history and heritage
- Examination of the contested political nature of heritage projects and projections and analysis of the ideological and symbolic content of notable heritage sites.
- Exploration of how heritage reflects contemporary notions of authenticity, reality, and social identities (specifically nationalism) through critically analyzed case studies
- Students should be able to discuss critically, in written, visual, and oral formats current issues in heritage studies, representations of the past, the political context for heritage legislation and the laws' social implications, interpretation of cultural objects, and the role of heritage in societies and states around the world as well as articulate why heritage matters

**Expectations and Policy on Evaluations and Deadlines:**

There are no grades for this course; the satisfactory/unsatisfactory designation allows a great deal of flexibility for assignments. Written work for the course will receive comments and students

can assume the work is satisfactory unless a revision is requested. For discussion, quality not quantity is the key. The course is predicated on the notion that students in the class want to engage, study, and learn the course materials and meet the class goals.

The course is not linear; expect concepts and topics to be introduced, explored, and then integrated as well as re-examined and re-considered as we move through the semester in a recursive manner. Heritage is a nebulous topic, expanding in popular culture and exploding as an academic concern. The course encourages us to engage in and contribute to the continuing discourse, public and academic. Success will come by situating the course discussions, readings, and presentations among the scholarship engaged and the observations we made on our world.

Please note that questions and discussions are part of the course. Heritage is a surprisingly personal topic, one that generates emotive responses. Sometimes we do not even realize we cared so much about an issue until it comes forward in a group setting. The course expectation: polite, civil, encouraging discussions. While the contemporary discourse is adversarial, the professor encourages discussions that expands and illuminates arguments, examples, and understandings.

The narrative evaluation facilitates the mix of assignments. The deadlines for assignments exist to ensure completion of course goals. When the professor receives your work, he will strive to read and assess the paper in a timely manner. The comments will point out strengths and weaknesses of the paper and your progress in the course; if the professor sees a need for improving some aspect of your work, you will be asked to revise the paper. The goal is to meet all the course objectives toward mastery of the course materials. With the written work set up for your success, there are no extensions on deadlines – if circumstances create a situation where you are not satisfied with your work, hand in the extant draft with a note that you will revise the paper by a reasonable date (i.e., up to three days); the professor will evaluate the finished product. Since all the deadlines are noted on this syllabus, you will produce the assignments on the deadline.

**Evaluation based on:**

1. Regular attendance: if you need to miss a class, contact the professor by email or voice mail *before* the class meeting. All standard excuses for missing a class will be accepted if requested before the class meeting. Attendance includes regularly referring to this syllabus for details on readings and goals, going to the course moodle page for updates and news, and responding to the professor's emails in a timely manner. You should have a pen/pencil and paper or an appropriate electronic device (laptop or tablet) for note-taking at every class session.
2. Readings: you are expected to read and think about the readings as listed in the outline of topics *before* class meets. Making connections among the readings and across the case studies will make for a productive semester.
3. Discussion: you are expected to participate in class discussions based on the course readings, lectures, and your particular interests; asking questions and interrogating the scholarship is an important contribution to the academic discourse for the course.
4. Course Assignments: four of them
  - A. Finding Heritage – an image and essay  
Look around for an example of heritage – provide the image (your original drawing, a photograph or screen capture, or a written description), explain your example, and describe how your case study exemplifies an aspect of heritage. Format: six paragraphs, double-spaced, typed paper. Due in class on August 30<sup>th</sup>:

#### B. Ethnography of Heritage – a short paper or video

An ethnographic interview on heritage – you can choose either a family member for the personal aspects of heritage or a community leader for the social implications of heritage. For a video example, see the Grandmothers Project <http://grandmasproject.org/> Format: 4-8 double-spaced typed pages or six to eight minute video. Due in class (or, if it is a video, sent electronically) on September 20<sup>th</sup>.

#### C. Heritage as Tourism – a museum exhibit

A response paper to *Planning the Past* or a power point museum exhibit contrasting tourist images for a specific place (anywhere in the world. Nearly all places around the world that are being advertised for visitation (otherwise known as tourism) include their heritage. Look at the images employed, organize them in light of the insights from Anita Waters and class discussions. Bring your printed paper or send the powerpoint exhibit electronically before course meets on November 1<sup>st</sup> and be prepared to present your efforts to the class on that day.

#### D. Case Study for the Significance of Heritage – a paper

Please explore the definitions and contours of the scholarly understanding of heritage by critically engaging *Heritage: Critical Approaches* what is heritage and how is it socially meaningful today? Since the course uses case studies to make the arguments regarding heritage, your paper needs use one of the case studies from the course or a topic of your choosing (with the professor's permission). More details on the assignment will be discussed in class. Format: 6-10 double-spaced printed pages. Due to the professor's mailbox in the Social Science building by 1 pm on Tuesday December 6<sup>th</sup>.

#### **Texts:**

- Rodney Harrison 2013 *Heritage: Critical Approaches*. Routledge, New York (noted on the schedule of readings as Harrison)
- Kathryn Lafrenz Samuels and Trinidad Rico, editors, 2015 *Heritage Keywords: Rhetoric and Redescription in Cultural Heritage*. University Press of Colorado, Boulder (noted on the schedule of readings as Keywords)
- Anita Waters 2006 *Planning the Past: Heritage Tourism and Post-Colonial Politics at Port Royal*. Lexington Books, Lanham

The books are available for purchase at the campus bookstore as well as other venues; all three are on reserve at the Cook Library. The articles and book chapters listed in the outline of topics are available on electronic reserve on the course Moodle page except for four chapters in *Marketing Heritage: Archaeology and the Consumption of the Past* – the book is on reserve.

#### **Accessing the Professor**

I will strive to arrive early to the classroom for each class meeting: that is a wonderful time to raise any questions about the course. Office hours are organized as open door: there is no need to sign up for a time slot, just come by my office. If there is a crowd of students, I will address your specific questions; if you are the only student to arrive, you have my attention to discuss nearly anything related to the course, anthropology, or the universe. Beyond office hours, if the door to my College Hall office is open and I'm free, you can drop in and we can chat. In addition, I will reply to emails but please be polite in your requests and acknowledge my response to your questions/concerns.

The class meets for only about three hours a week. The issues and concerns should extend beyond the classroom walls. The professor is available for discussing issues and insights but class members are expected to explore the ideas, examples, and arguments outside of the classroom.

### All New College Policies will be followed:

- A student claiming a need for special accommodations because of a disability must work with the Counseling and Wellness Center, which will establish the need for specific accommodations and communicate them to the instructor.
- Any suspected instance of plagiarism will be handled in accordance with the College's policy on academic dishonesty.
- No student shall be compelled to attend class or sit for an examination at a day or time when he or she would normally be engaged in a religious observance or on a day or time prohibited by his or her religious belief. Students are expected to notify their instructors if they intend to be absent for a class or announced examination, in accordance with this policy, prior to the scheduled meeting.

## Outline of Topics and Readings

August 19 Mini Class: Everyone has Heritage and Heritage for Everyone?

August 23 Introduction and Approaches Conundrums and Predicaments: Memories and Amnesias, Commemorations and Misrepresentations

Readings:

1. Harrison Chapters 1-2

August 25 Issues for Heritage

Readings:

1. Wayne Curtis 2011 The Nostalgia Trap. *The Atlantic* <http://www.theatlantic.com/magazine/archive/2011/05/the-nostalgia-trap/8444/>.
2. Barbara Kingsolver 1996 The Spaces Between. From *High Tide in Tucson*, pp. 146-157.
3. Cameron Wesson 2012 de Soto (Probably) Never Slept Here: Archaeology, Memory, Myth, and Social Identity. *International Journal of Historical Archaeology* 16(2):418-435.
3. Akira Matsuda 2010 When a Local Legend is (Mis)appropriated in the Interpretation of an Archaeological site. *Archaeologies* 6(3):447-467.
4. Michael Kelleher 2004 Images of the Past: Historical Authenticity and Inauthenticity from Disney to Times Square. *CRM* 1(2):6-19. <https://www.nps.gov/CRMjournal/Summer2004/view.html>
5. Muñoz Viñas, Salvador 2013 My Favorite Piece of Heritage (and the Heritage Big Bang) e-Dialogos 3:48-54. [http://www.diadrasis.org/dialogos/dialogos\\_003/edialogos\\_003.pdf](http://www.diadrasis.org/dialogos/dialogos_003/edialogos_003.pdf)

August 30 The Personal

Readings:

1. David Lowenthal 1996 Chapter 2 Personal Legacies. From *The Heritage Crusade and the Spoils of History*, pp. 31-54.

September 1 Grand Tours: Uncovering the Past and Preserving History for the Nation

Readings:

1. Harrison Chapters 3-4
2. Keywords: Chapter 2 Authenticity

September 6 Imagined Communities and Invented Traditions and the Dynamics of Heritage in the Age of Nationalism

Readings:

1. Hugh Trevor-Roper 1988 The Invention of Tradition: The Highland Tradition of Scotland. In *The Invention of Tradition*, pp. 15-42.
2. Yael Zerubavel 1994 The Historic, the Legendary, and the Incredible: Invented Tradition and Collective Memory in Israel. In *Commemorations: The Politics of National Identity*, pp. 105-126.
3. Keywords: Chapter 4 Belizean Education
4. Keywords: Chapter 2 Armed Conflict
5. Jonathan Golden 2004 Targeting Heritage: The Abuse of Symbolic Sites in Modern Conflicts. In *Marketing Heritage*, pp. 183-202.

September 8 History written by the Winners, Heritage claimed by the Losers

Readings:

1. Paul Shackel 2001 Public Memory and the Search for Power in American Historical Archaeology. *American Anthropologist* 102(3): 655–670. I
2. Richard R. Flores 1998 Memory-Place, Meaning, and the Alamo. *American Literary History* 10(3):428-445.

September 13 Tradition!

Reading:

1. Henry Glassie 1995 Tradition. *Journal of American Folklore* 108(430):395-412.
2. Barbara Kirshenblatt-Gimblett 1995 Introduction to *Life is with People: The Culture of the Shtetl*, pp. ix-xlviii.
3. Gaye Tuchman and Harry Levine 1993 New York Jews and Chinese Food: the Social Construction of an Ethnic Pattern. *Journal of Contemporary Ethnography* 22(3):382-407.

September 15 Roots

Readings:

1. Alex Haley 1972 My Furthest–Back Person—"The African." *New York Times*. July 16, 1972
2. Michael Mechanic 2016 We Watched "Roots" With a "Roots" Expert. *Mother Jones*  
<http://www.motherjones.com/media/2016/05/new-history-roots-recap-episode-1>
3. Antoinette Jackson 2011 Shattering Slave Life Portrayals: Uncovering Subjugated Knowledge in U.S. Plantation Sites in South Carolina and Florida. *American Anthropologist* 113(3):448-462.
4. Paulla A. Ebron 2000 Tourists as Pilgrims: Commercial Fashioning of Transatlantic Politics. *American Ethnologist* 26(4):910-932.

September 20 How Anthropologists study, heritage for instance

Readings:

1. Harrison Chapter 5
2. Celeste Ray 2001 The Brigadoon of the Scottish-American Community: Scottish Highland Games and Gatherings. From *Highland Heritage: Scottish Americans in the American South*, pp. 99-126.
3. Keywords: Chapter 9 Heritage at Risk
4. Keywords: Chapter 13 Rhetoric of Nature

September 22 A Small Museum

Visit Family Heritage House Museum

Readings:

1. Pamuk 2016 A Modest Manifesto for Museums. <http://en.masumiyetmuzesi.org/page/a-modest-manifesto-for-museums>

September 27 Class Does Not Meet

Assignment: Visit a Museum on your own (or with classmates) – either a local one or a virtual one

September 29 Why Heritage Now? Crises of Late Capitalism and the Uses of the Past

Readings:

1. Harrison Chapters 6-9
2. Keywords: Chapter 11 Intangible Heritage

October 4 Grass-roots Heritage Partnerships

Readings:

1. Harrison Chapter 10
2. Keywords 8. Equity Polestar or Pretense?
3. Jodi Skipper 2014 Sustaining Visibility?: The Quandary of St. Paul and Archaeology in the Long Run. *Journal of Community Archaeology and Heritage* 1(3):210-227.

October 6 Challenges: Who Owns Cultural Artifacts?

Readings:

1. Morag Kersel 2004 The Politics of Playing Fair, or Who's Losing their Marbles? In *Marketing Heritage*, pp. 41-56.
2. Eleana Yalouri 2001 Contesting Greek Identity: Between Local and Global. From *The Acropolis: Global Fame, Local Claim*, pp. 77-100.
3. Rebecca Bryant 2014 History's remainders: on time and objects after conflict in Cyprus. *American Ethnologist* 41 (4):681-697.

## **FALL BREAK**

October 18 Challenges: Should there be a Museum?

Readings:

1. Kevin Yelvington, Neil Goslin, and Wendy Arriaga 2002 Whose History?: Museum-making and the struggles over ethnicity and representation in the Sunbelt. *Critique of Anthropology* 22(3):343-379.
2. Andre-Marcel d'Ans 1980 The Legend of Gasparilla: Myth and History on Florida's West Coast. *Tampa Bay History* 2(2):5-29.
3. *Planning the Past* Chapters 1-2

October 20 Class Does Not Meet

Assignment:

1. Look for images of pirates, images of tourism in the Caribbean
2. Locate an example for the third assignment – any location on the planet

October 25 Pirates and their Archaeology

Readings:

1. *Planning the Past* Chapter 3
2. Maureen Brown 2011 Evidence for Port Royal's Merchant Class as Reflected in the New Street Tavern Site Assemblage. In *Out of Many, One People: The Historical Archaeology of Colonial Jamaica*, pp. 56-73
3. Donny Hamilton 2006 Pirates and Merchants: Port Royal, Jamaica. *X Marks the Spot: The Archaeology of Piracy*, pp. 13-30.

October 27 Representations of the Past and Memories of History

Readings:

1. *Planning the Past* Chapters 4 to Epilogue
2. Keywords: Chapter 8 Equity
3. Keywords: Chapter 12 Memory

November 1 Challenges: Laws and Identities, Research and Representations

Readings:

1. Gary White Deer 1998 "Return of the Sacred: Spirituality and the Scientific Imperative" *Reader in Archaeological Theory*, pp. 331-337.
2. Joe Watkins 2004 Becoming American or Becoming Indian?: NAGPRA, Kennewick and Cultural Affiliation. *Journal of Social Archaeology* 4(1):60-80.
3. Keywords: Chapter 14 Place Cochiti Pueblo

November 3 Challenges: Are what you Eat?

1. Sally Howell 2003 Modernizing Mansaf: The Consuming Contexts of Jordan's 'National Dish.' *Food and Foodways* 11(4):215-243.
2. Sidney Mintz 1997 Eating American. In *Tasting Food, Tasting Freedom*.
3. Watch Michael Twitty 2016 Culinary Justice <https://www.youtube.com/watch?v=ttnSLA9vbTc>

November 8 Heritage in Practice – Phillippi Estate Park

Readings:

1. Look at <http://sites.ncf.edu/baram/HeritageStudies/regionalheritage/champ>
2. Barbara Little 2004 Is the Medium the Message?: The Art of Interpreting Archaeology in US National Parks. In *Marketing Heritage*, pp. 269-286.

November 10 From the Local to the Global: The Continual Expansion of Heritage and the Problem of the Universal in Heritage

Readings:

1. Bonnie Magness-Gardiner 2004 International Conventions and Cultural Heritage Management. In *Marketing Heritage*, pp. 27-39.
2. Intellectual Property Issues in Cultural Heritage Project 2015. *Think Before You Appropriate. Things to know and questions to ask in order to avoid misappropriating Indigenous cultural heritage*  
[http://www.sfu.ca/ipinch/sites/default/files/resources/teaching\\_resources/think\\_before\\_you\\_appropriate\\_jan\\_2016.pdf](http://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

**Special Event on Saturday, November 12th: Heritage Interpretation in Practice at Phillippi Estate Park**

Please come for the 10 am event that includes new representations for the many histories of the property. Phillippi Estate Park is located at 5500 S Tamiami Trail, Sarasota – nine miles and about twenty-five minutes from campus.

November 15 Difficult Heritage

Readings:

1. Keyword 7. Difficult Heritage Coming ‘to Terms’ with Sicily’s Fascist Past
2. James E. Young 2000 German’s Holocaust Memorial Problem – and Mine. From *At Memory’s Edge*, pp. 184-223.
3. Lynn Meskell 2002 Negative Heritage and Past Mastering in Archaeology. *Anthropological Quarterly* 75(3):557-574.

November 17 The Many Sides of Heritage: Nationalism and Human Rights, Commercialization and Sustainability

Heritage as a Human Right

Readings:

1. Keywords: Chapter 15 Rights
2. Keywords: Chapter 16 Sustainability

November 22 Identity, Social Justice, and the New Heritage

Readings:

1. Keywords: After words
2. Edward González-Tennant and Diana González-Tennant 2016 The Practice and Theory of New Heritage for Historical Archaeology. *Historical Archaeology* 50(1):186-203.
3. Neil Silberman 2013 The Tyranny of Narrative History, Heritage, and Hatred in the Modern Middle East. *Journal of Eastern Mediterranean Archaeology* 1(2):175-184.

November 24 Thanksgiving

November 29 The Past Today

Readings:

1. Eviatar Zerubaval 2011 Why Do We Care about Our Ancestors? Salon November 7, 2011  
[http://www.salon.com/2011/11/08/why\\_do\\_we\\_care\\_about\\_our\\_ancestors/](http://www.salon.com/2011/11/08/why_do_we_care_about_our_ancestors/)
2. Daniel Loven 2015 Heritage Development and Community Resilience: Insights for an Era of Climate Change. In *The Future of Heritage as Climates Change*, pp.167-179.
3. Katherine Slick 2002 Archaeology and the Tourism Train. In *Public Benefits of Archaeology*, pp. 219-227.

## What is a Syllabus?

*Heritage: History and the Past Today* is formulated with no prerequisites, an introduction to heritage studies – an interdisciplinary field of study. The challenge is the same as my other courses but I will be explicit about the research process, assumptions, and expectations.

The syllabus is an outline of a course of study. I see the syllabus as laying out the course for the semester, from where the class meets and which books to buy to the chronological progression through issues, concerns, and case studies deemed significant and meaningful to scholarship and to a liberal arts education. The course is built to be recursive - we will return to concepts and examples throughout the semester. The topics and readings should raise questions for each class meeting that can be addressed by lectures and discussions as well as encourage you to come to my office hours. I urge you to wrestle with the titles and concerns expressed in the syllabus to foreshadow the course conclusions.

But the syllabus should not be the limit of your efforts. If particular topics, themes, or arguments intrigue you, do not be frustrated by the limitations of the class meeting time. Students should discuss the issues outside of class with the professor and, more importantly, with each other. The syllabus allows everyone to predict topics and concerns so that outside of classroom discussions can set up robust consideration during class meeting times. And with plentiful readings, students should read the rest of chapters from edited volumes, other articles from the journal issues, and other publications by the scholars engaged during the semester.

I see the syllabus as a contract between us. I require you to read, to write, and to participate in class discussions. I promise to cover the materials listed on the preceding pages. We can go through the semester following the syllabus exactly. But the syllabus can be a living document – we can negotiate changes. You should question the choices made and offer alternatives. This approach to the syllabus is in line with the NCF philosophy (found on the college website):

- Each student is responsible in the last analysis for his or her own education.
- The best education demands a joint search for learning by exciting teachers and able students.
- Student progress should be based on demonstrated competence and real mastery rather than on the accumulation of credits and grades.
- Students should have from the outset opportunities to explore in depth areas of interest to them.