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Engaging Conservation



Communities &
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A conference
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University of York's Centre
for Conservation Studies,
and ICOMOS UK



ABSTRACTS





THE CHURCHES CONSERVATION TRUST



THE CHURCHES CONSERVATION TRUST

**Very exciting conservation
work is in progress!**



The stonework is being conserved by specialists in order to protect the building for future generations

This work involves repairs to ancient stone and repointing with traditional lime-mortar

You are welcome to come in
to find out more about this vital work

The church is open as usual for you to explore its historic interior
with rare 17th-century box pews and medieval stained glass

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ROȘIA MONTANĂ IN PERIL

ȘTEFAN BĂLICI

Roșia Montană in Transylvania, Romania, is threatened by plans for the development of what would be Europe's largest open-cast gold mine. Local heritage and environmental organisations are campaigning against this project with the aim of saving the integrity and authenticity of the landscape and village of Roșia Montană, and its rich 2000 year old Roman mining heritage, from the feared destruction and pollution that would be the consequences of this large-scale gold mine. Europe Nostra and other international bodies have supported this campaign but it is, above all, through its local communities that it has sustained a prolonged and unresolved struggle to safeguard its cultural and natural heritage.

ENGAGING AND CONSERVING INDUSTRIAL HERITAGE IN THE 21ST CENTURY: THE WORK OF THE INDUSTRIAL HERITAGE SUPPORT OFFICER

IAN BAPTY

Ian is the Industrial Heritage Support Officer, Ironbridge Gorge Museum Trust

Our industrial past created the modern world. Everything from the mass-produced technology which shapes our lives to our very view of ourselves began here in the mines, quarries, furnaces, mills, factories and pump houses of the 18th and 19th centuries. Today, many former industrial sites and buildings are open to the public. From World Heritage Sites to local attractions, they are a key element of our national identity and heritage, and make a major economic and social contribution to the well-being of modern communities.

Yet protecting, developing and presenting that heritage is a major challenge. Many sites are trust owned or operated and are wholly or partly run by volunteers. Common problems – including issues of volunteer retention and recruitment, technical skills transfer from an aging volunteer base, adapting to a radically changing funding and visitor environment, and achieving modern ‘best practice’ conservation, management and visitor presentation standards – will be familiar across the heritage sector. Moreover the particular nature of industrial heritage attractions, typically combining extensive sites, big and complex historic buildings and additional features such as working machinery, make these matters especially pressing in this context.

Against this background, the Industrial Heritage Support Officer (IHSO) project commenced in September 2012. The post is funded for three years by English Heritage as part of their Heritage at Risk programme, and is managed by the Ironbridge Gorge Museum Trust. Key areas of work include developing new partnerships to support the sector, providing an advisory ‘clearing house’ service for industrial heritage groups, and developing networks of local industrial groups which can be a focus both for disseminating best practice and realizing funding and other initiatives.

Using examples from the IHSO project, this paper will explore practical approaches to supporting volunteer-run industrial heritage sites, and will look at the potential to develop similar approaches across the community heritage sector.

YORK CASTLE AREA: A STUDY IN COMMUNITY INVOLVEMENT

PETER BROWN MBE

Peter is Director of the York Civic Trust

Arguably a World Heritage Site in its own right, the area which occupies the former Motte & Bailey of York's eleventh century defences, and still a recognisable complex as such today, comprises a Scheduled Ancient Monument, Clifford's Tower (c.1250), a former Debtor's Prison (c.1705), a Female Prison (c.1780), and the County Assizes (c.1770), all of which are designated Grade I.

But the spaces around the buildings and their uses, a short stay car park next to the river Foss for example, and an unadorned area known as the Eye of Yorkshire, have little to commend themselves and in the case of the car park, seriously detract from the setting.

Since the late 1980s the City Council has sought to develop the car park as part of a comprehensive development that includes the area on the east bank of the river Foss, known as Piccadilly. All the applications failed, mostly because the developers were seeking to overdevelop the site. The latest iteration, called in for public inquiry, was loudly condemned by the Secretary of State because of the harm it would cause to the setting of these nationally and internationally important buildings.

Whilst there has been a blight on the area in recent years, it does, however, offer up an opportunity for a new approach involving community engagement. There are many stakeholders with an interest in the area and the York Civic Trust, in conjunction with the University of Leeds 'Living with History Project', funded by AHRC will organise a seminar and a series of workshops. The intention being to distil down what we, the wider community, would like to see happen on this site and to discuss what could be realistically delivered.

Graham Bell, Director of the North of England Civic Trust will act as the moderator and a set of proposals will be presented to the City of York Council and this Conference in July 2014.

BERLIN HISTORIC GAS LIGHTING SYSTEM, ITS CONTEMPORARY RELEVANCE, AND STRONG COMMUNITY INVOLVEMENT IN ADVOCATING FOR ITS SURVIVAL

DR PETER BURMAN MBE, FSA

Peter, a former Director of the Centre for Conservation Studies (1990–2002), works as an Arts and Heritage Consultant.

The *c.*42,500 gas lights currently in use in Berlin are as much part of the characteristic identity of that city as the bicycle or the tram system. Since 1882 Berlin has had both gas and electric street-lighting systems in parallel. Following World War II, a conscious decision was made to retain both systems and to develop them further: this decision has been confirmed more than once. Now, however, gas lighting is under threat. The concerns of thoughtful people have led to a wide variety of citizens' actions. Two of the organisations involved, Gaslicht-Kultur and Denk mal an Berlin, commissioned from me in 2013 a study of the heritage aspects of the system. The World Monuments Watch has recently placed the Berlin Gas Light & Lighting System on the List of the World's 100 Most Endangered Sites. However, my report has made a strong case for putting forward the Berlin Gas Lighting System for consideration as a World Heritage Site. The analogies are with other 'working systems' such as the Himalayan Railways, the Swiss Rhaetian Railway and the Rideau Canal in Canada. A key aspect of World Heritage, as of OUV, is that it is dynamic, and the World Heritage Committee encourages the concept to evolve.

At the other end of the spectrum are historic environments where gas lamps have been installed, following historic forms, but with the intention always that they should be powered by electricity. This misses the whole point.

Although Berlin will be the focus, reference will be made to other cities in the UK, Europe and the USA where saving the gas-light heritage has led to community concern and actions.

TILL DEATH US DO PART: ROUTES TO COMMUNITY ENGAGEMENT AT THE COFFIN WORKS, BIRMINGHAM

SIMON BUTEUX

Simon is the Director of the Birmingham Conservation Trust

The Coffin Works is a late Victorian factory in Birmingham's historic Jewellery Quarter. From 1894 to 1999 the firm of Newman Brothers made coffin fittings, coffin linings and shrouds in this purpose-built manufactory. When the factory finally closed, all the machinery, stock and office records were left behind as if at the end of an ordinary working day, leaving behind an extraordinary 'time capsule' of an unusual business.

For the past year Birmingham Conservation Trust has been undertaking a programme of repair and conservation, funded by the Heritage Lottery Fund and English Heritage amongst others. When complete, half the building will be a 'heritage attraction', recreating the factory as it was in the 1960s, and half is being converted as offices/workshops aimed at the creative industries. Community engagement and volunteering are at the heart of all aspects of the project, with conservation skills training a particular focus during the repair and conservation phase.

The presentation will describe the different routes to community engagement and volunteering taken by the project, working creatively with local schools, colleges, universities, businesses, community and professional groups, and individuals – all in a multi-ethnic setting.

FENGSHUI AND THE CONSERVATION OF CULTURAL HERITAGE IN TAIWAN

DR BOR-SHEUNN CHIOU

Bor-Sheunn is Associate Professor at the Graduate Institute of Architecture and Cultural Heritage, Taipei National University of the Arts (TNUA), Taiwan. He was educated as an architect at Tunghai University (Taiwan) and as an architectural historian at Cambridge, London, and Edinburgh Universities. His research focuses on architectural principles of traditional societies, particularly related to cosmology. He also teaches widely in architectural history and conservation.

The art of *fengshui* (or Chinese geomancy) has been widely practised in Chinese communities since the time before the Christian era. It is an intangible art, based on Chinese traditional world view, described in books and performed by practitioners. It is still prevailing today in the Chinese circle or even in the world. In accordance with the definition of intangible world cultural heritage, it is “knowledge and practices concerning nature and universe”. It has actually influenced the tangible configuration of the cultural heritage of Chinese societies, be they villages, cities, tombs or buildings. Indeed, more often than not, the community physical establishments have reflected *fengshui* consensus among local people in the past. Taiwan is also the case at issue.

However, since this art is ambiguous, mysterious and more or less regarded as superstitious, its aspect has always been ignored in conserving cultural heritage in Taiwan. As a result, the *fengshui* formation of cultural heritage were often disfeatured and yielded to urban development or other forms of environmental change. To remedy this situation, the undertaking of heritage conservation needs community engagement and the underlain *fengshui* manipulation that contributed to the physical formation of the heritage has to be revived.

This paper first introduces the art of *fengshui*, then it will illustrate the physical environmental embodiment of this art with some examples. It follows with the evaluation of this art from the point of view of cultural heritage, both tangibly and intangibly. It will then discuss on the responsibility of community in the formation and deformation of the *fengshui* features in cultural heritage.

On the whole, the author would stress the importance of *fengshui* factors in identifying the features of cultural heritage and that it will be a great loss if *fengshui* is left unattended in heritage conservation in Taiwan.

CONSERVATION LIVE AT HOLY TRINITY GOODRAMGATE: VALUING ENGAGEMENT WITH PRACTICE

DR GILL CHITTY

Gill is Director of Conservation Studies in the Department of Archaeology, University of York.

Holy Trinity Church on Goodramgate in York is in the care of the Churches Conservation Trust (CCT). It was vested in 1972, is still occasionally used for services, and is valued especially for its unaltered medieval character. The earliest work identified in the church is from the 12th century, but rebuilding from the 13th to 15th centuries essentially created the building that we see today. It is a hidden medieval gem in the heart of the city ‘sequestered in a leafy and grassy space of its own’, as an American visitor in 1909 described it, with ‘the soft yellow sandstone crumbling away from the windows’.

Over a century later, the decay of the stonework remains a challenge, particularly the local, magnesian limestone masonry from which most of the church is constructed. In 2013 the CCT began a major programme of repair to the building which found the masonry of the 15th-century tower in particular to be in poor condition. Their specialist conservation contractor, Nigel Copsey, and architect, Linda Lockett, have worked together in taking a sensitive and unusually conservative approach to repair which is resisting the introduction of new stone and uses traditional lime mortar, with tile repair and shelter coating, including the use of nano-limes, to consolidate and stabilise the masonry..

As part of the Department’s ‘Engaging Conservation’ project we have collaborated with the CCT to run a series of open days to engage different audiences with the conservation work. These offer the chance to observe the work at close quarters, to talk with the conservator-stonemason and understand the thinking, techniques and experience that inform the choices made in the conservation of a building, stone by stone. This paper will present the initial findings from qualitative research, interviewing visitors and different interest groups about their experience of ‘live’ conservation. We ask participants to contribute their views on the value of open days like this. What difference does this interaction make to the way people think and care about what happens in conservation? How can we do it better?

**DRY STONE WALLS: A LANDSCAPE FOR THE FUTURE?
"DRY STONE WALLS ARE AN INTEGRAL FEATURE OF THE
LANDSCAPE, PARTICULARLY IN THE UPLAND AREAS OF THE UK."**

LINDA CLARKSON

Linda is the Training & Education Coordinator of the Dry Stone Walling Association, based in Cumbria

Traditional skills are being lost at an alarming rate and less young people are coming forward to take up the mantle of heritage crafts. The Dry Stone Walling Association (DSWA) is keen to redress the balance by encouraging more young people to engage with the craft of dry stone walling. It is vital for the future of this heritage craft that there continues to be highly qualified craftsmen to undertake a range of dry stone work including important heritage projects and built landscape restoration.

The estimated length of field walls in England and Wales is 105,800 km. An ADAS report in 2002 highlighted the threat to landscape heritage if dry stone walls are not maintained. Natural England National Character Assessments also record the regional deterioration of dry stone walls.

Recently farmers have struggled to find time, money or expertise to maintain their field walls. Lack of funding and falling incomes have led to a decline in the condition of dry stone walls throughout the UK, affecting both their practical and aesthetic value.

Skilled dry stone wallers are still in demand and there are many opportunities to make a good living, whilst also helping to maintain the landscape for future generations to enjoy. Our challenge is to engage with young people looking for an interesting and rewarding career. DSWA recently launched an initiative, funded by The Princes Countryside Fund, to assist young farmers wishing to train in dry stone walling. More information on this and other initiatives will be available at the Engaging Conservation Conference.

COMMUNITY EMPOWERMENT AS THE BASIS OF HERITAGE CONSERVATION: THE EXPERIENCE OF BEITOU BOROUGH IN TAIPEI CITY, TAIWAN

WEN-TSUNG DEN

Wen-Tsung is currently a PhD student in Archaeology at the University of York

Beitou, a borough of Taipei City in Taiwan, is famous for its hot spring industries which were developed during the Japanese colonial period. As well as bath houses, this industry also gave rise to institutional prostitution, and other sex services. The industry reached its peak around the Korean and Vietnam Wars. However, after the abolishment of sex industries in 1970s, Beitou has endured a long term of depression for its historic stigma and economic dilemma.

This stagnant situation continued until a campaign initiated by a group of primary students and teachers successfully saved a derelict colonial architecture, Beitou Hot Spring Baths, as heritage. This historic building was revitalized as a local museum with strong community involvement, and soon projected a new image of Beitou and functioned as a starting point to explore the local heritage, industry, culture and history.

The community empowerment for heritage significantly produced multiple benefits and spill-over effects for the regeneration of Beitou. Firstly, local people no longer felt embarrassed about the past and gradually recognized their homeland through local heritage. Secondly, the museum effectively stimulated local industries and tourism to enhance their services. Furthermore, the community engagement with heritage conservation, revitalization and management inspired people to actively participate in other community issues and to build their vision of Beitou.

In short, the process of community empowerment for heritage functioned as a catalyst to lead the community towards sustainable development, to revitalize the local industry, to improve the community environment, and to reshape local identity. Therefore, heritage is not only a born isolated object which is solely decided by experts but, in contrast, is also a made, interactive process in which people gradually recognize the meaning of it. Only then does heritage become the heritage of the people.

CONSERVING THE COMMUNITY HOUSING: A CASE STUDY OF GARIB ZARTHOSTIONA REHETHAN FUND PROPERTIES

VIKAS DILAWARI

Vikas is a conservation architect based in Mumbai, India. He completed the MA in Conservation Studies at York in 1994.

To practice conservation in Mumbai one has to be lucky to have the right client who understands and sympathizes with conservation philosophy. I am fortunate enough to have one such client, Garib Zarthostiona Rehethan Fund (GZRF), who have faith in what we propose to do. They are the owners of fifty such unloved, underappreciated, simple residential buildings of the city scattered around Central and South Mumbai as community housing which was prevalent in the late 19th century and early 20th century.

The project reinforces the conviction that it is economical and wiser to repair than reconstruct or redevelop. The project helps in reviving lost skills and craftsmanship; it retains the socio cultural relationship and harmony and does not place a load on fragile infrastructure. Such an approach is the need of the hour for Mumbai which in the absence of good planning and development guidelines is on a rampant path of insensitive redevelopment.

The project reveals that the Rent Control Act needs to be addressed or else additional funding has to be provided as incentive by the Government. The project sets an example to a larger trust (like Bombay Parsi Panchayat) who are owners of many such community housing buildings to follow this not so popular path and also highlights how social balance can be achieved with community housing in present day development.

COMMUNITY HERITAGE AND CONSERVATION IN CASTLEFORD, WEST YORKSHIRE: ISSUES AND RESPONSES

1) THE LANGUAGE CHANGES BUT PRACTICE STAYS THE SAME: CAN COMMUNITY CONSERVATION BE DIFFERENT?

DR KEITH EMERICK

Keith is a Research Associate at the University of York

2) THE QUEEN'S MILL PROJECT, CASTLEFORD, WEST YORKSHIRE

ALISON DRAKE

Alison is Chair of the Castleford Heritage Trust

Castleford, West Yorkshire is a former mining town with considerable social and economic problems, but it has a thriving and ambitious community-based heritage group that is widely regarded as an exemplar in its field – particularly for its drive, leadership and its ability to inspire its peers and heritage practitioners. The Trust has an impressive number of projects, both big and small, under its belt. In Castleford heritage is understood as something that can and ought to make better futures for the people of the town and its environs. The Castleford Heritage Trust is embarking on an ambitious project to conserve and re-use a large nineteenth-century flour mill as a working mill, community, arts, cafe and skills centre. But how easy is this going to be and what can the process teach us about people, community, conservation and heritage?

This presentation will consist of two elements; one will present the perspective of the heritage practitioner, outlining the particular issues faced by the heritage experts as they come to understand the implications of diminishing resources and the need to use greater numbers of volunteers. This change will have an impact on the requirement to extend participation but will also have ramifications for practice and our understanding of what the heritage consists of and the range of values that will then apply. The second element will be a perspective from the community sector, presenting their assessment of the issues faced by community heritage groups in this changing environment. Are the resources and skills in place to support community groups and do the processes of project management militate against certain groups making it difficult if not impossible to undertake projects? Is it inevitable that control or management of your own heritage will be gradually and completely taken away by professional processes?

COLLABORATIONS BETWEEN COMMUNITIES AND CONSERVATION PROFESSIONALS

DR KATE GILES

Kate is Director of Studies for the Buildings Archaeology MA in the Department of Archaeology, and Deputy Director of the Humanities Research Centre, University of York

The UK has a wealth of heritage assets which were built as ‘community buildings’, including guildhalls, town halls, church houses and indeed, parish churches and village halls. In some cases, the communities who built and used these buildings still own, maintain and conserve these structures; in others these communities have long-since disappeared, or changed dramatically.

This paper briefly examines the history and significance of historic community buildings and then explores a series of projects in which concepts of community have been used to inform and enhance conservation management plans, historic buildings survey, digital heritage initiatives, museum displays and community engagement activities. The opportunities and outcomes – as well as the issues and tensions – surrounding these projects, will be discussed. The future potential of further research and conservation in this field will then be addressed.

YORK: LIVING WITH HISTORY – HOW SHOULD DECISIONS ABOUT HERITAGE BE MADE?

**DR HELEN GRAHAM,
RICHARD BRIGHAM, LIANNE BRIGHAM, AND PAUL FURNESS**

Helen is Research Fellow in Tangible and Intangible Heritage in the School of Fine Art, History of Art and Cultural Studies at the University of Leeds. Her research and teaching interests directly flow from experience working in learning and access teams in museums and coordinating community heritage projects concerned with the co-production of knowledge, archives and exhibits.

Richard Brigham and Lianne Brigham are founders and administrators for York Past and Present Facebook group which, although only eight months old, has close to 5000 members.

Paul Furness is a historian of York and Leeds radical pasts and runs history walks as part of York's Alternative History group.

*How are decisions about history and heritage made in York?
How do they shape the lives of people who live in York?
How might we generate a democratic culture in York?*

We will use this presentation to collectively reflect on the York: Living with History project which is one Inquiry strand with the Arts and Humanities Research Council-funded 'How should decisions about heritage be made?' project. Since January 2014 the Living with History project has created a variety of spaces for dialogue and discussion between different people who care about history and heritage in York. We have used conversation on public stalls outside shops and music venues; alternative and radical history walks and pub discussions; Write Your Own plaque events; public events addressing key planning issues in the city and collective sharing of photos and memories via facebook and other media. Through these variety of techniques we have learnt a lot about the networks which currently support the city's history / heritage decision making and have begun to find a number of tools – including the city's history itself, not assuming professionals/ councillors won't be interested, and linking DIY action to formal processes – that we hope will help us ultimately create an increasingly open and democratic decision-making culture in the city.

DECISION-MAKING IN A POST-CRASH WORLD: ONTOLOGICAL SECURITY REVISITED

DR JANE GRENVILLE OBE

Jane is Deputy-Vice-Chancellor of the University of York and also lectures in the Department of Archaeology where she was formerly Head of Department. She is a Trustee of the York Civic Trust, and Chair of the Trustees of the Council for British Archaeology.

Why do societies interest themselves collectively in the past and the material remains of the past? This is the question that lies at the heart of philosophy of conservation and which is often answered in terms either of identity or of collective memory. In 2007, my paper in the *International Journal of Heritage Studies* looked at the possibility of a related approach – that of the application of Anthony Giddens’s theory of ontological security to the conservation urge. Ontological security, put very briefly, is the generalised sense of trust that we can act out our everyday lives without fear of catastrophe. Often, of course, such trust is a chimera, as people who live in war zones can attest. And equally often, internalised uncertainties can disrupt a sense of ontological security in a context where the individual is actually quite safe – in a process that might loosely be termed a ‘neurotic reaction’.

I am interested in how (or whether) we can translate a theory which is essentially about individual development to apply to societies as a whole, and if we can, whether it helps us to explain heritage decisions. My thinking in the 2007 paper was formulated in a pre-Crash economy. I am concerned, in this paper, to explore the extent to which economic crisis changes priorities and to see how civic responses to austerity have affected decisions about investment in heritage assets. I will take two very different Yorkshire case studies (York and Barnsley) to explore whether notions of ontological security offer any explanations for some surprising decisions.

J Grenville (2007). ‘Conservation as psychology: ontological security and the built environment’, *International Journal of Heritage Studies*, 13(6)

HERITAGE CONSERVATION: THE FORGOTTEN AGENDA IN VICTORIAN TERRACED COMMUNITIES

JOANNE HARRISON RIBA

BA(Hons) Architecture; PgDip Environmental Design; BArch;
PgDip Practice & Management

Community engagement is a well-established practice, but the inclusion of heritage and conservation issues in community engagement programmes, appears to be so far down the agenda as to carry no weight at all in the formulation of the subsequent regeneration proposals for communities of Victorian terraced housing.

This paper will first consider the Government's Pathfinder Scheme operating between 2002 and 2010. It has been claimed that the Pathfinder proposals were put in place before community engagement programmes and heritage assessments were undertaken. The strength of feeling from the local communities and national organisations on the importance and value of their Victorian built heritage, will be demonstrated through an exploration of the engagement process, proposals, campaigns, and national controversy surrounding the Welsh Streets area of Liverpool.

The second part of the paper will focus on an appraisal of the back-to-back terraced housing in Leeds undertaken in 2008, following a community wide consultation on the Local Development Framework the previous year. Despite analysing demographics, housing condition, ability to comply with regulations, and long term sustainability, only passing reference was made to the value of the community as a heritage asset. Proposals were subsequently put forward for large scale re-modelling, and the cost breakdowns show that in almost all cases, the intention was to strip the buildings back to the bare brick shell, removing interior joinery items, decorative plasterwork and fireplaces.

An attempt will be made to understand why the dominant pre-conceptions about smaller terraced houses are so negative. Is the problem with the housing itself, the low level of understanding occupiers have about living in a heritage asset, or the absence of specialist heritage consultants involved in the engagement process? And what procedures should be put in place to ensure that community engagement processes place heritage on the agenda?

WHEN PRACTITIONERS MEET THE PUBLIC: AN INVESTIGATION OF SAVANNAH TECHNICAL COLLEGE'S PUBLIC OUTREACH PROGRAMS

STEVE HARTLEY

Steve is Departmental Head of Historic Preservation and Restoration: Savannah Technical College, Savannah, Georgia USA, and a PhD student in the Department of Archaeology, University of York

Throughout the world, concerns have been expressed about the loss of trade building craft training and practice. It is with this rising issue in mind that Savannah Technical College founded its Historic Preservation and Restoration Program in 2006. This program was designed to address this concern by training students in heritage craft skills through classroom and laboratory instruction and practical field based projects.

Working with its local and national partners, program instructors noted an increased desire for short course training of site volunteers and property owners. In 2008 the Historic Preservation responded with its Preservation Week offerings. Held every May in conjunction with National Preservation Month, the program offered free classes to the general public in various craft skills. The program proved wildly successful, quickly becoming a signature event on the College calendar.

In 2012, the College transitioned from a quarterly based academic calendar to a semester system to better align with its partner educational institutions. This change, while positive for the program, made Preservation Week activities impossible to continue. Looking for a replacement for the events the school held its initial Visiting Artisan Series event in November 2012. The Series, held three times an academic year, brings building craft practitioners from around the world to campus for one week to instruct students and hold public events. The Series, currently in its third year of existence has gained international attention within the craft world as a leading illustration of how traditionally trained practitioners, many of which lack the formal requirements to teach, can be used to enhance student educational experiences.

While both programs have been proven successful, they have demonstrated to have positive and negative returns, in both tangible and intangible aspects. This session will explore the investments and returns generated by the two offerings and will explore the potential future of the programs.

BENEFITS AND IMPACTS OF ENGAGEMENT IN HERITAGE CONSERVATION

JON HUMBLE

Jon is Inspector of Ancient Monuments (Programmes & Projects) & Senior National Minerals and Environmental Adviser at English Heritage

Jon works for the National Planning & Conservation Director's Office and Government Advice Team of English Heritage, with responsibilities for programmes and projects that seek to improve the management of the historic environment and address heritage at risk, together with the development of national advice on mineral extraction, renewable energy and environmental impact assessment.

Heritage must be valued for its intrinsic value. However it is clear that it is also has wider social and economic value to individuals, local communities and the wider economy.

This paper will look at the benefit and impact that engagement in heritage conservation has for both individuals and communities.

In England approximately 500,000 (1%) adults regularly volunteer in heritage activities. For many this will involve heritage conservation activities such as participation in community digs or the recording of listed buildings. This paper will draw on existing evidence from a range of partners including The Heritage Alliance, Civic Voice, Heritage Lottery Fund and English Heritage to illustrate the benefits of heritage conservation and volunteering to individuals, including outlining a study which looks at young people's involvement in the heritage around them.

It will also summarise new evidence which looks at the link between heritage and individual wellbeing and health, and the implications of this for heritage conservation.

Engaging with heritage conservation also has a benefit to communities in developing sense of place and drawing in economic investment. This paper will briefly touch on this.

The paper will end by asking what are the remaining evidence gaps and what can we do to better promote the benefit and impact of heritage conservation.

SPAB MAINTENANCE CO-OPERATIVES: A MOVE TOWARDS MEANINGFUL COMMUNITY PARTICIPATION?

STELLA JACKSON

Stella is Lincolnshire Project Officer, Maintenance Co-operatives Project, Society for the Protection of Ancient Buildings

The Society for the Protection of Ancient Buildings (SPAB) is unrivalled in its knowledge of the physical threats facing historic buildings, and the techniques for minimising decay and damage. It also has a proven track record of effectively recruiting and motivating volunteers, and of providing effective education to professionals, craftspeople, and the general public. Building on these core strengths, SPAB developed the acclaimed Faith in Maintenance (FiM) project, the success of which was recognised by a highly prestigious Europa Nostra Award in 2010 in the Education, Training and Awareness category. However, education and training were the key elements of the FiM project, resulting in ‘traditional’, expert-led engagement via knowledge transfer.

Although 80% of participants agreed or strongly agreed that the course increased their enjoyment of their voluntary role, evaluation of the FiM project suggested that additional or alternative forms of engagement were required, and this has resulted in the new Maintenance Co-operatives Project. This three year, HLF-Funded project aims to bring together groups of people who care for places of worship, encouraging them to work together to tackle the problems of maintenance and repair. Groups will also benefit from peer-to-peer support and a tailored training programme, which will allow them to direct their own learning based around local need and demand. It is also hoped that the Co-operatives will be sustainable beyond the life of the project, continuing to thrive once it has finished.

This would, therefore, seem to be a clear step towards participative practice and public engagement in heritage conservation, and resonates well with the new ICOMOS principles for Capacity Building. In relation to Sherry Arnstein’s *Ladder of Participation* though, will the Maintenance Co-operatives push local volunteers up to Citizen Power level, or will they remain somewhere in the middle of the ladder at a more tokenistic level?

KEYNOTE ADDRESS

PROFESSOR JUKKA JOKILEHTO

Jukka is Special Advisor to the Director General of ICCROM and Extraordinary Professor at the University of Nova Gorica, Slovenia. His distinguished career at ICCROM, on the World Heritage Committee and the ICOMOS International Training Committee has engaged him in international missions on cultural heritage in many parts of the world. Jukka is Visiting Professor in the Department of Archaeology at the University of York

The keynote paper will reflect on the meaning of issues that are seen to be related to engaging conservation.

Community has been defined as a social unit that shares common value judgments. Community is indeed a fundamental part of human existence ever since prehistory. It is within community that human creativity started finding its more permanent expressions of social unity. It is also within community that developed the different religions. In today's world, community is often at risk due to the expansion of ever more globalizing world. However, it is the local heritage community that must take responsibility for care of its inherited cultural capital.

Place is where the results of human creativity find their expression, and which carries testimony to duration over time, i.e. the build-up of history that is contained in the layers of contributions by different generations. Each place is characterized by its specificity, resulting from the diversity of cultural expressions, as defined in the UNESCO 2005 Convention. True and credible sources of information of inheritance form the universe of the common heritage of humanity.

The Council of Europe Faro Framework Convention (2005) deals with heritage as *'an object of individual rights which give it meaning'*. The Convention also treats heritage both as "source" and as "resource" for the exercise of freedoms and recognising the need *'to put people and human values at the centre of an enlarged and cross-disciplinary concept of cultural heritage'*. This is the basis for the concept of 'heritage community', introduced by the Faro Convention.

Economy is the system established by a community to provide the desired quality of life. It consists of labour, production, trade distribution and consumption, based on existing and/or newly generated resources. We can see the economy as a system within which a community arranges

its resource management over time. Culture has a variety of meanings, which range from cultivation, such as agriculture, to maintenance, study and learning, worship and cult. Culture is the generator and a product of development within the evolving framework of the economy of a community.

The term 'Gross National Happiness' was coined by the King of Bhutan in 1972 to signal his commitment to building an economy that would serve Bhutan's unique culture based on Buddhist spiritual values. Since then, the term has gained international recognition being associated with various parameters of quality life, including cultural, social and environmental as well as economic wellness. It is in this context that one also understands the notion of Capacity Building, which has become a keyword complementing the earlier emphasis on education and training, and aiming not only to build up human resources, but also taking into account administrative and institutional cooperation, as well as legal and regulatory frameworks and applicability.

DEVELOPING EVALUATION STRATEGIES FOR ENGAGEMENT PROJECTS IN CONSERVATION

DANAI KOUTROMANOU

Danai is currently a PhD student in Conservation Studies, at the Department of Archaeology, University of York

In recent years, engaging people is increasingly becoming an objective in the heritage conservation domain. Whether by people we refer to stakeholders, volunteers, communities, audiences, the general public, or society as a whole, outreach is currently seen by many as integral to good practice. However, what seems to be prominently lacking is the rigorous and honest assessment of its outcomes. Unfortunately, the dominant tokenistic approach to engagement in the sector has multiple expressions, but one striking indication that this is the case more often than not, is the fact that independent evaluation is rarely a built-in element in projects of this kind.

In this talk, it will be argued that in order to achieve engagement and advance it to the point of realising its promising potential for social benefit and economic sustainability, conservation professionals need to consider the utility of reflecting on, and learning from mistakes and failures, instead of persistently reporting success stories. Collaboration with researchers in order to develop and apply robust, unbiased methods of evaluating outreach work could significantly enhance its value and impact. As Dennett has suggested, referring to the usefulness of mistakes as empirical tools, ‘Sometimes you don’t just want to risk making mistakes; you actually want to make them – if only to give you something clear and detailed to fix. Making mistakes is the key to making progress’ (2013, p.20).

Drawing from case studies where visitor research was used to assess the impact of attempts of engaging people with conservation, this talk will discuss the challenges and lessons taken from these endeavours.

COMMUNITY INVOLVEMENT MATTERS IN CONSERVING WORLD HERITAGE SITES: URBAN AND REMOTE CASES OF JAPAN

AYA MIYAZAKI

A PhD candidate in International Relations at The University of Tokyo, Graduate School of Arts and Sciences, Aya currently works at the Japan Foundation. This paper focuses on a section of her recent dissertation for the MA in Conservation Studies (Historic Buildings) from the University of York.

World Heritage Sites (WHS) are inscribed in an international conservation designation system for cultural heritage based on the relatively new concept of Outstanding Universal Value. These expert-led values enable different cultural heritage from various parts of the world to be enlisted into one single conservation scheme. However, its complexity for having multiple layers of cultural heritage values – from local, national, to international (OUV) level – is overlooked. Because communities tend to have personal attachments to the cultural heritage, law and alien values could hamper their pure interest and passion for protection of the site. What used to be a sole local pride could become a burden once the site is bound by national legislations, or international surveillance could be considered a threat.

Community engagement is being focused on as an important tool to protect WHS. Through my paper, I would like to point out the importance of having community involvement at an early stage, especially at the beginning of the conservation and management process. Three successful Japanese case studies, of which two are in a remote area and one in an urban area, have revealed the significance of community size and people's physical and emotional proximity to the area. In addition to depopulation issues, remote areas rich in historic buildings tend to relate themselves to their past and establish identity based on the cultural heritage; they have long been active in managing their historic town, and more people are involved in establishing an effective and realistic management plan. On the other hand, urban areas attract a variety of different types of people and stakeholders, making it difficult to bond people and consult about their heritage. Such characteristics of community size and their passion for conservation, as well as the type of the cultural heritage and its location, may affect the effective conservation and management of WHS.

COMMUNITY INVOLVEMENT IN CULTURAL MAPPING AND SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE

NERUPAMA MODWEL

Nerupama is Director, Intangible Cultural Heritage, Indian National Trust for Art and Cultural Heritage (INTACH), New Delhi, India. She has been instrumental in the successful completion of a number of research and documentation projects on dance, folk music, drama, and oral narratives. She is working on the cultural mapping of tribes in a number of states. She has published a manual on intangible heritage documentation, and books on folklore and medieval cuisine. In her additional capacity as Head of Cultural Affairs at INTACH, she has spearheaded a variety of heritage awareness events and organised workshops, seminars, festivals and film screenings.

Given India's unique historical and geo-cultural climate, diverse elements of Intangible Cultural Heritage (ICH) have flourished here for centuries, with some of them inextricably linked to physical heritage. The country has been a repository of countless performing arts, crafts, indigenous knowledge systems, and rich language traditions spanning generations.

At INTACH, we aim to go in with deep respect and sensitivity whenever we take up for documentation a community's unique intangible heritage; not as experts but as collaborators. For the success of such projects we need to carry along the aspirations and beliefs of the stakeholders and custodians of living heritage. We involve local community members (leaders of the community, traditional knowledge holders, and young people) to guide; give an understanding of local protocols and to provide a fresh perspective.

We have worked on a cultural mapping methodology with a strong emphasis on this aspect. It includes an ICH documentation manual and an exhaustive template that delineates a holistic cultural mapping. We also sometimes work with other divisions of INTACH, for example, Architectural Heritage or Art and Material Heritage, in looking at the intangible aspect to physical heritage like monuments and cultural sites, where the physical is fully understood or appreciated once its artistic or spiritual value is gleaned.

We have started training INTACH's local conveners (INTACH has 175 chapters across India) along with members of the local community to lead projects in documentation and mapping of ICH, with sessions on camera work, case studies, sharing of fieldwork experiences, and IPR related issues. This approach has resulted in some successful ICH collection projects, and numerous cultural mapping projects have been initiated across the country.

THE HERITAGE AGENDA AND HEALTHY SOCIETIES

DR CATH NEAL

Cath Neal is a Research Fellow in the Department of Archaeology, University of York, for the Heslington East archaeological project. Her interests include landscape histories, particularly focussing on the landscape as a locale for social action, fieldwork methods and the ethics of cultural heritage management. Cath's first career was in the NHS; she worked as a nurse in cardiology and community health for many years before training as an archaeologist.

There is a body of work identifying the positive social impacts of participation in historic environment practice (English Heritage 2009; Bradley *et al* 2009; Graham *et al* 2009; Dobson 2011) and increasingly a case is being made for the broad therapeutic benefits of such engagement (McMillan 2013; Kiddey 2014). There are however a number of limitations to practice with local communities in terms of scope, equity and measurement.

This paper will explore the range of evidence that has been collected for the benefits from civic engagement, and some of the implications for cultural heritage management and conservation practice in the UK. Evidence gathered in the UK will be compared with some international examples and barriers to engagement will be explored.

THE DEVIL IS IN THE DETAIL: CAPACITY BUILDING CONSERVATION SKILLS AT THE BOROBECK STORE

SOPHIE NORTON

A researcher at the University of York, Sophie is also Regional Heritage Skills Coordinator for the National Heritage Training Academy (Yorkshire & the Humber)

The Borobek Store is an unlisted 19th century outbuilding occupying a prominent position in a conservation area. Typologically identified as positive in the local character appraisal, the Store is very small and accessible only by a footpath. Options for viable reuse are limited, which means it was under-maintained and suffering from the results of water ingress.

During 2013 the site became a 'live-site' training project for three building craft apprentices. The planning stage was conducted conventionally, with the owner and local planning authority engaging a conservation architect to draw up plans and specifications for repair. The building was then recorded and these documents were used for reference throughout the project. Guided by the site foreman and several craft professionals, the apprentices set about conserving the Store.

From the outset they were involved in discussion about the nature of repair methods. The proposals were very abstract by comparison to the apprentices' 'textillic' knowledge (Ingold 2010), and decisions about repair choices were debated on site. The extent of timber replacement in the roof was raised early on, with questions about retaining the ridge beam, which would then skew replacement rafters and complicate the tile reinstatement. Similar tensions around the additional time and effort needed for conservation continued to arise.

As a training project, the Borobek Store's traditional construction methods but limited evidential value seemed to present an ideal opportunity for training. However, the trainees' preconceptions about the value of certain features meant that they felt detailed conservation techniques, particularly with regard to materials and methods, was unnecessary. This paper reflects on whether the Store, selected for being relatively ordinary, privileged the 'expert' view of heritage in a damaging way. Might the trainees have found it more engaging to have worked on fabric that was ancient, rare and, above all, significant to them?

A PERFECT PARTNERSHIP: BUILDING CAPACITY FOR PLANNING AND LOCAL PARTICIPATION

SEÁN O'REILLY

The environment in which people live and work, and which they value, has always changed, and now faster than ever. The planning infrastructure that people generally rely on to help manage and protect places increasingly faces problems of capacity, especially when considering the wide-ranging understanding of 'heritage' currently in operation and the diminishing resources available for such management. So voluntary interest, knowledge and enthusiasm play an essential role in shaping the understanding of priorities in planning. These usually take the form of contributions by local community or national specialist interest bodies of volunteers – civic bodies or amenity societies – who represent public interest in places by offering independent, informed and accessible advice.

Historically much of that body of voluntary contribution to planning has been centred on those civic or amenity volunteers 'objecting' to 'development', with outcomes then mediated through planning. This objections-based approach means that these contributions, for all their potential, can be too easily stereotyped: damned as 'obstructionist', sidelined as 'NIMBY'-ist, or dismissed, as 'non-material'.

Better structures and support could be made available to help informed, skilled and recognised volunteer interests as they contribute to change-management in planning. Small but strategic partnering across our planning processes could transform how the public interests that those volunteers represent are better integrated into planning.

If volunteer bodies can offer training and up-skilling to lead volunteers who operate to standards that are recognised across the planning process, and are monitored by those volunteer bodies, then planning might usefully recognise those skills within its place-management protocols. That principle has operated informally at a variety of different levels for many years in the UK, in particular in partnership with heritage professionals working for amenity bodies. As we move forward into the 21st century there is every reason to think that up-skilling heritage volunteers to become recognised and managed as 'skilled volunteers' could only help secure more effective, speedier and better-informed planning outcomes, not only for the communities that those volunteers represent, but for those many other interests that shape and change our heritage places.

LINKING PEOPLE AND HERITAGE: LESSONS FROM COMMUNITY ENGAGEMENT INITIATIVES

KRUPA RAJANGAM

Krupa Rajangam is a Bangalore based conservation architect with a Masters in Conservation Studies from the University of York, UK. She is a Charles Wallace and Zibby Garnett scholar. Her personal interest in the role of communities in conservation directs most of her work as Lead – Community Initiatives and Research in the conservation practice Saythu (www.saythu.com). She has just taken on an exciting new role as Director, Center for Heritage Initiatives, Dayananda Sagar Institutions (DSI) based on a MoU between DSI and Saythu under the aegis of their School of Architecture.

The author considers that the term heritage has more to do with people and place rather than time. However, in India in general, time particularly its linear expression as age value continues to define heritage. Hence in an effort to bring the focus back to place and people, the author conceptualized two community engagement initiatives – Nakshay, where communities map their heritage (www.nakshay.saythu.com) and Neighbourhood Diaries, stories and histories of neighbourhoods (www.neighbourhooddiaries.wordpress.com).

The former seeks to understand heritage from a community perspective – what makes a thing/place/person important to a particular community and why, rather than imposing the author's views as an expert, on the group. The latter documents the history and heritage (tangible and intangible) of Bangalore's historic neighbourhoods and presents it as short films. Each episode is a personal narrative by long-term residents and is a mix of anecdotes and factual research.

Both are long-term initiatives, commenced in 2010 and 2011 with no external support and mainly disseminated online. Each engages communities in the public realm and seeks to understand peoples' perspective on heritage and cultural significance but in different ways. In the former the role is more active. The team seeks different communities and over a series of sessions develops an understanding of the things/people/places they value the most. In the latter the role is comparatively passive. The team observes and records particular individuals/community groups engaging with heritage spaces and in the process may or may not become the catalysts towards enabling the group to proactively manage that space.

In this paper, the author takes particular examples from both and discusses the short-, mid- and long-term effects of each initiative and in the process present the challenges and learnings of proactively engaging community groups in heritage and its conservation.

MAINTAINING TREASURES ON EARTH: SUPPORTING VOLUNTEERS TO CARE FOR PLACES OF WORSHIP

HENRY RUSSELL OBE MA [CANTAB] DIPBLGCONS FRICS FSA IHBC
AND PHILIP LEVERTON BSc DIPTP MA MPHIL MRICS MRTPI FRGS

Henry and Philip teach at the College of Estate Management in Reading.

Henry is Course Leader for the MSc Conservation of the Historic Environment.

This paper will examine the way in which those who care for our places of worship on a voluntary basis can be engaged by the conservation sector. It will look primarily at the Church of England, since this provides a good illustration of the importance of local ownership and local leadership in the conservation of heritage assets.

The primary responsibility for the care of churches falls on volunteer church members who – through parochial church councils – are managing all aspects of their churches life. In many instances, they are expected to care for major historic buildings without experience. In seeking to do so, they are faced with the challenge of respecting sound practice concerning the maintenance, repair and presentation of buildings at the same time as ensuring their viability both as settings for worship in the 21st Century and as a venue for an increasing range of other functions.

The challenge is to provide support to local parishes and this has been done by a variety of means at diocesan level and at national level in the Church of England. Other support schemes have been provided from outside the Church by, most notably, the Society for the Protection of Ancient Buildings.

This paper will examine the issues facing local parishes, whether the current levels of support are adequate, and make recommendations for filling the gaps in support. It will also examine how professional conservation education can give practitioners the skills to support church communities. How do we prepare emerging newly-qualified practitioners to be able to act increasingly as facilitators alongside their professional skills? How do we develop the ability to ‘inform about informed conservation’ in a professional environment that presently is being driven by the triple threads of context/ significance, sustainability and localism, where the ability to use a wider range of skills and competencies to manage heritage assets is of growing importance?

COMMUNITY RESTORATION OF A NYINGMA-PA BUDDHIST MONASTERY IN THE VILLAGE OF LANGTANG IN THE NEPALESE HIMALAYAS: A WINDOW ON LOCAL ATTITUDES TO CONSERVATION, HERITAGE, AND THEIR MANAGEMENT

DR HAYLEY SAUL

Hayley is teaching faculty in the Archaeology Department, University of York, and is Director of the MA in Mesolithic Studies.

This paper reports the results of an ongoing collaborative community project to restore the Tibetan Buddhist monastery (*gompa*) in the village of Langtang, Nepal. The restoration work has been entirely locally led and executed by traditional artisans. Restoration methods were periodically recorded throughout the works by Temba Lama, a community member. Through a combined analysis of selective changes to the materiality of the *gompa*, as well as semi-structured interviews with local monastery-users, the unique relationship between materiality, antiquity, and authenticity will be suggested for this Tamang ethnic group.

These investigations are a move towards framing a Tamang notion of their cultural 'heritage'. Such local representations of heritage are timely for conservation and heritage management policy-making in Nepal, which has seen an increase in ethnic politics in the last decade, as a counterbalance to centralised government authority.

VOLUNTEERING AND HERITAGE: A HERITAGE LOTTERY FUND PERSPECTIVE

MIRANDA STEARN

Miranda is Policy Advisor: Learning and Volunteering at the Heritage Lottery Fund

Using money raised through the National Lottery, the Heritage Lottery Fund (HLF) gives grants to sustain and transform our heritage. Our goal is to make a lasting difference to heritage and people, and volunteering plays a vital role in this aspiration. Almost all the projects we fund involve some opportunities for people to volunteer, some have recruiting and training volunteers as their main focus, and many are led by voluntary and community groups. HLF invest in every part of our diverse heritage from museums, parks and historic places to archaeology, natural environment and cultural traditions, and this provides great opportunities for developing a considerable body of knowledge about volunteering across these different heritage areas.

This presentation will give an overview of HLF's current and historic support of volunteering in the heritage sector (including practical logistics of this support), draw on our research into the social impact of heritage volunteering, and provide examples of how recent historic built environment projects have embedded volunteering in their activities. It will also share how HLF is seeking to respond to the shifting needs of the sector to ensure we continue to enable projects to make a lasting difference in changing times.

RESEARCHING WITH THE PUBLIC, CONSERVING WITH THE COMMUNITY

LAURA-MELPOMENI TAPINI

Laura is a conservator, and Managing Director, Diadrasis (Greece). She holds an MA in Conservation Studies from York.

For decades, heritage conservation has been exclusively dealt with by specialists. However, heritage is becoming more and more a subject of general interest. Involving the public in different stages of heritage management is gaining ground and its contribution can actually become the key for creating sustainable conservation models.

Within the Martos project, a restoration educational workshop on a 16th century monumental fountain, we involved the local community as a key strategy in three interconnected stages, whereby a continuous maintenance throughout the future can be ensured.

- 1 Cooperation with the municipality, setting up the foundations of the project. Different departments (Urban Works, Urban Maintenance, Security, Cultural Services, IT) worked with us from planning to end, ensuring its smooth realization.
- 2 A large-scale research, whereby all the citizens of the town could become stakeholders of the project. The population contributed with either their oral memories or with old family pictures including our monument. This allowed us to reconstruct lost parts of its history, as there were no relevant archives. The response of the local community, enhanced through the local radio and press, was very enthusiastic. People felt part of the project and offered their own impressions and wishes related to the future use and maintenance.
- 3 Active collaboration with the local crafts school (Escuela Taller), whose members participated in the project during the intervention, learning basic maintenance techniques to be applied in the future. The students were between 17 and 22 years, from dysfunctional families and lower social level, yet deeply interconnected with the young members of the community. By becoming an essential part of the project they turned into the project's ambassadors.

Using these three strategies led to engaging three distinctive community groups: institutions, older and younger citizens, leading to a holistic conservation and maintenance model.

KEYNOTE ADDRESS

**A PEOPLE-CENTRED APPROACH:
IMPROVING ENGAGEMENT AND BUILDING CONSERVATION
AND MANAGEMENT CAPACITIES FOR CULTURAL HERITAGE**

JANE THOMPSON, SARAH COURT, AND GAMINI WIJESURIYA

Jane and Sarah are consultants, and Gamini Wijesuriya is project manager, all at ICCROM in Rome

Improving the relevance and effectiveness of contributions of those already involved in conservation and management of heritage, and facilitating the involvement of new audiences, have become a priority for many countries in the twenty-first century. This is due to changing demands on, and expectations of, cultural heritage in society and a need for approaches built on greater consensus and collaboration to ensure objectives are met in a sustainable way.

The 2011 World Heritage Capacity Building Strategy and the 2013 Managing Cultural World Heritage Resource Manual are the culmination of recent research and policy work led by ICCROM. Together they can significantly contribute to the above task. Their use in the field is furthered by the growing body of work on the role of communities in heritage to which ICCROM is contributing with a programme promoting a people-centred approach.

The Capacity Building Strategy arose directly from the need to step beyond conventional training of practitioners and reach diverse and growing audiences, also through a broader range of learning environments. Complementary work on heritage management systems led to a common framework for their analysis and assessment.

This paper, also through specific case studies, proposes uniting these resources to forge lasting improvements to heritage management systems by ensuring strategies for cultural and natural heritage:

- * Draw on the management system framework to identify needs,
- * Reinforce existing or create new heritage capacities which reside among practitioners, institutional frameworks or communities and networks,
- * Achieve this through people-centred change working with groups of individuals and communities.

The result over time is stronger organizational frameworks and interfaces between heritage and the wider environment. Only in this way will reciprocal benefits for both heritage and communities be harnessed, and will heritage be assured a more central role in society in the present, not just the future.

ENGAGING CONSERVATION: HOW CCT HELPS COMMUNITIES SAVE HISTORIC BUILDINGS

CRISPIN TRUMAN

Crispin is chief executive of the Churches Conservation Trust, the national charity protecting historic churches at risk. The Trust runs over 340 heritage buildings across England attracting almost 2m visitors a year and promotes them as an educational, tourism and community resource. Crispin is a trustee of Heritage Alliance and chairs the national Heritage Open Days committee. He led the setting up of a new European network, Future Religious Heritage, which he chairs. He is also a secondary school governor in Hackney. Crispin trained as a social worker. He was chief executive of the Revolving Doors Agency for six years and helped set the charity up to demonstrate new ways of working in mental health, homelessness and criminal justice.

The Churches Conservation Trust (CCT) is the national charity protecting historic churches at risk. We've saved over 340 beautiful buildings which attract almost 2 million visitors a year. We work with local communities and volunteers to protect and open our buildings and to encourage arts, community and worship uses which put them back at the heart of their communities.

Projects range from very remote rural Grade I churches, where tourism and volunteering are the key ways of engaging people, to small town churches with large teams of volunteers and events programmes, right through to large urban sites with significant new uses. We have developed a range of approaches to catalyse and support the 'bottom-up' generation of ideas and involvement which we then use to bring together partners, skills and resources to make them happen. Our role is expert broker, making the most of local skills, drawing on the help of other organisations, and filling any remaining gaps. Case studies include:

Grade I mediaeval **Bennington All Saints** was boarded-up and the village in a state of despair. CCT organised an open-day attracting 300 people and resulting in the establishment of a community trust and a community-led bid for new use and conservation. **Bristol St Paul's**: a fine Georgian church in a state of collapse, rescued with Lottery support and now the home of circus group Circomedia. **Norwich St Lawrence**: empty city centre Grade I church to become a new type of shared space envisioned through building the capacity of the community.

As Government funding declines and increasing numbers of historic churches are at risk from underuse, vandalism and decay, our work shows that reinventing these buildings as a centre for 21st community life can attract the people, partnerships and money they need to survive.

EVERYONE LOVES A GOOD STORY: NARRATIVE AND PUBLIC PARTICIPATION IN CONSERVATION

NIGEL WALTER

Nigel studied Architecture at the University of Cambridge and now runs the Cambridge-based Archangel Architects. He completed the MA in Conservation Studies (Historic Buildings) at York in 2012, since when he has become a RIBA accredited Specialist Conservation Architect. He has a particular interest in helping church communities engage better with their buildings, and later this year will be starting a PhD in Conservation Studies at York.

The current lack of meaningful public participation in conservation is no accident. Current conservation processes, rooted in modernity, place the expert in a central and controlling role, including the arbitration of significance from competing values. Meaningful public participation will not be possible, it is argued here, without a new methodology.

Churches have played a central role in conservation since its inception. However, present-day church communities, overwhelmingly comprising non-professional volunteers, are often characterised by a profound disengagement from their buildings. There are multiple reasons for this disengagement, but prominent amongst them is the perceived imposition by ‘the heritage lobby’ of a foreign process that is little understood and that lacks apparent legitimacy. Meanwhile, in response to increasing financial pressures churches themselves are gradually opening up to other stakeholders in their local communities, for example with the formation of Friends' Groups and the reintroduction of community activities into the nave. At its best this returns the church to its traditional place at the centre of its community, and makes the medieval church the exemplar for a narrative approach to historic buildings.

Narrative offers an interpretative structure which, since it is fundamental to our understanding of the world (Ricoeur), provides the locus of the shared conversation on which meaningful public participation must be founded. A narrative structure demands a more thorough and nuanced understanding of the past from the plot to date, crucially allows for cultural production in the present, and insists on leaving plot lines open for the future; in this way it transforms our understanding of tradition. It changes our relation with our buildings, from seeing them as a backdrop to human action to themselves being a character in the dramatic production that is culture, and possessing a personality in their own right.

This paper will include a sketch of the theoretical background to this argument together with a discussion of specific resources developed for community engagement, including a web-based tool for the communal writing of Statements of Significance developed by the Centre for the Study of Christianity and Culture at the University of York.

N Walter (2013). ‘From values to narrative: a new foundation for the conservation of historic buildings,’ *International Journal of Heritage Studies*, DOI: 10.1080/13527258.2013.828649’.

KNOLE UNWRAPPED: EXPLORING GROUP VOLUNTEER PARTICIPATION IN PREVENTIVE CONSERVATION

EMILY WATTS

Emily has an MA in Preventive Conservation from the University of Northumbria, and is House Steward for the National Trust at Knole

In 2013 the Conservation Team at Knole, a National Trust property in Kent, embarked on a new volunteer and conservation project. We were looking for a means of working through a backlog of object condition checking in the collection store room. Inspiration was taken from the Natural History Museum after learning about their V-Factor volunteer participation project.

Our first objective was to complete the task of condition checking and re-packing of the objects in store. The second objective was to create a new opportunity for people looking to volunteer in conservation. We wanted to engage existing Knole volunteers in a different role within the property, and also be able to offer people currently not volunteering a taster of what might be involved.

A series of five-week intakes throughout the year were scheduled. The volunteer commitment was for one day a week and made up of a combination of learning sessions and hands-on work in the store room.

Results from the project included positive feedback from the volunteers who participated, and some even signed up to volunteer regularly at the property. Not the entire backlog of work was completed, but a significant start has been made. A lot of lessons were learnt about how to organise group volunteering and conservation work, which has all helped to shape *Knole Unwrapped 2014*.

This paper will discuss how the project was planned, implemented and evaluate the results of the experimental engagement and conservation project.

RECONNECTING THE DUNSTON STAITHES TO ITS COMMUNITY

CRAIG WILSON AND MARTIN HULSE

Craig holds an MA in Conservation Studies from York, and is a senior lecturer in the Dept of Architecture and Surveying at Northumbria University.

He is a member of the Council of Management of the Tyne and Wear Building Preservation Trust, represents the Twentieth Century Society on the Newcastle Conservation Advisory Panel and acts as conservation advisor to the Tyne Theatre Preservation Trust.

Martin Hulse is Director of the Tyne and Wear Building Preservation Trust.

The Dunston Staithes represents the last surviving remnant of the waterborne transportation of coal from the north east of England. Believed to be the largest timber structure in Europe, the Staithes were constructed in two phases from 1890 by the North Eastern Railway company. The structure stands at 526 metres in length and 20 metres above the River Tyne. At its peak in the 1920s 140,000 tonnes of coal a week was being exported from the Staithes to London and beyond. The system operated by carrying coal wagons on to the structure which then deposited the load through coal chutes in to ocean going vessels. The dwindling consumption of Durham's coalfields saw the closure of the Staithes in 1980.

In 1990 the Gateshead Garden Festival made the Staithes the focal point of their riverside celebration whilst the Tyne and Wear Building Preservation Trust took on ownership of the Staithes from Gateshead Metropolitan Borough Council. However, without a defined end use or any likely way of stimulating income generation the Staithes were closed off to visitors during which time neglect, vandalism and three fires compromised the structure. Scheduled as a historic industrial monument the future looked uncertain for both the structure and the role the Trust could play in securing its future.

In 2012 the Trust endeavoured to work in partnership with Gateshead Council, Durham Wildlife Trust, Wimpey Homes and the people of Dunston to achieve community engagement through the restoration of the structure and its opening to public access. In December 2013 Heritage Lottery Fund awarded the Trust a grant of £418,900 which in addition to physical works saw investment in the significant wildlife, interpretation, education programme, youth outreach, fixed term appointment of a project officer and engagement through public activities. Following this initiative the Staithes has been utilised by artists to create the AHRC-awarded Jetty Project to promote sustainability and art in the urban realm and become the centre piece of the AV Festival where waterborne traffic once again approaches the structure. This paper will discuss the complex and overlapping engagement of professionals, locals, interest groups, funding, education and ultimately local empowerment and sense of ownership.

NEIGHBOURHOOD DIARIES

SAYTHU + JAXGA Media Center



LAUNCHING EVENT

Saythu and Jaaga Media Center present our latest project "Neighbourhood Diaries". It is an archive of rich media, including short films, documenting personal histories as well as the neighbourhood's tangible heritage and intangible socio-cultural legacies.

The six pilot films showcased here capture Whitefield's hidden stories and histories. The creation of the films are based on the growing awareness that Whitefield's uniqueness lay not just its planning and buildings but also its rich store of oral history.

Funded by INTACH, UK

www.neighbourhooddiaries.wordpress.com

10th September, 2011 | 6 to 7:30pm | Whitefield Club

24th September, 2011, 7:30 to 9pm at Jaaga

At the NEW Jaaga site - No. 68, KH Double Rd, Opp Corp. Bank

