

Chapter 1 : Cultural Heritage Sites of Nepal | World Monuments Fund

Such places and they can be anything from a city square to a piece of wilderness to a whole country are constantly reconstructed by cultural reiterations, renovations or contestations. Places are among the keys to our cultural identities, but this means they are also gateways of the imaginary.

Reconstruction refers to the period following the Civil War of rebuilding the United States. It was a time of great pain and endless questions. On what terms would the Confederacy be allowed back into the Union? Who would establish the terms, Congress or the President? What was to be the place of freed blacks in the South? Did Abolition mean that black men would now enjoy the same status as white men? What was to be done with the Confederate leaders, who were seen as traitors by many in the North? Although the military conflict had ended, Reconstruction was in many ways still a war. This important struggle was waged by radical northerners who wanted to punish the South and Southerners who desperately wanted to preserve their way of life. Library of Congress LC-USZ This drawing of African American soldiers returning to their families in Little Rock, Arkansas, after the war captures the exuberant spirit of many former slaves upon gaining their freedom. They were soon to find out that freedom did not necessarily mean equality. Slavery, in practical terms, died with the end of the Civil War. Three Constitutional amendments altered the nature of African-American rights. The Thirteenth Amendment formally abolished slavery in all states and territories. The Fourteenth Amendment prohibited states from depriving any male citizen of equal protection under the law, regardless of race. The Fifteenth Amendment granted the right to vote to African-American males. Ratification of these amendments became a requirement for Southern states to be readmitted into the Union. Although these measures were positive steps toward racial equality, their enforcement proved extremely difficult. The period of Presidential Reconstruction lasted from to He pardoned most Southern whites, appointed provisional governors and outlined steps for the creation of new state governments. Johnson felt that each state government could best decide how they wanted blacks to be treated. Many in the North were infuriated that the South would be returning their former Confederate leaders to power. They were also alarmed by Southern adoption of Black Codes that sought to maintain white supremacy. Recently freed blacks found the postwar South very similar to the prewar South. He later tried to disband the group when they became too violent. The Congressional elections of brought Radical Republicans to power. They wanted to punish the South, and to prevent the ruling class from continuing in power. They passed the Military Reconstruction Acts of , which divided the South into five military districts and outlined how the new governments would be designed. Under federal bayonets, blacks, including those who had recently been freed, received the right to vote, hold political offices, and become judges and police chiefs. They held positions that formerly belonged to Southern Democrats. Many in the South were aghast. President Johnson vetoed all the Radical initiatives, but Congress overrode him each time. It was the Radical Republicans who impeached President Johnson in The Senate, by a single vote, failed to convict him, but his power to hinder radical reform was diminished. Not all supported the Radical Republicans. Many Southern whites could not accept the idea that former slaves could not only vote but hold office. It was in this era that the Ku Klux Klan was born. A reign of terror was aimed both at local Republican leaders as well as at blacks seeking to assert their new political rights. Unable to protect themselves, Southern blacks and Republicans looked to Washington for protection. After ten years, Congress and the radicals grew weary of federal involvement in the South. The withdrawal of Union troops in brought renewed attempts to strip African-Americans of their newly acquired rights.

Chapter 2 : Reconstruction [blog.quintoapp.com]

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This has led to a more favourable attitude by the World Heritage Committee and UNESCO towards the reconstruction of damaged or destroyed sites, in the face of traditional opposition. By Christina Cameron Global destruction of cultural heritage, now occurring at an unprecedented scale, brings into focus the question of whether or not to reconstruct significant places as a means of recovering their meaning. In addition, natural disasters are destroying swathes of buildings, as we have seen during the earthquake in the Kathmandu Valley, Nepal, where hundreds of structures within the World Heritage Site have been affected. Reconstruction is not new. Its roots can be found in nineteenth-century Western cultures, when the concept of historical monuments was created and consciousness of a historical past was developed, due to the rapid industrialization of society and its subsequent rupture with the past. Architects sought to replace missing parts of historic monuments as a means of restoring them to their previous splendour. In the twentieth century, this trend was particularly strong in North America, where historical replicas served as living history museums, popular with visitors and effective as forms of presentation and interpretation of the past. The most famous example of this can be found in colonial Williamsburg, Virginia, where buildings were reconstructed in the s, and others from later periods were destroyed in an attempt to create an interpretative park to eighteenth-century colonial America. This outstanding archaeological area, which was to be flooded by the Aswan Dam, was the site 3,year-old monuments and temples. These treasures were saved due to an unprecedented twenty-year international campaign launched by UNESCO, from to Honesty and transparency The question remains: Heritage conservation professionals have traditionally been opposed to reconstruction because this approach can falsify history and create fictional places that never existed in that form. In , in the Prima Carta del Restauro, Italian architect Camillo Boito spelled out eight principles for heritage conservation that insist on honesty and transparency when adding missing parts to buildings. The International Charter on the Conservation and Restoration of Monuments and Sites, known as the Venice Charter, rules out reconstruction and insists that restoration must stop where conjecture begins. Subsequent standards and guidelines have consistently expressed caution about reconstructing historic sites. There are exceptions – the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance, known as the Burra Charter, adopted in , accepts reconstruction if it reflects a pattern of use or cultural practice that sustains cultural value. An exception was made in for the historic centre of Warsaw, whose massive rebuilding was seen as a symbol of the patriotic feeling of the Polish people. Until recently, the Committee has remained largely unsympathetic to reconstructed sites, although there have been other exceptions. For example, the listing of the Old Bridge Area of the Old City of Mostar in Bosnia and Herzegovina, in , was justified on the basis of the restoration of cultural value, an intangible dimension of the property. In the case of the Tombs of Buganda Kings at Kasubi, Uganda, which were destroyed by fire in , the Committee gave provisional approval for reconstruction, on condition that the new structure was based on sound documentation, traditional forms and techniques and continuing use. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture. The beginning of this shift can be marked by the wilful destruction in of the Sufi mausoleums at the Timbuktu World Heritage Site in Mali. It was only after the destruction of the tombs that community and intangible values were evoked. Patchworks of sheets hung over a street to stop bullets from snipers in war-ravaged Aleppo, Syria. Indeed, the involvement of the local community in the reconstruction of the tombs is seen in part as a reconciliation process and a tool for regeneration. Arguments against reconstruction beyond the rules in the Operational Guidelines document of the WHC include a lack of transparency in the UNESCO decision-making process and concerns that decisions are made outside the local community by professional and governmental organizations. In such cases, it is important to document the decision-making process so that future generations may understand how choices were made, what options

were considered, what values remain and what new ones were created. In addition, there is the idea of taking time to reflect after a trauma such as the one in Timbuktu, in the interest of leaving space for further consideration over time and generations. The reconstruction of all the tombs may erase memory over time and may deprive people of the space to reflect on the past. The half-destroyed Genbaku Dome at the Hiroshima Peace Memorial in Japan serves precisely this purpose as a reminder of the most destructive force ever created by humankind. New guidance needed On the question of reconstruction, the ad hoc decision-making by the WHC appears to be leading to new approaches. The shift represents a challenge for keepers of the conservation doctrine like ICOMOS, because decisions from such a prestigious international body give credence to a different conservation standard. In light of changing circumstances, new guidance is needed. Conservation charters need to make room for new ideas and World Heritage tools need to be updated. Since the rise of the conservation doctrine in the nineteenth century, each generation has added new principles and guidelines. A materials-based conservation doctrine, as manifested in the World Heritage Operational Guidelines, is still part of our legacy. The Burra Charter makes an important shift towards values-based conservation, focused on heritage and cultural values. The Nara Declaration, with its emphasis on cultural diversity and the relative nature of values, encourages heritage practitioners to interpret the Venice Charter through this new lens. This additive approach is a good starting point for addressing the reconstruction question. She has held leadership positions in the heritage field at Parks Canada for more than thirty-five years.

Chapter 3 : Destruction of cultural heritage by ISIL - Wikipedia

In the conclusion, the author does not suggest any further research on any area concerning cultural globalization or the reconstruction of place identities. With all the literatures he reviewed in his article, it is possible that he felt that there already are enough research findings about those issues.

Admin Development , Information Technology , Research Study No Comments At the start of the article, Nijman, the author, writes that its content is essentially discussions about the impact brought by cultural globalization upon urban identities. He explains that it includes both a theoretical and an empirical part. To introduce the topic of discussion, the author gives a simple outlay of the region in discussion, the case study city. In addition, he references from a speech made a few years ago by the mayor of the case study city, a speech containing a theme closely related to the discussion topic. According to him, it is the globalization of information flows coupled with mass tourism, all very dominant in the past three decades or so, that has contributed to most of the identity change of Amsterdam. According to the author, in as much as globalization has taken effect in major places around the world, Amsterdam included, it has not been very easy to change the pre-existing cultural setups. Presently, the economic roles of Amsterdam are very separate from its cultural roles. This is a significantly visible identity change. It is due to the amount of mass tourism and the globalization of information flow that such notable change happened in such a short time in the city of Amsterdam. However, the author of this article is quick to mention that the effects of both cultural globalization and mass tourism are not an issue only in Amsterdam. In the light of this, he argues that across all Europe, and all other regions with a relatively long history of urbanization, most cities are also undergoing identity reconstruction because of the effects of both cultural globalization and mass tourism.

Structure of the Paper The layout of this article is very appealing. In his quest to make the readers of his article more motivated, the author structured his article in a simple and straightforward manner that incites all readers to make an effort and keep reading. Each of the sections gives a significant contribution to the general discussion theme characterizing the entire article. The follow up between consecutive sections portrays a clear understanding about what the article entails. The introduction starts by giving a general overview of what readers should expect to read in the article. It also mentions the importance of the article in understanding the discussion topic. The next section contains general information about cultural globalization and its effects on the identity of a place. This section leads to the next, which covers about the historic identity of a specific place in the case study, Amsterdam. After this section, the author dedicates another section to reflect on the relationship between globalization and mass tourism, and their effects impact on re-identification of Amsterdam. After this, the next section sums up all the contents of the article in the conclusion. Lastly, the author includes a section in which he acknowledges all the individuals and associations who helped in the compilation of the article.

Literature Review In his article, other than his personal perspective on the issue of cultural globalization and the identity of places, Nijman also included numerous views and opinions from other notable sources. This is evident from the numerous and clear citations and references he has made to support his arguments. In theory, the author refers to speeches by relevant stakeholders who know a lot about Amsterdam. Other than citing from oral literature, Nijman refers from published sources too. The range of literally publications from which he makes citations includes books, journals, academic articles, reports and newspaper articles. All the cited works appear inside the article as well as in the reference list at the end of the article. Inside the article, the cited works are under footnotes while others appear directly inside quotation marks. The choice of the works from which citations refer indicates how well the author was equipped for preparing this article. Some are about the factors affecting identity change in various places, with some relating directly to Amsterdam. There are some about globalization and mass tourism, alongside their effects on local cultures. Essentially, all the literature works cited by Nijman in the preparation of this article are in line with what the article generally intends to discuss.

Methodology In pursuit the pursuit of providing the very best results in his article, Nijman employed very nice and articulate techniques in argument delivery. To start with, most of his arguments find their basis in a wide field of literatures formerly written about the

discussion topic in the article. This means that he relied to a significant extent on secondary sources of information and data. However, all the sources of secondary information are from credible individuals and organizations. In the light of this, the author has used the relevant literary skills to synchronize the ideas and opinions of all the writers of his secondary sources to relate in the best way possible with his argument in the entire article. The author used this technique in most of his article. However, it is worth noting that in some instances, the author was keen to incorporate another mechanism in the quest of creating a vivid picture of his argument. Particularly, in the section where the author discusses about the effects of globalization and mass tourism in re-identifying the city of Amsterdam, the author makes the use of visual effects to clear some points. The pictures in pages , , , , and are good examples that help the author to illustrate the extent of globalization and mass tourism in redefining the inner city identity of Amsterdam. In short, the author establishes a simple method to air his arguments and keep the discussion motivating. The incurrence of views from various sources assists in validating the content of this article. It is also important to note that the author uses relatively short and clear paragraphs. The choice of words is also reader attracting. In the entire article, there are very few instances where the author applied technical jargon to elaborate a specific point or idea.

Conclusion In the conclusion section of the article, Nijman, the author, expresses his prowess in the ability to draw all summaries from all other presiding sections into one agreeable summary. The conclusion is short and simple to understand. However, it contains many details that effectively and efficiently summarize all arguments initiated and developed in all the other sections it succeeds. The author proposes the idea of Amsterdam, just as many other European cities, undergoing identity reconstruction due to the factors of brought about by globalization. However, he continues and says that although globalization undermines the original forms of various cultures, it does not succeed in completely changing the culture of the locals. This he supports by saying that the effects of globalization, as far as identity reconstruction in Amsterdam is concerned, are clearly visible in inner city Amsterdam. The conservatives of cultural identity still operate the activities of ancient Amsterdam in the outskirts of the city. In the conclusion, the author does not suggest any further research on any area concerning cultural globalization or the reconstruction of place identities. With all the literatures he reviewed in his article, it is possible that he felt that there already are enough research findings about those issues. However, at the end of his conclusion, Nijman emphasizes the need of people to know that Amsterdam is not the only city that has undergone the effects of both cultural globalization and mass tourism. He says even though the effects in Amsterdam are extreme, the current world faces a continuously growing superficiality of urban identities, affecting very many other cities across the globe. The quality of the article as well as the ability to draw a relevant conclusion is in most cases directly proportional to the number of sources cited in the article. In the light of the above, Nijman, the author of this article excelled in the preparation of the article since he used numerous sources, thirty-nine sources in particular. This is evident from the number of in text citations, which bear footnotes that expand later in a reference list at the end of the article. Among the thirty-nine sources, fifteen are books and nine are research articles. The remaining come from various other sources of secondary information such as newspaper and magazine articles. It is quite a credit that the author did not use any internet sources. Consequently, he then did not by any chance make a citation from Wikipedia. All the above factors summed up, that is, the numerous reference sources, the varying types of the sources, the emphasis on popular sources, and the absence of Wikipedia sources help in creating the credibility of this article. It is very normal for people to profile an article by the basis of the quality or the quantity of the sources referenced in it. Amidst such readers, this article provides a bibliographical richness that qualifies it for a success to all unbiased readers. Cultural Globalization and the Identity of Place: The Reconstruction of Amsterdam. Cultural Geographies , Before you go, you are invited to support a noble cause on IndieGoGo:

Chapter 4 : Cultural Reconstruction

cultural reconstruction It is one thing to memetically engineer a culture, it is another to try to implement it, but the robust paradigms in place today will be languid soon, and they will be replaced by the first global culture.

It was destroyed by ISIL in Mosques and shrines[edit] In , media reported destruction of multiple, chiefly Shiite , mosques and shrines throughout Iraq by ISIL. The shrines were destroyed by sledgehammers and bulldozers. The minaret was only rebuilt in after the destruction by the unknown perpetrator in The Virgin Mary Church was destroyed with several improvised explosive devices in July The destruction went unreported until January A nearby cemetery was also bulldozed. According to Kurdish sources, four children were inadvertently killed when the church was destroyed. Both statues originated from the Arslan Tash archaeological site. Among the lost statues are those of Mulla Uthman al-Mawsili, of a woman carrying an urn, and of Abu Tammam. The statue remained buried until when heavy rains eroded the soil around the gate and exposed two statues on both sides. None of them were transported to the National Museum of Iraq in Baghdad. Thus, all artifacts destroyed in Mosul are original except for four pieces that were made of gypsum ". The local palace was bulldozed, while lamassu statues at the gates of the palace of Ashurnasirpal II were smashed. Several other statues from Palmyra reportedly confiscated from a smuggler were also destroyed by ISIL. Satellite imagery of the site taken shortly after showed almost nothing remained. Hatra[edit] Hatra Arabic: A large fortified city and capital of the first Arab Kingdom, Hatra withstood invasions by the Romans in A. The aim is teaching them to develop skills necessary to be able to help in restoring cultural heritage sites that have been damaged or destroyed during the Syrian Civil War once peace is restored to Syria. Palmyrene funerary busts of a deceased man and a woman, damaged and defaced by ISIL, were taken from Palmyra, then to Beirut to be sent off to Rome.

Chapter 5 : Reconstruction: changing attitudes

Cultural adaptations: tools for evidence-based practice with diverse populations / edited by Guillermo Bernal and Melanie M. Domenech Rodr guez. HM C The cultural reconstruction of places / ed. by  str ur Eysteinnsson.

Definitions For the purpose of this Charter: It includes maintenance and may according to circumstances include preservation, restoration, reconstruction and adaption and will be commonly a combination of more than one of these. Repair involves restoration or reconstruction and it should be treated accordingly. This is not to be confused with either recreation or conjectural reconstruction which are outside the scope of this Charter.

Conservation principles Article 2 The aim of conservation is to retain or recover the cultural significance of a place and must include provision for its security, its maintenance and its future. Article 3 Conservation is based on a respect for the existing fabric and should involve the least possible physical intervention. It should not distort the evidence provided by the fabric. Article 4 Conservation should make use of all the disciplines which can contribute to the study and safeguarding of a place. Techniques employed should be traditional but in some circumstances they may be modern ones for which a firm scientific basis exists and which have been supported by a body of experience. Article 5 Conservation of a place should take into consideration all aspects of its cultural significance without unwarranted emphasis on any one at the expense of others. Article 6 The conservation policy appropriate to a place must first be determined by an understanding of its cultural significance and its physical condition. Article 7 The conservation policy will determine which uses are compatible. Article 8 Conservation requires the maintenance of an appropriate visual setting, e. No new construction, demolition or modification which would adversely affect the settings which adversely affect appreciation or enjoyment of the place should be excluded. Article 9 A building or work should remain in its historical location. The moving of all or part of a building or work is unacceptable unless this is the sole means of ensuring its survival. Article 10 The removal of contents which form part of the cultural significance of the place is unacceptable unless it is the sole means of ensuring their security and preservation. Such contents must be returned should changed circumstances make this practicable.

Conservation processes PRESERVATION Article 11 Preservation is appropriate where the existing state of the fabric itself constitutes evidence of specific cultural significance, or where insufficient evidence is available to allow other conservation processes to be carried out. Article 12 Preservation is limited to the protection, maintenance and where necessary, the stabilisation of the existing fabric but without the distortion of its cultural significance. Article 14 Restoration should reveal anew culturally significant aspects of the place. It is based on respect for all the physical, documentary and other evidence and stops at the point where conjecture begins. Article 15 Restoration is limited to the reassembling of displaced components or removal of accretions in accordance with Article Article 16 The contributions of all periods to the place must be respected. If a place includes the fabric of different periods, revealing the fabric of one period at the expense of another can only be justified when what is removed is of slight cultural significance and the fabric which is to be revealed is of much greater cultural significance. Article 18 Reconstruction is limited to the completion of a depleted entity and should not constitute the majority of the fabric of a place. It should be identifiable on close inspection as being new work.

ADAPTATION Article 20 Adaption is acceptable where the conservation of the place cannot otherwise be achieved, and where the adaption does not substantially detract from its cultural significance. Article 21 Adaption must be limited to that which is essential to a use for the place, determined in accordance with Articles 6 and 7. Article 22 Fabric of cultural significance unavoidably removed in the process of adaption must be kept safely to enable its future reinstatement.

Conservation practice Article 23 Work on a place must be preceded by professionally prepared studies of the physical, documentary and other evidence, and the existing fabric recorded before any disturbance of the place. Investigation of a place for any other reason which requires physical disturbance and which adds substantially to a scientific body of knowledge may be permitted, provided that it is consistent with the conservation policy for the place. Article 25 A written statement of conservation policy must be professionally prepared setting out the cultural significance, physical condition and proposed conservation process together with justification and supporting

evidence, including photographs, drawings and all appropriate samples. Article 26 The organisation and individuals responsible for policy decisions must be named and specific responsibility taken for each such decision. Article 27 Appropriate professional direction and supervision must be maintained at all stages of the work and a log kept of new evidence and additional decisions recorded as in Article 25 above. Article 28 The records required by Articles 23, 25, 26 and 27 should be placed in a permanent archive and made publicly available.

Chapter 6 : Culture definition

identification of place and reconstitution of local culture involves an intricate blend of authenticity and artificiality, to such an extent that it becomes difficult to know the 'real' Amsterdam.

The course is organized around three units: Briefly stated objectives and the activities follow. It also introduces concepts such as how shared ideas, values, and experiences help define a community, and the importance of memory and the transmission of shared values and experiences to cultural heritage preservation. The two learning objectives are intended to guide students in the definition of what is important to communities and what is worthy of preservation. They will also instruct students in various methods of documenting and interpreting historic places and important cultural activities. Place and Culture Learning Objective 1: Students will develop an understanding of how people and society define the places that are important to them. They will learn how to examine the shared values, experiences, and perspectives that help to define cultural heritage in a community. Students should take a field trip to a place designated as historic by a local government, the state historic preservation office, the National Register of Historic Places, or the National Historic Landmarks program of the U. Department of the Interior. Students will be introduced to the criteria used by the level of government involved to determine why it is considered historic and whether it is eligible for official recognition. They should discuss the values of the different groups that are represented in the place. They should also visit with leaders of various cultural groups in their community and ask them what is important to their cultural identity and how the larger society can assist with its preservation. Students should address the topic of why some cultural groups have few officially recognized historic places to date and what can be done to increase public awareness and understanding of these places. Students and the educator should organize a panel discussion to discuss what is considered historic and whether it is worth preserving. Panel members should include students and community leaders who are not guided by official government criteria for designating places and events as historic, as well as representatives of local, state, or federal government agencies who are. Students should explore where concepts of significance differ as well as coincide. They should discuss both non-place and non-physical aspects of cultural heritage, such as ceremonies, as well as place-oriented and physical manifestations of cultural heritage. Students should interview older citizens in their community about its history and culture and the changes that they have witnessed. Students will ask questions about events, people, and places of particular significance. They should study how this history and culture serves to maintain the cultural identity of the community. Students should record and edit the oral interviews for deposit in a local library, historical society, historic preservation organization, or state archives. Alternatively, they may seek permission from the interviewees to prepare a slide show or videotape of the discussion. Place and Culture Learning Objective 2: Students will develop a critical analysis of the ways in which historic places and historical events are interpreted to the public. Students will learn how the interpretation of the same place or event can differ depending on scholarship, community input, and point of view. Students will be introduced to the field of historical interpretation by visiting historic sites that are interpreted by interpreters or docents. They should take notes on the different ways that the history of the property is presented as well as the content of the presentations. If minority roles are addressed, students should discuss how these minority roles are presented. Students should prepare a printed brochure that follows a heritage trail through a place that is important to them and will use both scholarly and community input. The brochure project gives students an opportunity to identify what should be included in the trail, conduct research on important landmarks, and prepare written materials for the brochure. They should take the tour themselves in order to gauge the time it requires to complete the tour. In addition, they could escort a small group on the tour and ask the participants to analyze the tour contents. Students should visit an exhibit at a local museum, historical society, or archive. They should critically evaluate how it is presented and recommend how it might be improved to appeal to a broader range of cultures. Unit Two "Power and Politics. Decisions about historical matters are made within the context of power and politics. Power and politics include policies and decisions by government agencies and elected government officials

and the desires of property owners and community members. This unit will introduce students to what can be done to empower communities to preserve their cultural heritage. The two learning objectives are intended to guide students in understanding how power and politics are involved in deciding what types of cultural heritage are preserved. Students will be introduced to the evolution of the cultural heritage field. They will learn how communities can be empowered to shape these decisions to ensure the preservation of important cultural heritage.

Power and Politics Learning Objective 1 Students will develop an understanding of how preservation of cultural heritage has developed in the United States, including the roles that power and politics have in shaping the cultural heritage field. Students should visit a historic or cultural site established at least 40 years ago. While there, they should examine its guidebooks and brochures from the past as well as the present as a means of understanding how the property was interpreted when it first opened and how it is interpreted today. They should discuss the changes that have occurred and how they reflect changes in American society during the time the site has been open to the public. Students should hold a discussion with community residents and leaders, park or site personnel, political figures, and others who are knowledgeable about how a historic or cultural site was developed. They should discuss the potential effects of reinterpreting the site to make it more appealing to other cultures and how this would have differed from the original concept for the site and its interpretation. Students should develop the history of a historic place in their community that has been demolished or destroyed and examine the length of time that the place existed, when and why it was demolished or destroyed, and what has taken its place. They should explore whether or not the place still plays a role in the cultural memory of the community.

Power and Politics Learning Objective 2: Students will examine how minority cultures are becoming more involved in formal cultural preservation processes. They will learn how the process of empowerment helps diverse communities assert control over their cultural heritage and encourage economic development. Students should identify a historical society or organization associated with African Americans, Asian Americans, Hispanics or Native Americans and learn about their activities. They should interview members of these organizations. They should discuss how the organization has interpreted and presented their cultural heritage for their own community as well as for the general public. Students should visit a cultural site or museum associated with a minority group. They should identify the economic and social contributions that the site or museum has made to the community and how public and private investment might be increased in the future. Students should create a list of artifacts that should be included in the exhibit, plan a route through the exhibit, and develop a self-guided tour brochure. They should also address how this exhibit could serve as a heritage tourism destination and an element in an economic revitalization plan for the economy.

Unit Three – Process and Profession. This section covers the processes by which historic places and other cultural expressions are identified, documented, preserved, and interpreted. It also will assist students with exploring the various professions and disciplines that contribute to historic preservation and cultural heritage activities. It also introduces students to the range of professions that play leading decision-making roles in the preservation process.

Process and Profession Learning Objective 1: Students will develop an understanding of the preservation processes, laws and regulations, government agencies, private organizations, and advocacy groups that affect the recognition and preservation of cultural heritage. They will learn what types of documents and information are housed in these institutions. Students will use these collections to research and document the history of an event or place significant to their culture as well as to other cultures. The documentation should be prepared using the information requirements of a local preservation program or the state historic preservation office. Students should prepare a nomination of a historic place to the local list of historic places or state historic register and serve as advocates for the place in the review process. The local preservation office or state historic preservation office should be asked to assist the students with understanding the process and preparing the nomination. Students should study the educational programs on preservation and cultural heritage provided by the state historic preservation office, local preservation office, or state and local historical societies. They should write a critique of the programs, focusing especially on how diversity issues are interpreted and making recommendations on how the programs might be made more inclusive.

Process and Profession Learning Objective 2: Students will learn how the various professions contribute to the preservation of historic places and cultural heritage and will learn about

opportunities in the field for diverse individuals. Students should be assigned to work on internships and practicums with professionals involved in preservation. In addition to the tasks assigned by their supervisors, students should maintain a diary of their daily activities and thoughts about the work they are doing, particularly noting activities and observations related to preserving cultural heritage. At the end of the semester, students should discuss and compare their experiences. Students should invite preservation architects, archeologists, landscape architects, and others in private practice to visit the classroom to discuss their work as well as opportunities in the field. The invitees should discuss projects that have incorporated diverse cultures. Students should write an essay about the cultural heritage of a cultural group in the community, how the cultural heritage is being preserved, and who is undertaking the preservation.

Chapter 7 : Holdings : The cultural reconstruction of places / | York University Libraries

There are exceptions - the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance, known as the Burra Charter, adopted in , accepts reconstruction if it reflects a pattern of use or cultural practice that sustains cultural value. But even here, a "cautious approach to changing a place" is advocated.

Culture is the systems of knowledge shared by a relatively large group of people. Culture is communication, communication is culture. A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. Culture is symbolic communication. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. Proper attitude of an informed human being could only be that of tolerance. The optimistic version of this theory postulates that human nature being infinitely malleable, human being can choose the ways of life they prefer. The pessimistic version maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviorism that locates the causes of human behavior in a realm that is totally beyond human control. There is no scientific standards for considering one group as intrinsically superior or inferior to another. Studying differences in culture among groups and societies presupposes a position of cultural relativism. Information about the nature of cultural differences between societies, their roots, and their consequences should precede judgment and action. Negotiation is more likely to succeed when the parties concerned understand the reasons for the differences in viewpoints. This is particularly important in case of global dealings when a company or an individual is imbued with the idea that methods, materials, or ideas that worked in the home country will also work abroad. Environmental differences are, therefore, ignored. Ethnocentrism, in relation to global dealings, can be categorized as follows: It is always a good idea to refer to checklists of human variables in order to be assured that all major factors have been at least considered while working abroad. Even though one may recognize the environmental differences and problems associated with change, but may focus only on achieving objectives related to the home-country. This may result in the loss of effectiveness of a company or an individual in terms of international competitiveness. The objectives set for global operations should also be global. The differences are recognized, but it is assumed that associated changes are so basic that they can be achieved effortlessly. It is always a good idea to perform a cost-benefit analysis of the changes proposed. Sometimes a change may upset important values and thereby may face resistance from being implemented. The cost of some changes may exceed the benefits derived from the implementation of such changes. Symbols represent the most superficial and values the deepest manifestations of culture, with heroes and rituals in between. Symbols are words, gestures, pictures, or objects that carry a particular meaning which is only recognized by those who share a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others. This is why symbols represent the outermost layer of a culture. Heroes are persons, past or present, real or fictitious, who possess characteristics that are highly prized in a culture. They also serve as models for behavior. Rituals are collective activities, sometimes superfluous in reaching desired objectives, but are considered as socially essential. They are therefore carried out most of the times for their own sake ways of greetings, paying respect

to others, religious and social ceremonies, etc. The core of a culture is formed by values. They are broad tendencies for preferences of certain state of affairs to others good-evil, right-wrong, natural-unnatural. Many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor they can be directly observed by others. Values can only be inferred from the way people act under different circumstances. Symbols, heroes, and rituals are the tangible or visual aspects of the practices of a culture. The true cultural meaning of the practices is intangible; this is revealed only when the practices are interpreted by the insiders. Different layers of culture exist at the following levels: Associated with the nation as a whole. Associated with ethnic, linguistic, or religious differences that exist within a nation. Associated with gender differences female vs. Associated with the differences between grandparents and parents, parents and children. The social class level: Associated with educational opportunities and differences in occupation. Associated with the particular culture of an organization. Applicable to those who are employed. A single-measure technique means the use of one indicator to measure the domain of a concept; the composite-measure technique means the use of several indicators to construct an index for the concept after the domain of the concept has been empirically sampled. Hofstede has devised a composite-measure technique to measure cultural differences among different societies: The index measures the degree of inequality that exists in a society. The index measures the extent to which a society feels threatened by uncertain or ambiguous situations. The index measure the extent to which a society is individualistic. Individualism refers to a loosely knit social framework in a society in which people are supposed to take care of themselves and their immediate families only. The other end of the spectrum would be collectivism that occurs when there is a tight social framework in which people distinguish between in-groups and out-groups; they expect their in-groups relatives, clans, organizations to look after them in exchange for absolute loyalty. Masculinity index Achievement vs. The index measures the extent to which the dominant values are assertiveness, money and things achievement , not caring for others or for quality of life. The other end of the spectrum would be femininity relationship. Where the differences exist, one must decide whether and to what extent the home-country practices may be adapted to the foreign environment. Most of the times the differences are not very apparent or tangible. Certain aspects of a culture may be learned consciously e. The building of cultural awareness may not be an easy task, but once accomplished, it definitely helps a job done efficiently in a foreign environment. Discussions and reading about other cultures definitely helps build cultural awareness, but opinions presented must be carefully measured. Sometimes they may represent unwarranted stereotypes, an assessment of only a subgroup of a particular group of people, or a situation that has since undergone drastic changes. It is always a good idea to get varied viewpoints about the same culture. Some countries may share many attributes that help mold their cultures the modifiers may be language, religion, geographical location, etc. Based on this data obtained from past cross-cultural studies, countries may be grouped by similarities in values and attitudes. Fewer differences may be expected when moving within a cluster than when moving from one cluster to another. Determining the extent of global involvement: All enterprises operating globally need not have the same degree of cultural awareness. Figure 2 illustrates extent to which a company needs to understand global cultures at different levels of involvement. The further a company moves out from the sole role of doing domestic business, the more it needs to understand cultural differences. Moving outward on more than one axis simultaneously makes the need for building cultural awareness even more essential. Software of the mind. Large international firms have many resources to deal with the enormous challenges of working in the global marketplace. But the massive reconstruction of countries devastated by war could trip up the best of them. Political and physical risks are the most treacherous and must be reckoned with. Addressing them sensibly can unlock many opportunities for success. These outreach programs are a good start because many firms need an education on how to work abroad. The first lesson is to drop ethnocentric views that the world should accommodate our method of contracting rather than the other way around. In a separate meeting, also held in Chicago last week, ENR brought together construction executives at its annual leadership conference. Patience, attentiveness and sensitivity are not common construction traits, but they can help in cultures different from our own. Language and cultural differences can be treacherous to negotiate. Culture shock challenges firms looking abroad. Implications of Cultural

Differences for Cross-Cultural Management Research and Practice Abstract Although observation is a common research technique, little attention has been given to the effects of culture on observer judgment making. These researches argue that consideration of cultural differences is critical when applying observation techniques in cross-cultural research as well as in the applied contexts of performance appraisal and international management. A laboratory study was conducted to examine the potential for discrepancies in observer judgment making among Asian American and Caucasian American subjects. The results of the study affirm the importance of cultural influences in research and management. Do We See Eye-to-Eye? The Journal of Psychology, 5 ,

Chapter 8 : Leon Krier: "The Reconstruction of the European City".

Cultural globalization can be explained as an acceleration in the transformation of cultural symbols among people around the world, to such an extent that it causes changes in local identities and.

A Charter for the Reconstruction of the City is the necessary complement to a charter for the Reconstruction of the Countryside. They must transcend the limited interests of political, industrial and financial organizations and of cultural and religious groups. A charter is a global moral project which describes the rights and duties of the individual and of societies. It is the mirror image and necessary complement of a political constitution of a people. The myth of unlimited technical progress and industrial development have brought the most "DEVELOPED" countries to the brink of physical, cultural, and ecological exhaustion. The fever of immediate profit and the empire of money have ravaged cities and countryside. Industrial forms of production; that is, the extreme development of productive means and forces, have destroyed in less than two hundred years the cultures and traditions, cities and landscapes which had been the result of thousands of years of human labor and intelligence, of culture and inventiveness. They now erode the very resources and the fundamental human values without which mankind can neither live nor survive. We now have to recognize the absolute value of the pre-industrial cities, of the cities of stone. Not to stop the destruction of this enormous labor means to subject ourselves and the coming generations to the production and consumption of an environment of futile objects. Industrial development is effected through the fragmentation of integrated and multifunctional rural and urban complexes cities, villages, districts, quarters, parishes into monofunctional suburban zones residential neighborhoods, university campuses, shopping centers, industrial parks, etc. Monofunctional zoning productive, commercial, administrative, educational, residential, recreational is the technical instrument of this fragmentation. Monofunctional programming and the privileged allocation of financial resources to such programs are its political and economic motor. Against the organic integration of urban functions, industrial zoning posits their mechanical segregation. The politics of industrial infrastructure has been based on the spatial territorial separation of functions. All industrial states independently of their ideology have promoted and imposed the functional ZONING of the cities and countryside with equal brutality and pseudoscientific arguments against all resistance from urban or rural populations. Functional Zoning is not an innocent or neutral planning instrument; it has been the most effective means in destroying the infinitely complex social and physical fabric of pre-industrial urban communities, of urban democracy and culture. Functional Zoning of city and countryside has been an authoritarian project corresponding nowhere to a democratic demand. We now know, that an anti-urban philosophy ipso facto condemns the countryside. One cannot destroy the cities without also destroying the countryside. Industrial rationality is by nature amoral, asocial, and anti-ecological; it is both the instrument and the expression of moral, ecological and social irrationality and collapse. Functional Zoning based on infinite territorial sprawl has resulted in maximum energy consumption. The most remarkable consequence of functional zoning is that it guarantees the maximum consumption of units of time, energy and hardware in the accomplishment of all major and minor urban functions. The first imperative of zoning is to transform any part of the territory city and countryside in such a way that every citizen can only perform one function at one time to the exclusion of all other functions. The second imperative of zoning is the effective and daily mobilization of industrial society in its entirety all classes, all ages, all species, all races; adults, old people, children, rich and poor, employers and employed, unemployed and misers in order to perform even the simplest functions of life. The slavery of mobility to which every citizen has been condemned forces him to waste both time and energy in daily transports, while at the same time it has made him into a potential and involuntary agent of energy waste. Circulation of people, hardware and information are the principal activities to be generated by the industrial metabolism of man and nature. Roads, railways, canals, airstrips, cables, pipelines, etc. Whatever energy saving policy does not recognize this condition is doomed to lead to totalitarian measures of control and social coercion. It can only be built and maintained when it represents the highest possible goal of individuals, of a society and of its institutions. A city is not a mere economic accident but a moral project. We have first of all to proceed to a

drastic reduction of the built perimeters of the cities, and redefine with precision rural land in order to establish clearly what is city and what is countryside. Any notion of legal zoning must be abolished. All future intervention on the city must banish the construction of urban roads and motorways, monofunctional zones, residual green spaces. There can be no industrial zones, pedestrian zones, shopping or housing zones -- there can only be urban quarters which integrate all the functions of urban life. Industrialization of building must be considered as a total failure. Its ulterior motive has never been the professed proletarianization of material comfort, but instead the maximization of short-term profits and the consolidation of economic and political monopolies. Industrialization has not brought any significant technical improvement in building. It has not reduced the cost of construction. It has not shortened the time of production. It has not created more jobs. It has not helped to improve the working conditions of the workers. It has on the contrary destroyed a highly sophisticated craft that had lasted for millennia. It has been incapable of finding solutions for the typological, social and morphological complexity of the historical centers and landscapes. And although building is still organized today according to forms of artisanal production, craftsmanship as an autonomous culture has been destroyed by the industrial and social division of labor. A culture of building and architecture must be based on a highly sophisticated manual tradition of construction, and not on the formation of "Specialist professional bodies". Industrialization has in the end only facilitated centralization of capital and of political power, be it private or public. There exists neither authoritarian nor democratic Architecture. There exists only authoritarian and democratic ways of producing and using architecture. A row of Doric columns is not more authoritarian than a tensile structure is democratic. Architecture is not political; it can only be used politically. As architecture exists, it always succeeds in transcending politics. Buildings can appear inhuman not through their Architecture, but through their lack of Architecture. Buildings become inhuman when abstracted of architecture or dressed in false architecture. Kitsch is both abstraction and false appearance. For the last two hundred years industrial states have disguised themselves in styles that have changed from generation to generation, nowadays from season to season. Stylistic pluralism and its epitome in Kitsch is by no means the sign of cultural prosperity, happiness, democracy and wealth. It results from the confusion of artistic and industrial techniques. It is the disquieting anxiety of individuals gazing with despair and impotence at the brutal leveling of their individual and ethnic identity. Architecture is not the means of expressing social or individual contents of either client or architect. Architecture can express neither individual nor collective ideas about progress, of beliefs or dreams, of time or place. *Zeitgeist* the spirit of the age is no concern of Architecture. *Zeitgeist* communicates itself, despite ourselves. Artists and craftsmen naturally long to attain a timeless quality using those materials, subjects and techniques which best resist the test of time, accident and taste. There is neither reactionary nor revolutionary Architecture. There is only Architecture or its absence, that is its abstraction. There has never been protest against Architecture. Architecture and Building are only concerned with creating a built environment which is beautiful and solid, agreeable, habitable and elegant. Architecture can express nothing else but its own constructive logic; that is, its origin in the laws of building. Building is the material culture of construction. As a craft, it is concerned with the construction of domestic structures, of workshops, of warehouses, of engineering works; it is generally concerned with the erection of the urban fabric, of building blocks which form the streets of the city, its retaining walls, bridges etc. Building culture is basically concerned with the repetition of a few building-types and the adaptation to local conditions of use, of materials and climate. Architecture is the intellectual culture of building. As an art, it is concerned with the imitation and translation of the elements of building into symbolic language, expressing in a fixed system of symbols and analogies the very origin of Architecture in the laws of nature and in human intelligence and labor. The very reason for Architecture to exist as a public Art is to attain to material and above all to intellectual permanence. It can be no business of Architecture to express ever changing functions or *Zeitgeist*. Certain building types merely become associated with certain functions and celebrations, and it is up to sculptural or pictorial iconography to help and sustain these associations. Architecture is only concerned with the erection of public buildings and monuments, with the construction of public squares and sites. For classical architecture the notions of progress and innovation no longer exist, because it has solved all technical and artistic problems in solidity, in beauty, in permanence and commodity. It is only a dialogue of

Architecture and Building, of Classical and Vernacular cultures, of monumental and domestic, of public and private that can endow human settlements with the dignity of a common culture. Only a great functional complexity can lead to a readable, clear, permanently satisfying and beautiful articulation of the urban spaces and quarters, of the city as a whole. Simplicity and legibility must be the goal of the very complexity of the urban plan and skyline silhouette. A city is articulated into public and domestic spaces.

Chapter 9 : Reconstruction - HISTORY

The theoretical part of the paper defines cultural globalization and outlines its effects on localities, including the ways in which the images of localities are transformed in the process of global information exchange.

Visit Website Did you know? During Reconstruction, the Republican Party in the South represented a coalition of blacks who made up the overwhelming majority of Republican voters in the region along with "carpetbaggers" and "scalawags," as white Republicans from the North and South, respectively, were known. Emancipation changed the stakes of the Civil War, ensuring that a Union victory would mean large-scale social revolution in the South. It was still very unclear, however, what form this revolution would take. Over the next several years, Lincoln considered ideas about how to welcome the devastated South back into the Union, but as the war drew to a close in early he still had no clear plan. In a speech delivered on April 11, while referring to plans for Reconstruction in Louisiana, Lincoln proposed that some blacks—“including free blacks and those who had enlisted in the military”—deserved the right to vote. He was assassinated three days later, however, and it would fall to his successor to put plans for Reconstruction in place. Apart from being required to uphold the abolition of slavery in compliance with the 13th Amendment to the Constitution, swear loyalty to the Union and pay off war debt, southern state governments were given free reign to rebuild themselves. These repressive codes enraged many in the North, including numerous members of Congress, which refused to seat congressmen and senators elected from the southern states. The first bill extended the life of the bureau, originally established as a temporary organization charged with assisting refugees and freed slaves, while the second defined all persons born in the United States as national citizens who were to enjoy equality before the law. After Johnson vetoed the bills—“causing a permanent rupture in his relationship with Congress that would culminate in his impeachment in —”the Civil Rights Act became the first major bill to become law over presidential veto. African-American participation in southern public life after would be by far the most radical development of Reconstruction, which was essentially a large-scale experiment in interracial democracy unlike that of any other society following the abolition of slavery. Blacks won election to southern state governments and even to the U. Congress during this period. Reconstruction Comes to an End After, an increasing number of southern whites turned to violence in response to the revolutionary changes of Radical Reconstruction. The Ku Klux Klan and other white supremacist organizations targeted local Republican leaders, white and black, and other African Americans who challenged white authority. Though federal legislation passed during the administration of President Ulysses S. Grant in took aim at the Klan and others who attempted to interfere with black suffrage and other political rights, white supremacy gradually reasserted its hold on the South after the early s as support for Reconstruction waned. Racism was still a potent force in both South and North, and Republicans became more conservative and less egalitarian as the decade continued. In —“after an economic depression plunged much of the South into poverty”—the Democratic Party won control of the House of Representatives for the first time since the Civil War. When Democrats waged a campaign of violence to take control of Mississippi in, Grant refused to send federal troops, marking the end of federal support for Reconstruction-era state governments in the South. In the contested presidential election that year, Republican candidate Rutherford B. Hayes reached a compromise with Democrats in Congress: In exchange for certification of his election, he acknowledged Democratic control of the entire South. A century later, the legacy of Reconstruction would be revived during the civil rights movement of the s, as African Americans fought for the political, economic and social equality that had long been denied them.