

# HERITAGE OF DEATH

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## List of Abstracts





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# KEYNOTE LECTURE

**Dr. Mike Robinson**  
**Professor of Cultural Heritage**  
**Director, Ironbridge International Institute for Cultural Heritage**  
**University of Birmingham, UK**

## **“Ephemeral and Forgotten Heritage: Marking German Death in the First World War”**



In the midst of the centenary commemoration of the First World War considerable interest is focused upon the markers of the soldiers that perished during that conflict. Memorials, statues and cemeteries have gained a renewed place in social life as focal points for collective remembering and are woven ever deeper into ideas of both national heritage and personal heritage. But of course the well-tended war cemeteries and glorious cenotaphs are the heritage of the victorious and their materiality is bound up with the animation of collective memory, or rather a particular narrative of remembrance. The production of this heritage is itself part of the narrative connecting historical events with memory and a social continuity. But what of the heritage of the enemy; the defeated? How was this constructed and what is its status not only in terms of collective memory but in terms of a wider understanding of the First World War and also an understanding of the heritage of death itself. In this paper I look at how death was recorded and marked during the war, on and off the battlefield by German soldiers and what has become of this.

I focus upon the marking of death in war and how this disturbs notions of heritage and remembrance. I consider how this heritage remains problematic in terms of collective remembrance. I also raise questions relating to the ways we mobilise the heritage of death in social life.



For the past 25 years Professor Robinson's work has focused upon the relations between heritage, culture and tourism and he has published numerous books, articles and chapters on the various ways in which these realms collide. His recent research focuses upon conceptions of heritage in Taiwan and upon the heritage, tourism and collective memory relating to the First World War. He is Founder and Editor-in-Chief of the *Journal of Tourism and Cultural Change* and of the book series *Tourism and Cultural Change*. His recent books include *Emotion in Motion: Tourism, Affect and Transformation* and *The Framed World: Tourists, Tourism and Photography* and *Encounters with Popular Pasts* (with Helaine Silverman). He is a long standing member of the UNESCO/UNITWIN Network on Tourism, Culture and Development, a former member of the Culture Committee of the UK National Commission for UNESCO; and a Government appointed member of the UK's Expert Panel to determine the Tentative List for World Heritage. He is a former Visiting Professor at the Facoltà di Lettere e Filosofia, University of Trento, Italy and is now Visiting Professor at National Taiwan University. Mike has undertaken work on heritage and tourism in over 30 countries.

**Name:** Anthony, Sian

**Title of Talk:** Unearthing uncomfortable heritage

**Email of Speaker:** sian.anthony@ark.lu.se

**Affiliation:** PhD student at Dept. of Historical Archeology, Lund University, Sweden

## **Abstract**

Excavations that took place within the 19th- and 20th-century cemetery of Assistens Kirkegård in Copenhagen created a new and more tangible, but also more uncomfortable aspect to the study of modern death. Almost 1000 coffins and urns, dating between the 1800s-1990s, were excavated, recorded and then reburied in new graves in the cemetery. Death in modern cemeteries is normally successfully concealed; the dead body and coffin is de-materialised and replaced with gravestones and memories. Digging up the cemetery generated a new physical sense of that concealed material. This paper discusses the idea that by disturbing bodies that are too close to our present we touched upon transgressive social, but not legal, boundaries which resulted in highlighting some of the inconsistencies that underpin our attitudes to the heritage of death.

**Name:** Assimakópulos, Anastasía

**Title of Talk:** Death, Memory and Natural environment: The Mapuche cemeteries as national monuments in Chile

**Email of Speaker:** anastasia@uandes.cl

**Affiliation:** Assistant Professor at Faculty of Law, University de los Andes, Chile

## **Abstract**

The Mapuche people, “people of the earth” in mapudungun language, is the largest native people in Chile. Their worldview is characterized by their worship to the ancestors and their relationship with nature. Since immemorial times, the Mapuches are buried in open spaces known as eltun. This concept refers to the ritual of preparing the deceased for their last journey.

The eltuns are places of special significance for the community because they are surrounded by mountains, forest and water. The tombs look east, because the deceased are traveling in this direction as it represents the good in Mapuche worldview. Some eltun have been declared national monuments in Chile. In this way, the collective memory turns into national memory.

**Name:** Banaszekiewicz, Magdalena

**Title of Talk:** The Lenin's tomb. Emotions in the dark tourist experience.

**Email of Speaker:** m.banaszekiewicz@uj.edu.pl

**Affiliation:** Lecturer at Institute of Intercultural studies, Jagiellonian university in Cracow, Poland

## **Abstract**

In my paper I will focus on the highlight of Moscow attractions which is the Lenin's Tomb. The tomb, situated centrally in the Red Square, presents not only the possibility to see the Lenin's mummified body, but also offers an unique experience of thrill and terror, triggered by the sightseeing atmosphere. The main purpose of this research is to explore the emotional aspect of the tourist experience, examined from the phenomenological perspective. Taking as its starting point the discourse analysis of the Trip Advisor reviews, I am going to depict what emotions attends the visit in the Lenin's Tomb. In addition to review narratives, the in-depth semi-structured interviews will provide the material for the analysis. Along the way I will refer to 'emotional turn' in tourism studies and critically reflect on the usefulness of the crucial terms in contemporary anthropology of tourism, such as: performance, imaginary or heritage.



**Name:** Baptist, Karen Wilson

**Title of Talk:** Love's Garden Lost: The Legacy of Warriston Cemetery

**Email of Speaker:** karen.wilsonbaptist@umanitoba.ca

**Affiliation:** Department of Landscape Architecture, University of Manitoba, USA

## **Abstract**

Jane has discovered the garden backwards, with only the roses still in bloom. Faith to Loss to Longing. In this order it isn't a garden of love but a garden of death. (Humphreys, 2002, p.206)

In *The Lost Garden*, a horticulturalist flees London during the Blitz, taking up employ as a "Land Girl" (Humphreys, 2002). Discovering an overgrown garden on the estate, she dedicates her spare time to uncovering its order and meaning. In 2005, I too discovered a lost garden, Warriston Cemetery in Edinburgh. Abandoned by private owners when the cemetery became no longer economically viable, Warriston evolved into an urban wilderness. In 2013 the Friends of Warriston Cemetery, armed with loppers and clippers, began revealing the genealogical and architectural heritage of the site. Warriston also enjoys status as an important conservation area. Warriston Cemetery provides many lessons regarding the heritage of death, particularly when directed towards the context of the North American, where the aesthetic and ecological deprivation of the lawn cemetery dominates. As with Warriston, contemporary cemeteries, harbor the opportunity to gain status as parks and pleasure grounds, havens of urban biodiversity and human life, no longer love's garden lost, but found.

**Name:** Basmaji, Marwan

**Title of Talk:** Three Religions, Three Heritages, Three Funerary Rituals; One Cemetery.

**Email of Speaker:** info@bandb-architects.com

**Affiliation:** Basmaji and Bielinska Architects, Israel

## **Abstract**

A Vertical Cemetery in Jerusalem for Jews, Christians and Muslims: this typological transformation of the necropolis from the horizontal to the vertical is a visionary attempt to reconcile a (multilayered) religious, political, and urban conflicts. The belief among the 3 monotheistic religions' that the Last Judgment will take place in their common Holy City of Jerusalem has lead to the creation of one of the biggest mixed Necropolises of our modern era. But this has brought along an urban problem: while the valleys surrounding the city are becoming saturated with tombs and heritage monuments, how then to satisfy the religiously motivated need to burry even more dead there, not only from the city dwellers, but from people from all over world who express in their final testament a wish to be buried in Jerusalem?

This Symbolic Park Cemetery, and in line with the topological and typological identity of each of the three funerary heritages, architectures and rituals, addresses also the questions of common public space in the Old City. The Cemetery then becomes not only a space to remember and pray, but to meet, gather, and spend a family day in the park: the sad atmosphere of a cemetery becomes a vertical and lively park cemetery. The more tombs are buried in this vertical Cemetery, the more its spatial composition and appearance changes in time, poetically bringing Life to Death.

**Name:** Biran, Avital and Dorina, Maria Buda

**Title of Talk:** The pleasures of touring death: Fear of death as tourism practice

**Email of Speaker:** abiran@bournemouth.ac.uk, d.m.buda@rug.nl

**Affiliation:** Bournemouth University, UK, and University of Groningen, The Netherlands

## **Abstract**

The role of 'dark tourism' (visits to sites of death and atrocity) as a post/modern practice for confronting our fear of death has received increased attention in tourism studies and industry. There is, however, limited understanding of the individual's personal and psychoanalytical mechanisms that drive people to engage in dark tourism.

To address this gap we employ psychoanalytical theories, to explore the various ways fear of death can manifest in dark tourism experiences and tourism in general. Particularly, the conceptual framework presented here proposes dark tourism as a socially acceptable and widespread behaviour motivated by the benefits of contemplating life and one's mortality, rather than a sectional pathology derived by a 'deviant' fascination with death.

**Name:** Buchanan, Donna

**Title of Talk:** Armenia Aeterna. Commemorative heritage in sound, sculpture, and movement from Bulgaria's Armenian diaspora

**Email of Speaker:** buchana1@illinois.edu

**Affiliation:** Associate Professor, Musicology and Anthropology, School of Music, University of Illinois, USA

## **Abstract**

My study considers the role of intangible heritage in fostering remembrance and reconciliation within Bulgaria's Armenian diaspora a century after the 1915 Ottoman pogrom. Drawing on ethnomusicological fieldwork conducted since 2007, I will demonstrate how this community is employing music and traditional dance, often in collaboration with Bulgarian artists, to commemorate the Armenian past. These elegiac tributes conjoin diaspora and homeland in a transnational community of sentiment whose metaphorical terrain is at once imagined and spatially marked through sound (Armenian music, language), movement (dance, ritual practice), indexical references to the Armenian landscape (topography, place names, flora and fauna), and the postsocialist construction or renovation of built environments (church complexes, community centers, parks) that map the Armenian presence across Bulgarian space. Significant among these physical markers are newly erected hachkar-s, the elaborately etched stone memorial steles awarded UNESCO Intangible Cultural Heritage status in 2010 which, through their cosmological imagery, link Bulgaria's Armenians with those in Armenia proper, if not the landscape itself, and are themselves the site of ceremonial performances commemorating 1915 and its legacy.

**Name:** Caldas, Roberta

**Title of Talk:** Victims of the Berlin Wall: commemoration and memorialization of the dead in the urban space

**Email of Speaker:** robertacaldas@gmail.com

**Affiliation:** BTU Cottbus-Senftenberg, Germany

## **Abstract**

In every corner of Berlin lies a reminder of the city's dark heritage. Death is represented in memorials throughout the city keeping passers to forget and teaching visitors of its uncomfortable past. This article will map and analyze the memorials and marks in the city commemorating the victims of the Berlin Wall and their personal stories; people that died victims of this structure of separation and terror. The analysis will focus on the interpretation, memorialization processes and policies and the management of these memorials and marks as well as their different approaches to the subject.

**Name:** Comer, Margaret

**Title of Talk:** Uncovering Violent Narratives: The Heritage of Repression in Russia since 1991

**Email of Speaker:** margaret.a.comer@gmail.com

**Affiliation:** University of Cambridge, UK

## **Abstract**

Since the Soviet Union's collapse, Russia has seen several peaks in public commemoration and memorialization of the victims of Soviet repression. Nearly a quarter century later, how are these narratives and memories represented at former sites of violent repression? This paper will examine current and former methods of commemoration and memorialization at such sites, with a special focus on the Solovetsky Islands – the site of the first camp in what became the gulag system of forced labor camps – as well as on the Lubyanka prison building in Moscow and on Butovo, a mass grave outside Moscow. Particular attention will be paid to competing narratives and points of view at each site and across them, and patterns of silenced and marginalized narratives over time will be similarly scrutinized for their connections to larger political and cultural shifts since 1991.

**Name:** Dahlin, Johanna

**Title of Talk:** “No one is Forgotten, Nothing is Forgotten”

**Email of Speaker:** johanna.dahlin@liu.se

**Affiliation:** Linköping University, Sweden

## **Abstract**

On the Russian battle fields from the Second World War millions of soldiers are still lying unburied. Voluntary search brigades are trying to literally find and bury the remains of these soldiers, and if possible identify them. Attempts are made to find the relatives of those identified, but the act of identification is a goal in itself.

Speaking about the war in the present tense on the battlefields, this movement is still trying to bring closure to the war 70 years after its end. The means to achieve this end is a proper burial, making the process rich in symbolism, as well as greatly concrete for the relatives of those whose names are established.

Based on ethnographic fieldwork, this paper aims at exploring the different meanings produced by memorialization practices surrounding lost and found soldiers in North Western Russia.

**Name:** Doyle, Siobhán

**Title of Talk:** The Commodification of the Cemetery: Burial Spaces as Multi-Disciplinary Spaces

**Email of Speaker:** siobhancdoyle@gmail.com

**Affiliation:** Dublin Institute of Technology, Dublin, Ireland

## **Abstract**

My paper investigates how many cemeteries have overturned their original function and negative association as sites of death and mourning to be transformed into multi-disciplinary spaces which provide visitors with a meaningful experience. There are many burial spaces that are popular tourist sites- Stonehenge (UK), Taj Mahal (India), etc. However, these may not stand out directly to tourists as resting places of the dead because burials have not taken place at these sites for hundreds of years. Tourists may associate the above sites with their visual and iconic features rather than their original purpose as burial grounds. Working cemeteries such as Hollywood Forever Cemetery (Los Angeles) and Glasnevin Cemetery (Dublin) utilize their spaces in unconventional manners for recreational events such as concerts, parties, art exhibitions, yoga classes and other leisure activities within the same grounds that internments are taking place. I investigate the impact that the transformation of cemetery landscapes has on the sites' fundamental purpose, conflicts which may occur in utilizing these sites as tourist attractions and influence it has on the visitor experience. My paper will examine if the proliferation of cemeteries as tourist attractions represents a shift in contemporary society's outlook on death and the landscape of the cemetery.



**Name:** Engström, Alexander

**Title of Talk:** Pompa Funebris – Staging, performance and commemoration of nobility in the funerary culture in seventeenth century Sweden.

**Email of Speaker:** alexander.engstrom@hist.uu.se

**Affiliation:** Department of History, Uppsala University, Sweden

## **Abstract**

My presentation will describe how the Swedish nobility during the seventeenth century used an array of visual, audial, and spatial instruments to convey, display, and (re)create notions of nobility through funerary culture. By performing this exercise the nobility managed not only to keep practicing the foundations of nobility, but they were also at the same time maintaining the social order through their staging and performance in burial ceremonies and through commemorative tombs, mausoleums and monuments in churches. My approach towards my material is influenced by discursive psychology and research focusing on the meaning and conduct of performance, as well as anthropological and archaeological approaches.

**Name:** Friedrich, Mona

**Title of Talk:** Dark Tourism, Dissonant Heritage & Memorialisation: An empirical study on visitor responses to genocide memorials in Rwanda and implications for memorialisation practice

**Email of Speaker:** mfriedrich@uclan.ac.uk, mona.friedrich@gmx.net

**Affiliation:** Institute for Dark Tourism Research (iDTR), University of Central Lancashire (UCLan), UK

## **Abstract**

During 100 days in 1994, approximately 1,000,000 Tutsi and moderate Hutu lost their lives in the Rwandan Genocide. As a consequence of the slaughter, streets, churches and schools were filled with dead bodies and their belongings, the majority of which remain unidentified two decades later. Today, Rwanda's landscape includes more than 400 genocide memorials, of which seven are becoming increasingly incorporated into the national tourism product, a contested process that is both challenged and facilitated by the guardians of the memorial sites. Drawing on dark tourism, heritage and memorialisation discourse, this paper critically explores the challenges faced by actors involved in the production and consumption of memorial sites in Rwanda. Built on semi-structured interviews with local and international visitors, as well as participant observation at national spaces of remembrance, the study will outline implications for the management of 'difficult' heritage in Rwanda and its complex relation to peace building work in general.

**Name:** Frihammar, Mattias

**Title of Talk:** “At last, Garbo is coming home.” A dead movie star at the cemetery Skogskyrkogården in Stockholm

**Email of Speaker:** mattias.frihammar@etnologi.su.se

**Affiliation:** Department of Ethnology, Stockholm University, Sweden

## **Abstract**

World famous movie star Greta Garbo is buried at the cemetery Skogskyrkogården in Stockholm, Sweden. It was not given that her grave would be there. Indeed, for years, Garbo's ashes were in a cultural limbo. She died and was cremated in 1990 in New York City. It was not until 1999 that her ashes were buried in Stockholm. The decision came after years of lobbying by Stockholm's mayor.

I will discuss the Swedish desire for Garbo's remains from two angles. First, Garbo's international celebrity was seen as a resource in a global tourist market by the city of Stockholm. Her grave is now launched as an attraction at the well-attended tourist site (Skogskyrkogården is an UNESCO World Heritage Site). Second and foremost, the human remains of Garbo were seen as an attribute of a national community, a national relic, i.e. a part of a Swedish cultural heritage. By being recognized as a Hollywood movie star of Swedish origin, the ashes of Garbo operated as a unifying Swedish symbol. As the Swedish newspaper Aftonbladet summed it up at the time of the funeral: “At last, Garbo is coming home.”

Greta Garbo portrays a trans-Atlantic trajectory as Swedish national symbol, concerning both the person and her human remains. She was born 1905 in Stockholm and moved to the US 1925. She became an international star, but retired 1941. In 1950 she became a US citizen. After 1975 Garbo never went back to Sweden.

During her lifetime the Swedish attitude towards Garbo was ambivalent. National pride in the success of a Swedish actress in Hollywood was clouded by the disappointment that Garbo had turned her back on Sweden. Today, she is part of a Swedish heritage. To fulfill this position, her remains needed to do a last and definitive trip back across the Atlantic Ocean.

**Name:** Gronhammar, Ann

**Title of Talk:** Presenter of the tour of the Royal Palace Exhibition on Saturday

**Email of Speaker:** ann.gronhammar@lsh.se

**Affiliation:** Curator and producer of exhibition Theater of Death, Royal Armoury in the Royal Palace of Stockholm, Sweden

## **Abstract**

I will give a presentation of the temporary exhibition at the Royal Armoury in the Royal Palace of Stockholm: Theater of Death. Royal funerals from Gustav Vasa to Gustaf V. From March 2015 to 6th of June 2016. My task, together with my colleague curator Inger Olovsson, has been to make a relevant choice of items preserved in the Royal Armoury collections, as embroidered coat of arms, horse tack and dresses, including also some paintings from our “sister museum” Skokloster Castle – all of it parts of a cultural heritage connected to royal deaths and funerals. The exhibition focuses on the 17th century, but shows also material from the latest Swedish royal dynasty, the Bernadottes. At the end we turn to the theme of the opening of royal coffins in their burial church of Riddarholmen.

**Name:** Huang, Shu-Mei

**Title of Talk:** Remembering and Representing Imprisonment in the Making of Heritage of Death: Cases of De-commissioned Prisons in East Asia

**Email of Speaker:** shumeihuang@ntu.edu.tw

**Affiliation:** Assistant Professor, Graduate Institute of Building and Planning, National Taiwan University, Taiwan

## **Abstract**

The celebration of prison-turned heritage often attempts at translating experiences of imprisonment into a sacrifice for a broader community (an ethnic group or a nation), which selectively represents death of certain subjects while ignores death of other kinds. Meanwhile, it is often seen that all the processes leading to death in the prison, for example, poor diet or purposeful torture, is emphasized in preserving and representing prisons to demonstrate the inhumanity of the former authority who ruled the prisons and the territories. Based on a comparative study of de-commissioned, post-colonial prisons in Taipei, Seoul and Lushun, the paper traces how prisons are interpreted as landscape of death, which reorganize a system of sites and landmarks, including the execution room/ground, grave yard, the hospital, etc., into a coherent place narrative that encourages people to remember imprisonment through people's death and the value or morality they served. Engaging literature of negative heritage and dark tourism, it examines the paradoxical ways in which blaming and forgiving are simultaneously mobilized in making heritage of death.

**Name:** Krohn Andersson, Fredrik

**Title of Talk:** Of Total Death and Ultimate Salvation: Heritagization and Commemoration of Nuclear Power

**Email of Speaker:** fredrik.krohn-andersson@arthistory.su.se

**Affiliation:** Department of Culture and Aesthetics, Stockholm University, Sweden

## **Abstract**

After the bombs were dropped over Hiroshima and Nagasaki in August 1945, it became evident that a new enormous source of power had seen the light of day. From the very beginning the phenomenon of nuclear power was frequently described and conceptualized through a trope of how the unlimited supply of energy, and the resulting affluence, stood in a corresponding, symbiotic relation to the sheer and utter awfulness of its military applications.

Today the facilities constructed during the heydays of nuclear power are becoming old and not so few have been decommissioned. This paper explores the processes of heritagization and commemoration of nuclear power in a Swedish context and which role the annihilation-and-salvation trope plays in official as well as unofficial heritage practices, both on a local as well as a national level.

**Name:** Leach, Sara Amy

**Title of Talk:** Memorialization in U.S. Cemeteries - Civil War Origins

**Email of Speaker:** sara.leach@va.gov

**Affiliation:** Senior Historian, National Cemetery Administration (NCA), United States Department of Veterans Affairs, USA

## **Abstract**

United States military service and sacrifice was first codified across the Southern landscape where the Civil War--between federal forces and Confederate secessionists --occurred from April 1861 to April 1865. The unexpected carnage, an estimated 700,000 deaths combined, necessitated a plan to locate and inter Union dead with perpetual honor. These first “national cemeteries” were first cited in 1861 military orders, imprinted in the national psyche by President Abraham Lincoln’s Gettysburg Address in 1863. By 1872 military cemeteries held thousands of graves.

The Civil War sesquicentennial ends this year. But after war came the task of reinterring remains of soldiers and sailors in symbolic settings. It was a unique, patriotic undertaking. My presentation will explore the origins of the National Cemetery System in--ideals and realizations--including landscape and headstone design, memorialization, and largely secular iconography.

NCA oversees 131 national cemeteries; more than half began with the Civil War.

**Name:** Lebel, Udi

**Title of Talk:** Post-Mortem Politics: Terror Victims, the National Pantheon and the Stratification of Death

**Email of Speaker:** ulebel@ariel.ac.il, ulebel@gmail.com

**Affiliation:** Head of the Department of Sociology and Anthropology at Ariel University, Israel

## **Abstract**

From the beginning of the Al Aqsa Intifada (2000), families of citizen terrorist victims have undertaken initiatives to have their dear ones included in the national pantheon of war dead and. These activities were expressed in two central claims: the right of the fallen to national commemoration, especially on remembrance days to the fallen in Israel's military campaigns; transfer of treatment of bereaved families from the National Insurance Institute to the Bureau for Rehabilitation in the Ministry of Defense. On both cultural and practical grounds, the objections opposed 'second-class loss'. In this article, the "hierarchy of bereavement" in Israel society is examined through the lens of a political culture organized around the veneration held for the army and its fallen; claims for similar status by those experiencing civilian bereavement under circumstances of enemy terrorist action. The conclusions uphold a claimed linkage between national commemoration frameworks and rehabilitation. Those dynamics will be illustrated in many fields which capsule as memory sites: in landscapes, discourse and others.



**Name:** Mason, David

**Title of Talk:** At the shrine of the fallen - heritage values and the 'Digger' legend in Australia

**Email of Speaker:** dmarchitran@googlemail.com

**Affiliation:** Architectural conservator and heritage specialist with the Government Architects Office (Sydney, Australia)

## **Abstract**

On the centenary of the Empire's great military misadventure - Gallipoli, April 1915 - contemporary Australia has embraced its role in 20th century conflict, redramatizing the narratives of national identity and difference for a multicultural polity. Exalting the fallen heroes of the Australian and New Zealand Army Corps (ANZAC) of WWI, the country seems transfixed by myths of nationhood forged in mortal ordeal, burnished by the 'Anzac' virtues of courage, service, sacrifice and solidarity.

Monuments to Australia's war dead, especially its iconic, ubiquitous WWI memorials, are being contemplated with a fresh gaze. To the conservator, their veneration can be at odds with the need for preservation. The author considers the cult of the fallen hero in the urban and social landscape of Australia and how the heritage community can respond to the expectations thrust upon the heritage of 'remembrance', re-thinking the 'heritage values' of war memorials and adapting our strategies to safeguard their significance.

**Name:** Mellor, Lee

**Title of Talk:** Fiends in Low Places: Class, Capital, and Cultural Control in Murder Tourism

**Email of Speaker:** lpmellor@hotmail.com

**Affiliation:** Concordia University, Montreal, Canada

## **Abstract**

Despite declarations of declining public morality, murder tourism has flourished throughout history. There are four types of sites: the “crime scene”, “museum”, “Odditorium,” and “e-museum.” Having visited each variation, I explore a number of related questions using sociological analysis:

- 1) How can John Walsh get away with shaming Joe Hiles for advertising murderabilia online, when Walsh is co-owner of a museum featuring exhibits on Ted Bundy and John Wayne Gacy?
- 2) Why are the crime scenes of “Jack the Ripper” visited every night by walking tours, while other crimes can scarcely be discussed without the threat of retaliatory violence?
- 3) Why do the sites of infamous mass murders such as Luby’s Diner resume business within days of a massacre, while Jeffrey Dahmer’s entire apartment building was symbolically destroyed?
- 4) Why are war and genocide memorials widely revered, while travelling to a crime scene is seen as being in “bad taste”?

**Name:** Mornvik, Terese

**Title of Talk:** Artistic research. Le Mort

**Email of Speaker:** mornvik@gmail.com

**Affiliation:** Stockholm Academy of the Arts, Sweden

## **Abstract**

Based on abstract documentary filmmaking, Terese Mörnvik seeks pictures reminding us of the inevitable, our death to come. Le Mort is a study that looks into our everyday associations of our limited existence. With a film camera in her hand Terese Mörnvik searches for images that remind us of our mortality. She wants to examine if there is a common interpretation of the sense or fear of death that reaches beyond the classical symbolic images. The research asks in what way our cultural heritage and personal memories influence our awareness of death. By using abstract documentary filmmaking to capture her thoughts of death Terese examines the abstract collective images of death.

The result is the short film Endlich and the written essay Endlich – an artistic research of visualising our mortality. In the essay Terese relates to art, society and death. She includes the creative process, visual aesthetics, her personal experiences of death, and historical and cultural aspects of how death rituals have changed in the western society during the past centuries; from the times of Ars Moriendi until today's postmodern death rituals which include white letters, Facebook and social media where people can blog while they are dying. The essay also summarizes the image analysis with individual's connotations to pictures from the film.

**Name:** Mowatt, Rasul A.

**Title of Talk:** Sites of Black Terror, Sites of White Amusement: The Peculiar Heritage of Lynching in America

**Email of Speaker:** ramowatt@indiana.edu

**Affiliation:** Indiana University, USA

## **Abstract**

At the corner of First Street and Second Avenue in Duluth, MN in the U.S., stands a memorial in honor of three Black men who were fatally beaten by a White mob, and then hung from a light post only to be lowered for the proud mob to pose with bodies on June 14, 1920 (Fedo, 2000). Although it is remarkable that the present-day citizens of Duluth embraced this tragic note in heritage of the city by erecting such a memorial, what is equally remarkable is that this is the only such memorial beyond a few indiscriminately placed markers throughout the country. With the 5000 reported cases of lynching, of which 4000 highlighted the spectacle and festive killing of Black men and women, what reconciliatory role could memorials have with a heritage of racial violence (Equal Justice Initiative, 2015; Mowatt, 2007, 2012; White, 1992)? This is especially poignant as lynching effigies, imagery, rhetoric, and occurrences seem to be on an uptick (Mowatt, 2015).

**Name:** Nolin, Catharina

**Title of Talk:** Framing Children's Sections in Cemeteries

**Email of Speaker:** catharina.nolin@arthistory.su.se

**Affiliation:** Department of Culture and Aesthetics, Stockholm University, Sweden

## **Abstract**

Children's sections in cemeteries are moving and evoke many thoughts about the individuals. The children's section by the Woodland Chapel at the Woodland Cemetery in Stockholm is only one example. Gunnar Asplund, Lars Israel Wahlman, and several other Swedish architects contributed from around 1900 in designing special children's sections, mainly in new cemeteries. I am interested in discussing aspects of these sections as delicate commissions and as heritage of death. With what means has it been regarded as appropriate to frame and design such elusive events as the death of children? What types of vegetation, building materials and other settings could be used in staging mourning, loss and childhood with dignity? Which were the cultural connotations for setting the stage for children's graves and how do we understand, interpret and maintain these sections as cultural heritage today and in the future?

**Name:** Pantazatos, Andreas

**Title of Talk:** Heritage Objects and Death: The Model of the Church of the Holy Sepulchre

**Email of Speaker:** andreas.pantazatos@durham.ac.uk

**Affiliation:** Centre for the Ethics of Cultural Heritage (CECH)

Department of Philosophy, Durham University, UK

## **Abstract**

A key debate in heritage studies addresses the relationship between communities and objects. This debate, among others, involves how communities assign meaning to objects, and how objects might acquire the status of being reminiscent of death within different cultures and traditions. However, this account tends to overlook how the perception of objects as death reminiscent contributes to the understanding of their stewardship. In this paper, I argue that if an object acquires the status of death reminiscent, then this is accompanied by a set of ethical obligations towards this object. To test my hypothesis, I refer to the model of the church of the Holy Sepulchre. The Church of the Holy Sepulchre in Jerusalem is one of the most important shrines in Christianity. Many Christians believe that it marks the place where Jesus was crucified, buried, and rose again from the dead. Models of the church like the one I discuss in my paper were made as souvenirs, and as reminders of the central event of the Christian faith, the death and resurrection of Christ.

**Name:** Petersson, Anna

**Title of Talk:** Urban Cemetery Animals

**Email of Speaker:** anna.petersson@arkitektur.lth.se

**Affiliation:** Department of Architecture and Built Environment, Faculty of Engineering (LTH), Lund, Sweden

## **Abstract**

This presentation investigates animals place in the human cemetery. It will do this by looking at what types of animals that are allowed to take place in the cemetery; both above and below the ground, physically as well as symbolically. The aim is to shine light on the various ways that animals are used and experienced in the cemetery, and to explore how this both reflects our changing attitudes to animals and our changing attitudes to death.

The presentation draws on material from the interdisciplinary research project CAMINE, investigating cemetery architecture, meaning making intentions and experiences at the Eastern Cemetery in Malmö. It also focuses on a case study from Limhamn cemetery, where a turtle pond has developed spontaneously. Of particular interest are the negotiations and conflicts that surround the shifting role of animals in death and bereavement, and how these are especially noticeable in the urban multicultural cemetery.

**Name:** Pitic, Badema

**Title of Talk:** Musical Narratives of Death: The Case of the Srebrenica Genocide

**Email of Speaker:** bademapitic@gmail.com

**Affiliation:** Department of Ethnomusicology, University of California, Los Angeles, USA

## **Abstract**

In the aftermath of genocide in Srebrenica, Bosnia, genocide survivors living at home and abroad employ *izvorna* (neo-traditional) music to cope with the traumatic death of their relatives and make sense of the past. Representing individual narratives that reflect both official and popular history, these songs are part of the “collected memory” of genocide that bridges local, national, and transnational frameworks. Due to the practice of commissioned songs related to this tradition, *izvorna* music is also a tool through which the memory of genocide is transmitted to successive generations as a form of cultural knowledge. Through the analysis of narratives about the Srebrenica genocide present in *izvorna* songs, this paper will give an aesthetic perspective on the ways people perceive, represent, and cope with death.



**Name:** Poade, Donna

**Title of Talk:** Dark Tourism as a Business – New Frontiers

**Email of Speaker:** dp315@exeter.ac.uk

**Affiliation:** University of Exeter, UK

## **Abstract**

Heritage sites associated with death are diverse and have been explored in the academic literature of 'dark tourism'. The literature has been dominated by work on tourist consumption behaviour and sense making activities. By contrast, this paper focuses attention on the supply side issues associated with the management of 'dark' heritage sites in order to open up a new frontier in 'dark tourism' research. Specifically, the overlooked aspect of ethical framing and ethical decision making by heritage managers seeking innovations associated with death and the materiality of the dead. The paper draws upon extensive qualitative research with managers at UK heritage sites. The findings demonstrate a disparity between the perception of 'dark tourism' held by academics and managers, which suggests that supply side decision making is inadequately understood by researchers. Moreover, the materiality of death is found to be a key issue for heritage managers who are seeking to innovate responsibly.

**Name:** Reimers, Eva

**Title of Talk:** The living (and the) dead – cemeteries as affective spaces blurring boundaries between life and death

**Email of Speaker:** eva.reimers@liu.se

**Affiliation:** University of Linköping, Sweden

## **Abstract**

The paper problematize the notion of burials and cemeteries as cultural tools for separating the dead from the living and establish new positions and identities. Based on discourse analysis of interviews with grave-right owners at Östra Kyrkogården (The East Cemetery) in Malmö, Sweden, the paper argues that death rituals and practices help sustaining the relations between the dead and the living and stabilize status quo. It will elucidates how artefacts and places activate relations between the living and the dead, and between the deceased. The presentation draws on Deleuzian concepts such as “assemblage”, “emergence” and “affect”, which are used in order to develop and complicate the notion of continuing bonds. The main claim in the paper is that human life is not situated in bodies, but in relations between bodies, places, artefacts, and time.

**Name:** Rodrigues, Nuno

**Title of Talk:** Monastery of Santa Maria de Belém: Mausoleum for a king or pantheon for the last kings of Avis?

**Email of Speaker:** nuno.rodrigues78@gmail.com

**Affiliation:** Faculty of Social Sciences and Humanities of the Universidade Nova de Lisboa, Portugal

## **Abstract**

The death of a king has always been, and still is, a time of great social upheaval. As monarchies started centralising power in the king, events such as coronations, royal marriages and deaths have gradually gained more significance and importance. The monastery of Santa Maria de Belém, in Lisbon, pantheon of the last monarchs of Avis, in 16th century, as regards the issue of royal deaths, plays a central role in the representation of royal power, showing its richness within the scope of the history of mentalities and even the history of art and iconography. Its history is related to the last wills of King Manuel I (1469-1521), which were linked to his imperial project; but also the implemented idea of Queen Catarina of Austria (1507-1578) of a dynastic pantheon; and ending with the reign of the Catholic Filipe II of Spain (1527-1598) and his procedures for repatriating both the remains of the Cardinal King Henrique and the young King Sebastião (1564-1578) and the ceremonies associated to their burials in Belém. This monastery thus played a key role, both in the exaltation of memory and power of the kings who died, as well as affirmation and legitimacy of the new monarchs and dynasties.

**Name:** Rothstein, Karla Maria

**Title of Talk:**

**Email of Speaker:** kmsr@latentnyc.com

**Affiliation:** Columbia University Graduate School of Architecture's DeathLAB, USA

## **Abstract**

What we choose to do with the remains of our dead reflects the character and values of the living.

The human body is primarily water, carbon, nitrogen, calcium and phosphorous: elements suitable to contribute to a natural ecology. But due primarily to misinformed health concerns and ingrained cultural norms, current funeral practices do not address the body on its biological basis.

The depletion of urban cemetery spaces and the unsustainable burden that embalmed burial and cremation practices exert on our natural environment demand ecologically sensible disposition technologies, offering options at death commensurate with how we chose to live our lives. New urban mortuary practices will catalyze transformative built infrastructures enabling society to responsibly and elegantly honor the deceased within rapidly growing cities. Death-LAB designs alternatives to sequestered traditional cemeteries, integrating legacy and remembrance into the quotidian space of city, while addressing ritual and land use with sensitivity, creativity and innovation.

**Name:** Rugg, Julie

**Title of Talk:** Locating the deadly in the Victorian cemetery: gothic engagement and the conservation imperative

**Email of Speaker:** julie.rugg@york.ac.uk

**Affiliation:** Cemetery Research Group, University of York, UK

## **Abstract**

This paper addresses the difficulties encompassed by attempts to identify and isolate a 'spirit of place' in the case of Victorian cemeteries. This paper reflects on the completion of an English Heritage project to assess the significance of burial space, and the complex and contested nature of the narratives that emerge. The paper concludes that in the UK, the 'Victorian cemetery' is less a reality than a conveniently malleable trope, which at present is tending to be closely aligned to modern-day romantic and gothic sensibilities. It could be argued that these stories encourage visitors to play at death, rather than consider death's realities. If this is the case, then conservation principles become conflicted: do we save Victorian cemeteries as they are, or as we want them to be?

**Name:** Silvén, Eva

**Title of Talk:** Decorated graves: private or public space?

**Email of Speaker:** eva.silven@nordiskamuseet.se

**Affiliation:** PhD, Nordiska Museet, Stockholm, Sweden

## **Abstract**

In public spaces of the West, material expressions of sorrow and loss have changed during the last decades. Today candles, flowers, and images indicate sites where people have died due to murder, accidents, or other causes. However, also the burial grounds, mainly Christian, have undergone a parallel intimization.

At the Woodland Cemetery in Stockholm, the natural changes of the year have since long been mirrored by common seasonal plants on the individual graves. Also annual holidays are nowadays marked by Easter feathers and eggs, as well as Halloween pumpkins, and small Santa Clauses. A third category of objects often displayed on contemporary graves are personal memorabilia like toys, teddy bears, a sport's cap, a set of keys, a bottle of vodka, etc.

Thus, the graves have turned into ambiguous spaces, where individual messages and personal longing are exposed in public. But how accessible can a cemetery remain when filled with such secret communication? Are you as a visitor allowed to take a close look? And what ethical complications does the researcher have to consider?

My paper is based on several years of observation at the Woodland Cemetery, and the empirical material will be analyzed in relation to current research on place, memory, and the materiality of death.

**Name:** Silverman, Helaine

**Title of Talk:** The Death of a Death Museum

**Email of Speaker:** helaine@illinois.edu

**Affiliation:** Professor, Department of Anthropology, University of Illinois, USA

## **Abstract**

Death and the regeneration of life is a venerable concept in anthropology and also is a concept well applied to two specialized museums in the United States. In 2002 the Museum of Funeral Customs (MFC) opened in Springfield, Illinois to great regional and national attention, being featured on major television shows as well as across newspapers and news magazines. Located just outside Oak Ridge Cemetery where President Abraham Lincoln is entombed beneath a impressive national monument, and especially in the years following 2005 when the National Abraham Lincoln Museum and Presidential Library opened to great acclaim in the same city, the Museum of Funeral Customs would seem to have been positioned for success. Yet in March 2009 the MFC was closed – a failure due to limited visitation numbers. As the MFC was floundering, in 2008 in Houston, Texas the National Museum of Funeral History (NMFH) opened and has been a resounding success. Examination of the scripts of the two museums shows many similarities, but the MFC was never able to get beyond its limited, quirky collection so as to generate a broad educational, multicultural, intergenerational narrative of death practices. In contrast, the NMFH learned from its predecessor's mistakes and, within its far larger space, a more ambitious script has been created thus generating a niche museum that regenerates life in the space of representation of death. This paper considers the challenges of presenting universal human doom and how the NMFH has been able to create a fascinating exhibition that covers a range of death practices without the ghoulish approach of the former MFC. The NMFH is now an important feature on the landscape of the living, thereby transcending the death that plagues many smaller specialist museums.

**Name:** Sim, Jack and Maclean, Hilda

**Title of Talk:** Night and Day: Sharing the Cemetery Tourism Landscape

**Email of Speaker:** admin@ghost-tours.com.au

**Affiliation:** Ghost Tours Pty Ltd and Friends of Brisbane General (Toowong) Cemetery, Australia

## **Abstract**

Cemetery cultural tourism takes many forms from primary school programs with an emphasis on core curriculum skills to commercial tours imparting history in a dark and entertaining way. Many historic cemeteries encourage the former while ignoring or even banning the latter. For the last 17 years Brisbane General Cemetery has hosted activities conducted by a volunteer friends association and a commercial cultural heritage tour operator in co-operation with the site's owner, the Brisbane City Council. The model of co-operation which has flourished has benefited both parties and provides an additional layer of security and preservation for the site and can be adopted at similar sites worldwide.



**Name:** Sinha, Amita

**Title of Talk:** Death as a Spectacle: Ghats on the Ganga in Varanasi, India

**Email of Speaker:** sinha2@illinois.edu

**Affiliation:** Professor of Landscape Architecture, University of Illinois  
at Urbana Champaign, USA

## **Abstract**

The banks of the holy Ganga River in India are sites of cremation as well as places of vibrant public life in cities. The ghats (steps and landings) on the Ganga River in India's oldest living city, Varanasi, are prime example of this complex mix of sacred, profane, and secular. The cremation rituals in Hinduism evolved in response to the holy Ganga as an axis mundi flowing from the heavens to the netherworld, giver of life, and the ultimate purifier. The symbolic language of rituals is designed to achieve closure and celebrate death as a sacrifice, mimetic of death and rebirth of cosmos. Manikarnika Ghat in Varanasi, popularly known as 'burning ghat' is a huge draw to tourists, as its funeral pyres never die. The spectacle of burning bodies on stacks of wood, mourning processions, shrouded bodies being dipped in the Ganga, all against the backdrop of soaring temple spires and decrepit old buildings, is mesmerizing. My presentation will analyze Manikarnika Ghat as a mise-en-scene where the enactment of death rituals becomes a performance whose meanings are barely understood by its audience. I conclude with thoughts on how this landscape of death should be managed so that it is interpreted not a mere spectacle but as a facet of public life of the ghats where life and death coexist, an unique example of intangible heritage, whose forms and meanings can be made accessible.

**Name:** Sloane, David

**Title of Talk:** Death Everywhere: Dissolving Boundaries in a Post-Modern World

**Email of Speaker:** dsloane@price.usc.edu

**Affiliation:** University of Southern California, USA

## **Abstract**

After a century during which the dead were isolated from living society, the sharp boundaries between the two worlds have started to dissolve. In this paper, I describe and analyze this cultural shift, examining the relocation of memorials, the re-situation of (digital) memories, and the reconsideration of the cemetery as a space. In this “everywhere” culture, cloistered social/cultural practices such as mourning are reintegrated into the spaces of postmodern urban society, resulting in more immediate, personal, non-mediated public memorials. Very old types of memorials, such as the roadside shrine, have been joined by ghost bikes, car/truck vinyl decals, and memorial (tattoo) inks. The paper will consider the design and content of these new commemorative spaces, noting how they are both innovative (using new technologies in altered spaces) and nostalgic (retaining old tropes and reusing familiar icons) in their content and architecture.

**Name:** Thomas, Helen

**Title of Talk:** Islands of Death and the Sea as Cemetery

**Email of Speaker:** helen.thomas@falmouth.ac.uk

**Affiliation:** Falmouth University, UK

## **Abstract**

This paper examines literary and visual representations of islands and the sea as alternative cemeteries, or sites of death and memory, in the context of catastrophe and socioeconomic trade. It examines responses to the findings of the recent excavation of St Helena, a tiny island in the South Atlantic Ocean, as the site of mass burial of thousands of slaves who were captured by the British Royal Navy during the suppression of the slave trade between 1840 and 1872. Contrasted with this, is an analysis of Ruth Ozeki's, *A Tale for the Time Being*, a novel focusing upon the sea as cemetery in the context of the tsunami of 2011.

**Name:** Tuulik, Tiina

**Title of Talk:** Estonian historical cemeteries and changes in cemetery culture

**Email of Speaker:** tiina.tuulik@artun.ee

**Affiliation:** Estonian Academy of Arts, Estonia

## **Abstract**

The first Christian burials in Estonia in the 13th century were in churchyards. Most Christian cemeteries in Estonia that are still in use have been established onwards from the last quarter of the 18th century. In 1772, the order of Catherine II forbade burying in churches and churchyards, and cemeteries were to be established away from settlements for sanitary reasons.

These cemeteries are garden cemeteries, where the older parts with indigenous trees resemble parks. In the 1930-s new city cemeteries were established in Estonia, the establishment of which is based on modern planning and design principles. A new type of cemetery – a woodland cemetery – was introduced.

My research interests include the future of our historical cemeteries. How to redesign our cemeteries so that we still have our visible history, but at the same time, change these memorial places to fulfil the needs of present-day users.

In my paper, I will present several case studies illustrating how new burial traditions have changed the design of existing cemeteries.

**Name:** Vanraepenbusch, Karla

**Title of Talk:** Dealing with the Heritage of Death of the Enemy German First World War Monuments on Belgian Civil Cemeteries (Brussels, Antwerp, Liège)

**Email of Speaker:** karla.vanraepenbusch@cegesoma.be

**Affiliation:** CegeSoma Centre for Historical Research on War and Contemporary Society, Brussels, Belgium

## **Abstract**

During the First World War, the Germans inhumed their fallen soldiers and erected commemorative monuments on Belgian cemeteries. In my paper, I wish to examine the German war monuments that were erected on the memorial lawn of civil cemeteries in the main cities of what used to be, during the war, occupied territory. Brussels, Antwerp and Liège were from the Autumn of 1914 until the signing of the Armistice on 11 November 1918

indeed all part of the Imperial German General Governate, a German government administration established in occupied Belgium.

How did the city council and citizens deal with this heritage of death of an enemy during and after the war? How do they deal with this heritage today, when Germany is – in the context of the European Union – not any longer an enemy but an ally?

**Name:** Wahlstrom, Maria

**Title of Talk:** The aesthetics and ethics of mourning in auto/biographical literary works.

**Email of Speaker:** maria.wahlstrom@littvet.su.se

**Affiliation:** Department of Culture and Aesthetics, Stockholm University, Sweden

## **Abstract**

I will discuss the process of mourning in autobiographical literature that thematises loss of i.e. a father / mother, wife / husband, sister / brother. These stories often have two different perspectives: a) a retrospective where the memory of the loved one is central, and b) a here-and-now perspective where the immediate experience of grief is conveyed. This doubling of perspectives creates a hybrid genre consisting of both biographical and autobiographical writing, and thus undermines the narrated - and supposedly authentic – experience. My aim is to map (and discuss) the patterns of the mourning process – both a) and b) – and describe how they work and, from an ethical point-of-view, what their contribution to the understanding of the mourning process is.

**Name:** Wang, Yi-Wen and Pendlebury, John

**Title of Talk:** 1933 Building, Shanghai: A Machine for Killing, a Machine for Consumption

**Email of Speaker:** yiwen.wang@xjtlu.edu.cn, john.pendlebury@newcastle.ac.uk

**Affiliation:** Department of Urban Planning & Design, Xi'an Jiatong-Liverpool University and School of Architecture, Planning & Landscape, Newcastle University

## **Abstract**

In 1933 the Shanghai Municipal Council completed a public abattoir, consisting of an outer rectangular building for holding stock and chilling carcasses and an inner cylinder building for killing animals. The outer and inner structures were connected by a series of twenty-six bridges at different levels, segregating livestock from people. The result was an extraordinary series of multi-storey concrete structures, functionally dictated by the bloody business of slaughter, all set behind an art deco influenced façade.

In 2005 the now empty building was listed on the Fourth Batch of Heritage Architecture by the Shanghai Municipality. In 2006 it was leased to the Shanghai Creative Industry Centre for use for creative industries and conservation works were completed in 2008. The structure's dramatic aesthetic qualities have been emphasized and whilst there is some on-site interpretation there is little sense of the blood and guts that would have once slopped about. Tenants include upmarket retailers and creative industry businesses. In this paper we will reflect upon the heritage process and the aestheticization of this 'machine for killing' and the dissonances that have resulted.

**Name:** Wangefelt Strom, Helena

**Title of Talk:** Instrumentalising death: Uses and re-uses of Christian relics in early modern Rome and Venice

**Email of Speaker:** helena.wangefelt.strom@umu.se

**Affiliation:** Department of Culture and Media studies, UGPS (Umeå Group for Premodern Studies), Umeå University, Sweden

## **Abstract**

"Museums are about death". This prompt formulation by crime novelist P D James in her book *The Murder Room* captures an essential element in cultural heritage and heritage production. Death is an inevitable theme in museums, and according to Barbara Kirshenblatt Gimblett, "heritage and museums [...] presume and build upon the defunct, the outmoded and the dead." (*Destination Culture*, 1998). There are numerous similarities and historical links between the museum sphere and the religious sphere, with the perception and handling of Christian bone relics as a starting point. Relics played a central role both in early modern Rome and Venice, but in most different settings. This paper aims at presenting an aspect of my on-going PhD project on heritagisation of religion, namely the uses and re-uses of Christian relics: as sacred, as magical, as heritage, as museum items, as tourist magnets, as legitimising and consolidating political arguments, and as souvenirs in a post-secular culture.



**Name:** Whitaker, Anne-Maree

**Title of Talk:** Australia's 1798 Irish Memorial

**Email of Speaker:** nswhistorian@yahoo.com.au

**Affiliation:** Independent historian and heritage consultant, Sydney, Australia

## **Abstract**

In 1898 a group of Irish people in Sydney, Australia, conceived a plan to build a monument to Ireland's rebellion of 1798. The result was an elaborate construction of white marble surmounted with a carved high cross rising 9 metres above the base which is 9 metres wide and 7 metres deep. The memorial has bronze plaques, mosaics, bronze sculptures and elaborate carving. On a picturesque site overlooking the Pacific Ocean in Sydney's Waverley Cemetery, the 1798 Memorial is still the largest and most imposing Irish Republican monument in the world. This paper will outline the historical reasons for the project, describe the memorial, and discuss its uses and social significance since its completion.

**Name:** Young, Craig

**Title of Talk:** Heritage, the nation and inter-urban politics: the reburial of King Richard III, UK

**Email of Speaker:** cyoungmmu@googlemail.com, c.young@mmu.ac.uk

**Affiliation:** Division of Geography and Environmental Management, Manchester Metropolitan University, UK

## **Abstract**

The burial and reburial of key figures associated with particular narratives of 'the nation' has long been a process that intertwines burial and memorial landscapes, heritage and identity. In the UK the heritage of the monarchy has played a key role in the construction of particular imaginings of 'British' national identity. However, less attention has been paid to how the heritage of death also plays a role in the neoliberal politics of inter-urban competition. This paper examines the reburial of King Richard III in 2015 - whose body was rediscovered in 2013 after lying in an unknown grave since 1485 - as the construction of heritage. In particular, it considers how the body of the king became the focus of competing factions in the cities of York and Leicester for the right to rebury him in those cities, a fight which went all the way to the High Court in London. The paper examines these events as processes in which the heritage of death and appeals to 'the nation' became central to inter-urban competition.



**Critical Heritage Studies Network (CHSN) is initiated by Department of Ethnology at Stockholm University.** CHSN is the result of the university's interdisciplinary priority focus on heritage studies, and its international collaborations within the same field.

Research in critical heritage is one of the university's profile areas. There are currently two programs focusing on critical heritage studies, besides many courses. The aim of CHSN is to enhance the focus on how heritage is viewed and used today, by creating a strong and durable network that will unite scholars, researchers and students from different fields.

There are currently researchers from eight different departments in the network, representing various faculty domains, which shows that heritage studies can be, and are, viewed from many perspectives.

**CHAMP is the Collaborative for Cultural Heritage Management and Policy at the University of Illinois.** CHAMP is a strategic research center dedicated to the critical study of cultural heritage and museum practices on a worldwide scale in the context of globalization.

CHAMP has extraordinary faculty strength with almost thirty faculty members teaching courses in our area of expertise. More than a dozen graduate students work with CHAMP, including by pursuing our Heritage Studies minor and Museum Studies minor. CHAMP sponsors lectures, conferences, film series and other events on campus. CHAMP faculty conduct projects around the world, the results of which are steadily published in fascinating books, articles, and technical reports.

Since its creation in 2005, CHAMP has demonstrated a sustained commitment to generating and disseminating outstanding heritage education, heritage scholarship and heritage practice.

**Ironbridge International Institute for Cultural Heritage (IIICH)** is a focal point for cross-disciplinary research, postgraduate teaching and policy engagement at University of Birmingham. Our aims are:

- To provide a welcoming intellectual home and a creative environment for the critical study of cultural heritage which offers new, challenging and trans-national perspectives on the ways in which cultural heritage is understood, represented, managed and mobilised in different cultures and societies
- To pursue research excellence, policy relevance and to engage with academic and policy communities and the heritage/heritage-related sectors
- To deliver research informed, high quality, postgraduate education that links theoretical understanding with practice and relevance

We understand cultural heritage not only as material culture, tangibly present in formalised and structured environments such as museums, galleries and landscapes, but also in intangible ways as in rituals, performances, stories and memories. We seek to better understand the various and complex processes by which heritage is produced and consumed, how it is managed and interpreted and how it is mediated and received, from the personal and the local, to the level of 'world' heritage.





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