

Destruction and Conservation of Cultural Property, 2004, 352 pages, R Layton, P Stone, J Thomas, 0203165098, 9780203165096, Taylor & Francis, 2004

In 1991 the mosque at Ayodhya in India was demolished by Hindu fundamentalists who claim that it stood on the birthplace of a legendary Hindu hero. During recent conflicts in former Yugoslavia, ethnic groups destroyed mosques and churches to eliminate evidence of long-term settlement by other communities. Over successive centuries, however, a single building in Cordoba functioned as a mosque, a church and a synagogue. The Roman Emperor Diocletian's Palace in Split is occupied today by shops and residential apartments. What circumstances have led to the survival and reinterpretation of some monuments, but the destruction of others? This work asks whether the idea of world heritage is an essential mechanism for the protection of the world's cultural and natural heritage, or whether it subjugates a diversity of cultural traditions to specifically Western ideas. How far is it acceptable for one group of people to comment upon, or intercede in, the way in which another community treats the remains which it claims as its own? What are the responsibilities of multinational corporations and non-governmental organisations operating in the Developing World? Who actually owns the past: the landowner, indigenous people, the State or humankind?

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Religion, ethnicity, and self-identity nations in turmoil, Martin E. Marty, R. Scott Appleby, 1997, Political Science, 141 pages. The role of religious and ethnic identity in individual behavior and international conflict..

Conservation of Cultural Property in India, Volumes 18-20 , , 1987, Cultural property, . .

Places in Motion The Fluid Identities of Temples, Images, and Pilgrims, Jacob N. Kinnard, Jun 1, 2014, Religion, 304 pages. Jacob Kinnard offers an in-depth examination of the complex dynamics of religiously charged places. Focusing on several important shared and contested pilgrimage places-Ground.

Preservation and National Belonging in Eastern Germany Heritage Fetishism and Redeeming Germanness, Jason James, Aug 31, 2012, Psychology, 232 pages. Preservation and National Belonging in Eastern Germany explores the ways everyday citizens grapple with a difficult national past through heritage. East Germans struggle with.

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The Politics of the Past , P. Gathercole, D. Lowenthal, Jan 14, 2004, Social Science, 352 pages. An illuminating and provocative look at historical interpretation, which draws more on Africa, Afro-America, Australasia and Oceania than on Europe, the source of the.

Traditional Dwellings and Settlements Review: Journal of, Volume 11, Issue 1 Journal of the International Association for the Study of Traditional Environments, , 1999, Cities and towns, . .

Conservation of living religious heritage papers from the ICCROM 2003 Forum on Living Religious Heritage: conserving the sacred, R. G. Killick, International Centre for the Study of the Preservation and the Restoration of Cultural Property, 2005, Architecture, 113 pages. .

Secular and Sacred? The Scandinavian Case of Religion in Human Rights, Law and Public Space, Trygve Wyller, Rosemarie van den Breemer, Jose Casanova, Dec 11, 2013, Religion, 328 pages. Shaped by five hundred years of Lutheran impact and with a strong influence of big majority churches, Scandinavian secularity is a very interesting and fruitful material for.

The Presented Past Heritage, Museums and Education, B. L. Molyneaux, P. G. Stone, Jan 14, 2004, Social Science, 552 pages. The Presented Past is concerned with the differences between the comparatively static, well-understood way in which the past is presented in schools, museums and at historic.

Indigenous Modernities Negotiating Architecture and Urbanism, Jyoti Hosagrahar, 2005, Architecture, 234 pages. This book examines how a historic and so-called 'traditional' city quietly evolved into one that was modern in its own terms; in form, use and meaning. Through a focused study.

World Heritage Review, Issues 34-36 , , 2004, World Heritage areas, . .

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