Book of abstracts

Day 1: Monday, 1 February, 2021

#1	*Globalization and Cultural Heritage Management in Sub-Saharan Africa: The Case of Nigeria. Globalización y gestión del patrimonio cultural en África subsahariana: el caso de Nigeria.*	*Dr. Caleb A. Folorunso Department of Archaeology and Anthropology*	*University of Ibadan, Nigeria* cafolorunso@gmail.com

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Globalization is conceived as a process with sufficient length of history in Africa, had impacted African cultures in the past and therefore produced its own heritage on African soils and now impacting on the totality of heritage in Africa. The impact of globalization on the management of cultural heritage had more than double in modern times with the free movements of international capital and expertise to build infrastructures in Africa with the resultant destruction of cultural heritage resources with abandoned neglect. Equally, the continued insatiable demands for African art objects from the international antiquity markets had been responsible for the looting and destruction of archaeological and historic sites as the trafficking of cultural materials held in museums. We shall assess the effectiveness and the problems of the measures and policies put in place by global organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the World Bank to protect cultural heritage worldwide as they affect Africa, and make suggestions on how to advance the protection of the African cultural heritage in a globalized world.

Keywords: Globalization, Cultural Heritage, Cultural Heritage Management

#2	*Documentation and Sustainable Cultural Tourism. Documentación y turismo cultural sostenible.*	*Stephen Stead* steads@paveprime.com	*CIDOC CRM SIG, Southampton University ACRG and Paveprime Ltd. England.*

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A European definition of sustainable cultural tourism is "the integrated management of cultural heritage and tourism activities in conjunction with the local community creating social, environmental and economic benefits for all stakeholders, to achieve tangible and intangible cultural heritage conservation and sustainable tourism development". This presents curators of material and immaterial cultural heritage with a number of key areas where documentation is of paramount importance. The first of these is the understanding of the

context of the Cultural Heritage itself. This will typically have been gleaned from a palimpsest of different investigations through time. The aggregation of the outcome of this rich legacy of technique and approach requires a rich semantic glue that will enable them to be woven into a compelling story for both locals and visitors. Secondly, the monitoring and conservation of extant Cultural Heritage resources must be conducted so that appropriate interventions can be undertaken when the inevitable impact of entropy is detected. It may even be that there are unintended impacts on the fabric of the monuments and sites themselves from activities far removed from them. In addition, the interventions themselves must be accurately recorded to allow future generations to understand how, and why, they were undertaken. Thirdly, even the most sustainable and non-intrusive of approaches will require some development work. Any Cultural Heritage assets that are impacted by this work must be thoroughly documented before, during and after the works are undertaken. This might be in the form of traditional archaeological interventions, built heritage surveys or even oral history recording projects. A fourth area is the documentation of immaterial cultural practice, for instance dance, street theatre and other performances. These Cultural Practices are often a dynamic reflection of society and should not be straight-jacketed into becoming fossilized versions of some previous social construct. However, older versions of these practices are themselves interesting and worthy of inclusion in the story for local and visitor alike. This paper explores the necessity of providing robust documentation practice as a cornerstone of sustainable cultural tourism and suggests that current best practice is ready to handle the challenges.

Keywords: Sustainability, Sustainable Tourism, Cultural Tourism, Europe

#3	*Karst systems and geoheritage* *aguilar.yameli@inifap.gob.mx*	*Dr. Yameli Aguilar Duarte*	*Southeastern Regional Research Center (CIRSE) of the National Institute of Forestry, Agricultural and Livestock Research (INIFAP), Mexico.* *Mexican Association for Karst Studies (AMEK), AC*

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México and Central America surfaces of karst territories, the Yucatan Peninsula being the most extensive continuous limestone karst rock. The Yucatan Peninsular karst landscapes have been studied from various areas of science, however, the integration of knowledge is required for the design of better management proposals according to the aptitudes of each region. The objective is to document and integrate the scientific and sociocultural importance of the peninsular karst for the revaluation of the geological and biocultural heritage. The exercise was carried out based on the review of various sources of information, as well as some interviews with key actors. One of these elements is the "Ring of cenotes" which, as a geological heritage, is little known in the local area. It is unknown that it is part of one of the three best preserved impact craters in the world. In this region there is an important water recharge zone and ecosystems dependent on groundwater. Among other characteristics is the bicultural heritage (evidence of the fossil record, Mayan and quaternary heritage, flora and endemic fauna, different uses socio-environmental, etc.). Likewise, rural communities have specific knowledge related to the use of their natural resources. Both scientific and empirical and given by the experience among the inhabitants of the karst territories, must be shared and analyzed through horizontal relationships in the various sectors to reach agreements that ensure the common good of both populations and ecosystems.

#4	*INAH places. A tool to know, value and protect the historical and cultural heritage of Mexico. Lugares INAH. Una herramienta para conocer, valorar y proteger el patrimonio histórico y cultural de México.*	*Dra. Jimena Escobar Sotomayor* jimena_escobar@inah.gob.mx	*Directora de Mediateca Coordinación Nacional de Difusión* *Instituto Nacional de Antropología e Historia. Mexico City.*

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In accordance with the UNESCO Memory of the World and Open Access to Information initiatives, and with the objective of socializing and democratizing the historical and cultural heritage of Mexico under its protection, the National Institute of Anthropology and History of Mexico has worked in strategies for the conformation and dissemination of its digital heritage. An example of this is the ecosystem of interoperable digital repositories Mediateca INAH, within which the INAH Places platform is located: a project whose main objective is to involve society in the protection of the historical heritage of Mexico facilitating its understanding, assessment and finally appropriation, and thus, promote a cultural tourism that you enjoy and respect. Places INAH is a bilingual web portal made up of multiple databases and multimedia files that dynamically builds a detailed microsite site and enriched with sketches, images and articles created by specialist researchers for each of the Institute's museums (more than 130) and areas archaeological open to the public (more than 190), and at the same time allows a panoramic appreciation of the quantity, variety and extent of this heritage through cross-sectional catalogs of pieces and temporary exhibitions.

Keywords: Historical Heritage, Cultural Heritage, Heritage Protection, México

#5	*Safeguarding Cultural Heritage: Policies and Standards of the World Bank Group. Salvaguardar el patrimonio cultural: Políticas y estándares del Grupo del Banco Mundial.*	*Arlene K. Fleming* arlenekfleming@gmail.com	*Cultural Resource and Development Specialist World Bank Group*

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The World Bank and the International Finance Corporation (IFC) – two organizations within the World Bank Group - have years of experience in formulating and implementing policies for safeguarding cultural heritage in general, as well as specifically for Indigenous Peoples. The policies have been revised during the past decade in accordance with the experience of these two financial institutions and the countries that borrow from them. Laws, regulations and practices of borrowing countries have been considered and extensive consultation conducted among countries as well as with non-governmental and civil society organizations. This experience

and the rationale for policy revision will provide insights and guidance in creating the model for safeguarding cultural heritage within the United Nations Sustainable Development Goals as envisioned by the symposium on Cultural Heritage as a Driver for Meeting the Sustainable Development Goals (SDGs). The safeguard policies of the World Bank and the IFC continue to influence those of regional development banks, as well as over 100 commercial banks that have voluntarily adopted the IFC policies within the 'Equator Principles' framework. This presentation will summarize the provisions of Standard 7 – Indigenous Peoples and Standard 8 – Cultural Heritage, as elements in the Environmental and Social Framework of the World Bank and of the IFC. Examples from specific development projects to illustrate compliance with the banks' policies and standards and the relationship to particular SDGs will provide detail and stimulate discussion among participants in the Symposium and members of the public in attendance.

Keywords: Cultural Heritage, Policies and Standards, World Bank Group

#6	*Reconsidering archaeological heritage management in a 'new' light of SDGs: A case from Japan. Reconsiderando la gestión del patrimonio arqueológico en una "nueva" luz de los ODS: un caso de Japón.*	*Dr. Katsuyuki Okamura.* arc-alc@zeus.eonet.ne.jp	*Osaka City Museums Institute*

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Archaeological heritage management (AHM) in Japan has been increasingly developing across the country since the 1960s under the slogan, "Preservation and utilization of cultural properties", with hope of realizing an affluent society and community wellbeing, while warning against excessive economic development, and protecting the environment, leading to the concept of SDGs. The slogan initially intended the preservation of material remains, but now has been rapidly shifting towards people-centered heritage community. SDGs need sustainable heritage. There seems no convenient universal model to make heritage management sustainable in local communities, but we can also say that management is never successful without their involvement and support. Additionally, typical examples of sustainable heritage management in Japan have some similarities to qualified research: a shared social memory, appropriate involvement of experts and local government, and the altruistic behavior and enthusiasm of individuals for the establishment of a heritage community. SDGs, a common world standard, has the potential to set us free from the traditional dichotomy between development and preservation, and could be used as a check-list to evaluate existing heritage management in local communities. It will, however, be unproductive to use it as an end to identify which goals and/or targets a site belongs to. This paper will review the development of archaeological heritage management in Japan and present some sustainable heritage models to consider the current heritage issues including tourism, aging society, etc. in the new light of SDGs.

Keywords: Archaeological heritage, Archaeological heritage management, SDGs, Japan

#7	*Reflections on archeology, conservation, Guatemalan cultural heritage and its management models. Reflexiones sobre la arqueología, la conservación, el patrimonio cultural guatemalteco y sus modelos de gestión*	*Claudia María Quintanilla González* la_calucha@hotmail.com	*Universidad de San Carlos de Guatemala*

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This presentation aims to raise awareness of the different efforts that communities have given to their cultural heritage (tangible and intangible) and how, from the heritage itself, it has been a lever and an engine of development for their communities in some cases, their social circles and the involvement of different sectors from different educational levels and cultural management models. From the archaeological perspective, it reviews and invites reflection on the technical research carried out on archeological sites and their impact and legacy on nearby communities. The main case to be presented will be the work carried out by the Río Negro community, located in the Chixoy River channel, in the municipality of Rabinal, of the Department of Baja Verapaz, Guatemala; complementing with some examples of community management in places of the South Coast and of cases of sites under the shelter and management of state institutions.

Keywords: Archeology, conservation, cultural heritage management models, Guatemala

#8	*Sustainable heritage Management: A model from Kenya. Sustainable heritage Management: A model from Kenya*	*Dr. Herman Kiriama* kiriamah@kisiiuniversity.ac.ke	*Kisii University, Kenya*

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This paper will present the application of sustainable heritage management as practiced in Kenya. It will also present the challenges faced and how these have been tackled. The paper will present a new concept known as sustainable heritage; this where both the heritage and community 'work' together to ensure the survival of each other. In other words heritage as a role to play in sustainable community development and also the community has a role to play in ensuring the sustainable preservation and conservation of heritage. It is hoped that this concept will be inspire policy makers to increase resource allocation to heritage management and conservation.

Keywords: Heritage, Heritage Management, Sustainability, Kenya

#9	*The mozote and the archaeological project memory of the value of foundations of casa marquez. El mozote y la memoria proyeco arqueológico de puesta en valor de cimientos de casa márquez*	*Ariana Ninel Pleitez Quiñónez* ninelantro@gmail.com	*Museo Nacional de Antropología Dr. David J. Guzmán, El Salvador.*

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Between December 8 and 16, 1981, one of the largest massacres of the war in El Salvador occurred in Morazán. In El Mozote, most of the victims of this operation were murdered (around 380). After the struggle of the victims and associations, several seasons of exhumations were carried out, which gathered sufficient evidence for the case to be taken to the Inter-American Court of Human Rights, which ruled against the Salvadoran State in 2012, thereby they must implement repair measures. One of them has to do with the construction of a Memory Center on the site where the women were murdered, but prior to this, archaeological excavation is being carried out on the site, which is the house of Israel Márquez. In this case, due to the particularity of the subject, the project is developed with special participation from the community, as it is a measure of reparation to them. This feature will be preserved for, as it will become a museable space that is expected to be managed by the community.

Keywords: Human Rights, Memory, Women, Archeology of Memory

#10	*Heritage for community benefit: Case of Shimoni Caves, Southern Kenya coast. Patrimonio para beneficio comunitario: Caso de las Cuevas Shimoni, costa sur de Kenia.*	*Edith Onkoba* edithonkoba@yahoo.com	*Mombasa, Kenya*

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Community heritage resources are the physical elements that make each community what it is. They are the tangible embodiments of intangible historical, cultural, aesthetic and social values. They are the things which give a town/region its particular sense of time and place. They are the cultural expressions of what place is. Heritage conservation therefore, is about management of these elements for the benefit of present and future generations- is about management of continuity within a context of change. Heritage planning however has to take place within an overall community planning system. In a community heritage planning, one has to take a lead and the overall role of the leaded is to coordinate and facilitate the process, to encourage community involvement and to ensure community consensus. The leader has to make sure that there is shared responsibility that reflects the strengths of the various participating groups. This paper tries to show how the National Museums of Kenya has managed to apply these principles in the Shimoni village of the southern Kenya coast. By taking a lead and allowing the community to manage its resources for its own benefit, the NMK has enabled the local community to appreciate the need of conserving and preserving their heritage. This in turn has led to sustainable community livelihoods that in turn has led to a sustainable conservation.

Keywords: Cultural Heritage, Community, Heritage Conservation, Kenya.

#1	*Expanding the Orbit of Arqueologos sin Fronteras Del Mundo Maya: Partnering with a United States Non-Profit Entity*	*Dr. Ryan Rowberry, Apolo Liu, Callie A. Knight, Skyler D. Steckler*	*Universidad del Estado de Georgia* rrowberry@gsu.edu

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This presentation (and subsequent paper) will examine the necessity of creating a partner non-profit in the United States to assist in the mission of the Arqueologos Sin Fronteras del Mundo Maya. First, we will outline a step-by-step technical process for creating a non-profit in Georgia, United States. This includes information on the following: (1) the incorporation process, (2) business entity structures, (3) tax exempt status, (4) state and federal permitting and annual compliance requirements, and (5) other legal considerations. We will also address the procedure for affiliating United States non-profits with Mexican non-profits like Arqueologos sin Fronteras del Mundo Maya. Finally, we lay out a framework for creating our proposed Mexico-United States non-profit partnership.

Keywords: Arqueólogos sin Fronteras Del Mundo Maya, Mexico-United States non-profit partnership.

#2	*Analysis and identification of sustainable public policy for the administration of cultural and natural heritage in the Mayan Region. Análisis e identificación de una política pública sustentable para la administración del patrimonio cultural y natural en la región Maya.*	*Dr. Lilia Lizama & Dr. Kennedy Obombo Magio* xlacah@yahoo.com magiobom@yahoo.com	*Manejo Cultural, A.C., CONACYT/Instituto Tecnológico de Cancún*

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The present study analyses and identifies suitable sustainable public policy for the administration of archaeological zones in Mexico, particularly in the states of Yucatán, Campeche and Quintana Roo (Maya region). Given the rapid economic growth of the Southeastern región of Mexico, evidenced by the constant increase in GDP and per capita market, as a result of huge capital investments and megaprojects proposed by the government in the Mayan region, it is necesaary to put in place and implement a comprehensive and sustainable form of administration for the cultural and archaeological heritage. The analysis and identification of key components for the public policy is based on the principles of sustainability for both cultural and natural heritage. The ideal policy should be well-founded on an organized society, comprised of companies with public participation at state level, who in collaboration with the civil society and the local community will administer a cluster of archaeological sites within their influence zone, endowing them with the required infrastructure

and oversee sustainable cultural tourism. The analysis seeks to answer four key questions: Where are we? Where are we going? Where do we want to be? And how do we get there? We are looking at a policy that has clear goals, objectives and concrete actions and strategies that cover: 1) Comprehensive plan, 2) Regional plan, 3) Land use plan - master plan, 4) Cultural tourism plan which covers ecotourism and nature based tourism, art centers, museums and monuments. The resource management plan should cover aspects like: 1) disaster planning, 2) operations and marketing, 3) interpretation, 4) budgetary issues and 5) financing. The implications of such a policy lies in the strengthening of regional and local federalism, transparency, accountability, anti-corruption, corporate governance and alignment with the planning of sustainable cultural tourism development.

Keywords: Sustainable public policy, comprehensive administration, Mayan region, cultural heritage, archeological heritage.

#3	*Crowding perception at the archaeological site of Tulum, Mexico: a key indicator for sustainable cultural tourism. Percepción de hacinamiento en el sitio arqueológico de Tulum, México: un indicador clave para el turismo cultural sostenible.*	*Dr. Fernando Enseñat-Soberanis* *fernandoensenat@gmail.com*	*Universidad Autónoma de Yucatán*

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Determining and managing excessive amounts of visitors has been one of the most ways to apply the principles of sustainable development to tourism. Overuse of natural or cultural resources has effects on two main elements: the resource itself and the visitor experience. However, it has been little applied to cultural or archaeological sites. Crowding is the negative evaluation of the density of people in a specific site and its assessment allows for limitations on the maximum number of people that visitors expect to see at the same time in a specific place. Crowding perception is a visitor quality indicator for a more sustainable cultural tourism. Since the 1990´s, cultural tourism has become an important part of the mass tourism market, evolving from low-volume, high income, and more educated tourists to high-volume, low-income, and less educated ones. The archaeological site of Tulum is a short 2 hours drive from Cancun and is located within the seaside resort of the Riviera Maya on the Mexican Caribbean. The rapid tourism development of the region, the geographical location, and the beauty of its landscape has caused the number of visitors at Tulum to increase exponentially since 2000. To record the standards of crowding, normative theory and the visual method were applied through the return potential model (RPM), as suggested by Jackson (1966). RPM evaluates the acceptance of a social group towards a given behavior. A quantitative questionnaire was designed based on a 9-point scale (from -4 to +4) developed by Heberlein and Vase (1977). Results show that visitor acceptability decreases as the number of people increase. International visitors are less tolerant to crowding as they show the most restrictive acceptable level of people at the same time at the archaeological site. Findings also confirm that crowding perception is a good indicator to evaluate the visitor experience and help to improve the operationalization of sustainable tourism at cultural sites.

#4	*Strategic Use of Social Media in Mexico's Cultural Heritage Management. Strategic Use of Social Media in Mexico's Cultural Heritage Management.*	*Katherine Ort* katieort89@gmail.com	*Prospective student Universidad de Quintana Roo*

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Travel, tourism and heritage are very much intertwined. Similarly, social media has played an ever-increasing role in the travel and tourism business in the last two decades. Currently world heritage sites in the Riviera Maya struggle with a few key problems such as over tourism, underinvestment, lack of infrastructure, lack of funding, etc. Many of these problems stem from the management of these sites. While tourist behavior is most directly influenced by laws or guidelines put in place by local and federal governments, much tourist behavior is increasingly influenced by social media. The travel industry overall has embraced this change, as it has led to more tourists, and led to an increase in overall revenue from tourism. However, those who are concerned about long-term sustainability are wary of the overtourism and misinformation that social media can bring, and have sought to mitigate the popularity that has been brought about by the "influencer culture". While some have proposed that academics stay away from social media as a means to disseminate information, many governments have taken strategic advantage of influencers to manage tourism. Managers of heritage should be more strategically involved in the management of social media, so as to more directly influence tourist behavior, and help educate visitors regarding the importance of sustainable behaviors.

Keywords: Cultural Heritage, Social Media, Cultural Heritage Management.

#5	*Moving Mexican Archeology towards a Democratic Practice: Archaeologists Without Borders of the Mayan World.* *Moviendo la Arqueología Mexicana hacia una Práctica Democrática: Los Arqueólogos Sin Fronteras del Mundo Maya.*	*Dr. Adolfo Iván Batún Alpuche* canek25@hotmail.com	*Universidad de Oriente, Valladolid, Yucatán.*

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Mexican archaeology was formally institutionalized at the national level in 1939 with the creation of the National Institute of Anthropology and History (INAH). In 1972, INAH became an agency of the federal government through a federal law protecting artistic and historic monuments and archaeological zones. Since 1972, all archaeological works, sites, monuments and artifacts are in charge of the Mexican federal government. This 1972 federal law also established that it is illegal to damage, transport, buy and sale any archaeological object or monument. Nevertheless, as all archaeological related activities in Mexico are overseen by the federal government through INAH, it is impossible for this single institute, with its reduced budget, to properly care for the enormous amount of archaeological heritage in the country. The "Archaeologists without Borders of the Maya World" is an NGO comprised of archaeologists, lawyers, anthropologists and others, dedicated to the

preservation of Mayan archaeological heritage. In reviewing the 1972 heritage law, the "Archaeologists without Borders of the Maya world" discovered clauses that allow social organizations, such as NGOs, to partner with INAH under "adjuvancy," a poorly understood tool used by local investigators. This NGO have been analyzing the pro and cons of the archaeological practice in Mexico, an experience of seeking a more participatory practice of archaeology in the Mayan region of Mexico, implementation of strategies, such as "adjuvancy", for greater management and research of archaeological resources. Achieving our goal of creating a sustainable cultural heritage paradigm complete with regulations, standards, enforcement and local participation.

Keywords: Mexican Archeology, Management of Archeology, Legal and political issues, Mexico.

#6	*Towards the conversion of Cancun into a Creative City. Hacia la conversión de Cancún en una Ciudad Creativa.*	*Dr. Enrique Alvarez Myriam López* jeae@ucaribe.edu.mx, mlopez@utcancun.edu.mx	*Universidad del Caribe Instituto Tecnológico de Cancún*

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Like many other integrally planned tourist centers (in fact, like many industrial cities, planned or not), during its first phase Cancun served several purposes, including bringing economic resources to the Mexican economy in times of frank depression, and generating a great volume of jobs for people with very low training, most of which came from other areas of the country. But 50 years after its foundation, and with a level of economic growth (but above all population) well above the most optimistic expectations of its planners, the city is at a crossroads. Those pioneers who occupied the low-skilled jobs offered by the tourism industry, already have children (including grandchildren) with training at the bachelor's and postgraduate level, both in the various Higher Education Institutions (HEIs) that the city already has, as in different places in the country and abroad. This new generation of "Cancunenses" (in fact, the first generation of natives) is no longer satisfied with the jobs that satisfied their parents: they demand economic diversification and dynamism above those offered by simple tourism. They want to practice their careers as engineers, scientists, lawyers, plastic artists and interpreters ... in short, all those professions that are now grouped under the category of creatives. The city, the state and the nation as a whole have been overwhelmed and unable to meet this demand, largely because they lack a theoretical model that allows strategic planning to be directed towards this new direction. Framed in a perspective of systems dynamics, this work presents a possible model, based on the ideas of the creative city and creative class of researcher Richard Florida, which is expected to remedy the deficiencies present, fill the expectations of the new population of Cancun and outline a More sustainable future from the environmental, social and economic perspectives.

Keywords: Creative cities, urbanization, conservation, Cancun

#7	*Cultural Heritage is the community: A path of transcultural humanization between Culture and Ethics.*	*Dr. Olìmpia Niglio* *olimpia.niglio@gmail.com*	*Hokkaido University, Japan.*

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The 19th century marked the beginning of social classes, the 20th century was asphyxiated by capitalist logic, now we hope that the 21st century will go down in history as the Century of Culture. Three "Cs" that allow us to reflect on the important values of existence and sustainability. In the Encyclical "Fratelli tutti" of Pope Francis, a very important geopolitical document affirms that today [...] the cultural penetration of a kind of "deconstructionism" is noticed, where human freedom tries to build everything from scratch. It only leaves standing the need to consume without limits and the accentuation of many forms of individualism without content [...]. This point is very important to reflect on the value of our past and the role it plays to build the future well. That is why we need to restore to the center the meaning of Cultural Heritage, mirror, reflection of the Communities. And who is the Community? And what is the role of Culture and Ethics in the long journey of the life of a Community? How does all this help to achieve equitable well-being? The purpose of the presentation is to analyze these concerns and to open an intercultural dialogue in order to initiate a path of transcultural humanization ending in the sustainability and well-being of life in "our common home".

Keywords: Cultural Heritage, Community, Transcultural Humanization, Ethics.

#8	*Community museum and Mayan people. The right to custody of their cultural heritage. Museo comunitario y pueblo maya. El derecho a la custodia de su patrimonio cultural.*	*MC. Zelmy Mariza Carrillo Góngora* *Dr. Lázaro Hilario Tuz Chi*	*Universidad de Oriente, Valladolid, Yucatan.* *zelmy.carrillo@uno.edu.mx* *lazaro.tuz@uno.edu.mx*

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Since time immemorial, native peoples have sought to preserve their material and intangible heritage values from a genuine knowledge of their history, while ensuring that their ancestors' legacy is revitalized as part of their identity and de facto knowledge of its origin. Given this, it is necessary to propose new protection strategies for this heritage that leads to an effective preservation of its legacy. This proposal seeks to present the legal strategies that the native peoples must and can use for an objective care of their historical and archaeological legacy. The right to this protection is promptly guaranteed in the Political Constitution of the United Mexican States; but above all it is emphasized even more internationally through the International Covenant on Social and Cultural Economic Rights, of the Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights, the Universal Declaration of Human Rights; the American Declaration of the Rights and Duties of Man; the Charter of the Organization of American States, the American Declaration on the Rights of Indigenous Peoples, Declaration No. 169 of the International Labor

Organization (ILO) and the United Nations on the rights of indigenous peoples, as well as the Convention on Indigenous and Tribal Peoples in Independent Countries. However, national and state policies sometimes limit the effective protection of community heritage values such as the intervention of the National Institute of Anthropology and History (INAH) responsible for the Safeguarding of these assets and even the state cultural institutions who sometimes do not know the international policies signed by Mexico, which allow the safeguarding of the cultural heritage by the inhabitants of the original communities. Under this act, the new policies to protect the heritage of the original peoples must seek recognition of community autonomy with regard to their heritage. This proposal presents a model of legal protection that allows the safeguarding of material heritage through community museums, but above all the effective protection of archeological and historical remains among the same inhabitants of the Mayan villages, in this case the community museum of Tiholop in Yucatan Mexico.

Keywords: Community museums, Maya, Cultural Heritage, Cultural Heritage Management

#9	*The National Museum of Anthropology takes to the streets. La Casa del Museo (Ciudad de México, 1972-1980).* *El Museo Nacional de Antropología sale a las calles.*	*Leticia Pérez Castellanos* *leticiaperezcastellanos@gmail.com*	*ENCRyM-INAH México, DF.*

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Museums play a central role in research, conservation and dissemination of heritage, very important tasks for society to appropriate and value it. However, its scope may be limited if we compare it with the mass media or when we observe that the profiles of its audiences do not represent the diversity of our societies, leaving large sectors of the population relegated. What to do? Some museums have taken their activities further, implementing extramural museum practices as a strategy of social inclusion. Such was the case of the National Museum of Anthropology (MNA) that met urban populations settled on the periphery of Mexico City in the 1970s. How were interests negotiated and balanced for the dissemination of National Heritage and local needs? What were the challenges to "integrate" the museum into the communities? What did the MNA bring to these populations - largely constituted by migrants from the countryside to the city? And what did they return to the practice of the museum? In my presentation I will characterize these types of practices and show their scope and limitations in the search for fairer societies.

Keywords: Heritage Management, Research and Conservation, Mexico

#10	*Knowing Quintana Roo´s gastronomy based on smoke kitchen model* *"Conoce la gastronomía de Quintana Roo a partir del modelo de Cocina de Humo"*	*TSU. Luis David Balderas Domínguez* *Mtra. Laura de Guadalupe Vázquez Paz* *Mtra. Yolanda Daza Roldán*	*Universidad Tecnológica de Cancún (UT)* *luis-david76@live.com.mx* *lvazquez@utcancun.edu.mx* *ydaza@utcancun.edu.mx*

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The smoke kitchen as a tourist model for the dignity and empowerment of women who inhabit the communities and small towns of the state of Quintana Roo. Based on the prevailing need to reduce poverty rates in the state. Likewise, infer an adequate kitchen formula that promotes regional gastronomic identity, since this typology of cultural heritage is linked to experience, being able to enjoy the native food of the state. (Carrillo, J. and Vazquez, L., 2018) It should be noted that the main representatives, broadcasters and transmitters of gastronomy are women, usually housewives. For this reason, a methodology was designed based on the qualitative approach based on the ethnographic method, which allows us to understand the behavioral patterns of a society. In the first instance, a gastronomic laboratory is proposed for the university and later projected as a tourist product with which income is generated for the communities, aimed at people who seek to enjoy cultural and experiential tourism. Similarly, this smoke cooker model project is aimed at meeting the 2030 agenda, which is made up of 17 objectives and 169 goals, of which this project is directly aligned with six objectives, indirectly impacting on the fulfillment of all the others. In the same way, a summary of the results obtained by the line of research in five years of work is presented, as well as the division of the state's gastronomy according to the characteristics that make up the gastronomic region.

Keywords: Rural areas, smoke cooking, native gastronomy and sustainability.

#11	*Sustainable tourism as a driving force for cultural heritage management*	*Dr. Kennedy Obombo Magio & Elizabeth Miller (PhD. Candidate)* magiobom@yahoo.com *elizabeth.miller@aalto.fi*	*CONACYT/Instituto Tecnológico de Cancún, México & Aalto University, Finland*

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Strategies for the management of cultural heritage resources within a sustainable development concept framework are examined. It is argued that sustainability principles relating to community participation, planning for minimal environmental impact and equal distribution of benefits are critical for cultural heritage resource management. The paper illustrates this relevance by exploring and drawing out production and consumption indicators of cultural heritage resources in both their tangible and intangible composition. It is also argued that participation principles of sustainable development are more applicable as a point of departure towards integration of sustainability into cultural heritage resource management as communities are carriers and immediate custodians of cultural resources in most countries. Conservation processes that set limits of acceptable change for resource use are suggested within a modified framework that links community interaction with cultural resources at both social and resource management levels.

Day 3: Wednesday, 3 de February, 2021

#1	*The nexus between cultural heritage and gender equality: towards the achievement of the sustainable development goals in Africa. El nexo entre el patrimonio cultural y la igualdad de género: hacia el logro de los objetivos de desarrollo sostenible en África.*	Jane Osei janeosei@ymail.com	*University of Ghana Business School*

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The paper will discuss the relationship between cultural heritage and the empowerment of women in Africa. It will explore opportunities and challenges in cultural heritage management towards the achievement of SDG 5. An extensive review of literature will be conducted within the context of cultural heritage and gender equality, particularly in Africa? Gender equality, cultural heritage, women empowerment will be among the phrases used to search data in popular academic databases like ScienceDirect, Emerald Insight, Springer, and Google Scholar among others. The preliminary findings of the research indicates that cultural heritage presents intrinsic opportunities for women empowerment. Some key challenges identified include limited data and reliable research; gender disparities in accessing higher education, decision-making roles and earnings; and strict financial and societal structures that restricts women's economic opportunities and empowerment

The paper will provide a clear justification that culture is an opportunity for female empowerment in Africa and also recommend areas women can explore within the space of cultural heritage to foster sustainability. The paper will provide relevant information to researchers who are interested but have limited knowledge in the area. It will also emphasize further research areas.

Keywords: Culture, Empowerment, Gender and SDG

#2	*Public archaeology and heritage in Peru: social memory as a tool to connect the past and the present*	*Daniel Dante Saucedo Segami* ddss79@gmail.com	*College of Policy Studies, Ritsumeikan University*

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As an archaeologist, a common request from local communities where I have worked is that they want their archaeological sites to be opened for tourism. Because In countries like Peru, sites like Machu Picchu and the Nazca Lines receive each year an increasing number of tourists, the idea that tourism can help boost local economies is widespread. However, not all archaeological sites can be oriented to tourism. Most sites usually lack the monumentality to attract tourists, or they simply are far away from tourist routes. Moreover, in cities or towns where tourists arrive, problems arise because of a sudden increase on inhabitants in that area.

If we do not use archaeological sites as tourist attractions, what can we do with them? In late years, I have been participating in two archaeological projects that aim to revalorize archaeological sites as cultural resources by supporting activities related to the social memory of the surrounding population. In this paper, I would like to introduce these two cases, La Molina Public Archaeology Project and the Pacopampa Archaeological Project, in order to discuss the possibilities of social memory as a tool to improve the relationship between local population and archaeological sites.

Keywords: Public Archaeology, Heritage, Memory, Peru

#3	*Gathering cultural capital: student community engagement and sustainable community development*	*Eric Larson* *Bruce Green* *Jared Roach* eric.larson@abac.edu bgreen@tifton.net	*Abraham Baldwin Agricultural College* *City of Tifton, GA.*

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Engaging students in the community is an effective way to provide active and applied learning opportunities. Community engagement approaches allow students the opportunity to be a force for good in the community, while still engaging them in learning activities. Using community engagement methods, as well as the Community Capitals Framework, students participated in a project that brought multiple stakeholders together for a Cultural Resource Collection in the South Tifton, Georgia area. Students met with residents of the South Tifton Neighborhood to extract and record stories, memoirs, photographs and other documents that tell the story of the predominately African American community. The collected resources show the area's unique and rich cultural history and serve as evidence of the cultural capital available to the community. South Tifton residents, the local government, and other stakeholders will access this capital to pursue funding and other financial capital that support sustainable development opportunities. This project allowed South Tifton residents the opportunity to have a voice in the development process and to protect their cultural heritage.

Keywords: Cultural Capital, Sustainability, Community, Education, Engagement

#4	*Learning from Indigenous Heritage: A Framework of Immigrant Women Artists' Building Bridges*	*Jebunnessa Chapola* ranjan.datta@usask.ca	*Ph.D.candidate in women and gender studies at the University of Saskatchewan.*

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This presentation is based on a Community-based Participatory Action Research (CBPAR) and an autoethnographic study, focusing on learning about Indigenous heritage and building bridges by the immigrant women artists using community radio programmes. In this presentation, I explore how the radio program has metamorphosed from a community program for immigrant artists to a program learning about Indigenous heritage learning, decolonization and to learn how to build the bridge with Indigenous communities. Canada has a colonized history, and this resonates with many newcomer immigrants as to what happened in their

homelands. This study showcases how learning about Indigenous heritage can help immigrant artists to understand the decolonization process. Following CBPAR and autobiography methodologies, I used my the community radio program as my research method. The community radio shows also taught some basic Indigenous language and cultural teachings, introduced with many Indigenous Elders, leaders, knowledge keepers, and activists. The learning from Indigenous heritage has created opportunities to bridge the gap between Indigenous and newcomer immigrant women artists. Keywords: community-based participatory action research, auto-ethnography, informal learning spaces, Indigenous heritage learning, decolonization, community radio, immigrant women community artists.

Keywords: Cultural Heritage, Indigenous Heritage, Immigrant Women Artists

#5	*Ongoing Colonization and Indigenous Environmental Heritage Rights: An Experience with Cree First Nation Communities, Saskatchewan, Canada.*	*Dr. Ranjan Datta* ranjan.datta@usask.ca	*School of Public Policy at the University of Regina, Canada.*

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It is undeniable that the global environmental crisis disproportionally affects individuals and communities, particularly Indigenous communities, are among those most deeply affected. The history of colonialism is a history of the dispossession of Indigenous peoples of the lands that they and their ancestors had inhabited and cared for, and of the imposition on them of destructive 'development' policies. This study addresses the ongoing environmental heritage conflict between the Cree First Nation communities' traditional environmental management practices and provincial development projects in Saskatchewan, Canada. Drawing from a relational theoretical framework, this study shows how governments control Indigenous land, water, and management practices through development projects (i.e., Oil and Diamond mining projects). Following a relational theoretical framework, this study asks: Why and how do governments neglect Indigenous heritage rights, particularly environmental heritage rights? What can be and is being done about it? How can we move toward a more rights-based approach to heritage management? To foster Indigenous environmental heritage rights, this study suggests traditional knowledge-based management solutions to the ongoing challenges of incorporating Indigenous interests into environmental land-water management and heritage.

Keywords: Colonization, Indigenous Environmental Heritage Rights, Heritage Management, Canada

#6	*Heritage as an accessible tourist product.* *El patrimonio como un producto turístico accesible*	*Medina Martin, Cecilia del Socorro Tamayo Torres, David Eulogio Un Noh, Fredi Reynaldo Navarro Favela, Margarita de Abril* cecilia.medina@uimqroo.edu.mx tamayo.david@uimqroo.edu.mx fredi.un@uimqroo.edu.mx margarita.navarro@uimqroo.edu.mx	*Universidad Intercultural Maya de Quintana Roo*

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Heritage management involves the participation of government, institutions and society, which allow the socio-cultural benefit of the people (UNESCO Universal Declaration on Cultural Diversity, Article 3), that is why this

work presents the analysis of involvement in economic, spatial and temporal accessibility, prior to the commercialization of a community heritage tourism product, to establish appropriate strategies for destination planning. Accessibility goes beyond adapting physical spaces for its transit, it is necessary to consider the appropriate interpretation for all types of public. Accessibility is a complex, multivariable concept, so cultural indicators designed in categories are used, which allow information to be collected in an objective, rigorous and relevant manner. The techniques used were ethnographic: Participatory Action research, participant observation (IAP), and document review. As a result, the disadvantages of community groups were identified in the face of competition with other tourist typologies, lack of: specialists who design a corporate identity, infrastructure, marketing strategies and adequate spaces for accessible tourism, access to information on web platforms and training, as well as ignorance of management. Participation at all three levels (government, institutions and society) is necessary as an accessibility strategy for rural cultural products to achieve regional growth.

Keywords: Accessibility, heritage, tourism, resource, tourism product

#7	Resilience from cultural heritage: lessons of traditional knowledge for conservation in Copan, Honduras.Resiliencia desde el patrimonio cultural: lecciones de los conocimientos tradicionales para la conservacion en Copán, honduras	Eva L. Martínez evam225@yahoo.com	Instituto Nacional de Antropologia de Honduras

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History has shown us that cultural heritage can be fragile. How in other countries of the world the anthropic and natural factors have caused disasters that have profoundly impacted the lives of communities in Honduras, including their cultural heritage. Whether due to the development of urban, road or tourist infrastructure projects, cultural heritage has been put at risk when the possible repercussions of these activities on expressions of material or intangible cultural heritage are not adequately evaluated. But History has also taught us that cultural heritage forms the basis of local and national identities, as well as the source of knowledge and lessons that promote the conservation and safeguarding of ancient and contemporary cultural attributes. Taking as a case study the archaeological site of Copán, we will present conservation and risk management initiatives based on the recognition of traditional knowledge, together with the archaeological studies of the area.

Keywords: Cultural Heritage, Traditional knowledge, Cultural Heritage Conservation, Risk Management in heritage sites

#8	Environment and sustainable conservation of pre-Hispanic architecture. Medio ambiente y conservación sostenible de arquitectónico prehispánica	Carlos Rudi Larios Villalta carrularios@gmail.com	Consultor, Copan, Honduras.

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Archaeological research has been basic to get to understand and value with justice the cultural significance of our pre-Hispanic heritage; Some places like Uaxactun, Tikal and Yaxhá in Guatemala, plus Copan in Honduras, are places of learning, both in terms of research methodology and in its exposure to tourism and its

conservation within a natural environment. The mentioned sites and others in the Mayan area, gave us the opportunity to analyze the methodology of research, restoration and exposure to tourism, but mainly, they have given us the opportunity to observe the deterioration behavior in relation to the environment. We learned that the conservation of architectural monuments not only needs respectful restoration that does not falsify the restored object, but also that buildings must remain in a stable natural environment, minimizing extreme changes in temperature, sunstroke humidity, etc. The experience of R. Larios and his photographs taken for more than half a century, show that deforestation favors weathering and accelerates the deterioration of old materials. On the contrary, a stable environment provided by the jungle effectively helps conserve. In conclusion, no project that seeks to value an archeological site can be the domain of a single profession, sustainable conservation must become a common goal of anthropologists, archaeologists, restorers, conservators, forestry experts, communities, journalists, politicians, etc. The experience and example acquired in Copán, Honduras, has shown that a multidisciplinary project has excellent results when the purpose is to conserve cultural heritage and nature in a sustainable way.

Keywords: Environment, sustainability, sustainable conservation, pre-Hispanic architecture.

#9	*The importance of lime production in Mesoamerica as a sustainable product. La importancia de la producción de cal en Mesoamérica como un producto sustentable.*	*Dr. Luis Barba Pingarrón* lubarba@me.com	*Instituto de Investigaciones Antropológicas. Universidad Nacional Autónoma de México.*

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Networking has allowed, among other things, to study cultural heritage and ancient technology, allowing us to broaden our knowledge about the role that lime plays as the material that allowed rainwater harvesting and preservation for months in the Chultunes and later in the cisterns of colonial houses and convents in the Yucatan Peninsula. Lime as the great technological invention of the Maya of the Formative that allowed the development of Mesoamerican culture by contributing to the transit of land architecture to the stylized and slender forms of architecture with lime mortars. In the same way it was the material that allowed the development of the mural painting urban development with the great technical mastery that the Maya and other cultures reached, but that also guaranteed its permanence in such a way that we could appreciate it today. Additionally, lime was the material that enhanced the nutritional abilities of corn as a source of energy in pre-Hispanic food. Corn alone would not have been able to sustain the energy demand of the inhabitants of Mesoamerica, it was thanks to the transformation produced by nixtamalization that corn could cover the needs of the current populations as part of their social memory.

Keywords: Lime production, Sustainability, sustainable production, Cultural Heritage Management

#10	*Is there room for private investment in cultural heritage in Mexico?*	*Dr. José Israel Herrera* iherrera50@hotmail.com	*Universidad Autónoma de Campeche*

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One of the areas over which Mexican legislation has had a paradigmatic relationship has been the regulation around the cultural heritage of cultural heritage in Mexico. This legislation has sometimes been permeated by opportunistic archaic mindsets or by situations that mostly make the view of private investment as an enemy institution that far from assisting in the development of this heritage is made to plunder the country and strip it. This work will analyze the role of legislation in Mexico around cultural heritage by analyzing whether it is aligned to international standards.

Keywords: Cultural Heritage, Heritage Management, Private investment in Heritage Management, Mexico.