ASHA-ICAHM Workshop

Big Dig Archaeology Education Centre
The Rocks, Sydney

1 September 2023

ASHA
AUSTRALASIAN SOCIETY FOR
HISTORICAL ARCHAEOLOGY

ICOMOS ICAHM
International Committee
on Archaeological
Heritage Management

ICOMOS
GA2023
HERITAGE CHANGES · #ICOMOSGA2023

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PROGRAMME

8:00-8:50	Arrival and Registration
8:50-9:00	**Welcome** Anita Yousif, ASHA President John Peterson, ICAHM President
9:00-11:00	**Session 1: Illegal Trafficking of Archaeological Heritage** Chair: Ian Lilley
11:00-11:20	Tea Break
11:20-13:00	**Session 2: Archaeological Heritage Management in a Postcolonial World** Chair: Matt Whincop
13:00-14:00	Lunch
14:00-16:00	**Session 3: Archaeology Futures in the Pacific** Chair: Anita Yousif
16:00-16:20	Break
16:20-17: 50	**ASHA Roundtable session** Chairs: Anita Yousif and Mary Casey
18:00 onwards	**Drinks Reception** (Beer & Wine @ YHA Rooftop Terrace)

WHINCOP
ARCHAEOLOGY

Welcome

Welcome to the long-awaited Sydney ICOMOS General Assembly, already promising to be a venue for timely discussions in heritage preservation. Our ASHA – ICAHM Workshop kicks off more than a week of meetings and tours for the main event. Our workshop focuses on the Pacific and Asia and themes that resonate in our region, but also with a global purview. We look forward to a full day of sharing our experiences, learning from one another, and forging new collaborative partnerships.

If you are interested in learning more about ASHA and ICAHM, please see the below links. We invite you to consider membership of our organisations.

ASHA (https://asha.org.au/)

ICAHM (https://icahm.icomos.org/)

The ASHA-ICAHM Workshop will be recorded. Certain exceptions may be made for some presentations if the presenter has requested the presentation not be recorded. Recordings of the workshop will be available to all participants and ICOMOS and ICAHM members on the ICAHM website for up to three months following the workshop.

Although some hard copies of this programme will be available at the Big Dig Archaeology Education Centre, we encourage attendees to use a digital copy of the programme to help minimise our carbon footprint. Please consider the environment before printing this programme.

ASHA and ICAHM aim to be as accessible and inclusive as possible and are committed to promoting equality and diversity for all its members and guests.

Acknowledgement of Country

ASHA and ICAHM acknowledge Aboriginal and Torres Strait Islander peoples as the traditional custodians of the land and seas of Australia. The Gadigal of the Eora Nation are the traditional custodians of central Sydney, and we pay our respects to their elders, both past and present.

Session 1: Illegal Trafficking of Archaeological Heritage

Chair: Emeritus Professor Ian Lilley (University of Queensland)

The six papers in this session cover a fascinating range of international issues. These include: collaborative efforts to enhance heritage protection in Jordan and the surrounding region; state complicity in antiquities trafficking in Moldova; measures to protect Southeast Asia's heritage through anti-money laundering and counter-terrorism legislation; disparities in the global attention given to UNESCO's 1970 Illicit Trafficking Convention vs its 1972 World Heritage Convention; difficulties in applying international law concerning the restitution of cultural property in countries with "uneasy" shared history, illustrated by a recent case between Japan and Korea; and lastly, ways in which the G20 could improve its members' commitment to the G20 Culture Ministers' 2021 Rome Declaration on heritage protection

09:00 – 09:20	**Cultural Heritage, Illicit Trafficking and the G20** Ian Lilley
09:20 – 09:40	**Illicit Trafficking in Antiquities. A Case of the Republic of Moldova** Sergiu Musteaţă
09:40 – 10:00	**Unconventional Means: Using Anti-money Laundering and Counter-Terrorism Financing to Stem the Illicit Flow of Heritage** Natali Pearson
10:00 – 10:20	**Heritage Looting, Trafficking and Restitution** Brian Egloff
10:20 – 10:40	**Limitations in Applying International Law in the Restitution of Cultural Property: The case of a Buddha statue originally from Korea, later stolen from Japan** Kim Jihon
10:40 – 11:00	**Efforts to Fighting Illicit Trafficking of Cultural Property in Jordan** Ahmed Fatima Kzzo, Jehad Haron, Pearce Paul Creasman, Aktham al-Abbadi & Mohammad Nasser (Remote)
11:00 – 11:20	Tea Break

Abstracts from the workshop are provided in author alphabetical order at the end of this programme.

Session 2: Archaeological Heritage Management in a Postcolonial World

Chair: Matt Whincop (Administrative Secretary, ICAHM)

From our modern postcolonial perspective, the colonial past often makes uncomfortable reading. While an initial response is often to decolonialise archaeology in a search for the 'pure' untroubled past, there is a wide array of approaches that recognise the rich complexity of colonialism while acknowledging the inherent difficulties. The papers in this session explore different approaches to addressing these tensions, including perspectives from North America, India, and Australia. Topics include tensions within the World Heritage List, sustainable development in North America, Pubic archaeology amongst descendent African communities in South Carolina, and the mapping and recording of archaeological heritage in South Asia.

11:20 – 11:40	**Blinded by the Light: Losing Sight of the Colonial Past** Matthew Whincop
11:40 – 12:00	**If You Can't Measure It, You Can't Manage It: An Index to Rate Corporate Safeguard Policies for the Protection of Cultural Heritage** Andrew Mason
12:00 – 12:20	**Community Guided Research: The impact of Public Archaeological Engagement on African Descendant Communities in the Carolina Lowcountry** Richard Grant Gilmore
12:20 – 12:40	**Mapping Archaeological Heritage in South Asia (MAHSA): combining historical maps, remote sensing, and machine learning to co-create a sustainable cultural heritage database** Cameron Petrie
12:40 – 13:00	**Challenges in Representation and Recreation Possibilities for the Archaeological Remains: An Indian Scenario.** Bikramjit Chakraborty
13:00 – 14:00	Lunch

Abstracts from the workshop are provided in author alphabetical order at the end of this programme.

Session 3: Archaeology Futures in the Pacific

Chair: Anita Yousif (President, ASHA)

There has been a great body of archaeological evidence retrieved from a number of sites across the Pacific, some as a result of rapid urban development, natural disasters or continuous quest for answers about our past. This evidence has been captured in many academic publications and consultancy reports, and somewhat disseminated to a wider audience through public presentations and in situ interpretation. The selected papers in this session provide an insight into the management of archaeological evidence, new discoveries, the importance of assessing significance by communities, and the challenges posed by interpreting the past by heavily relaying on 'outside' expertise. The archaeology futures in the Pacific region will be defined by a more holistic approach and all-inclusive considerations or modern technologies and cultural and ethnographic traditions.

14:00 – 14:20	**Situational Awareness - reflections on current issues for archaeology and heritage** Siobhan Lavelle, OAM
14:20 – 14:40	**Dirt and Decolonisation: Archaeology and Interpreting the Parramatta Female Factory and Institutions Precinct** Rhian Jones
14:40 – 15:00	**The Early 1800s Macarthur Sandstone Blockhouses of Sydney** Saul Deane
15:00 – 15:20	**Amongst the Rats: Making the Most of Underfloor Heritage** Meg Drummond-Wilson and Katie Benfield-Constable
15:20 – 15:40	**Science to the Rescue? Knowledge, limitations, and Problems we can actually solve in Pacific Archaeology** James L. Flexner
15:40 – 16:00	**Reconciliation Rocks Cooktown** Jane Alexander
16:00 – 16:20	Tea Break

Abstracts from the workshop are provided in author alphabetical order at the end of this programme.

ASHA ROUND TABLE SESSION

Chairs: Anita Yousif (President, ASHA) and Mary Casey (Casey & Low Archaeology and Heritage)

16:20 – 17:50

To secure stable and science-based archaeology futures in the Pacific, it is necessary to consider the shared responsibility of managing standards and sustainable archival records in the archaeological profession. We all have an inherent responsibility in ensuring that we work within the ethical standards of our industry, but do we rely too heavily on the formal guidelines and standards that come from the regulators or should we as a profession take greater responsibility in how we work?

This round table discussion will focus on the collective responsibility of government agencies, academic and consulting professionals, site owners and general community to ensure that our heritage is managed with diligence and an appropriate oversight.

The key to success is in cooperation of all parties involved, the use of well-considered interpretation and public engagement and active safekeeping of heritage and knowledge accumulated over time, as well as its active dissemination.

Public engagement with archaeological sites and collections during archaeological investigations offer opportunities for a wider audience to understand why cultural heritage matters. Interpretation, education and public programs allow people to gain an understanding of the value and significance of a place. The school students of today will be responsible for the management of sites and collections in the future.

Some of the questions to be asked may include:

- Each jurisdiction operates within its own environment and some have their own practitioner guidelines. How can these be coordinated to come up with a national or regional approach?
- Who would actually be responsible for a national approach for archaeological standards and guidelines?
- How would the vested interests of the different states be balanced? How would this work with their respective legislative environments?
- Fundamentally the most successful way of managing valuable archaeological records is for the State to take greater control of the archive and collections.
- Is there an on-going role for the maintenance of these records, displays, artefacts and stories to be managed for in perpetuity? How do we ensure that the gathered material evidence and many years of research does not get lost? Can we ensure a centralised repository?

Abstracts of Presentations (as submitted) – in Author Alphabetical Order

Bikramjit Chakraborty (R V College of Architecture, Bangalore, India)

Challenges in Representation and Recreation Possibilities for the Archaeological Remains: An Indian Scenario.

Understanding the profile of existing remnants, surface condition and analysing potential causes are crucial for preserving historic and archaeological remains and structures. In the process of "understanding" and further cross disciplinary exchange the appropriate representation plays a significant role. Thus the accuracy in representation is becoming a critical challenge when the broad disciplinary knowledge interacts and communicates across the similar disciplinary ontology. Archaeology sometimes shares its 'edges' with certain allied disciplines such as architecture, urban planning, design, material and science. But cross-disciplinary communication become seamless once accurate data representation happens. The skill to capture as well as representation plays a significant role in this regard. However, the Indian scenario, due to affordability issue as well as limited training opportunities, paves a new scope at the pedagogy level for archaeology. The case of a defunct quarry site abutting the boundary of the WH property at Hampi has been documented using airborne survey technique. The use of non-destructive technology beyond mapping of the ground surface, which re-creates the layer of history, provides a new possibility for curating the layer of history. The paper argues that the accuracy in the representation and recreation process is a significant step specifically in Indian scenario.

Saul Deane (PhD Candidate, University of NSW, Australia)

The Early 1800s Macarthur Sandstone Blockhouses of Sydney

Between Sydney's two great rivers - the Georges and the Nepean in Macarthur, are what appears to be Blockhouses, a defensive structure built right across the British settler empire, with common standards constructed for defence in frontier areas from South Africa to New Zealand, Canada and the United States. Yet in Australia their presence is so rare there is debate to whether they exist.

So are these *squarehouses* that date from the mid-1810s, built during the height of Sydney's frontier wars, before the 1816 Appin Massacre, which secured colonial control over all of Macarthur and indeed the Sydney Basin, Blockhouses to protect the ex-soldier settlers who occupied them on the edge of the known colonial frontier? These *squarehouses* are archaeologically intriguing as they are almost square, not large, have thick sandstone walls, some have 'slot openings' and others small openings.

Were these *squarehouses* built with a defensive premise in mind, the openings for use as 'gunloops' as much as ventilation ? The placement of these *squarehouses* and the prospect of their loops - their surveillance isovists over creeks and valleys, would provide historical insight into the colonial consolidation of these landscapes There small *squarehouses* are often overlooked as an outbuilding in the homestead aggregation, but they were normally the first building built on a property. If built on contested land, its presence who act as a notification of a land claim, as well as l a bolthole from which one could defend life and property - a private blockhouse. If so they would be architectural evidence of the frontier wars.

Meg Drummond Wilson (University of Western Australia) and Katie Benfield-Constable (Snappy Gum Heritage, Australia)

Amongst the Rats: making the most of underfloor heritage.

Underfloor and between-floor archaeological deposits are commonly encountered when studying the material culture of post-contact Australia. Artefactual material makes its way into the underfloor spaces of buildings through a variety of ways, from incidental loss via sweeping processes to intentional caching behaviours. From domestic residences to institutions such as prisons and orphanages, underfloor archaeology reveals new dimensions to the colonial and post-colonial past. Despite their ubiquity in Australian historical archaeology, there is still comparatively little literature about underfloor heritage and the unique approaches it requires. Recent work has begun to address this deficiency, and in this presentation we put forward some preliminary suggestions of best practice when managing underfloor sites and their research potential. We present lessons learned from recent excavations at Western Australian underfloor archaeological sites (including the Fremantle Prison and the York Residency Museum) about pre-excavation assessment and spatial analysis, appropriate excavation techniques, interpretation, and public engagement.

Brian Egloff

Heritage Looting, Trafficking and Restitution

A decade ago at the Australia ICOMOS Conference in Canberra it was pointed out that the League of Nations *Final Act of Cairo Conference 1937* states that the illicit traffic in artefacts is one of the major threats to the conservation of archaeological heritage. In addition, the UNESCO *Recommendation on International Principles Applicable to Archaeological Excavations* (New Delhi 1956) reiterated that concern. Both instruments were at the time binding on member nations. The 1970 UNESCO *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* (Illicit Trafficking Convention) grew out of the earlier instruments and provides an international platform that has been widely used by a range of authorities. Two years later UNESCO adopted the *Convention Concerning the Protection of the World Cultural and Natural Heritage* (World Heritage Convention) that makes no mention of the Illicit Trafficking Convention. There appears on the surface to be a marked disparity in the attention that UNESCO and in turn ICOMOS has devoted to the two conventions over the past half century. Initially this paper was to focus on the two conventions but it was then noticed that there is little emphasis upon looting and the illicit trade in artefacts within countries but a major focus on the restitution of cultural heritage once it is within foreign institutions. Unfortunately, once the objects have been looted, the destruction of sites, artefacts and heritage places is often beyond comprehension and repair. Should ICAHM put greater emphasis upon controlling the act of looting while acknowledging that restitution is a vital component in the control of the illicit traffic in artefacts?

Feedback from the attendees will be an essential aspect of the presentation of the paper.

James L. Flexner (University of Sydney, Australia)

Science to the Rescue? Knowledge, Limitations, and Problems we can Actually Solve in Pacific Archaeology.

Archaeology in the 21st century has become increasingly crisis oriented. The discipline seeks justification by being responsive to various threats, from armed conflicts to pandemics to the longstanding (and usually misguided) assertion that knowledge of the past somehow helps us "solve" climate change and its myriad related problems. Pacific archaeology is no exception to this trend. The region of small islands in a huge, tumultuous ocean is perceived to be especially hazardous and vulnerable. It is laudable for archaeology and archaeologists to want to work on contemporary problems by applying our knowledge of the past. However, the framing of "archaeology as risk management" is usually weakly linked to actual outcomes and obfuscates business-as-usual approaches to field and laboratory research and existing institutional arrangements. This is not to imply that archaeology *can't* help people in areas like the Pacific, but that it *won't* until archaeologists fundamentally reframe disciplinary practice in many areas. For Pacific archaeology to truly contribute to the region's futures, research needs to begin with addressing the colonialist legacies of its past. From that critical foundation, archaeologists can begin reforming their relationships with Pacific Islander communities. Rather than outside expertise providing knowledge for "vulnerable" islanders, archaeology would start from the foundations of indigenous philosophy, environmental knowledge, and even spirituality. A future Pacific archaeology would build on existing knowledge systems, augmenting and complementing with technical expertise while remaining embedded in the languages, concepts, lived experiences, and communities of the Sea of Islands.

Richard Grant Gilmore (College of Charlston, USA)

Community Guided Research: The impact of Public Archaeological Engagement on African Descendant Communities in the Carolina Lowcountry.

The author has been engaged in several historical architectural and archaeological research projects involving African Descendant communities in the coastal Lowcountry in South Carolina USA since 2014.

This paper reports on the impacts these projects have had on developing community trust and deepening understanding of non-traditional data that enriches interpretation of historical, documentary and archaeological resources in the region. Sites include several African descendant burial grounds, a 1904 wooden schoolhouse , a 1960 VW Bus used in the Civil Rights movement and the kitchen of an 19th-century homesite found on the College of Charleston Campus.

The lessons learned are insightful to post-colonial researchers in communities that have been commonly cast aside in research strategies and policy making at local, regional and national levels.

Rhian <u>Jones</u> (Casey and Lowe Archaeology and Heritage, Australia)

Dirt and Decolonisation: Archaeology and Interpreting the Parramatta Female Factory and Institutions Precinct.

In 2022 the newly-formed Museums of History NSW (MH NSW) announced its intention to take over operation of the Parramatta Female Factory and Institutions Precinct in the near future. In the same year, temporary heritage interpretation was erected as part of the NSW Government funded Western Sydney Start-Up Hub (WSSH); a meeting, event and co-working space.

As the only surviving extant Factory complex, entangled and obscured by more than 150 years of continual institutional use and haunted by the abuse of women and children within its walls how do we best tell the sensitive stories of this National Heritage-listed place? What opportunities and constraints come with interpreting the remains of Empire while recentring Aboriginal people, women and children in our understanding of the site? And how can these contested narratives be best told to the growing and culturally diverse population of Parramatta and Western Sydney?

With the UNESCO-listed Parramatta Park across the river and innovative interpretive projects from the Parramatta Female Factory Precinct Memory Project and ParraGirls organisations on the other side of the Factory perimeter wall, original multi-modal interpretive approaches are needed in order to commemorate and contextualise this place and the people who occupied it.

Kim <u>Jihon</u> (Konkuk University, South Korea)

Limitations in Applying International Law in the Restitution of Cultural Property: The Case of a Buddha Statue Originally from Korea, Later Stolen from Japan.

In 2012, a Buddha statue originating from the Korean Peninsula were stolen from Kannonji Temple in Tsushima, Japan by a group of Korean thieves. Buseoksa, a temple in Seosan, Korea, claimed that it had first been stolen from Buseoksa by Japanese pirates in the late 14th Century. In 2017, the District Court in Korea declared that Buseoksa Temple owned the statue, based on records retrieved from the statue itself and other historical research conducted in Japan and Korea. However, in February 2023, the High Court overturned it and confirm a possessory right of Kannnoji Temple. Buseoksa Temple immediately lodged an appeal at the Supreme Court, and it appears that the statue will not be returning to either its Japanese or its Korean home for the immediate future.

According to the international conventions to prevent the illicit trafficking and facilitate the restitution of cultural property, any cultural property illicitly trafficked should be returned to its country of origin. Both the District and High Courts in Korea agreed with the fundamental purpose of the conventions but didn't quote any, while reaching an opposite conclusion.

In this context, this presentation aims to discuss the limitations in applying international law relating to the restitution of cultural property to the practice, using the recent case between Japan and Korea as an illustration. The presentation also demonstrates that uneasy history between Japan and Korea is an important non-legal factor in disputes over the restitution of cultural property. Although the case is ongoing, several possible legal and non-legal ways to resolve the case are to be suggested as well.

Ahmed Fatima Kzzo, (Jordan) Jehad Haron and Pearce Paul Creasman (American Centre of Research, Jordan) and Aktham al-Abbadi and Mohammad Nasser (Department of Antiquities, Jordan).

Efforts to Fighting Illicit Trafficking of Cultural Property in Jordan.

The illicit trafficking of cultural property is an international problem, with some nations treating the issue more seriously than others. Recently, the authorities in Jordan have taken major steps to address the issue of looted and trafficked objects of cultural significance. To support the protection of Jordan's cultural heritage, the American Centre of Research (ACOR) has initiated a collaborative project to enhance national and international efforts to preserve and protect this heritage and highlight Jordan's role in preventing illicit trafficking across the region. This paper presents an overview of the project and its goals, accomplishments, and future plans to solidify Jordan's efforts to fight against illicit trafficking on the local, regional, and international levels.

Siobhan Lavelle, OAM (Independent Scholar)

Situational Awareness – reflections on current issues for archaeology and heritage

This presentation arises from previous talks given at historical archaeology events in recent years. Those talks have covered matters such as the history of historical archaeological practice in NSW and the role of Research Design. Historical archaeology and heritage exist within a complex, dynamic and evolving landscape. There has been a change of government. The overall operating environment is becoming more complex through: major government initiatives such as large infrastructure projects; the interest from the media sector; better informed and more demanding citizens.
There have been some important proposals and outcomes recently in NSW. These include: an important court case finding related to the archaeological 'relics' provisions in 2020; a Parliamentary inquiry into the NSW Heritage Act in 2021; a similar inquiry into the ACT Heritage Act in 2023; the completion and release of an audit of Heritage NSW in June 2023.
It is important for archaeology and heritage practitioners to maintain situational awareness. This is a term used by professions ranging from the military to psychology and everywhere in between. From this we can draw a 'mental map' that helps us understand where we are, what surrounds us, what are the challenges that lie ahead, and use that to assist decision making. It involves perception and assessment to know what is happening around us and avoid the 'tunnel vision' of a singular interest.

Ian Lilley (University of Queensland, Australia)

Cultural Heritage, Illicit Trafficking and the G20.

In 2021, the Culture Ministers of the G20 issued their landmark Rome Declaration on Culture. The Declaration is a positive development that positions the protection of cultural heritage as a founding principle. It recognises the need to enhance heritage preservation in heritage management in the face of varied threats including looting and illicit trafficking. This policy argues   that while the G20's intervention is very welcome, the foundations of its approach need to be strengthened in specific ways to ensure its commitments to the protection of cultural heritage can be translated to effective action on the ground.

Andrew Mason (WSP & The University of British Columbia, Canada)

If You Can't Measure It, You Can't Manage It: An Index to Rate Corporate Safeguard Policies for the Protection of Cultural Heritage

Cultural heritage includes those special places and practices that are central to individual and group identity, sustainable development, and the physical and emotional well-being of communities. It is material to company operations, project delivery and community support. A corporation's approach to the management of cultural heritage has the potential to polish a brand or destroy a reputation. With investors and corporations increasingly applying environmental, social and governance (ESG) criteria to financial decisions, there is a need to benchmark corporations against industry peers to provide investors, stakeholders, and descendant communities with confidence that industry-leading good practices are being followed. This presentation introduces the Heritage Sustainability Index, a tool that draws on a series of key indicators to rate company policies as they relate to the protection of cultural heritage and the promotion of sustainable development.

Sergiu Musteață (Ion Creanga State University, Moldova)

Illicit Trafficking in Antiquities. A Case of the Republic Of Moldova.

Many international conventions and domestic laws prohibit the illegal trafficking of antiquities. International agreements emphasize that the signers bear full responsibility for the exchange of information between appropriate public authorities and scientific bodies concerning clandestine excavations which are detected, in order to prevent illegal circulation of objects presenting archaeological heritage. The Conventions call on countries to cooperate in order to fight against the illegal circulation of objects, mutually informing each other about the identification of suspect objects on the market. Museums are obliged to abstain from purchasing objects of archaeological heritage if they are suspected of coming from illegal excavations or being stolen from authorized excavations. The treaties declare that none of its provisions affects the operation of existing bilateral or multilateral treaties or those that could be concluded among various parties in the area of preventing the clandestine traffic of archaeological objects.

In my presentation, I will draw your attention to two case studies of illegal trafficking in antiquities in which Moldovan citizens were involved, including state bodies. In 2006, the Amsterdam Airport Police discovered in the Diplomatic Post of the Ministry of Foreign Affairs of the Republic of Moldova 26 artefacts (marble, bronze, glass objects) worth over 300,000 EUR. According to international law, these artefacts were repatriated to Moldova and will be exhibited at the National Museum since October 2009. Another case of contraband with antiquities was discovered by German Police in Frankfurt-on-Main, where some of the objects were declared to originate from Moldova, but until now the Moldovan Government did not manifest interest to repatriate them. These are just two big cases, but how many other objects of contraband cross the Moldovan border daily?

The Republic of Moldova is part of many UNESCO and Council of Europe Conventions, including the area of cultural heritage preservation. But until today, we see, with regret, that illegal traffic of cultural goods (coins, figurines, ceramic pottery, metal and glass vessels, etc.) is of no interest to the state bodies in charge of fighting with contraband, and only occasionally does the customs service request the opinion of experts from the National Museum of History in order to assess the value of forfeited objects.

Natali Pearson (University of Sydney, Australia)

Unconventional Means: Using Anti-money Laundering and Counter-terrorism Financing to Stem the Illicit Flow of Heritage.

From looted sculptures to stolen shipwrecks, the industrial scale of the illicit trade in Southeast Asia's heritage has been matched in recent years only by the attention such activities have received from governments, scholars and the public. Some Southeast Asian states have updated or introduced legislation to protect heritage within their borders. But these efforts have proven to be inadequate in stemming the illegal flow of heritage objects within and beyond the region. Stepping away from archaeological valuations of cultural objects, this paper instead frames such objects primarily as modern-day commodities. This approach enables broader consideration of alternative measures to protect and preserve Southeast Asia's cultural heritage, in particular the extent to which basic anti-money laundering and counter-terrorism financing (AML/CTF) legislation can be applied effectively to crimes against heritage in Indonesia, Thailand and Cambodia. This paper argues that the nature of AML/CTF legislation, widely implemented around the world, could be used in the absence of – or even together with – effective heritage legislation to target traffickers, dealers and collectors in Southeast Asia and beyond.

Cameron Petrie (University of Cambridge, UK)

Mapping Archaeological Heritage in South Asia (MAHSA): combining historical maps, remote sensing, and machine learning to co-create a sustainable cultural heritage database

Growing populations and food security are having an acute affect cultural heritage in South Asia. India currently has the second largest population globally (increasing 0.99% pa) and Pakistan now has the fifth largest population globally (increasing 2.00% pa - the highest rate in South Asia). Despite this rate of growth, both countries still have well under 50% of their populations living in cities, meaning growth is occurring in both urban and rural areas. Food security and sustainable cities are both prominent in the United Nations' Sustainable Development Goals (UN SDGs), but cultural heritage is a factor often overlooked in thinking and planning in discussions about sustainability. The expansions of urban areas and agricultural land that accompany population growth are an acute threat to the unique and finite resource of heritage.

Pakistan and India each have a rich archaeological heritage due to their being the locus of one of the earliest instances of ancient urbanism. This presentation introduces the Mapping Archaeological Heritage in South Asia project – MAHSA is currently working towards a co-created and sustainable cultural heritage database for the Indus River Basin and the surrounding regions in Pakistan and India. MAHSA is co-creating a resource that will serve as a primary mapping tool and research repository for the archaeological and endangered and fast disappearing archaeological heritage in Pakistan and western India.

MAHSA combines historical/imperial maps created during the period of British control, open access remote sensing imagery, high-resolution elevation models, and machine-based algorithms to collect, assess, refine, and systematise archaeological and cultural heritage site data to identify sites that have not previously been documented, highlight sites that are in danger, and monitor the impact of development and agriculture. This is being done in co-ordination with academics and heritage professionals from Pakistan and India who are stakeholders in the documentation, and preservation of cultural heritage.

Matthew <u>Whincop</u> (ICAHM, Administrative Secretary)

Blinded by the Light: Losing Sight of the Colonial Past

From our modern postcolonial perspective, the colonial past often makes uncomfortable reading. While an initial response is often to decolonialise archaeology in a search for the 'pure' untroubled past, there is a wide array of approaches that recognise the rich complexity of colonialism while acknowledging the inherent difficulties. Many World Heritage sites embody a dark history, but have managed to creatively present the difficult past as a learning opportunity for future communities: the Genbaku Dome at Hiroshima is a symbol of peace; Robben Island testifies to the way in which democracy and freedom triumphed over oppression and racism; and Auschwitz Birkenau . There are many examples where 'difficult' or 'dark' sites provide us with invaluable lessons. But for many communities, there is a fine line between memorialising these events, and celebrating them. As a result, there is s tendency to hide them away. This paper explores the tensions in the World Heritage List in the wave of post-colonial 'cleansing' of the past.