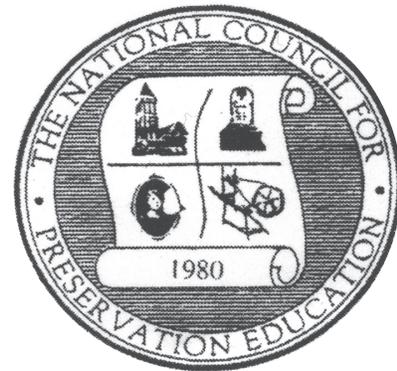


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# **PRESERVATION EDUCATION & RESEARCH**

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# BOOK REVIEWS

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Rebecca Lutkenhaus. *Cultural Property: A Legal Research Guide*, Vol. 61. Buffalo, NY: William S. Hein & Co., Inc., 2012, 71 pp., hardcover, \$60.00, ISBN: 9780837739281.

For those not familiar with legal research guides they are excellent tools for getting to know more about particular laws, legislative history, court opinions, and the like, especially when one does not know much about a specific legal issue. They have an extensive bibliography of resources. *Cultural Property: A Legal Research Guide* by Rebecca Lutkenhaus is the most recent version of these legal research finding aids by William S. Hein & Co., Inc., and is the sixty-first in their legal research guide series. Volume 36, *The Preservation and Protection of America's Cultural Resources: A Legal Research Guide*, by Jenny Hodgkins (2000) may also be of interest for those looking to develop their knowledge of preservation legal issues.

Lutkenhaus begins her legal guide with a four-page introduction on cultural property legal research and her objectives for providing research assistance. She then quickly delves into the content, with chapters on Reference Materials, Identifying Books, Identifying Articles, Current Awareness (periodicals and blogs), Commentaries and Explanatory Reports, Web Resources, Organization Websites, Professional Association Ethical Codes, and International and Regional Conventions. The reviewer found the International and Regional Conventions chapter to be especially informative, identifying such treaties as the “Convention of the Protection of the Archaeological, Historical, and Artistic Heritage of the American Nations” (Convention of San Salvador), which was orchestrated by the Organization of American States (not UNESCO) in June 1976.

For those practicing in preservation law, teaching preservation law, taking a preservation law class, or developing a preservation reference library, Lutkenhaus's *Cultural Property: A Legal Research Guide* would be a valuable addition to one's collection for purposes of conducting better preservation legal research.

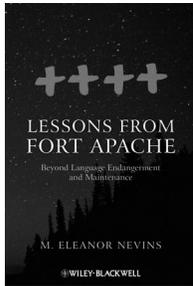
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Eleanor Nevins. *Lessons from Fort Apache*. Malden, MA: John Wiley & Sons, 2013, 280 pp., black-and-white illustrations, hardcover, \$99.95. ISBN: 978-1-118-4242

When I received this book, I was not sure if it was relevant to PER's audience. While situated in the general field of heritage studies, at first glance, *Lessons from Fort Apache* seemed germane only to those interested in language preservation studies, and therefore tangential to historic environment conservation. On closer inspection, however, a number of areas emerged with direct relevance to the conservation of the historic environment. In particular, Nevins's focus on the peculiar dynamics between heritage experts and the com-



munity—in this case, Native Americans—was especially poignant, and it is for this primary reason that this book would likely be of interest to readers of PER.

Nevins's work is situated in language endangerment studies, an area that has received increasing interest in the past few decades due to globalization's role in promoting the extinction of languages. Of the estimated 6,800 languages spoken today, experts estimate that up to 90 percent will be lost in the next 100 years (Grenoble 2009, 317). According to UNESCO (2011), a language represents "a unique world-view with its own value systems, philosophy, and particular cultural features" and the extinction of a language "results in the irrecoverable loss of unique cultural knowledge." As a form of intangible heritage, languages are difficult, however, to "preserve" in the sense that they are a dynamic system with changing values. Traditionally, the focus of linguists has been on documenting dying languages, but Nevins articulates the need to move from language documentation to sustainability—in other words, how languages can be kept in use and relevant to their cultures (224). In this sense, the issues with moving from the tradition of language documentation to the new model of sustainability parallel the rise of "values-based" built heritage conservation and the need to deprecate fixed objects, fixed meanings, and fabric-based integrity and focus increasingly on subjects and changing meanings associated with significance and authenticity (Zancheti and Loretto 2012).

While the ostensive goal of *Fort Apache* is to understand the documentation and maintenance of the Apache language as "inventive actions . . . that are directly involved in articulating the modern nation-state through inventing indigenous communities as distinct ethnic entities" (29), for built heritage specialists, the similarity between the university experts she describes and built heritage conservation experts is particularly relevant. Language experts tend to originate from academic programs and, from the Apache people's perspective, are always outsiders. Parodying such an expert, Nevins paints the academic linguist as a "superhero" who tells the community, "I'm from the university and I'm here to help you" (118). Rather than addressing the community's concerns about keeping their language dynamic and active, however, the linguist instead focuses on his priorities "motivated by his placement within a network of other linguists" (ibid.) and, as such, fails to understand the native cultural dynamics in which a language is placed. Nevins uses this literary device to explain that heritage experts have a tendency to insert their own cultural values (i.e., the values of heritage experts) in place of the values of the communities under study, much as Waterton, Smith, and Campbell (2006, 347) assert in their contention that the "conservation values of experts might be just another set of cultural values." Communities respond with suspicion as to the intent of the well-meaning heritage expert (in Nevins's case, the university linguist), and are rejected by community leaders who believe that there are ulterior motives at work.

Nevins's assertions are well supported in heritage conservation literature. Thomas King (2009), for instance, has written extensively about how the regulatory process in the United States excludes the very public whose heritage these processes are trying to protect while privileging the values of experts. In a similar sense, Laurajane Smith (2006, 29, 30) posits the existence of an "authorized heritage discourse" in which "the proper care of heritage, and its associated values, lies with the experts, as it is only they who have the abilities, knowledge and understanding to identify the innate value and

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knowledge contained at and within historically important sites and places.” Much like Nevins’s university linguist expert, experts in built heritage often rely on authority for their arguments (Howard 2009). While it would be erroneous to assume from these critiques that heritage experts are not needed—indeed, Nevins is careful to articulate the value in utilizing experts—the issues presented do indicate a need for such experts to “understand how the communities themselves perceive and represent” their heritage (70). Moreover, perhaps the outcome of heritage conservation should be predicated on “successful political negotiation garnering sustained participation and interest among community members,” rather than “narrow [goals] defined by [heritage experts]” (222).

*Fort Apache* offers a useful nuance to understanding the dynamics of heritage, its meanings, and the mediation between people and their culture. While the Apache language and discursive inventions are the primary focus of Nevins’s work, built heritage specialists will find this book useful in helping to understand the relationship between the expert and the community and how this dynamic both impairs and facilitates our understanding of intangible heritage and its sustainable conservation.

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