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Cultural Narratives of Race in the German Empire 1871-1945

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Singaravélou, Pierre. 2011. *Les 'sciences coloniales' en France sous la IIIe République*. Paris: Publications de la Sorbonne.

Wheeler, Tessa Verney. 2012. *Women and Archaeology Before World War Two*. New York: Oxford University Press.

RECENT DISSERTATIONS

Daniels, Brian I. 2012. *A History of Antiquities Ownership in the United States, 1870-1934*. University of Pennsylvania. With this thesis, Daniels earned two PhDs—in History and Anthropology.

Jardine, Boris. 2012. *Scientific Moderns*. University of Cambridge, Department of History and Philosophy of Science. This study joins the histories of Mass Observation and Constructivism in interwar Britain.

Rood, Daniel. 2010. *Plantation Technocrats: A Social History of Knowledge in the Slaveholding Atlantic World, 1830-1865*. University of California, Irvine, History Department.

Sheppard, Kathleen. 2010. *The Lady and the Looking Glass: Margaret Murray's Life in Archaeology*, University of Oklahoma, History of Science Department.

CONFERENCE REPORTS

“Cultural Narratives of Race in the German Empire 1871-1945,” held at the University of Edinburgh, September 13, 2012, co-organized by Lara Day Benjamin and Oliver Haag, both of the University of Edinburgh. Report submitted by Lara Day Benjamin, l.day.benjamin@ed.ac.uk

Supported by the German History Society, the Visual Arts Research Institute Edinburgh, the Centre for the Study of Modern Conflict and the Innovation Initiative Grants Scheme both of the University of Edinburgh, this conference invited scholars working in the disciplines of history, art history, German studies, theology and anthropology to discuss the dis/continuities in cultural narratives of race and their correspondence to events in political history (1871, 1917, 1933). Papers investigated the construction and use of cultural conceptions of narratives of race in crime reports, ephemeral media, popular fiction, photography, linguistics and philosophy. The truly interdisciplinary discussion allowed the examination of origins, perpetuation and affirmation of these narratives and acknowledged both the complexity of the term and concept, and its critical role in shaping cultural and political ideologies. The keynote lecture was delivered by Tina Campt, Professor of Africana and Women's, Gender and Sexuality Studies at Barnard College, Columbia University, and examined the different narratives of race in Black German family photography. Papers included topics as diverse as German narratives of Indigenous North American people, the gendered constructions of racial narratives, as well as the origin and functioning of racial/racist thought. The program included papers by Johanna Gehmacher, University of Vienna; Lukas Bormann, University of Erlangen; David Moshfegh, University of California, Berkeley; Volker Zimmermann, Collegium Carolinum Munich/Heinrich Heine University Düsseldorf; Markus End, Technical University, Berlin; Sarah Panzer, University of Chicago; Ulrich Charpa, Leo Baeck

Institute London/Ruhr University Bochum; Arndt Kremer, University of Malta; Nicole Perry, University of Vienna.

“World Heritage Now: Evaluating the Past, Present, and Future of UNESCO’S Cultural Policy Program,” held at the University of Pennsylvania, September 28-9, report submitted by Brian Daniels, University of Pennsylvania, danielsb@sas.upenn.edu

Over forty years ago, the United Nations Educational and Scientific Organization (UNESCO) evaluated cultural policies among its member countries in order to determine what issues should be addressed by the international community. Two key international conventions, the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Cultural Property and the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage, emerged from this process. Both have been instrumental in a variety of ways: shaping contemporary discourse about culture; generating new national laws and policies; encouraging new entitlements and rights to culture; providing a market for global tourism and economic development; and reframing how the field of anthropology relates to the idea of culture itself. Although the two Conventions fundamentally affected the management of cultural sites and the protection of cultural property generally, their interrelationship rarely been considered. We also know little about their historical impact. Were their original goals met? Have they been turned to unanticipated purposes? What have been their unforeseen consequences?

The fortieth anniversary of the 1972 UNESCO Convention presented an ideal opportunity to address these questions. To this end, twelve scholars gathered for a conference convened at the University of Pennsylvania Museum of Archaeology and Anthropology, supported through funding from the University of Pennsylvania’s Office of the Vice Provost for Research, Global Engagement Fund, and University Research Foundation; the Penn Museum of Archaeology and Anthropology; and the Pogo Family Foundation.

Conference discussions reflected the global and idiosyncratic reach of UNESCO’s cultural policy. J. P. Singh (George Mason University) framed the conference with a thesis that UNESCO’s most durable influence in cultural heritage work was in the mobilization of global cultural networks. Aiming to create a culture of peace in the wake of World War II through science, education, cultural programming, and communication, UNESCO worked to connect the high ideal of universal cultural value with viable in-country institutions and networks. Noel Salazar (University of Leuven) observed that while the 1972 Convention did not formally address tourism, world heritage sites garner attention because they can be presented as tourist destinations and revenue-generating opportunities for local economies. While economic benefits are never assured, increasing heritage tourism has prompted reassessment of what constitutes sustainable tourism. Brian I. Daniels (University of Pennsylvania) argued that the 1970 and 1972 Conventions were part of a broad effort to make museums places that realized UNESCO’s mandate for mutual, intercultural understanding. Under the UNESCO rubric, museums transformed into diplomatic actors, working toward the goal of providing universal access to cultural heritage and becoming the forums where national populations learned about their own identities and those of other countries. Jane Levine (Sotheby’s and Columbia University) noted that impact of the 1970 Convention on the art market; a significant shift in thinking occurred among sellers, dealers, and collectors,