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1 Executive Summary

D2.4 was designed to Operationalize our Three Pillars (based upon the synthesis of all WP tasks) as we move forward in the project. The results presented here are very much a part of a living, working document. As such, it is meant to guide our operationalisation of the Pillars, with the idea that such operationalisation will evolve as we interact with our case regions and demos.

For our Framework, we built from the current trends in cultural heritage resilience research, which suggests that key to resilience in cultural heritage is to regard heritage as non-static, and within Coastal and Maritime Cultural Heritage (CMCH) we must adapt, create networks, remove boundaries and share resources. This fits with anthropological understanding that culture is structurally embedded in people's lives, practices, social institutions et cetera, but it is also continually changing. By adopting dynamic perspectives and tailoring management approaches to reflect them, cultural heritage is best prepared for responding to the shocks and stresses it faces in the present and future.

These understandings of CMCH as dynamic and changeable, rather than static, open up the way to thinking about more transformative approaches to understanding, conserving and exploiting CMCH for social benefit, and this allows us to develop a spectrum of CH approaches between on the one hand preservation to provide continuity, based on traditional understandings and uses, deemed important now and in the future; and, on the other hand, a more transformative approach that challenges the status quo, is explicitly inclusive of deliberation by diverse social groups and questions of heritage justice, and looks for resilience by allowing heritage objects to adapt, evolve and transform in a way that does justice to diverse social values and needs in the present and the future.

Continuity heritage focuses on providing continuity to heritage but in doing so, it also provides with a sense of cultural continuity to communities, but also society as a whole; in contrast, transformative heritage can both be transformed itself, but also has the potential to impact on society in a transformative way. This spectrum follows a parallel in recent resilience literature where resilience is characterised by a spectrum between mindsets and approaches focused on defending the status quo (survival resilience), to being resilient through pro-actively responding to change through a process of social deliberation (transformative resilience). In addition to continuity heritage and transformative heritage, we identify future, dormant and extinct states of heritage (Figure 1.1a).

Crucially, while transformative CH might appear more innovative and 'sexy' to some than the notion of continuity heritage, the purpose of this spectrum is to help provide a framing not so much if, but rather in what cases and circumstances actors in CMCH and cultural land/seascape management may wish to focus more on continuity and where on transformative approaches. It is essential to recognise that social choice may well favour preservation approaches, and in many cases, it is appropriate to protect the status quo. Our perspective here is that neither preservation nor transformation should be the default; how CH is defined, recognised and managed should be a matter of choice, this choice should be deliberated, whereas explicit attention needs to be drawn to inclusivity and equity in participation. Governance processes therefore have to be (re) designed in ways that foster participation and deliberation (which in PERICLES we aim to support by the development and implementation of supportive tools and methods).

This document serves to:

1. Conceptualise the spectrum between continuity heritage and transformative heritage;

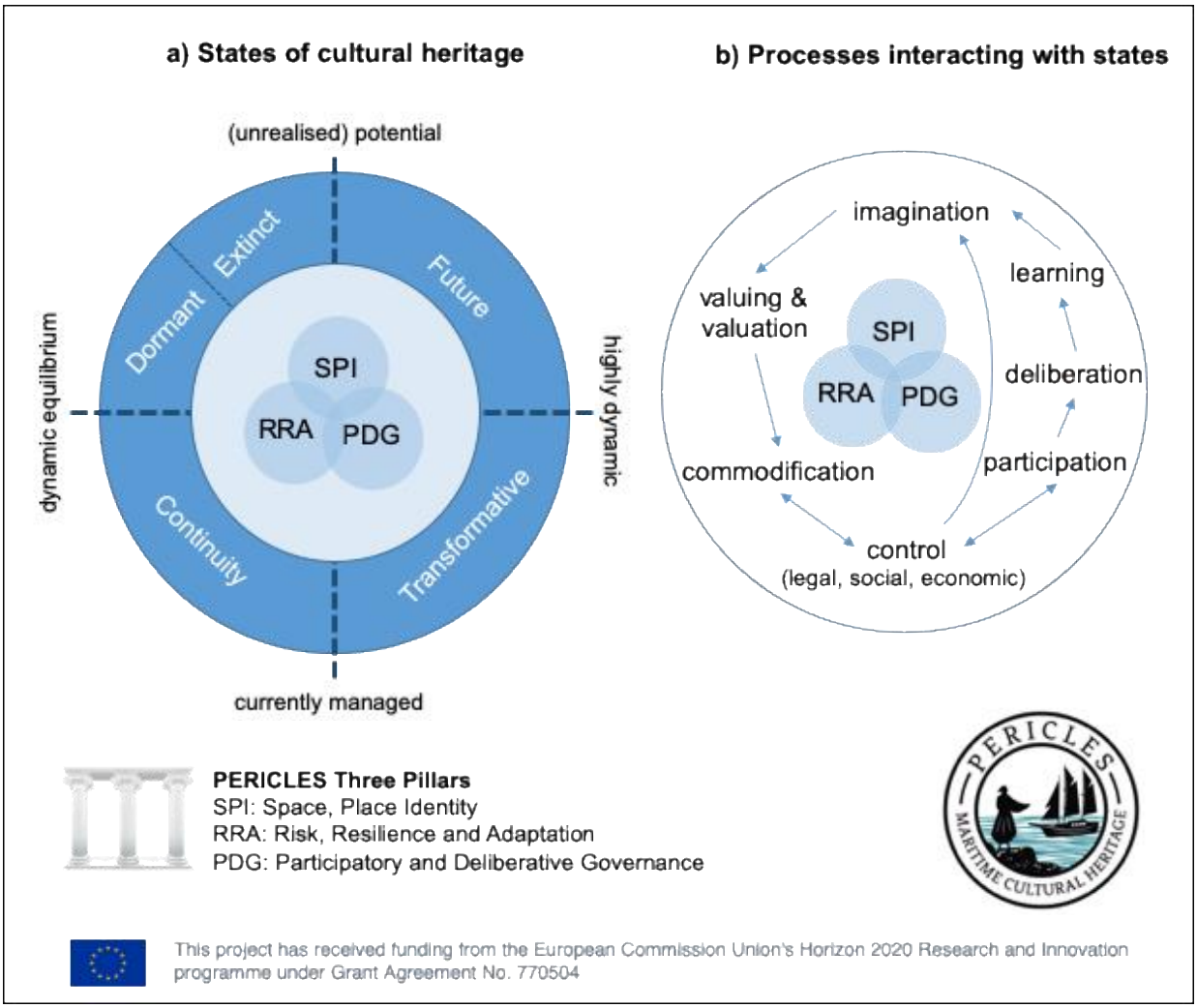
2. Relate the spectrum to PERICLES' three pillars of Space, Place and Identity; Risk, Resilience and Adaptation; and Deliberative and Participatory Governance; and

3. Define key processes that are central to how CMCH is managed and conceived within this spectrum.

These include an understanding of key processes related to how we manage CMCH: 1) imagination; 2) valuing and valuation; 3) commodification; 4) control; 5) participation; 6) deliberation; and 7) learning (Figure 1.1b).

The approach built on extensive critical reviews of understandings of CMCH and each of the three pillars; and a deliberative synthesis workshop in York, March 12-13, 2019 attended by the consortium partners. While we strongly emphasise the situated and context-dependent nature of CMCH, the use of a consistent set of terms will help us to better compare and contrast understanding of CMCH across European coastal regions.

Figure 1.1 PERICLES Three Pillars framework



2 Introduction

This report (Deliverible2.4) is set up to synthesize the results of Work Package 2 (WP2), which has been aimed to develop a holistic and in-depth understanding of tangible and intangible CMCH, laying the necessary foundation for subsequent WPs. In WP2, we have deepened our understanding of CMCH based upon a theoretical framework of three pillars: space, place, and identity (SPI); risk, resilience and adaptation (RRA); and deliberative and participatory governance (PDG). We work from the notion that combining these three theoretical pillars brings insights for the sustainable use and governance of CMCH. In this report, we operationalise our three Pillars by drawing upon work in all Tasks (2.1-2.6). The report work has been organized in Task 2.7 "Synthesis of Results of Tasks 2.1-2.6 to integrate the concepts of CMCH."

The results presented here are very much a part of a living, working document. As such, it is meant to guide our further operationalisation of the Pillars, with the idea that such operationalisation will evolve as we interact with our case regions and demonstrators. This deliverable introduces a framework, including a terminology for application and analysis across the case regions and demonstrators. While we strongly emphasise the situated and context-dependent nature of CMCH, the use of a consistent set of terms will help us to better compare and contrast understanding of CH across European coastal regions.

Our terminology relates to a spectrum of heritage types: a) continuity; b) transformative; c) future; d) dormant; and e) extinct. Moreover, we present a categorization of key processes related to CMCH management: 1) imagination; 2) valuing and valuation; 3) commodification; 4) control; 5) participation; 6) deliberation; and 7) learning (Figure 1.1).

The next section presents the framework (3.1) and a detailed description of the underlying concept of resilience (3.2). It concludes with a first operationalization of the heritage types related to the three pillars (3.3). Section 4 provides the operationalization of the key processes in CMCH management. Section 5 presents an outlook. It is important to note that the Annex presents executive summaries of WP2 Tasks which provided the background to CMCH and our Three Pillars research: Tasks 2.1, 2.3, 2.4, and 2.5; as well as the Case Region work organised in Tasks 2.2 and 2.6.

3 Introducing the PERICLES Three Pillar Framework

The Framework is built from the three Pillars: Pillar 1 (SPI) has been the starting point, and helped to focus on how the concepts of space, place and identity can be applied to the theme of CMCH; Pillars 2 (RRA) and 3 (PDG) allowed us to capture internal and external risks and dynamics threatening or supporting CMCH management, respectively, the ways in which meanings, challenges and opportunities are taking up in processes of steering and decision-making. The framework is inspired by the concept of resilience, which comes directly from our research into Pillar 2.

3.1 Resilience as key concept

Our Framework is not just built around the three Pillars with a central role for the concept of resilience. 'Resilience' is highly prevalent in discussion and debates about the environment and communities and it has begun to replace the concept of 'sustainability' in a wide range of fields. Though the common

meaning of resilience denotes the ability of a thing/system to bounce back to its previous state after being stressed, its definition in the academic literature has evolved as it has been applied by different disciplines in researching a variety of systems and stresses.

Much of the resilience literature utilises two main conceptualisations of resilience: bounce-back resilience and bounce-forward resilience, which originated in the fields of engineering and physical sciences and socio-ecological systems respectively. Bounce-back relates to the conventional understanding of resilience as outlined above, whilst bounce forward resilience is defined as the capacity of a socio-ecological to *adapt* while remaining within critical thresholds, responding to stresses by evolving new pathways (Folke et al. 2010). However, neither concept sufficiently questions the outcome or purpose of resilience and how this relates to existing social structures. It is critically important to consider what is the desired outcome that is to be created through resilience policies and actions and whose resilience is being developed (Davoudi 2012). In an ecological context, the desirable outcome of resilience actions is 'sustainability', which is often defined in an uncritical manner and largely has come to mean the continuation of a systems ability to provide the same ecological functions, and thus the same key ecosystem services (Davoudi 2012) to those currently benefiting from them. In the social context, defining desirable ends and how these are to be achieved is always tied to normative and socio-political judgements (Davoudi 2012). Fostering resilience is, therefore, a contested and politically-laden activity (Leach 2008). If fostering resilience requires social adaptations, then some sections of society will gain, and others will lose in resilience-building processes. Furthermore, increasing the resilience of some groups may lead to the loss of resilience for others (Davoudi 2012). As within most political processes, those with power and resources tend to win. In the social context, we, therefore, cannot instigate resilience processes without considering issues of procedural and distributive justice and fairness (Davoudi 2012). Wilson (2012) argues, therefore, that resilience in social systems should be reconceptualised to fit the dynamic nature of society, and that this needs to be cognisant of the dynamic nature of social systems and their resistance to broad-scale change.

Shaw (2012) identifies two distinct framings that can be used to reconceptualise resilience in this manner: 1) survival resilience; and 2) transformative resilience. Survival resilience is conceptualised as a form of resilience that aligns societal responses to stresses with the maintaining (as much as possible of) the status quo. On the other hand, transformative resilience is framed as a deliberate effort to steer systems towards new formations. We seek to build upon the critical resiliency literature and typologies to develop our Framework for the management of CMCH.

There are two main issues to consider in relation to resilience and cultural heritage: the resilience *of* cultural heritage; and the contribution cultural heritage makes to resilience in other spheres.

Although not labelled as such, resilience in the cultural heritage literature can also be divided along the lines of Survivalist vs. Transformative conceptualisations. Given the very nature of the topic, there is a strong preservation stance within much of the cultural heritage literature. While this is often associated with tangible heritage, it is also evident in the literature dealing with intangible cultural heritage. There is a view in the literature that argues that the faithful preservation of cultural heritage is a substantial factor in developing cultural resilience (Jigyasu 2013). This conceptualisation of cultural heritage frames it as something that must be conserved and passed on to subsequent generations in its original and unaltered format (Holtorf 2018). Any risk of damage, dilution, or destruction of cultural heritage is to be avoided, as its unchanged form is key to cultural resilience, both now and in the future (Holtorf 2018). This perspective is evident in much of the disaster risk reduction approaches advanced by non-governmental organizations, such as the International Scientific Committee on Risk Preparedness of the

International Council on Monuments and Sites. These approaches are concerned with protecting heritage from risks and is viewed as supporting the resilience of associated communities (Jigyasu 2013).

Others adopt an approach to resilience in cultural heritage that focuses less on survival and more on transformation. Within this approach, cultural heritage, whether tangible or intangible, is viewed as being sustainable to the degree that it has the ability to adapt to stresses through inventive transformation and, therefore, continues to develop rather than remain static (Holtorf 2018). Within this perspective, it is argued that the loss of specific heritage is a result of its failure to transform and absorb stresses (Holtorf 2015). Cultural heritage that is incapable of transformation is not sufficiently resilient and, therefore, not sustainable and will disappear over time (Holtorf 2018).

As communities can increase cultural heritage resilience, so too can cultural heritage increase community resilience, through heritage values, such as sense of place, supporting collective identity and stewardship (Holtorf 2018). The wider social development of communities is enabled through the shared focal point of common heritage (Bellandi and Santini 2017). Beel et al. (2017) describe a 'pushing off point' at which heritage moves into other areas of the community, beyond specific heritage work. This represents “deliberate and purposeful attempts to not only preserve and maintain a historical sense of place, but to also impact upon the present” (Beel et al., 2017: 464).

There is also potential for cross-cutting benefits through a positive reinforcement cycle of resilient intangible heritage and resilient communities. MacKee and Askland (2014) argue that the resilience of a cultural-built heritage asset is underpinned by its ‘connectedness’ socially and politically, which critically relates to intangible values associated with the heritage feature. In addition, place-based arts and community heritage activities foster cultural heritage resilience through the ongoing production of strong place identities (Bellandi and Santini 2017).

Current trends in cultural heritage resilience research suggest that key to resilience in cultural heritage is to regard heritage as a fluid, dynamic concept, and within CH we must adapt, create networks, remove boundaries and share resources. This fits with anthropological understanding that culture is continually changing. By adopting such fluid, dynamic perspectives and tailoring management approaches to reflect them, cultural heritage is best prepared for responding to the shocks and stresses it faces in the present and future.

These understandings of CH as fluid and changeable, rather than static, open up the way to thinking about more transformative approaches to understanding, conserving and exploiting CH for social benefit, and this allows us to develop a spectrum of CH approaches between on the one hand more static preservation, based on traditional understandings and uses, to protect against current and future threats – which analogous to the survival resilience type we type ‘continuity cultural heritage’; and a more transformative approach that challenges the status quo, is explicitly inclusive of deliberation by diverse social groups and questions of heritage justice, and looks for resilience by allowing heritage objects to adapt, evolve and transform in a way that does justice to diverse social values and needs. Indeed, transformative heritage has the potential to contribute to development of new social perspectives. For example, coastal heritage of sea defences and reclamation, rather than being seen as a static form of tangible coastal landscape heritage, can be recast as an intangible practice of more fluidly defining and redefining the coastline, and can give rise to more adaptive approaches of coastal realignment to adapt to climate change and enhance landscape values in the present and future. Dormant heritage of ancient adaptive approaches to living in and with intertidal areas can be reawakened and used to transform coastal management. For example, traditional Dutch ways of

managing cultural wet landscapes have provided more biodiversity than purely natural landscapes, but many practices have become dormant but are becoming rediscovered to transform modern practices in helping to adapt to climate change and providing broader ecosystem services (Drenthen 2009). Similarly, traditional but near extinct Scottish and Irish practices of seaweed harvesting are becoming rediscovered and transformed into modern approaches to use for sustainable blue growth, for diverse purposes from skincare products to biofuels, helping provide a counterweight to social and economic fragility associated with depopulation. However, while some cases of transformative CH easily find social acceptance, in many cases, such as in coastal realignment, transformative approaches will only be effective where legitimacy is more carefully built amongst multiple social groups, and hence depend on effective forms of participatory and deliberative governance where power structures that reinforce the status quo can be challenged, so that transformation can take place (Turner 2016; Everard et al. 2016).

However, it is essential to recognise that social choice may well favour preservation approaches, and in many cases, it is appropriate to protect the status quo. While transformative CH is perhaps more innovative and 'sexy' than the notion of preservation heritage, the purpose of this spectrum is to help provide a framing not so much if, but rather in what cases and circumstances CH and cultural land/seascape management may wish to focus more on preservation and where on transformation approaches. Our perspective here is that neither preservation nor transformation should be the default; how CH is defined, recognised and managed should be a matter of social choice, this choice should be deliberated, and relevant stakes should be able to participate in such deliberations.

3.2 "States" of CMCH

Building on the key concept of resilience, the framework focuses on the 'state' that CMCH under consideration is currently in as a starting point for broader cross-regional comparison and discussion about drivers of heritage approaches and narratives, and the interplay between policies relating to heritage, blue growth and societal issues. In the Framework, we distinguish between five states (Figure 3.1). CMCH can be in a '*Continuity*' state (viewed as the status quo, linked to survival in the resilience literature, and conservation approaches in heritage management); in a '*Transformative*' state (linked to transformative resilience, and for e.g. repurposing of heritage in heritage management); in a '*Dormant*' state (e.g. heritage or archaeological sites that are known to exist but are not 'utilised', i.e. dormancy is an active decision and the possibility of reactivation still exists) or even '*Extinct*' (e.g. heritage that has been lost or left dormant for too long, skills that have been irretrievably lost). We also consider '*Future*' heritage, where things that are currently not considered heritage may become so; for example, new technologies, arts and practices specific to particular regions or communities of practice that can start to serve cultural functions such as identity provision and sociocultural cohesion. Indeed, transformative heritage can provide a connection between continuous and future heritage.

All of these states are possible states for existing heritage but are not considered to be absolute. All CMCH is in a dynamic state, but in some cases, this is a more or less dynamic equilibrium (Continuity and Dormant/Extinct), while in other cases, change and dynamics are key characteristics of the current state (Transformative and Future). Neither are the five stages considered to be necessarily temporally sequential. For example, heritage that is currently being managed in a 'continuity' state does not necessarily mean that it should become 'transformative'; equally, heritage that is currently dormant may be used transformatively, utilised in line with a more 'continuous' approach, or left dormant. 'Extinct', 'dormant' and 'future' states can be considered states of unrealised potential, therefore in

implementing the Framework, emphasis within management will be largely on the spectrum of heritage between transformative and continuous states, whilst the unrealised contexts can provide a more complete understanding of heritage possibility space. Crucially, what may be in one state of heritage to one social or cultural group may be another to other groups.

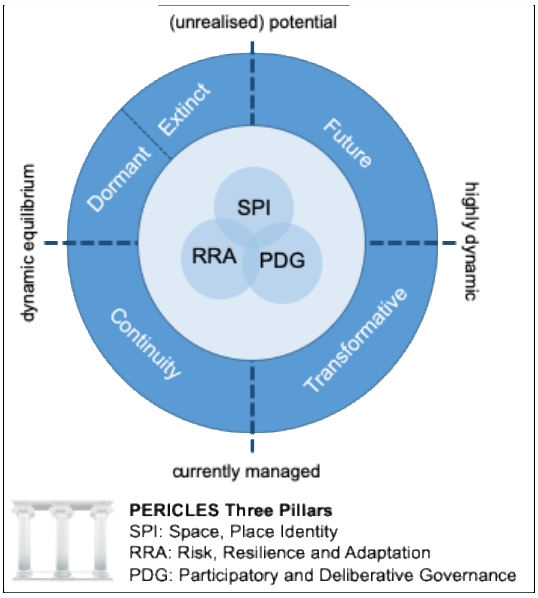


Figure 3.1 States of cultural heritage and the PERICLES three Pillars

3.3 Operationalization of the three pillars

To connect to the three Pillars, each case region will start by exploration of the state of the CMCH in the case study regions and demonstrators, especially focusing on CMCH that is currently managed to some extent (so that is in a continuity or transformative state). This is not just directly linked to the current governance structure of, and governance perspective on CMCH, but also to (potential for) change since 'continuity' and 'transformative' could themselves be strategies that underpin governance approaches to heritage. Table 3.1 provides the format by which these explorations will be carried out per demonstrator. After these initial classifications, a cross-case comparison will be carried out to fine-tune the three Pillar framework. The Table is already filled in, which serves as an example of operationalization, based upon discussions held at the York workshop (WP2, York, UK) in March. We have mapped the Three Pillars and their components to continuity state versus transformative state of CMCH, but it should be noted that this has been a brainstorming exercise. For example, at first sight the continuity state seems to relate to reactivity, whilst the transformative state speaks more to ideas about proactivity. However, preserving the status quo might be done in a very proactive way. There is thus a clear need to inductively feed the framework with examples from the case study regions.

Table 3.2 First draft of the operational framework

CMCH	Continuity	Transformative
Key characteristics	Continuity with the past Preserve status quo Repair and Defend Reactive Maintain current land/seascape Protect existing uses	Dynamic relation to the past Anticipate change Adapt Pro-active Redefining land/seascape Redefining uses
Space, Place, Identity Processes of place-making	Empirical questions- space (in processing of place-making Places- reacting to security Conservative identity authenticity	Space- challenges Discourses of change (space/place) 
Risk, Resilience, Adaptation	Risks – seen as threats and externalities to react to Adapt to maintain-- incremental	Risks – seen as potential opportunities Adapt to change – radical
Participatory & Deliberative Governance	Governance focused on status quo Participation through consultation Accepts existing power relations Focuses on single dominant perspective Objectives of management static (institutional inertia)	Deliberative governance challenges status quo Participation through partnership working and citizen control Focus on negotiating multiple perspectives Questions of recognition, procedural and distributive justice made explicit. Objectives of management dynamic

4 Processes for CMCH management

In order to reach PERICLES' objectives of generating insights, and developing and applying practical tools and methods, which together contributes to steering decision-making towards forwarding sustainable use and governance of CMCH, a classification of a CMCH state needs to be accompanied by an understanding of the management processes which are key in preserving CMCH in its continuity state, or in fostering transformation, or in moving from one state to another. Seven key processes have been identified: 1) imagination; 2) valuing and valuation; 3) commodification; 4) control; 5) participation; 6) deliberation; and 7) learning (Figure 4.1). So how we conceive of heritage, as continuous or transformative (or dormant/extinct, future), depends on how we imagine and value that heritage. Governance and markets will also shape these processes through translating values into more formal valuations, and commodifying and marketing heritage. These processes are shaped by, and also support and generate control (economically and politically), which in turn influence how we imagine and value heritage. Processes of control are closely associated with processes of participation, and within all these processes there are greater or lesser degrees of deliberation and learning.

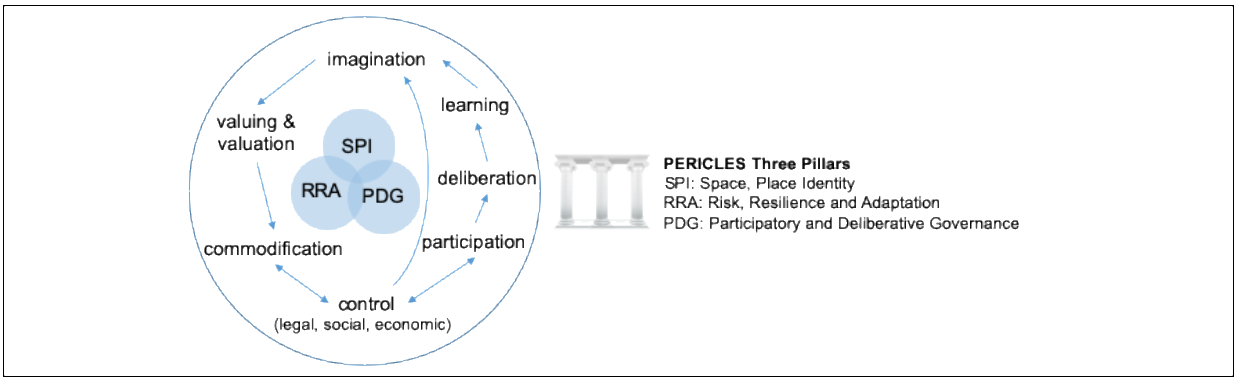


Figure 4.1 Key processes relating to the three pillars that interact with different states of cultural heritage

4.1.1 Imagination, valuing, valuation and commodification

All study and governance of CH begins with an understanding of what is and what is not imagined to be CH and why. The motivations for imagining something as CH involves the imagining of a narrative, the role something plays in a story that somehow contributes to a cultural identity. Importantly, these stories may differ depending on one's frame and discourse; for example, colonial maritime heritage may still be very differently perceived depending on one's interpretation of history and one's own ancestry.

With regard to heritage of the sea and coast, imagination plays a crucial role in tying heritage to space and place; it is the interaction with particular geographies that provides an important anchor in the heritage narrative. In relation to the coastal and maritime land and seascape, examples of different imaginations also relate to different understandings of naturalness, and of a wild vs cultural seascape. Thus, different imaginaries and associated narratives can lead to substantially different interpretations of the meaning and significance of a place, and thus how it should be managed, giving rise to potential for conflict between different social and cultural groups or between decision makers and local stakeholders (Brennan 2018). In this light, imagination is also an important process in assessing threats and resilience, and is foundational to whether something is approached and governed as continuity heritage or as transformative. Imagination is also central in potential future heritage becoming realized in the present. Imagination relates to deliberative and participatory governance in terms of which imaginaries and narratives are included and prioritized and whether there is space for their deliberation, whether existing imaginaries may be challenged or transformed.

Whereas imagination is about establishing what is CH, valuing, and more formally valuation signifies its relative importance. Whereas valuing takes place informally continually, reflected in our daily choices, expressions and actions, valuation refers to more formal processes of weighing something for the purpose of informing some decision (Kenter et al. 2015). Values include opinions on the importance of worth of something specific to context (contextual values), but also broader life goals and principles that transcend specific contexts, but help guide context-specific evaluations, ranging from life enjoyment to honesty, fairness, wealth, social status, etc. (transcendental values) (Kenter et al. 2015; Raymond and Kenter 2016). Valuations can be qualitative, such as in landscape character assessment, quantitative but non-monetary, such as in multicriteria analyses, or monetary, such as assessments of the public's willingness to pay to inform cost-benefit analysis.

Valuations are used to guide public or private decisions, but they do not necessarily lead to commodification. For example, a heritage asset can be governed as a public good rather than as a market

commodity. Nor is the opposite always the case – the object of commodification may even not be valued as CH but used directly for its function (for example, acupuncture and yoga are nominated as UNESCO Intangible World Heritage, yet used worldwide for their claimed effect). Also, commodification may result from a combination of cultural heritage with natural heritage, as is the case with food and drink products protected by EU legal schemes of geographic indication. Cognac, champagne, Roquefort and camembert all are a result of regional soil, microclimate and traditional work processes. EU geographic indication thus results in a place name becoming a "brand" or signifier of a heritage product. "Place name as a brand" can be the result of an organic process (like Jerusalem's "holy city", Paris' "Illuminated City", and Silicon Valley's "tech capital") or of a more strategic and concentrated governance effort (like Amsterdam's "Iamsterdam" and Las Vegas's "Sin City").
Heritage commodification can also happen in simpler forms either directly (ticket-able sites or events; handicraft, artisanal and other sellable goods; books, tours, films and other forms of knowledge dissemination, etc.) or indirectly (heritage as the attraction that generates income through secondary services – tourism related or otherwise). Heritage can thus become a tool for places to use in the competition for tourists, residents, businesses and investments in a globalizing world.

Tourism as the most visible form of heritage commodification has grown in accord with globalization in the last few decades. Local communities that aspire to be tourist destinations are trying to find ways to set their "value offer" apart from all other destinations. Cultural heritage is often seen as a tool for doing this. On the one hand this can be seen as an opportunity for the local communities to create an identity that best serves their interests and values, on the other hand the spectrum of possible identities is clearly limited by economic dictates, the tourism market demand and expectations and the "tourist gaze" (Urry 1990).

Valuing, valuation and commodification can all be vehicles that support heritage as transformative; as in the example of the re-valuing of seaweed gathering in Scotland and Ireland leading to new social and economic opportunities. However, a profitable identity can also trap a community and resist change. Identity creation is a struggle between interests, economic interests being one factor. In addition to place, the locus of commodification can also lie in the identity of a particular culture (Persian carpets, Ming vases). In real estate, heritage tends to increase costs (due to limitations and obligations imposed by heritage protection regulations), so it is seen as a "luxury" component. Bad or kitsch commodification (McDonaldization) is a risk to tangible heritage.

4.1.2 Control

Control manifests itself in a variety of forms. There is *legal (juridical) control*, exercised for example through spatial planning (where heritage interests usually compete with a large number of other interests: environmental, economic, social, etc.), and other governance processes. Legal power takes input from expert opinions, legal documents and society more generally through results of votes and polls, etc., and it is wielded by government institutions like National Heritage Boards and municipalities, using instruments like taking under protection, permits, regulations, protective zones. Their interests lie in categories like risk management, economic development, identity, scientific scrutiny, historical importance. *Social control* is exercised either informally by communities and inhabitants or more formally by, for example, heritage societies, neighbourhood councils, community leagues, and village societies in order to manage local identity, local economy and other local issues. *Economic control* is exercised by owners and investors, both natural and legal persons.

Control plays an important part of understanding the spectrum between continuous/continuity and transformative heritage. Continuous/continuity heritage focuses on maintaining a status quo based on continuity with the past, which involves certain imaginings, narratives, values and potentially commodities that are being upheld against change; as such the degree to which these imaginings, narratives, values and commodities are maintained as dominant will depend on whether those who seek this wield the necessary control. In contrast, transformative heritage is more associated with a diffusion, devolution or otherwise democratization of one or more forms of control, and new imaginings, narratives, values and commodities may arise through participatory, deliberative and learning processes.

4.1.3 Participation, deliberation and learning

Control in democracies is ultimately justified by its social legitimacy, and the need for legitimacy as well as a desire to improve the quality of decision making (both procedurally and in terms of outcomes) has led to different degrees of participation by citizens and stakeholders in decision-making. Participation is associated with deliberation but the two are not the same. Participation refers to the degree to which citizens and stakeholders engage with a process of research or decision-making, and the degree of ownership they have over this. This ranges from being tokenistic to more genuine consultation, partnerships or full devolution of control to community groups (Arnstein 1969). Deliberation refers to the degree to which something is considered by carefully reasoned argument; in contrast to many traditional technocratic approaches, a deliberative approach does not seek to trade-off different values, rather it promotes reasoned argument and inclusion of all genuine perspectives of an issue (Orchard-Webb et al., 2016). Learning is thus an important process associated with deliberation, and can take place in diverse degrees of depths, or 'loops', with single loop learning typically focusing on understanding issues, without challenging structures or processes that govern the status quo, double loop learning becoming more transformative and challenging structures and processes, and triple loop learning being about considering how we come to know and evaluate the situation, i.e. learning about how we learn or challenging the rules about the rules. Formal and informal social processes provide an important vector for both learning and deliberation. In natural resource management, the last two decades has seen a 'deliberative turn' (Rodela, 2012), where stakeholder participation and deliberation with stakeholders and the public has become an increasingly central aspect of management, and this is also becoming the case in CH management. Participation, deliberation and learning are essential in achieving heritage justice and central in transformative heritage by influencing who has control, whose imaginaries, narratives and values are included and the quality of process with regard to how diverse and potentially conflicting interests are managed, including with regard to risks, resilience and adaptation.

As a part of our understanding of participation and deliberation, we also focused on the necessary ideas of *communities of meaning* and *communities of participation*. This understanding came out of the deliberative and participatory reviews and the analysis for D2.3. "**Synthesis paper of the three pillars concept for sustainable CH utilization" (**Conceptualizing Coastal and Maritime Cultural Heritage through Communities of Meaning and Participation). In D2.3, we presented a working understanding of coastal and maritime cultural heritage (CMCH) along with the constraining conditions that affect the resilience and adaption of coastal places and maritime cultures. Building on theoretical understandings of space, place, and identity, the paper elaborated on CMCH understood as *communities of meaning* in order to

elaborate the various opportunities but also tensions in preserving CH and cultivating reliant enterprises as a part of wider regional development strategies. Working from this understanding of place and identity in degrees of inclusivity/exclusivity, the paper draws upon literature on deliberative and participatory governance, framed as *communities of participation*, which will be essential to the sustainable exploitation and management of CMCH.

5 Conclusion and Outlook

D2.4 presents our first steps in operationalising our Three Pillars. It is a living document in that as we apply the framework to our demos, it will necessarily change and improve.

For now, we build from the current trends in cultural heritage resilience research, which suggests that key to resilience in cultural heritage is to regard heritage as a dynamic, fluid concept, and within CMCH we must adapt, create networks, remove boundaries and share resources. This fits with anthropological understanding that culture is continually changing. By adopting such fluid, dynamic perspectives and tailoring management approaches to reflect them, cultural heritage is best prepared for responding to the shocks and stresses it faces in the present and future.

These understandings of CH as fluid and changeable open up the way to thinking about more transformative approaches to understanding, conserving and exploiting CH for social benefit, and this allows us to develop a spectrum of CH approaches between on the one hand more static preservation, based on traditional understandings and uses, to protect against current and future threats – which analogous to the survival resilience type we type 'continuity cultural heritage'; and a more transformative approach that challenges the status quo, is explicitly inclusive of deliberation by diverse social groups and questions of heritage justice, and looks for resilience by allowing heritage objects to adapt, evolve and transform in a way that does justice to diverse social values and needs.

Crucially, while transformative CH is perhaps more innovative than the notion of preservation heritage, the purpose of this spectrum is to help provide a framing not so much if, but rather in what cases and circumstances CH and cultural land/seascape management may wish to focus more on preservation and where on transformation approaches. It is essential to recognise that social choice may well favour preservation (continuative) approaches, and in many cases, it is appropriate to protect the status quo. Our perspective here is that neither preservation nor transformation should be the default; how CH is defined, recognised and managed should be a matter of social choice, this choice should be deliberated, and whereas explicit attention needs to be drawn to inclusivity and equity in participation. Governance processes therefore have to be (re)designed in ways that foster participation and deliberation (which in PERICLES we aim to support by the development and implementation of supportive tools and methods. As such, the operational framework as presented in Table 3.1 is refined by adding an assessment of the management processes, as in presented in Table 5.1. Again, the Framework is still under development, since it needs to be inductively fed with examples from the case study regions.

Table 5.1 Second draft of the operational framework

CMCH: demonstrator X	Continuity	Transformative
Key characteristics	*Based on the specifics of the CMCH in the demonstrator, the state will be generally categorized as being either continuity or transformative, or as a hybrid mode. This is to capture the overall assessment, and to provide room to comments which do not fit under the points below.*	
Space, place and identity	*Key notions about the sense-making processes are listed.*	
Risk, resilience and adaptation	*The main risks, challenges and opportunities will be assessed, and the extent to which the CMCH is resilient and its management adaptive is scrutinized.*	
Participatory and deliberative governance	*Governance is analysed in terms of: governance structure, both formally and in terms of communities of meaning, and of participation which will capture notions on inclusion and equity.* *Management is studied using the categorization of the seven processes, whereas it is determined what is (are) the process(es) currently in place, but also which have already been taken place, in what ways, and with what consequences.*	
Link to WP3: tools/methods	*Tools and methods already in use are described, the potential use of tools and methods will be assessed.*	

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7 Annex A - Executive Summaries of WP2 Tasks 2.1- 2.6

The operationalisation of our Three Pillars (Space, Place, Identity; Risk and Resilience; and Participatory and Deliberative Governance) is possible due all of the earlier work undertaken in WP2. Reference to this work is important given the critical role the tasks played, but we do not want to cloud the message of the operationalisation. Thus, why they are included here in the Annex.

In this Annex, we include summaries of: Tasks 2.1 and 2.3-.5 which included

a) a literature review on CH in general, and coastal and maritime cultural heritage (CMCH) more specifically; and

b) a literature review on each of our Three Pillars (Space, Place, and Identity; Risk, Resilience, and Adaptation; and Deliberative and Participatory Governance)

It also includes an executive summary of the Case Region work in Tasks 2.2 and 2.6.

7.1.1 Task 2.1 Review of current understandings of CH and coastal and maritime CH

WP2 began with a broad review of understandings of CH and coastal and maritime cultural heritage. For this, a literature review was undertaken in order to have a baseline understanding from which to base our work. From the review, an annotated bibliography was compiled and analysed for primary themes and dilemmas. The main themes and dilemmas which came from the review included:

1. **The origin of 'cultural heritage' as an internationally recognized concept**, growing out of loss and the need to protect.
2. **Changing principles on cultural heritage: from the tangible to the intangible.** Initially, at least in Europe and the Western world, CH work focused on tangible heritage. Only later (e.g., UNESCO 2003) was attention given to intangible CH.
3. **The definition of cultural heritage: fragmented and lacking a general agreed understanding of the content.** The definition of cultural heritage remains fragmented in the growing number of instruments in international law relating to cultural heritage. Despite the many efforts to determine what is 'cultural heritage' (or 'cultural property') or 'cultural heritage of mankind' it appears that a generally agreed definition of the content of these terms still does not exist, though the UNESCO definitions are the most used and agreed upon.
4. **Cultural heritage takes different forms around the world – and so does the interpretation of the term 'cultural heritage'.** Cultural heritage takes very different forms around the world, and so does the interpretation of the UNESCO Charters and the understanding of cultural heritage resource protection. The West European states dealt exclusively with material heritage protection for many years. This approach does not make much sense in other parts of the world.
5. **Changing approaches to cultural heritage management: from offering protection of cultural heritage to demanding added value in our present lives from cultural heritage.** In recent years the discourse for managing cultural heritage has changed with a shift from perceiving cultural heritage as a fragile and irreplaceable treasure that we must hand over unchanged to future generations, to also include the view that CH is an asset that can be utilized and add value to our lives in the present. The element of unavoidable transformation through heritage-human-interaction is illustrated in this European Council's definition: '[Cultural] heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time'

6. **A new perception of cultural heritage in the European Union of being a driver of both economic growth and social cohesion.** Both the European Union and the Council of Europe have sought to enhance heritage's intrinsic value and take advantage of its economic potential. Cultural heritage is included as a driver of economic activity and expected to contribute to sustainable and inclusive growth in line with the EU 2020 strategy (The European Parliament, 2014). The European Union and the European Council have also sought to use cultural heritage as a vehicle for pan-European social cohesion by developing or constructing a sense of European identity.
7. **Cultural heritage as an instrument for pan-European social cohesion: a paradox in a multicultural society.** When the European Union recruit cultural heritage as a vehicle for constructing a sense of European identity and social cohesion, one does have to ask: 'cohesion for whom?'. And when protecting cultural heritage, ask: 'whose cultural heritage is valued as worth protecting?'
8. **Cultural heritage in the costal and marine setting.** CMCH is both tangible and intangible (e.g. land/seascapes) and includes underwater and coastal antiquities, coastal archaeological sites, coastal buildings (e.g. lighthouses, defences) traditional material cultures and related practices and knowledge (e.g. such as fishing/ boatbuilding communities and traditional gear and instruments). However, coastal marine heritage can also include a unique identity linked to maritime activities. The negotiation of the 1982 United Nation's Convention on the Law of the Sea (UNCLOS) generated discussion about how to determine an underwater object as 'archaeological' or 'historical'.
9. **Discussions targeting coastal and marine cultural heritage are in the early stages when compared with those concerning the urban cultural heritage.** During the last thirty to forty years, discussions about cultural heritage protection and utility has advanced and significantly changed its approaches. Urban cultural heritage researchers are quite far in developing what they often refer to as applying the 'landscape-based approach' on heritage management. The landscape-based approach is a holistic approach to conservation with multidisciplinary concerns such as geo- and biodiversity, eco-tourism, local economies and social benefits of the environment. A similar approach would probably benefit the marine and coastal cultural heritage research field. Marine and coastal cultural heritage faces severe threats from the effects of climate change, extensive use of the marine and coastal cultural heritage as a leisure facility and due to various side-effects of globalization and economic development. The coastal communities are often rich in cultural heritage typically formed by its industrial history (Klein, 2003) and broader approaches in tackling this would be useful.

While this global review was being undertaken, reviews of our Three Pillars began.

7.1.2 Task 2.3 Space, Place and Identity

Space, place and identity are complex concepts, or even constructs, each with a long academic and philosophical tradition and each eludes simple definition. The ontological divisions in theories of space are mirrored by mainly epistemological ones in theories of place and varying subject of interest in theories of identity.

Space can be absolute, relative or relational; an independent physical entity or a 'process in process' that does not exist in and of itself. It can be a *universum*, a container for human action or an entirely social construct that may, in turn, be used to reinforce existing social structures. Alternatively, it can be that which is experienced by people as they move through the world. It can be more abstract that place or subsumed within it. Debates about the nature of space are starting to be reflected in planning practice where the 'new' geography of relational space is introduced to expand on the 'old' geography of

absolute space, although it would be mistaken to think of a temporal progression from one paradigm to another, all conceptualisations of space are current as is the debate about what space is. Important in debates on space are representations of space (e.g. map vs periploi) which are both a medium for perpetuating ideas of space as well as a product of those ideas. For PERICLES, debates around space are important in, for example, understanding ideas inherent in the planning processes the project is intended to inform, understanding interpretations of heritage as the spatial materiality of social processes and understanding that there is a choice in the project's choice of spatial representation.

Acknowledging the importance of place and the link between people and place is central to the project. Place is often, although not universally, thought of as being less abstract than space. Place can be a bounded or unbounded location in space; place can be thought of a meaningful space or a location where connections coalesce. Places can have histories, connections and identities and the same place can have multiple meanings some of which may be shared among different people. Places are distinct from each other, not only in terms of the meanings people assign to them but also in terms of their own character: each place has its own 'sense of place' which, if thought of as a product of interrelations, is unlikely to be singular. Place can also be political, an idea which is used to create and reinforce boundaries, to reinforce power and to exclude 'others.' The sea itself is not an empty entity to be crossed but is rich in places. People identify with places through place attachment, place dependency or functional attachment whereby a place enables self-realisation. Therefore, impacting place can impact identity at a group or at an individual level. Place also contributes to feelings of belonging and continuity of identity. The planning process is in a way, place making, or at least, impacts the place making of others.

Identity is a complex process and operates at the individual, group or social level and we can also talk of the identity of a place. Personal identity can be the product of individual cognitive process (internal or externally related) or the product of a person's role in a social group. Therefore 'identity' is also multiple: an individual may have multiple identities developed through and defined by the processes already mentioned. Group identity is different to social identity and a group will have its own identity that is distinct from the identities of individual members. In PERICLES, it is important to engage with place identity as well as with how places affect and are co-opted in constructing individual and group identities. The latter is of added importance in terms of living heritage or traditional ways of life and the need for authenticity.

Heritage comes into play in each of the concepts. Coastal and maritime heritage is evidence of past places and taking a relational view to go beyond their location in physical space (or on a map) would open up the discussion on the wider contexts in which heritage was created and in which people lived as well as of the wider current context relevant to heritage designation, preservation and even commodification. Heritage is a significant component of place identity and is important in identity continuity at a personal and at a group level. Therefore, people's experience of heritage and the heritage they value is important in spatial management processes. However, heritage has also been used, or suppressed, as a vehicle for political ends, in creating and perpetuating a selective, curated identity. In contrast, in a relational view, heritage is also testament to past openness and connectivity to other places rather than fixidity and closed pre-existing, 'natural' identity. Therefore, heritage is not just a feature 'out there' that exists only in its physicality or in the continuity of its practice, it is actively used in constructing or challenging narratives. Greater demands on space necessitates that the space of existing heritage will change. In informing this process, the project should ensure that care is taken to avoid shutting down how, or indeed which, heritage may be valued in the future.

7.1.3 Task 2.4 Resilience and Adaptation

Coastal and marine areas are experiencing periods of intense change due to poor governance and increased exploitation. These changes include increasing urbanization, population changes, and the rapid industrialisation of coastal areas. All these changes have the potential to have positive and negative impacts on coastal cultural heritage. For example, the rapid rise in Blue Growth industries may fundamentally alter seascapes and may supplant traditional coastal industries. There is a critical need, therefore, to develop strategies and practices that enhances the resiliency and adaptability of coastal and marine cultural heritage.

Resilience has rapidly become popularised in the environmental management literature. Resilience is, mainly, conceptualised in two main ways: bounce back resilience and bounce forward resilience. Bounce back resilience comes from the use of the term in the engineering and ecological sciences and means the capacity of a system to return to a previous state. Bounce forward resilience is associated with socio-ecological research and relates to the capacity of a system to adapt to changes and to take on new forms yet still provide key functions. However, the critical social science literature argues that these conceptualisations of resilience do not pay sufficient attention to the social dynamics that impact resilience-building processes.

For example, the literature around both fails to account for agency and how actors may steer resilience-building processes to favour them and their interests, to the detriment of less powerful actors. Similarly, these conceptualisations of resilience have underplayed the role of social structures and how they can create path dependencies, institutional inertia and system lock-in, which can drastically curtail the capacity to steer systems towards more resilient formations. Bounce back and forward conceptualisations of resilience also tend to not question the *status quo* (i.e. the current state of a system) and, largely, ignore questions related to justice and fairness: e.g. is the current state desirable, by whom, and if it should be maintained.

An alternative typology of 'Survival Resilience' and 'Transformative Resilience' has been suggested. This typology is more attuned to socio-political dynamics of system changes and provides a lens through which some of these issues can be explored. Survival resilience is viewed as the deliberate efforts to reduce harm to particular groups and ensure their own interests are met within any resilience-building process. Survival resilience is largely instigated through post-political process, that depoliticises resilience, and facilitated by the adoption of techno-managerial approaches which views threats and risk management in a very narrow way and results in incremental changes to current practices.

Transformative resilience is viewed as the deliberate effort to steer systems to more sustainable, fair and just configurations. Rather than framing resilience as the preservation of the current regime, transformative resilience explicitly seeks to overturn the existing regime. Rather than focus on incremental adaptations, transformative resilience focuses on developing wholescale, radical changes through bottom-up initiatives.

There is an emerging debate in the literature about how resilience is conceptualised in cultural heritage. Due to its strong link to conservation and preservation, cultural heritage management is more closely aligned to survival forms of resilience. Here, resilience is largely framed as the capacity of cultural

heritage to survive external shocks and to be transmitted unadulterated to subsequent generations. A more recent school of thought, frames resilience in cultural heritage as its capacity to change through creative transformation. It is argued that viewing cultural heritage as a static entity that must be not be altered will eventually lead to its loss as it will, at some future point, be unable to withstand external stresses. However, viewing cultural heritage as something that undergoes creative transformation in response to stresses will enhance its resilience.

While most of the literature focuses on the resilience of cultural heritage, it should be noted that cultural heritage can contribute to resiliency in other spheres. For example, cultural heritage can create a sense of place and common identity which can contribute to community cohesion and, therefore, resilience. However, the reverse of this is also true, and a society built around a common, unchanging cultural heritage can be exclusionary, myopic and unsustainable.

There is a dearth of case studies that explicitly assess resilience and cultural heritage. The literature does, however, report a broad suite of tools and approaches that can be used to enhance the resilience of cultural heritage. Again, these tend to be divided between survivalist and transformative forms of resilience. Survivalist approaches emphasize the development of heritage vulnerability indices and the development of risk management approaches. More transformative approaches focus on increasing adaptive capacity and innovation.

Adaptation is a deliberate attempt to reduce the adverse effects of changes that cannot be prevented. In relation to cultural heritage, a number of factors have been identified that shape a system's adaptive capacity. These include, *inter alia*, risk perception, learning capacity, leadership access to information and resources, cultural values, and time. We reviewed 5 case studies from the literature to identify threats to cultural heritage and how adaptation strategies were developed. Threats ranged from conflict between resource users, to the degradation of coastal defences and the loss of traditional practices. Strategies identified included: the development of co-management institutions; the development of social networks, adaptive reuse and the development of new tourism activities.

Resilience and adaptation also relate to the other PERICLES pillars: Space, Place, and Identity; and Deliberative and Participatory Governance. The development of a common sense of space, place, and identity can enhance the resilience of coastal areas as it can support the development of strong social ties. However, in globalised society it cannot be assumed that all inhabitants of an area will share in this common identity, the mobilisation of which may be used to exclude or marginalise particular groups. Deliberative forms of governance can enhance the resilience of particular areas. By engaging with a broad community of actors, deliberative governance mechanisms can reveal subjective understandings of resilience, can foster common strategies and develop more inclusive action.

7.1.4 Task 2.5 Deliberative and Participatory Governance

Governance can be defined as socio-political processes involved 'in solving societal problems and creating societal opportunities through interactions among civil, public and private actors' (Kooiman et al, 2008: 17). This definition serves analytical and normative purposes. An analytical approach describes what roles different actors (state, market and civil society) play, and scrutinizes how they do so, and which values (implicitly or explicitly) guide their interactions and form the basis of an institutional set-up. Such analysis helps to better understand questions of authority, power and legitimacy, and to identify key determinants enabling and constraining effective decision-making (Stoker, 1998; Fung and

Wright, 2005; Van Tatenhove, 2013). A normative approach underlines the need for this public-private interaction and points out how best it can be organised. Based on underlying societal values, a normative approach takes a predefined starting point in what are the societal problems to be solved, and what societal opportunities need to be created. Management approaches often have built-in normativity, since it is about facilitating day-to-day activities at seas and oceans, often including reducing overlap and conflicts by integration of objectives and fostering planning, such as in Integrated Coastal Zone Management (ICZM). Conceptualizing socio-political processes in CH in terms of governance brings in a broader and deeper concept, allowing scrutiny of the organization, objectives and values of the authority underpinning management.

In literature, both participatory and deliberative modes of governance are used to foster understanding of sustainable heritage management. The terms are sometimes used interchangeably, as both refer to themes like stakeholder involvement, democracy, and the rights and capabilities of those who are (to be) included in management processes. However, whereas participatory governance seems to be mainly concerned with inclusion and equal participation as a virtue in itself, deliberation is more concerned with expanding and using discussions in decision-processes.

Generally, participatory governance has been associated with the broader shift from 'government' to 'governance', wherein vertical, top-down, state-led forms of steering has been replaced, and complimented by, networked forms of collaboration (Papadopoulos and Warin, 2007). Although legal frameworks are less ambiguous at land compared to the sea, challenges in coastal areas are also deemed complex. Integrated coastal zone management (ICZM), defined as a process of governance to ensure sustainable coastal developments, relies on participation of stakeholders to improve the quality of life of communities dependent on coastal resources (UN, 1992). Participatory governance is herein promoted because stakeholders have information that helps to define trade-offs, which facilitates efficiency in the process and can lead to more effective solutions (Papadopoulos and Warin, 2007). Another reason lies in the need to have decisions based on the collective judgement and shared values of stakeholders, to create common responsibility for hard choices that were made (Reed, 2008; Rockmann et al, 2015; Kenter et al, 2015). As such, participation can strengthen both output and input legitimacy (Scharpf, 2003; Papadopoulos and Warin, 2007).

This general understanding resonates well with heritage management in which governance is often value-laden (e.g. "good governance" or linked to sustainable development) and participation is celebrated as virtue, and a right, in itself. More specifically, heritage management rides the waves of the established human rights discourse, which allows for a shift from an either/or language to a more unified language to define and discuss global inequalities, injustice, and historic repressions (Meskell, 2010; Baird, 2010; Logan, 2014). One's heritage can be seen as a human right that needs to be respected and protected, and forms a basis for control, access and benefits (whether social, economic, spiritual) (Meskell, 2010). Human right discussion is useful as it is in constant flux, and about social negotiation 'over what is right and wrong in the particular historical context in which we find ourselves' (Hodder, 2010: 866). At the same time, this fluidity can be problematic because particular rights can be marginalized with other agendas and discussions given priority.

In deliberative governance, public or a wider (deliberate) discussion is considered a virtue in itself, that leads to more reflected, shared and meaningful choices. Deliberation is about reviewing and rethinking collaborative or participatory governance approaches, based on the criticism towards them, e.g. that

equal participation may not necessarily equalise power relations. Also, the question is whether the average citizen will really be that interested in all kinds of decisions? (cf. Allmendinger, 2009). Also, a deliberative process is not a simple bargaining process, rather it is a matter of persuasion, argumentation and the construction of a new legitimacy across differences (cf. Escobar, 2017). Deliberation is concerned with careful thought, consideration, and discussion, and hence it can be argued that deliberative governance would then be concerned with a strategic approach to participation, involvement, consultation, advice, debate, discussion, etc. As such, stakeholder involvement in deliberative governance is not so much about equal representation and obstacles to inclusion. It is more a matter of the 'throughput' dimension of policy making (Papadopoulos, 2007; Schmidt, 2013). While these may still be important, the primary concern is not on rights for stakeholders to participate, and is more with how certain capabilities may be fruitful and productive for discussions. Capabilities thinking is an emerging theme/ topic/ discussion in heritage literature, allowing for a more flexible understanding of what people themselves think is a life worth living, individually and collectively. Various authors draw on ideas on social justice, wellbeing and human flourishing (following Amartya Sen and Martha Nussbaum) and suggest that looking into the abilities to participate and deliberate provides nuance and allows for 'varied voices in the community to decide their categories of relevance' (Baird, 2010: 50). Such approaches go beyond universal, state-induced and internationally pronounced norms, and allow for listening rather than imposing worldviews (Meskell, 2010).

It is suggested to emphasize the importance of (social) learning for both participatory and deliberative modes of governance because participation and deliberation in itself do not necessarily equate to a clear strategy or consensus (Fatoric et al, 2013; Walsh, 2019). Enhancing processes of learning in cultural heritage management is generally considered useful for avoiding conflict and tension. More specifically, social learning has often been emphasized, which is defined by Reed et al (2010) as a change in understanding beyond the individual level, that occurs through social interactions and processes, and that becomes socially situated and widely practiced. Social learning is closely related to deliberation, and indeed has been one of the main mechanisms proposed for how deliberation can shape values and beliefs of individuals and social groups (Kenter et al, 2016). Social learning is an essential mechanism in the adoption of new values and practices, and has been conceived as a mechanism for social transformation when it occurs between different sectoral groups of stakeholders, including through formal and informal deliberative processes (Everard et al, 2016). The literature does report a broad range of tools and approaches that can be used to foster social learning in cultural heritage management. Interesting to note is the (potential) role of new ICT tools such as GIS, storytelling platforms and virtual and augmented reality (Paskaleva-Shapiura et al, 2008; Dollani et al, 2016; Bonacini, 2018; Vanclay et al, 2004; Kuflik et al, 2015). Across different studies, participants were generally self-selected, participation focused more on mapping and awareness raising than on governance and learning was primarily conceived of as individual, and ICT can be exclusive to some social groups in terms of access and use (Vanclay et al, 2014). However, democratisation potential of ICT-based tool is also often recognized, and importance of using different, targeted activities for different communities or groups is emphasised (rather than a one-size-fits all approach for participation and deliberation).

7.1.5 Case Region work summaries: Tasks 2.2 and 2.6

Tasks 2.2 “Overview of CH and land/seascapes in PERICLES case regions” and 2.6 “Operationalising Case Regions through fieldwork in pilot study areas” involved beginning work on our demo and case work. The Tasks were set in order to begin thinking about the work that would be involved, as well as conducting initial interviews, possibly needed for those beginning brand-new cases or demos.

7.1.5.1 Task 2.2 Overview of CH and land/seascapes in PERICLES case regions

The overall objective of Task 2.2 was to present in detail the various demonstrations (DEMOS) undertaken for each of the 8 cases region of PERICLES project. A survey template was provided to all partners from July to December 2018 so that we could characterize the DEMOS and compare the different approaches and methods envisaged.

These case studies are described more fully in Deliverable 2.1. "Internal report of the key indicators and cross cutting themes in PERICLES case studies" which presents the specific context of cultural heritage and their challenges. Each case region, a set of demonstrations in which it will be possible to have an in-depth understanding of the existing cultural heritage and its history were described and planned. These 29 demonstrations (DEMOS) enabled us to locate cultural heritage not only spatially, but also to identify and characterize existing threats and opportunities to sustainably development and the methodology that it will be used in each case region.

Implementation of these DEMOS will result in an analytical and practical approach to the preservation of cultural heritage, by establishing a dialogue between different scientific fields, citizens, policy makers, NGOs, authorities. Grouped into 7 clusters (traditional practices, industrial heritage, gastro-tourism, blue growth, marine spatial planning, coastal adaptation or climate change and coastal path), DEMOS implementation will be a unique opportunity to test different participatory approaches for the preservation of cultural heritage, such as public consultations, interviews, workshops, etc. The use of these different approaches at DEMO and Case Region will support the comparison and analysis at regional and EU levels.

7.1.5.2 Task 2.6 Operationalising Case Regions through fieldwork in pilot study areas

Task 2.6 was designed for those Partners who were beginning novel cases or demos who would need to begin pilot work early in time for the start the bulk of the Case work in WP3. The work involved ethnographic and/or qualitative interviewing in preparation. In the autumn of 2018 a “one pager” on what is meant by this task was sent to all partners to set the stage. Interviews were conducted in 4 Case Regions: Inshore Coastal Denmark and Danish Islands, Scotland/N. Ireland, Brittany (France), and Aveiro Lagoon (Portugal). These included pilot unstructured interviewing to get started, as well as more extensive semi-structured interviewing.