

A Methodological Framework for Assessing the “Spirit and Feeling” of World Heritage Properties

Jeremy C. Wells

Roger Williams University

There are many criteria to assess the historical significance of places; some are objective and require the simple collection of facts, while others are far more elusive, such as the criterion of “spirit and feeling” found in the World Heritage nomination process.¹ A substantial body of knowledge exists for assessing the objective qualities of significance related to historical events, for instance, but how does one assess the spirit and feeling of places? Do all people understand the meanings behind this concept in the same way? If more than one voice is necessary to convey the meanings behind the spirit and feeling of place, how can this goal be effectively achieved?

There are no easy answers to these questions, but with the growing interest in sociocultural and phenomenological values associated with heritage conservation, conservation professionals need better methods to assess the subjective values associated with historic places.² Of all the values of heritage conservation, the spirit and feeling of places may be the most subjective and lacking in sufficient methodological rigor. This paper, therefore, is an attempt to provide a method to assess the “spirit and feeling” of historic places. An example case study will then be presented using this method.

World Heritage and the “Spirit and Feeling” of Place

Under UNESCO guidelines, a cultural property “must meet the conditions of authenticity” for it to be nominated to the World Heritage List.³ Authenticity can be expressed by any number of the following attributes: form and design; materials and substance; use and function; traditions, techniques, and management systems; location and setting; language, and other forms of intangible heritage; spirit and feeling; and other internal and external factors.⁴ While the majority of items in this list above can be objectively described, UNESCO acknowledges that the assessment of spirit and feeling does not easily conform to “practical” methods based on the gathering of objective facts about a place.⁵ Unfortunately, the Nara Document on Authenticity, an international conservation charter that is referenced as a guiding principle within the UNESCO guidelines, provides little information on how one should assess the spirit and feeling of a place.⁶ The UNESCO guidelines and the Nara Document do not define or attempt to articulate the meaning behind “spirit” or “feeling” or their collective use. Clearly, the interpretation of these words is meant to be left up to the reader. In an extensive literature search on “spirit and feeling” in association with World Heritage, authors simply reiterate this UNESCO criterion without an attempt to explain it, much less describe how it might be applied to a particular site. Thus, we are still left wanting for an explanation of the concept behind the spirit and feeling of a place and how to assess it.

The intent behind the spirit and feeling of a heritage site or landscape likely relates to the more articulated concepts of “spirit of place,” “sense of place,” and, more distantly, to place attachment. While these ideas are similar, they have different nuances of meaning. Of the first two, spirit of place—also known as *genius loci*—is the most ancient, with origins in Roman beliefs that different spirit entities inhabited particular places.⁷ In its most literal interpretation, therefore, spirit of place literally is a belief of spirits in place, or a concept known as panpsychism.⁸ Thus, it is these different spirit “entities” that contribute to particular feelings found in certain places. In more modern terms, spirit of place takes on a figurative meaning of the feeling that one has for a place, which links the term with sense of place. Sense of place is the affective experience of being in certain environments and, as such, is highly subjective and therefore can vary greatly from one individual to another. It can be best described as the experience of the

lifeworld that is accessed through the process of a phenomenological reduction—a concept that the humanistic geographers of the 1970s and 1980s, such as Yi-Fu Tuan and David Seamon, appropriated in their investigations of place from the work of earlier phenomenologists, such as Husserl.⁹

Place attachment has more discrete and sometimes quantitative, as opposed to qualitative, meanings. Originally coined by environmental psychologists in the 1970s, place attachment has many dimensions, including place dependence, place identity, and rootedness.¹⁰ Much of the research in outdoor recreation, for instance, has focused on place dependence,¹¹ while environmental psychology is primarily concerned with place identity,¹² and geographers (such as Tuan) spend a good deal of time understanding rootedness. While these dimensions may imply quantitative elements, this is not always the case; Setha Low, an anthropologist, has created a typology of six cultural attachments that complement the concepts from other disciplines.¹³ Therefore, place attachment can be best thought of as defining particular meanings and experiences that occur in the interaction of people with places.

"Spirit and feeling" can therefore be approached through the lens of place attachment, or the analysis of the subjective feelings that people have for certain environments. Spirit of place and sense of place are particularly vague concepts, so if we want to elucidate the spirit and feeling of a place, it is necessary to first define the phenomenon that is being understood or measured. In other words, it is very difficult to study sense of place without knowing the different affective qualities than can occur in a place. Place attachment offers the theoretical framework to begin to analyze the phenomena behind the feelings for certain environments.

Holistic Research Designs

Before moving into the analysis of place attachment, it is useful to examine the nature of reality and knowledge, or the ontological and epistemological philosophies that guide research design. An excellent overview of the different paradigms of research can be found in an article by Guba and Lincoln in the first edition of the *Handbook of Qualitative Research*.¹⁴ The traditional or "scientific" approach from a positivist paradigm assumes that reality can be directly accessed and measured independently of interpretation; one merely collects and analyzes quantitative data as an impartial observer to explain phenomena

and reveal the true nature of reality. The researcher strives to be as impartial and "objective" as possible, creating a kind of barrier between the observer and the phenomenon. With the rise of postmodernism in the middle of the twentieth century, the ontological and epistemological traditions of positivism were vigorously challenged, resulting in a range of new paradigms, the most extreme of which is relativism or constructivism. Relativism, unlike positivism, makes no assumptions about "truth" or the nature of reality and is always relative to one's perspective. Truth, therefore, is constructed from an interpretive act, and reality can never be directly accessed, much less understood, in its totality. From an epistemological standpoint, there is little, if any, distance from the researcher and the phenomenon; in fact, in many constructivist methodologies, the researcher is the phenomenon being studied. The constructivist realm is one of shades of meanings from multiple perspectives with no attempt to quantify phenomena; research methodologies that spring from constructivism are therefore qualitative in nature.

The distinction between quantitative and qualitative research (and their associated paradigms) is important and often complementary. A weakness in a quantitative methodology can be a strength in a qualitative methodology, and vice versa. A classic example of this is explained by Clifford Geertz in his analysis of a wink.¹⁵ An "impartial" observer of two people's nonverbal communication can measure the duration and frequency of a wink, but not be able to understand the meaning behind the wink. In order to understand the meaning behind the wink, the researcher needs to spend time with and become accepted by the two subjects. Therefore, only by destroying the barrier between the observer and the subject can the researcher comprehend the meaning behind certain human phenomena. Research methodologies are imperfect tools with specific limitations. Qualitative methodologies cannot be effectively utilized to determine causality, while quantitative methodologies have difficulty explaining why subjective human phenomena occur. When disparate methodologies—that is, qualitative and quantitative—are paired, however, these weaknesses are counterbalanced. This approach is known as mixed-method research.

Human phenomena, such as is associated with place attachment, can be examined for qualitative meanings as well as quantitatively to establish cause-and-effect relationships, generalize to larger populations, and

explain the meanings behind certain behaviors and why these behaviors may occur. The key issue is that the nature of a particular human phenomenon may not be known to an adequate degree before a research program commences; to jump into a purely quantitative research design may result in the erroneous measurement of phenomena that simply do not exist. It is indeed an odd research design that would seek to measure phenomena based entirely on a researcher's etic, or external point of view, versus an emic, or "inside" perspective, in which the meaning behind certain behaviors is understood to the fullest extent possible. Research designs that seek to study subjective human phenomena without taking an emic perspective into account may be measuring the equivalent of thin air.

A particularly useful mixed-method research design employs qualitative and quantitative methodologies in sequence.¹⁶ The perspective of the researcher is that the meanings behind a certain phenomenon must be understood before the phenomenon can be measured. Therefore, a qualitative methodology is first used to gather meanings that can then inform the development of a quantitative research methodology. In this manner, it can be better assured that the phenomenon under study has known parameters so that any quantitative results can be contextualized into the broader perspective of person and place relationships.

Understanding and Measuring Spirit and Feeling through Place Attachment

There is a wide range of quantitative and especially qualitative research methodologies available. Generally speaking, qualitative methodologies fall under the domains of sociology, anthropology, and phenomenology, while useful quantitative methodologies can be adapted from sociology, outdoor recreation, and environmental psychology. Qualitative meanings from the affective experience of being in certain places can be divided into general categories, depending on their disciplinary origins, as shown in Table 2.1.

The choice of the methodology is largely dependent on the research question for the study. For many studies involving place attachment, which focus on the affective qualities of an emotional bond with place, a phenomenology provides a unique opportunity to explore the essences of perception and the lifeworld experience. According to Van Manen, "phenomenology is the systematic attempt to uncover and describe the

Table 2.1
Association of Qualitative Research Methodologies
with Social Science Disciplines

Type	Chief concerns	Level of meaning	Qualitative methodology	Key authors
Social (sociology)	Primarily place identity, issues of community, social structures, and interactions with place.	Group	Grounded Theory	Proshansky, Fabian, and Kaminoff (1995); Mench and Manor (1998); Gerson, Steuve, and Fischer (1977)
Cultural (anthropology)	"A transformation of the experience of a space or piece of land into a culturally meaningful and shared symbol." ¹⁷	Group	Ethnography	Low and Altman (1992); Breglia (2006)
Phenomenological (philosophy and geography)	The affective, individual, precognitive experience of being in certain places.	Individual	Phenomenology	Elliott (2002); Merleau-Ponty (1962)

structures, the internal meaning structures, of lived experience."¹⁸ Its goal is to discover the nature of the subjective experience of a particular environment and seek "meanings from appearances . . . of things," as Clark Moustakas describes.¹⁹ Because of phenomenology's strengths in relating perception to emotion, it is the preferred methodology for a variety of humanistic geographers, such as David Seamon, because of its "emphasis on discovering the thing in its own terms, being open, letting the thing tell what it is, what its parts are, how they fit together."²⁰

The most common quantitative methodology used in place attachment research is the survey methodology. Widely employed in work in environmental psychology and outdoor recreation, it provides a way to measure different dimensions of place attachment and to correlate these measures with the perception of environments. Williams and Roggenbuck, Williams et al., and Williams and Vaske, researchers in outdoor recreation and leisure studies, provide useful examples for how to measure general place attachment, place identity, place dependence, and rootedness.²¹ While well suited for correlational research, the survey methodology is subject to many kinds of error, such as sampling error, coverage error, measurement error, and nonresponse error, that if not taken into account can lead to fallacious results, such as a positive correlation between the number of storks in a certain area and the number of births.²²

Experimental designs have been used rarely, if at all, in place attachment research, but they do offer an intriguing way to directly measure physiological responses related to emotional affect and may become more common. As technology improves, it may someday be possible to record heart rate, galvanic skin response, and temperature, among other measures, as an individual walks in an environment, thereby correlating certain emotional states with particular places. For these and other reasons related to cost and resource issues, however, survey methodologies will likely remain the preferred quantitative methodology to measure place attachment, especially because it is natural to use qualitative meanings to inform the wording of questions in a survey instrument.

An Example of a Mixed-Method Design

In developing my line of inquiry, I designed a case study of historic Charleston, South Carolina, south of Broad Street, employing a sequential mixed-method design in order to understand the spirit and feeling of this place (the study area contains the first historic district in the United States, established in 1931). The study began with a phenomenology that then informed a survey instrument. The goal of the research was to understand how attachment to historic Charleston, which is related to the age of historic urban residential environments, affects the degree and character of place attachment for residents.

For the phenomenology, six residents of historic Charleston were purposely selected for the following characteristics: he or she must be a resident of historic Charleston for at least three months out of

the year, regularly walk in his or her neighborhood, and be familiar with the environment. I solicited all informants for participation in the study while they were walking in their neighborhood. After being introduced to the study and agreeing to participate, each informant was given a disposable camera with instructions to photograph anything in the neighborhood that was particularly meaningful to him or her. The photographs could be of objects or landscapes of any scale. Upon exhausting all the exposures in the camera, the informant mailed the camera back to me for development. I then scheduled interviews with each informant and encouraged the informant to use the developed photographs to guide the open-ended interview.

The interviews were analyzed using the phenomenological method proposed by Munhall that consists of a process of immersion, a focus on the phenomenological aim of the inquiry, existential inquiry, phenomenological contextual processing, analysis of interpretive action, writing the phenomenological narrative, and then writing the meaning narrative.²³ A number of important themes emerged that were then used to inform both a literature search and the creation of independent variables for an online survey instrument. Refer to Table 2.2 for more details.

Four dependent variables were created to measure general place attachment, place dependence, place identity, and rootedness. The design of the questions was based on the previously described work of Williams and Roggenbuck, Williams et al., and Williams and Vaske. The final online survey used photographs taken by informants in the phenomenology in context with the questions. The same questions were used with a series of control photographs taken from a nearby suburban development, exhibiting typical low-density and modern design.

The analysis of the quantitative data supports the meanings gathered from the phenomenology. The survey helps to triangulate the meanings conveyed by the informants in the phenomenology, leading to the possibility that some of the experiences of the informants may be generalizable to other, similar locations. Some examples of the descriptive statistics from the survey are shown below along with photographs taken by the informants in the qualitative portion of the study (see tables 2.3 – 2.6).

Combining the results of the qualitative and quantitative parts of the study, it is possible to begin to describe the “spirit and feeling” of historic Charleston using empirical evidence. Historic Charleston is defined by its residents as a place full of mystery and intrigue because of the layered elements from which the townscape is constructed.

Table 2.2
Using Qualitative Meanings to Inform a Literature Search
and the Creation of Independent Variables

Qualitative theme	Independent variables	Support in the literature
1. Discrete elements of landscape		
Townscape experience	1. Holistic townscape (nominal)	Walter (1988); Grange (1999).
Elements of townscape	(All ranked individually as ordinal; Likert scale) 1. Walls, fences, or gates 2. Fountains 3. Trees 4. Gardens 5. Buildings 6. The road 7. The sidewalk	Cullen (1961); Bell (1999); Smith (2003); Wilson (1984); Orians (1986); Appleton (1975); Ulrich (1979, 1981, 1984); Kaplan and Kaplan (1989); Thayer and Atwood (1978); Herzog (1989); Sheets and Manzer (1991); Herzog and Chernick, (2000); Kuo, Bacaicoa, and Sullivan (1998); Zhang et al. (2007); Sullivan et al. (2004); Heerwagen and Orians (1993); Lohr and Pearson-Mims (2006); Real et al. (2000); Marcus and Barnes (1999); Stamps (1999, 2000).
Building experience	1. Holistic building experience (nominal)	Stamps (1999, 2000); Nasar (1994); Herzog and Gale (1996).
Elements of buildings	(All ranked individually as ordinal; Likert scale) 1. Doors 2. Shutters 3. Windows 4. Balcony 5. Roof	Stamps (1999, 2000); Nasar (1994); Herzog and Gale (1996).
Landscape layers, mystery, and discovery	1. Perception of layers (ordinal; Likert scale) 2. Perception of mystery (ordinal; Likert scale) 3. Perception of discovery (ordinal; Likert scale)	Salingaros (2006); Kaplan et al. (1998); Kaplan and Kaplan (1989); Hagerhall (2000); Herzog and Miller (1998); Lynch (1981).

(Continued)

Table 2.2 (continued)

Qualitative theme	Independent variables	Support in the literature
Unseen effort	1. Perception of unseen effort (ordinal; Likert scale)	Nassauer (1995); Lay and Reis (1994); Hagerhall (2000); Imam and Motloch (1997).
2. Physical age of the landscape		
Patina	1. Valuation of patina (ordinal; Likert scale)	Milgram and Jodelet (1976); Galindo and Hoidalgo (2005); Freewald (1989); Herzog and Gale (1996); Herzog and Shier (2000).
Reading the landscape	1. Ability of certain landscape or building elements to tell a story of their origins (ordinal; Likert scale)	As method: Meinig (1979), Lewis (1970); Kniffen (1965); Glassie (1969); Jackson (1984); Spirn (1998).
3. Spontaneous fantasy		
(The involuntary, spontaneous, creative act of making stories about the past that are catalyzed by the appearance of patina in an environment.)		
Spontaneous fantasy	1. Previous experience of spontaneous fantasy—general (ordinal; Likert scale) 2. Previous experience of spontaneous fantasy—in case study area (ordinal; Likert scale) 3. Experience of spontaneous fantasy from presented photo (ordinal; Likert scale)	Lowenthal (1998); Bell (1999); Riley (1997).

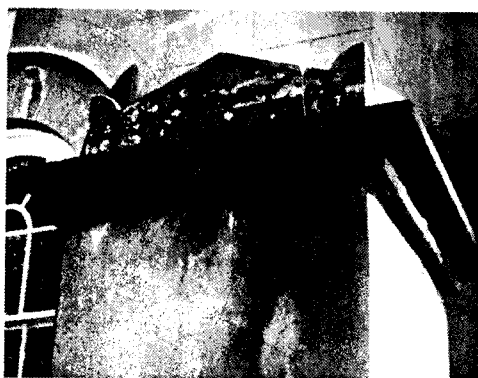
Table 2.3
Townscape and Building Holism Perception (%)

	Consists of discrete elements	Everything blends into a whole	Not sure
Townscape	65.7	25.7	8.6
Buildings	52.9	43.3	3.8

Table 2.4
Landscape with Mystery (%)

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Not sure
Historic Charleston	52.9	33.7	10.6	1.9	0.0	1.0
Suburban control	0.0	0.0	1.9	27.6	70.5	4.8

Table 2.5
Perception of Patina and Physical Age (%)



	Strongly pleasant	Pleasant	Neither pleasant nor unpleasant	Unpleasant	Strongly unpleasant	Not sure
Left photograph	19.0	41.9	23.8	12.4	2.9	0.0
Right photograph	21.0	40.0	19.0	15.2	4.8	0.0

n = 105. Left photo by author; right photo by informant.

One cannot experience all of Charleston at once; at each turn a pedestrian views a new scene, as new elements come into view and old ones disappear. The scenery, therefore, has a kind of "unfoldingness"²⁴ to it. Moreover, residents feel that landscape elements, such as fences, gates, and especially gardens and trees are of great importance and help establish the layered quality to the landscape. Lastly, this landscape

Table 2.6
Environment Provokes Spontaneous Fantasy (%)*

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Not sure
Spontaneous fantasy	19.4	42.7	23.3	13.6	0.0	1.0

*Question wording: To what extent do you agree with this statement: "When I look at this photo, I find that my mind creates images or stories that might have happened in the distant past in this place."

can trigger spontaneous fantasies in people that is catalyzed by the appearance of age—for example, patina—in the surfaces of objects in the landscape.

Therefore, if a place such as historic Charleston were to be listed as World Heritage site, its stewards would be obligated to protect the layered quality of the landscape, preserve the appearance of age in surfaces, and encourage the retention and cultivation of the growing elements of the landscape, such as gardens and trees, in order to preserve its spirit and feeling. While historic Charleston is one example, this sequential mixed-method research design could potentially be used with any site, even if such a place is radically different than the example given here.

Conclusion

While there are undoubtedly many different methodologies for assessing the spirit and feeling of place for World Heritage properties, the sequential mixed-method approach presented here offers a holistic perspective on understanding this quality of place. A qualitative and quantitative assessment of how people value and become attached to places offers many advantages, including the identification of a particular phenomenon and the generalization of this phenomenon to a specific population. A rigorous assessment of the spirit and feeling of heritage sites has far broader applications than World Heritage sites, however. By understanding what it is that makes people value and become attached to older places, our planning for the protection of heritage landscapes can be better informed. Maximizing preservation planning for sociocultural and heritage values has the potential to improve the psychological health and well-being of people and contribute to overall human flourishing.

Notes

1. The author wishes to acknowledge the assistance of the following faculty at Clemson University: Elizabeth Baldwin, associate professor of Parks, Recreation, and Tourism Management; Dina Battisto, associate professor of Architecture; Cliff Ellis, associate professor of Planning; and Cari Goetheus, assistant professor of Landscape Architecture.
2. See Erica Avrami, Randall Mason, and Marta de la Torre, *Values and Heritage Conservation* (Los Angeles: Getty Conservation Institute, 2000). Marta de la Torre, *Assessing the Values of Heritage Conservation* (Los Angeles: Getty Conservation Institute, 2002). Randall Mason, "Management for Cultural Landscape Preservation," in *Cultural Landscapes: Balancing Nature and Heritage in Preservation Practice*, ed. Richard W. Longstreth (Minneapolis: University of Minnesota Press, 2008). Howard L. Green, "The Social Construction of Historical Significance," in *Preservation of What, for Whom? A Critical Look at Historical Significance*, ed. Michael A. Tomlan (Ithaca, NY: National Council for Preservation Education, 1998). Jack D. Elliott, Jr., "Radical Preservation: Toward a New and More Ancient Paradigm," *Forum Journal* 16, no. 3 (2002): 50–56.
3. UNESCO, *Operational Guidelines for the Implementation of the World Heritage Convention* (Paris: World Heritage Centre, 2008), <http://whc.unesco.org/archive/opguide08-en.pdf> (accessed December 12, 2008), paragraph 79.
4. *Ibid.*, paragraph 82.
5. *Ibid.*, paragraph 83.
6. ICOMOS, *Nara Document on Authenticity* (Paris: ICOMOS, 1994), www.international.icomos.org/charters/nara_e.htm (accessed December 12, 2008).
7. E. V. Walter, *Placeways: A Theory of the Human Environment* (Chapel Hill: University of North Carolina Press, 1988), 15.
8. I. Brook, "Can 'Spirit of Place' Be a Guide to Ethical Building?" in *Ethics and the Built Environment*, ed. W. Fox (New York: Routledge, 2000), 141.
9. Yi-Fu Tuan, *Topophilia: A Study of Environmental Perception, Attitudes, and Values* (Englewood Cliffs, NJ: Prentice-Hall, 1974). David Seamon, "Emotional Experience of the Environment," *American Behavioral Scientist* 27, no. 6 (1984): 757–70.
10. Barbara B. Brown and Douglas Perkins, "Disruptions in Place Attachment," in *Place Attachment*, ed. I. Altman and S. Low (New York: Plenum Press, 1992). Yi-Fu Tuan, *Space and Place: The Perspectives of Experience* (Minneapolis: University of Minnesota Press, 1977). Graham D. Rowles, "Growing Old 'Inside': Aging and Attachment to Place in an Appalachian Community," in *Transitions of Aging*, ed. N. Danan and A. Lahmann (New York: Academic Press, 1980). Harold M. Proshansky, Abbe K. Fabian, and Robert Kaminoff, "Place-Identity: Physical World Socialization of the Self," in *Giving Places Meaning*, ed. Linda Groat (London: Academic Press, 1995).
11. William E. Hammit, Erik A. Backlund, and Robert D. Bixler, "Experience Use History, Place Bonding and Resource Substitution of Trout Anglers during Recreation Engagements," *Journal of Leisure Research* 36, no. 3 (2004): 356–78.

12. Kalevi Korpela, "Place Identity as a Product of Environmental Self-Regulation," *Journal of Environmental Psychology* 9 (1989): 241–56.
13. Setha M. Low, "Cross-Cultural Place Attachment: A Preliminary Typology," in *Current Issues in Environment-Behavior Research; Proceedings of the Third Japan–United States Seminar, Held in Kyoto, Japan, July 19–20, 1990*, ed. Y. Yoshitake, R. B. Bechtel, T. Takahashi, and M. Asai (Tokyo: University of Tokyo, 1990).
14. Egon G. Guba and Yvonna S. Lincoln, "Competing Paradigms in Qualitative Research," in *Handbook of Qualitative Research*, eds. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, CA: Sage Publications, 1994).
15. Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973).
16. John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (2d Ed.) (Thousand Oaks, CA: Sage Publications, 2003).
17. Setha M. Low, "Symbolic Ties That Bind: Place Attachment in the Plaza," in *Place Attachment*, eds. Irwin Altman and Setha M. Low (New York: Plenum Press, 1992), 166.
18. Max Van Manen, *Researching the Lived Experience* (Ontario: The University of Western Ontario, 1990), 10.
19. Clark E. Moustakas, *Phenomenological Research Methods* (Thousand Oaks, CA: Sage Publications, 1994), 58.
20. David Seamon, "The Phenomenological Contribution to Environmental Psychology," *Journal of Environmental Psychology* 2 (1982): 119–40, 123.
21. Daniel R. Williams and Joseph W. Roggenbuck, "Measuring Place Attachment: Some Preliminary Results," paper presented at the session on Outdoor Planning and Management from the *NRPA Symposium on Leisure Research San Antonio, Texas, October 20–22, 1989* (Arlington, VA: National Recreation and Park Association, 1989). Daniel R. Williams and others, "Measuring Place Attachment: More Preliminary Results," paper presented at the *Outdoor Recreation Planning and Management Research Session 1995 NRPA Leisure Research Symposium San Antonio, Texas, October 4–8, 1995* (1995). Daniel R. Williams and Jerry J. Vaske, "The Measurement of Place Attachment: Validity and Generalizability of a Psychometric Approach," *Forest Science* 49, no. 6 (2003): 830–40.
22. Don A. Dillman, *Mail and Internet Surveys: The Tailored Design Method* (New York: John Wiley & Sons, 2007), 11. R. Andrew Sayer, *Method in Social Science: A Realist Approach* (New York: Routledge, 1992), 193.
23. Patricia Munhall, "A Phenomenological Method," in *Nursing Research: A Qualitative Perspective*, ed. Patricia Munhall (Sudbury, MA: Jones and Bartlet, 2007), 145–210.
24. See Kevin Lynch, *A Theory of Good City Form* (Cambridge, MA: MIT Press, 1981).

WORLD HERITAGE^{AND} NATIONAL REGISTERS

STEWARDSHIP IN PERSPECTIVE

**THOMAS GENSHEIMER AND
CELESTE LOVETTE GUICHARD, EDITORS**



Transaction Publishers

New Brunswick (U.S.A.) and London (U.K.)

Copyright © 2014 by Transaction Publishers, New Brunswick,
New Jersey.

All rights reserved under International and Pan-American Copyright Conventions. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without prior permission in writing from the publisher. All inquiries should be addressed to Transaction Publishers, 10 Corporate Place South, Piscataway, New Jersey 08854. www.transactionpub.com

This book is printed on acid-free paper that meets the American National Standard for Permanence of Paper for Printed Library Materials.

Library of Congress Catalog Number: 2013012447

ISBN: 978-1-4128-5265-4

Printed in the United States of America

Library of Congress Cataloging-in-Publication Data

World heritage and national registers : stewardship in perspective /
Thomas Gensheimer and Celeste Lovette Guichard, editors.

pages cm

1. World Heritage areas--Management. 2. Historic sites--
Management. 3. Historic districts--Management. 4. World Heritage
areas--Conservation and restoration. 5. Historic sites--Conservation
and restoration. 6. Historic districts--Conservation and restoration.
7. Cultural property--Conservation and restoration. 8. Architecture--
Conservation and restoration. I. Gensheimer, Thomas Robert.
II. Guichard, Celeste Lovette.

G140.5.W656 2013

363.6'9--dc23

2013012447