

# Toward a more cosmopolitan heritage: Non-governmental, transnational initiatives as evolving reality

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While the modern nation-state remains a major force in heritage conservation, both within borders (e.g., national preservation policy & law) and across borders (e.g., World Heritage Convention), preservationists are currently working in a more *globalized* and *cosmopolitan* context than they were even a decade ago.

This presentation is based on recent policy research and attempts to illuminate several empirical cases through a theoretical lens being developed in the literature on globalization. Starting with the theoretical perspective of German social thinker Ulrich Beck, I argue that the very role of nation-state based policies and accords<sup>i</sup> are being supplemented (and in some ways challenged) by new forms of agreement that come not solely from the interests of the states, but from 'below', both as in sub-national governments (e.g., cities, regions) and from citizen-based initiatives.<sup>1</sup>

I will discuss several exemplary cases to make the point regarding the cosmopolitanization of global heritage: 1) At a policy level within ICOMOS the Eger-Xi'an Principles open up the scientific committees to new degrees of participation and this in turn has had 2) programmatic implications on the work of several international scientific committees. Looking beyond ICOMOS we can see 3) the rise of International Non-Governmental Organizations (INGOs) like the World Monuments Fund, and from the other direction 4) the 'sovereign' control of heritage sites by the Indian Pueblos of Taos and Acoma. Together these cases will serve as concrete examples of what the coming of 'Cosmopolitan Heritage' may mean.

This presentation builds upon my doctoral dissertation, *Valorizing Heritage: Discourse and Regime* and is the core précis of my forthcoming monograph on cosmopolitan heritage.

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<sup>1</sup> Beck argues, "cosmopolitanization means *internal* globalization, globalization *from within* the national societies. This transforms everyday consciousness and identities significantly. Issues of global concern are becoming part of the everyday local experiences and the 'moral life-worlds' of the people."