

# Responses from the consultation on under- represented heritages

## English Heritage

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**BOP**  
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# Executive Summary

This report presents the responses to an expert consultation on under-represented heritages that was commissioned by English Heritage (EH) in January 2012 and facilitated by BOP Consulting and Professor Heidi Safia Mirza. This consultation took place within the context of EH's National Heritage Protection Plan (NHPP), a major new initiative to determine how the organisation manages a prioritised programme to identify and protect England's heritage over the coming years.

In order to identify what is valued by groups that are currently under-represented by EH's work, the consultation engaged experts on the heritage of:

- African-Caribbean communities
- Asian communities
- Disabled people
- Faith groups (including Buddhist, Hindu, Muslim, Jain, Jewish, Sikh and Black Christian groups)
- Lesbian, Gay, Bisexual and Transgender (LGBT) people
- Women

The consultation process was comprised of seven one-day seminars, as well as a follow-up online consultation for individuals who were unable to attend the seminars. The report also takes account of a further seminar run by EH prior to this consultation process which brought together experts on Muslim heritage.

## What is overlooked?

The consultation sought to identify which areas of heritage protection of relevance to under-represented groups are currently overlooked. The consultation groups identified that there is currently a 'silence' in two areas.

Firstly, there is a lack of 'tangible' heritage sites of relevance to these groups that have received recognition through designation or other heritage protection processes. Such heritage sites include:

- Smaller sites – as most attention is given to bigger 'flagship' sites (such as large places of worship)
- 'Common places' – which do not necessarily have much aesthetic value but which have other types of significance. Such 'common' places include domestic spaces, places of work, schools, public lavatories, places of consumption and trade and cemeteries
- Geographical areas and multi-site heritage which have significance as a whole: i.e. significance is not vested in a single site or building

Secondly, there is a need to place greater emphasis on the 'intangible' heritage, i.e. the 'hidden stories' behind historic sites that might be relevant for the under-represented groups. Such narratives include:

- The history of 'ordinary' and working-class people – as opposed to the stories of the elite
- The history of transient, migrant communities who would pass through/temporarily use historic sites
- Significant events that are not necessarily confined to one particular site
- The stories of interaction between communities – e.g. at sites that have been used by, and are relevant to, a number of different communities

With regards to the interpretation of historic sites, there is some debate among the consultation group as to how best present their experience – which, due to the nature of their historical situation (in which they were criminalised, enslaved, transient etc), has often been traumatic.

## Recommendations for improved heritage protection

The consultation also identified ways and processes to improve heritage protection for those groups going forward.

Firstly, with regards to **identifying new sites of relevance** to the groups, the key recommendations made by the experts were (p.12):

- Build community partnerships – in order identify new research evidence from the communities directly
- Create an advisory network – as a dedicated body with community representatives in order to provide feedback on new relevant sites
- Initiate a public call-out for information – in order to collect a large body of information in a one-off initiative

Secondly, with regards to **improving the interpretation of heritage sites**, it was recommended to (p.15):

- Develop a process for revising or enhancing list description by drawing on user-generated knowledge
- Draw on existing databases and catalogues for developing categories and search terms for the National Heritage List for England
- Link in with special initiatives or anniversaries to raise the profile of under-represented heritages
- Improve interpretation of multi-site heritage assets by developing trails
- Improve interpretation of heritage sites by making increased use of EH website and new technology (e.g. cross-linking to other organisations or using mobile apps)

Thirdly, the groups also suggested a series of **cross-cutting recommendations** for EH (p.19):

- Develop collaborative research projects to make better use of limited financial resources
- Raise greater awareness of heritage issues among younger generations by engaging more pro-actively with the National Curriculum

- Provide guidance and support to local community organisations
- Increase awareness and improve perceptions of EH by reviewing promotional materials and improving lines of communication

Fourthly, the experts made a number of **recommendations for the community groups themselves** (p.23):

- Take pro-active steps to raise awareness of the importance of heritage issues within communities
- Develop skills and capacity around heritage protection issues within communities by sharing good practice and linking in with local partners

## General issues

Finally, the consultation brought up a number of issues that EH may need to consider if it wants to improve its capacity to identify and protect the heritage of under-represented groups.

On the one hand this relates to the organisation's structure and outlook (in terms of the knowledge, expertise and cultural sensibilities of EH's own workforce and advisors and the extent to which it is representative of minority groups). On the other hand, this relates to the criteria and definitions used in the designation process which are seen as less likely to register under-represented heritages (as these are unlikely to score highly, if at all, on criteria such as age, rarity and aesthetic value).

The consultation groups also emphasised the need for this consultation to be part of an ongoing process of change and it was suggested to create an expert advisory panel to advise EH on diversity issues going forward.

## Beyond the consultation

The consultation has also highlighted the fact that there is a lack of awareness and understanding of EH as an organisation, their remit and their activities, which is reflected in the perceptions held by external experts. This raises a number of wider communication issues that EH may need to consider in the future.

# 1. Introduction

The National Heritage Protection Plan (NHPP) is a major new initiative which has set out how English Heritage (EH), working with its partners in the sector, will prioritise and deliver heritage protection within the 2011-15 period. The NHPP expresses the aim of English Heritage to engage more widely with people and organisations, both within the historic environment sector and beyond it, to ensure that historic sites are understood and cared for. English Heritage takes a “values-based”<sup>1</sup> approach to this work and seeks to identify and protect what is most significant, based on these values.

Within today’s diverse society, EH feels that it is crucial to understand and appreciate the views and approaches of a wide range of people. As EH Chair, Baroness Andrews OBE, puts it in her foreword to the organisation’s corporate plan: “Now we need a heritage in which different members of society are able to read different messages, suitable to their particular natures and needs. We need guardians for it who can both preserve it for the future and make it accessible today, while still embodying a sense of it as a national resource, linking us together.”<sup>2</sup>

EH wishes to develop more dialogue with experts on the significance of the historic environment for groups which may be currently under-represented. Therefore, in January 2012, BOP Consulting and Professor Heidi Safia Mirza were commissioned to facilitate an expert consultation process to clearly identify priorities for identification and protection of under-represented heritages.

The consultation sought to engage with groups with ‘protected characteristics’ as defined in the Equality Act 2010 which EH as a public body has a duty to consider. These groups were:

- African-Caribbean communities
- Asian communities
- Disabled people
- Faith groups (including Buddhist, Hindu, Muslim, Jain, Jewish, Sikh and Black Christian groups)
- Lesbian, Gay, Bisexual and Transgender (LGBT) people
- Women

The consultation process was comprised of seven one-day seminars, as well as a follow-up online consultation for individuals who were unable to attend the seminars. The report also takes account of a further seminar run by EH prior to this consultation process which brought together experts on Muslim heritage.

Participants to the seven seminars that were part of this consultation were shortlisted based on their expertise in the heritage of one or more of the above mentioned under-represented areas, as demonstrated by a major body of research they have carried out on this subject (within an academic or independent research context). The full list of participants (including a short biography) is contained in section 5.1.

Each seminar followed the structure below:

- a series of presentations by EH staff (giving a brief overview of EH, its statutory role and its activities, introducing the NHPP and the remit of the consultation, as well as two thematic presentations presenting EH work or projects that are of specific relevance to the consultation group)
- a short presentation of the National Heritage List for England, followed by a facilitated discussion about potential search terms
- a series of discussions facilitated by BOP, looking at (i) the types of heritage that are relevant to the consultation groups but are currently under-represented and (ii) ways and processes for improving heritage protection for these groups.

For full details on the seminar structure see section 0.

<sup>1</sup> The four values used for assessment are aesthetic value, evidential value, historic value and communal value.

<sup>2</sup> English Heritage (2011) *English Heritage Corporate Plan 2011/2015*, [http://www.english-heritage.org.uk/content/publications/publicationsNew/corporate-plan-2011-2015/EH2011\\_Corporate\\_Plan\\_Online\\_Version\\_9\\_May.pdf](http://www.english-heritage.org.uk/content/publications/publicationsNew/corporate-plan-2011-2015/EH2011_Corporate_Plan_Online_Version_9_May.pdf)

It is important to note that the experts' familiarity with EH and their work varied considerably. While a few individuals had worked with EH directly in the past, most others only had limited engagement with, and knowledge of, the organisation and its activities. Inevitably, this varied knowledge is reflected in the consultation responses presented in this report. On the one hand, this then points towards a number of communication issues that EH will need to consider in order to improve people's awareness. On the other hand, this means that a number of the issues discussed in the report are beyond the remit of EH's work and may need to be considered by the wider sector.

This report presents the findings of the consultation. The report is structured around the two main questions outlined above (types of heritage in need of better heritage protection and recommendations for doing so), as well as raising a number of general issues that came up in the consultation.

**The report presents the views and perceptions of the consultation participants and underpins these with direct, anonymised quotes from the seminar transcripts. However, as requested by EH, it does not provide any additional interpretation or recommendations from BOP, over and above the ones provided by the participants. This also means that any potential factual inaccuracies in the comments made by participants due to the lack of fully understanding EH and its activities have not been corrected by the report authors.**

The quotes used in the following sections have been given an alphabetical code (to indicate the consultation group they originate from), as well as a numerical code (to indicate the range of voices represented). A glossary of the alphabetical codes is contained in section 5.4. Not all quotes relevant to each argument have been included in this document; however, the report attempts to give an indication of how frequently an argument has been made.

## 2. What is being overlooked?

The first section in this report presents the responses to the first main question, namely which elements of their heritage the consultation groups feel have been under-represented to-date.

The consultation groups identified two major elements of heritage protection that should be considered in the discussion:

- ‘The tangible heritage’ – i.e. historic sites or buildings that are of relevance to the experience of under-represented groups and which have not been to-date recognised through EH designation or other heritage protection processes (e.g. Blue Plaques)
- ‘The intangible heritage’ – i.e. the interpretation of the historical environment that currently does not pay enough attention to the stories of under-represented groups within the existing stock of listed sites

These two areas will be discussed in further detail below.

### 2.1 ‘The tangible’ – heritage sites that have been overlooked

This section looks at the types of heritage sites that were deemed to be under-represented within the existing heritage protection schemes and process. It should be noted that while the question asked for heritage sites in its widest sense, much of the discussion focused on buildings (as opposed to other aspects of the historic environment such as archaeology, wrecks, or parks and gardens). Similarly, while participants were asked to consider the range of existing heritage protection processes (including non-EH measures that are part of the local authority planning process, such as local lists, historic environment records or conservation areas), most of the discussion concentrated on

EH national designation and, in some groups, on the Blue Plaques scheme.

#### 2.1.1 Smaller sites

The first issue raised by the consultation groups, in particular in the various faith seminars, was that most attention has been given to bigger ‘flagship’ sites, even though these may not necessarily be of greatest architectural interest.

“For example, the design of the central mosque in Regent’s Park, the root or the influence was almost reproduction of particular forms of architecture from particular parts of the Muslim world. It was not an attempt to engage with a new tradition, to bring the two together, to create something novel, which, actually, I think has been the forte of Islamic architecture throughout history.” [M]

“The way the Neasden Mandir is monopolising the territory of what is a Hindu place of worship in Britain. [...] It also applies to Sikh temples in Southall and Gravesend – big is not always best.” [FL10]

And it is not just places of worship which have not received their due attention, but also sites which are considered to be less ‘typical’ as places of worship.

“So we’ve also got those British converts to Buddhism who have set up rural communities [...]. Then [...] there are Buddhist temples for members of the ethnic Chinese community, for instance, who will mainly worship at those temples. [...] They have their communities [...] but they don’t get donations because they are much smaller numbers.” [FB6]

#### 2.1.2 Common places

The second issue was raised in virtually all of the consultation groups. It stems from the groups’ views that heritage sites of architectural or aesthetic merit are overrepresented within the National Heritage List. In contrast, the majority of the sites which they consider relevant to their own communities do not have architectural or aesthetic value.

“It is not saying this building is important because of its art historical background and its architectural background, it is important because it has this really seminal point and value in the history of people. It may be to English Heritage in very insignificant locations or environments. You know a ramp for instance.” [D4]

“Many of these places will not have great architecture.” [LGBT7]

Rather, the buildings of most significance are more ‘common places’, where everyday routines and practices took place – including family life, religious practices or recreation.

“If [...] there were some key buildings that are of particular value to the Muslim community it is ones that are in the service of everyday life and the sustainability of the Muslim way of life.” [M]

“For many years there were no asylums and for many years the vast majority of people lived ordinary lives in ordinary buildings.” [D2]

Looking at the ‘everyday lives’ of people and ‘common places’, does however mean that the number of potential sites to be considered increases significantly. It also stands in some contrast to one of the key designation criteria used by EH – that of rarity.

“How is community created? [...] How is that practiced? Through every day places, like First Out<sup>3</sup>. And how through those everyday places do they become significant? Not through their rarity, but through common shared experiences. [...] But is there a political will behind it if we come up with a set of places that includes toilet stalls and third bush to the left in Hampstead Heath?” [LGBT1]

It can’t just be about the extraordinary and the different.” [W4]

During the consultation, a number of different types of buildings that represent such ‘common places’ were highlighted, and these are outlined in more detail below.

## Domestic spaces

The first area to be commonly named as worthy of more attention was domestic or non-public spaces.

“We are taking a heritage here that was necessarily silenced because it was criminal activity. I know that English Heritage likes to register places that communicate a sense of community belonging, but a lot of these community activities needed to be happening in non-public places.” [LGBT1]

“Where women live, where women work, were often very close together. That marker is very useful in architecture and it is also interesting in relationship and connections between the public and the private, between the ways in which domestic architecture facilitated public experience.” [W6]

## Places of work

Places where people worked were mentioned by a number of groups as being important, for instance in the Women’s History group.

“They were there from medieval times onwards working in very small numbers but actually doing building trades and creating the built environment.” [W5]

But they were highlighted particularly by faith and migrant communities who felt that their working lives were an essential part of their lives and experiences in this country, which needs to be considered alongside religious sites and places of worship.

“I believe that places of work precede places of worship. And there is a big working history with regards to migrants which I feel is important to cover.” [FL11]

Places of work were also the starting point for political and activist movements of those communities.

“Those first groups of migrants all tended to work in the metal industry, so a factory [...] becomes a mobilisation site for all sorts of politics to do with migrant communities in the city.” [A3]

<sup>3</sup> First Out was the first openly LGB cafe established in London in 1986 <http://www.firstoutcafebar.com/>. It closed in 2011.



Also, due to the experience of migration, work places may represent the only area where documentation about the communities' heritage exists.

"Immigrant groups don't have the same set of records. [...] In the homeland, there are some records in the villages, but they are pretty limited. So [...] you develop an idea of your family history through an indicative picture, a picture that by going to sources gives you an idea of the routes and path that people took through factories and work, politics and social struggles and things like that." [A1]

### Schools

While less frequently, a few of the groups also felt that schools were not adequately represented within the portfolio of designated sites. This includes religious schools ('Muslim schools') as well as other education establishments that were often (but not always) dedicated to the particular community.

"If I can just make the case for a particular building, this is one that English Heritage has always made strong claims for, and that is schools. There are a hundred board schools still in use as schools or for educational purposes. If you take one area like Aston, the schools there, the primary schools are really important sites, because families go to them [...]. It seems to me that those are the types of site that one would seek to list, because the stories that go with them are still around." [A3]

"I think it is a really important thing [...] thinking about different schools as well, in relation for blind people for example, there are particular schools and institutes that should then be preserved for that community group." [D1]

### Public lavatories

Public lavatories were mentioned by the LGBT groups, but were considered to be of particular importance to the disability group.

"The aesthetic has to drop and the communal has to rise in significance. And that makes things like public lavatories...I mean

when I used to go and photograph public lavatories for something I was teaching I used to get very funny looks. But actually for a disabled person it is critical to have an adapted public toilet system." [D7]

### Places of consumption and trade

Another area mentioned were places of consumption and trade, such as markets, shops, restaurants or pubs.

"The history of consumption and the way that the communities we are talking about have participated in that and moved that forward, and the way they are represented in buildings that are about buying and selling. So, for example, just think about Leeds [...] Chapel Town road, [...] there are lots of shops there [...]. That street is very much a sign of not only migration down the road but also incoming communities of a number of different kinds." [A2]

"Just talking about the building type in particular and one that I am fascinated by [...] is pubs. [...] We did have one pub in particular in Southall, the Glass Junction, [...] it always had signs on the outside saying that it was the only and first pub in the UK to accept rupees [...] and it has now been changed into a restaurant. So a lot of that has gone. You've got the signs, but you don't have any of the decor and you don't have the story about it." [A8]

### Cemeteries

Cemeteries and burial grounds were mentioned a couple of times as being important to the consultation groups. For instance, the disability group mentioned that cemeteries of long stay hospitals and asylums had been abandoned after the closure of those hospitals. Another example came from the Asian group:

"I did identify a quite rare Chinese cemetery in the Tower Hamlets cemetery. But these cemeteries are important because of the historical cord of the Chinese immigrants to the country." [A6]

### 2.1.3 Historic areas and multiple sites

Finally, in addition to small, not distinctive buildings of architectural merit and building types which do not have much aesthetic interest, there is a third element of the built environment which has been overlooked: that is, areas as a whole or interlinked buildings.

“Maybe we should think of something, how to address the history of a place, not just one building. [...] For example the two main streets in Limehouse, Chinatown, all of the original buildings have gone, but people still have this idea of Chinatown there.” [A6]

It is worth noting that this is very much in line with what EH does through their Characterisation work. However, the question was raised whether multi-site locations could be considered by the listing process.

“I would suggest that English Heritage take serial nominations so that packages of non-continuous sites become registered as a place that is multi-sited [...] but when you actually type in ‘Queer Manchester’, instead of just getting one listing, like we saw on the map, you would get eight addresses.” [LGBT1]

“That’s where the serial nomination becomes a really valuable tool. In and of itself, each one of those will probably be really crappy places, but together they are important places.” [LGBT1]

## 2.2 ‘The intangible’ – interpretation of existing sites

### 2.2.1 A need for greater focus on the ‘intangible’

In addition to identifying ‘tangible’ elements of the historic environment that are of relevance to the under-represented groups, the second area focuses on the ‘intangible’ elements of heritage protection. Participants highlighted the fact that the interpretation of, and stories behind, historic sites are very important as this is how tangible heritage acquires meaning.

“I think we should always bear in mind that there is the human aspect and it is not just a particular building.” [AC1]

“The starting point [...] is that we’ve got these buildings, and how do we make them relevant. If there are no stories behind those buildings, then they are kind of disembodied from heritage.” [A1]

There is acknowledgement that buildings can provide a starting point for telling the stories.

“To me the people who lived there are important, but if it wasn’t for the building they wouldn’t have been there. So I think it is important to tell the story about the building as well.” [AC4]

Having said this, the participants also highlight that there is not always a neat fit between the stories to be told and a particular building.

“But this thing about the intangible, the whole social/cultural side of history, doesn’t always fit very neatly into the details for buildings.” [W1]

Therefore, in some cases, they feel it might be necessary to move beyond the tangible heritage and explore the social history of the consultation group without having a building as a starting point, as the ‘stories behind the sites are not just as, but in fact more, important than the sites themselves. Moving beyond and away from the tangible heritage inevitably has implications on the kind of heritage protection processes that are most useful, which might include EH characterisation work, web resources or partnership projects with organisations for which intangible heritage is more central to their work.

“I think layers of development are important as well. [...] Like what used to be over there is of more interest to me than what is there now [...]. We don’t necessarily need to stare at stone.” [W4]

“If one is thinking about Muslim heritage in England I would have thought that we need to go wider than this idea of designation and in that one could actually think about [...] the evolution of Muslim communities in Britain [...]. We then move away [...] from just thinking about the built environment and architecture in terms of mosques.” [M]

One of the reasons for communities wishing to prioritise the stories behind the buildings lies in the fact that the buildings themselves do not allow for much room for an expression of the heritage of the

consultation groups, as they have traditionally not been in control of designing and creating those buildings.

“African and Caribbean people weren’t in control of making these buildings. What we were in control of was our actions and what we did, so that’s the narrative really.” [AC2]

“I think my initial reaction, if you are talking about buildings and institutions, is bring it down! I don’t want to see it there - it reminds me of something negative. [...] I’m not saying that buildings aren’t important, because they symbolise something that we might want to talk about. So you’d say that’s an important building because it represents something and can we talk about that; just as long as it is put into context.” [D5]

## 2.2.2 Under-represented narratives

Throughout the consultation, a number of narratives were highlighted which are not currently well represented in the historic environment – and in many cases, the question has been raised whether these can be connected to a building or not. These key narratives are discussed below.

### The history of ‘ordinary’ people

Many participants in the sessions felt that the history represented in the list of designated buildings is often one of the elite, which does not take account of the ordinary working class lives of people.

“There has been a real focus on the elite history of Islam in the UK. That is partly because it is much easier to track and map, but that has really been at the expense of the actual lived histories of the different Muslim communities in the UK. I think that there is a [...] lot less [focus] on Ismaili mosques in East London and the actual scruffy, little shop buildings that were instrumental and meaningful for the congregations.” [FB4]

Having said this, one participant pointed out that it would be wrong to assume that there are no ‘grand buildings’ related to the under-represented groups.

“It was mutually convenient for the rest of the establishment to regard the architectural history of ‘the others’ as being that of exclusion, or meeting in barns, or meeting in adapted houses of an underclass, if you like. [...] Sometimes, my guess is that even those poor communities built rather grand buildings, as soon as they possibly could, and we therefore have a more complicated social account of these lesser groups.” [FB5]

### The history of transient communities

Another narrative that the groups feel is not easily represented within the historic environment is that of moving, transient communities.

“So as migrant communities we don’t necessarily have a strong sense of history and place.” [FL7]

However, it may be possible to link these stories to a place, e.g. a place where these communities have worked or passed through.

“I noticed that a lot of people are mentioning the stories of migrant communities, but it can be about [...] linking it with places and buildings. [...] So the oral history is kind of linked to a building.” [A9]

This does assume however that EH criteria will allow a connection to buildings to be acknowledged, even if people only spent a short amount of time there. This criteria of how much time a person needs to have spent in a particular place in order to be deemed significant, was an issue raised in a number of sessions by participants who, based on their experience such as an application for a Blue Plaque, felt that EH was reluctant to recognise short stays.

In a couple of the sessions, participants also raised the question of how the often international links of those transient communities can be recognised.

“I’m also thinking about the international links that people have and people who come here, like Bob Marley, who didn’t actually live here but he came, people who visited and whose visits to Britain were very significant either in their own international

history or in fact as part of the history of Britain itself. I'm wondering, you know, how that gets represented?" [W1]

### Significant events

Many of the consultation groups also talked about the importance of significant events, such as events marking the legal 'recognition' of particular groups, or events such as industrial action and strikes, and the difficulty of linking those to the built environment:

"There are buildings of significance relating to those events, not individuals who are named per se, but events on the streets and the lodging houses and the source of collective actions and so on, the missions. There is no one individual you can mention and there is no specific building that you can talk about, but [they] have to be acknowledged in some way." [AC8]

"By focusing on events rather than historic moments you're getting into that intangible link. For example, there is the site where the first civil partnership happened. That's a place, it is a physical space. But then what is important is not which sidewalk or government building it is, it is the event around it that occurred." [LGBT1]

### Interlinking stories of buildings

Finally, many participants pointed out that historic sites themselves have continuity and that their uses are not fixed. The stories of how buildings have changed are considered important to be drawn out.

"Buildings have continuity, there is nothing fixed about buildings and there is certainly nothing fixed about the narratives that interplay in that fabric." [AC8]

"Somewhere like Tower Hamlets you have buildings that have gone through the use of several different faith groups. [...] I think the question is how have they impacted on the building and is this something that we can identify?" [FL5]

The groups felt that it was important to acknowledge these changing uses, as they also reflect a more general issue about interlinking stories of the various under-represented communities. What

they do not wish to see is a set of buildings that is designated as belonging to 'their community' only, as this would ignore the more complex social histories of the buildings.

"What would be horrible, as well, is to suddenly just get a load of Black history sites, a load of Asian history sites and loads of gay history sites. That's not what people want." [AC3]

"You have to remember that disabled people are in all of those groups as well. The groups aren't separate, they overlap and interlink. It is not just a separate group of lesbian, Black, gay etc." [D5]

In addition to drawing out the links between the under-represented groups themselves, participants also felt that there are wider narratives and social issues that the particular heritage of their community group needs to be embedded in.

"We've got, on the one hand, these very old properties, kind of stately home kind of places, like Osborne House. On the other hand we've got [...] migration stories which aren't related. The two are disconnected, but there is a grander narrative above that connects the two and I think you need to work out what that is, get the research in and fit that in properly so that they don't sit separately somewhere. They are part of the same story." [A1]

### 2.2.3 'Enjoying' England's heritage?

The consultation groups also raised the question of how to interpret and present their heritage to audiences. The fulcrum of the discussion is that the history of under-represented groups contains many events and episodes that are painful and difficult – for example, presenting the realities of enslavement. Opinions differed on how traumatic histories of exploitation and oppression should best be narrated and communicated.

The current *English Heritage Corporate Plan* states that it aims to 'help people appreciate and enjoy England's national story'. This led to a debate around the degree to which this story can be 'enjoyed', or whether the pain and suffering is such that 'celebration' should not be the lens through which heritage is portrayed. Many felt that the elements

of their group's history which were not enjoyable, still needed to be presented:

“If English Heritage and the English cannot get away from the phraseology celebrating English history we are not going to get anywhere. [...]If you only want to celebrate history you are never going to acknowledge the slave trade or how many women you raped, etc.” [AC5]

“The first thing I always say somehow is textuality and contextualisation. If it is done properly and rigorously it is not a problem. It might be unhappy, it is a reality.” [W3]

On the other hand, there were a number of voices who felt that even the difficult elements of their heritage should be framed in a positive light.

“I would just like to add as well, the word celebrate is important. We are celebrating our ancestors, their struggle to survive. [...] It is a case of remembering those struggles and appreciating the fact they survived – I'm here because my family survived. That is the sort of celebration that you do. It is nothing to do with buildings, but it is to do with human survival and tolerance.” [AC1]

# 3. Recommendations for improved heritage protection

In addition to looking at the areas of heritage that are currently under-represented, the consultation also identified ways and processes to improve heritage protection for those groups, going forward. This section will, in turn, present the suggestions made by the consultation groups for identifying new sites that are relevant to them and for better drawing out the hidden stories behind them. It will then present a number of recommendations that cut across those two areas, before highlighting some of the issues for the consultation groups themselves. It is important to note that this section only presents the recommendations made by the consultation groups themselves, and it was agreed with the EH team that BOP should not make any recommendations on implications or wider issues that emerged from the consultation.

## 3.1 How to identify new sites

### Key recommendations:

1. Build community partnerships
2. Create an advisory network
3. Initiate a public call-out for information

Section 2 above outlines a series of heritage types that have been overlooked to-date. The experts in the consultation groups also identified a small number of examples of specific sites that should be

better recognised and protected (see section 5.5). There was a strong feeling among the consulted experts that, in order to identify sites of relevance to these under-represented groups going forward, EH will need to draw on external knowledge as they currently don't hold all the expertise within their organisation.

“English Heritage needs to recognise that there are community perspectives that they might well be out of touch with.” [AC7]

“I would like to back up this idea about the depth of the knowledge amongst the community itself [...]. The research I did on Islamic gardens [...] you find that assumptions were made by groups of people that were [...] not from the South Asian community – often, in a kind of orientalist view of ‘beautiful Islamic gardens’.” [FB3]

In thinking about consulting external views, the groups felt strongly that ‘expert’ knowledge alone does not suffice.

“I think the academic history can be really just one area [...]. Rather than large questions of academic clout, just take what the local community of Liverpool says is relevant to gay identity and heritage.” [LGBT4]

Rather, EH should seek to integrate the knowledge that exists among communities and to do so pro-actively.

“The thing people worry about in the planning departments are statements of significance, and I like to think of them as love letters, too often written like divorce papers that say we value this building because... Don't worry about getting the architectural/historical language down, people like us can do that. [...] What we need is people to construct these love letters for the things that they are involved with.” [FB5]

There is a body of research that has been carried out at community level already and EH should draw on this in the first instance. The blue box below summarises a number of research projects – both carried out by ‘community’ and ‘academic’ researchers – that were mentioned during the consultation process.

### Existing research

- African-Caribbean: Nubian Jak project to create a memorial to highlight the contributions of the war effort of African and Caribbean people: <http://www.nubianjak.com>
- African-Caribbean: UCL Legacies of British Slave Ownership project: “We are trying to catalogue the slave owners in Britain in the 19th century to work out who they were, what they did, did they build houses? Did they work in industry? [...]. In addition to the usual academic outlets of articles and so on there will be a database that we will make available to everyone. It will be searchable [...]. It will be susceptible to the crowd sourcing, Wikipedia type of thing because in many places people will have knowledge that we simply don't have and that is material that we want to try and capture.”: <http://www.ucl.ac.uk/lbs/>
- African-Caribbean: “Black presences and the legacies of slavery and colonialism in rural Britain, University of Nottingham, led by Susanne Seymour.”
- African-Caribbean: “Fryer's ‘Staying Power’ and Jacqueline Jenkinson's more recent book, ‘Black 1919: Riots, Racism and Resistance in Imperial Britain’, are useful starting points for the identification of relevant (pre-Windrush) sites with this kind of significance.”
- Asian: “Fisher et al 'A South Asian History of Britain'”
- Asian: “For more on Anglo-Indian Social reformer Olive Christian Malvary see chapter 1 in Shompa Lahiri's book *Indian mobilities in the West*.”
- Disability: “Heritage Lottery funded projects would be a useful source as there have been numerous learning disability history projects.”
- Disability: The Ardwick People's History Project – recording the experiences and memories of Deaf and Disabled People from Ardwick, Manchester

- Faith: New Testament Church of God, in Northampton, which was bequeathed by Rosalith Gerloth; project led by Phylis Thompson
- Faith: “History of missions – like Andrew Walls, Anthony Reddie, Jo Aldred – they've done extensive work on this particular brand of Christianity. As such you can rely on them signposting the organisation towards what is really important.”
- LGBT: Cook et al., *A Gay History of Britain* (2007); Jennings, *A Lesbian History of Britain* (2008); Levin, ed., *Gender, Sexuality and Museums: A Routledge Reader* (2010)
- LGBT: Local & community research projects such as Write Queer London, Brighton Ourstory (<http://www.brightonourstory.co.uk/>), LGBT History Month
- Muslim: “the AHRC/ESRC religion and society programme”: <http://www.religionandsociety.org.uk/>
- Women: ‘Older’ research: “I have this set of books at home, you know ‘In our Grandmother's Footsteps’ and you know there has been a huge amount of research done, but it is sort of lost because these books are now out of print, but Jane Legget and this book ‘Local heroines: A travel guidebook to Women's History in Britain’ – there is a vast amount of research in there which is available. I'm wondering if some of this material that has already been created, if there was any way which that stuff could be re-used by English Heritage as a source for...this identifies location specific cities, locations associated with particular women all around the country.”

In order to enhance EH's awareness of more such projects and to collect new research evidence from communities, a number of suggestions were made by the groups. The first recommendation was to develop partnerships at the local level and with grassroots community groups.

“If they [EH] don’t have the budget [...] they have to connect up to the ground floor, the basement. At the moment they have descended to the second level and they are holding out parachutes to people to climb up. You’ve got to take that lift into the basement and start digging up and taking people onboard and building those stepping stones. You don’t have to set up your own department again to do it. All you need is a viable, coherent, collaborative partnership and they could get into bed with groups all over the country to deliver that.” [W3]

A major benefit of working through external, local partnerships is that it might enable EH to develop projects that could not be delivered within their institutional frameworks, as was the case for one of the experts’ organisations:

“[The local partnership] was a catalyst for the British Museum, it drove it and it could do things which we could not do within our organisational framework and policy, and all of the advances we have had, have been purely driven by that. [...] You can’t change an institution but you can find ways of enabling it to collaborate with an external institution.” [LGBT5]

#### Examples of networks/organisations to link with

- African Heritage Foundation: [www.africaheritagefoundation.org](http://www.africaheritagefoundation.org) (African-Caribbean)
- Nottingham University (Lowri Jones and Susanna Seymore): [www.nottingham.ac.uk/](http://www.nottingham.ac.uk/) (African-Caribbean)
- Open University Social History Learning Disability (SHLD) group: <http://www.open.ac.uk/hsc/ldsite/> (Disability)
- Wellcome Trust for history of medicine generally: [www.wellcome.ac.uk/](http://www.wellcome.ac.uk/) (Disability)
- Greater Manchester Coalition of Disabled People (GMCDP): [www.gmcdp.com/](http://www.gmcdp.com/) (Disability)
- Hard copy directory of Black Church organisations, published by organisation Keep the Faith: [www.keepthefaitth.co.uk/](http://www.keepthefaitth.co.uk/) (Faith)

- Black Majority Churches: [www.bmcdirectory.co.uk/](http://www.bmcdirectory.co.uk/) (Faith)
- Buddhist directory: <http://www.buddhanet.info/wbd/> (Faith)
- Black and Asian Studies Association (BASA), especially Kathy Chater: [www.blackandasianstudies.org/](http://www.blackandasianstudies.org/) (Faith)
- Queer@King's ([www.kcl.ac.uk/artshums/ahri/centres/q@k/index.aspx](http://www.kcl.ac.uk/artshums/ahri/centres/q@k/index.aspx)), Birkbeck Institute for Gender and Sexuality ([www.bbk.ac.uk/bisr/big/](http://www.bbk.ac.uk/bisr/big/)), LSE Gender Institute ([www2.lse.ac.uk/genderInstitute/home.aspx](http://www2.lse.ac.uk/genderInstitute/home.aspx)), Hall Carpenter Archives: <http://hallcarpenter.tripod.com/> (LGBT)
- Camden LGBT Forum: <http://camdenlgbtforum.org.uk/> (LGBT)
- Women’s Network – national voluntary organisation with a number of local groups: <http://www.national-womens-network.co.uk/> (Women)
- Victoria County Histories: [www.victoriacountyhistory.ac.uk/](http://www.victoriacountyhistory.ac.uk/) (Women)
- EGA for Women (Elizabeth Garrett Anderson for Women Gallery): [www.egaforwomen.org.uk/](http://www.egaforwomen.org.uk/) (Women)

The second recommendation made by the experts concerning gathering knowledge and research evidence from the community groups themselves, was to create an advisory group or network:

“An e-network but limited in numbers so as to encourage participation and contributors to be revised on a yearly basis to bring in new ideas. A small standing membership could be asked to suggest new members each year and declare why.” [OC]

“Networks of people could be built up who could be consulted on a five year term, or whatever it might be. [...] Every time you get an application in, it gets sent out to a broad, diverse range of people to comment on. Perhaps you set up clusters [...] of people.” [AC3]



A final recommendation that would generate a lot of information at once would be to make a general call-out for information, using a media campaign.

“But also perhaps inviting people – through publicity or whatever – these are the types of buildings and this is the type of work we are doing, what are your stories?” [D9]

“It is the kind of thing that media would be really excited by.” [AC2]

While the latter suggestion is most likely to be a one-off, most participants strongly argued that a sustainable process, rather than one-off activities, needed to be put in place in order to ensure ongoing engagement with the under-represented groups.

“I think the first task, once a clear vision is in place, is to be able create a process [...] that can be institutionalised in a sustainable and inclusive way.” [M]

Developing ‘principles of working’ was mentioned as particularly important in view of embedding this process within EH.

“I would mandate it in tablets of stone! [...] Do a Moses! Once you have that programme it is there and in performance contracts and it will be done.” [W3]

## 3.2 How to improve interpretation of existing sites

In addition to identifying new sites of importance, the second main issue for better representation of the consultation groups’ heritages relates to the interpretation of existing sites. The groups identified a number of ways in which the interpretation of listed sites could be improved, which are discussed in further detail below.

### Key recommendations

4. Develop a process for revising or enhancing list description by drawing on user-generated knowledge
5. Draw on existing databases and catalogues for categorisation of NHLE list
6. Link in with special initiatives or anniversaries to raise profile of under-represented heritages
7. Improve interpretation of multi-site heritage assets by developing trails
8. Improve interpretation of heritage sites by making increased use of EH website and new technology

### 3.2.1 List descriptions

Given that the portfolio of properties owned by EH is only very small compared to the 375,000 listed buildings, one of the main ways in which the interpretation of listed sites can be addressed by EH is through amending the list descriptions.

“I hadn’t appreciated the 375,000, so I appreciate what the issue is. But when they can’t control the interpretation, the content, the access and all of these things about those buildings, all they can really work with is the information.” [D10]

“Here is a chance to re-write history by re-writing the listings.” [W6]

Given the large amount of list descriptions, there is a need to prioritise any such revisions. One of the ways suggested for prioritising the revisions is by linking it to the education agenda. EH has an opportunity to advise government on key heritage sites that should be considered as part of the National Curriculum. Looking at those sites and their descriptions initially, would be important.

“If there are [...] particular sites that [...] it would be particularly helpful to have young people learning about, [...] that is a way of prioritising the kind of work that has to be done urgently. If that gets put into a text book, for example, it would be really hard to change it.” [AC3]

A key issue in the discussion of the groups was around the complex statutory process to make any major changes to the list descriptions. While making smaller changes is easier and can be made by EH without sign-off by the Secretary of State, there remains the issue of only very limited capacity by EH staff to carry out research and make amendments for more than a tiny proportion of the huge list every year. A recommendation made by many of the consultation group was to draw on user-generated knowledge to ‘enhance’ the list descriptions.

“I like the Wiki idea. It is something that grows and expands. It is not simply defined by who has the power, and the narrative can develop.” [AC7]

This obviously raises challenges in terms of database access. Having said this, the suggestions made by the group would see such a wiki as a complementary tool to the official list descriptions.

“We understand that it is statutory, don’t change that, but at the bottom you can have ‘this is comments’ or a link to the wiki that is created from it.” [FL1]

Making use of such tools would also address the need for continuous change that was raised by the groups, as new research might become available and may need to be incorporated into the list descriptions over the next few years.

“In 50 years there will be another set of discussions, so we don’t just want to fix it now in a status quo [...]. We need a way of

thinking about this [...] so it doesn’t have to always be so torturous to get things changed.” [AC2]

### 3.2.2 National Heritage List for England search terms

The National Heritage List for England (NHLE) is the official, searchable database which provides access to up-to-date information on all nationally designated heritage sites. EH is currently working to improve and develop the NHLE, by improving the searchability of the database. As part of the consultation, experts were therefore asked to comment on an existing draft list of search terms suggested by EH and to suggest any alternative search terms that experts would use.

A first issue raised by some of the experts was that they felt the existing list of proposed search terms was normalising groups:

“I’m looking at [the search term] “Ethnic History” and I’m thinking don’t we all have an ethnicity? [...] Are we normalising certain ethnicities and not others?” [AC8]

The groups were not entirely sure about how the search terms would be used, but they felt that if the currently suggested tags were used to structure the content of the database, this would be problematic, as they were felt to be incomplete and to some extent biased.

“But the thing is if it is all free text, then it doesn’t really matter. But if they are going to order stuff in their database, so if people type in ‘Black history’ they are going to get up certain things, their view of this is problematic because they are imagining certain histories into the structure.” [AC3]

A recommendation that most of the groups brought up was to refer back to databases that have been developed by other institutions and to draw on existing classifications and search term catalogues.

“I would find it useful to know that I could go to every system, put the same search term in and get standard responses. So say, I want to go to English Heritage and then the British Library and I want to come back with relatively similar results.” [LGBT7]

In terms of developing specific search terms, it was suggested that terms both used historically and contemporarily would need to be considered.

“[We used] contemporary terms that were used by small scale Black organisations [...] as opposed to library, academic and information/knowledge managers working in institutions.” [AC8]

“Therefore when one searches for the terms, even in the 19th century, the term Muslim was hardly used for people who today see themselves as Muslims.” [M]

In addition, the groups discussed whether pejorative terms would need to be included.

“When we talk about the past, we have to bear in mind all the terms that might have been used in descriptions of buildings [...], including terms that are pejorative.” [LGBT6]

However, this is only relevant if those terms have been used in the list descriptions:

“But the point is that this database is to search the information, to show their records that have gone to the Secretary of State. They are very particular archive. So do you use the N word?” [AC3]

Therefore, it might be more important to provide guidance on how to search for under-represented heritage content (“some kind of glossary that alerts you to the kind of language that was used in this documentation”), as well stating that the database does contain relevant information – as groups stated that they currently did not expect the NHLE to contain relevant information for them.

“There is no point doing it without having a page right at the front telling people that it is accessible to LGBT interested people because people don’t think that institutions bother with them.” [LGBT5]

The blue box below sets out specific examples of (i) other research databases that should be considered in order to develop the new NHLE search terms and (ii) specific issues raised around the NHLE search for individual groups.

#### Other research databases to be looked at:

- Extensive work has been done for African-Caribbean heritage, see: CASBAH – <http://www.casbah.ac.uk/projectdata.stm>
- Northamptonshire Black and Asian History Association (for African-Caribbean): <http://www.northants-black-history.org.uk/aboutHistory.asp>
- EHRC website for race and religion: <http://www.equalityhumanrights.com/advice-and-guidance/your-rights/religion-and-belief/> (for Faith)
- National Archives: [www.nationalarchives.gov.uk/](http://www.nationalarchives.gov.uk/) (for LGBT)
- Manchester Archives: [www.manchester.gov.uk/libraries/arlsl/](http://www.manchester.gov.uk/libraries/arlsl/) (for LGBT)
- GENESIS: [www.londonmet.ac.uk/genesis/](http://www.londonmet.ac.uk/genesis/) (for Women)
- Archives hub developed by the Women's Library: [www.londonmet.ac.uk/thewomenslibrary/](http://www.londonmet.ac.uk/thewomenslibrary/) (for Women)
- Royal Historical Society: online British and Irish Bibliography: [www.royalhistoricalsociety.org/respubs.php](http://www.royalhistoricalsociety.org/respubs.php) (for Women)

#### Specific issues on NHLE:

- **Disability:**
  - “Some entries under the description ‘History’ are chronological (i.e. ancient, medieval, modern); and some branches of the discipline also have their own L3 entries (e.g. political history, military), whilst others are not mentioned at all (notably cultural history).”
  - “Disability rights movement should be included under the Description for History-Political History-Civil Rights Movement”
  - “Health is not simply a matter of Political History. Perhaps it either needs to stand by itself as Health History or be absorbed into the History of Medicine.”

- “Need to differentiate between the different categories of disability listed in the Description rather than putting them all together. The war-wounded could be included as a separate category here, maybe distinguishing temporary war injuries from long-term or permanent war impairments.”
- “Need to fit in history of mental health”

- **LGBT:**

- “There are many different words, depending on the time and place you are researching - given the absence of ‘words for gay people’ as a defining term in lots of databases, it’s more likely that you’d begin with a story or concept - e.g. female cross dressing - rather than a specific word for ‘gay’.”

- **Women:**

- Need to refer to women under ‘working class histories’.
- Need to include a search term about immigration (e.g. to include Irish history)

**Other useful reports to be consulted**

- ‘Rethinking Disability Representation in Museums and Galleries’:  
<http://www2.le.ac.uk/departments/museumstudies/rcmg/projects/rethinking-disability-representation-1/rdrsmallest.pdf>
- “In the past we would just be invisible”: Research into the attitudes of disabled people to museums and heritage for Colchester Museums:  
<http://www2.le.ac.uk/departments/museumstudies/rcmg/projects/colchester-museums/Colchester%20Museums.pdf>

### 3.2.3 Special initiatives

Another specific recommendation to improve and focus interpretation is to link any additional research into major national events. In particular, consultation groups suggested that there would be some additional

funds in the next few years around the centenary of World War 1. Other suggestions of linking with such special initiatives included the Heritage Open Days and the LGBT history month:

“It may be that there are ways in which thematic heritage open days could be made to work. I know [a] Jewish organisation that does this [...]. I think therefore that there might be more people who could be drawn in.” [FB5]

“I’m sure you could use LGBT history month as an event to set the ball rolling.” [LGBT7]

Tying in with annual initiatives would have the benefit of creating a platform for highlighting issues relevant to the heritage groups every year during this time:

“Would loathe seeing it for just one month and then it evaporates, but there is that platform, a peak of interest [...] every year.” [LGBT3]

### 3.2.4 Trails

A practical recommendation made in many of the groups was to create trails to improve interpretation of sites that are relevant to the groups.

“Powerful strong links across different institutions, so people can go to English Heritage sites and go ‘ok here was the first civil partnership, but where else can I go?’ [LGBT3]

“I mean I would have thought that it is quite a cheap way of doing it as well – having trails around. [...] That’s about imagination and allowing people to work out their own involvement in an area.” [W4]

The trails are particularly relevant given the issue discussed in section 2.1.3 around the (forced) mobility of the heritage groups.

“Actually, I suppose that one of the challenges is that a lot of this is very mobile. I mean if you are talking about something like GLF [Gay Liberation Front], it goes to Covent Garden, it goes to Notting Hill. It is a path around the city.” [LGBT7]

“That in itself is actually very socially interesting. It tells the story of exclusionary behaviour. Why did it have to keep moving?” [LGBT1]

#### Examples of web trails

- LGBT: LGBT history of Liverpool: <http://www.liv.ac.uk/lgbt-history/> and <http://www.ourstoryliverpool.co.uk>
- Asian: Anglo-Sikh Heritage Trail: <http://www.asht.info/>

### 3.2.5 Website and technology

A number of suggestions were also made with regards to the use of the EH website. In particular, it was suggested that the website should provide more cross-references to other websites with additional information on the relevant subjects.

“More cross-referencing to other websites that you could go to, what’s been published on this” [W1]

“There is no digital focus for disability history really and it is possible that that hub could serve as a focus, with English Heritage building bridges to other organisations.” [D7]

Furthermore, there was a specific suggestion about making all of the EH website accessible in British Sign Language.

“I think the website should be fully accessible in BSL. [...] I think that it is fantastic that at least 40 pages will have sign language on them, but I think that everything should be.” [D8]

A number of experts also suggested using other means of new technology, for instance mobile apps.

“The fact is that you could make an app that recognises each of [the EH] plaques and then tells you something about it. It’s not very hard to do; you just need to be able to recognise those plaques as a flag or a tag.” [FL1]

## 3.3 Cross-cutting recommendations

Beyond looking at the identification of new sites and better interpretation of sites, the consultation groups also identified a number of wider recommendations for EH which are discussed in the section below.

#### Key recommendations

9. Develop collaborative research projects
10. Raise greater awareness of heritage issues among younger generations by engaging more pro-actively with the National Curriculum
11. Provide guidance and support to local community organisations
12. Increase awareness and improve perceptions of EH by reviewing promotional materials and improving lines of communication

### 3.3.1 Research

The consultation identified that further research is required in a number of areas, both to identify new sites and improve interpretation of listed sites relevant to the under-represented groups. When commissioning new research, the groups highlighted a number of issues that EH should consider.

Participants highlighted that in some cases, EH identifying research areas and prompting researchers about this area might already be enough to initiate a project.

“If you have a community of scholars in different kinds of areas get together and identify the need, it may be that in identifying it you prompt someone else to come forward to do so.” [FB5]

While prompting might be enough in some cases, in others, there will be a need for EH to commission new research – and participants mentioned that this would need to be paid for.

“I was saying that it is often up to the passion and enthusiasm of an individual [...] to be champions. But where is the funding coming from for her to actually do it?” [FL9]

Related to the issue of funding, the consultation groups frequently mentioned that there were opportunities for carrying out collaborative research projects to exploit additional funding pots for research such as available at HLF, AHRC or the National Trust.

“What English Heritage needs to do now [...] is develop a series [...] of collaborative partnerships across the country to look at the stories of the designated sites. [...] Work in partnership with funding from HLF to be able to start telling the stories, to do the research which will uncover the stories which will then feed into English Heritage.” [W3]

“You put in one application to the AHRC for a collaborative doctoral award and I think you could bid for 5 PhD studentships.” [FB6]

Participants also suggested that EH might have a brokering role in terms of bringing researchers together.

“This is why a network which brings people together would be really useful. [...] There are going to be few things that we can apply to as academics but there might be certain things that so-called community groups could apply for that we can't. English Heritage is in a position, and we may even argue has a responsibility, to act in that kind of role.” [AC3]

Coming together for collaborative work will also help avoiding duplication of any work.

“Encouraging more collaborative work, not just within English Heritage, but also with other organisations, national and local, and using the links between education and AHRC funded projects so that everybody works together and you don't duplicate projects, and also build on each other's expertise.” [ARap1]

Finally, when commissioning research, participants highlighted that EH needs to carefully consider who they commission this research

from. They felt that it was important to draw on a wide network of researchers that is not limited to academic research.

“So I think I would say a) commission wider and broader, and b) that it is not only the experts being commissioned.” [FL4]

“A lot of the research on the Black presence on Britain is done outside of academia, but if you require research to be done by someone who has a PhD, for example, then you have already excluded a massive number of people [...]” [AC3]

### 3.3.2 Education

An issue that took prominence in a few of the consultation seminars was the importance of education. A number of the experts were concerned that young people are not engaging enough with their heritage and that there is a need to address this.

“There is a particular pattern where young people aren't associating with heritage. [...] That is a worry. English Heritage should do their bit.” [AC1]

“It is actually the hard to reach young people and giving them a chance to learn about their heritage, whatever that might be [...] I reckon they [EH] need another consultation like this and everyone needs to be under 25.” [FL1]

The participants felt that there was a role for EH to get involved, for instance by providing education resources and materials.

“Produce resources and things [...] aimed at helping teachers introduce the topic of local heritage in their local environment [...]” [ARap1]

Moreover, it was suggested that EH should be more pro-active in lobbying the Department for Education to place greater emphasis on people's heritage, in particular at the local level, and in seeking to have more direct input into the National Curriculum.

“[My recommendation] has to be about education. [...]EH's] education is very much focused on their properties. They don't influence the national debate. [...] Someone would have to.” [FL5]

### 3.3.3 Guidance, capacity building and local support

An issue that came up in most of the consultation groups was that – despite EH’s primarily national remit – they had a role to play at the local level. On the one hand, this could be about promoting heritage issues alongside key players at the local level – the added value of EH being the clout they bring as a national body.

“English Heritage has to take a responsibility in some way. Not necessarily funding it, but at least working with local authorities. [...] There is no reason why English Heritage can’t then support a local authority that has that particular scheme, so that it doesn’t look like it is only that local authority. English Heritage, as a bigger body, has to say ‘I support this’.” [AC1]

On the other hand, experts felt that EH should provide more guidance and support to local organisations that are keen to engage with EH. For instance, this could be because they seek advice on heritage protection issues of a local site or heritage asset.

“I think it is important for English Heritage for making themselves available for providing expertise and advice, and I hope they find a way of doing this for local communities.” [LGBT4]

Experts also felt that there was a need for better guidance and support of local community organisations in submitting listing applications for a heritage asset.

“What they need is something on their website, you know, ‘do you have a place of great significance, click here to find out how to draw our EH attention to it’. There should be contact information for someone, in the regions, from English Heritage who can come along and meet that community group and take you through the process of actually writing an application.” [LGBT1]

### 3.3.4 Alternatives to designation

Several consultation groups also talked about whether EH has a remit in heritage protection beyond the designation process. One major suggestion was to think about other material heritage assets (such as photographs or illustrations) that could be gathered and preserved to document heritage sites of value to the under-represented communities. On the one hand, such documentation process could be *in addition to* listing a particular site to enhance its interpretation and to enrich EH Archives.

“Capturing those things [...] through film, through photo, through narrative, through whatever, [...] is far more meaningful to go with the building.” [M]

“We’ve got books, photographs, illustrations; you name it, but just stacked in boxes. [...] English Heritage have got to do something so that it is not just stuck in dusty rooms somewhere.” [D5]

On the other hand, documentation could also be valuable *instead of* listing. There were two different rationales for suggesting documentation in place of designation. The first rationale was that documenting the heritage site and the application process (including community engagement around this process) might be a valuable outcome in itself, if designation cannot be achieved.

“Basically when anyone is about to demolish a building make some legislation that at that time you’ve got to take some pictures of it.” [FL1]

“The early point I made about the importance of documenting processes as well as outcomes (that was initially prompted by comments about the struggles to secure Grade II listed status for Brixton Market/Granville Arcade buildings) relates to a wide range of grass-roots cultural campaigns [...] that have had an impact on the [...] ‘architectural and environmental palimpsests’ of an African and Caribbean presence in England, [...] as they attempt to preserve and commemorate the ‘vanishing trace’ of a cultural presence in the urban landscape.” [AC follow-up email]

The second rationale for making this suggestion was less frequently mentioned but evolved around the idea that documentation would actually be a more desirable outcome than designation, as listing might limit the ability of communities and their sites to continuously evolve.

“I would argue that there isn’t really a point in listing something like the temple in Neasden, the Regent’s Park Mosque, the Southall Sikh Temple, unless there is a tacit understanding that if in 50-70 years time when there isn’t a community there [...] it might become a set of flats, a club or whatever. [...] I would rather see [us to] go out, document it, photographic, whatever, but do not list the thing.” [FL11]

Other than documentation, a couple of experts raised the question whether EH could have a role in supporting new buildings. Though it was understood this was not within EH’s remit, some asked for innovative support for new heritage buildings for under-represented groups.

“There is a group in Handsworth, now called 104 [...]. He is very keen to build a complex in Handsworth of African architecture. Now that’s a question I was going to ask earlier – do you think that English Heritage would consider doing any prophetic work by supporting something like that? There is nowhere in this country built on the basis, on the premise of African architecture, and he has a design already and knows how he would actually build it.” [FB1]

### 3.3.5 Communications

The final set of recommendations for EH relates to communications issues. It is worth stating that these are the issues flagged by the consultation groups themselves, but other communication issues might arise from this report as mentioned in section 1.

Many experts felt that there was not enough public awareness of EH, their activities and their value.

“People need to know what English Heritage do and why it is important.” [A8]

“So I think maybe there is an awareness process also about the different grading and the kinds of limitations that it will place on different religious communities and ethnic communities. Like Grade 2 might not necessarily mean that you can’t do anything with it, it might bring some kind of profile.” [FB4]

In addition to general lack of familiarity with the organisation and their remit, experts mentioned that there was a particular lack of awareness around the appeals process to listing decisions.

Experts also highlighted that in some cases EH needs to deal with not just a lack of awareness, but negative perceptions among under-represented community groups.

“From our research we found that amongst many of the mosque committees there is just a general mistrust of the state and anything that feels like it might have something to do with it – that includes academic organisations, you know?” [M]

A key recommendation was therefore to carefully consider the messages that are sent out to these groups, in particular through promotional materials. Several experts highlighted that it is important that EH publically communicates that it is engaging with under-represented groups. Making such a public statement is partly important because it will help promote internal institutional change and opening up to issues about under-representation.

“There needs to be a very clear and very public statement, somehow, that English Heritage is supportive of LGBT history and is LGBT friendly, because I had the perception that it was a homophobic organisation, or it had the reputation that it was. [...] If you can get that message across itself, it generates an institutional change.” [LGBT5]

One expert also highlighted that the language used within public communications material needed to be carefully chosen.

“I mean, that kind of language is really problematic for minority groups; to constantly have their deprivation and marginalisation reinforced. So I would say to English Heritage, be really careful about how these communities are represented.” [FB6]



Another recommendation was to review the communication lines with the under-represented groups in order to ensure that knowledge about EH is disseminated widely and to the right people within those groups.

“But it is about building confidence and not assuming that there is silence because people don’t want it, but there is silence because there aren’t adequate ways in or doors kicked open.” [LGBT3]

“My perception is that it is not just the relationship between English Heritage and a point of contact, but also the dissemination of knowledge within a particular group.” [FB5]

Building effective communication lines and relationships within the groups is particularly important considering the numerous subgroups and subdivisions within each community. In fact, some experts suggested that EH – as a ‘neutral’ organisation – could successfully bring together divided community groups around the issue of heritage protection.

“The unity that sometimes the outside world perceives is so unrealistic. [...] I think sometimes it might be a secular organisation [like EH] that might actually be the best way to disseminate knowledge to a faith group.” [FB4]

The final recommendations relating to communications was to ‘start acting’, even just with small initiatives, in order to send a positive signal to under-represented groups.

“It’s just getting something to happen, sends a very positive signal out, not only outside the organisation for audiences, but also within it.” [LGBT5]

“The power of starting small and getting gay words onto the English Heritage website, I think the power of that would be huge, so that it is no longer unspeakable, ‘un-searchable’ and ‘un-referenceable’.” [LGBT2]

## 3.4 Recommendations for under-represented groups

Finally, the consultation brought up a number of issues that the under-represented groups themselves need to consider.

### Key recommendations

13. Take pro-active steps to raise awareness of the importance of heritage issues within communities
14. Develop skills and capacity around heritage protection issues within communities by sharing good practice and linking in with local partners

Firstly, some experts strongly felt that in order to improve heritage protection for their own group, they had a responsibility to take initiative themselves.

“What we need to do is take ownership and re-write the narrative. Change the paradigm and the way that we are perceived [...] and prove that we can almost become in tandem with [EH].” [AC6]

Secondly, an important issue for many of the groups is to act against lack of awareness and valuing of heritage issues within the communities.

“We deceive ourselves if we think that this is what every Asian person wakes up in the morning and thinks that it is his priority to do [...]. So I think there is a need for a bit of a reality check as to how important issues of built environment are really in the community.” [A5]

In order to improve this situation, experts highlighted a need to improve communications and sharing of good practice within the communities.

“Some communities maybe haven’t gotten the trick of transmitting, which is to collect together and then transmit what the story is of buildings and places and how they are used.” [FRap2]

Another recommendation made for the under-represented groups in order to improve heritage protection was to take a step towards, and work more closely with, EH. For instance, this could be through becoming better at using the language that EH is using.

“[We need] to learn line dancing. What that means is that communities have to learn to stop sidestepping the fact that we are in England and we are English. What people tend to do is talk about re-branding and say that English Heritage is world culture. [...] If you spend all of your time sidestepping you will never get into the conversation and the conversation will move on.” [FRap2]

Moreover, it was recommended that under-represented groups engage with partners and institutions (such as museums) that could help them link into EH.

“One way for communities to reach in is not just at this big national level, but at this level of local creators and holders of information who are themselves [...] constantly in touch [...] with English Heritage and The National Archives and actually have sets of skills to give you for getting further in touch.” [FRap2]

Finally, it was suggested that community groups should become more pro-active in acquiring the skills necessary to engage with EH as well as addressing issues of heritage protection themselves.

“Get another GCSE, which was my way of saying [...] that in a lot of cases people in organisations and communities need to get a bit better at trying to reach out and get some of the skills which aren’t there, in order to build capacity.” [FRap2]

## 4. General issues

The consultation revealed a number of general issues that should be considered by EH. Firstly, a few issues were raised in relation to the consultation process itself and its implications for the review and implementation of the NHPP. Secondly, participants across the consultation groups raised a number of questions about the overall designation process, as well as EH's organisational remit and structures. It is important to note that these comments in some cases reflect a partial understanding of EH's statutory role and a lack of detailed knowledge of the organisation's ways of working. This in itself suggests that there are a number of communications issues for EH to consider going forward to improve the awareness and perceptions of the organisation.

### 4.1 Purpose and audience of the process

Overall, participants welcomed the consultation process and were very positive about their experience in it.

“For myself it has been a great workshop and session. Everything has really been said.” [AC7]

However, it was felt by some that the process could have offered even more opportunity for direct dialogue and exchange with EH.

“It seems a novelty that you [BOP] are mediating and it would have been better for English Heritage to be in the room. [...] The structure takes against engagement in the way that probably both sides want, and it takes against the permanent revolution that we are talking about.” [AC9]

Participants noted that EH needed to be very clear about why they were engaging in the process in the first place. There is a need to understand that this kind of process should not be just a tokenistic engagement, or a 'tick box' exercise as part of a statutory equalities impact assessment. Rather, it sits within a much wider context of societal change.

“We need to understand the reasons why we have to do this work. This is a social reality, this is a social fact, we don't do it because it is pretty, we don't do it because it is some sort of liberalist plot to make the world beautiful. [...] If we don't deal with it and engage with it, then we leave us open to potential issues further down the road – whatever they might be, around integration and so forth.” [A1]

In addition to understanding the purpose of the consultation and the wider effort for better inclusion of under-represented heritage groups, there is also need to consider the audience of any such work.

“Is the history addressed only to people in the community or are you addressing LGBT history to a general population [...]. I think it is very dangerous just to create LGBT history that is addressed to members of the community. I think for our own political safety we've got to make sure people understand why it is important.” [LGBT5]

### 4.2 Organisational structure

The second issue that was raised in all of the sessions was the question of whether EH, in its current form and structures, was able to take on a more inclusive agenda.

“Significance may not be very understood by other people. [...] I am just wondering about how you create an environment where the majority doesn't always have the most significant voice.” [D8]

There are two issues related to this. Firstly, participants questioned the overall diversity and representativeness of EH in terms of its staff, management and advisory boards.

“I think one thing they need to do is make it more representative – I don't just mean Black, look at Asian, Chinese everything – but it needs to be more reflective of cultural diversity.” [AC10]

However, participants made it very clear that they did not wish to have tokenistic involvement of one or two individuals who were then used to 'represent' the views of all of the groups – whether that is on

Advisory Boards, on decision-making committees or at events (such as this consultation).

“So let’s get away from these individuals that we think are telling our story, they are not! Let’s also get away from representations through these individuals because they do not represent us!” [AC8]

Rather, what the groups are interested in is a holistic change in the organisational outlook and its approach to under-represented heritages.

“Women aren’t a minority group. And in fact women aren’t even the minority in our cultural institutions. So if I wanted to be provocative I would have to say that I am at a total loss as to why it isn’t working a whole lot better than it is [...]. There is a whole set of values, systems and processes that we seem not to be able to challenge effectively.” [W4]

“English Heritage is coming with a blueprint [...] and it is how this fits in with an existing blueprint, and I think that the issue is that it doesn’t. [...] That is a big, big issue about working in a conservative organisation which is based around a set of values that operate in an entirely different way.” [D4]

It was also made clear that this organisational change will need to be embraced and driven by key decision-makers and leaders within the organisation.

“ [EH needs] to develop an inclusive and representative culture within the EH workforce. It is connected to this whole concept of leadership, and the culture of leadership, and the mindset of leadership is really important.” [FL7]

### 4.3 Designation criteria and decision-making processes

One of the key reasons why participants feel strongly about the organisational outlook and structures is that this is deemed to affect the decisions made within the designation process. Despite EH having set

out specific criteria and values on the basis of which decisions are made, these are considered not to be applied objectively, but still dependent on the personal judgement of the decision-makers.

“I’m not convinced that the criteria are consistent and set in stone, they seem to be flexible.” [AC12]

“If we are talking about disabled people, we are talking about something that is very politicised. Somebody mentioned, I think, in one of the presentations about not being political and actually I think that that is really problematic here. [...] It is making huge assumptions already about what is of value.” [D4]

In particular, they see the designation process as being mainly determined by aesthetic/architectural criteria with little room for the social history of the buildings’ use.

“If you look at the kinds of publications that English Heritage produce, they are very good in some respects, the illustrative material and so on, and the architectural detail. But they are much less effective at placing those buildings in their broader historical context. [...] So it is consequently important to stress across the spectrum that there needs to be context to buildings, in terms of politics, social relations and culture.” [D7]

This was also acknowledged by one of the EH representatives present in the consultation sessions:

“There is a recognised academic approach to architecture, but we don’t have a similarly sophisticated or developed approach to the issue of identity and cultural values. [...] It is still going to be who does the assessing of that site.” [LGBT – EH1]

This focus on buildings of architectural merit is seen as problematic, as it means that it is not often going to represent people from under-represented groups – as they have rarely been the ones who commissioned, owned and lived in these properties.

“I mean is the criteria up for discussion, because if it’s not then it is a problem. But if you have something that always focuses on buildings, then it is going to be hard to get away from the focus upon power.” [AC3]

The age of buildings, another criteria used, is equally seen as disadvantageous to the recognition of under-represented heritages.

“Trying to get buildings listed on social rather than historical grounds is much more difficult.” [FB2]

“Nearly all of us aren’t dealing with buildings that are more than a millennium old. We were told that one of the basic criteria for listing is age.” [FB5]

Having said this, the participants do recognise that there is a need for having criteria for selection, but the question is how under-represented groups can be better served by those criteria.

“I think that there has to be selectivity and then you have to think, what are the criteria for selection, and you’ve got some of them up there: age, rarity etc. I think overall as a strategy for English Heritage some sense of representation should be part of it.” [FL9]

“There should be some kind of group, or whether it is more than that so it is not just talking shop, but a group that will think about minority heritage in a neutral and inclusive way and perhaps act as a pressure group to make sure that all these fine reports are implemented.” [FL9]

“Whatever comes out of it we would want to reconvene in a year’s time to see how good they are at doing this and for them to report back on progress.” [A3]

## 4.4 Next steps beyond the consultation process

Finally, participants strongly felt that this process should not be a one-off, but become part of a more, sustained form of continued dialogue and debate, which would involve these existing groups as well as a wider range of individuals in the consultation.

“My one wish really is that we can continue to meet or link together, because we are like-minds and [...] we’ve got so many skills here. In the history of English Heritage I imagine that it is the first time that they have had BMEs together, so I give them justice for that.” [AC5]

“There should be wider consultation with us, with various other groups. It may be something where we are creating a forum.” [D1]

Participants also emphasised that they would like EH to put in place a process for feedback and update on progress following this consultation to ensure that recommendations are taken forward. This could take the form of a dedicated advisory council that is made up of experts in the field.

# 5. Appendices

## 5.1 List of participants and biographies

**Dr Babatunde Adedibu** is Policy and Research Officer at the Redeemed Christian Church of God, Central Office, Knebworth, Hertfordshire. His key area of interest is Black Majority Churches. Adedibu is the author of *Coat of Many Colours, The Origin, Growth, Distinctiveness and Contributions of Black Majority Churches to British Christianity* (Wisdom Summit, 2012).

**Dr Nazneen Ahmed** is a Research Assistant on the Leverhulme funded Oxford Diasporas Programme project, Religious faith, space and diasporic communities in East London, 1880-present. Her work examines the intersections between faith, secularism, national identity and gender in the Bangladeshi community and its diasporas.

**Dr Joe Aldred** is an ecumenist, broadcaster and writer. He is Secretary for Minority Ethnic Christian Affairs at Churches Together in England, a presenter on BBC Radio, author and editor of several books and articles. He is a bishop in the Church of God of Prophecy, an experienced pastor, chair, CEO, board member and participant in community development; including interfaith relations, education and health.

**Jak Beula Dodd** is the CEO of Nubian Jak Community Trust Ltd, which specialises in innovating edutainment products for the education, entertainment and leisure industries. Jak Beula Dodd is also the founder of Britain's first black owned Heritage Plaque Scheme, which has supported plaques honouring Mary Seacole, C.L.R. James, Ignatius Sancho and Mary Prince, as well as the internationally acclaimed Bob Marley tribute located in Camden which was featured in a documentary by BBC Arena. Jak Beula Dodd's main area of interest is Kemetology.

**Caron Blake** is a Team Leader at the Greater Manchester Coalition of Disabled People (GMCDP), an organisation that is run by and for disabled people. GMCDP recently ran an HLF funded archive project to document the UK Disabled People's Movement.

**Professor Anne Borsay** is a Professor of Healthcare and Medical Humanities at the College of Human and Health Sciences, Swansea University. Her main area of interest is the social and cultural history of disability.

**Angela Brady** is the current President of the Royal Institute of British Architects (RIBA) and a previous Chair of the Women in Architecture group. Her main areas of interest include works to historic and listed buildings, new build works and promoting the history, culture and identity of UK cities on a world stage.

**Dr Caroline Bressey** is a Lecturer in Human Geography at University College London. Her key areas of interest are: the historical geography of the Black presence in Victorian Britain, early anti-racist movements in Britain and the representation of history in museums, galleries and heritage sites.

**Padmini Broomfield** is Arts and Heritage Officer at Southampton City Council and the Regional Deputy Network Co-ordinator of the Oral History Society. As part of her role at the Oral History Society, she was involved in oral history projects including *Asian voices – a woman's view* (1999), *Remembering Forgotten Heroes* (for EH in 2004) and *New EPOC* virtual exhibition, a transnational EU project (2004-07). Her current project is *Los Niños – child exiles of the Spanish Civil War*. Padmini's expertise lies in migration studies and maritime projects.

**Mark Bryant** is an honorary research associate with the Centre for the Study of Islam in the U.K. at the University of Cardiff who has a number of years' experience working closely with people from a wide variety of social, religious and cultural backgrounds, especially in Muslim communities in the UK. Mark has a personal commitment to promoting a deeper understanding of Muslims living in Britain, as demonstrated through his successful completion of the MA in *Islam in Contemporary Britain*. Having worked on a research project on *Islamic Gardens in the UK* he continues to work with garden projects centred on the Islamic environmental ethic both in the UK.

**Dr Rickie Burman** FRSA is Director of the Jewish Museum London. Her key areas of interest are museums, cultural diversity, social history and interfaith relations, Jewish culture and heritage

**Mobeen Butt** is the Founder and CEO of the Asian Youth Alliance (AYA). He is currently working on the 'Islam in British Stone' project. His main areas of interest are Muslim and Asian heritage in Britain, and youth, community and digital engagement.

**David Callaghan** is a Community Outreach Officer for the National Trust and also a PhD student at the University of Birmingham. His main areas of interest are representations of early multi-cultural heritage at sites of 'English' heritage, and the pre-WWI Black and Asian presence in England.

**Sajida Carr** (nee Aslam) is an Audience Development Manager at the National Trust. Her key areas of interest are arts and the cultural sector, audience engagement and development and organisational change.

**Professor Eleanor Conlin Casella** is Professor of Historical Archaeology at the Department of Archaeology, University of Manchester. Her main areas of interest are gender, sexuality, heritage, industrial and contemporary archaeology.

**Dr Kathleen Chater** is an Independent Scholar. Her key area of interest is the history of Black and Asian people in Britain, especially in the 18th century.

**Anna Chen** is a London born and based writer, broadcaster, poet and performer, as well as an Orwell Prize shortlisted blogger interested in politics and the arts and matters relating to China.

**Nicole Crockett** is the Chief Executive of the Building Exploratory. Launched in 1996 and based in Hackney, East London, the Building Exploratory helps people discover the secrets of their local area and gain a better understanding of the buildings and spaces that surround them.

**Kevin Davis** is CEO at the Centre for Accessible Environments (CAE), a registered charity. CAE has been the leading authority and resource in the UK, for over 40 years, on inclusive design and access to the built environment for disabled and older people.

**Dr Jeevan Deol** is an Affiliated Research Associate in Indian Studies, Faculty of Asian and Middle Eastern Studies, University of Cambridge. He is a historian who has taught global history, Indian history and jihadi

ideologies at the Universities of Cambridge, Oxford and London, and is a member of the Lord Chancellor's Advisory Council on National Records and Archives. His most recent academic publication is a co-edited volume on jihadi ideologies.

**Sarah Dhanjal** is a PhD student from University College London's Institute of Archaeology. Her main areas of interest are: the attitudes of diverse urban communities to archaeology, and archaeology and education.

**Carol Ann Dixon** is a Heritage Education Consultant she is an experienced teacher and heritage education consultant specialising in the design and delivery of creative learning initiatives for young people via museums, galleries, archives and theatres. She pursues research interests relating to the cultural geographies of African Diasporas in Europe, with a particular focus on 'Black France/France Noire'.

**Jocelyn Dodd** is from the Research Centre for Museums and Galleries (RCMG), School of Museum Studies, University of Leicester where she is a Senior Research Fellow and Director of the RCMG. Her main area of interest is the social role, impact and agency of museums and galleries, focusing on themes of disability, representation, education and learning.

**Sue Donnelly** is an Archivist at the London School of Economics and Political Science. Her key areas of interest are LGBT history, cataloguing and indexing.

**Dr Nick Draper** is from the Legacies of British Slave-ownership project at University College London. His work focuses on how colonial slavery and the wealth derived from it was transmitted into metropolitan British commercial, social, political and cultural life through the absentee slave-owners.

**Oku Ekpenyon MBE** is Chair of Memorial 2007. Her interest lies in Black British History with an emphasis on the recognition and acknowledgement of the contribution to Britain of those of African heritage. She is currently working on a project to erect a permanent memorial in London's Hyde Park to remember enslaved Africans and their descendants.

**Colin Gale** is the Archivist at Bethlem Royal Hospital Archives & Museum. Bethlem Royal Hospital is one of the world's oldest hospitals for the treatment of mental illness.

**Dr Richard Gale** is a lecturer in Human Geography at the School of Planning and Geography, Cardiff University. His main areas of interest include cultural geography, Islamic studies, migration studies and Muslim minorities.

**Dr Laura Gowing** is a Reader in Early Modern British History at King's College, London. Her main areas of interest are women's history and the history of sexuality.

**Professor Ian Grosvenor** is from the University of Birmingham. He is the Deputy Pro-Vice-Chancellor for Cultural Engagement and Professor of Urban Educational History. His key areas of interest are history, heritage and education.

**Dr Cathy Hunt** is a Senior Lecturer in History at Coventry University. Her main areas of interest are British labour history and women's trade unionism in the first half of the 20th century.

**Peter Jackson** is Chief Executive of the British Deaf History Society. His main area of interest is deaf history. He is the author of numerous books on Deaf history and Deaf crime.

**Simon Jarrett** is the web writer for the English Heritage 'Disability in time and place' project. He is a Disability Historian who has spent his professional life working on projects with people with learning disabilities and people on the autistic spectrum.

**Dr Sharman Kadish** is Director of Jewish Heritage UK. A campaigner for the Jewish architectural heritage for 25 years, she founded Jewish Heritage in 2004. She has taught at the Universities of London and Manchester and is author of a number of books on Anglo-Jewish history and heritage, including *Bolsheviks and British Jews* (1992), *A Good Jew and a Good Englishman: The Jewish Lads' and Girls' Brigade 1895-1995* (1995); *Building Jerusalem: Jewish Architecture in Britain* (ed. 1996); companion architectural guides *Jewish Heritage in England* (2006) and *Jewish Heritage in Gibraltar* (2007). Her latest book is *The Synagogues*

of Britain and Ireland: An Architectural and Social History (Yale University Press, 2011).

**Dr Raminder Kaur** is a Senior Lecturer in Anthropology at the University of Sussex. She has researched and written widely on public culture, aesthetics, censorship, history and politics in South Asia, as well as diaspora, race/ethnicity, heritage and popular culture in Britain. She served on the Mayor's Commission for Asian and African Heritage (MCAAH) and was a member of the subsequent Heritage Diversity Task Force at the Greater London Authority.

**Dr Atul Keshavji Shah** is the Chief Executive of Diverse Ethics and Vice-Chairman of the National Council of Faiths and Beliefs. His main areas of interest are leadership, culture change and diversity training.

**Professor Kim Knott** is Professor of Religious and Secular Studies at Lancaster University. Her main areas of interest are diasporas, migration and identities, and religion and public life.

**Dr Paddy Ladd** is a Reader in Deaf Studies and Director of the Postgraduate Programmes in Deafhood Studies at the Centre for Deaf Studies, University of Bristol. His main areas of interest are culture, history and the arts.

**Dr Shompa Lahiri** is a Research Fellow at Queen Mary, University of London. Her publications include *Indian Mobilities in the West, 1900-1947: Gender, Performance, Embodiment* (2010); *Indians in Britain: Anglo-Indian Encounters, 'Race' and Identity, 1880-1930* (2000) and with Michael H. Fisher and Shinder Thandi, *A South Asian History of Britain: Four Centuries of People from the Indian sub-continent* (2007)

**Jay Lakhani** is Head of the Hindu Academy, Education Director for the Hindu Council UK and a Theoretical Physicist. His main area of interest is the role and relevance of religions in modern society.

**Dr Yat Ming Loo** is a Teaching Fellow at University College London. His main areas of interest are minority architecture, places, memory and history, Chinese heritage and Chinese Diaspora spaces and colonial/post-colonial architecture and urban space.

**S.I. Martin** is a writer and historian. Founder of the series of narrative London walks entitled '500 Years of Black London'; he also works in



education and the media, specialising in Black British history and literature. He is also a Learning Manager at Black Cultural Archives. His main area of interest is pre and post-1948 patterns of non-White migration into the UK.

**Professor Clare Midgley** FRHistS is a Research Professor in History, Sheffield Hallam University and President of the International Federation for Research in Women's History. Her main areas of interest are modern British women's history, history of feminism, women and empire, women and transnational reform networks.

**Dr Robert Mills** is a Lecturer at University College London. His main areas of interest are medieval art and literature; gender, sexuality and queer studies.

**Izzy Mohammed** is an Outreach and Education Officer at Birmingham Libraries and Archives. He has particular interest in supporting in the development of models of cultural engagement – using heritage and history – that may lead to greater cross-community awareness, understanding and participation, as well as working on issues of exclusion, inclusion, and integration.

**Dr Noha Nasser** is a Senior Lecturer at the University of Greenwich. She is an architect and academic with an interest in the influence of culture on urban form and design. Her key areas of interest are post-colonial cultural diversity and its impact on architectural and spatial transformations in the UK.

**Dr Rictor Norton** is an independent American scholar living in London who has been active in gay publishing since the early 1970s. His books include *The Homosexual Literary Tradition*, *Mother Clap's Molly House: The Gay Subculture in England, 1700–1830*, and *The Myth of the Modern Homosexual: The Search for Cultural Unity*. He has contributed to Pickering & Chatto's *Eighteenth-Century British Erotica*, Routledge's *Who's Who in Gay and Lesbian History*, and Berg's *Cultural History of Sexuality*. He maintains an extensive website on Lesbian and Gay History and Literature.

**Professor Alison Oram** is a Professor of Social and Cultural History at the School of Cultural Studies and Humanities, Leeds Metropolitan University. Her key areas of interest are: the presentation of sexuality

and gender in historic houses, the history of sexuality and gender in 20th century Britain, especially queer female sexuality from 1920s to 1960s.

**Dr Richard B. Parkinson** is an Assistant Keeper at the Department of Ancient Egypt and Sudan at The British Museum. His main areas of interest are ancient Egyptian texts, in particular the British Museum's collection of papyri, inscribed materials including the Rosetta Stone, and the Nebamun wall-paintings. His research interests centre around the interpretation of ancient Egyptian literature, including philology, material contexts and literary theory; he is interested in literary texts as a means for a 'subaltern' history, in issues of performance practice, cultural power, and sexuality in Egyptian culture. He has curated the British Museum's webtrail on Lesbian Gay Bisexual and Transgender culture.

**Zoe Partington-Sollinger** is currently a national arts development officer for Cultural Inclusion Services at the Royal National Institute for Blind People (RNIB). Her main area of interest is partially sighted people's history and contribution to heritage.

**Clifford Pereira FRGS** is an Independent Consultant and Hon. Research Assistant with Royal Holloway, University of London. His main interests and activities are: Indian and Pacific Ocean Studies, researching hidden histories, consultant to the UK and Middle East heritage sectors, and facilitator for community partnership projects.

**Jan Pimblett** is Principal Development Officer, London Metropolitan Archives, Culture, Heritage and Libraries Division of the City of London. Her main areas of interest are education and learning for all, community development and engagement and project management.

**Dipen Rajyaguru** is responsible for Equality, Diversity and Human rights at the Hindu Council UK. The main aim of the Hindu Council is to give UK Hindus an effective voice on policy matters with the government of the day whilst enhancing mutual understanding among the major faiths predominant in the UK.

**Dr Anthony Reddie** is a Research Fellow in Black Theology at the Queen's Foundation, Birmingham for Ecumenical Theological Education. He has written over 50 essays and articles on Christian Education and Black theology in Britain.

**Paul Reid, MA** is Director of the Black Cultural Archives (BCA) which since 1981 has been dedicated to collecting, preserving and celebrating the hidden histories of Black people Britain. In 2012 the BCA will open its doors to the country's 1st British Black Heritage Centre in Raleigh Hall, Brixton.

**Shahed Saleem** Dip Arch. MA RIBA is Founder and Director of Makespace Architects and author of a forthcoming book on the history of mosques in Britain, commissioned and published by English Heritage. His practice specialises in mosque design and has been nominated for the V&A Jameel Prize 2013 for its work in exploring contemporary Muslim architecture. He also teaches Architecture at the University of Westminster.

**Dr Harshad N. Sanghrajka** is the Deputy Chair and Director, and Lecturer for Jainism courses at the Institute of Jainology. His key areas of interest are Jain philosophy, Indic religions, religious education, museum arts and artefacts, interfaith and Jain temples.

**Atul Shah** is the Chief Executive of Diverse Ethics Ltd. He is an editor, accountant, academic and social entrepreneur. Following a doctorate in accountancy and finance from the London School of Economics, Atul took up lectureship positions in several universities in the UK and America. He then founded Diverse Ethics Ltd, which provide an expert information, training and consultancy service for public and private organisations on diversity issues, especially focusing on culture change and leadership.

**Marika Sherwood** is from the Black and Asian Studies Association (BASA), and the Institute of Commonwealth Studies (ICS), University of London. She is Vice-Chair of BASA and Honorary Senior Research Fellow at ICS. Her main area of interest is the history of peoples of African and Indian descent in the UK since the end of the 19th century, with a focus on political activists and activism.

**Harbinder Singh** is an Honorary Director at the Anglo Sikh Heritage Trail. His main areas of interest are cross community engagement in heritage, Anglo Sikh history and the World Wars.

**Professor Gurharpal Singh** is from the School of Oriental and African Studies, University of London. His main research interest is Sikhs in

Britain, especially in relation to the history and architecture of gurdwaras. Other areas of interest include the history of Leicester as a multicultural city and the role of minority ethnic institutions in Leicester in shaping inter-faith and inter-cultural encounters.

**Stuart Spurring** is Assistant Director at the Sensory Trust. The Sensory Trust runs a range of large and small scale projects to make places more accessible, attractive and useful for everyone regardless of age, disability or background.

**Kate Smith** is a writer and cultural project manager who founded Untold London while employed at the Museum of London. Untold London tells the story of minority histories in London museums. Kate is now freelance and has just managed the Write Queer London festival which brings LGBT history together with literature across London museums.

**Shawn Sobers** is a Senior Lecturer in Photography and Media at the University of the West of England. His PhD explored the motivations, impacts and cultural sustainability of stakeholders' involvement in community media education. He is a filmmaker, writer, photographer and facilitator of community media and arts, including the representation of perspectives on slave trade history using creative digital platforms.

**Professor Pat Thane** is a Research Professor in Contemporary British History at King's College London. Her key areas of interest are 20th century British history, women's history, gender history and the history of welfare.

**Dr Emma Tomalin** is a Senior Lecturer in Religious Studies at the University of Leeds. Her main areas of interest are religion in gender, international development, environmentalism and diasporic communities, including Buddhism and Hinduism and the role of faith based organisations.

**Arthur Torrington** OBE is cofounder and Secretary of the Equiano Society, the Windrush Foundation, and the Motherland Group, and a board member of the Black Cultural Archives. His main interest is to show how different generations of immigrants have become part of the fabric of this country and have influenced British culture and political life.

**Dr Christopher Wakeling** is an Art Historian, Lecturer and Group-Subject Convenor at Keele University. He is Chair of English Heritage Places of Worship Forum, a non-denominational forum for the conservation and sustainable future of historic places of worship. His publications include 'The Nonconformist Traditions: Chapels, Change and Continuity' and 'Rolling in the Aisles: Nonconformist Perspectives on the Gothic.'

**Dr Lynne Walker** is a Senior Research Fellow at the Institute of Historical Research, University of London. Her key areas of interest are the history and theory of gender, space and architecture.

**Dr Christine Wall** is a Senior Research Fellow at the University of Westminster. Her main areas of interest are the history of the built environment, women in construction and oral history.

**Sophie Weaver** is Access Officer at Colchester and Ipswich Museums. Her key areas of interest are inclusive design practice, creating accessible environments and facilities within historic buildings, disability representation research and implementation of the portrayal of disabled people

**Bert Williams MBE** is Chair of Brighton and Hove Black History. He is interested in challenging racism and prejudice by raising awareness of the multi-cultural history of Britain, with particular reference to Brighton and Hove.

**Barbara Willis Brown** is the Founder and Director of SCAWDI (Sparkbrook Caribbean and African Women's Development Initiative). SCAWDI specialises in community development and projects encouraging people from inner city Birmingham to explore their heritage in surrounding historic houses and gardens.

**Baroness Lola Young** of Hornsey OBE was awarded an OBE in 2001 and appointed as an Independent Crossbench life peer in the House of Lords in 2004. Formerly Head of Culture at the Greater London Authority and before that Professor Emeritus of Cultural Studies at Middlesex University, Baroness Young has written and broadcast extensively on creativity, culture, identity, film, arts and media. She is currently a Visiting Professor at Birkbeck College, Associate Senior Fellow at the University of Warwick and Professor Emeritus at Middlesex University. She is the

Founding Director of Cultural Brokers, an arts and heritage consultancy, and Chair of Think Positive Age Well. Baroness Young has served on several boards in the arts and voluntary sector, including in the recent past Nitro Theatre Company, The National Archives, and the South Bank Centre Board of Directors. She was appointed as an English Heritage Commissioner in 2011 and sits on the Remuneration and Human Resources Committee.

## 5.2 Consultants

### **Heidi Safia Mirza (HM)**

Heidi Safia Mirza is Emeritus Professor of Equalities Studies in Education at the Institute of Education, University of London. She is known internationally for her pioneering research on race equality and women's rights. She established the Runnymede Collection, a race-relations archive and library documenting the late 20th century civil rights struggle for a multicultural Britain now housed at the BCA (Black Cultural Archives). She has held several public appointments in the heritage sector, including the GLA Mayor's Commission for African and Asian Heritage (MCAAH) and the Lord Chancellor's Advisory Council on National Records and Archives at the TNA (The National Archives). She is author of several best-selling books, including most recently, *Respecting Difference: Race, faith and culture for teacher educators*.

### **BOP Consulting**

BOP Consulting is a specialist research consultancy which focuses on the ways in which culture and creativity underpin social and economic development. BOP uses its knowledge to develop public policy for the cultural and creative sectors, and to advise clients in regeneration, education, innovation and the third sector.

BOP's main areas of work are:

- Research on sectors, skills, innovation, economic and social impact
- Strategy development on a local, regional and national basis
- Evaluation and feasibility for projects and initiatives
- Business planning and organisational development

- Design and management of business support and knowledge transfer programmes
- Cultural regeneration and place-making

BOP's clients include national and international agencies, such as UNESCO, the European Commission, DCMS, Arts Council England and the BFI; departments of the devolved administrations; regional and sub-regional bodies and local authorities across the UK. BOP also regularly undertakes work for individual organisations, particularly in culture and higher education.

BOP was co-founded in 1997 by Jo Burns and Paul Owens. It currently has a team of ten staff and three associates, with offices in London and Edinburgh.

Key team members for this project were **Paul Owens** (project director), **Ulrike Chouguley** (project manager) and **Jasmin Kapur Keeble** (researcher). Paul leads on much of BOP's work in economic development and the creative industries, with particular knowledge of skills and training, entrepreneurship, cluster development and economic impact analysis. Paul is also the Chair of The Video College in West London, a community-based training and production facility which works with people traditionally under-represented in the media. Ulrike is an experienced consultant and project manager with expertise across a wide range of quantitative and qualitative research techniques. She played a key part in BOP's work for Museums Galleries Scotland on the development of the National Strategy for museums and galleries in Scotland and project managed and led on many aspects of the research in BOP's Edinburgh Festivals Impact Study. Jasmin has recently graduated with a MA in the Cultural and Creative Industries from King's College London. While completing her MA, she worked with BOP as a researcher across a range of projects, including social impact research for the Heritage Lottery Fund and an economic impact study of the UK crafts sector for the Crafts Council.

## 5.3 Seminar structure

### 5.3.1 Overall programme of the day

Time	Programme	Who?
9.30 am	Arrival	
10.00 am	Welcome and introductions of participants	All – facilitated by BOP/HM
10.10 am	Purpose of the seminar and structure of the day	BOP
10.15 am	Presentation 1: <ul style="list-style-type: none"> <li>• General introduction to English Heritage and the remit of the organisation</li> <li>• Introduction to the NHPP and the context of the consultation (emphasise why, from English Heritage’s point of view, it is important to have this consultation)</li> <li>• Clarify remit of this consultation (i.e. what English Heritage can and cannot do)</li> <li>• Opportunities for questions and brief discussion</li> </ul>	RM/RH
10.45 am	Presentation 2: <ul style="list-style-type: none"> <li>• Examples of English Heritage activity that has taken place to-date as part of the NHPP in relation to the specific consultation group (see below for list of speakers for each group)</li> <li>• Issues/areas for development that English Heritage has already identified (and where NHPP activity might focus in the future)</li> </ul>	1-2 EH staff
11.15 am	Coffee break	
11.30 am	Discussion 1: What do you consider as heritage and how is this represented in the historic environment?	All – facilitated by

Sub questions to be discussed:

BOP/HM

- What sites in the historic environment are important for future understanding and recognition of the heritage of your group?
- What kind of values are attached to the individual sites or buildings that are especially important?
- Is protection of the historic environment useful and meaningful for your group?
- What is the relative importance of the historic environment as opposed to intangible heritage for your group?
- Specific issues/questions for each consultation group (see below)

12.30 pm	Lunch	
	Opportunity to network with other participants and English Heritage staff	
	Opportunity to consult English Heritage materials and displays	
1.30 pm	Practical demonstration of The National Heritage List for England	EH staff (see below for details)
1.45 pm	Opportunity for questions and interactive exercise to collate suggestions for new/better search terms	All – facilitated by BOP/HM
2.00 pm	English Heritage staff leave the discussion	
2.00 pm	Discussion 2: How can heritage be preserved and how can better access be provided through the NHPP?	All – facilitated by BOP/HM
	Key issues where English Heritage could improve heritage protection and access for this group:	
	<ul style="list-style-type: none"> <li>• Heritage protection process, inc. strategic designation, local designation and Historic</li> </ul>	

Responses from the consultation on under-represented heritages

[www.bop.co.uk](http://www.bop.co.uk)

environment records (sub questions: what positive outcomes would you want to see from this process? Can local designation help? What concerns might there be about applying designation to sites owned or used by this group? How can the records be accessed better?)

- Other English Heritage planning and advisory services (sub question: Which other English Heritage services might be relevant?)
- Marketing and communications (sub questions: how could English Heritage improve the visibility of sites of importance to this group? How do people want to use those sites? How could information about the sites be improved to provide greater access?)

Key areas where the group might contribute to heritage protection and access:

- Research (sub questions: what relevant research exists already? In which areas is more research needed?)
- Access to research material (sub question: how can existing research be made available more widely? How could existing research be used differently to increase access?)

Are there any other areas that need to be addressed?

4.00 pm Thank you and close

BOP/HM

3.30 pm

Conclusion and next steps

- What are the key priorities for implementation?
- Monitoring and evaluation (sub questions: how will English Heritage know if new actions and systems are working? What concrete outcomes would participants like to see? Who should be involved in monitoring this?)

All –  
facilitated  
by  
BOP/HM

### 5.3.2 Group-specific presentations by EH staff

Group	EH speakers for presentation 2
African/Caribbean	<ul style="list-style-type: none"> <li>• Emily Gee, Head of Designation, Designation Department</li> <li>• Alison James, Maritime Archaeologist, Designation Department</li> </ul>
Asian	<ul style="list-style-type: none"> <li>• Russell Walters, Head of Operations, National Planning and Conservation Department</li> <li>• Andrew Hann, Senior Properties Historian, National Collections</li> </ul>
Faith	<ul style="list-style-type: none"> <li>• Brian Kerr, Head of Intervention and Analysis, Heritage Protection Department</li> <li>• Linda Monckton, Historic Environment Intelligence Analyst (Social Impacts), Heritage Protection Department</li> </ul>
Women	<ul style="list-style-type: none"> <li>• Emily Gee, Head of Designation, Designation Department</li> <li>• Carrie Cowan, Designation Co-ordinator, Designation Department</li> </ul>
LGBT	<ul style="list-style-type: none"> <li>• Nigel Barker, Head of Partnerships, National Planning and Conservation Department, South</li> <li>• Linda Calvert, Casework Officer, National Planning and Conservation Department, North West</li> </ul>
Disability	<ul style="list-style-type: none"> <li>• Rosie Sherrington, Social Inclusion &amp; Diversity Adviser, Government Advice Team</li> <li>• Simon Mays, Human Skeletal Biologist, Heritage Protection Department</li> </ul>

## 5.4 Glossary of quotation codes

Code used in quotation	Explanation
AC	African-Caribbean seminar
A	Asian seminar
ARap	Rapporteur reporting back on discussions in break-out groups in Asian seminar
D	Disability seminar
FB	Faith seminar in Birmingham
FL	Faith Seminar in London
FRap	Rapporteur reporting back on discussions in break-out groups in Faith seminar in London
LGBT	Lesbian, Gay, Bi-sexual and Transgender seminar
M	Muslim seminar (please note that this seminar took place outside of this consultation process and that individual speakers could not be identified from the recording; the seminar took place at the Ismaili Centre in London in February 2012)
OC	Online consultation response
W	Women

## 5.5 Group-specific issues and examples

In addition to the general issues discussed in section 2, a number of issues were raised that were only relevant to one consultation group. These issues are briefly summarised and presented in the section below. For each of the groups we also highlight specific examples of heritage sites which were suggested for designation and where narratives relevant to the under-represented group should be better drawn out.

### 5.5.1 African-Caribbean heritage

The first issue that the consultation group raised as deserving more attention is Black people's presence in Britain before the Empire and Slave Trade, as might become obvious through further research into cemeteries and graveyards.

“There is the argument of the proof of presence [...] Within this graveyard of many people there is a grave of a Black person and through that you can tell many of stories. [...] [This] is about drawing out histories that you might not otherwise think about drawing out.” [AC3]

Secondly, it was suggested that the history of Black servants in stately houses should be interrogated in further detail.

“In terms of the great houses they wouldn't have remained great for long without the servants and I think it is very important to emphasise that; how the servants used, how were they employed - if there were Black servants, where were their burials? I think that that is absolutely crucial.” [AC5]

Several participants also mentioned the sources of wealth on which stately houses are built, which would deserve more attention.

“Textile mills for example do not often link their activities to the sources of raw material production or sale. This could be connected in quite simple ways with the plight of children and poor workers within the mills, therefore bringing out the common ground of exploitation on various scales, and the need for legislation and good governance.” [OC4]



Another aspect that was suggested for further consideration is the relationship of black history within naval history.

“Other buildings/sites/localities in cities like Liverpool, Bristol, Hull, South Shields, Manchester, Southampton, etc. connected to major struggles to improve socio-economic conditions for merchant seamen, dockside workers & their families, and other (comparatively early) settled black communities located (primarily, but not exclusively) in the country's industrial heartlands and seaports.” [OC4]

Moreover, it was suggested to carry out additional research around discrimination practices in housing areas, in the post-Windrush era:

“Why not consider commissioning a major research study and mapping project about the impacts that (official and unofficial) ‘red lining’ of housing areas had in English cities and towns, especially in the post-Windrush era? This may sound controversial, but without facilitating wider understanding about the types of structurally discriminatory practices that have shaped England's urban landscape [...] over decades, then discussions about strategies for addressing the historical under-representation of particular groups by EH will be quite limited.” [AC follow-up email]

Finally, a particular suggestion was made about Blue Plaques and the recognition of political activists through this process.

“There is a need to re-assess the importance of - and attitudes towards - political activism in narratives about the African and Caribbean presence...especially social, political and cultural actions deemed (by the state) to be ‘subversive’ because the individuals and collectives concerned chose to challenge the inherent (and structural) racism(s) built into the fabric and enduringly imperialist infrastructure of British society. [...] Some of the most notable and historically significant individuals with African/Caribbean ancestry [...] may never be considered ‘worthy’ of E.H. Blue Plaques according to the criteria and assessment processes currently in place (which [...] are also dependent on

the views of the ‘exclusive’ [committee]. of Blue Plaques decision-makers, [...] and the assumed historical knowledge of an imagined community of ‘well-informed’ passers-by).” [AC follow-up email]

### Specific examples and suggestions

- Of historic environment sites that are under-represented
  - “Grave stones of Black slaves who lived and worked in England, especially during the eighteenth century. Examples include Bishop's Castle in Shropshire - gravestone of unknown African and grave of Myrtilia in Oxhill parish, Warwickshire. These headstones are mentioned on the EH website but are falling into disrepair.”
  - “Llanforda Walled Garden in Shropshire: Home of ‘Samson’, a ‘negro’ gardener who worked there in the seventeenth century.”
  - “Guy's Cliff [...] and the great Heath who bought it in 1751 [...] He shipped over a gang of slaves [...] to work on the house and they were housed in the caves. [...] This is the first physical slave related space in the country, I think it is the only one in Europe.” (Warwickshire)
- Where narrative of relevance have been overlooked
  - Burngreave Vestry Hall, Sheffield: “A building that recently received Grade 2 listed status is a place called Burngreave Vestry Hall, right in the heart of inner-city Sheffield [...]. And it was built in 1864 as a rates office, a civic building. [...] In the post-war era, because it is actually right in the heart of the Caribbean community that settled there after the war, it was also the site where many, many families [...] had the registry office for their weddings and things like that. [...] When English Heritage was listing that building they didn't consider the demography [...]. The only way it is featured in the description is that it was a rates office in 1864. There's

nothing, absolutely nothing about the importance and centrality of that building to post-war Caribbean migrants in Sheffield.”

- Kensington Palace: “Public houses (including Kensington Palace) tend to treat empire as an afterthought, and the real and well documented plight of people such as Sarah Bonnetta Forbes (her god-daughter) are missing in the palace. Yet this too is a side of Queen Victoria.”
- The “Strangers’ Home” on West India Dock Road has relevance because of the 1919 ‘race riots’ (London)
- The “Coloured Men’s Institute” at the Victoria Docks in Canning Town has significance because of the lived experiences of African and Asian seamen and settlers during the early 20th century and the inter-war era (London)
- For new Blue Plaques
  - George Padmore
  - The Chartist William Cuffay
  - the formerly enslaved abolitionist writer Ottobah Cugoano
  - the radical antislavery campaigner Robert Wedderburn
  - the formerly enslaved Bermudan auto-biographer Mary Prince
  - Saartjie Baartman – “the young South African woman objectified by the British elites as ‘Venus Hottentot’ in various well documented ‘exhibitions’ across England - from as early as 1810 (e.g. at No. 255 Piccadilly)”

## 5.5.2 Asian

One of the areas that the Asian consultation group suggested for further research and interrogation is around links of EH listed buildings and the East India Company:

“I’m just looking at your map here of all of these places and I was just looking at the National Trust’s handbook. If you look at those, half the people you know off the top of your head had investments in the East India Company. So actually it is very, very simple to do those kinds of links. I mean the investors are there and there are whole huge swathes on the East India Company records.” [A2]

### Specific examples

- Where narrative of relevance has been overlooked
  - “Examples which could be highlighted are the homes for destitute women set up in central London in the Edwardian period by Anglo-Indian Olive Christian Malvery. Pioneering Indian feminist Pandita Ramabai taught at Cheltenham Ladies College.”
  - “Particularly with the Woolf Rubber factory (Southall) there has always been this story that there was this soldier in the British army who then came back and started working in the factory and he then got people to come over [...]. And it is something that has never one way or another totally been proven by the archives, but it is something that is told as a story about how people came here.”
- Where buildings should be protected
  - Indian Workers’ Association Headquarters (Birmingham)
  - Markets/places of consumption: e.g. Chapel Town Road (Leeds), Spitalfields Market (London), Queen’s Market (London), Balti Triangle (Birmingham)
  - Chinese Community Centre in the East End (London) – the

first Chinese centre in the UK

- “London cemeteries including Highgate, Kensal Rise and Golders Green in London show evidence of a historical South Asian presence in UK.”
- “Other places of interest include private homes e.g. 8 Bedford Park, key site of Indian nationalism in UK” (Croydon, London)
- “The former Xinhua News Agency building at 76 Chancery Lane in Holborn. The first overseas branch of the official Chinese News Agency for decades since the 1950s
- “Publisher Samuel Chinque (born 1908 - d 2004) 26 Ferncroft Avenue, Hampstead NW3. The home and work base for the Chinese Xinhua journalists, again for decades.”

### 5.5.3 Disability

The consultation group felt strongly about the fact that distinctions needed to be made between different groups within the disability ‘category’. This is important as these different groups have different perceptions towards heritage protection:

“I think it is really important that we stress here at the outset that we are not throwing all disabled people into one group, under one category. You’ve got to appreciate the diversity and variety that exists within that group of people. [...] I mean, deaf people cherish, absolutely cherish, those buildings, the deaf club buildings, they are a key part of identity - those constructs. Whereas maybe blind people hate them and want to tear them down, it is very different experiences.” [D8]

The group also highlighted that rather than just looking at buildings overall, it might be important to consider specific design or architectural features of those sites which have significance for the group:

“When you said that about buildings, I just thought there is Tate Modern – that is an incredibly interesting building, and it is

probably accidental but a lot of the wheelchair users I work with as artists find going down the ramp a really fascinating experience. It is there accidentally as a ramp, but it is sort of built into that building in a quite interesting way, but it has never been discussed in that way.” [D6]

“Also within particular buildings there are features which are significant for people with disabilities. There is an example of a workhouse which is in a museum in Norfolk and there are notches on banisters as you go up the stairs and they were there for older and disabled residents of the workhouse to help them pull themselves up the stairs. So even within a building that is not particularly designed for disabled people, you may get little adaptations which are of considerable significance.” [D7]

A final area that needs further consideration according to the group is about inclusive design and architecture:

“I think that inclusive design is another area to unpick and how that’s linked a lot to the disability movement and how that’s come about. I think that a building can also say an awful lot through different eras of how they have changed and it is not always around disability, but there are lots of elements that come together including disability building design and architecture.” [D9]

#### Specific examples

- Where narrative relevant to the group should be drawn out
  - “In relation to Nelson’s Column, one thing that is absolutely never mentioned is that the statue was carved by a deaf person!”
  - “Another thing I was talking about was Rushton Hall School – RNIB had a school there for many, many years, it is not there anymore. That school was discussed in the gun powder plot in all kinds of publications, but the disability history within that building and how it has been used since hasn’t been

discussed.” (Northamptonshire)

- “Prudhoe Hospital is the only learning disability hospital listed by EH, but it is for its landscape rather than social significance.” (Northumberland)
- Where buildings should be protected
  - [The Deaf Institute in Manchester] was actually the first building that was recognised as a social centre for deaf people [...]. It looks wonderful from the outside. [...] Manchester City Council supported us in our quest, but unfortunately we couldn't get support from English Heritage at that particular time. [...] It is now a night club, but it is still called the deaf institute! They've maintained the name of it but completely destroyed the fabric of the building as far as we are concerned.”
  - Remploy buildings: “Some of the buildings I put forward were things like Remploy buildings, which had no architectural merit at all, but were incredibly important in the unfurling of disability history.”
  - “There are a number of buildings which symbolise shifts in the way people with learning disabilities have been managed within the care system. To my knowledge none of these has been formally recognised by EH. One of the issues is that most of the buildings are in themselves pretty humdrum, but that they are representative of a particular era of service provision. Firstly, learning disability hospitals, these mostly date from the early 20th century, though frequently built around an older country house. Most have been demolished since closure and replaced with housing. There are some still intact: Prudhoe Hospital, Northumberland - now largely empty but with most buildings still present across a large country estate which itself features on EH's data base. If it could be preserved it would provide a living example of an approach to care which is now discredited. Alternatives are

Dovenby Hall, Cumbria Harperbury Hospital, Hertfordshire. Secondly, hostels and occupation centres: hostels were in use from the 1930s until early 1990s. St Stephens Hostel Carlisle Alternatively I'd suggest Bramingham Occupation Centre plus Wauluds Hostel, Marsh Farm, Luton.”

- “Manchester Town Hall: I think this is significant as it is a very symbolic building. The building represents the seat of power and disabled people wanted equal access to our representatives and decision-makers. Many disabled people now work in and visit the Town Hall, there are disabled people who are local councillors etc.”
- Burial grounds from long stay hospitals or Asylums which have been sold off for development or remain abandoned

#### 5.5.4 Faith

One of the issues raised in the faith consultation groups is that to-date, too much attention has been given to 'elite' Islamic culture, while there has not been enough recognition of the diverse Muslim communities and their ways of life:

“There has been a real focus on the elite history of Islam in the UK. That is partly because it is much easier to track and map, but that has really been at the expense of the actual lived histories of the different Muslim communities in the UK.” [FB4]

This point also relates to a wider discussion about faith heritage not being restricted to religious buildings and identities, but also about their cultural and ethnic identities:

“The obvious sites to consider preserving and listing are obviously those which are considered identifiable, so not surprisingly it's synagogues or mosques etc. and you've mentioned the cemeteries. But [...] what can we do about recording and preserving heritage that is not specifically related

to the faith aspect, but more to the cultural and ethnic identity?” [FL9]

An issue that is specific to the Buddhist faith consist in the fact that more attention needs to be given to buildings that are not ‘typical’, ‘Eastern’ looking, as the Buddhist faith attracts a large number of Western followers:

“Also what these groups in the UK have bought: old terraced houses to set up communities. These will be particularly popular with Western converts to Buddhism which have been in the UK since the turn of the 20th century, when Buddhism began to establish itself in the UK. Some of these houses have some kind of iconic status within these communities [...]. It is complex and it is different from the other Asian traditions, Sikhism and Hinduism, because of the large number of Western converts.” [FB6]

There was also some debate in the faith consultation groups as to whether designating buildings is actually relevant for various faith groups. This is due to the fact that a number of faiths do not attach any value to particular buildings:

“I can imagine some Buddhists kind of dismissing [these tools of designation], actually, because there is this whole culture of non-attachment to the material. Particularly the Western converts, actually, who are very much into that psychology and philosophy of practice.” [FB6]

“Looking at the built environment and space, [...] the differing values assigned to religious buildings in Christianity, Islam and Judaism mean that the actual records you have of the three are therefore very different. There is just not as much value assigned to mapping all of the different mosques in different places, they move around, they are not there all the time. So how do you then rebalance that?” [FB4]

The group also made a number of suggestions for future research projects. One of these is about the lodges which the Lascars stayed in:

“The Lascars, when they came over they may not have prayed communally everyday like you do today. But they would have

celebrated Eid and there is a document which is referenced by Nabil Matar in his book about 1643, or something like that, there is a section on Mohammedians here in London. Therefore how do they know that they were Mohammedians? Was it their dress? Does that make sense? Are they doing something peculiar, like praying, or something like that.” [FL1]

Finally, it was suggested to look more generally into the influences of the migrant communities on the historic environment in England:

“Further development of refugee and migrant contributions: English heritage and its contributions from the ‘old’ colonies and the role of the Hindu Dharma and its positive impacts on English heritage.” [OC]

### Specific examples

- Where narrative of relevance has been overlooked
  - Neasden Temple, Sikh Gudwara in Southall (London): “Those are maybe worthy of further examination as ways in which identities have expressed themselves.”
- Where buildings should be protected
  - “A good example is the first Black Church in Britain, the Sumner Road Pentecostal Chapel (Peckham, London), which was started as far back as 1906 and had a very good relationship with All Saints Church in Sunderland. The first event of the British Pentecostal movement was in that church.”
  - “Taking the Jewish community as an example, [...] in the East End there is the Jewish Temporary Shelter or the Jewish Soup Kitchen which actually they had lettering in the stonework that showed that they were secular institutions, so it is worth preserving their facades.” (London)
  - “I’m thinking for instance of the Field Gates Synagogue or The

Congregation of Jacob in the East End, which are very small,

### 5.5.5 LGBT

An issue discussed in some detail at the LGBT seminar was around whether or not there should be specific gay quarters, that are marked as such in the public space. Opinions varied quite significantly about this issue:

“I would say it is important really, to know why I’m here and to know where my roots are, and I would say it is the pink plaques that I would be interested in and very important for the gay community to have a sense of community within their place, and it is tremendously exhilarating to be in the gay quarters.” [LGBT4]

“I think with these kinds of things you risk creating a ghetto and it becomes a space that only the LGBT people will see as their space. I mean there is a value to having, like the gastro neighbourhood in San Francisco, and you know, acknowledging it as an existing space. But on the other hand, some of those Blue Plaques are really effective when you don’t expect them to be there.” [LGBT1]

A point that was also made by the consultation group was that the interpretation of the historic environment in relation to LGBT should not exclusively focus on sexual behaviour of people but consider it more widely as a way of life:

“I think we also need to get past the point that LGBT people are defined only by their sexual behaviour and that’s why I have reservations of Hampstead Heath because, if you like, it gives a short-hand version of gay people’s lifestyle.” [LGBT3]

Related to this point about considering LGBT as a wider lifestyle, the group raised the question whether a potential research project might

look at listed buildings and the extent to which they use ‘camp’ interior design and style:

“I was thinking about style. Looking at stuff about Eltham Palace, I was wondering whether they might think about bringing something like ‘camp’ into their description.” [LGBT2]

“I’m just thinking about Expert 2’s point about ‘campness’, interior, design and particular designers. It seems to me that with English Heritage there must be so much expertise in history, ecclesiastical history and interior decoration. [...] There is a project for someone there, if it has not already been done, looking at who created what. The queerness of the historic house.” [LGBT6]

Another potential research area mention was about campaigns and the people who have been campaigning for LGBT rights:

“I would want to find out about campaigns and campaigners who actively pursued that.” [LGBT3]

(London)

- “There's a long, largely buried, story of homosexuality in the church - it's still an irony that 10 - 15% of Church of England clergy are gay -very high in proportion to the number of gay people in the population. From the 1960s onwards, Southwark in particular has had a very strong link to gay history.” (London)
- “Old Bailey – for much of history, homosexuality only becomes visible when it's prosecuted. The records of the Old Bailey online are a good starting point for finding LGBT lives, and the court itself is therefore an important part of LGBT history.” (London)
- Where narrative has been overlooked:
  - “For LGBT history it's more a question of sites or stately homes not particularly wanting to draw attention to gay connections for fear of scaring off a wider visitorship. For instance, Lord Leighton was a clearly homosexual Victorian, but whereas Leighton House (in Kensington and Chelsea, London) has been very, very keen to pursue the Muslim angle with its magnificent hall of Islamic tiles, I've not noticed them programming quite so readily on LGBT issues.”
  - “Perhaps the most famous historical lesbians are the ‘Ladies of Llangolyn’ in Wales - their home is now open to the public: <http://www.llangollen.com/plas.html> - but as little reference to the lesbianism of the ladies is made as possible.”
  - “It's not at all unlikely that Handel or Florence Nightingale were homophile: we can't know, but it's striking that museums willing to pursue practically every other line of supposition that connects their theme with today's very diverse society are extremely wary of contemplating this particular possibility: both the Handel House Museum and Florence Nightingale Museum definitely didn't want to

discuss the subject when we called them a few years ago.”

### 5.5.6 Muslim heritage

A key issue raised in the Muslim seminar discussion is that the Muslim cultural identity and what different Muslim groups value in the historic environment (as well as the built environment itself) has been influenced by two distinct elements: firstly, their shared religious, Muslim heritage and secondly, the cultural identity of their ‘homeland’. Both these elements need to be considered when identifying heritage sites of relevance to this group.

“When we are looking at their culture, which to a degree is where people come from and what their identity is, part of that identity is their Muslim heritage and part of it is their homeland cultural heritage.”

Another issue that was raised by the Muslim group with regards to the designation process, was that many Mosques have only been built very recently, and hence do not meet the age designation criteria:

“I think its 1,500 mosques in Britain, I think that was the latest figure - I think that all but a tiny number are too young to be considered under the problematic of designation.”

The group also made a number of suggestions where further research is required. The first of these is to look at industrial action and political movements:

“Their social identity, the spheres of struggle in which they have engaged, the sea men of South Shields for example, and how they influenced those local communities and the struggle that they took part in. The Yemanis who moved Sheffield steel, for example, the people who took part in strikes in 1970s Lancashire.”

Another area would be to look at public spaces such as shrines, cemeteries, gardens:

“One could in fact begin to look at shrines and cemeteries, one could look at gardens and one could look at the way cities and

towns have been constructed over lengthy periods and how culture is expressed.”

Finally, the group felt that it would be useful to interrogate how architecture reflects the dual tendency within the Muslim communities to, on the one hand, assert difference and, on the other hand, integrate and interact:

“It occurred to me that we’ve talked about hybridity and new experience and fitting in, in various ways. I just wonder how this architectural issue compares with another issue of public perception of Muslim identity where the same Muslims often –or maybe they are quite different kinds of Muslims - who assert difference rather than interact. I think it would be a good research project to look at how does this happen.”

## 5.5.7 Women

An interesting debate at the Women’s forum was around the fact that a generational shift had taken place within women’s history – in that it is now much less political, activist and community-based – which has implications on where the research, knowledge and expertise is situated today:

“I do think there has become a little bit of a disconnect between all of the research going on in academia in women’s history and the more community based, external to academia work.” [W1]

The group highlighted that the research which EH had carried out on women’s history to-date was a good start, but they felt that further research was needed as otherwise the existing work looked like an arbitrary choice:

“I think that the website resources they are putting up are quite valuable but what is on the women’s history bit seems a very arbitrary selection of things. [...] If there was more of that information on the site it would become a more useful resource.” [W1]

One of the areas that participants strongly felt needed further consideration was the women’s relationship to public space and the public sphere:

“The lack of acknowledgement of the existence of women as architects and actually involved in creating public spaces [...]. There is also the whole issue of women moving through the public space and being recognised publically for their contributions. There is also the issue of bringing women’s lives that took place in the private sphere into public recognition, which can be done through buildings and looking at the less public roles of women and how those should be acknowledged and brought out into public acknowledgement.” [W1]

Another area was around buildings related to the suffrage movement across the country:

“Suffrage building and architecture, and this is where women’s networks could really come into it, because when you look at the



suffrage movement it wasn't just in London banging against the Houses of Parliament. It was a nation-wide movement and with material culture attached." [W6]

The group also suggested that churches and convents have played an important role in women's lives over the course of time:

"These churches [...] and also convents, [...] I think that they are central and important to what might be considered women's histories." [W6]

Finally, it was suggested that looking at strikes and industrial action would be a useful research area:

"I was thinking beforehand about what kind of events could be commemorated and women's strikes come to mind. The earliest one was the match girls in East London. [...] The old match factory and [is] now this refurbished posh block full of celebrities. None of the people there know about the importance of this strike or about the terrible conditions of the match factory and the chemicals which made them ill and the terrible pay, and all the rest." [W2]

- "Perhaps we should consider the physical spaces of second wave feminism in the late 60s and early 70s in London. I can immediately think of Earlham Street (Women's Liberation Workshop), Essex Road Women's Centre, perhaps the site of an early Women's Aid Refuge, Sisterwrite Bookshop, Spare Rib Offices in Clerkenwell and the route of the first Reclaim the Night march."
- "Local authorities' DLOs trained and employed a good number of women in the trades not only on repair and maintenance but also on new-build social housing. I liaised with Hackney on placing women trainees on the building of housing as part of the Broadway Market E.8 regeneration plan. This new-build was adjacent to the site where a group of lesbian squatters in the 1970s created a community in run down and unwanted GLC housing stock. [...] In Haringey in the early 1980s there was reputedly a new-build scheme (small) which was entirely women -only. I think these are the sorts of sites we should also be considering." (London)

### Specific examples

- Where narrative of relevance has been overlooked
  - "Just to take an example there is a beautiful and undoubtedly listed Georgian house on Robert Evan Street, just off the Strand, and I am sure that it is listed. But it was also the headquarters of the International Suffrage Society at the beginning of the 20th century and I would be surprised if that is part of its listing." (London)
- Of places that should receive more recognition:
  - "I've got this vision that the unfinished plaques on Waterloo Bridge, you know the north, south, east and west staircases, could be filled with some memorial of some type to women who have actually worked with their hands to create London."

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