CONSERVING AN UNKNOWN HERITAGE: HOW DO YOU BRIDGE THE GAP BETWEEN THE PAST AND ITS PEOPLE?

Msc. Architectural Conservation
Jamila Sokunbi
August 2015
s0971455
Conserving an Unknown Heritage: How do you Bridge the gap between the past and its people?

A Dissertation submitted for

MSc in Architectural Conservation, University of Edinburgh

By Jamila Sokunbi – Student no. s0971455

First Reader: Ruxandra-Iulia Stoica

SCOTTISH CENTRE FOR CONSERVATION STUDIES
EDINBURGH SCHOOL OF ARCHITECTURE AND LANDSCAPE
ARCHITECTURE
EDINBURGH COLLEGE OF ART
UNIVERSITY OF EDINBURGH
2014-15
## CONTENTS

1. List of illustrations and tables .................................................................................. 2

2. List of Abbreviations .................................................................................................. 5

3. Acknowledgements .................................................................................................... 7

4. Introduction ................................................................................................................ 8

5. Chapter One: Heritage & Inscription ........................................................................ 12

6. Chapter Two: Place, Pride & Expertise ..................................................................... 28

7. Chapter Three: Education, Communication & Public Awareness ............................. 48

8. Chapter Four: Recommendations .............................................................................. 68

9. Conclusion .................................................................................................................. 77

10. Bibliography .............................................................................................................. 82

11. Appendix ................................................................................................................... 84
List of Illustrations and tables

**Figure 1:** Historic Bridgetown & Its Garrison, (2011).
Map of Barbados showing the location of HBG (Map). In Historic Bridgetown & Its Garrison, p.14..................................................15

**Figure 2:** Historic Bridgetown & Its Garrison, (2011).
Map of HBG (Map). In Historic Bridgetown & Its Garrison, p.16..........16

**Figure 3:** Historic Bridgetown & Its Garrison, (2011).
Map of Conservation Areas & Buildings of significance (Map).
In Historic Bridgetown & Its Garrison, p.22.................................17

**Figure 4:** Historic Bridgetown & Its Garrison, (2011).
Map of HBG Thematic Zones (Map).
In Historic Bridgetown & Its Garrison, p.21.................................18

**Figure 5:** Historic Bridgetown & Its Garrison, (2011).
Comparison of street layouts. (Photograph).
In Historic Bridgetown & Its Garrison, p.27.................................20

**Figure 6:** Buildings of HBG (Photograph)........................................22

**Figure 7:** Images of the elements of Crop-Over (Photograph).............26

**Figure 8:** Age ranges of recipients (Graph).......................................30

**Figure 9:** Special place awareness (Graph).....................................30

**Figure 10:** HAL Awareness (Graph)..................................................32

**Figure 11:** HAL Interest (Graph).......................................................32

**Figure 12:** MAL Awareness (Graph)..................................................33

**Figure 13:** MAL Interest (Graph).......................................................33

**Figure 14:** LAL Awareness (Graph)....................................................34

**Figure 15:** LAL Interest (Graph).........................................................34

**Figure 16:** Total Student Awareness (Graph)......................................34

**Figure 17:** Deprived residential area of HBG (Photograph)..................37

**Figure 18:** Deprived residential area of HBG (Photograph)..................37

**Figure 19:** Garbage pile up in residential area (Photograph)...............38
Figure 20: Dilapidated Crown Buildings (Photograph) ........................................39

Figure 21: Dilapidated Crown Buildings (Photograph) ........................................39

Figure 22: Chattel House (Photograph) .................................................................44

Figure 23: Antoine Wall community map (Photograph) ........................................47

Figure 24: Caribbean Examination Council (2012) Social Studies Syllabus Aims (Photograph). In Social Studies Syllabus, Specimen Paper and Mark Scheme, p. 9 .................................................................50

Figure 25: Caribbean Examination Council (2012) Social Studies Syllabus Organisation (Photograph). In Social Studies Syllabus, Specimen Paper and Mark Scheme, p. 11 .................................................................51

Figure 26: Caribbean Examination Council (2012) Community Interaction (Photograph). In Social Studies Syllabus, Specimen Paper and Mark Scheme, p. 22 .................................................................51

Figure 27: Caribbean Examination Council (2012) National Identity (Photograph). In Social Studies Syllabus, Specimen Paper and Mark Scheme, p. 28 .................................................................52

Figure 28: Building Exploratory (2013). Lambeth Project (Photograph) Retrieved from http://www.buildingexploratory.org.uk/projects/#lambeth ..........................54

Figure 29: Building Exploratory (2013). Lambeth Project (Photograph) Retrieved from http://www.buildingexploratory.org.uk/projects/#lambeth ..........................54

Figure 30: Historic Scotland (2013) Audience Segmentation (Photograph). In Historic Scotland Engine Shed Positioning Presentation, p. 11 ........................................55

Figure 31: Historic Bridgetown & Its Garrison, (2011) .........................................61
PR Objectives (Photograph). In Historic Bridgetown & Its Garrison, p.229

Figure 32: Design-A-Can Competition (Photograph) ..........................................63

Figure 33: Instagram (2015) Hutchinson the Heritage Guy (Photograph) Retrieved from https://instagram.com/p/3Zgpsd17Rz/?taken-by=gisbarbados ..........66

Figure 34: Instagram (2015) Hutchinson the Heritage Guy (Photograph) Retrieved from https://instagram.com/p/3hCVy0p7X4/?taken-by=gisbarbados ..........66

Figure 35: Instagram (2015) Hutchinson the Heritage Guy (Photograph) Retrieved from https://instagram.com/p/3rpUWxp7TT/?taken-by=gisbarbados ..........66
Figure 36: Signage covered by overgrown shrubs with unsightly garbage in close proximity (Photograph)...............................................................................................................70

Figure 37: Signage covered by overgrown shrubs with unsightly garbage in close proximity (Photograph)...............................................................................................................70
List of Abbreviations

Barbadian/Bajan - Name given to persons from Barbados

BCC - Barbados Community College

BMHS - Barbados Museum and Historical Society

BNT - Barbados National Trust

Crop-Over - Festival celebrating the ending of the sugar cane harvest

Dj - Disc Jockey

Double edged sword - Something having two negative consequences

GIS - Government Information Services

HAL - Higher Academic Level

HBG - Historic Bridgetown and Its Garrison

Kadooment - Grand celebration signalling the conclusion of the Crop-Over season

LAL - Lower Academic Level

MAL - Mid-Range Academic Level

MOC - Ministry of Culture

PR - Public relations

SJPP - Samuel Jackman Prescod Polytechnic

UWI - University of the West Indies

WHC - World Heritage Committee
WHN – World Heritage Nomination

WHP – World Heritage Property
Acknowledgements

I wish to firstly thank God for giving me the strength, faith and determination to make it through this process.

Special thanks to Ruxandra-lulia Stoica and all my contributors for all their guidance and help with my dissertation.

However, most importantly I wish to thank my Momma for always supporting me, this is for you!!
Barbados is a small Caribbean island comprising of 266 square miles, located to the most easterly portion of the Caribbean Island chain. It is an independent, developing island, which has been recently inscribed as a World Heritage Property (WHP) in 2011.

Historic Bridgetown and Its Garrison, the name given to this seemingly prestigious, property runs from the capital city of Bridgetown towards its Garrison. These are exciting times in Heritage and Conservation, coupled with the numerous possibilities linked to the benefits of inscription. Nonetheless, the majority of persons affected by this inscription, are not familiar with the terms conservation or heritage, and as a result this lack of understanding impedes appreciation and affiliation.

I am a proud Barbadian, and I owe this to my way of life, my culture, and appreciation of unique traditions. Though the past of my ancestors is tainted by the negative effects of slavery, I am proud to say that I am a descendent of a group of people, who struggled and fought in order for me to have the privileges with which I am afforded today. Though this is a sore spot for most, and though there is positivity from what was deemed as negative. The connotations surrounding the effects of slavery have left a bad taste in the mouths of many, at length, stifling the appreciation of place, identity and understanding of heritage in such a small city.

Conserving an Unknown Heritage: How do you Bridge the Gap between the past and its people? My aim is ultimately to utilise the inscription of Historic Bridgetown and its Garrison as my basis for investigation. In order to determine, if there is an appreciation/understanding of the significance of World Heritage designation by locals. Strategically, allowing this to lead to the overarching purpose of my research which is to
identify what is known about Heritage, who knows about it, if there is a lack of interest, and if there is a dissociation between Heritage professional and the average Barbadian.

Literately speaking, there is somewhat limited information, pertaining to the involvement of locals in World Heritage designated cities. Most of the information that has been discovered, abide by theoretical concepts, linking to the psychological philosophies of Heritage, or only showing relevance to the site, and its relation to tourism or statistical information. With a very limited contextual foundation to the persons living in, and around the sites, and how they may feel about World Heritage designation as it relates to their communities.

Ideally, this serves as grounds for my use of primary investigation and sources, because,

1. This research had never been undertaking on the island of Barbados.
2. There is not enough significant documentation to support my investigation, to be used as examples of other places facing these similar challenges.

Methodologically, this called for my research process, to be stimulated primarily by independent interviews, online and written surveys, site visits, and interactive conversations, with persons living in and around the designated site. My research was not limited to only Barbadian sources, but was enhanced by information furnished by members of the Historic Scotland team. As they have a much more advanced community out-reach scheme, and at length could shed light on more productive solutions. I presume that this cumulative, primary approach, will lead to research data that is significantly more authentic and truthful.

In my first chapter I will seek to examine the reasons for inscription, and the various planned public relation campaigns, associated with the designation. Chapter Two will
endeavour to understand the various specific audiences related to the importance of the
growth of Heritage, scrutinising their feelings of Place and Pride in tandem with the
expertise of Heritage professionals. This will lead to Chapter Three, which highlights the
various existing mediums of disseminating public related information and their
effectiveness. At this stage Chapters 1-3 will serve as a comparative analysis basis to
inform my recommendations for Chapter 4, before my conclusion.

In essence, this study is vital, as my findings can be utilised as a platform to inform the
governing bodies of the WHP. In contributing to the knowledge necessary to the
conservation of what at this point seems to be an unknown Heritage. This could then
considerably bridge the Gap between the past and its people, effectively ensuring the
development of Barbados’ first WHP, and its continued understanding of its own
Heritage.
CHAPTER ONE
Heritage & Inscription
Heritage seemingly means many different things to many different people, but it is through thoroughly understanding its true meaning that we can appreciate its worth. Heritage is defined as “Valued objects and qualities such as historic buildings and cultural traditions that have been passed down from previous generations.”\(^1\) It is also described as “our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritage are both irreplaceable sources of life and inspiration.”\(^2\) In the case of Historic Bridgetown and Its Garrison, Heritage becomes a reference to the identity of the place and its people, a recognition of its place in the past as its distinct relation to the future, defined both by this designation and history. This chapter examines the correlation of heritage and its role in the details surrounding the inscription of Historic Bridgetown and Its Garrison, whilst combining the significance of the site and its public relations campaign.

Historic Bridgetown and Its Garrison (HBG), was inscribed on the World Heritage list in July 2011. It has subsequently been trying to establish itself as an internationally acclaimed historical site while affirming its relevance to the heritage of Barbadians today. HBG, was the most successful of three short listed sites suggested by the Barbados Museum and Historical Society. It was rivalled by another historical site depicting ‘the story of sugar’ along with that of a natural site along the East coast of the island. However, the final decision to proceed with HBG was determined by the input of the late Dr. Ron Van Oers, who had “a great interest in this region and was good at looking at sites and what its potential could be.”\(^3\) This site seemed most prominent, promising, and signalled

---

the importance of Bridgetown during the 17th – 19th centuries as an integral part of the connection between the rest of the world and its neighbouring Caribbean islands.

Barbados, though settled by the English has somewhat of a prehistoric History as “prehistoric Bridgetown was the site of an Amerindian settlement located in a dense layer of forest along the banks of a winding river (later known as the Constitution River).”

These Amerindians “crossed the Caribbean Sea from the Orinoco region in the South American mainland some 2000 years before the Christian Era.” Due to the presence of these settlers Bridgetown gained its name, “a lasting reminder of their occupation.” “A bridge that spanned the width of the river,” subsequently, “yielded the name of ‘Indian Bridge’ and later Bridgetown.” “During the first 100 years after its initial settlement by English colonizers in 1628,” it is here that the importance of Bridgetown “played a leading role in the English trading system in the new World.”

The location of the WHP sits proudly in “the capital city of Bridgetown,” which “is located on the sheltered South-western coast of the Caribbean island of Barbados,” “while the Garrison two kilometres away and linked to the city by Bay street, is strategically located at the southern end.” HBG located in the parish of St. Michael “is totalling about 450 acres (approx. 187 ha),” with Historic Bridgetown being “dissected by the east to west flowing Constitution River, which empties into the careenage basin

---

5 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 74
6 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 74
7 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 74
8 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 74
9 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 25
10 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 25
11 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 11
12 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 11
13 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 25
14 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 25
and eventually Carlisle Bay,”\textsuperscript{15} also a Historic harbour and the home to the only remaining screw-dock in the Western Hemisphere. HBG is the home to a Heritage that is culturally both tangible and intangible in its own right, which predominantly speaks to the importance and the justification of its inscription. See Figure 1, 2, 3 & 4 for Maps of HBG.

\textsuperscript{15} \textit{Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site}, 25

![Figure 1: Map of Barbados showing the location of HBG. (Source: Historic Bridgetown & Its Garrison, 2011)](image)
Figure 2: Map of HBG. (Source: Historic Bridgetown & Its Garrison, 2011)
Figure 3: Map of Conservation Areas & Buildings of significance (Source: Historic Bridgetown & Its Garrison, 2011)
Figure 4: Map of HBG Thematic Zones (Source: Historic Bridgetown & Its Garrison, 2011)
The justification for inscription is one of outstanding significance, which is further reiterated in its statement of outstanding universal value, primarily vindicating why the site now known as a ‘Property’ was successfully inscribed. It draws reference to numerous fundamental facts worthy of defining why this specific area should be conserved. It is seemingly important and praiseworthy of the prestige with which it is now afforded. “Historic Bridgetown and Its Garrison is witness to almost four centuries of maritime development which allowed for Bridgetown to be a major port city and trading centre in the 17th, 18th and 19th centuries.”\(^{16}\)

One may ask, what is the relationship of Historic Bridgetown have to Its Garrison, making them a collective entity? Well, due to the “strategic location and economic importance at the height of European imperial conflicts in the region, Historic Bridgetown and Its Garrison became the Eastern Caribbean Headquarters for the British Navy until 1816, and for its army until 1905.”\(^{17}\) “Historic Bridgetown was a major hub in the movement of people and communication, which aided in the development and growth of trans-Atlantic trade.”\(^{18}\) “The Port City was an entrepot for the movement of goods and enslaved people into the Caribbean and South America.”\(^{19}\) Cementing its “role in the growth of the British Empire, not only as a colony, but as a projection of power for the British Military in the Atlantic World.”\(^{20}\)

Owing substantially to the location of the island and its Garrison, “it was difficult to carry out an assault on the island, which is why Barbados was never ruled by any other European power during its almost 400 year history.”\(^{21}\) This symbolised the importance

---

\(^{16}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 117
\(^{17}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 117
\(^{18}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 117
\(^{19}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 117
\(^{20}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 117
\(^{21}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 117
of HBG to the colonial world as the position of the island provided, “significant commercial and military advantages.” These developments impacted not only commercial and military affairs, but eventually started to fundamentally alter the landscape of the island as well. “In its early settlement,” because of the volume of trade that was transpiring, “the town experienced haphazard and spontaneous development and quickly became a bustling major port in the English trade network.” This began to make the city reminiscent of its occupiers as “Historic Bridgetown was built upon a street layout resembling early English medieval or market towns, with its narrow, serpentine configuration of streets and alleys.” Which to this day “has left a lasting impression on the street layout,” as the “development in Bridgetown has essentially been limited by the retention of the ancient layout of the streets and alleys that once served as passageways for pedestrians and horse drawn vehicles.” Meaning, that “for almost four centuries,” it was guaranteed that “the town retain its original footprint.” See Figure 5 for comparative analysis of street layout.

![Figure 5: Comparison of street layouts. (Source: Historic Bridgetown & Its Garrison, 2011)](image)
But though there was a resemblance, these streets began to include the other existing members of this society, those being that of the enslaved. Who created a heritage that was significantly their own within the binds of these serpentine layouts. “Although their activities were rigidly controlled in plantation society, enslaved and free men and women contributed to the vibrant culture of town life, participating in marketing, hospitality, performances and craft.”\(^{30}\) Making this inscription as much about its intangible heritage, as it is about this port city, and lasting medieval layout. It became more than buildings, trade and streets...it also became the concept of community.

The enslaved Africans were “the majority of the labouring population that helped to build that economy.”\(^{31}\) Their efforts not only limited to the economy, but the beginning of a unique culture, a specific heritage, an indigenous architectural language that later impacted the development of an entire island. “While urban structures may have been commissioned by the European and local elite, it was their African artisans for the most part who constructed buildings and crafted their ornamental embellishments.”\(^{32}\)

It became an adaptation of “English ideas of grandeur and opulence, in Barbadian surroundings,”\(^{33}\) with that of the functionality of Georgian Architecture and the significance of some of its features in its appropriateness to the Barbadian climate. At length this was the birthplace of ‘Caribbean Georgian’, and “its features differed from island to island and was less restrained in Barbados.”\(^{34}\) making it more unique and widely versatile. See Figure 6 for buildings of HBG.

\(^{30}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 12
\(^{31}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 12
\(^{32}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 29
\(^{33}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 30
\(^{34}\) *Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site*, 30
So what has been learnt thus far? HBG was inscribed as a port city, with its serpentine layout, its distinctive architectural craftsmanship, in conjunction with its intangible heritage, which speaks volumes to the numerous enslaved men and women who helped to define a culture. Slavery, normally attributed to with a negative connotation, in this case, became the definition of a people, that should been seen in a more positive and proud light. Without the enslaved, the buildings and homes that define the streets of HBG would not have been built. The folk songs that were sung in the streets of the city, would not have been sung, the sharing of stories, the creation of a dialect, the food and community spirit would not have been experienced or created. All of these things contribute to a collective heritage, which was born as a result of a colonised port city and its morphing African community. It is a rich recollection of sustainable development through time, which can be seen, heard, an experienced today.
There are many fundamental elements that contribute to the successful development of a WHP. As a result of this the “Barbados World Heritage Task Force was implemented to oversee the nomination of Historic Bridgetown and Its Garrison for inscription on the World Heritage List.”35 As the property has now been inscribed, the task-force, has now become the World Heritage Committee (WHC). Comprising both Non-governmental and Governmental organisations who have a keen interest in the conservation and preservation of Barbadian Heritage. Ostensibly, there is a need for a committee of this nature, as there are many elements that contribute to the functioning of a WHP. Many different skill sets are required, as the maintenance of the property ranges from property management, maintenance, public relations and periodic monitoring just to name a few. These elements are all addressed in the management plan which accompanies any World Heritage Property over a 5 year time span. It has various action plans that correlate with the monitoring and management of the various elements that contribute to the running of the site, and is used to suggest how the World Heritage property will be sustained within the given time frame. The management plan also ensures “that the nominated site has the required legal and protective measures in place to maintain and conserve its outstanding universal value, authenticity and integrity.”36

These aspects are all significant, however, what is specifically most interesting is the management of the public relations plan for HBG. As much as the property can be successful in all other realms, if the contribution by the persons who live in and around the area is not substantial, this will have a negative effect on its continued development.

35 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 207
36 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 214
Therefore, at the time of the nomination “the Barbados World Heritage Task Force under the guidance of the Ministry of Community Development and Culture,” 37 sought to design and develop “a public awareness and education programme, which caters specifically to educating Barbadians about the nominated site (now property) of Historic Bridgetown and Its Garrison.” 38 The Public Awareness campaign was meant to “be driven by the who, what, where, why and how,” 39 raising questions such as “Where is the nomination located, Why should Barbados be involved in the World Heritage process, what is a WHN?” 40 Making “the main purpose of the public awareness campaign to sensitise Barbadians to the nomination process, familiarising them with the historic and cultural aspects and geographical areas of Barbados’ heritage that are being nominated and the rationale behind the nomination.” 41 This lead to the strategic outlining of “specific aims for the public awareness process,” 42 namely to “encourage young people to become involved in heritage conservation, inform Barbadians of the nomination process and its benefits, promote awareness, develop new and effective educational approaches, sensitise the public about the significance of these areas, and create a new synergy among educators, heritage experts, environmental specialists, communities, government agencies, development organisations and other stakeholders.” 43

So here it is, a viable WHP, and what seems to be a very thorough public relations campaign. But do Barbadians know what heritage is? Are they aware that Barbados has a WHP? Do they think that they should be proud of what the enslaved have passed on? These are all questions that come to mind as it relates to HBG and its inscription. As a

37 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 214
38 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 214
39 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 214
40 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 229
41 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 229
42 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 229
43 Historic Bridgetown & Its Garrison Barbados: A UNESCO World Heritage Site, 229
Barbadian, and being involved in the inscription process, it started to resonate, just how little Barbadians knew about their heritage, and what seemed to be a lack of interest in it. Even though the process was exciting and something that was bigger than themselves. But through observation, no enthusiasm could be seen. When they were events, the same faces were in attendance and more often than not the attendance was disappointing. So what about this PR campaign? What about this inscription that Heritage professionals and others alike, seemed so keen to explore and indoctrinate? It seemed feasible enough, but was it really? Given the low input levels and lack of interest that started to immerge.

The challenge was less about the inscription and its management, and more about engaging Barbadians, regarding their own heritage and understanding how or why it should be conserved.

There was no need to understand the property further or have more meetings regarding its progress, but, it seemed as though there was a need to decipher why persons where not readily accepting their property, their culture, their heritage. Which became even more interesting with further investigation. From the end of June until the beginning of August Barbados has a summer festival affectionately dubbed Crop-Over. This celebrates the end of the sugar-cane harvesting season. This festival is managed by the NCF and it has the island alive with music, food, and festivities and is embraced by Barbadians, who eagerly await its annual arrival. Ironically, the enslaved were forced to do unpaid labour for this harvesting by the same slave masters who operated in the city of Bridgetown. Apparently it seems as if these festivities are more exciting than the World Heritage designation. See Figure 7 for images of Crop-Over.
So, ‘what is the difference?’ same concept, different execution, but readily accepted. This was further reiterated in an article in one of the local newspapers, funnily enough entitled “Teach youth early about culture,” but it was mentioned that “as a people we are also known by our expression of language, our traditions, music, arts and crafts and festivals.” All of which fall under the same umbrella of the community spirit developed by the enslaved in HBG. So why is it that this same appreciation that crop-over is afforded cannot be duplicated in HBG? This reiterates the point relating to lack of interest and understanding. Crop-over is packaged in a way that appeals to the positive energies of persons on the island. It is annual, well publicised, well managed, and well maintained with numerous events leading up to the big ‘Kadooment’ celebration to culminate the festival.

---

44 "Teach Youth Early About Culture." *The Nation Newspaper*, June 20, 2015, 14
Therefore, it is not impossible for members of society to be eager to participate in heritage related activities or events, however, the idea is to give them the tools necessary to understand its worth. Where it begins to feel like their own and they can affiliate with it. Which may not be the case as it relates to HBG. From observation, people do not seem to understand or acknowledge this tributary of heritage. This is lending to the fact that it has not been thoroughly explained, and exploited in a manner that people can readily relate to, whilst appreciating its worth. It is perceived as relating negatively to slavery, highlighting colonial architecture with no real connection to specific Barbadian Heritage. However, if clearly explained and packaged, it can be seen that it is quite the opposite. HBG doesn’t only celebrate the fact that it is a port city or that has a serpentine layout. It actually celebrates the structural developments intricately crafted by the enslaved, who toiled to establish communities, crafts, and cultures among themselves.

Therefore, how do we conserve an unknown heritage, and bridge the Gap between the past and its people? Starting with the people, by educating them about the importance of celebrating their own heritage and identity. Finding out what they are proud of, what heritage mean to them, and if they know what HBG is. But more importantly, how they would like to be reached with more information surrounding the subject. In doing this there is an understanding as to why there is a lack of interest, care, and appreciation in something that so easily defines the heritage of a nation.

In chapter two, I wish to dissect what people are proud about, if they understand their place, and the relationship between the average man and the heritage professional. This will aid in understanding just how disassociated people really are, regarding their Heritage. It will also highlight, how willing they are to reconnect if given the opportunity.
CHAPTER TWO
Place, Pride & Expertise
2.1 Place

Sense of Place is defined as those intangible and tangible characteristics which give well defined places their distinctiveness, identity and authenticity, and have done so over a period of time.\(^{45}\)

‘Do you know that you live in a special place?’ – This is the question that I have sought to ask many Barbadians, seeking to determine just how much they know about the island in which they live. The research of this information was done via online surveys, site visits and through surveys conducted with school aged children between the ages of 11-14. Enabling a range of responses and verbosely not limiting responses to one specific demographic.

- **Online surveys**

As a result of conducting an online survey there was a record of the responses of approximately 42 members of society all of different ages and from varying locations in and around the island. Of the 42 participants the majority of the persons who responded were essentially from the 25-34 age group, which, from this research is seen as one of the hardest demographics to reach. Figure 8 shows the age ranges of the recipients. However, from the findings, it can be seen, that more than half of the persons who participated in the survey, where well aware of the fact that they lived in a special place as a mere 14.29% were unaware. See Figure 9. Ideally if all 42 participants were aware, the findings would

---

have been extraordinary, however, the fact that the majority are familiar, signals that this section of society ranging from the 25 – 34 ages may not be as unaware as originally thought.

Would that mean that they are aware, but the methods being used to engage them further aren’t being met? When asked how they knew of the inscription, answers such as, “The media,”46 “Heard it on the news,”47 I know about the inscription from continuously hearing Bridgetown referred to as Historic Bridgetown and Its Garrison,”48 “Through television and documentaries,”49 “It was all over the news a few years ago,”50 surfaced. This signals that the awareness is there, they have heard, and in some cases have seen, as some have gone as far as to say, “I literally work right across from a giant sign that says so in Jemmotts Lane.”51 But is this enough to maintain interest? When asked if they

---

wanted to learn more about HBG, of the 42 persons there were only 18 responses from persons who would indeed like to learn more. Highlighting answers such as “there is nothing about it that fascinates me,”52 or “Not very keen to go out of my way to know more.”53

However, one answer that seemed like a very feasible solution, was that, “information needs to be presented in a way that appeals to ALL Barbadians, therefore, I believe that all available mediums should be used i.e. in schools, on radio (FM and AM stations), television, active social media forums/pages, by using Barbadian personalities that appeal to the Public, ‘adopt a kilometre’ signs on the highway, blast text messages, advertisements etc. The information should be constantly flowing and repeated so that it is committed to memory.”54 Therefore, bridging the gap for the 25-34 age group, even including those from as young as 18 would call for a more sustainable and continued effort as it is not that they are not aware, but as though they are not interested, because the information is not constant, engaging or exciting enough for them to want to know more. When asked ‘Do you think that Heritage is for you?’ of the 42 participants there was only one ‘No’.

- **11 – 14 School aged Participants**

The approached used in this part of the study was a little less disconnected, as there was an opportunity for the participants to see who I was, along with the fact that I was able to give a little more information based on my study. However, as this was a younger age

---

group, there was less focus and commitment with regards to the completion of the task. Given this awareness, there was much gratitude for their participation and honesty.

Three separate surveys were conducted at 3 schools where the students are of varying academic levels, comprising of 124 questionnaires in total. The selection of schools was specifically to observe if societal status dictated any of their responses. Along with the age range, as between the ages of 11-14 students participated in all academic subjects.

*Higher academic level*

Of this category 50 questionnaires were completed. Of the 50 students, 14 students were aware of the fact that Barbados was a special place and had a WHP. Nonetheless, of that 14, only 8 students knew what a WHP actually was. See figure 10. Though alarming, what was more concerning was the fact that of the 50 participants only 26 students were interested in learning more about their Heritage, making an alarming 49% not willing to gain this knowledge. Please see Figure 11.

![Figure 10: HAL Awareness Chart](image1)

![Figure 11: HAL Interest Chart](image2)
**Mid-range academic level**

32 students completed the questionnaires at this mid-range academic level, of the 32 students 4 students knew that Barbados had a WHP with 3 of the 4 knowing what a WHP actually was. However, only 5 students were not interested in learning more about their heritage. See figures 12 & 13.

![Figure 12: MAL Awareness Chart](image1)

![Figure 13: MAL Interest Chart](image2)

**Lower academic level**

Of the 124 participants, 42 were selected from the lower academic level, to participate in the survey. Of the 42 students, 10 were aware that HBG existed, whereas 4 did not know what a WHP was. However, of the 42, only 20 students were interested in learning more about their Heritage. See figures 14 & 15.
Unlike that 18-35 age group, this category is not being reached at all, with the percentage of students being aware totalling an alarming 23%. See figure 16. Which would suggest that this demographic is the most high risk and important category to access.
It will be left to this particular age group, along with the 18-35s to continue to maintain the heritage of Barbados in the future. This therefore cements the fact that “if stories are not passed on from generation to generation they are going to be lost.”\(^{55}\) It is integral that we “use the stories that we have. We should pass them on to our children so they can pass them onto their children, so they’re not lost into history.”\(^{56}\) At this stage questions began to surface. What are they being taught at school? Are their parents not telling them about where they came from? Potentially, some of the same over 30’s population, who are aware of the inscription are also the parents of these children. Which would suggest that though they know of the inscription themselves, they do not consider it important enough to share with their children. Nonetheless, one particular question stood out, Question 9, ‘Do you think that your heritage is part of what makes you Barbadian?’. Though they may not seem keen, or understand the importance of inscription, they understood the essence of the fact, that their Heritage defines who they are. Would that mean that all is not lost? Because, “groups lacking a sense of their own past are like individuals who know nothing about their parents.”\(^{57}\) But in order to be modern “one must grant the ancients their place, for without ancients there can be no moderns.”\(^{58}\) Therefore, they know that the ‘ancients’ defined their heritage, or they would not liken heritage to defining their Barbadianism. Or, maybe they don’t know how. This brings me to the ideas surrounding Pride.

---

\(^{56}\) Curthoys, Lesley, Brent Cuthbertson, and Julie Clark. “Community Story Circles: An Opportunity to Rethink the Epistemological Approach to Heritage Interpretive Planning.” Canadian Journal Of Environmental Education 17, 180
\(^{57}\) Lowenthal, David. The past Is a Foreign Country. (Cambridge [Cambridgeshire: Cambridge University Press, 1985), 44
\(^{58}\) Lowenthal, The past Is a Foreign Country, 124
2.2 Pride

Consumed by the ideas of what made Barbadians proud, reference was made as to, if it was their homes, the areas in which they live, or simply the fact that they live in a beautiful place? However, there was a realisation that Barbadians are already proud, it is apparent by how people obsess about repainting their homes and sprucing up their surrounding at Christmas. Or, simply from the resounding ‘Yes’ responses received from the online surveys and student questionnaires, when asked ‘Are you proud to be Barbadian?’. Albeit some of the student responses left a lot to be desired, as their reasons for being ‘proud’ formulated responses such as “the food and festivals,”59 or “ don’t know but it is a beautiful island and I love it.”60

The fact still remains that there is a reason for pride no matter how big or small. However, in this case relating to the acceptance of Heritage and its relation to World Heritage. Pride becomes less about people, and seemingly more about ‘pride of place’. Does the inscription make people more proud about where they live? Do they even know or care?

On reading a report about the WHP in Liverpool, it became apparent that their issues were quite similar. The only difference being that they are two different socio-economic groups residing in their WHP.

Whereas, in HBG the residential component is predominantly from a more deprived socio-economic group. On walking through two of the residentially populated areas, for more of a first-hand experience of the persons living in HBG. See Figure 17 & 18.

This experience though already suspected, highlighted that it would be a challenge to interact with persons living in these areas, however, not anticipated that it would be as trying as I encountered. Those who were at home were over 40, and of the 9 people who were a part of the interaction, 5 were unaware that they were currently living in special place. Despite this fact, observations were made of people gardening, cleaning around their homes and socialising in a manner that was apparently oblivious to any external circumstances. Much like Liverpool, “relatively high levels of pride in the WHS appear to exist despite low levels of knowledge in relation to the site,”61 Barbadians are proud of where they live, even if it is limited to the few square metres surrounding their own homes, and coincidentally this home sits firmly within the WHP. This also means that there is “no evidence to suggest that residents’ knowledge of the WHS is significant in

---

shaping sense of pride in the city.” On speaking to one resident, who like the others didn’t know about HBG, her concerns were less about the inscription. They were more concerned about the garbage in the area, and the manner in which it was being managed.

Ideally residents can only account for their own existence but the piling up of garbage in the area is nothing for them to be proud about. See figure 19. This makes the issue of pride of place a lot bigger than the residents, it becomes a governmental issue as well, the institution responsible for the management of place. This issue resonates a lot further than just the garbage pile up, but in walking a little further up the street, the prominent image of dilapidated listed Crown buildings, become eye sores in what could be a much more flourishing landscape. See Figures 20 & 21.

So how do you want persons to feel proud about a place that you deem as special?, when you, the governing entity, sees nothing wrong with not uplifting this ‘special’ place.

---

62 The Institute of Cultural Capital,. 2014. *Heritage, Pride And Place: Exploring The Contribution Of World Heritage Site Status To Liverpool’s Sense Of Place And Future Development*, 12
“The neglect and under-use of listed or unlisted buildings in localities shape people’s sense of place,”63 These residents “were no less proud of their heritage,”64 even though they have very limited knowledge. But, “the empty and under-threat heritage assets in their locality were seen to epitomise the wider socio-economic issues affecting the area and its neglect by public and private bodies,”65 alike.

Place and pride are a thought provoking combination. At the beginning of this chapter, it was thought that the answer to the questions surrounding if not pride, at least the questions of a sense of place were simple. Though now not as simple some of the solutions

63 The Institute of Cultural Capital,. 2014. Heritage, Pride And Place: Exploring The Contribution Of World Heritage Site Status To Liverpool’s Sense Of Place And Future Development, 10
64 The Institute of Cultural Capital,. 2014. Heritage, Pride And Place: Exploring The Contribution Of World Heritage Site Status To Liverpool’s Sense Of Place And Future Development, 10
65 The Institute of Cultural Capital,. 2014. Heritage, Pride And Place: Exploring The Contribution Of World Heritage Site Status To Liverpool’s Sense Of Place And Future Development, 12
are in fact still pertinent in terms of reaching people, i.e. for the 18-34s, they would need to be more engaged as they are not being consumed enough and as a result their interest is not being maintained. Whereas for the 11-14 demographic, their problem stems from lack of basic knowledge, which judging from their responses, would definitely need to be filtered through in a more appealing and attractive manner...in a ‘fun way’ as the children call it.

The input of all residents from all parts of society and of all ages is somewhat integral, as there is a “need to involve the public with decision making on the future of their cities,” because ideally “locals are the end users (of) every regeneration scheme, and therefore are the group responsible for ensuring the sustainability of their area.” What is a WHP without the people, without the persons who live in it, proudly caring for its upkeep? The solutions are viable, but, ideally in this case place follows pride.

Initially it was thought that maybe if asked how they wanted to be reached or showering them with information, the more they knew the better for them. It was realised that it is more of a subconscious notion. People are already proud, some even know the basic essence of the special place. However, people are not blind, and though it may not be said, the constant visual of uncollected garbage or dilapidated buildings, in a place that others want them to see as a special place to live, is almost contradictory. For instance in Liverpool they found that “residents in areas with fewer empty and underused historical buildings and streets (i.e. more regenerated heritage) [sic] were more likely to be supportive of the heritage title and see it contributing to their sense of pride for the


67 Said, Shahrul Yani, Hasnizan Aksah, and Elma Dewiyana Ismail. 2013. 'Heritage Conservation And Regeneration Of Historic Areas In Malaysia', 427
Subsequently, it is about making persons feel proud of the entire HBG area. This would make them want to identify with the fact that for some, they live in a special place and for others, that Barbados is the home of a special place. In this case ideas pertaining to how they want to be involved or reached, stem from pride of place which, "will make them appreciate the place more." Without 'pride of place' there is no place to be proud of. Yet, with pride of place there also needs to be knowledge of place which then leads to expertise.

### 2.3 Expertise

Heritage is two-fold, it is as much about intangibility as it is about tangibility. Though, heritage can be defined in many ways, by many different people. There are significant historical facts that bind its existence, and for this there are proficient individuals who have grounded themselves in the historical development of time. For this reason, I sought to engage two well-known heritage professionals to explore their view on Heritage, and what they deemed as significant for its survival.

Sir Henry Fraser, esteemed author, researcher and amateur historian, who has a keen interest in Heritage related matters, and to this day, has been a forerunner in its development. Along with Mr. Kevin Farmer, Deputy Director of the BMHS, member of the WHC, and active contributor to the inscription of HBG. The highlighting of two different roles and from the interviews, two varying perspectives and goals. The interviews were less about the accolades and prestige surrounding being a heritage professional, and

---

68 The Institute of Cultural Capital,. 2014. *Heritage, Pride And Place: Exploring The Contribution Of World Heritage Site Status To Liverpool's Sense Of Place And Future Development*, 12

69 Said, Shahrul Yani, Hasnizan Aksah, and Elma Dewiyana Ismail. 2013. ‘Heritage Conservation And Regeneration Of Historic Areas In Malaysia’, 427
more about their reasons for being a part of the process. Also, what they saw as necessary for the ideas of heritage to progress in unison with the people of Barbados.

Starting with Sir Henry, who stated that his purpose is to “popularise History.” Who has thoroughly explored the idea of heritage, through his books, lectures and films, making his contribution to Barbadian historiography. Nonetheless, when asked if Barbadians are as interested in heritage, as the heritage professional, he was quick to highlight that “no, they don’t know anything about it, (there) is an absolute lack of information.” From conducting his heritage tours, he observed that “Barbadians only seem to know scattered isolated facts about their history.” This fact corroborates with the findings of this research, as similar findings/conclusions have been drawn. However, what did seem interesting, is that he suggested that “there is an ambivalence about our heritage, that anything before 1966 (the year of independence) was colonialism, anything before 1937 was what he referred to as the ‘dark century’ and anything before 1838 was about slavery.” This kind of periodization is a simplist view, which may not relate to all members of society especially the younger groups. They are not harmoniously linked to the historical occurrences as the older population, to which it is suspected that he refers. But, is there potential ambivalence from lack of knowledge and understanding? It is here that the importance of Sir Henry and others like him is vital, because without their knowledge and expertise, who would predominantly share the vast world of heritage? This questions the theory of there being a divide between Heritage professionals, the average Bajan and the importance of sharing knowledge. Although Sir Henry is outwardly

70 Fraser, Henry. Interview by author. July 6, 2015.
71 Fraser, Henry. Interview by author. July 6, 2015.
72 Fraser, Henry. Interview by author. July 6, 2015.
73 Fraser, Henry. Interview by author. July 6, 2015.
passionate about heritage and its popularisation, he seemed more concerned about criticising what the ‘government’ should and could be doing, and less about sharing.

Though, he thought, that the disengagement between Heritage professionals and the average Barbadian is associated with the fact, that, “There is a perception that heritage is linked to the BNT and the BNT is run by old, whitish looking people like me, so there is therefore a perception that Heritage is linked to the well to do.”\(^{74}\) So is there a disconnect?, “There is a degree of disconnect, but there is a lot of grey.”\(^ {75}\) A peculiar observation based on this research, as this is not the message that has been derived. From various experiences, when people were asked about heritage, their responses often related to themselves, something that they thought defined them as a Barbadian. Though, it may not be necessarily linked to a special historical event but in some ways more often than not, it is linked to intangibility. So, should the colour of your skin determine if you are eligible to be involved in the heritage of your country? Of course not, but it appears that some believe, that “part of the disconnect is that heritage is for wealthy whiter people.”\(^ {76}\) Or, is it that the majority of the population, is not, ‘wealthy whiter people’, and so as a result they believe that they cannot relate? The experience of heritage may have differed as it related to colour, but, it is all part of a history that has caused for successful development today. Neither is right or wrong but both are facts, and unfortunately or fortunately are they not all the same?...Barbadian?! Possibly, could this be why Sir Henry thought that he should work more closely with the ideas of Chattel Houses in Barbados? Figure 22. Perhaps, to bridge the gap of persons like himself being considered the ‘well to do’, or the ‘wealthy whiter people’, Allowing for other members of society, to see, and

\(^ {74}\) Fraser, Henry. Interview by author. July 6, 2015.  
\(^ {75}\) Fraser, Henry. Interview by author. July 6, 2015.  
\(^ {76}\) Fraser, Henry. Interview by author. July 6, 2015.
understand that he too has an appreciation for what may be considered, lower income housing on an island which may silently have a divide. The problem really isn't the output, but the thought processes. The correlation to colour and status, when ideally, it should be a fight to one end.

People understanding pride of place, as “successful preservation makes time a continuum, not a series of disjointed, disconnected eras.” 77 So when asked what his solutions were to promoting heritage to persons who may not necessarily be affiliated with Heritage? His solution was somewhat shockingly limited for someone who aims to ‘popularise history’, as he stated only to possibly utilise social media.

Here enters Mr. Farmer, because though he shares the same thought process in the fact that there is “ambivalence and it is ambivalence because, Barbadians have not been educated,” 78 he also believes that “at the same time that there is ambivalence that there is interest.” 79 His approach is less about societal divide and more so to the fact that the

---

77 Brown, David. "To Preserve or Change: Redefining Heritage to Guide the Future." Lecture, Longwood Fellows' Symposium, from National Trust for Historic Preservation, Pennsylvania, March 6, 2015, 1
78 Fraser, Henry. Interview by author. July 6, 2015.
79 Fraser, Henry. Interview by author. July 6, 2015.
“ambivalence is pointed towards the people who live in the property,”80 because he does not "think that there is enough engagement with the people who live in the property,"81 quite an interesting observation. Still, “often the language used to describe preservation looks backwards and is drenched in preservation and conservation doctrine. We need to look forward. We need to understand the values that those outside our movement attach to historic places. Then we need to speak to these values."82 This incessantly is how we bridge the gap between people, places, professionals and most importantly heritage. As Mr. Farmer mentioned “it’s not about bombarding people with a lot of information but trying to inculcate that this is in fact their heritage and they have a part to play in its upkeep no matter how big or small.”83 Funnily enough, when interviewed Patricia Weeks, Antoine Wall, World Heritage site Coordinator at Historic Scotland, had quite a similar message. In that persons who live around the Antoine Wall come from a more deprived dynamic of society, just like that of the residents of HBG. Nonetheless, she thought it was more successful “to go out and see where their interest lies,”84 with the members of the Antoine community and then in doing so she along with her team were better able to create initiatives that were more effective and dynamic for the persons that they were trying to reach. One thing that resonated with her, was that they tried to “use the community centres because when they did speak to the communities they wanted to get better economic growth for those centres rather than build anything new,”85 and so they decided to “focus any income that they had on those existing centres giving them more of a purpose to help to support their future existence.”86 Though it may seem like a small

80 Fraser, Henry. Interview by author. July 6, 2015.
81 Fraser, Henry. Interview by author. July 6, 2015.
82 Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 2
endeavour, in a way it is a great feat as “it’s about giving communities ownership themselves of what they want to do.”87 This unfortunately does not exist in HBG. Even with so many government owned buildings lying around that could be utilised effectively. Therefore, there is no feeling of ownership or belonging which potentially adds to the lack of pride for the area. Even though in some cases the opportunity has been afforded, it is often not implemented. For instance, the Carnegie library in Bridgetown also in HBG, is to be restored. Although it is of national interest, it appears as though high income donors are being targeted for its restoration. Neglecting the opinions, thoughts and input of those who will use it most...locals....How do they foster a sense of ownership if they are being left out? Wouldn’t it make sense to foster a feeling of belonging, which in turn would appeal to the ideas of preservation and care? Unlike HBG, the Antoine Wall has not limited its participation to one particular segment of its society as can be seen in Figure 23. Where the idea of a community map was developed, where their community officer “worked with the kids in the area to see what they know, think or feel about the site and created a map to show their reactions/experiences of places along the wall, giving their take on what they think is memorable.”88

Pride of Place is significantly important to the function of place, in tandem with the expert knowledge of its existence. For HBG, yes there is an element of colonialism attached to its history, but there are also the successful architectural edifices that adorn its streets. Something for locals to understand, and be proud of.

For Heritage professionals, the enlightenment of this is something that they need to exploit, in a language that is relatable to the average man, in order to dismantle the notion of being disconnected. Heritage is not stagnant, but it is steeped in growth, belonging, worth and identity. Like everything in life, there is no fixed rule for making people aware of it or want to be a part of it. It would be smart to “work out your audiences, if they are actively engaged, if they are kind of interested and you could get them engaged, if they are not interested but you could still get them engaged and the ones that will never be engaged.”

Therefore, in order for there to be pride of place “there has to be a conscious decision that your audience is segmented and you need to tailor your message to the segmented market that it is.”

---

CHAPTER THREE
Education, Communication & Public Awareness
Thus far, we have explored Heritage, what it is and the reasons for the inscription of HBG. Along with the theories surrounding place, pride and expertise, which has led to primarily knowing your audience. This then delves into the realm concerning ideas of knowing how to reach them. In this chapter, I will investigate the current mediums of information dissemination processes and their reachability potential or may be in some cases lack thereof.

3.1 Education

Education can be ambiguous in terms of the fact that it can mean relating to institutional development, or it can be considered as everyday learning in some cases. But for one to be efficiently educated, it would mean that they have an informed grasp of a particular subject. In the first instance, reference will be made to education as it relates to a curriculum and then subsequently elaboration on other educational benefits.

From the information collected in the previous chapter regarding the 11-14 age group, it was quite alarming, that of the three schools that participated in the study, only a limited percentage where aware of the World Heritage Designation, let alone the location of its property. Although some of this could have been down to ignorance or even lack of knowledge. It was still concerning that when I asked, “What type of history do you learn about at school?” more or less all of the responses stated that this was not something that they were actively learning. The syllabus regarding studying History from entry into secondary school had in fact changed. Students are now taught Social Studies in its place. This brought scrutiny to the nature of this subject and what it actually entailed. “The inclusion of Social Studies in the school curriculum is influenced by the premise that an understanding of self, family, community, region and the world, will foster an
appreciation of self and the environment.”91 Anything about heritage or identity here? Not in this instance, however, “The syllabus aims to equip young adults with the knowledge, skills, attitudes, and values that would enable them to develop competencies to negotiate the increasingly complex and dynamic global environment in which they live and work.”92 Please see Figure 24 for the aims of the syllabus.

Figure 24: Social Studies Syllabus Aims
(Source: Caribbean Examination Council, 2012)

91 Caribbean Examination Council,. 2012. CCSCL® Social Studies Syllabus, Specimen Paper And Mark Scheme. Jamaica: Caribbean Examination Council, 1
92 Caribbean Examination Council,. 2012. CCSCL® Social Studies Syllabus, 1
However, from the organisation of the syllabus, see figure 25, there is light or maybe a flicker at the end of the tunnel under the topic, ‘Community Interaction’.

![Social Studies Syllabus Organisation](source: Caribbean Examination Council, 2012)

This module has 4 main topics as seen in Figure 26. Here there was one specific topic that could potentially be the most effective with relation to heritage. This topic being ‘National Identity,’ which after analysis, does not relate to Heritage. As seen in Figure 27.

![Social Studies Syllabus Community Interaction](source: Caribbean Examination Council, 2012)
Here in lies the problem, the youth at this age are more accepting, mouldable and curious. All significant elements necessary for educating. It is not that they do not want to learn, as from the surveys when asked, ‘Would you like to learn more about your Heritage?’ a resounding 67% responded in the affirmative. But, how do you effectively engage a population and want them to be more in tune with their Heritage, Identity and Culture, when it is something that is not being taught. Aren’t they the future of HBG? Whose storytelling would have been a “way of sharing what it means to live in a particular place: its history, inhabitants, opportunities, challenges, rhythms, ways of life, and obligations to that place.”

93 Curthoys, Lesley, Brent Cuthbertson, and Julie Clark. “Community Story Circles: An Opportunity to Rethink the Epistemological Approach to Heritage Interpretive Planning,” 173
At least, education is two-fold, though not reassuring in this instance, nonetheless it leaves for other avenues of engagement. As mentioned in previous interviews, there has been mention of various walking tours, bus tours or open nights that have been organised by various HBG related agencies.

Though these initiatives do exist they are somewhat sporadic, and would be more effective if they were more consistent. Not leaving any window for disseminated information to be forgotten. Seeking examples of other agencies experiencing this same process. The examples completed by Buildings exploratory and Historic Scotland’s Stirling Project, the Engine Shed seemed stimulating. Though two vastly different projects, they shed light on the varying levels of participation and activity that can take place on two different spectrums. This makes education more effective and more importantly, exciting.

Buildings Exploratory has managed to produce many different projects including both the young and old. For example in 2013, they managed to put on an exhibition for the Southbank Centre's Festival of Neighbourhoods. “The exhibition invited visitors to explore the Southbank Centre’s neighbourhood through a range of stories that revealed how Lambeth has been shaped by its location and key events. It also celebrated the people who have made the borough the diverse, creative and thriving area it is today.”94 This exhibition then became a myriad of “artworks, objects, films and installations”95 which eventually became an “exhibition that celebrated what it means to live, work and love

95 “Projects - The Building Exploratory.” Projects - The Building Exploratory.
Lambeth.” Educating the viewers about the borough of Lambeth, the persons who took part in the initiative and further afield the general public. Please see Figures 28 & 29.

Figure 28 & 29: Lambeth Project (Source: http://www.buildingexploratory.org.uk, 2013)

The Engine Shed, which I learnt about from Dorothy Hoskins, Technical Outreach and Education Manager at Historic Scotland, noted that their initiative “is interactive based and activity based.” But unlike Lambeth, the Engine Shed is “a space, a place in Stirling where we are going to be creating our conservation centre. Which will have a public face and look at engaging the public with various activities as well as our existing clientele of professionals.” What they will be doing at the Engine Shed as part of their engagement “is a Technical conservation qualification which will be very intense and material focused.” However, what they have done, is to separate the groups of persons who they are trying to engage into 4 different sections (see Figure 30) so that they may be better able to identify their audiences. Quite similar to the suggestion made by Mr. Farmer of BMHS, and apparently effective. “They looked at their existing activities, and noted the gaps, and then looked at how they can actually engage these people, ultimately signifying

why it is important to learn about their built heritage.”

Therefore, through interpretation and understanding, the toe dippers will eventually morph into paddlers and there will be progression and growth, as the categories interact and help each other.

Though both very different initiatives, the output is very much the same at Lambeth and Stirling, as the key is the engagement of persons to become affiliated with their heritage, very noteworthy for HBG.

---

100 Hoskins, Dorothy. Interview by author. May 29, 2015.
3.2 Communication

Apart from education there are various other means of reaching persons, in this segment I wish to explore the varying mediums of communication currently available in Barbados, and to exam if there is an aversion to Heritage related topics. I have managed to speak to one radio personality, and two print media personnel.

- **Radio Personality**

On the 24th of June, I met with Radio personality and Dj, Scott ‘le roc’ Headley, who has been in his current position as Radio announcer on Hott 95.3fm at Starcom Network, for approx. 6 years. His main aim is to “pass on information to the public”\(^{101}\) and also to keep them captivated and entertained, while playing the latest musical trends. His listener audience is the “18-24s, however Hott attracts older listeners because of the age range of its Djs, and the age range determines what is played”\(^{102}\) As it was currently the Crop Over season in Barbados at this time, though not directly related to HBG, it still stimulates heritage related elements. I asked him if he had ever been asked to participate in any heritage related programming to arouse the curiosity of his listeners? “Currently, no, but a couple of years ago I did do something along those lines, where we would ask a question about Crop-over every Wednesday evening.”\(^{103}\) This seemed like a good initiative in terms of reaching people. However, he did state that it didn't run for very long and to do something of that nature at this time would call for “time and money and there is no incentive, it requires work, research and no-one will be paid to do that and no-one will

\(^{101}\) Headley, Scott. Interview by author. June 24, 2015.
\(^{103}\) Headley, Scott. Interview by author. June 24, 2015.
do it for free.” Reason also being, that because of the nature of the station “they will only promote a certain level of info and stick to more music,” because, “you can’t kill a station like Hott with news and information.” Assuming that this is because they are trying to reach the younger dynamic. But, isn’t the younger dynamic the group that we are trying to reach in terms of promoting a positive outlook on heritage? Why is it that there cannot be a combination of elements of both pleasurable listening with important Historical Facts? Instead, persons are more interested in ‘give-aways’ and hearing their latest favourite song. It is not as though there would be bombardment with boring facts, but shouldn’t radio programming also be informative? After all they are meant to pass on info to the public. However, it appears that “most people who listen to Hott aren’t really listening, even when you are doing a ‘give-away’ and you ask a simple question, that you mentioned 5 minutes ago, they still can’t answer.”104 Which means that even if there was information to disseminate there would be no-one to absorb it. Even though they are hearing, they aren’t listening and so the information would be lost, and “the ones that may actually be listening there is no way to record if the information is reaching them.”105 This dilemma is just that, a dilemma, because it makes it even harder to disseminate information to an audience who isn’t even listening, even with the addition of incentives, i.e. giveaways. Nonetheless, if only a small victory, Scott did mention that if given information from the various HBG agencies, though it would take some time, he would still share the information with his listeners.

---

• Print media

Jenique Belgrave of the Barbados Advocate, and Heather-Lyn Evanson of the Nation Newspaper, were interviewed in order to evaluate their input. Though a different medium, they are both very much still responsible for the efficient dissemination of news and current affairs and so their contributions are vital.

Mrs. Belgrave has been in journalism for the past 13 years and is currently in the news section of the Barbados Advocate. Her demographic is “from 30 and up and more of a business oriented paper.”¹⁰⁶ When asked if there is a segment of the newspaper that could potentially be for the younger generations, she did mention that “they did have a youth publication called ‘Hello’ but kids are so much more connected now,”¹⁰⁷ i.e. via social platforms, which caused the magazine to lose its favour. As she works in the news section she has to keep well abreast of all that is taking place on the island on a day to day basis, and mentioned that “once upon a time there would be one person focused on culture, education, entertainment etc., but as a result of the economy, resources are limited as a result of downsizing.”¹⁰⁸ Pointing out that there is no time to be focused “on interviews on your own because there are so many interviews coming in that need to be covered.”¹⁰⁹ This probably may be good for the newspaper as it is staying in the ‘know’ with many different aspects of society, but to me, it seems that there still could be a lot of happenings that could potentially be lost. Due to curiosity, a specific heritage related question was asked, ‘if she thought that enough information was being dispersed about HBG?’. Her response, “No, not really, yes Bajans heard about it but a lot of people don’t

know what it’s about, or the criteria for it.”\textsuperscript{110} So, when asked if they published heritage related stories, it was somewhat interesting when she said, “some editors would be like, an accident came in, move the Heritage story from page 3 to page 5, and then a minister called a press conference let me shift the Heritage story to page 10.”\textsuperscript{111} This signals the insignificance of the ‘Heritage Story’, and its dissemination to the Barbadian public.

However, unlike Mrs. Belgrave, Ms. Heather-Lyn Evanson, makes it her point to write articles specifically relating to heritage. In her role as a journalist at the Nation newspaper, she is assigned to the news desk. However she has “specialised in Heritage & Environment basically because there is no-one else doing it, and out of her own love for the subject, she developed her own interest.”\textsuperscript{112} Which in itself shows initiative and is rather commendable, although her information “doesn’t come from government agencies but from private entities who have a general interest in heritage.” Quite appalling, because, as persons in control of the development of HBG, wouldn’t it make sense for the commanding government agencies to further fuel the interest of persons, who are already interested in promoting heritage? It is yet another alternate outlet for reaching more of the public. However, on the contrary when I asked Ms. Evanson, what her age range was, she was specific in stating that it was “40 and up,”\textsuperscript{113} as she thought that “most people born after 1979 have very little clue about what’s going on, and she doesn’t even know how she would begin to reach them.”\textsuperscript{114} Presumably a warped approach, mainly due to the fact that if you are passionate about something you would predominantly want to share it with everyone, especially as you have the resources to do so. Nevertheless, as the

\begin{footnotes}
\end{footnotes}
interview progressed, it was realised that Ms. Evanson was quite happy to stay in her ’40 and up’ bracket after she mentioned that, she “doesn’t even bother to reach the 18-35 age group as it is a task trying to get someone interested in a 200 year old building when they have whatever is the latest internet game. They cannot compute that this building is part of their heritage, it was there before them and built by ancestors with whom they are not in touch, so I just don’t bother.” Quite pessimistic, though in some ways her point can be seen, but the fact of the matter is, that to not even make an attempt is a great disservice to the younger demographic.

From this analysis, it is apparent that predominantly in the local mediums of public knowledge dispersal, all, if not most, of the target audiences are primarily the older demographics, which is a lost opportunity to all the others. For instance, this audience is already being bombarded with heritage information, and, are already quite invested in the concept of heritage and what it means to them. The radio stations are reaching the older population even though unintentionally, as well as both newspapers. Therefore, if no-one bothers or in some cases don’t even want to try to inculcate the younger population, where will they acquire the necessary information to keep them engaged?

What is worrisome, is that in all the interviews conducted thus far, a correlation to social media has been made as the most effective means of reaching the younger population. Although having a more favourable response in some cases, does that mean that it should be the only medium? This is disagreeable, as in most cases growth comes in choice and diversity, to not even try other mediums seem unacceptable.

---

### 3.3 Public awareness

Apart from the specific mediums previously mentioned, there is a very precise PR plan attached to the designation of HBG. Examination of this plan, in comparison with the knowledge gained thus far, pertaining to public involvement with HBG is vital. In Chapter one, mention was made of this initiative, regarding specific aims as it relates to the PR plan as can be seen in Figure 31.

![Figure 31: PR Objectives (Source: Historic Bridgetown & Its Garrison, 2011)](image)

A decision was made to engage the expertise of Ms. Sheron Johnson, World Heritage Coordinator, at the MOC and Mr. Jamal Weekes, GIS representative for the MOC, as they work in tandem with the dispersal of information relating to the specific goals of the PR plan. Being such an integral part of the developmental progress of HBG, the main question to Ms. Johnson was, what was her aim was as it relates to Barbadians and HBG? “I want
Barbadians to feel a sense of National pride for this World Heritage Property and to get them to feel a sense of ownership and to enlist their support in its protection.”\textsuperscript{116}

What have we here, Pride? Ownership? These words have been resonating from the beginning of the journey through this process. Now coincidental, as it is the aim of the person, who is predominantly managing the public awareness of this property. However, this has proven not to be an easy task, nonetheless intriguing, as it relates to what she had managed to produce thus far to engage the public. It appears as though, the MOC has “embarked on a strategic plan to engage a wider range of activities, as they realised that they would not get the same response if they did it as an educational pursuit, i.e. lectures and panel discussions.”\textsuperscript{117} This is quite refreshing approach, based on the overarching demographic, initiatives of that spectrum would most definitely fall on deaf ears. So what are they doing? “Free walking tours, movie nights in the city most of which are documentaries based on elements of HBG, working with stakeholders to put on fashion shows in the city, working with children to participate in design competitions (see figure 32) and, classroom programmes which seek to educate principals and teachers about HBG.”\textsuperscript{118} All of these initiatives highlight that there are things happening in terms of heritage related activities and from the interview, Ms. Johnson has many more ideas that she is very excited to implement. Ranging from, Chattel House competitions, Heritage expos and future involvement with international organisations interested in implementing teacher training and advisory councils.

\textsuperscript{117}Johnson, Sheron. Interview by author. July 13, 2015.
\textsuperscript{118}Johnson, Sheron. Interview by author. July 13, 2015.
However, the main concerns are the responses that she has gained from the projects that she has implemented. Where people excited? Did they show up? Did she think that Heritage awareness is growing? Because it is one thing to have initiatives, but quite another if there is no engagement. Ms. Johnson highlighted, that they are, “getting results in terms of getting the numbers coming out, more children, more schools and hotels calling for specialised tours, and people are even calling to complain about structures that are in disrepair, along their everyday travels.”¹¹⁹ But she is not blind to the fact, that although interest is growing “there is still a lot more to be done because it is still an uphill battle to get Bajans to be interested in heritage because of its negative perceptions.”¹²⁰ “The site is tied to slavery and colonialism and working class Barbadians along with the white Barbadian population do not want to be reminded of this.”¹²¹ It can be quite tiring to hear this same old story, the Jews suffered under Hitler, there was apartheid in South

Africa, but yet still, these people see positivity in making it through their struggles. Why must there be dwelling on the negative and not the celebration of the positivity afforded by the Barbadian ancestors? Yes, a lot still has to be done in order for Heritage to be more widely accepted, but a step past the negative would be a step in the right direction. As far as Ms. Johnson is concerned, “the MOC has not been given the budget to deal with these problems, it will call for money, and it will call for a greater campaign, and until they put the resources in place they will not make a big enough dent.” Nonetheless, their efforts are applauded to some degree by their neighbours, “these Caribbean neighbours are quite impressed with the amount of things that they have done and are looking to emulate what they are doing in terms of PR.”

Let’s rewind just a little, yes there are initiatives that have been successful, probably some more than others, but like the other public related sections, only one audience is being met. These initiatives aren’t initiatives that persons in my age group (18-34) would be interested in, not being devil’s advocate, but they are quite boring. Not speaking for everyone, but potentially most would probably agree. Therefore, it is quite refreshing to know that Ms. Johnson, was quite concerned “that she was not reaching that age group,” that age group being the 18-35s. Due to the fact that, “a lot of them are not interested...there is a disconnect with the educational system as well, as the history department at UWI only has two students and might close shortly. We have to find a way to make history and heritage exciting that is all that it is for the younger population, it has to show some excitement.” Nonetheless, it is not only about excitement, it is continued engagement and nurturing of the younger population. For instance, themed heritage

parties and even a heritage related crop-over element. It is almost as though they want the younger population to be involved, but they do not want to step out of their own realm to involve them.

This highlights the mediums that they do use to disseminate information, which luckily includes social media and then the more mundane editorials, TV and radio commercials which let me add are done by GIS. Which are known to be extremely boring and do not engage the general public very well. Funny enough, GIS was one of the mediums used to circulate information pertaining to the recently concluded Heritage month. Very amusing, because I was in Barbados at the time of Heritage month doing my research, and had I not been told that June was heritage month, needless to say I would not have known.

This is where the expertise of Mr. Weekes came in, a younger person in the government service, and the PR person attached to Ms. Johnson’s department, through the GIS. He took part in an initiative to get persons more engaged in the activities for Heritage Month, which included an opening ceremony, bus tour, movie night and lectures. However, his initiative though done through the very idolised social media was mainly about posting images to Instagram, relating to significant cultural/heritage elements of society. Under the name ‘Hutchinson the Heritage Guy’, Mr. Weekes posted daily images to the GIS Instagram page, with various facts and trivia within the month. See Figures 33 - 35. As can be seen the responses were a bit lack lustred with some pics only receiving between 3-7 likes. Which highlights, that even using social media people still aren’t particularly interested. How many young people follow GIS on Instagram? Probably the page under which the images were listed was uninspiring form the start.
However, what Mr. Weekes said, and what makes complete sense, is that you “have to start by telling the right stories, that get people interested in heritage, and all the information spaces that filter into Bajan societies would have to be subliminally weaving it in.”126 Which comes back, and will keep coming back to the advice received from most if not all of my interviewees, you have to ’Know Your Audience’.

Nonetheless, Ms. Johnson should be applauded for deciding to hold the Heritage Month Opening ceremony in one of the more deprived areas of the city, that being Nelson Street (red light district). She highlighted, due to the type of neighbourhood that it is, that there needs to be more than just a message about knowing your heritage, but “to bring in social services, and youth affairs”127 that can also aid in some of the problems faced by these areas and work in tandem to create a much more positive outreach programme.

---

This brings me to my last question for this chapter, have all the aims of the PR plan been met? No! But, a start has been made, nothing worth having is easy. Though all the relevant demographics are not being reached, the hardest thing is to know your weaknesses, because by knowing your weaknesses you can work on turning them into strengths.
CHAPTER FOUR

Recommendations
Through this research, many ideas of the various initiatives that could potentially be utilised to stimulate better Heritage engagement, awareness and appreciation have surfaced. Predominantly, in order for there to be awareness of Heritage, the essence of Pride or a sense of place, persons need to understand the concept of ‘worth’. Their worth, the worth of their identity and the worth of place. “We do it by creating tools that move older and historic environments from the exception to the exemplary. From the exempt to the norm.”\textsuperscript{128} It will not happen immediately, but to start the process is to accept its continuity. However, there are some recommendations that are more readily implemented than others. This refers specifically to financial implications related to execution. However, here are the potential recommendation based on the findings of this research, under some of the various topics that have been covered.

- **Signage**

“That which is defined as a place should be recognised by those within and out-with the bounded area.”\textsuperscript{129} Without adequate signage the determination of boundaries could be hard to demarcate. Effort has been made to adequately define HBG. However, though this signage is thought to be strategically located, there is concern as it relates to its maintenance. There needs to be constant maintenance and attention paid to the information on these signs, as some of it has faded and to ensure clean surroundings. See figures 36 & 37. But, given the current financial climate this seems like a potential long term goal as it relates to signage replacement.

\textsuperscript{128} Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 3
\textsuperscript{129} Robinson, Emma-Jane. 
“\textit{A Sense of Place – a Model to Compare Places, Peoples and Their Relationships over Time – Salisbury Plain Revisited}, 1
Throughout this entire process one of the most significant means of interacting with the younger population has been substantially mentioned, as utilising social media. Whether it is Facebook, Instagram, Twitter, Pinterest or even Tumblr, in essence these mediums are all free, not limited to what can be posted and are instantaneous. However, their management is presumably key and should be diverse, effective, engaging, and ultimately, constantly managed by the target audience with which it is actively trying to reach. This would mean for more interactive websites, prominent and effective social media outreach, continuously updated events, blogs and general information, packaged to enhance the knowledge and interest of its readers, preferably in the near future.
• **Youth interaction**

Ideally this recommendation is two-fold as it falls under both short and long terms goals. Short term being potential school outreach days, where members of various agencies could go into schools. Disseminating relevant heritage information in conjunction with the continued demand for the Heritage related school tours. These initiatives could go as far as interschool Heritage related competitions, ranging from art/design programs, culinary programs, to quizzes or interactive online initiatives engaging school aged children. Whereas in terms of the long term goals, there needs to be a reconstructive approach to the national school syllabus. Where the prominence of heritage related history and identity needs to take more of a focal point in schools. Teachers and principals are being trained to aid in this dissemination of heritage information, but a more formal approach will give a bigger and better ‘buy in’ to the cause.

Outside of the classroom, there is a need for activities more tailored towards this specific age group, and could be as simple as talking and engaging this demographic in terms of how they want to be a part of the process. The only requirement is already known, which is that it needs to be fun, therefore, utilising an already sparked interest for continued development.

• **Media Communication**

The input of the media, at this stage will probably be the most crucial and far reaching element, and if utilised effectively can be a very significant tool, as it is an instantaneous medium. The younger population wouldn’t necessarily start reading the newspapers and catching up on current affairs. However, a large majority still listen to the radio. The aim
should then become the identification of the radio stations that they are currently listening to, and whether it is just a 30sec advert or small heritage jingle. A start can be made in terms of filtering information through this specific medium, and as the repetition starts, subconsciously the message may start to make and impact. Also utilising their popular entertainers would be a positive touch. As Scott Headley mentioned, “people would listen for three hours just to win a give-away,” yes in some cases they may not be taking in all the information but if it becomes a constant part of their radio experience at some point this information may just be retained.

On the flip side radio media shouldn’t only be limited to the younger demographic, but there can also be programming for the older population. This could be through call in programming or even ‘remember when segments’, the idea is to use these avenues as effectively as possible, signalling the continued presence of Heritage to the average Barbadian.

Unlike, the radio, the printed media will come down to persons who buy the daily newspaper, which is predominantly the older population. This should not hinder the continuance of the stories that are published by Ms. Heather-Lyn Evanson. Nonetheless, even on a bi-monthly rotation there should always be some element of heritage in the newspaper. Yes, it may be forced down the running order of the newspaper, but if approached with a continuous positive outlook, there may very well be a rise in its importance.

Not owing only to the printed realm, the newspapers also have an online presence which could primarily relate to younger folk, and if the same premise is used in the continued use of this medium, the outreach could be a lot wider that initially presumed.
Apart from the newspapers, filling locations which are often frequented by locals with information leaflets may also be an idea that can be utilised. Though leaflets are often a tricky medium, they can be made engaging, even if it is partnering with stores in the Bridgetown area to offer 10% off with the presentation of these leaflets. It would foster greater knowledge and economic growth for businesses in the city.

- **PR strategy**

The current PR strategy has good intentions and goals, however, will all be met? Probably not, but they can be enhanced and more effective in the short term. There needs to be more outreach to persons in the community. It doesn’t have to be a massive campaign, but all it takes is a few interested heritage persons and their allies, knocking on a few doors within these neighbourhoods. Presumably, the response may not be instantaneously favourable, but the positive aspect is that there is no aversion to the knowledge, it will take continued perseverance. This is because, if persons can see that the effort is being made to rejuvenate their neighbourhoods, they will then see the need themselves to become more involved.

The current PR initiatives need to be maintained, progress is being made with the ones that already exist and so these can also be elements to continue to develop, with continuity and consistency. Ensuring that the commitment to the turnaround is on a 1-2 month basis in order to maintain interest.

What is probably most important in the continued development of the PR plan, is the implementation of a youth arm. Consisting of persons between the 18-34 age group, so that they may be involved in the planning of events and activities. Limiting the continued engagement of the older demographics. They will bring new ideas and perspective for
future initiatives for the younger population. The MOC or any of the other governing bodies should not be conducting initiatives without their input.

- Long Term Goals:

Long term goals in any campaign need to foster interaction between stakeholders, business heads, and the managing entities in order for there to be a substantial promotion of the cause.

With most things, money/resources are very much determining factors. Nonetheless, with the adequate support of all stakeholders, there needs to be better signage and imagery in more locations, with more captivating designs. Utilising highly populated public areas such as Bridgetown itself, the international airport, buses and bus stops just to name a few. Adding to this idea, the implementation of a short and catchy slogan that encapsulates why persons should in fact be proud to be Barbadian would in principle add to this imagery. But these things can only happen if corporate Barbados and the government work in tandem to make an investment in this direction.

The government will then also need to provide grants and incentives for persons who live in HBG with the continued maintenance of their homes, so that they can start to understand the value of where they live, and subsequently see the input of their government in the process. Ideally these incentives and grants should then be able to cover wider areas of the island. This then feeds into the upkeep of Crown buildings within heritage areas. There needs to be a conscious restorative effort towards some of these once prosperous buildings that offered their assistance in enhancing the inscription.
Through the restoration of these buildings it will highlight the importance and significance of retaining important Heritage artefacts. And like Mr. Farmer mentioned, can be used as interactive starting points, to engage vocational schools on the island whether the “MOC, SJPP and BCC work in tandem in selecting a building in the city to refurbish, therefore teaching their students traditional techniques for restoration, which would potentially cut down labour cost while engaging in the transfer of skills within the heritage district.”  

Preferably, there also needs to be a place of contact that gives Heritage a face. This could potentially be a HBG restored building, with persons can identify with heritage and culture, similar to a location such as the ‘Engine Shed’. In doing this heritage is given a voice and a presence, where people can go to get information pertaining to their homes, their neighbourhoods, and their Barbados. Eventually, it could then become a recreational space solely pertaining to heritage related instruments.

Persons related to heritage initiative are somewhat none existent, with Ms. Johnson and Mr. Weekes being its main contributors. Though idealistic, the formulation of a specific heritage team would greatly enhance the property, as they can solely concentrate on the processes, progression and procedures relating to the function of the site. At present the WHC comprises persons who have alternative employment. A selection of people of varying ages, qualifications and dynamics who can work specifically with Historic Bridgetown and Its Garrison would be highly beneficial.

---

In spite of the initiatives, there will always be a need for the pertinent knowledge of 'knowing your audience', through each endeavour and specific goal. As, Ms. Weeks suggested “you don’t have to do it all at once but in doing it, make sure that you are well aware of which target audience you are trying to reach through each cause.”\textsuperscript{131}

\textsuperscript{131} Weeks, Patricia. Interview by author. June 11, 2015.
Initially this topic seemed to be a question of simple answers. One could simply tell people more about Heritage, blast it in their faces, and seemingly drown them in knowledge pertaining to the subject. But, through this process I have realised that it calls for a more tactful approach, as this subject is an edifice of so much more, needing for the implementation of mechanisms, catering to varying people in varying ways.

Conservation is not a single or simple issue, it involves, restoration, preservation, education, communication and implementation just to name a few, but in order for it “to be embraced,” it would potentially “need to be easy and personal.” At first sight it appeared as though the 18-35s needed to be engaged, the 11-14s needed to be educated, the residents needed to feel a sense of belonging and pride, and the heritage professionals needed to be more relatable. Though these observations are all true, “the past surrounds and saturates us, every statement, every action retains residual content from earlier times.” It becomes more than just a surface matter but resonates in the thoughts, day to day lives, and the mere beings of the persons who inhabit its space. The past becomes “integral to our sense of identify; ‘the sureness of “I was” is a necessary component of the sureness of “I am”.” Therefore, to bridge the gap between the past and its people, is to create an awareness of the importance of ‘I was’ in relation to ‘I am’.

This ‘heritage’ ideally is not unknown to all sectors, but the bridge is definitely impassable to some. “The answer is that a fixed past is not what we really need, or at any rate not all we need. We require a heritage, with which we continually interact, one which fuses past with present.” Therefore, not segregating one from the other, but linking the experience of Heritage between then and now, and selling it, as just that, a continued

---

132 Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 9
133 Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 185
134 Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 41
135 Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 410
developmental package. Significantly and effectively utilising the mediums that are available to us. This is not something that will happen overnight, the 18-35s will not miraculously become interested, the 11-14s will not wake up one day with all the knowledge, and the persons who live in the area, surely will not randomly start singing its praises. But it is a process which requires time, commitment, patience and a longing for a positive end.

Like Ms. Hoskins said, “the starting point is knowing your audience, and its segmentation, and then, that will help you to start working out what your engagement process should be.” A very wise statement indeed, it is impossible to reach everyone at once. Though, through a structured process, segmented in a manner, that is pertinent to the varying demographics, and more manageable groups, the process becomes less of a mountain and more of a mole hill.

The answer is simply about instilling ‘national pride’, and in doing so, fostering a sense of Place and Identity, through education, communication, synergy and openness to all people, that are linked to the rebuilding of Heritage. Breaking the mould, that “beauty and goodness are almost universally linked with youth, ugliness and evil with old age,” but that one without the other is impossible, because the past informs the future, whether we accept it or not...but they cannot live without each other. They are one!

Realistically, a substantial injection of financial assistance is needed to execute initiatives for all sectors. However, resulting from the current financial climate, allowances must be made for several unaccomplished goals as the state of the economy will supersede

---

137 Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 128
heritage initiatives at this time. Though, this does not mean that exploitation of all existing resources and any other resources, should not be utilised.

This study serves as an identification of the breaches in the current initiatives, and the statistics have determined the correct target audiences. This allows for informed strategies for their awareness. What is now known, is that there are existing entities, willing to be a part of the cause, if furnished with enhanced information pertaining to initiatives. Along with the fact that Bajans are willing to embrace their heritage, however the mediums need to be specifically linked to their own existences to be thoroughly appreciated.

Therefore, how do we Conserve an Unknown Heritage, and bridge the gap between the past and its people? We acknowledge that the 'bridge' is only currently broken. For those that the bridge does not reach, a temporary path is created, to carry them to the point of acknowledgement. This signals the fact that there is a bridge, and the importance of its connections. Accepting that in fixing this bridge, it is a process, and unfortunately, maybe a longer journey than anticipated, though, making strides in the right direction will shorten this feat. There needs to be a sympathetic approach to the views of persons relating to the colonial history, as “some look back with gratitude, others with regret, at the past that has made them what they are.”\textsuperscript{138} Nonetheless, communication of history’s apparent undiscovered positivity is necessary.

Permanently becoming fixtures in their eyes, and ears, and never giving up on goals is pertinent, because, “awareness of history likewise enhances communal and national identity, legitimating a people in their own eyes.”\textsuperscript{139}

\textsuperscript{138} Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 74
\textsuperscript{139} Brown, David. To Preserve or Change: Redefining Heritage to Guide the Future, 44
As heritage professionals, we don’t have all the answers, but above all, we listen! We listen, to how people feel, what they like, and what they are interested in. We listen to what they know, or what they want to know, and be a part of. We don’t behave as though we have all the answers, we don’t exclude them, and we don’t endeavour to force our opinions on them. But we lead them across the bridge of the past to the present, and we let them see that they are 'One'.


"Teach Youth Early About Culture." The Nation Newspaper, June 20, 2015.


Appendix 1
Individual Interview Questions
Interview Questions: Sir Henry Fraser (Historian)

1. Is it possible that you might be able to give a little background about yourself, and what lead to you becoming a Historian and your involvement in World Heritage Barbados please?

2. Can you please explain your role as a Historian and what you aim to achieve in Barbados as it relates to World Heritage and Conservation.

3. Why do you have such a strong interest in the Heritage conservation/history/culture of Barbados?

4. How do you share this interest with your students?

5. Do you think that others like yourself (heritage professionals) share the same interests/views?

6. What about the average Barbadian, do you think that they share the same interests/views?

7. If no, why do you think that is? If yes, what do you think that they share?

8. Do you believe that there is a disconnect between Heritage professionals and the average Barbadian?

9. If your answer is yes, why do you think this is? Or if no, how do you believe that you are connected?

10. How do you think Barbadians feel generally about Historic Bridgetown and its Garrison and why do they feel this way?

11. Do you think that Barbadians have a lack of pride/interest in their Heritage and at length their World Heritage designation?

12. If yes, how do you think that this could be changed? Or If no, what do you believe that they are proud of?

13. What are your main suggestions for the most effective ways of reaching person who are not necessarily interested in the ideas of their Heritage/World Heritage/Conservation?
Interview Questions: Scott Headley (Radio Personality)

1. Is it possible that you might be able to give a little background about yourself?

2. Can you please explain your role as a Radio Personality?

3. Are there any restrictions as it relates to what you can or can't play on the Radio?

4. What is the average age range of your listeners?

5. What do you think they are most interested in hearing at length how do you find it easiest to reach them/stimulate them?

6. Do you think that the age range of the listeners determines what is played? For example it is known that V.O.B draws an older more mature crowd because of the types of programs they have relating to society, current affairs etc., whereas younger stations like your own do not have that.

7. Do you think that hinders the dissemination of more important issues/information to the younger population? Because, they will not tune in to the older radio stations but then that information isn’t really shared on the ones that they do listen to. Or do you disagree?

8. It is currently Crop-over season which has a lot to do with culture and heritage, have you ever been asked to do any programs/daily trivia relating to the Heritage/Culture of Barbados?

9. If no, why do you think that is? Or if yes, please share what you have done.

10. Do you know about Barbados’ recent inscription as a World Heritage Property?

11. If no, why is this? Or if yes, how did you find out, was this information provided by your station or of your own accord?

12. Is this information that you would be willing to share with your listeners?

13. As you know, my research is about making Barbadians more aware of their heritage, the World Heritage Property etc. from your point of view as it relates to your work, do you think that this is something that they would be interested in learning about?

14. What do you think are the most effective ways of reaching persons who are not necessarily interested in Heritage/World Heritage, in the age range that you influence via the medium that you use?
Interview Questions: Jenique Belgrave (Journalist)

1. Is it possible that you might be able to give a little background about yourself?

2. Can you please explain your role as a journalist?

3. Are there any restrictions as it relates to what you can or can’t write in your articles?

4. What is the average age range of your readers?

5. What do you think they are most interested in reading about, at length how do you find it easiest to reach them/stimulate them?

6. Do you think that the age range of your readers determines what you write?

7. It is currently Crop-over season which has a lot to do with culture and heritage, have you ever been asked to do articles specifically relating to the Heritage/Culture of Barbados?

8. If no, why do you think that is? Or if yes, please share what you have done.

9. Do you know about Barbados’ recent inscription as a World Heritage Property?

10. If no, why is this? Or if yes, how did you find out, was this information provided by your news house or of your own accord?

11. Is this information that you would be willing to share with your readers?

12. As you know, my research is about making Barbadians more aware of their heritage, the World Heritage Property etc. from your point of view as it relates to your work, do you think that this is something that they would be interested in learning about?

13. What do you think are the most effective ways of reaching persons who are not necessarily interested in Heritage/World Heritage, in the age range that you influence via the medium that you use?
Interview Questions: Kevin Farmer (Deputy Director of the Barbados Museum)

1. Is it possible that you might be able to give a little background about yourself, and what lead to your position as the Deputy Director of the Barbados Museum and your involvement in World Heritage Barbados please?

2. Can you please explain your role as the Deputy Director and what your organisation aims to achieve in Barbados.

3. What is the main focus of the exhibits at the Barbados Museum? Please briefly tell me what they are about.

4. Do you think that they explain the Heritage of Barbados in a positive and coherent manner?

5. Are there any short term exhibits by local artisans?

6. Who are your main patrons? Are they locals?

7. If no, why do you think that is?

8. In what ways does the Barbados Museum try to encourage persons to learn about their Heritage or is it solely dependent on the viewing of the exhibits?

9. Does the Barbados museum become involved in any projects to encourage the growth, development and understanding of the World Heritage property, Historic Bridgetown & Its Garrison?

10. If yes, please tell me about these projects.

11. Do you believe from your observation that there is a disconnect between Heritage professionals and the average Barbadian?

12. If your answer is yes, why do you think this is? Or if no, how do you believe that you are connected?

13. How do you think Barbadians generally feel about Historic Bridgetown and its Garrison and why do you think they feel this way?

14. Do you think that Barbadians have a lack of pride/interest in their Heritage and at length their World Heritage designation?

15. If yes, how do you think that this could be changed? Or If no, what do you believe that they are proud of?

16. What are your main suggestions for the most effective ways of reaching person who are not necessarily interested in the ideas of their Heritage/World Heritage/Conservation?
Interview Questions: Sheron Johnson (World Heritage Co-ordinator)

1. Is it possible that you might be able to give a little background about yourself, and what lead to your involvement in World Heritage Barbados please?

2. Can you please explain your role as the World Heritage Coordinator and what you aim to achieve in Barbados?

3. What is the main focus of getting persons more involved in World Heritage Barbados?

4. What have you done thus far to engage the involvement of the public?

5. Have these initiatives been successful?

6. If yes, please state why they have been successful Or if no please state why they have not been.

7. What are the main challenges concerning public involvement in World Heritage & Heritage as a whole?

8. Why do you think that these challenges are present?

9. From your observation and involvement, do you think that Barbadians have a lack of pride/interest in their Heritage and at length their World Heritage designation?

10. If yes, how have you seen this depicted Or if No, why do you think that they are interested?

11. Do you believe from your observation that there is a disconnect between Heritage professionals and the average Barbadian?

12. If your answer is yes, why do you think this is? Or if no, how do you believe that you are connected?

13. How do you think Barbadians generally feel about Historic Bridgetown and its Garrison and why do you think they feel this way?

14. If yes, how do you think that this could be changed? Or If no, what do you believe that they are proud of?

15. What are your main suggestions for the most effective ways of reaching person who are not necessarily interested in the ideas of their Heritage/World Heritage /Conservation?
Appendix 2
Survey Questionnaires
Dissertation Questionnaire: Age group: 11-14

Did you know that Barbados has a World Heritage Property?
Yes [ ] No [ ]

Do you know what a World Heritage property is?
Yes [ ] No [ ]

Are you proud to be Barbadian?
Yes [ ] No [ ]

If yes, what makes you proud to be Barbadian?

What type of History do you learn about at school?

Do you know what Heritage is?
Yes [ ] No [ ]

If yes, what is Heritage?

Does this History teach you about your Heritage?
Yes [ ] No [ ]

Do you think that your heritage is part of what makes you Barbadian?
Yes [ ] No [ ]

Would you like to learn more about your Barbadian Heritage?
Yes [ ] No [ ]

If yes, how would you like to be taught about your Heritage?
Dissertation Online Questionnaire

World Heritage Barbados

1. What is your age?
   - 18 to 24
   - 25 to 34
   - 35 to 44
   - 45 to 54
   - 55 to 64
   - 65 to 74
   - 75 or older

2. What is your gender?
   - Female
   - Male

3. Where do you live?

4. Are you a proud Barbadian?
   - Yes
   - No

5. Do you know that you live in a special place, i.e. that Barbados has a World Heritage Property called Historic Bridgetown and Its Garrison.
   - Yes
   - No

6. If Yes please state how you know about the inscription.

7. If no, How would you like to find out more information about Historic Bridgetown and Its Garrison?

8. If yes/no please state why/why not.

9. Please tell me in your own words what you think Bajan Heritage is.

10. Do you think that Heritage is for you?