

Does Intra-Disciplinary Historic Preservation Scholarship Address the Exigent Issues of Practice? Exploring the Character and Impact of Preservation Knowledge Production in Relation to Critical Heritage Studies, Equity, and Social Justice

Content Analysis of Historic Preservation Scholarship

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CONTEXT

This paper is an expanded version of the content analysis that is summarized in my paper, “Does Intra-Disciplinary Historic Preservation Scholarship Address the Exigent Issues of Practice? Exploring the Character and Impact of Preservation Knowledge Production in Relation to Critical Heritage Studies, Equity, and Social Justice,” that has been accepted for publication in the *International Journal of Heritage Studies*. Refer to this published paper for more complete details on this study.

METHOD

This content analysis was based on the analysis of paper, book, and edited book publications that were self-defined as contributing to preservation scholarship. The four primary objectives were to: 1) identify the authors of this group; 2) define what a “scholarly” publication is—only these publications were allowed to form the corpus of “preservation scholarship”; 3) collect every single “scholarly” publication produced by these authors, and 4) perform a content analysis on this preservation scholarship, dividing it into salient categories and themes.

In order to identify the authors of preservation scholarship, faculty were selected from National Council for Preservation Education (NCPE) member degree programs who were full-time and on the tenure-track or already tenured with a 50% or more teaching appointment in an historic preservation degree program (undergraduate or graduate).

Program web sites, emails, and phone calls to departments were used to identify full-time, tenure-track and tenured faculty with a 50% or more teaching appointment to an historic preservation program. Where departments did not share details on the distribution of faculty teaching responsibilities, the relevant college or university course schedule listing was consulted to identify which courses each preservation faculty member taught across several semesters. Programs housed in institutions that do not use the tenure system, such as Boston Architectural College, Pratt, and Savannah College of Art and Design, were not included.

A “scholarly publication” means that the publisher of a piece of scholarship employs a peer-review process to vet and approve the publication of this work. Even though the *Forum Journal*, *CRM Magazine*, and publications by the Getty and the International Council on Monuments and Sites (ICOMOS) are not consistently peer-reviewed, scholarship published in these venues was, however, included as an exception. The reason is that these venues are frequently cited by preservation scholars and, as such, are often considered to represent quality scholarship; this assessment was therefore respected for this study. Only scholarship in English that was published up until December 31, 2018 was included. Lastly, these additional criteria were used to categorically *exclude* publications:

- the publication was published by a predatory or vanity press;¹
- encyclopedia entries;
- student textbooks;
- opinion pieces, editorials, book and conference reviews; exhibition reviews; awards, obituaries, and eulogies;
- professional reports (i.e., gray literature);
- coffee table books (i.e., books that focus on visual rather than written content);
- book prefaces;
- books or other publications only held by one library (usually the home institution of the scholar).

The following methods were used to find preservation scholarship literature:

- curricula vitae (CV), when available through the Internet; there were many errors in these documents, however, such as listing publications that were never published, or incorrect publication titles and publication years. In no situation were CVs relied upon alone without cross-referencing other sources;
- public citation tracking databases: Google scholar, Web of Science, and Scopus;
- library subscription databases: Academic Search Complete, Art Abstracts, Avery Index, RIBA Catalogue, Art and Archaeology Technical Abstracts (AATA) Online, Anthropological Index Online, Bibliographic Database of the Conservation Information Network (BCIN), Bibliography of the History of Art, Google Books, JSTOR, Project Muse, ProQuest Central, and WorldCat;
- academia.edu and researchgate.net accounts of preservation scholars, when present.

I prepared and used a code book to categorize the content in each publication. The development of codes was informed by dividing preservation practice into its four primary areas: regulatory and planning work, materials-based (architecture, materials conservation) documentation and intervention, site interpretation, and advocacy. I used a process in which I reviewed the totality of the scholarship and created initial codes that were particularly salient; where multiple themes overlapped, I selected a single code that was most relevant, based on the publication’s content. I then started coding each publication, altering the code book as

¹ There are several reputable services on the Internet that identify predatory publishers, such as <https://beallslist.net/>, <https://www2.cabells.com/blacklist>, and <https://predatoryjournals.com/>.

Through an iterative coding process, three themes emerged, following by several sub-themes, which were as follows:

1. Topics that inform the preservation enterprise (TIPE): These are publications that might inform some aspect of historic preservation practice, but are not unique to the preservation enterprise; they are instead likely to be central to other disciplines. An example is an historical research paper on the biography of a doctor that *could* potentially inform why a place is historically significant, but could be equally applicable to a broad array of other fields, practices, or disciplines, such as medicine, chemistry, or museum studies.
2. Topics about the preservation enterprise (TAPE): These are publications that define, explore, and/or advocate for the orthodox scope, theory/philosophy, practice, or pedagogical approaches that are *unique* to the historic preservation field. Scholarship in this thematic area accepts and builds upon the dominant, orthodox approaches in the field, and as such, does not directly challenge the *status quo*. This topical area can be further subdivided into five additional sub-categories:
 - a. Characterization of the historic preservation field, including history and education;
 - b. Planning and policy, especially as they implemented through existing rules and regulations;
 - c. Materials conservation and preservation technology;
 - d. Orthodox preservation theory and philosophy that builds on centuries-old tradition;
 - e. Site management and interpretation.
3. Topics critical of the preservation enterprise (TCPE): These are publications that critically examine orthodox practice, including its doctrinal and regulatory assumptions. This scholarship is typically reflexive and most closely represents critical heritage studies in its overall approach.
 - a. Critical and reflective approaches;
 - b. Community engagement;
 - c. Social justice, equity, diversity, and inclusion.

Refer to figure 2 for a distribution of preservation scholarship categorized by these codes.

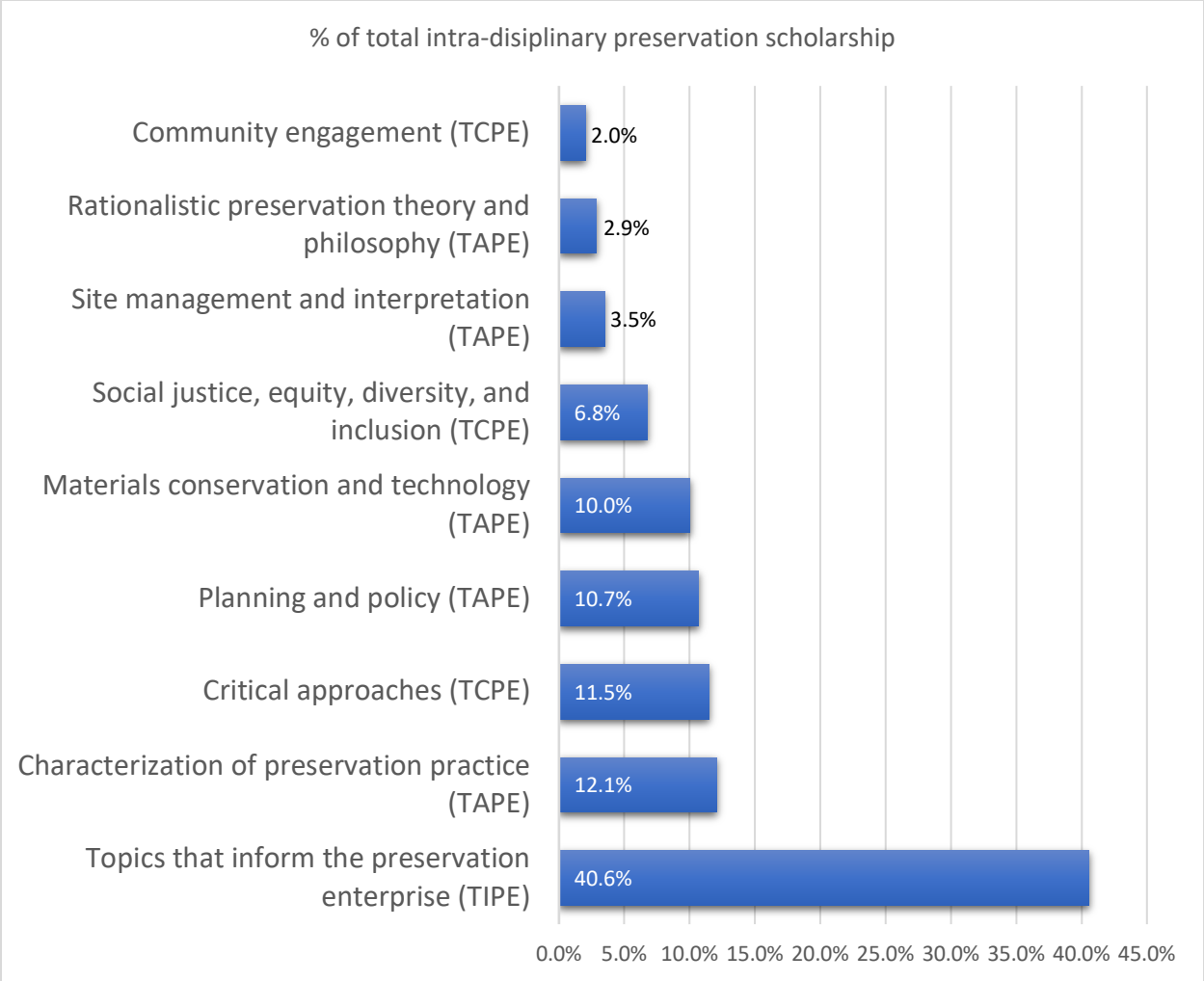


Figure 2. Overall distribution of intra-disciplinary preservation scholarship based on codes developed through content analysis, through December 31, 2018. Total number of publications represented is 488 (530 total publications minus 42 publications that have no relationship to historic preservation; see text). TIPE = Topics that Inform the Preservation Enterprise; TAPE = Topics About the Preservation Enterprise; TCPE = Topics Critical of the Preservation Enterprise; see text for details.

FINDINGS

TOPICS THAT INFORM THE PRESERVATION ENTERPRISE (TIPE)

Almost half (40.4%) of the refereed publications are TIPE literature; about three-quarters of these publications can be accurately characterized as positivistic history (i.e., a focus on objective facts and a singular interpretation that then emerges from these facts; conceptualizing history as broad patterns within a context of linear causation), although there are some notable exceptions, such as Max Page's (2001) proposal for a "radical public history" that represents a novel counter-argument against positivistic history. Themes that appear most often by frequency include local history research in Montana, Tennessee, New York, Chicago, and the southeast; and contexts that address mining, political and labor history, transportation, class and gender, religious practice, colonial history, and urban transformation.

Geographically, there is an emphasis in preservation scholarship on local history in the western part of the United States, especially as relates to mining history (Clements, 1994, 1996, 2009, 2014), the rise and decline of western towns (Clements, 2002, 2003, 2011; Van West, 1993), and gambling and casinos (D. A. Smith & Clements, 1997; Turdean, 2011). Carrol Van West is an especially prolific local historian, writing on the history of agriculture, development, healthcare, colonialism, monuments, and the significant men associated with these developments in Montana (1983b, 1985, 1986a, 1987b, 1987a, 1988b, 1990, 1993, 2004a) and Tennessee (1988a, 1994b, 1995, 1998, 2001, 2004b, 2016; Van West & Binnicker, 2004).

The monumental and ordinary places of New York, Chicago, and Philadelphia are frequent topics. New York City is represented through the themes of parks, street merchants, tenements, builders, neglected islands, Broadway, Morningside Heights, the Garment District, and urban landscape change (Bluestone, 1987, 1991b, 1992; Dolkart, 1998, 2011, 2016b, 2016a, 2017; Mason, 2012; Mason et al., 2014; Page, 1999b, 2005) while the urban landscapes of Chicago, including the history of its skyscrapers are important themes (Bluestone, 1991a, 2004a, 2004b, 2013, 2017b). Philadelphia is represented through the architectural history of courthouses and power stations (Page, 1995; Wunsch & Elliott, 2016).

Other TIPE literature focuses more specifically on social and cultural history, such as protests and political and labor movements, including the Vietnam and Civil Rights era (Rhodes, 1997, 2001, 2007, 2017); the Great Strike of 1877 (Hoffman, 2008), progressive era healthcare (Hoffman, 2001), and antebellum political movements (Van West, 1983a, 1983c). Class, gender, and work in the nineteenth century is well represented (M. R. Miller, 2003b, 2005, 2006b; M. R. Miller & Benes, 2001; M. R. Miller & Lanning, 1994). The historical social and cultural practice of Protestants and Jewish people are a dominant theme in TIPE literature (D. R. Miller & Gilmore, 2016; M. R. Miller, 2009; Santoro, 2017; Stiefel, 2009, 2012, 2013, 2017b, 2018b; Stiefel & Tesler-Mabé, 2016). Other authors focus on the broader historical social, cultural, and design dimensions of urban transformation (Appler, 2017a; Gilmore, 2006b; Hoffman, 2000; Holleran, 1990), with more specific foci on food markets, museums, courthouses, customhouses, state

capitols, university campuses, and libraries (Bluestone, 1990a; Breisch, 2016, 2017; Donofrio, 2007, 2014, 2015; Kapp, 2018b; Page, 1995; Stiefel, 2015; Van West, 1989a; Vivian, 1999).

Themes more relevant to architectural history include the design and construction of skyscrapers (Bluestone, 2004a; Holleran, 1996; Page & Conn, 1995), housing (Bricker, 2008, 2010), reinterpretations of the City Beautiful movement (Bluestone, 1988), southern plantation landscapes (Bluestone, 2012a; Brock & Vivian, 2015; Graham et al., 2007, 2011; Vivian, 2018), neoclassicism (Semes, 2001b, 2001a, 2004, 2013a, 2015b), and the re-interpretation of ornament (Otero-Pailos, 2011).

TIFE scholarship on the history of construction materials, systems, and methods include the analysis of Spanish colonial building materials and techniques, such as vaulting and dome building (Ibarra-Sevilla, 2011, 2012, 2013b, 2013a, 2013c, 2014) and the use of mortars in fortifications (Wells, 2010b). Other, defined areas focus on discrete building units and finishes, such as sandstone (Matero & Teutonico, 1982), brick (Broeksmit & Sullivan, 2006), plain and decorative surface finishes (Matero, 1983, 1994; Silver et al., 1993), regional painting traditions (Matero & Snodgrass, 1992), shotcrete (Sullivan, 2014), and hollow clay tile (Wells, 2007a). Lastly, a few authors have focused on engineering systems used in buildings, such as reinforced concrete (Donofrio & Elliott, 2013) and technical aspects of Guastavino dome construction (Ibarra-Sevilla, 2015).

A few preservation scholars specialize in vernacular architecture; examples of this type of work that uses well-established methods from geography, social history, and architectural history is Tom Visser's (2012) analysis of American porches and Michael Tomlan's (2013) exposé on "hop culture." Literature in this area typically emphasizes rural building types over urban ones, such as barns and ranches (Visser, 1997; Vlahos, 2006) and company towns (Buckley, 1997), but urban contexts are also represented such as bicycle factories (McCullough, 2010, 2013, 2017). Seventeenth through nineteenth century cultural building practices in various areas of North America are also well represented (Breisch, 1994; Breisch & Moore, 1986; van Den Hurk, 2005, 2006), but topics from the twentieth century are also present, such as how zoning ordinances impacted vernacular design (Visser, 1991), ordinary Americans' description of "architecture" and "landscape" (Conn & Page, 2003), landscapes of prostitution (Bluestone, 2015), suburban developments (Hoffman, 1992, 2016), and gas station designs geared toward women (Donofrio, 2012a).

Closely related to vernacular architecture is literature that addresses cultural landscapes; the former topic often (but not always) focuses on specific building types, while cultural landscape research undertakes a more holistic focus on the entirety of the designed and natural environments. In particular, cultural landscape research can describe and analyze places without any "buildings" proper, such as roads, canals, and railroad and bike corridors (Bluestone, 1990b; Holleran & Sanders, 2002; McCullough, 1998b, 2015; Spodek, 2002; Van West, 1986b, 1987d). Landscapes in which natural elements predominate are also a focus (Clements, 2014; McCullough, 1995, 1998a; McCullough et al., 2009; Page, 1999d) as are broad

geographical areas defined by a singular theme, such as the Roosevelt's New Deal (Van West, 1994c).

Preservation scholarship often focuses on the historical importance of an individual—the quintessential famous, influential person who changed the world in some way. TIPE scholarship in this area over-emphasizes white males in deference to well-known women; minorities (such as African Americans) are not represented at all in this literature. Examples include white male architects (Breisch, 1997; Bricker, 1990, 2017; Brown, 1989, 2007; Chusid, 2017; Kapp & Sanders, 2015; Otero-Pailos, 2000; Semes, 2017, 2018; Vivian, 2005), white male architectural critics (Breisch, 1992; Semes, 2014), white male planners (McCullough, 2012), and white male developers and business entrepreneurs (Dolkart, 2012; Hudgins, 2012; Rhodes, 2006, 2008; Van West, 1987c, 1994a, 2008a). The historical contributions of white women are limited to Rebecca Dickinson, Anne Frank, and Betsy Ross (M. R. Miller, 1998, 2002a, 2010a, 2014; Page, 1999c).

Often reliant on archaeological evidence, a number of authors explore the colonial culture of the American southeast (Brown, 2011; Hudgins, 1990, 1999, 2015; Marcoux, 2015; VanDerwarker et al., 2013). This TIPE literature, which is based on material culture theory and methods from processual archeology, uses an inductive process to understand the relationship that people had with cultural artifacts. Themes in this area of preservation scholarship mostly focus on Native American history and cultural practices (Marcoux, 2007, 2010a, 2010b, 2012a, 2012b; Marcoux et al., 2011; Marcoux & Poplin, 2012; Marcoux & Wilson, 2010). The excavation and interpretation of colonial-era artifacts in North America, including the Caribbean, is used to explain trade, conflicts, and dating methods (Gilmore, 2013; Gilmore & Roth, 2013; Hatch et al., 2014; McMillan, 2016, 2017; McMillan et al., 2014; M. T. Smith et al., 2017). Material culture theory is also implicitly used by historians to understand the relationship that people have to specific objects. The advantage, compared to archaeology, is that historical records and oral history are used to help supplement the social and cultural practices related to these objects. Literature that addresses this theme includes various crafts (especially basketmaking) (Hurley et al., 2013; M. R. Miller, 2006a; Van West, 2004c), dressmaking (M. R. Miller, 1999, 2003a, 2003c, 2003d), and manufacturing (Clements, 1997).

TOPICS ABOUT THE PRESERVATION ENTERPRISE (TAPE)

Materials conservation and preservation technology

In TAPE literature, there are three main areas of research that directly address historic fabric in some fashion: documentation, materials conservation, and preservation technology. The documentation of the physical fabric of buildings involves metric survey, photography, and instrumental analyses. The conservation of architectural materials applies scientific methods from materials science and chemistry toward the analysis, repair/consolidation, and loss compensation of building fabric with an emphasis on authenticity. Lastly, preservation technology focuses on contemporary interventions to sustain the physical integrity of building fabric.

There are a few publications on general topics related to materials conservation, including the conservation of entire sites (Bargues-Ballester et al., 2017; Gilberg & Vivian, 2001; Matero, 1999; Matero et al., 1998, 2000; Weaver & Matero, 1997), but a narrow focus on specific materials is more typical in TAPE literature. The largest area of TAPE scholarship in materials conservation addresses the global conservation of earthen construction materials, such as adobe, rammed earth, and puddled earth (Avrami et al., 2008, 2012, 2014; Matero, 1995, 2004, 2012, 2015; Matero & Cancino, 2000). The cleaning of materials, which involves scientific testing and treatment with a goal of minimizing harm, focuses mostly on marble and terra cotta (Hall & Matero, 2011; Matero, 1984; Matero et al., 2016; Matero & Freese, 1978; Matero & Tagle, 1994; Matero & Teutonico, 1996). Literature on consolidation, in which the loss of existing, friable, disaggregated, and/or delaminated building fabric is mitigated through the application of a variety of “compatible” contemporary and traditional organic and inorganic materials, is well represented (Correia & Matero, 2008; Ferron & Matero, 2011a, 2011b; Jang & Matero, 2018; Tudor et al., 1990); the use of various adhesives to reattached delaminated material, which is related to consolidation, addresses plaster materials (Hinchman et al., 2006; Matero & Bass, 1995). The conservation of limestone is also represented in TAPE literature (Matero & Siravo, 2004) along with mortar analyses and replication (Matero, 2001a, 2001b). Lastly, literature in this area provides potential solutions to protect archeological ruins (Avrami et al., 2002; Lim et al., 2013).

Other than a couple of general treatises (Leifeste, 2013; Young, 2008a), TAPE literature in preservation technology is mostly concerned with the stabilization of buildings, structures, and ruins (Jerome et al., 2003; Visser, 1993; Wells, 2003). Technology, however, features in much of the literature in documentation, chiefly the use of GIS (graphical information systems) and 3-D laser scanning (Christensen et al., 2016; Chusid & Minner, 2016; Hallo et al., 2012; Jessica et al., 2011; Matero et al., 2003). Remote sensing technologies, such as infrared thermography, radar, and resistivity testing, are represented (Elisabetta & Spodek, 2003; Gilmore, 2008; Spodek & Rosina, 2009). Literature in this area also includes general site plans for condition surveys (Matero, 2003; Matero & Peters, 2003), the identification of cultural resources (Livi Smith, 2017), and methods to preserve documentation records (Wells, 2006).

Planning and policy

Policy, as it applies to the preservation enterprise is broad, encompassing planning, law, economics, sustainability, and disaster planning, among other possibilities. While this area of TAPE scholarship may advocate for change, the context for these arguments are framed in a way that supports, rather than challenges, orthodox expert rule and top-down methods. Thus, while a policy paper might argue for including more properties on the US National Register of Historic Places (NR), it will not attempt to critique how NR criteria prevents such listings from happening in the first place. For example, a significant number of publications explore ways to increase the number of buildings and places listed on the NR (Appler, 2016a; Goetcheus, 2002; Holleran & Chalana, 2006; McCullough, 2003; Vivian, 2016b) and how cities and countries could more fully participate in World Heritage processes (Ibarra-Sevilla, 2018; Reap, 2002, 2006;

Stiefel, 2018c), including the use of social science methods to characterize the “spirit and feeling” of World Heritage properties (Wells, 2014a). None of these publications, however, explore the possibility that the foundational criteria and policies around the NR and World Heritage may, in themselves, be a significant factor in excluding many buildings and places for inclusion in these lists.

Preservation planning, on the local level, is well represented in TAPE literature with an emphasis on how preservation relates to economic development and place-making (Kapp, 2012; Kapp & Armstrong, 2012; Mason, 2009a; D. A. Smith & Clements, 1997; Wells, 2015c), and low-income housing (Spodek & House, 2017). Other themes that relate to preservation planning include preservation economics (Bluestone et al., 1999; Mason, 1999a, 1999b, 2008a; Van West, 1996; Vivian et al., 2000; Vivian, 2016a) and preservation law (Draye & Reap, 2008; Reap, 1979, 2005, 2011; Wells & Lixinski, 2016, 2017). Three publications have also explored ways to help orthodox preservation practice proactively address issues related to natural and manmade disasters (Appler, 2016b; Avrami et al., 2017; Chabbi et al., 2014). A couple of publications focused on planning and policy issues within organizations and programs, such as the National Park Service (Whisnant & Miller, 2016) and heritage areas (Crotts et al., 2002).

Sustainability is another theme that, based on the number of publications, is a significant part of TAPE literature. Some work in this area advocates for change in architectural and “green” building practices so that they incorporate more adaptive use and building preservation, using empirical evidence as a guide (Chusid, 2010a, 2016; Koziol, 2009; Young, 2008b, 2008c) while other authors explore the conservation of building fabric as an inherently sustainable activity from an environmental as well as a social perspective (Avrami, 2011; Matero & Teutonico, 2003). A landscape-based approach to sustainability is also represented (McGehee et al., 2013). Literature in this area also critiques what is perceived to be over-emphasis on the environment, choosing, instead, to investigate social aspects of sustainability (Donofrio, 2012b); in particular, Erica Avrami (2009, 2010, 2016) advocates for important changes to preservation policies in order to make “preservation more sustainable” through an explicit social focus. Stiefel and Leifeste (2018), on the other hand, make an explicit call to environmental conservation by advocating for combining this field with historic preservation.

While most policy and management scholarship centers on US-based practice, Asia is also represented (especially India) (Krishna, 2013, 2014, 2016) along with the Netherland Antilles (Haviser & Gilmore, 2011).

Site management and interpretation

Literature on site interpretation focuses on museums in general (Bryk et al., 2015; Livi Smith, 2011; Page, 1999a; Van West, 1989b), house museums (Bryk, 2002), religious sites (Stiefel, 2014d), archaeological sites (Matero, 2010), botanical gardens (Matero, 2005), and large, culturally-defined areas in the American southeast (Cook, 2016; Kapp, 2015); other publications explore more general concepts related to interpretation and tourism (Clements, 2005; Huang et al., 2014; Van West, 1996). Within most of these publications, there is an exploration of when

pedagogical (fact-based) or experiential (feeling-based) approaches to interpretation are warranted and the appropriate use of technology. The literature in this area also focuses more explicitly on management practices, including those related to “toxic” sites, college campuses, Hadrian’s Wall, and Port Arthur (Bluestone, 2007; Livi Smith & Spencer, 2012; Mason, MacLean, et al., 2005; Mason, Myers, et al., 2005).

Orthodox preservation theory and philosophy that builds on centuries-old tradition

Orthodox preservation theory is an analysis of the conceptual basis for how and why practice is performed in a certain way and is grounded in long-established concepts in the field that have, in some cases, existed for many decades, if not centuries. Preservation philosophy is a broader search for generalizable principles across practice, but which still sanctions its ideas through orthodox theory. In both cases, these investigations are dependent on rationalistic (deductive, *a priori*) rather than empirical (inductive, *a posteriori*) reasoning. There is little orthodox preservation scholarship that attempts to add to or interpret long-accepted theory and philosophy established by nineteenth century authors (e.g., Ruskin, Boito) and twentieth-century modernists (e.g., Carbonara, Philippot). There are a few exceptions, however.

Descriptive, historical explorations of orthodox preservation theory are represented in TAPE literature (Matero, 2013a). There are also applications of orthodox theory to interventions in building or archaeological fabric that impact authenticity, such as loss compensation (Matero, 2006a, 2007b), interpreting design intent (Matero & FitzGerald, 2007), interpretation of archaeological sites (Matero, 2000b, 2006b), and placemaking (Matero, 2011; Preucel & Matero, 2008). The aesthetic interpretation of historic places is also related to authenticity (Livi Smith, 2014a). In common with the nineteenth- and early twentieth-century literature on orthodox theory is a strong interest in ethics as applied to interventions in building fabric. For instance, there is a proper “ethical” stance toward building fabric of which a practitioner should be fully aware (Matero, 1993, 2013b). To be an ethical practitioner, one must make sure to adopt an interdisciplinary approach that combines the authority of the natural sciences and humanities (Matero, 2006b).

Characterization of the historic preservation field, including history and education

Literature that describes contemporary practice in the historic preservation field and its historical genesis also includes publications that address historic preservation education, primarily at the post-secondary level. Scholarship on these topics that take a critical, as opposed to a descriptive, approach has been included under the TCPE category.

A common tool to describe historic preservation is to characterize its practice through the lens of other disciplines, such as landscape architecture (Goetcheus et al., 2016) and architectural history (Bricker, 2004); to be sure, a cultural landscape lens is, by far, the most common way that the field is characterized in these publications (Goetcheus, 2008b; Goetcheus & Mitchell, 2014; Mason, 2008b, 2010). The challenges of working in an inherently multidisciplinary field is explored (Wells, 2009) as is scholarship that investigates employment trends (Visser, 2009;

Wells, 2018). Other scholarship advocates for the expansion of historic preservation practice by describing its orthodox activities (Page, 2016; Tomlan, 2015).

The trades—e.g., carpenters, masons, plasters—are essential for the restoration of historic buildings, but preservation scholars, with one exception, do not focus on this topic. Over the decades, there has been a significant loss in intangible heritage related to traditional techniques in building construction and repair. Paul Kapp's (Kapp, 2016, 2017; Kapp & Crumpton, 2015) scholarship on the artisan economy and industrial heritage, however, is an exception to this rule and seeks to sustain the intangible heritage around the building trades.

Prior to 2000, there were only three publications that explored the history of the preservation field (Bluestone, 1994; Holleran, 1998; Tomlan, 1992), but since then, this area of preservation scholarship has expanded greatly, starting with *Giving Preservation a History*, edited by Max Page and Randall Mason (2004). Much like TIPE scholarship, there is a geographic focus on large cities, namely Boston (Holleran, 2004), New York City (Mason, 2004, 2009b), Chicago (Bluestone, 1998, 2004c, 2005), Richmond (Bluestone, 2012b), and Alexandria (Virginia) (Appler, 2015) although the broader scope of the United States is also represented (Bluestone, 2011). Two publications explore various preservation practice histories in the Indian cities of Lucknow and New Delhi (Chusid, 2015; Krishna, 2017).

Not all literature in the history of preservation practice is place-centric; a minority of publications look more at the instruments and institutions of practice. For instance, Christopher Koziol (2014) analyzes the evolution of the Venice Charter in practice while Wayde Brown (2018) explores the history of reconstructed monuments. Goetcheus, Mitchell, and Barrett (2018) conduct an historical analysis of how the values inherent to the U.S. National Park Service—a government agency fundamental to both preservation doctrine and policy in the United States—have changed over time.

Lastly, because preservation scholars also teach, there is a significant body of literature that intersects historic preservation practice with pedagogy. A few publications address the field of preservation holistically, in terms of characterization of program, pedagogy, and curriculum development (Kapp, 2018a; Livi Smith, 2012; Stiefel & Wells, 2014; Wells & Stiefel, 2014a, 2014b) as well as its history (Bluestone, 1999). Within the field of preservation, the National Council for Preservation Education (NCPE) represents most programs; Michael Tomlan's (2010) publication on the history of NCPE remains the only one on the subject. Most scholars, however, approach preservation education through the primary non-preservation discipline with which they identify, such as landscape architecture (Goetcheus, 2008a), architecture (Kapp, 2009; Kapp et al., 2014; Tomlan, 1994a), real estate development (Benedict & Goetcheus, 2014b, 2014a), public history (M. R. Miller, 2004; Weyeneth & Vivian, 2016), and material culture/historical archaeology (Hudgins & Leifeste, 2017).

Preservation education scholarship focuses on the need for students to gain real-world experience, such as through service learning (Tomlan, 1998; Vlahos, 1998) and field-based experiences (Holleran & Ibarra-Sevilla, 2017; Matero, 1997, 2007a; Tomlan, 1994b). Specific

pedagogical techniques in teaching sustainability, stakeholder empathy, vocational trades, planning, archival research, and social science-based theses are represented in the literature as well (Chusid, 2010b; Cook & Alderman, 2017; Livi Smith, 2014b; Stiefel, 2018a; Wells, 2014b).

TOPICS CRITICAL OF THE PRESERVATION ENTERPRISE (TCPE)

Critical approaches that challenge orthodox historic preservation theory and practice

Scholarship in this area can be broadly divided into rationalistic and empirical approaches. For instance, questioning whether the older built environment should be treated as if it is a museum instead of a socially dynamic place (Bluestone, 2016, 2017a), is clearly critical of orthodox assumptions while being based on rationalistic, deductive reasoning. Other authors in this category accept the authenticity premise of orthodox preservation doctrine, and use a rationalistic perspective to reject the implicit modernist design principles that buttress the supposed need to differentiate “new” from “old” building fabric. Steven Semes (2007, 2015a) advocates for a “recovery” of not only the traditional building trades, but also traditional (pre-modern) architectural design as a way to achieve “continuity” in urban landscapes. Semes (2009) claims that orthodox preservation doctrine has resulted in poor design that could have been avoided by paying closer attention to tradition; he uses several case studies of neotraditional design to further enforce this point (Semes, 2012, 2013b). Lauren Bricker (2009) makes similar claims about how the US Secretary of the Interior’s Standards, as applied to local historic districts, results in poor design that stifles creativity.

Other authors use a rationalistic approach to provoke orthodox practice. Jorge Otero-Pailos has carved out a unique niche in preservation theory which he refers to as “experimental preservation” or “preservation art” (Otero-Pailos, 2016). Otero-Pailos’s work (1998, 2009, 2015) challenges the *status quo*, and thus shares a goal common to critical heritage studies, but assumes an ontological construct more common to architectural and art criticism than critical heritage studies. While not reviewed in this paper, Otero-Pailos’s artwork, which has been exhibited globally, is designed to provoke orthodox practice. Rem Koolhaas (2014), a well-known international architect, has worked with Otero-Pailos to explore what would happen in a world where everything is “preserved” and urban change is fundamentally stymied. Of note is that experimental preservation has provoked criticism from other preservation scholars in terms of whether or not it is actually relevant to the pragmatic perspective of practice (Mason, 2018).

Preservation scholarship that uses empirically-based analyses to challenge orthodoxy is closely aligned to critical heritage studies, a relatively recent field of research that adopts critical theory, critical realism, constructivism, post-colonialism, and post-structuralism to characterize built heritage conservation practice through the AHD. While there is some concern as to whether or not critical heritage studies is adequately addressing the pragmatic, practice-based aspects of historic preservation (Wells, 2016a), critical heritage studies has become the dominant field that is questioning the *status quo* in historic preservation. Preservation scholarship that uses approaches that define critical heritage studies is largely empirical and

usually informed by methods from anthropology, sociology, communication studies, environmental psychology, and urban planning.

While post-structuralist perspectives of heritage are well represented in critical heritage studies literature, there is only one example (Wells, 2007b) from a preservation scholar. Similarly, broader ontological critiques comparing, for instance, the empiricist-positivist paradigm dominant in practice against other paradigms, such as those that support action research, is only represented by a couple of publications (Wells, 2015a, 2017a). That does not mean, however, that other perspectives, critical of practice, are not present in the literature. To be sure, the grounded limitations of the narrow, positivist perspective on historical significance is represented (Stiles, 2010; Tomlan, 1997) as are ways that the “performance” of heritage conservation can be assessed using methods from environmental conservation (Wells, 2012). There is also an edited volume solely focused on pragmatic visions for critiquing practice with an eye to the future (Page & Miller, 2016; Wells, 2016b).

A significant amount of critical preservation scholarship is concerned with heritage discourse and the development and destruction of rhetoric around built heritage, often incorporating extra-Western perspectives and employing the dualism of conventional experts/orthodox doctrine versus laypeople/situated knowledge. Examples of work in this area include critiques of policy (Koziol, 2007, 2008, 2012) and the negotiation of meanings in the creation of a specific heritage rhetoric in Western and non-Western contexts (Asif & Rico, 2017; Lafrenz-Samuels & Rico, 2015; Rico, 2015, 2017a, 2017b). More specifically, Trinidad Rico (Exell & Rico, 2013, 2014; Rico, 2008, 2017c, 2017d, 2017e, 2017f), explores power structures in the control of heritage meanings through a colonial lens in the Arabian Peninsula including the fear of Islamic heritage by dominant global cultural groups (Rico, 2014a, 2014b), and the colonialism that is inherent in defining and planning for “heritage at risk” (Rico, 2014c, 2016a).

Other researchers address the cultural and psychological dimension of authenticity and its implications for practice, especially as it relates to design review (Wells, 2010a, 2010c, 2017b; Wells & Baldwin, 2012). A “values-based” approach to preservation practice, which usually does not reference critical heritage studies literature, yet often shares its critical aims, has been present in preservation scholarship since 2000, largely through the efforts of preservation scholars Randy Mason and Erica Avrami (Avrami et al., 2000; Mason, 2002, 2003, 2006a, 2006b; Mason & Avrami, 2002). Other preservation scholars critique practice through a “values” lens as well (Bluestone, 2000; Koziol, 2013; Rico, 2016b; Wells, 2015b; West et al., 2010).

Lastly, Avrami et al. (2018) present one of the only examples of an analysis of local historic preservation policy in the US that is critical of the field’s lack of civic engagement, “complicit acceptance” of economics as the only viable indicator of success, and for promoting a system that fails to recognize a relationship between how properties are listed and the purported benefits of historic preservation. This analysis also found a disconnect between the values espoused by the public and in preservation policies: the public primarily emphasizes social values while preservation policy primarily emphasizes economic values.

Community engagement

Preservation scholarship that specifically addresses applied community engagement is limited. Literature in this area discusses not only the need for this kind of grass-roots engagement, but also details on-the-ground methods to identify specific kinds/types of community groups based on their identity, affiliation, or some other kind of sociocultural characteristic. Community engagement scholarship also looks at ways data from this kind of research can or already has influenced grass-roots practice in some fashion. Most of the publications in this category detail public archaeology projects, with a focus on interactions with municipal (local) governments (Appler, 2012, 2013b, 2017b; Baugher et al., 2017a, 2017b). More general community engagement research focuses on crowdsourcing, community art, design review, and the involvement of citizens in survey projects (Melcher et al., 2017; Minner et al., 2015, 2018; Wells, 2017c).

Social justice, equity, diversity, and inclusion

The majority of scholarship in this category explores the history of marginalized groups, usually in context with the built environment; with some exceptions (e.g., Brabec & Goetcheus, 2015), this literature does not directly address contemporary people's relationship with the heritage being examined, nor does it discuss preservation practice in relation to these groups. Examples include African American history (Ayers & Nesbit, 2011; Brabec & Goetcheus, 2015; Cook, 2016; Gilmore, 2006a; Goetcheus, 1999; Nesbit, 2013, 2014; Rhodes & Jeffries, 2010; Van West, 2002, 2008b; Vivian, 2011), the history of Latinx peoples (Buckley & Littmann, 2010), and Native American history (Heidemann & Ligibel, 2017; Payne, 2011). The history of women, and especially African American women, is also represented (Cook & Potter, 2018; M. R. Miller, 2002b, 2010b). Barry Stiefel's (2011, 2014a, 2014b, 2014c, 2016, 2017a; 2009) exploration of Jewish social and architectural history in relation to the built environment adds much to our understanding of the historical significance of synagogues and the places in which Jewish people lived.

Moving toward the present, some preservation scholars have specialized in the recognition and interpretation of "difficult sites" (also referred to as "sites of conscience"). This scholarship does address the present in terms of challenging orthodox practice's preference for overemphasizing places with positive aesthetic and historical attributes. Examples include advocacy to recognize and preserve "bad places" (Page, 2015), places of civil protest and state terrorism (Page, 2008, 2013), and places associated with the Holocaust (Cook & Alderman, 2015; Cook & van Riemsdijk, 2014) and World War I (Kapp & Otnes, 2018). While not centered on difficult places, a couple of preservation scholars advocate for policy changes in relation to the history of marginalized groups. James Buckley's (Buckley, 2018; Buckley & Graves, 2016) work centers on how planning policy can better recognize and conserve places historically associated with cultural groups and Carrol Van West (1997) advocates for better ways to make sure that built heritage associated with race, class, and gender can be used to nominate properties to the US National Register of Historic Places.

Very little preservation scholarship, however, investigates the relationship of contemporary marginalized groups with their own built (or place-based) heritage, including the kinds of social justice and equity issues that arise within these contemporary communities when their heritage is sidelined by rules and regulations as well as orthodox discourse. Three exceptions are moving “beyond compliance” when preserving the heritage of Native American ancestral sites (Matero, 2000a), interpreting a local park to reflect the heritage of African American stakeholders (Appler, 2013a), and the way in which Latin Americans view the past and present of an historic streetscape in Allentown (Pennsylvania) (Wells et al., 2016).

SCHOLARSHIP THAT HAS NO CLEAR RELEVANCE TO PRESERVATION

A significant amount of scholarship produced by intra-disciplinary preservation scholars has little or no direct relationship to historic preservation and therefore was not included in the distribution analysis of “preservation scholarship” represented in figure 2. This represents 42 publications on topics such as faculty involvement in higher education, electronic classrooms, postmodern architectural design, and historical atlases.

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