International Journal of Cultural Property (2026), **33**, e8, 1–32
doi:10.1017/S0940739126100265

CAMBRIDGE UNIVERSITY PRESS

ARTICLE

Everyday, *informal*, and *overlooked*: A systematic literature review on alternative heritage categories

Roberta Raccomandato and Anne-Sophie Veronique Radermecker

Department of History, Arts and Archaeology, Université Libre de Bruxelles Faculté de Philosophie et Sciences sociales, Brussels, Belgium
Corresponding author: Roberta Raccomandato; Email: roberta.raccomandato@ulb.be

Abstract

Recent years have witnessed increased interest in everyday forms of heritage and the emergence of alternative terms designating cultural goods, monuments, and sites *on the margins* of official heritage (e.g., *mundane*, *ordinary*, *informal*). This paper systematically compares these terminologies to explore how their marginality challenges official discourses, offering insights into epistemic shifts within the Anglophone and Eurocentric heritage domain. Through a systematic literature review (SLR), we examined academic literature on heritage categories that fall outside official vocabularies, lists, and traditional preservation measures. Two questions guided this analysis: (1) How is each heritage term defined? (2) What values do authors attribute to these alternative designations? The research highlights tensions between traditional heritage frameworks and contemporary demands for adaptive, locally relevant approaches. In response to these emerging dynamics, and to facilitate future reflections on the issues raised by our SLR, we use the notion of *liminality* as a conceptual lens to reclaim the marginal status of these heritages while simultaneously emphasizing their capacity to serve as a fertile ground for critical and future-oriented heritage imaginaries. The study concludes by opening a reflection on how *liminal* heritage practices can inform more inclusive policymaking by challenging rigid age thresholds, reinterpreting continuity through adaptation, and expanding authenticity to include transformation.

Keywords: Systematic literature review; heritage categories; authenticity; informal heritage; liminal heritage; heritage futures

Introduction

The emergence of alternative heritage categories

Recently, new heritage categories have emerged within the cultural heritage discourse. Concepts such as *informal*,[1] *everyday*,[2] or *mundane* heritage[3] are gaining traction in the academic sphere, with adjectives designating types of heritage "on the margins," occupying a subsidiary position in relation to more official and well-defined categories. These classifications represent

[1] Barrère 2015.
[2] Ireland et al. 2024.
[3] Boswell 2008

© The Author(s), 2026. Published by Cambridge University Press on behalf of International Cultural Property Society. This is an Open Access article, distributed under the terms of the Creative Commons Attribution licence (http://creativecommons.org/licenses/by/4.0), which permits unrestricted re-use, distribution and reproduction, provided the original article is properly cited.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

a form of heritage increasingly independent of statutory heritage lists or traditional preservation measures. For instance, *informal* heritage includes all those heritages that are "not included in an institutional process of definition, delimitation, and legitimation."[4] Barrère[5] notes that these heritages may become institutionalized, remain informal, or represent informal aspects of official heritages. Similarly, Chen defines informal heritages as "urban spaces possessing heritage value yet lacking formal recognition as architectural or urban heritage."[6] The concept aligns with Harrison's *unofficial* heritages, referring to "practices framed in the language of heritage but not recognised by formal legislation."[7] Alongside these examples, numerous other terms – *everyday*,[8] *ordinary*,[9] *mundane*,[10] and *neglected*[11] – describe a similar type of heritage, not listed yet significant.[12] These heritages occupy a marginal position, but not because of their association with traumatic past events, as with *dissonant*, *difficult*, or *contested* heritage.[13] Instead, they align with the concept of *vernacular* heritage.[14] While traditionally associated with built heritage, vernacular heritage also encompasses entire environments, including spaces, their perceptions and uses, and the traditions associated with them.[15] Vernacular heritage is therefore characterized by inherent informality, where functionality does not diminish cultural significance.

Hence, the marginalization of the categories under analysis arises from their *ordinariness*, which generates limited institutional or public interest and precludes traditional preservation practices. *Marginality* involves different constituents and dimensions, which are not within the scope of this paper but are addressed elsewhere.[16] As noted in earlier scholarship, "marginality is very much contextual, and the combinations of its constituents are space and time-bounded."[17] In this study, *marginality* is not understood as an intrinsic feature of the practices we analyze but as a positional outcome of heritage-making processes. It arises through expert-driven evaluative regimes, operated via listings, inventories, and regulatory designations that privilege criteria such as authenticity, architectural merit, or rarity. These criteria, upheld by professional institutions and often detached from the perspectives of nonexperts and everyday users, systematically foreground exceptional sites while relegating ordinary and socially embedded practices to the margins. In other words, practices become marginalized when they fall outside the evaluative regimes, expert framings, and scalar priorities that structure the so-called *authorised heritage discourse*[18]. This framing aligns with perspectives that conceptualize heritage as a selective and negotiated process rather than a neutral identification of pre-existing significance[19]. In this sense, we use "marginal" to designate those practices which, within Anglophone and Eurocentric heritage systems, remain beyond institutional processes of definition, delimitation, and legitimation – such as many local traditions, everyday routines, and forms of situated know-how.[20]

[4] Barrère 2015, 1.
[5] Barrère 2015.
[6] Chen 2022, 1364.
[7] Harrison 2013, 15.
[8] Bonnin and Moore-Cherry 2023.
[9] Jhearmaneechotechai 2022.
[10] Boswell 2008.
[11] Atha 2012.
[12] Podder et al. 2018, Belova and Schofield 2022.
[13] Tunbridge and Ashworth 1996.
[14] ICOMOS 1999.
[15] ICOMOS 1999.
[16] Varghese and Kumar (2022) performed a critical review of the concept of *marginality*.
[17] Varghese and Kumar 2022, 36.
[18] Smith 2006.
[19] Smith 2006; Harrison 2013.
[20] Barrère 2015.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Our preliminary review revealed unclear meanings and relationships between the analyzed categories in academic discourse. Furthermore, no study has interpreted their rise as a broader phenomenon linked to the process of rethinking some theoretical foundations of the concept of cultural heritage.[21] As an example, while framing the notion of *everyday* heritage, Ireland and colleagues called for a comprehensive review that "could cast a much wider net across a broader array of disciplines and allied approaches."[22] This paper developed as the first attempt to systematically compare these newly emerging terminologies in the cultural heritage domain, with the scope of exploring what the declared marginality of these categories reveals about contemporary official heritage discourse, contributing to a reflection on current practices. Without setting disciplinary limits, this study asks: (1) How is each heritage category defined? (2) How do authors attribute values to each heritage category? By addressing these questions, shared tendencies and topics were identified. Analyzing these categories as a broader phenomenon can yield valuable insights and perspectives on contemporary issues in the field of cultural heritage. These investigations may expand the concept of cultural heritage and propose new directions for policy and practice, following the reframing turn initiated by the 2003 Convention on Intangible Heritage.

Heritage new conceptualizations and reframing processes: The holistic turn

As mentioned, our paper is framed within discussions about the new conceptualizations and reframing processes of heritage within Anglophone and Eurocentric discourse, understood as a particular epistemic community or heritage *domain*,[23] with its own classificatory logics, conservation priorities, and historically sedimented value regimes. By focusing on this domain, we are not suggesting that it represents a universal or neutral vantage point. Instead, we treat it as one influential knowledge system whose internal tensions and blind spots merit scrutiny. In particular, the emergence of categories such as everyday, ordinary, or informal heritage reflects a growing unease within this epistemic community about the limits of its own authorized assumptions. It is precisely because these categories arise *within* a tradition that has long privileged Western epistemologies that their conceptual evolution warrants systematic examination. At the same time, we recognize that the global prominence of Anglophone frameworks is inseparable from wider histories of power and that non-Western ontologies, such as Indigenous or postcolonial understandings of materiality, temporality, and inheritance, often stand in stark contrast to Western models. Ethnographic research has repeatedly shown how these dominant regimes fail to account for locally situated meanings and practices: As Brumann and Berliner[24] demonstrate, World Heritage interventions are frequently reinterpreted, contested, or reshaped on the ground in ways that reveal the misalignments between global heritage logics and the lived ontologies of the communities they affect. These dynamics exceed the scope of this study but remain crucial for contextualizing our findings. The trends we identify should therefore be read as mapping the internal self-critique of a particular heritage regime rather than offering a comprehensive account of global heritage thinking.

Against this backdrop, it becomes important to trace how this epistemic community has sought to redefine its own principles over time. A crucial document in this discourse was "Forward Planning: The Functions of Cultural Heritage in a Changing Europe,"[25] which

[21] Clark and Drury 2000; Loulanski 2006a; Harrison 2015, 2018; Labadi 2022.
[22] Ireland et al. 2024, 6.
[23] Harrison 2015.
[24] Brumann and Berliner 2016.
[25] Clark and Drury 2000.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

inaugurated a series of reflections on some foundational principles of traditional interpretations of cultural heritage, revealing "a movement towards wider definitions and a much wider role of heritage in society."[26] From the 2000s, cultural heritage began to be recognized as a social product to which people attributed value, and new participatory management approaches encouraged a shift from exclusively expert evaluation to more inclusive heritage assessments.[27] These conceptual shifts were consolidated by the adoption of two key texts in 2005: the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* by the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the Council of Europe's *Framework Convention on the Value of Cultural Heritage for Society*, known as the Faro Convention.[28] Focusing not on "how to protect heritage but why,"[29] the Faro Convention approached cultural heritage as a tool for inclusion, broadening its definition to encompass the ordinary and arguing that heritage is ubiquitous and intimately tied to everyday life.[30] However, the 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* was the first institutional document formalizing this "shift in valuation from grand, monumental architectural objects to the entirety of historic landscapes, encompassing intangible components."[31] Although the compartmentalization of heritage has gradually been replaced by an increasingly holistic view,[32] the introduction of intangible heritage reflects an extensive and complex process of rethinking the idea of heritage as a whole. Indeed, as Bortolotto states, the introduction of intangible cultural heritage "does not rest on the intangibility of cultural expression, but rather on its support of the idea that they are to be understood in terms of time (as an evolving process) and usage (not just for aesthetic contemplation)."[33] In the 2003 convention, cultural heritage starts acquiring a *living* dimension and "ceases to be just an object but becomes associated with whatever fulfils the function of cultural heritage."[34] In other words, the inclusive approach to cultural heritage, encompassing both the properties considered as heritage and their evaluation processes, is based on two fundamental ideas that have challenged traditional limits: the introduction of its temporal and utilitarian dimensions.

The power of naming: The relevance of terminology for cultural heritage

The introduction of intangible heritage exemplifies how the emergence of new categories within cultural heritage discourse stems from a broader re-evaluation of the concept of heritage itself and its theoretical underpinnings. Changes in the understanding of cultural heritage are also linked to a process of terminological differentiation, as seen in the distinction between tangible and intangible heritage.[35] In preparation for the 2003 *Convention for the Safeguarding of Intangible Cultural Heritage*, UNESCO convened an international meeting of experts in Rio de Janeiro on "Intangible Cultural Heritage: Priority Domains for an International Convention." During this meeting, experts highlighted the urgent need for a standardized glossary to support the field of intangible cultural heritage.[36]

[26] Loulanski 2006, 217.
[27] Belova and Schofield 2022.
[28] Council of Europe 2005.
[29] Fairclough et al. 2014, 10.
[30] Fairclough et al. 2014.
[31] Belova and Schofield 2022, 541.
[32] Harrison 2015; Labadi 2022.
[33] Bortolotto 2007, 21.
[34] Loulanski 2006, 216.
[35] Nikolić 2022.
[36] Van Zanten 2004.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Beyond intangible heritage, Moitinho De Almeida et al.[37] emphasize the importance of interdisciplinary dialogue to achieve a shared understanding of terminologies and categories employed in the cultural heritage field. As Leary[38] noted, naming is a fundamental means of knowing, a critical step in making sense of the world. This process often relies on metaphorical or analogical modes of perception: when encountering the unfamiliar, we draw upon existing concepts to comprehend it. McGarty elaborates that "we understand the world and explain it to ourselves, and to those around us, by working out how, why, and when things are the same as, and different from, other things."[39]

In the cultural heritage sector, naming and categorization are deeply embedded in the concept of heritage itself. Heritage results from a selection process in which specific qualities of objects are recognized and distinguished from their surrounding environment. Terminology also serves as a preservation tool, understood not only as safeguarding practice but also as an accessibility strategy to cultural heritage.[40] For instance, introducing the concept of intangible heritage facilitated a broader reconsideration of heritage and spurred debates on effective management strategies for its safeguarding.[41] Similarly, the introduction of cultural landscapes[42] was a strategic response to acknowledge sites as "the combined works of nature and man."[43] This terminology became the first international legal instrument for recognizing this heritage category, described by Fowler[44] as a mechanism to present "one of the world's saner ideas … recognising humanity's near all-pervasive environmental influence."[45]

In summary, the emergence of new categories within Anglophone and Eurocentric cultural heritage discourse is rooted in a broader re-evaluation of the concept of heritage itself. This process highlights the necessity of reflecting on appropriate terminology to ensure recognition, preservation, and accessibility of heritage for diverse groups. Building on these reflections, our research clarifies alternative heritage categories that are gaining prominence in academic discussions. Our study pursues two main objectives. First, we aim to examine these alternative categories and explore their interrelations. This process represents a crucial first step toward facilitating a more comprehensive rethinking of heritage. Indeed, the increasingly dynamic and holistic perspective on heritage has raised unresolved issues, particularly regarding the evolving concepts of heritage function, authenticity, and its relationship to continuity. Moreover, despite the revolutionary scope of the 2003 Convention, its approach continues to marginalize vernacular perspectives and practices in the safeguarding of intangible cultural heritage.[46]

In summary, this paper represents the first attempt to systematically compare newly emerging terminologies in the cultural heritage domain as well as to explore what their marginality reveals about contemporary official heritage discourse. Additionally, based on emerging shared tendencies and topics in our database, and to facilitate future reflections on the issues raised by our SLR, we propose an umbrella term to encompass the reviewed terminologies. The aim is to enhance their accessibility and representation for broader audiences, while also reflecting on their role within the heritage ecosystem. In this regard,

[37] Moitinho De Almeida et al. 2017.
[38] Leary 1995.
[39] McGarty 2018, 1.
[40] Nikolić 2022.
[41] Smith and Akagawa 2009.
[42] UNESCO 1992.
[43] UNESCO 1992, as cited in Koch and Gillespie 2024.
[44] Fowler 2003.
[45] As cited in Koch and Gillespie 2024, 770.
[46] Maags and Holbig 2016.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

the concluding sections employ the concept of *liminality* as a conceptual lens to encourage a reflection on the potential and positioning of these emergent categories in the heritage ecosystem.

Methodology

This research adopts a systematic literature review (hereinafter SLR) methodology to map the terms and discourse surrounding alternative heritage categories. The SLR provides a comprehensive understanding of the breadth and depth of existing research, also pinpointing areas for future investigation.[47] Following the guidelines outlined in the *Preferred Reporting Items for Systematic Reviews and Meta-Analyses* (PRISMA), we established a systematic protocol for analysis and inclusion criteria. The identification of search terms began with a preliminary review centered on *informal* heritages, defined as those "not included in an institutional process of definition, delimitation, and legitimation."[48] Subsequently, we identified a broad spectrum of synonyms describing related categories and included them in our preliminary review. This phase involved gathering information on the definitions of each category to ensure alignment with the scope and objectives of the analysis (Table 1).

The search string used was as follows: ("invisible heritage" OR "unofficial heritage" OR "marginal* heritage" OR "neglected heritage" OR "informal heritage" OR "everyday heritage" OR "ordinary heritage" OR "unbranded heritage" OR "low-brow heritage" OR "unauthorised heritage" OR "unapproved heritage" OR "unvalidated heritage" OR "unacknowledged heritage" OR "unendorsed heritage" OR "unattested heritage" OR "low-end heritage" OR "mundane heritage"). Considering the conceptual framing of *vernacular heritage* as established in the 1999 International Council on Monuments and Sites (ICOMOS) Charter, the term was excluded from our search string, as our focus was on marginalized and undefined categories. However, as outlined in the introduction, given the alignment between our categories and the concept of *vernacular heritage*, the term has been consistently acknowledged and incorporated within our broader analytical framework.

Searches were conducted in Scopus, ProQuest Central, and ScienceDirect, targeting titles, abstracts, and keywords without restrictions on publication date or discipline. A protocol was pre-established to systematically document the analysis method and inclusion criteria for the final database. To ensure high-quality sources, we included book chapters and short surveys in English, beyond peer-reviewed articles in final publication status. The last search was conducted on 1 February 2024. The paper selection process is summarized in Figure 1. Finally, we acknowledge the limitation of excluding non-English sources (e.g., the notion of modest art as defined by Rosa[49] or *Alltagskultur* in German culture). The decision to apply a language filter was based on the widespread use of English in academic discourse. Despite this, we believe our research provides a foundation for future studies incorporating non-English sources.

The paper selection involved a two-phase screening process. The first screening phase began with a sequential assessment of the titles and abstracts of our database, and an Excel table was created to record the following data: author(s), title, document type, year, source title, volume, issue, citations number, DOI, abstract, keywords, source. We conducted an abstract pertinence check of each paper to exclude all those texts in which the adjectives included among the search terms didn't refer to the term "heritage."[50] A total of 82 papers

[47] Moher et al. 2009.

[48] Barrère 2015, 1.

[49] Rosa 2011.

[50] All those texts in which the following formulas were presented were excluded: "Unauthorized heritage discourses," Informal heritage making," "Informal heritage activities," "Informal heritage language learning,"

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Table 1. Description/examples of each heritage category in our search string

Heritage category	Description/examples
Invisible heritage	Invisible heritage refers to inaccessible sites where "there is no material patrimonial resource" (Gomes, 2015, n.p.) and often forgotten (Palumbo et al., 2014).
Unofficial heritage	Unofficial heritage includes practices and sites meaningful to individuals or communities but not officially protected by legislation or as sets of social practices that surround more tangible forms (Harrison, 2013; Gibson, 2020; Zhang et al., 2023).
Marginalized heritage	Heritages of underrepresented groups, like women, LGBTQIA+, and ethnic minorities, often continue to be ignored despite recognition (Laotan-Brown et al., 2020).
Neglected heritage	Neglected heritage suffers from damage due to lack of policy and preservation (Light & Chapman, 2022; Atha, 2012; Elrasoul, 2016; Purbrick, 2022)
Informal heritage	Informal heritages are those not included in an institutional process of definition, delimitation, and legitimation, as are many local traditions, routines and know-how (Barrère, 2015), characterized by a processual nature (Amado & Rodrigues, 2019). According to Chen (2022), this term refers to spaces in cities that have certain heritage value but cannot be officially recognized (p. 1364).
Everyday heritage	Everyday heritage includes market livelihoods and daily activities reflecting the cultural significance of building types and uses (Idziorek & Chalana, 2019) and nonheroic stories (Bonnin & Moore-Cherry, 2023). Not listed and unobvious (Belova & Schoefield, 2022), "the concept of everyday heritage was also interpreted as a place and people-led approach towards urban heritage and place-making" (Mosler, 2019, p. 778).
Ordinary heritage	Ordinary heritage represents objects and places created by ordinary people of society. It means heritage available every day and generally overlooked by the official conservation process (Jhearmaneechotechai, 2023), being "the background for our lives" (Pielesiak, 2015, p. 74).
Mundane heritage	Mundane heritage includes overlooked cultural aspects that attract little attention in the preservation process, such as fragrances (Boswell, 2008).
Unbranded, low-brow, unauthorized, unapproved, unvalidated, unacknowledged unendorsed, unattested, low-end heritage	Information not found

were passed through to the second screening phase, which involved a full-text review. The criteria for inclusion in this second screening phase encompassed papers providing insights into the meaning of the specific heritage category under consideration and the values

"Everyday heritage activism," "Everyday heritage-making," "Informal heritage language lessons," "Unauthorized heritage management," "Informal heritage association," "Informal heritage management," and "Everyday heritage tourism." Moreover, a paper was excluded because the term *neglected* was used a verb instead of as an adjective of heritage. These decisions were made to manage the scope of the dataset, which would otherwise have become unmanageably large. As such, our analysis focused specifically on studies that directly engage with adjective–noun combinations.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

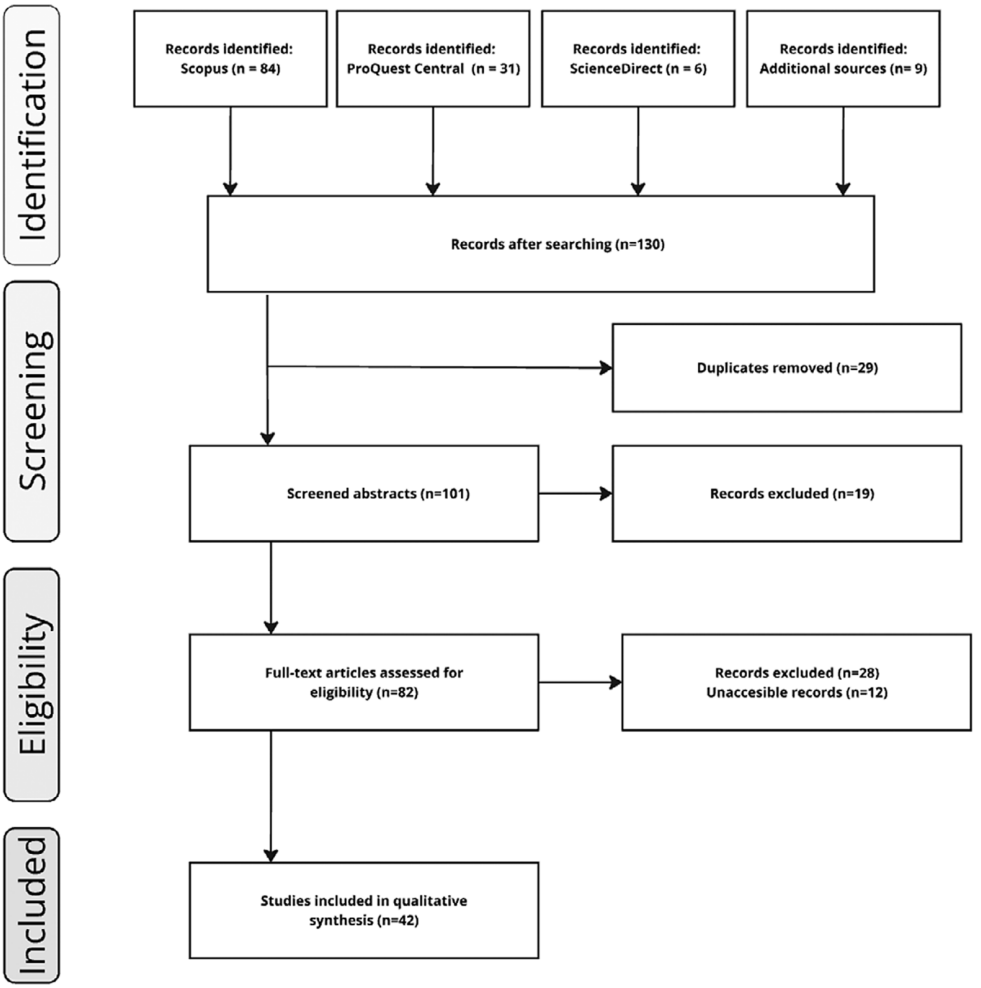


Figure 1. Flowchart of study selection process.

attributed to them. As the second screening phase led to the identification of additional synonyms relevant to our research (Table 2), we decided to incorporate these terms into our analysis by running a second search to make it as comprehensive as possible. Specifically, we identified additional papers addressing the following concepts: *unobvious* heritage,[51] *unmanaged* and *behind-the-scenes* heritage,[52] *commonplace* heritage,[53] and *overlooked* heritage.[54] To this end, we designed a new string (TITLE-ABS-KEY "unobvious heritage" OR "unmanaged heritage" OR "behind-the-scenes heritage" OR "commonplace heritage" OR "overlooked heritage") and performed the search in the same databases applying the same review protocol and methods as the first search.

[51] Belowa and Shofield 2022.
[52] Woodham et al. 2019.
[53] Mosler 2019.
[54] Light and Chapman 2022.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Table 2. Description/examples of each heritage category in our second search string

Heritage category	Description/examples
Unmanaged heritage	Personal, unmanaged heritage encompasses individual memories and family histories not managed by official heritage structures (Howard, 2003; Bell, 2010).
Overlooked heritage	Overlooked heritage involves underrepresented sites, such as smaller vessels in Micronesia, often bypassed in tourism focus (Jeffery et al., 2023).
Unobvious, *behind-the-scenes*, *commonplace* heritage	Information not found

We obtained 4 papers on Scopus, 3 on ProQuest Central, and 0 on ScienceDirect. After eliminating duplicates (4), performing abstract screening, and full-text screening, we added 2 papers to the previous database of 42, for a total of 44.

Data analysis addressed two research questions. First, it aimed to frame the most common features of the concerned heritage categories. To achieve this, a thematic analysis of the final database was conducted using ATLAS.ti. Thematic analysis is a method for identifying patterns (or themes) within a dataset,[55] enabling us to move from fragments of text to preliminary codes, which were then translated into themes. In detail, relevant textual excerpts were identified based on their relevance to the research focus, specifically their capacity to elucidate the defining features of the heritage categories under investigation, and were systematically organized into an Excel table, which specified the discussed category and the reference. We used ATLAS.ti to facilitate the coding process of the selected fragments from our database. After obtaining our code set, we incorporate related codes into themes manually. The analysis predominantly adopted an inductive approach, with open coding focused on identifying meanings that emerged directly from the data. However, as Byrne[56] acknowledges, coding and analysis seldom adhere strictly to a single approach. Instead, they often involve a dynamic interplay between inductive and deductive strategies. Hence, a degree of deductive reasoning was also applied to ensure that the resulting themes remained closely aligned with the research questions and that the insights generated were relevant to the study's objectives.

As a second step of our data analysis, we analyzed the values attributed to the heritage categories. The value analysis was operationalized using the methodology of Sahraiyanjahromi and Türker.[57] In this study, the literature was reviewed to derive a set of value typologies, defined as preconceived criteria that break significance into constituents that are easy to detect and express.[58] To identify the most common typologies of heritage values in our database, we employed a two-stage research procedure to explore the emerging terminology of heritage values and categorize them into different typologies. In the first stage, each paper was thoroughly re-examined to identify value terminologies associated with its heritage category. This analysis was documented in an Excel spreadsheet, recording the terminologies articulated by each author. In the second phase, the most frequent value terminologies were merged with those of similar meanings and converted into value typologies. We acknowledge the inherent risks of establishing uniform criteria for value

[55] Braun and Clarke 2006.
[56] Byrne 2021.
[57] Sahraiyanjahromi and Türker 2020.
[58] Olukoya 2021.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

assessment.[59] However, this approach was framed as a strategy to examine categories through value typologies, recognizing value as the intrinsic driver of heritage recognition.[60] Moreover, this second phase of analysis was intended to complement the initial thematic analysis, which was inherently more interpretative. In the thematic analysis, we primarily employed an inductive approach, though a degree of deductive reasoning was applied to ensure that the open coding generated themes aligned with the research focus. In contrast, the value terminology analysis focused on identifying semantic codes, capturing only the explicit content articulated by the authors (summarized in Table 3). By integrating these two coding strategies, the dual-phase analysis aimed to balance the authors' expressed meanings with our interpretive engagement, thus enabling a more comprehensive understanding of the dataset.

Our hypothesis posited that connections could be identified between the categories under consideration and that this approach could contribute to a broader reflection on current practices defined as official, suggesting new directions for future policy and practice. As an example, given the informal and processual nature of these categories (as highlighted in our preliminary review), this approach could yield insights into the interpretation of functionality and alteration, namely, how the papers addressed the theme of change and whether this was critically examined in the literature.

Results and discussion

In this section, the findings from our two distinct analytical phases intersect to complement each other. Indeed, the results of these two distinct phases of analysis were mutually complementary. Also, this combined approach balanced the explicit content conveyed by the documents in the database with our interpretive engagement, capturing key topics through both semantic and latent coding. As previously noted, the value typologies presented in Table 3 were derived from semantic codes, reflecting the authors' explicit language. In contrast, the thematic analysis enabled a deeper interpretive engagement by the researchers. Thus, results are structured around four thematic axes that emerged from the findings from both the thematic analysis and the analysis of value terminologies. The first axis, (*i) the dominance of the local scale*, emphasizes the valuation of the concerned heritage on a local scale, stressing its role in fostering belonging, social cohesion, and sense of place. Second, (*ii) from grand narratives to recent history* reframes the temporal scale of heritage and the centrality of our recent past. The third axis, (*iii) the utilitarian dimension of heritage*, centralizes heritage's adaptability and functionality, offering new perspectives also on the issue of continuity in heritage studies. Finally, (*iv) rethinking heritage as rethinking authenticity* critiques traditional notions of authenticity in heritage studies, advocating for an inclusive perspective that embraces transformation, decay, and adaptation. However, before delving into each thematic axis, a preliminary section provides an overview of the studies in our database.

Overview of the studies

The 44 studies in our database were published from 2005 to 2024 across 14 different disciplines (Figure 2). Dominant fields include geography, heritage studies, archaeology, architecture, urban design, and anthropology. When unspecified, the first author's discipline was declared. These findings highlight the interdisciplinary significance of the topic,

[59] Avrami et al. 2000.
[60] Dattilo and Padovano 2023.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Table 3. Designed value typologies

Value typologies	Definition	Related value terminologies	Frequency of being stated
Sense of place value	It refers to heritage's capacity of fostering a sense of belonging and community/ cultural affiliation.	Local identity	18
		Urban dimension	16
		Sense of place	6
		Local culture	7
		Sense of belonging	4
		Communality	6
		Identity	3
		Affective dimension	2
		Social cohesion	4
		Place identity	4
		Common past	2
		Community relationship with a place	4
		Sociality	1
		Identity construction	3
		Place making	3
		Local knowledge	2
		Place attachment	1
		Locality	1
Historical value	It refers to heritage's contribution to our understanding of the past.	Historical significance	10
		Educational	6
		Remembrance	4
		Discovery of the past	2
		Connection with the history of cities	1
		Local traditions	1
Adaptability value	It refers to heritage's ability to resist and adapt over a long period of time as a *living* entity, constructed and shaped by how people understand the past and interpret history. Hence, it is not frozen at some point in the past but remains "alive" and *used*.	Integration with daily routines	9
		Continuity	3
		Adaptability	3
		Transience	1
		Living	4
		Ways of life	2
		Routines	1
		Traditional lifeways	1
		Functionality	1

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

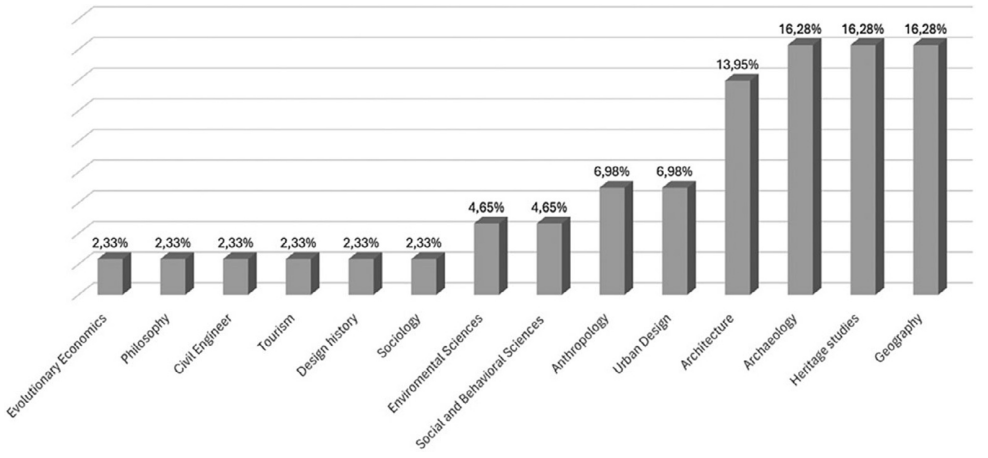


Figure 2. Disciplines of the papers.

supporting the need for a harmonization of terms to offer researchers from diverse fields a solid foundation for future collaboration and exploration. Notably, disciplines such as cultural management and economics are absent from the database. This gap may be due to the topic's relatively recent emergence and lack of a clear definition, as well as the preference for other terminologies. However, it may also launch a reflection on the fact that "the dominant economic analysis of heritages is still strictly linked to public policies regarding official heritages."[61]

Papers referencing these categories appeared in the early 2000s, coinciding with the publication of key policy documents such as the 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* (2003), the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* (2005), and the Faro Convention (2005). This suggests a relationship between the emerging directions of institutional discourse and growing academic interest in these new terminologies. However, the analysis also reveals an evolution in the usage of these categories over time. More specifically, a relevant shift occurred from 2015 onward (Figure 3).

This increase could be linked to a period of growing interest in an integrated approach that combines sustainable development with active community participation in heritage management, exemplified by the concept of "heritage from below"[62] and centralized by reports such as the *Policy Document on the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention.*[63]

The geographic distributions of the locations where the studies were conducted showed that the topic is of interest in 19 countries. In the United Kingdom, the topic attracted the most attention as it was examined in 12 out of 44 papers (27%). This predominance might reaffirm the relationship between the advent of these categories and a participatory shift in the field of heritage studies, as the idea of heritage as an instrument to empower local communities through remembrance (Robertson, 2012) gained traction in the United Kingdom. It is noteworthy that our database also includes multiple studies from non-Western countries, such as China (8%), Thailand (6%), Egypt (6%), and South Africa (4%). As a result,

[61] Barrère 2015, 3.
[62] Robertson 2012.
[63] UNESCO 2015.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

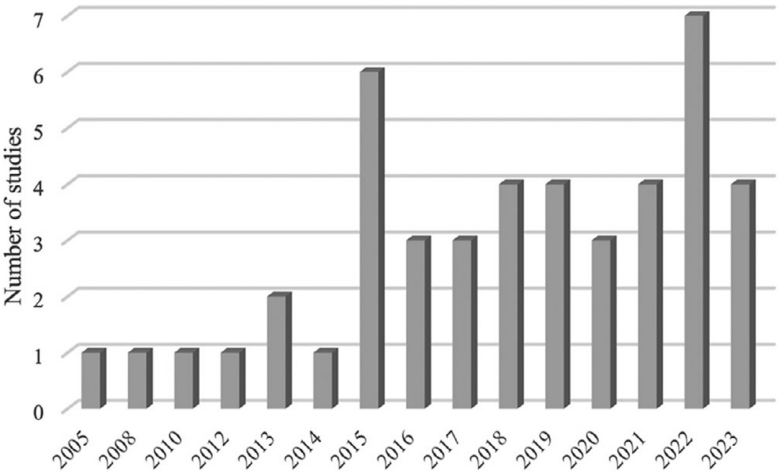


Figure 3. Studies per year.

the findings also capture alternative perspectives that challenge Eurocentric positions traditionally.

In terms of the most popular categories, *everyday* heritage predominates, featuring in 10 out of 44 papers (22%). This concept refers to a type of heritage that plays a crucial role in shaping the spatiality of everyday life.[64] It manifests itself in multiple ways, from the eclectic mix of building types and uses[65] to commemoration practices.[66] Beyond the case of *everyday* heritage, the most prominent categories within the database are *neglected* (15%), *informal* (13%), and *ordinary* heritage (13%).

Finally, we examined the types of heritage discussed in each included study. We are aware that any classification is, by definition, artificial: Tangible heritage always carries intangible dimensions (and vice versa), and most papers engage several dimensions at once. To preserve analytical clarity, we therefore coded each publication by the dimension foregrounded as primary. Following this reasoning, *built* and *intangible* heritage dominate the dataset, with built heritage appearing in 22 out of 44 papers (50%) and intangible heritage in 7 (15.9%) (see Appendix 1). The popularity of the built heritage typology may be explained by the dominance of disciplines such as geography and architecture. Additionally, the prominence of these disciplines underscores the identification of the first value typology as the *sense of place* value (Table 3), highlighting heritage's capacity to foster belonging and community affiliation.

Beginning with this first typology, the following sections are structured around four thematic axes through which the identified value typologies are examined, in conjunction with findings from the thematic analysis.

The dominance of the local scale: Valuing the local

The first value typology relates to the spatial scale of cultural heritage. As stated by Lähdesmäki, "certain layers of heritage meanings are activated in certain discourses, policies and practices at different scales. Thus, the same heritage practice, object or site

[64] Mosler 2019.
[65] Idziorek and Chalana 2019.
[66] Boyer et al. 2021.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

can have several scalar meanings and be used to foster and promote several scalar identities or feelings of belonging to different scalarly organised communities."[67] Drawing on this conceptualization, the processes examined in our database can be understood as expressing predominantly local scalar meanings. In this context, the notion of *sense of place* underscores the relevance of the identified categories at the local scale.

These observations align with a process of *rescaling*,[68] wherein the crisis of the national container[69] shifts focus to the local scale of heritage. While the traditional scale in discussions of cultural heritage is that of the nation,[70] the urban and local scales have gained prominence in academic and institutional discourse,[71] a shift that gained momentum within the institutional framework with the Faro Convention (2005) and that is reflected in the reviewed terms. In our database, the terms *transnational* or *global* values are not mentioned in any of the entries, while references to the national significance of heritage appear only twice. Furthermore, as detailed in Appendix 1 under the column "Geographical coverage," only 2 out of the 44 papers examine heritage at the national scale. In contrast, local and urban values are frequently emphasized, reflecting a pronounced focus on specific localities, as also evidenced by the geographical distribution of the studies presented in Appendix 1. Indeed, heritage is often presented as a resource for local distinctiveness, coexisting with urban areas and people, and supporting stories, memories, and identities that are valuable to residents.[72] Whether architectural structures,[73] market streets,[74] or practices and routines,[75] many authors emphasize the value of these overlooked elements – often tied to the urban fabric – in promoting a *sense of place.* This notion refers to "the customary ways in which a place makes itself felt – its specific manner of being as perceived, encountered, known, and remembered by the human beings engaging with that place."[76] This "environmental ambience,"[77] which heritage generates, "can evoke both positive and negative qualities – for example, a sense of serenity, pleasure, pride, or vitality, on one hand; or, on the other hand, a sense of unsettledness, discomfort, fear, or sterility."[78] Here, the sense of place value refers to heritage's ability to foster individuals' sense of belonging to a specific location and within communities inhabiting it. Bonnin and Moore-Cherry[79] stressed how marketplaces in Dublin were not just shopping locations but played a significant role in Dubliners' daily lives. They observed that these marketplaces stimulate personal and familial memories, contributing to their sense of place through the creation of strong emotional connections. In our database, heritage is interpreted as a resource for residents to articulate an autobiographical insideness through which they form relationships with a place.[80] Beyond intertwining with personal narratives, the value of the types of heritage discussed also intersects with the theme of social cohesion. Chen presented the case of the "Wedding Card Street" in Wan Chai, Hong Kong, explaining that "the street was regarded by local people as the basis for '[a] close interpersonal relationship network' and '[a] mutually

[67] Lähdesmäki 2019, 4.
[68] Brenner 2004.
[69] Harvey 2014.
[70] Bell and Orozco 2023, 51.
[71] Bell and Orozco 2023.
[72] Jhearmaneechotechai 2023; Auclair 2015.
[73] Zhang et al. 2023.
[74] Podder et al. 2018.
[75] Bonnin and Moore-Cherry 2023.
[76] Seamon 2022, 1.
[77] Seamon 2022, 1.
[78] Seamon 2022, 1.
[79] Bonnin and Moore-Cherry 2023.
[80] Cooke and Constantinidis 2019

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

supportive neighbourhood [that] developed from [a] low-capital economy' as well as the basis of 'Wan Chai people's identity.'"[81]

Overall, the first thematic axis highlights the correlation between the inclusive turn in the discourse on cultural heritage and the examined categories. Specifically, the revitalization of heritage as dynamic, integrated into everyday practices, and functional mirrors the shift launched by intangible cultural heritage. Moreover, the emphasis on heritage local-scale assessment echoes the centrality of locality and ordinary life as articulated in the Faro Convention. However, drawing on practical examples from the literature, the analysis also illustrates how the localized and informal nature of this heritage generates challenges for its management. These issues will be addressed in the following sections.

From grand narratives to recent history: Reframing the temporal scale of heritage

The ways in which history and cultural heritage intersect and influence each other have been explored in various studies.[82] Without delving into their broader relationship, this section focuses on the second predominant value typology in our database: the *historical* value, understood as heritage's contribution to understanding the past. However, if the historical value is a foundational element for identifying heritage significance, what can be considered history? While the previous section discussed how the sources focus on the local scale of heritage, this section examines how authors emphasize the historical value of *particular* local practices, sites, and buildings, as well as the relevance of our *recent* past. Purbrick[83] references the Silvertown Explosion, a relatively minor event in the national World War I history but significant to East London's community. This destructive event is remembered locally as both a humanitarian and a community heritage event.[84] Idziorek and Chalana attribute similar historical relevance to the U District in Seattle, a case of "everyday heritage present in the eclectic mix of building types and uses that reflects the district's diverse population and its relationship to the university."[85] An emerging theme from the analysis is the problematic nature of traditional criteria used to identify the historical value of this type of heritage, such as age and rarity. For example, Mosler[86] reflects on how a site's historical significance is assessed in relation to its universality. However, "most urban landscapes are not designated as part of a World Heritage Site … but are still part of the historical fabric and ensemble that people are attached to as places, that create their own symbols and meanings apart from their outstanding historical value."[87] From a policy perspective, Light and Chapman[88] criticize conventional heritage criteria, which may exclude valuable sites from recognition and protection because they do not meet traditional age criteria. They explain that "matters of age and rarity dominate conceptions of heritage in England,"[89] and buildings erected before 1850 are considered rare enough to warrant listing. Therefore, buildings constructed after 1850 have a weaker claim to protection or heritage status, falling "beneath the radar of statutory protection and consideration as 'heritage'."[90] The historical value of the heritages in our database converges around what

[81] Chen 2022, 1373.
[82] Lowenthal 1998; Smith 2006.
[83] Purbrick 2022.
[84] Purbrick 2022.
[85] Idziorek and Chalana 2019, 330.
[86] Mosler 2019.
[87] Mosler 2019, 781.
[88] Light and Chapman 2022
[89] Light and Chapman 2022, 45.
[90] Light and Chapman 2022, 45.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Lynch[91] defined as *micro-history*, contrasting with grand narratives that move "people only momentarily, at a point remote from their vital concerns."[92] Instead, he advocates for preserving "the near and middle past, the past with which we have real ties."[93] This *contemporary past*[94] encompasses places whose creation remains within living memory, influenced by our daily lives.[95]

While the concept of locality aligns with themes central to official discourse and conventions, the focus on recent pasts diverges from this alignment, calling for a reframing of the temporal scale of heritage. In particular, the analysis emphasizes how the rigidity of certain age-related criteria complicates the recognition of heritage properties.[96] In other words, the second thematic axis, related to the problematic nature of traditional age criteria for identifying cultural heritage, introduces a central issue: the incompatibility between an increasingly informal, *living* dimension of heritage and outdated management practices.

The utilitarian dimension of heritage: Continuity as adaptation

The term *living heritage* gained traction with the 2005 UNESCO *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, representing places continuing to perform their original purpose[97] and constituting an inseparable part of the life of a present community.[98] Initially framed as a distinct category,[99] the attribute *living* has extended to all heritage manifestations, going beyond built heritage.[100] In our database, heritage "ceases to be just an object but becomes associated with whatever fulfils the function of cultural heritage,"[101] integrated into daily life, and evolving to remain relevant. Hence, our last typology, the *adaptability value*, introduces the temporal dimension of heritage, where a static view is replaced by an unsettled, temporally dynamic status. Several authors[102] stress how heritage maintains a strong connection with the present thanks to its usage and the meanings attributed to it by people.[103] Light and Chapman explain how seaside holiday heritage remains "alive" because "many of the iconic buildings [...] are still used for the purpose for which they were constructed."[104] Idziorek and Chalana similarly describe heritage as "woven into patterns of living,"[105] integrated into everyday practices, and allowing local communities to connect with the present.[106]

Our analysis centralized the functional and temporal nature of heritage, a concept already mentioned in various theorizations on the living dimension of heritage.[107] However, differences emerged. The living dimension of heritage "aims at proving the possible simultaneous coexistence of both preservation and development, where the preservation

[91] Lynch 1972.
[92] Lynch 1972, 61.
[93] Lynch 1972, 61.
[94] Harrison and Schofield 2010.
[95] Schofield and Johnson 2015.
[96] Light and Chapman 2022.
[97] Wijesuriya 2018.
[98] Poulios 2014.
[99] Poulios 2014; Wijesuriya 2018.
[100] Khalaf 2021.
[101] Loulanski 2006b, 216.
[102] Idziorek and Chalana 2019; Light and Chapman 2022; Jhearmaneechotechai 2023.
[103] Loulanski 2006, 216.
[104] Light and Chapman 2022, 46.
[105] Idziorek and Chalana 2019, 321.
[106] Jhearmaneechotechai 2023.
[107] Poulios 2014; Wijesuriya 2018.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

is not considered as a frozen moment but as a mechanism of continuity."[108] This mechanism relies on the *continuity of use* (or function) of heritage, where the perpetuation of its original use ensures its survival."[109] In our database, beyond structural transformation inherent to the concept of living heritage, we also observed the evolution of its original function. Jhearmaneechotechai's study examines ordinary restaurants and everyday foods in Bangrak, applying the "principle of continuity of everyday heritage"[110] by assessing heritage's presence today. However, urbanization has strongly affected Bangrak's heritage: Small alleys, originally providing access to houses and orchards, were later enlarged into public roads, transitioning from individual to more collective use.[111] In the case of Boro Bazaar, Podder et al.[112] describe how the complex shared ownership of the area has led to the replacement of the original periodic market system, known as the *haut.* This system, characterized by shared, temporary use of space with minimal or no rental costs, no longer remains the sole form of market activity today.[113] However, "although not recognised in the conventional definition of heritage, this value was significant to Boro Bazaar and the livelihoods of its inhabitants."[114] Indeed, the current architecture continues to reflect an underlying strategy of collective subsistence, shaped by the socio-economic dynamics of the area.[115] Belova and Schofield also emphasize how heritage is in a constant state of becoming, where "new layers [are] added to old, creating an increasingly complex urban palimpsest."[116] This dynamism also affects its usage. Consequently, our analysis highlights that the notion of continuity does not necessarily entail the preservation of the original function. Instead, its continuity could be better interpreted through the lens of *adaptation*, which "can be understood as the process and ability of cultural heritage continuously adapting to its environment."[117]

This reinterpretation may also be connected to evolving perspectives on the concept of heritage use, which has been extensively explored in academic literature, encompassing varied interpretations. Loulanski interprets the functionality of cultural heritage from a socio-economic perspective, where heritage is considered a resource "capable of generating revenue to pay for its preservation."[118] Smith[119] discusses heritage as a powerful instrument that validates identities and discourses on a national scale. A notable distinction in the discourse is proposed by Fredheim and Khalaf,[120] who differentiate between the *benefits derived from the use of heritage* (i.e., educational, economic, sensory) and the *functional aspects of value*, namely the direct practical role of heritage, which constitutes part of its contemporary value. To these two different interpretations of the concept of the functionality of heritage, one could add what Ugwuanyi calls the *utilitarian life* of heritage, describing it as "utility for self, nature and culture through the stages of birth, life, death, and rebirth."[121] Based on the analysis carried out, we believe that this direction may be the most compatible for interpreting functionality in our database. Whether represented by an urban market,

[108] Poddubnykh 2015, 116.
[109] Wijesuriya 2018.
[110] Jhearmaneechotechai 2023, 11.
[111] Jhearmaneechotechai 2022.
[112] Podder et al. 2018.
[113] Podder et al. 2018.
[114] Podder et al. 2018, 339.
[115] Podder et al. 2018.
[116] Belova and Schofield 2022, 538.
[117] Zhang et al. 2023, 781.
[118] Loulanski 2006b, 55.
[119] Smith 2006.
[120] Fredheim and Khalaf 2016.
[121] Ugwuanyi 2022, 281.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

seaside holiday structures, or daily interactions centered around maintaining a wagon road, each case presents a heritage at a *utilitarian stage*,[122] forming the "background of our lives"[123] and manipulated by those living it daily. This perspective frames heritage as integral to everyday practice, where its function is to serve everyday life and to "actively claim the present."[124]

Rethinking heritage as rethinking authenticity

Our analysis highlighted how the functionality of heritage is inherently linked to change and transformation. Indeed, "though this past is not frozen … , these practices, representations, skills are constantly adjusting to the new context – it is the continuity that is in focus."[125] This calls for a reconsideration of certain theoretical foundations in cultural heritage, particularly the notion of authenticity.

As an example, some papers from our SLR[126] challenge contemporary interpretations of authenticity that equate it with an *unaltered* state, the "integrity of the bond between the present state of the object and its origin."[127] Light and Chapman stress how many seaside holiday structures, constantly undergoing adaptations due to damage over time, "may lack the apparent 'authenticity' necessary to justify statutory protection."[128] Similarly, Boswell[129] points out that existing heritage risks removal from the World Heritage List if altered in ways not approved by the World Heritage Committee. In heritage conservation, the concept of authenticity is often closely associated with that of *integrity*,[130] understood as "a measure of the wholeness and integrity of the natural and/or cultural heritage and its attributes." In other words, "an authentic historic object or building is thus one that is true to its origins in terms of date, material, form, authorship, workmanship and, in many cases, context and primary use."[132] These positions have begun to be questioned by the advent of an increasingly living dimension of our heritage.[133] Although the Nara document on authenticity (1994) sought to influence this perspective, the proposed criteria for measuring authenticity remain rooted in a materialistic interpretation,[134] and subsequent efforts have not progressed toward practical application.[135] Moreover, it has been observed that "the Nara Document is rarely discussed and cited by professionals."[136] Consequently, the discourse on *contemporary authenticity*[137] and its relation to the notion of integrity has become more urgent than ever, and it has taken various directions. In a world where climate and social crises lead to increasingly unpredictable changes, the discourse on cultural heritage is beginning to explore alternative ways of experiencing pastness, where structural

[122] Ugwuanyi 2022.
[123] Pielesiak 2015, 74.
[124] Jhearmaneechotechai 2023, 8.
[125] Poddubnykh 2015, 116.
[126] Boswell 2008; Light and Chapman 2022.
[127] Heinich 2011, 123.
[128] Light and Chapman 2022, 45.
[129] Boswell 2008.
[130] Stovel 2019.
[132] Jones 2010, 184.
[133] Wijesuriya 2018.
[134] Jones 2010.
[135] Stovel 2019.
[136] Thouki and Skrede 2025, 418.
[137] Silverman 2015.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

disintegration does not necessarily result in a loss of cultural meaning.[138] Jones advocates for a shift from our emphasis on "material fossilisation" to be more attentive to the processes through which objects "grow, change, rejuvenate, collapse and decay."[139] This possibility of performing "remembrance through transience"[140] can be traced back to the entry into a historical period in which climate change has less controllable results and unruly accumulation is being called into question.[141] In response to these crises, alteration and decay are not only authorized but also interpreted as an opportunity. In this regard, DeSilvey introduces the concept of *ruderal heritage*, where accepting change releases all the energies suppressed by processes of material preservation.[142] Moreover, conserving forms of heritage in their living context and embracing their processual nature allows them to survive longer before death.[143] Such practices of *post-preservation* imply that "the disintegration of structural integrity does not necessarily lead to the evacuation of meaning"[144] and that processes of decay can be culturally significant. For instance, in her case study on the life preserver from MS *Estonia*, Colliander demonstrates how "museum professionals and visitors suggest that the deterioration might even add to the story of the object,"[145] stressing the affective capacity of objects in a degrading state. These reflections concentrate on the material transformation of the object, which impacts its structural integrity.

In the case of heritage with a more intangible nature, where material control is unattainable, this integrity is often redefined as the preservation of its original function. Regarding the aforementioned *living* heritage, the acceptance of change and its evolutionary character is, for instance, balanced by the regulation of its *continuity of use.*[146] However, this necessity of always implying continuity in any cultural heritage object once again raises questions that foreground the potentialities arising from alteration and decay. As an example, Poddubnykh asserts that the value of certain sites "was reinforced by their modification that was the result of the adjustment to its context."[147] Moving back to our database, the case of ordinary restaurants and everyday foods in the historic center of Bangkok presents ordinary heritage as "the heritage of ordinary people and everyday life, which embraces changes and transformations as part of the conservation process."[148] Also, in their paper examining the significant role of fragrances in the identity construction processes of Zanzibar islanders, Boswell[149] frames the concept of embracing change as an essential element in the process of heritage creation and conservation within the context of mundane heritage management and recognition. In conclusion, since the manipulability of authenticity "carries a potential to legitimate/delegitimate,"[150] reflecting on its recent developments is essential for adopting a more inclusive vision of heritage. Specifically, a conservation model rooted in the integrity of heritage stands at odds with the growing recognition of a living, informal heritage which embraces "an account of temporality and change."[151]

[138] Bohlin 2020.
[139] Jones 2006, 113.
[140] DeSilvey 2017, 5.
[141] Morgan and Macdonald 2020.
[142] DeSilvey 2020.
[143] Ugwuanyi 2022, 283.
[144] DeSilvey 2017, 5.
[145] Colliander 2024, 10.
[146] Wijesuriya 2018.
[147] Poddubnykh 2015, 118.
[148] Jhearmaneechotechai 2022, 2.
[149] Boswell 2008.
[150] Silverman 2015, 69.
[151] Bohlin 2020, 99.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Conclusions: Toward a conceptualization of *liminal* heritages

This SLR examines the emergence of alternative heritage categories within the Anglophone and Eurocentric heritage discourse. It also provides a comprehensive overview of these categories across various disciplines and approaches. The analysis underscores a correlation between the inclusive turn in cultural heritage discourse and the proliferation of new heritage categories in academic discussions. This trend aligns temporally with policy developments, particularly the Faro Convention, which emphasizes heritage assessment at local scales and recognizes the value of everyday life and locality. Despite these advancements, the study identifies critical challenges in managing such heritages, contributing to a reflection on current practices defined as *official.* Indeed, based on the outcomes of this study, the categories under consideration are characterized by the following factors:

1. *Absence from statutory heritage registers:* This reflects a lack of alignment with the formal stabilization process conferred by inscription on official heritage registers. Nevertheless, inclusion on nonstatutory lists, such as local inventories, remains possible.
2. *Local significance:* This denotes strong relevance at the local level, engaging communities that actively interact with and derive benefit from these heritages.
3. *Historical proximity:* This highlights the importance of our contemporary past, underscoring that dominant historical narratives are not the only ones that matter. It reflects a shifting conceptualization of history, wherein the temporal divide between the historic and the contemporary is increasingly regarded as obsolete. Consequently, "younger" heritage is progressively being integrated into historical discourse.
4. *High use value:* Heritage is positioned as part of the background of our lives, actively shaped by those who engage with it daily rather than passively consumed. Its contemporary value lies in its practical function and service to everyday life.
5. *High adaptability:* This captures heritage's capacity to evolve and respond to change. Adaptability can be assessed through two indicators: the frequency of structural adaptations – how its material form adjusts to a changing environment – and its resilience in accommodating new uses.
6. *Low integrity*: As with adaptability, integrity is assessed in both material and functional terms, acknowledging that present-day forms and uses may diverge significantly from the original configurations.

As mentioned before, the emergence of new terminologies within the Anglophone and Eurocentric heritage regime, along with the ability to name them, is rooted in a broader re-evaluation of the concept of heritage itself. For instance, introducing the concept of *intangible heritage* facilitated a wider reconsideration of heritage and spurred debates on effective management strategies for its safeguarding. Our analysis demonstrates how the emergence of the analyzed categories within the Anglophone and Eurocentric heritage regime critiques prevailing notions of what constitutes the "official," opening new and potentially fruitful directions for contemporary heritage debates. These trends should therefore be understood as charting an internal process of self-critique within the Anglophone and Eurocentric regime, in which new terminologies expose the limits of inherited assumptions and signal the search for alternative conceptual foundations.

To facilitate future reflections on the issues raised by our SLR, we propose an umbrella term – *liminal* heritage – to encompass the reviewed terminologies, aiming to enhance their accessibility and representation for broader audiences, as well as to inspire future research. Indeed, we observed that the collected definitions lacked a key dimension revealed by our database analysis: the transformative and innovative potential inherent in the practices under review.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

However, before delving into this specific terminology, it is necessary to offer a critical premise. We recognize the inherent risk in reducing complex cultural phenomena to a single classificatory category. For example, it has been observed that, despite its expressed concern for the living and evolving nature of practices and communities, the 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* led to the objectification, reification, and stabilization of both, "thereby inadvertently curtail[ing] the dynamic that keeps such expression alive and evolving."[152] Accordingly, the categories discussed in this study are not readily compatible with positivist heritage management frameworks, such as rigid taxonomies or hierarchical classification systems. Therefore, rather than proposing them as a distinct typology, we advocate for considering them as integral elements of the expanded heritage ecosystem. In other words, our intention is not to legitimize a hierarchical interpretation of heritage by distinguishing between what is deemed official and what is not, given how strongly these two forms are interconnected. Instead, we advocate for a horizontal perspective that connects heritage's informal manifestations and management practices with more official ones. In doing so, *liminal heritage* aligns with heritage's conceptualization as an *expanded* field of interconnected *domains* or *fields of practice* united by a shared concern with caring for multiple possible futures.[153] Thus, the concept of *liminal* heritage refers to the ensemble of all these domains that, despite outside mainstream definitions of natural and cultural heritage, "are concerned with different categories of being and different ways of assembling futures."[154]

However, in this paper, we also stressed that, when acknowledged, these forms have the potential to critically inform and reconfigure the conventional domains of natural and cultural heritage by participating in the heritage *assemblage*.[155] Thus, building on Barrère's conceptualization of *informal* heritages, defined as all "those not included in an institutional process of definition, delimitation, and legitimation, such as many local traditions, routines, and know-how,"[156] we introduce the notion of *liminal heritage* to foreground not only the marginal position of such practices (already evident in Barrère's definition and framed previously as a positional outcome) but also their *transformative* potential. Indeed, the adjective *liminal* carries a dual connotation. On the one hand, it refers to a position at the threshold of sensory perception – something barely visible, almost imperceptible, yet capable of eliciting a response. On the other hand, it also denotes an intermediate phase, a transitional or ambiguous condition that exists in between, often signaling the onset of a broader process of transformation or emergence.[157] As explained by Stevens, heritage scholars employ liminality (1) spatially, relating to architectural features; (2) in delimiting the identity of marginalized groups or individuals as liminal; or (3) experientially, referring to the transformational experience of visiting a museum or heritage site.[158] In their study, they reconfigure the relationship between heritage and liminality by referring to "heritage that takes on characteristics of its transitional-liminal context."[159] Thus, they focus on the interplay between transition and heritage, with a particular emphasis on the impact of political transitions on heritage. Here, we use the concept of liminality to reclaim the marginal status of these practices while simultaneously emphasizing their capacity to serve as a fertile ground for critical and future-oriented heritage imaginaries.

[152] Appelgren and Bohlin 2017, 242.
[153] Harrison 2015.
[154] Harrison 2018, 1378.
[155] Harrison 2015.
[156] Barrère 2015, 1.
[157] Oxford English Dictionary n.d.
[158] Stevens 2023, 6.
[159] Stevens 2023, 11.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

In conclusion, the way we interpret liminal heritage aims to highlight how significant change can arise from those phenomena situated at the margins, encouraging the development of what Holtorf defined as *future literacy*, which is "the ability to imagine and anticipate multiple possible futures that differ from the present."[160] To ensure clarity, rather than using liminal heritage as a technocratic label, we propose "to think with liminal heritages" to foreground the analytical and imaginative possibilities that these heterogeneous heritages may open within the epistemic community we examined.

Thinking with liminal heritages: Future directions and implications

Building on the premises of the previous section, the present section opens a reflection on the policy implications of *thinking with liminal heritages*, drawing on the findings of our analysis. While deriving concrete policy recommendations remains premature at this stage, the evidence gathered indicates that thinking with liminal heritages can inform more inclusive future policies and practices, ranging from supranational to local and neighborhood levels. For instance, our findings emphasize how strict age thresholds can exclude more recent cultural expressions from heritage recognition. Through the lens of our conclusions, historical proximity could also be acknowledged as a valid criterion, reflecting the evolving nature of cultural heritage. Furthermore, the documentation and recognition of local narratives and minor historical events should also be encouraged and supported. Thinking with liminal heritages also involves the valorization of sites and objects whose original settings or functions have been transformed. Here, the concept of *continuity*, rather than being understood exclusively as material or functional continuity, can also be interpreted through the lens of *adaptation.* In this perspective, the continuity of heritage is understood as its ability to remain relevant to everyday life, a process that often involves material adaptation or a transformation of its function. *Thinking with liminal heritages*, therefore, suggests a more flexible operationalization of continuity within policy frameworks. Finally, although it has been observed that "the Nara Document is rarely discussed and cited by professionals,"[161] our review indicates that its principles, particularly the broader conceptualization of authenticity beyond material preservation, have been variably operationalized within specific heritage discourses over time. In alignment with these principles, liminal heritages involve a decoupling of authenticity from material or functional integrity in favor of a renewed acceptance of change and alteration, where structural disintegration does not necessarily equate to a loss of cultural meaning. On the contrary, as demonstrated by the example of the life preserver from MS *Estonia*, objects in a state of degradation may possess an even stronger affective capacity[162]. Thus, by emphasizing the transformative potential of thinking with liminal heritages in the expanded field of heritage, we aim to encourage future research on how different forms of heritage making can become engines of transformation for more stabilized domains.

Our analysis set out to examine more closely the proliferation of "marginal" and alternative categories within Anglophone and European heritage regimes, demonstrating that their diffusion forms part of a broader rethinking of the theoretical foundations of cultural heritage. Building on our findings, the invitation to think with liminal heritages is intended to provoke further, more contextually grounded debate and engagement with this notion, to address the implications raised by our study and test the scholarly and political potential of approaching heritage through *liminality.* For instance, our results prompt a reflection on the boundary between transformations that preserve and enhance heritage

[160] Holtorf 2023, 529.
[161] Thouki and Skrede 2025, 418.
[162] Colliander 2024.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

and those that compromise its authenticity—for instance, when is transformation considered destruction? The concept of authenticity also warrants further investigation, particularly in relation to material and functional alterations. In this context, adopting a contextual approach would be especially relevant, offering a contrast to essentialist perspectives that define authenticity in terms of the intrinsic characteristics of a given property. Equally important is the question of how institutions might foster modes of thought attuned to liminal heritages. In summary, the critical force of the approach here proposed ultimately depends on how it is mobilized: It may either open pathways toward more responsive and situated forms of governance, or it may be absorbed as yet another descriptive label within existing epistemic structures, thereby neutralizing its transformative potential.

Acknowledgments. This article is an outcome of the research project "MOOVA – Making Old Objects Valuable Again. The Cultural, Economic Challenges and Sustainability Opportunities of Antiques in the 21st Century." We gratefully acknowledge the support of the European Research Council (ERC) and the Université Libre de Bruxelles. We also extend our thanks to the scholars who contributed to the development of this paper through their insightful discussions at the AIMAC Conference 2024, the Rethinking Culture and Creativity 4th International Workshop, and the ICOMOS Scientific Symposium 2024. Additionally, we deeply appreciate the valuable input from MOOVA's advisory board. Finally, we are grateful to the two anonymous reviewers for their constructive critique.

Declaration interest statement. No potential conflict of interest was reported by the author(s).

Funding. This research was funded by the European Research Council (ERC Starting Grant 2022, reference number: 101075828) and hosted by the Université libre de Bruxelles.

References

Amado, Miguel, and Eugénio Rodrigues. 2019. "A Heritage-Based Method to Urban Regeneration in Developing Countries: The Case Study of Luanda." *Sustainability* 11 (4105).

Appelgren, Staffan, and Anna Bohlin. 2017. "Second-Hand as Living Heritage: Intangible Dimensions of Things with History." In *The Routledge Companion to Intangible Cultural Heritage*, edited by Paul Davis and Michelle Stefano, 1–15. Abingdon and New York: Routledge.

Atha, Michael. 2012. "A Neglected Heritage: Towards a Fuller Appreciation of the Landscapes and Lifeways of Hong Kong's Rice Farming Past." *Asian Anthropology* 11 (1): 129–156. https://doi.org/10.1080/1683478X.2012.10600860.

Auclair, Elizabeth. 2015. "Ordinary Heritage, Participation, and Social Cohesion: The Suburbs of Paris." In *Theory and Practice in Heritage and Sustainability: Between Past and Future*, edited by Elizabeth Auclair and Graham Fairclough, 25–39. Routledge.

Avrami, Erica, Randall Mason, and Marta De la Torre. 2000. *Values and Heritage Conservation*. The Getty Conservation Institute.

Barrère, Christian. 2015. "Cultural Heritages: From Official to Informal." *City, Culture and Society* 7(2): 87–94.

———. 2018. "Cultural Heritage: Capital, Commons and Heritages." In *The Oxford Handbook of Public Heritage Theory and Practice*, edited by Angela M. Labrador and Neil A. Silberman. Oxford University Press.

Bell, Victoria R. 2010. "Experiencing Heritage at a World Heritage Site: Personal Encounters with Hadrian's Wall." *Annals of Leisure Research* 13(1–2): 167–90.

Bell, David, and Laura Orozco. 2023. "Scale, the Local and Cultural Policy's Geographies." In *Cultural Policy Is Local: Understanding Cultural Policy as Situated Practice*, edited by Victoria Durrer, Abigail Gilmore, Leila Jancovich, and David Stevenson, 51–68. Springer.

Belova, Daria, and John Schofield. 2022. "Collaborative Experimentation in the Urban Process: Activism and Everyday Heritage in Krasnoyarsk (Siberia, Russia)." *International Journal of Heritage Studies* 28(4): 538–58. https://doi.org/10.1080/13527258.2021.2020878.

Bland, Roger. 2005. "Rescuing Our Neglected Heritage: The Evolution of the Government's Policy on Portable Antiquities in England and Wales." *Cultural Trends* 14(4): 257–96.

Bohlin, Anna. 2020. "The Liveliness of Ordinary Objects: Living with Stuff in the Anthropocene." In *Deterritorializing the Future: Heritage in, of and after the Anthropocene*, edited by Rodney Harrison and Colin Sterling, 96–119. Open Humanities Press.

Bonnin, Christine, and Niamh Moore-Cherry. 2023. "Livelihoods as Everyday Heritage: Urban Redevelopment, Heritage Discourses, and Marketplace Trade in Moore Street." *International Journal of Heritage Studies* 29(7): 678–94.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Bortolotto, Chiara. 2007. "From Objects to Processes: UNESCO's 'Intangible Cultural Heritage.'" *Journal of Museum Ethnography* 19: 21–33.
Boswell, Rosabelle. 2008. "Scents of Identity: Fragrance as Heritage in Zanzibar." *Journal of Contemporary African Studies* 26(3): 295–311.
Boyer, Kate, Beverly Hunter, and Alison Davis. 2021. "Birth Stories: Childbirth, Remembrance, and 'Everyday' Heritage." *Emotion, Space and Society* 41. https://doi.org/10.1016/j.emospa.2021.100841.
Braun, Virginia, and Victoria Clarke. 2006. "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology* 3(2): 77–101. https://doi.org/10.1191/1478088706qp063oa.
Brenner, Neil. 2004. *New State Spaces: Urban Governance and the Rescaling of Statehood*. Oxford University Press.
Brumann, Christoph, and Berliner, David. 2016. *World Heritage on the GHround: Ethnographic perspectives*. Berghahn Books.
Byrne, Delia. 2021. "A Worked Example of Braun and Clarke's Approach to Reflexive Thematic Analysis." *Quality & Quantity* 56(3): 1391–1412. https://doi.org/10.1007/s11135-021-01182-y.
Camenzuli, David, Kirstie A. Fryirs, David B. Gore, et al. 2013. "Managing Legacy Waste in the Presence of Cultural Heritage at Wilkes Station, East Antarctica." *Polar Record* 51(257): 151–159.
Castro-Fernández, Beatriz, and Ramón López-Facal. 2021. "Emotional Cartography of Everyday Heritage via Photography." *Sustainability* 13: 4764. https://doi.org/10.3390/su13094764.
Cawood, Stephen, and Anja Vos. 2016. "Water Quality as Bio-Cultural Screening Indicator for the Integrity of Informal Heritage Sites." *Water SA* 42 (4). http://doi.org/10.4314/wsa.v42i4.02.
Chen, Fei. 2022. "Comparison of Unofficial Recognition and Conservation Approaches to Informal Architectural Heritage: Cases from Hong Kong, China and Iwate Prefecture." *Journal of Asian Architecture and Building Engineering* 21(4): 1364–80. https://doi.org/10.1080/13467581.2021.1941988
Chen, Hong. 2019. "Unsettled Value: Reidentifying Tobacco Industrial Heritage in Eastern Taiwan." In *Locating Value: Theory, Application and Critique*, edited by Saville and Hoskins, 161–72. Routledge.
Clark, Kate, and Paul Drury. 2000. "From Monuments to People: The Functions of Cultural Heritage in a Changing Europe." In *Forward Planning: The Function of Cultural Heritage in a Changing Europe*, 113–17. Council of Europe.
Colliander, Anna. 2024. "Accepting the Decay of Plastic Artifacts in Museums: Pasts and Futures Surfacing in a Life Preserver from Sunken MS *Estonia*." *International Journal of Heritage Studies*. https://doi.org/10.1080/13527258.2024.2417060.
Cooke, Stephen, and Dimitrios Constantinidis. 2019. "Investigating 'Ordinary' Landscapes: Using Visual Research Methods to Understand Heritage Digital Technologies and Sense of Place." In *The Routledge International Handbook of New Digital Practices in Galleries, Libraries, Archives, Museums and Heritage Sites*, edited by H. Lewi, W. Smith, D. von Lehn, and S. Cooke, 1–18. Routledge.
Council of Europe. 2005. *Framework Convention on the Value of Cultural Heritage for Society (Faro Convention)*. Strasbourg: Council of Europe. https://www.coe.int/en/web/culture-and-heritage/faro-convention.
Dattilo, Michele, and Francesco Padovano. 2023. "Evaluating the Quality of UNESCO World Heritage List: A Comparison with the Baedeker's Guidebooks." *Journal of Cultural Economics*. https://doi.org/10.1007/s10824-023-09493-8.
DeSilvey, Caitlin. 2017. *Curated Decay: Heritage Beyond Saving*. University of Minnesota Press.
———. 2020. "Ruderal Heritage." In *Deterritorializing the Future: Heritage in, of and after the Anthropocene*, edited by Rodney Harrison and Colin Sterling, 289–310. Open Humanities Press.
Efkleidou, Konstantina, Dimitris Kaimaris, Theodoros Roustanis, et al. 2022. "Smart Eye: An Application for in Situ Accessibility to 'Invisible' Heritage Sites." *Journal of Computer Applications in Archaeology* 5(1): 286–98.
Elrasoul, Rania. 2016. "City Architectural Heritage Revival: The Need of a New Applied Approach." *Procedia – Social and Behavioral Sciences* 225: 216–25. https://doi.org/10.1016/j.sbspro.2016.06.021.
Fairclough, Graham, Milena Dragićević-Šešić, Ljiljana Rogač-Mijatović, et al. 2014. "The Faro Convention, a New Paradigm for Socially and Culturally Sustainable Heritage Action?" In *Heritage and Social Media: Understanding Heritage in a Participatory Culture*, 30–47. Routledge.
Fowler, Peter. 2003. *World Heritage Cultural Landscapes 1992–2002*. World Heritage Papers *6*. Paris: UNESCO World Heritage Centre. unesco.org.
Fredheim, Liv Helga, and May Khalaf. 2016. "The Significance of Values: Heritage Value Typologies Re-Examined." *International Journal of Heritage Studies* 22(6): 466–81. https://doi.org/10.1080/13527258.2016.1171247.
Gibson, Erin S. L. 2020. "Resisting Clearance and Reclaiming Place in Cyprus' State Forests through the Work of Heritage." *International Journal of Heritage Studies* 26(7): 700–16. http://doi.org/10.1080/13527258.2019.1693415.
Gibson, Emma. 2017. "Returning Home: Heritage Work Among the Stl'atl'imx of the Lower Lillooet River Valley." *International Journal of Heritage Studies* 23(3): 183–99.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Ginzarly, Manal, and Jacques Teller. 2021. "Online Communities and Their Contribution to Local Heritage Knowledge." *Journal of Cultural Heritage Management and Sustainable Development* 11(4): 361–80. https://doi.org/10.1108/JCHMSD-02-2020-0023.

Gomes, Ana Cristina. 2015. "Challenging Immateriality: Outline for a Valuation Model of Invisible (and Visible) Heritage." *Revista de Turismo y Patrimonio Cultural* 14(1): 59–73.

Harrison, Rodney, and John Schofield. 2010. *After Modernity: Archaeological Approaches to the Recent Past*. Oxford University Press.

Harrison, Rodney. 2013. "Some Definitions: Heritage, Modernity, Materiality." In *Heritage: Critical Approaches*, edited by Rodney Harrison, 42–67. Routledge.

———. 2015. "Beyond 'Natural' and 'Cultural' Heritage: Toward an Ontological Politics of Heritage in the Age of the Anthropocene." *Heritage and Society* 8(1): 24–42. https://doi.org/10.1179/2159032X15Z.00000000036.

———. 2018. "On Heritage Ontologies: Rethinking the Material Worlds of Heritage." *Anthropological Quarterly* 91(4): 1365–84.

Harvey, David C. 2014. "Heritage and Scale: Settings, Boundaries and Relations." *International Journal of Heritage Studies* 21(6): 577–93. https://doi.org/10.1080/13527258.2014.955812.

Hatala Matthes, Erich. 2018. "Who Owns Up to the Past? Heritage and Historical Injustice." *Journal of the American Philosophical Association* 87(104).

Heinich, Nathalie. 2011. "The Making of Cultural Heritage." *The Nordic Journal of Aesthetics 40–41*(2010–2011): 119–28.

Holtorf, Cornelius. "Teaching Futures Literacy for the Heritage Sector." In *Routledge Handbook of Sustainable Heritage*, edited by Kalliopi Fouseki, May Cassar, Guillaume Dreyfuss, and Kelvin Ang Kah Eng, 527–42. London: Routledge, 2023.

International Council on Monuments and Sites (ICOMOS). 1999. *Charter on the Built Vernacular Heritage.* https://www.icomos.org/en/resources/charters-and-texts.

Idziorek, Kate, and Manish Chalana. 2019. "Managing Change: Seattle's 21st Century Urban Renaissance." *Journal of Urbanism* 12(3): 320–45.

Ireland, Tracy, Steve Brown, Karen Bagnall, et al. 2024. "Engaging the Everyday: The Concept and Practice of 'Everyday Heritage'." *International Journal of Heritage Studies*. https://doi.org/10.1080/13527258.2024.2417066.

Jeffery, Bill, Michael Perrin, and Kosuke Yamafune. 2023. "From Small Beginnings to a Leading World Industry: The Connection of Micronesian Underwater Cultural Heritage with Its Tuna Fishing Industry." *Journal of Maritime Archaeology* 18: 23–46.

Jhearmaneechotechai, Piyapong. 2022. "Selection Criteria of Ordinary Urban Heritages through the Case of Bangrak." *Journal of Environmental Design and Planning* 21(2).

Jhearmaneechotechai, Prin. 2023. "Ordinary Urban Heritage of Rattanakosin: Ordinary Restaurants and Everyday Foods of the Historic Center of Bangkok." *Frontiers of Architectural Research*. https://doi.org/10.1016/j.foar.2023.11.006.

Jhearmaneechotechai, Piyapong. 2024. "Ordinary Urban Heritage of Rattanakosin: Ordinary Restaurants and Everyday Foods of the Historic Center of Bangkok." *Frontiers of Architectural Research* 13(2): 335–48.

Jones, Siân. 2010. "The Growth of Things and the Fossilisation of Heritage." In *A Future for Archaeology: The Past in the Present*, edited by Robert Layton, Stephen Shennan, and Peter Stone. UCL Press.

Khalaf, R. W. 2021. "Continuity: A Fundamental Yet Overlooked Concept in World Heritage Policy and Practice." *International Journal of Cultural Policy* 27(1): 102–16. https://doi.org/10.1080/10286632.2019.1696782.

Koch, Christopher, and Timothy Gillespie. 2024. "Under-Utilisation of the World Heritage Cultural Landscape Category? A Timely Question." *International Journal of Heritage Studies* 30(7): 768–83.

Labadi, Sophia. 2022. *Rethinking Heritage for Sustainable Development*. UCL Press.

Lähdesmäki, Tuuli, Yujie Zhu, and Suzie Thomas. 2019. "Introduction: Heritage and Scale." In *Politics of Scale: New Directions in Critical Heritage Studies*, edited by Tuuli Lähdesmäki, Suzie Thomas, and Yujie Zhu, 1–18. New York: Berghahn Books. http://hdl.handle.net/10138/300129.

Laotan-Brown, T., B. U. Ukelina, and C. Kuzooka. 2020. "Marginalised Heritages: Building Bridges to Recognition and Protection." *Historic Environment* 32(1): 88–104.

Leary, David E. 1995. "Naming and Knowing: Giving Forms to Things Unknown." *Social Research* 62(2): 267–98.

Leong, Susan, Thomas Kerr, and Steven Cox. 2016. "Facades of Diversity." *Thesis Eleven* 135(1): 115–33.

Light, Duncan, and Alex Chapman. 2022. "The Neglected Heritage of the English Seaside Holiday." *Coastal Studies & Society* 1(1): 34–54.

Loulanski, Tolina. 2006. "Revising the Concept for Cultural Heritage: The Argument for a Functional Approach." *International Journal of Cultural Property* 13(2): 207–33. https://doi.org/10.1017/S0940739106060085.

———. 2006a. "Cultural Heritage in Socio-Economic Development: Local and Global Perspectives." *Environments Journal* 34(2): 51–69.

———. 2006b. "Revising the Concept for Cultural Heritage: The Argument for a Functional Approach." *International Journal of Cultural Property* 13(2): 207–33.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Lowenthal, David. 1998. *The Heritage Crusade and the Spoils of History*. Cambridge University Press.
Lynch, Kevin. 1972. *What Time Is This Place?* MIT Press.
Maags, Christina, and Heike Holbig. 2016. "Replicating Elite Dominance in Intangible Cultural Heritage Safeguarding: The Role of Local Government–Scholar Networks in China." *International Journal of Cultural Property* 23: 71–97.
McGarty, Craig. 2018. "Social Categorization." *Oxford Research Encyclopedias, Psychology*. https://doi.org/10.1093/acrefore/9780190236557.013.308.
Mitchell, William, Daniela Abate, Kevin Colls, et al. 2022. "Ground Penetrating Radar Survey of the UNESCO Painted Churches in the Troodos Region." *Heritage* 5(1): 260–85.
Moher, David, Alessandro Liberati, Jennifer Tetzlaff, et al. 2009. "Preferred Reporting Items for Systematic Reviews and Meta-Analyses: The PRISMA Statement." *PLoS Medicine* 6(7). https://doi.org/10.1371/journal.pmed.1000097.
Moitinho de Almeida, Vitor, Stefanie Wefers, and Owen Murphy. 2017. "An Interdisciplinary Discussion of the Terminologies Used in Cultural Heritage Research." In *Digital Techniques for Documenting and Preserving Cultural Heritage*, edited by Anna Bentkowska-Kafel and Lindsay MacDonald, 3–16. Arc Humanities Press.
Morgan, Jessica, and Sharon Macdonald. 2020. "De-Growing Museum Collections for New Heritage Futures." *International Journal of Heritage Studies* 26(1): 56–70. https://doi.org/10.1080/13527258.2018.1530289.
Mosler, Simon. 2019. "Everyday Heritage Concept as an Approach to Place-Making Process in the Urban Landscape." *Journal of Urban Design* 24(5): 778–93.
Nikolić, Vladimir. 2022. "A Contribution to the Transdisciplinary Terminology of Cultural Heritage." *Issues in Ethnology and Anthropology* 17(4): 1431–48.
Olukoya, Olakunle A. P. 2021. "Framing the Values of Vernacular Architecture for a Value-Based Conservation: A Conceptual Framework." *Sustainability* 13(9): 4974. https://doi.org/10.3390/su13094974.
Oxford English Dictionary Online. n.d. Oxford University Press. Accessed June 3, 2025. https://www.oed.com/; https://www.oed.com/dictionary/liminal_adj.
Palumbo, Gaetano, Walid Y. al-Tikriti, Huda Mahdy, et al. 2014. "Protecting the Invisible: Site-Management Planning at Small Archaeological Sites in Al-Ain, Abu Dhabi." *Conservation and Management of Archaeological Sites* 16(2): 145–62.
Pielesiak, Izabela. 2015. "Managing 'Ordinary Heritage' in Poland: Łódź and Its Post-Industrial Legacy." *European Spatial Research and Policy* 22(2): 73–92.
Podder, Amit Kumar, Syed Hakim, and Saif Bosu. 2018. "Ordinary Heritage." *Archnet-IJAR: International Journal of Architectural Research* 12(2): 334–46.
Poddubnykh, Tatyana V. 2015. "Heritage as a Concept Through the Prism of Time." *Social Evolution & History* 14(2): 108–31.
Poulios, Ioannis. 2014. "Discussing Strategy in Heritage Conservation: Living Heritage Approach as an Example of Strategic Innovation." *Journal of Cultural Heritage Management and Sustainable Development* 4(1): 16–34. https://doi.org/10.1108/JCHMSD-10-2012-0048.
Purbrick, Louise. 2022. "Marginalized Heritage and Invisible History: The Silvertown War Memorial." In *Design and Heritage: The Construction of Identity and Belonging*, edited by Grace Lees-Maffei and Rebecca Houze, 1–22. Routledge.
Ragheb, Ghada A., and Amany Ragheb. 2021. "A Multi-Criteria Decision for Touristic Revitalisation of Historic Waterfront Based on AHP Analysis: A Case Study of Ezbet El-Borg City, Damietta, Egypt." *International Journal of Sustainable Development and Planning* 16(8): 1437–48. https://doi.org/10.18280/ijsdp.160804.
Robertson, Ian. 2012. *Heritage from Below*. Routledge.
Rosa, Hartmut. 2011. *L'art Modeste*. Presses du reel.
Sahraiyanjahromi, Farhad, and Ömür Türker. 2020. "A Holistic Categorisation of Heritage Values as a Tool for Decision-Making." *Conservation and Management of Archaeological Sites* 22(3–6): 142–80. https://doi.org/10.1080/13505033.2021.1979255.
Sapu, Sakkarin. 2018. "The Vernacular City as Ordinary Cultural Heritage." *Journal of Mekong Societies* 14(2): 63–90. https://doi.org/10.14456/jms.2018.13.
Schofield, John, and William G. Johnson. 2015. "Archaeology, Heritage and the Recent and Contemporary Past." In *The Cambridge Companion to Historical Archaeology*, edited by Dan Hicks and Mary Beaudry, 104–22. Cambridge University Press.
Seamon, David. 2022. "Sense of Place." In *The International Encyclopedia of Geography*, edited by Douglas Richardson, Noel Castree, Michael F. Goodchild, Audrey Kobayashi, Weidong Liu, and Richard A. Marston, 1–7. John Wiley & Sons.
Silverman, Helaine. 2015. "Heritage and Authenticity." In *The Palgrave Handbook of Contemporary Heritage Research*, edited by Emma Waterton and Steve Watson, 69–88. Palgrave Macmillan.
Smith, Laurajane. 2006. *Uses of Heritage*. London: Routledge. https://doi.org/10.4324/9780203602263.

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Smith, Laurajane, and Natsuko Akagawa. 2009. *Intangible Heritage*. London and New York: Routledge. https://doi.org/10.4324/9780203884973.
Stevens, Alicia V. 2023. "Wicked Heritage Problems: Rethinking Critical Heritage Theory with Contemporary Liminality." *Global Perspectives* 4(1): 1–15.
Stovel, Herb. 2019. "Origins and Influence of the Nara Document on Authenticity." In *Conversaciones... con Herb Stovel*, 8: 12–30.
Thouki, Alexis, and Joar Skrede. 2025. "Re-framing Authorised Heritage Discourse (AHD) Within a Realist Explanatory Framework: Towards a Dialectical Relationship Between Discourse and the Extra-Discursive." *International Journal of Heritage Studies* 31(4): 407–24. https://doi.org/10.1080/13527258.2024.2437356.
Tunbridge, John E., and Gregory J. Ashworth. 1996. *Dissonant Heritage: The Management of the Past as a Resource in Conflict*. John Wiley & Sons.
United Nations Educational, Scientific and Cultural Organization (UNESCO). 1992. *World Heritage Convention and Cultural Landscapes*. https://whc.unesco.org/en/culturallandscape/.
———. 2015. *Policy Document for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention*. United Nations Educational, Scientific and Cultural Organization.
Ugwuanyi, Stephen. 2022. "Human–Nature Offspringing: Indigenous Thoughts on Posthuman Heritage." In *Deterritorializing the Future: Heritage in, of and after the Anthropocene*, edited by Rodney Harrison and Colin Sterling, 266–288. Open Humanities Press.
Valestrand, Halldis Elina. 2015. "Text and Object: The Bus Shelter That Became Cultural Heritage." *International Journal of Heritage Studies* 21(1): 81–98. https://doi.org/10.1080/13527258.2014.914558.
Van Zanten, Wim. 2004. "Constructing New Terminology for Intangible Cultural Heritage." *Museum International* 56(1–2): 36–44. https://doi.org/10.1111/j.1350-0775.2004.00456.x.
Varghese, Charles, and Kumar, Sheethal S. 2022. "Marginality: A Critical Review of the Concept." *Review of Development and Change* 27(1): 23–41.
Wijesuriya, Gamini. 2018. "Living Heritage." In *Sharing Conservation Decisions: Current Issues and Future Strategies*, edited by Alison Heritage and Jennifer Copithorne, 43–56. ICCROM.
Woodham, Anna, Laura King, Elizabeth Gloyn, Vicky Crewe, and Fiona Blair. 2019. "We Are What We Keep: The 'Family Archive', Identity and Public/Private Heritage." *Heritage & Society* 10(3): 203–20. https://doi.org/10.1080/2159032X.2018.1554405.
Zhang, Haiming, Fang Wang, Feng Guo, et al. 2023. "Urban Built Heritage Protection and Realistic Dilemmas: The Development Process, Protection System, and Critical Thinking of Historic Districts in Dalian." *Built Heritage* 7(1).

Appendix

1. List of included sources

Title	Author(s)	Year	Source type	Geographical coverage	Type of heritage
A heritage-based method to urban regeneration in developing countries: The case study of Luanda	Amado, M., & Rodrigues, E.	2019	Academic paper	Luanda	Built
Ordinary heritage, participation, and social cohesion: The suburbs of Paris	Auclair, E.	2015	Book chapter	Paris	Built
A neglected heritage: Towards a fuller appreciation of the landscapes and lifeways	Atha, M.	2012	Academic paper	Hong Kong	Landscape

(*Continued*)

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Continued

Title	Author(s)	Year	Source type	Geographical coverage	Type of heritage
of Hong Kong's rice farming ast					
Cultural heritages: From official to informal	Barrère, C.	2015	Academic paper	NA	NA
Cultural heritage: Capital, commons and heritages	Barrère, C.	2018	Academic paper	NA	NA
Collaborative experimentation in the urban process: Activism and everyday heritage in Krasnoyarsk	Belova, D., & Schofield, J.	2022	Academic paper	Krasnoyarsk	Built
Experiencing heritage at a World Heritage site: Personal encounters with Hadrian's Wall	Bell, V. R.	2010	Academic paper	NA	Intangible
Rescuing our neglected heritage: The evolution of the government's policy on portable antiquities in England and Wales	Bland, R.	2005	Academic paper	NA	Tangible (movable)
Livelihoods as everyday heritage: Urban redevelopment, heritage discourses, and marketplace trade in Moore Street, Dublin	Bonnin, C., & Moore-Cherry, N.	2023	Academic paper	Dublin	Intangible
Scents of identity: Fragrance as heritage in Zanzibar	Boswell, R.	2008	Academic paper	Zanzibar	Intangible
Birth stories: Childbirth, remembrance, and "everyday" heritage	Boyer, K., Hunter, B., & Davis, A.	2021	Academic paper	Wales	Intangible
Managing legacy waste in the presence of cultural heritage at Wilkes Station, East Antarctica	Camenzuli, D., Fryirs, K. A., Gore, D. B., & Freidman, B. L.	2013	Academic paper	Wilkes Station	Built
Emotional cartography of everyday heritage via photography	Castro-Fernández, B., & López-Facal, R.	2021	Academic paper	Santiago de Compostela	NA
Water quality as bio-cultural screening indicator for the integrity of informal heritage sites	Cawood, S., & Vos, A.	2016	Academic paper	Mautse and Motouleng	Built

(*Continued*)

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Continued

Title	Author(s)	Year	Source type	Geographical coverage	Type of heritage
Comparison of unofficial recognition and conservation approaches to informal architectural heritage: Cases from Hong Kong, China and Iwate Prefecture	Chen, F.	2022	Academic paper	Hong Kong	Built
Unsettled value: Reidentifying tobacco industrial heritage in eastern Taiwan	Chen, H.	2019	Book chapter	Taiwan	Intangible
Investigating "ordinary" landscapes: Using visual research methods to understand heritage digital technologies and sense of place	Cooke, S., & Constantinidis, D.	2019	Academic paper	Port Melbourne (suburb of Melbourne)	
Smart Eye: An application for *in situ* accessibility to "invisible" heritage sites	Efkleidou, K., Kaimaris, D., Roustanis, T., Patias, P., Andreou, S., Klimantakis, K., Karolos, I.-A., Pappa, M., & Kouidis, N.	2022	Academic paper	Thessaloniki, Toumba, Thermi	Tangible (immovable)
City architectural heritage revival: The need of a new applied approach	Elrasoul, R.	2016	Academic paper	Egypt	Built
Returning home: Heritage work among the Stl'atl'imx of the Lower Lillooet River Valley	Gibson, E. S. L.	2017	Academic paper	Lower Lillooet River Valley (British Columbia)	Built
Resisting clearance and reclaiming place in Cyprus' state forests through the work of heritage	Gibson, E. S. L.	2020	Academic paper	Cyprus	Landscape
Online communities and their contribution to local heritage knowledge	Ginzarly, M., & Teller, J.	2021	Academic paper	Tripoli	Built
Challenging immateriality: Outline for a valuation model of invisible (and visible) heritage	Gomes, A. C.	2015	Academic paper	NA	

(*Continued*)

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Continued

Title	Author(s)	Year	Source type	Geographical coverage	Type of heritage
Some definitions. Heritage, modernity, materiality	Harrison, R.	2013	Book chapter	NA	NA
Who owns up to the past? Heritage and historical injustice	Hatala Matthes, E.	2018	Academic paper	NA	NA
Managing change: Seattle's 21st century urban renaissance	Idziorek, K., & Chalana, M.	2019	Academic paper	Seattle	Built
From small beginnings to a leading world industry: The connection of Micronesian underwater cultural heritage with its tuna fishing industry	Jeffery, B., Perrin, M., & Yamafune, K.	2023	Academic paper	Chuuk	Tangible (immovable)
Selection criteria of ordinary urban heritages through the case of Bangrak	Jhearmaneechotechai, P.	2022	Academic paper	Bangrak	Built
Ordinary urban heritage of Rattanakosin: Ordinary restaurants and everyday foods of the historic center of Bangkok	Jhearmaneechotechai, P.	2024	Academic paper	Rattanakosin	Built
Marginalised heritages: Building bridges to recognition and protection	Laotan-Brown, T., Ukelina, B. U., & Kuzooka, C.	2020	Academic paper	Stone Town, Mji Mkongwe, Zanzibar City	Intangible
Facades of diversity	Leong, S., Kerr, T., & Cox, S.	2016	Academic paper	Perth	Built
The neglected heritage of the English seaside holiday	Light, D., & Chapman, A.	2022	Academic paper	Felixstowe and other cities associated with the mass seaside holiday in England	Built
Ground penetrating radar survey of the UNESCO Painted Churches in the Troodos Region (Cyprus)	Mitchell, W., Abate, D., Colls, K., Faka, M., Colls, C., & Bakirtzis, N.	2022	Academic paper	Cyprus	Built
Everyday heritage concept as an approach to place-making process in the urban landscape	Mosler, S.	2019	Academic paper	Exeter, Colchester, Seville	Landscape

(*Continued*)

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Continued

Title	Author(s)	Year	Source type	Geographical coverage	Type of heritage
Protecting the invisible: Site-management planning at small archaeological sites in Al-Ain, Abu Dhabi	Palumbo, G., al-Tikriti, W. Y., Mahdy, H., al Nuaimi, A., al Kaabi, A., Altawallbeh, D. E., Muhammad, S. A., & Marcus, B.	2014	Academic paper	Abu Dhabi	Tangible (immovable)
Managing "ordinary heritage" in Poland: Łódź and its post-industrial legacy	Pielesiak, I.	2015	Academic paper	Łódź	Built
Ordinary heritage	Podder, A. K., Hakim, S., & Bosu, S.	2018	Academic paper	Khulna	Built
Marginalized heritage and invisible history: The Silvertown War Memorial	Purbrick, L.	2022	Academic paper	London	Intangible
A multi-criteria decision for touristic revitalization of historic waterfront based on AHP analysis: A case study of Ezbet El-Borg City, Damietta, Egypt	Ragheb, G. A., & Ragheb, A.	2021	Academic paper	Ezbet El-Borg	Built
Reaccessing marginalized heritage sites in historic Cairo: A cross-case comparison	Salaheldin Ismail Elsayed, D.	2020	Academic paper	Cairo	Built
The vernacular city as ordinary cultural heritage	Sakkarin, S.	2018	Academic paper	NA	Built
Text and object: The bus shelter that became cultural heritage	Valestrand, H. E.	2015	Academic paper	Bjørnevatn	Built
We are what we keep: The "family archive," identity, and public/private heritage	Woodham, A., King, L., Gloyn, L., Crewe, V., & Blair, F.	2019	Academic paper	NA	Tangible (movable)
Urban built heritage protection and realistic dilemmas: The development process, protection system, and critical thinking of historic districts in Dalian	Zhang, H., Wang, F., Guo, F., Cai, J., & Dong, J.	2023	Academic paper	Dalian	Built

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press

Roberta Raccomandato is a PhD candidate in cultural management at the Université Libre de Bruxelles, where she contributes to the ERC Starting Grant project "MOOVA – Making Old Objects Valuable Again: The Cultural, Economic Challenges, and Sustainability Opportunities of Antiques in the 21st Century." She holds a master's degree in arts and heritage policy, management, and education" from the University of Maastricht, 2023, and a bachelor's degree in drama, art, and music studies from the University of Palermo, 2022. Her research focuses on the cultural significance of low-end antiques, exploring their dual role as both cultural heritage and elements of material culture. More broadly, her interests lie in mobile and everyday heritage, the relationship between heritage and decay, and post-preservation practices.

Anne-Sophie V. Radermecker is an associate professor in cultural management at the Université libre de Bruxelles (*Chaire d'Economie des arts et de la culture*). She graduated in both art history (University de Liège) and cultural management (Université Libre de Bruxelles). In 2019, she defended a PhD dissertation dedicated to the contemporary market for Flemish old masters at the crossroads of art history and economics. She is also a BAEF fellow from Duke University through the Duke Art Law & Markets Initiative (DALMI) and a lecturer at Erasmus University Rotterdam (master in cultural economics and entrepreneurship). Her main research interests are the economics of art and culture, the market for old master paintings, the economics of antiques and indeterminate works of art, the reciprocal interactions between museums and the art market (including acquisition policies and deaccessioning), the issue of value in cultural economics, and quantitative methods applied to art history. She has published several cross-disciplinary papers in art history, cultural economics, economic history, economic, and cultural management journals. Her book entitled *Anonymous Art at Auction* was released in July 2021 (Brill, Studies in the History of Collecting & Art Markets). In 2023, she was granted an ERC starting grant for her project "MOOVA – Making Old Objects Valuable Again. The Cultural, Economic Challenges and Sustainability Opportunities of Antiques in the 21st Century." Among other research activities, she is involved on the BELSPO Brain-be 2.0 ProVenhance (Belgian federal project) dedicated to provenance research in the Royal Museums of Fine Arts of Belgium. She is a member of the Association for Cultural Economics International (ACEI), the International Art Market Studies Association (TIAMSA) and ENCATC, AIMAC, and ICOM. She is also a member of the Collegium from the Royal Academy of Belgium, the Conseil Fédéral de la Politique Scientifique, and an expert for a working group on a dialogue with the art market created as a subgroup to the European Commission Cultural Heritage Expert Group.

Cite this article: Raccomandato, Roberta and Anne-Sophie Veronique Radermecker. 2026. "*Everyday*, *informal*, and *overlooked*: A systematic literature review on alternative heritage categories." *International Journal of Cultural Property* **33**, e8, 1–32. https://doi.org/10.1017/S0940739126100265

https://doi.org/10.1017/S0940739126100265 Published online by Cambridge University Press