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Diverging Antarctic Heritage Discourses:
The geopolitical ramifications of non-state actor engagement with the 'state-sanctioned' version of Antarctic heritage.

Abstract:	The governance of heritage in Antarctica has always been centred on the nation-state and the dissemination of its Antarctic narrative both within the state and between states. However, non-state actors outside of the state offer alternative conceptions of Antarctic heritage. What are the geopolitical consequences of their engagement with objects and places of heritage on and around the frozen continent? Are non-state actors accounted for within the current, official and dominant discourse on heritage under the Antarctic Treaty System? These questions align with a broader enquiry into the system's capacity to adequately account for non-state actors and their increasing presence in the polar region 60 years on from the signing of the 1959 Antarctic Treaty. In an attempt to better understand the nature of non-state actors' interaction with Antarctic heritage and the conditions under which it occurs, this paper will investigate how three non-state actors conceive of and engage with Antarctic heritage: the tourism industry, environmental activists, and individuals. It will then consider the implications of their engagement with Antarctic heritage under the current framework for heritage management, before considering the potential obstacles the system may encounter in the future.

1 **1   Introduction**

2 The very idea of heritage in Antarctica may seem perplexing at first, considering there is no

3 indigenous population, and human contact with the frozen continent is a relatively recent

4 occurrence. Nevertheless, a list of Antarctic Historic Sites and Monuments (HSMs) was

5 drawn up by Antarctic Treaty parties in 1972 to recognise places and objects of 'historic

6 significance'. The list now holds 94 entries representing the interests of 21 countries, and

7 predominantly commemorates events and figures of the Heroic Era in the late nineteenth

8 and early twentieth century. Examples include expedition huts, busts of state figures, and

9 expeditioners' graves. This register is the official record of heritage found in this part of the

10 world, and codifies the dominant discourse for Antarctic heritage written by and for states.

11 However, other discourses on Antarctic heritage exist and are authored by non-state, as

12 opposed to state, actors. These non-statist perspectives have differing conceptions of, and

13 expectations for, Antarctic heritage and are the focus for this paper. For example,

14 archaeologists and historians have already established that the Antarctic sealing and

15 whaling industries capture an 'ugly, dirty and evil' and largely 'invisible' Antarctic history not

16 often told (Senatore, Zarankin and Barr, 2011). But these approaches focus primarily on the

17 ramifications for practical Antarctic heritage protection and conservation. The aim here, by

18 contrast, is to apply geopolitical analysis to Antarctic heritage management, exploring what

19 can be learned from present alternatives to the current statist approach to heritage. This

20 paper asks whether the dominant Antarctic heritage discourse embodied within the

21 Antarctic Treaty System takes precedence, or if its grip on how Antarctic heritage should be

22 engaged with is loosening. Furthermore, who has the right to determine what Antarctic

23 heritage is, who it is for, and how it is to be passed on to future generations? These types of

24 questions have been raised in the past, but the geopolitical ramifications have only been

25 briefly discussed. Through a geopolitical reading, this paper identifies the primary non-state

26 actors engaging with Antarctic heritage, explores the implications of this engagement and

27 suggests future complications that might arise. This three-fold approach helps inform an

28 assessment of the ability for Antarctic Treaty Consultative Parties (ATCPs) – the keepers of

29 the dominant discourse – to maintain a monopoly on the management of Antarctic

30 heritage.

31

32

2   *How* non-state actors are engaging with Antarctic heritage

It is easier to understand the effects the dominant discourse has on non-state actors, and the effects their engagement has on the regional governing body (Antarctic Treaty System) and its constituents (ATCPs), if one first understands how non-state actors perceive and value the phenomena in question (Antarctic heritage). The dominant Antarctic heritage discourse has a strict idea of what heritage in Antarctica is and represents for states, but non-state actors do not necessarily share the same conceptualisation. Alternative ways of thinking about and treating heritage has been contemplated by scholars from within Critical Heritage Studies (CHS) on a global scale, and those within Antarctic Studies from a regional perspective. Within CHS, Graham et al. (2000) present the idea of dissonant heritage and discuss the potential for dissent in heritage management; Smith (2006) argues that the current prevailing discourse on heritage around the world has been 'authorised' and is characterised by its nationalisation and westernisation; and Holtorf (2012, 2015) outlines a contemporary heritage discourse similar to Smith's and contemplates a future heritage. With regard to polar heritage in particular, several valuable contributions have been made by researchers including Warren, Senatore, Zarankin, Barr and Pearson. Warren (1989) undertook the first survey of HSMs and their management in 1989; Senatore (2020, 2019, 2011) has commented at length on the heritage-making process in Antarctica, focusing on materiality and the sealing and whaling industries; Zarankin (2005, 2011, 2012, 2018) has also discussed the historical narratives of sealing and whaling as well the tourism industry, and deconstructed the political-ideological implications of the concept of Antarctic heritage; Barr (2018, 2004, 2000) has discussed 'historic values' and summarised key events in the history of Antarctic heritage management; and Pearson (2010, 2004) has commented extensively on polar conservation management, but of most relevance, the delineation between artefacts and rubbish. These accounts of Antarctic heritage protection and conservation in the past, give helpful context to this study on non-state actors engaging with Antarctic heritage and its governance in the present. The analysis concentrates on three selected non-state actors: the tourism industry, environmental activists and individuals. (Other non-state actors not selected for analysis include the sealing and whaling industries as just mentioned and heritage-focused Non-Governmental Organisations.) This analysis demonstrates three ways in which these actors are engaging with Antarctic

64   heritage: as a commodity for the tourism industry; as a normative vision for environmental

65   activists; and as a personal experience for individuals.

66

67   *2.1   Heritage as a commodity*

68   The tourism industry understands heritage as a commodity. Although heritage tourism

69   serves as a secondary motive for the creation of heritage, as collections of artefacts and

70   historical sites would continue to exist without it, the primary argument for the

71   maintenance of heritage is an economic one (Graham et al., 2000). Objections to a

72   perceived 'Disneyfication' of heritage (Smith 2006, p.28) notwithstanding, heritage is both

73   worth money and earns money, and is therefore an economic as well as a cultural

74   phenomenon (Graham et al., 2000). Heritage resources are also often assumed to be

75   irreplaceable and non-renewable, but given that heritage tourism offers countless

76   possibilities and potentialities, from this perspective heritage is not a finite resource and

77   there are no limits, other than that of the human imagination, to its supply (Park, 2014). The

78   Antarctic tourism industry shares this conceptualisation of heritage as a commodity

79   available for exploitation. The Antarctic tourism industry's conceptualisation of Antarctic

80   heritage is applied to Tunbridge and Ashworth's *Model of Heritage Production* below in an

81   effort to understand this process of heritage commodification. In the following sections (3

82   and 4), the geopolitical ramifications of this conceptualisation are considered.

83

84   [*Insert NEW Figure 1 here*.]

85

86   Figure 1: Adapted model of heritage production (Tunbridge and Ashworth, 1996).

87

88   When applying this model to the Antarctic context: the *conservation agencies* are the states

89   that have officially designated HSMs with the support of heritage trusts and foundations;

90   the *historic resources* are historic remains, both formally (HSMs) and informally (some

91   historic sealing and whaling sites) recognised on and around the continent; the *assembly* is

92   the transitory phase in the overall production of heritage packages by tourism operators

93   who interpret selected heritage resources in preparation for consumption; the *heritage*

94   *products* are the experiences had by patrons at the historic sites and monuments visited;

95   and the *heritage industry* is what eventuates as a result of people consuming heritage in this

96   polar region. Within practice, the International Association of Antarctica Tour Operators

97   (IAATO) – the association responsible for overseeing the tourism industry in Antarctica – in

98   collaboration with the managing party, usually requires site guidelines be adhered to during

99   visitation.

100

101   *2.2   Heritage as a normative vision*

102   In their efforts to contest the dominant Antarctic heritage discourse, Antarctic

103   environmentalists, or more specifically Environmental Non-Governmental Organisations

104   (ENGOs) such as Greenpeace International, employ heritage – in this case natural as

105   opposed to cultural heritage – as a normative vision rather than as a resource for political

106   gain or a commodity to trade. By focusing on what they think heritage in Antarctica should

107   be, as opposed to what it is currently defined as by the dominant actors in the region, their

108   interpretation clashes with the statist one. Unlike the Antarctic tourism industry's

109   understanding of heritage as an economic resource that exists in relative harmony with the

110   dominant statist version, for environmentalists Antarctic heritage is not for states, but for

111   humanity. Towards the end of the twentieth century, environmentalists championed

112   concepts such as 'wilderness park', 'nature preserve', 'global ecological commons' and

113   'world park', and argued that the Antarctic environment should be preserved for future

114   generations, whilst prohibiting the exploitation of the continent's potential resources. They

115   maintained that 'all interested actors, state and non-state, organized or as individuals,

116   present and future, have a right to see or, at least, to know, that Antarctica will remain as it

117   is indefinitely' (Princen and Finger, 1994, p.173).

118

119   *2.3   Heritage as a personal experience*

120   Heritage, as understood by the individual, may align with national, commercial or

121   environmentalist perceptions of Antarctic heritage already explored, but first and foremost,

122   heritage is a personal experience. The dominant Antarctic heritage discourse relies on the

123   power of identity politics to draw together a like-minded populace within the territorial

124   domain of states. Like states, individuals also use heritage to legitimate their identity, as it

125   helps fulfil 'the basis for making choices and facilitating relationships with others while

126   positively reinforcing these choices' (Douglas, 1997, pp.151–152). Individuals can interact

127   with existing heritage sites, but they can also create their own heritage within the region, as

128   will be investigated here. This overall urge to validate their present with the past has been

129   harnessed by the ATCPs in the form of national Antarctic narratives, as well as the tourism

130   industry in the form of adventure tourism that offers physical and mental challenges alike.

131

132

133   **3   *What* the current implications are for non-state actor engagement**

134   The dominant Antarctic heritage discourse was constructed by states, or more specifically

135   the Consultative Parties to the Antarctic Treaty and its Protocol on Environmental

136   Protection (Environmental Protocol). As such, all those who engage with Antarctic heritage,

137   both individually and collectively, are answerable to the system's rules of engagement. As

138   will become evident, non-state actors – despite holding diverging views on what heritage in

139   Antarctica actually is, as just described – have come to cooperate with, conform to, and be

140   absorbed by, the official and legal framework for heritage management. These three

141   behaviours embody the direct geopolitical ramifications for the Antarctic tourism industry's,

142   ENGOs' and individuals' engagement at present. The following explains how these processes

143   of cooperation, conformance and absorption are realised in Antarctic Treaty Consultative

144   Meetings (ATCMs), the articles of the Antarctic Treaty (the Treaty), and the overarching

145   Antarctic Treaty System (ATS), respectively.

146

147   *3.1   Cooperation within Antarctic Treaty Consultative Meetings*

148   The Antarctic tourism industry understands Antarctic heritage as a commodity, and

149   although this presents an alternative conception of heritage to the one espoused by the

150   official Antarctic heritage discourse, in theory the industry's version does not directly

151   challenge the state's. But what does this mean in practice? Can the two co-exist in

152   harmony? Ultimately, the rules of operation that are derived from the Treaty and

153   Environmental Protocol and enacted at ATCMs determine the restrictions imposed upon the

154   industry's interaction with Antarctic heritage.

155

156   Rules for the proper treatment of places and objects of historic significance in Antarctica are

157   embedded within official documentation, and while the text of the Treaty itself does not

158   make reference to these historic remains, the Environmental Protocol, a key pillar of the

159   system, does. Article 8 of the fifth annex to the Environmental Protocol is dedicated to

160   Historic Sites and Monuments and their classification, proposition, documentation,

161   treatment and amendment. The treatment of HSMs is directly relevant to the Antarctic

162   tourism industry and the article which stipulates that 'listed Historic Sites and Monuments

163   shall not be damaged, removed or destroyed' (Article 8, Annex V) is highly applicable.

164   Furthermore, under Article 7 of the same annex – pertaining to visitation to Antarctic

165   Specially Protected Areas (ASPAs) and Antarctic Specially Managed Areas (ASMAs), of which

166   areas of recognised 'historic value' are one category (although not HSMs specifically) – a

167   permit 'to enter and engage in activities within an Antarctic Specially Protected Area' must

168   be obtained and a copy carried whilst in the area concerned. Given that these protected

169   areas can be and are visited by tourist groups, tourism operators are obligated to

170   acknowledge and abide by the proscriptions in place. Therefore, not only is the

171   Environmental Protocol limiting access to some sites of recognised 'historic value' that may

172   be of interest, it also prescribes acceptable and correct behaviour expected at and within

173   their vicinity. Overall, since its founding in the 1960s, the Antarctic tourism industry has

174   honoured the spirit of the Treaty. IAATO has cemented this standard by including within its

175   bylaws 'the obligation to respect relevant provisions of the Protocol – which is particularly

176   meaningful for members in states outside of the Antarctic Treaty System' (Roura, 2011,

177   p.100).

178

179   *3.2   Conformance to the Antarctic Treaty*

180   Greenpeace's 'World Park' campaign is a useful example of how an ENGO can voice its

181   opinion and exercise its discontent even while allowing itself to be co-opted by the

182   dominant heritage discourse. Greenpeace's objections to the prevailing Antarctic heritage

183   discourse and its approach to natural heritage are most evident in its establishment of a

184   base and monument on the ice. Conformance here is in relation the spirit of the Treaty

185   overall, rather than its enactment at ATCMs as discussed above.

186

187   In 1987 Greenpeace established 'World Park Base' in the Ross Sea area within close

188   proximity to the U.S. McMurdo Base, the largest installation in the region. By successfully

189   building, occupying and maintaining a base on the continent for five years, Greenpeace had

190   effectively met the criteria applied to states seeking to apply for Consultative Party

191   (decision-making) status (Elliot, 1994). The ENGO's physical presence on the continent was

192   used to imply that it was a more credible defender of the spirit of the Treaty than the states

193   themselves (Darby, 1994). However, despite Greenpeace's effective and strategic adherence

194   to the state agenda, the ENGO was still subject to state control, as the United States

195   'completely dominate[d] [the] area socially as well as logistically' (Brown, 1991, p.171). The

196   New Zealanders also exercised such control in relation to access to Terra Nova Hut.

197

198   Greenpeace further mimicked the behaviour of Antarctic Treaty parties by adopting and

199   undertaking state procedures such as Environmental Impact Assessments (EIAs), and even

200   installing a commemorative monument in 1992 – it was removed four years later due to

201   internal strife (although the event is very poorly documented). Even though the monument

202   was only in situ temporarily, it reveals the intent of at least some members of the

203   Greenpeace campaign to have their history remembered permanently in the form of

204   material remains, just like the national memorials that serve as evidence of site occupation

205   in the exercise of de facto sovereignty (Howkins, 2018). Therefore, although Greenpeace

206   was able to successfully challenge what Antarctica was for and who should inherit it, in

207   order to gain legitimacy the ENGO imitated the entity it sought to contest.

208

209   *3.3   Absorption by the Antarctic Treaty System*

210   Individuals hold their own perceptions of what heritage in Antarctica is and should be.

211   Despite an overall indifference for the dominant Antarctic heritage discourse, these

212   individuals are ultimately absorbed by it. The management of Eco-Nelson Hut helps to

213   demonstrate this process.

214

215   Eco-Nelson Hut was a non-governmental facility built by a private Czech citizen, Jaroslav

216   Pavlíček, in 1989 and intermittently occupied for almost three decades. It was established to

217   conduct a practical study on sustainable living in extreme conditions and even took the

218   matter of historical conservation into its own hands, developing its own strategy: 'old

219   historical pieces covered with moss are left on the place for marine archaeologists. The

220   wood, usually from broken pallets and boxes, is being dried and used as fuel' (Pavlíček,

221   2020, para. 2). Following an inspection by ATCPs of the site in 2015, a report concluded with

222   an official recommendation which stated that 'without a complete overhaul of the purpose

223   and state of Eco-Nelson, the facility should be removed as soon as possible and the

224 surrounding area cleaned-up and remediated' (United Kingdom and Czech Republic, 2015,

225 p.89). Although this recommendation was enacted a few years later, Thomas Maggs (a

226 former Environmental Manager at the Australian Antarctic Division) commented that the

227 hut was a 'testimony to the fact that Antarctica is a continent without any real borders, a

228 heritage of humanity and one of the few ideal places on Earth to test your own survival

229 skills' (Dominguez, 2017, para. 27). For a period of time Pavlíček had realised his dream of a

230 'Green Home' in Antarctica and established his own Antarctic legacy and heritage, even if

231 this was not his original intent. But in 2019 following the damming report, the Czech

232 Antarctic Foundation assumed responsibility for the site, renamed it 'CzechoNelson',

233 cleaned it up and began dismantling it (Czech Republic, 2019). Essentially, Eco-Nelson Hut

234 did not meet state expectations for heritage and was subsequently eliminated.

235

236

237 **4   *Where* future complications might arise as a result of non-state actor engagement**

238 The previous section explored current geopolitical ramifications for non-state actors

239 operating in the region and engaging with Antarctic heritage, but what are the potential

240 future ramifications for the ATS' prevailing version of Antarctic heritage? Although the

241 ATCPs would appear to have a monopoly on the definition and use of Antarctic heritage for

242 the time being, the continuing endurance of this authority is worth investigating. Several

243 complications in relation to the longevity of this dominant, statist Antarctic heritage

244 discourse and its material realisation can be considered for the near to mid-term: the issue

245 of site vulnerability, the ambiguity of valuing processes, and the complex matter of

246 jurisdiction in this part of the world.

247

248 *4.1   Site vulnerability and Antarctic tourists*

249 The most significant threats to the heritage sites themselves, both physical and ideological

250 are often considered to be posed by Antarctic tourism. The physical longevity of Antarctic

251 heritage sites is considered to be in jeopardy as a result of tourist presence. Although the

252 ATCPs have the capability to address the operation of the tourism industry, as

253 demonstrated within Article 3 of the Environmental Protocol, as the industry continues to

254 grow, unease surrounding its seemingly unrestricted future does also. In addition to the

255 article's text, apprehension also arises with regard to the apparatus already in place. For

256   instance, Site Guidelines are not mandatory for HSMs, Conservation Management Plans that

257   could address this inconsistency are yet to be widely adopted, and Environmental Impact

258   Assessments are inadequate as historic values are seldom the subject of them (Bastmeijer

259   and Roura, 2007). These managerial concerns are shared across the globe in relation to all

260   sites exposed to heritage tourism traffic. The charge that tourists destroy the heritage they

261   have come to experience by causing physical damage and behaving inappropriately is long-

262   standing (Ashworth, 2009). Antarctica would appear no exception, with the removal or

263   'souveniring' of artefacts recorded at Heroic Era huts in the Ross Sea region (Harrowfield,

264   2005), urination on the memorial cross on Observation Hill evident (Roura, 2011), and

265   trampling of cemeteries such as that at Whalers Bay (HSM 31/71). Irrespective of the

266   validity of these claims, an overall attitude of hostility toward heritage tourists in Antarctica

267   exists as a consequence of the perceived external threat they pose (Stewart et al., 2006).

268

269   Tourists are also believed to make less tangible alterations to the site's overall composition

270   by redefining the site's 'worthy' mode of engagement, and by displacing its most 'worthy'

271   users (Ashworth, 2009). In an Antarctic setting, 'the transformation of the original site

272   function (e.g. industry, exploration) and its replacement by a new function (tourism) … may

273   entail not only changes to the site through e.g. wear and tear, but also through the

274   installation of infrastructure to manage (or attract) tourism' (Roura, 2011, p.129) – such as

275   the highly frequented Port Lockroy gift shop. With regard to the 'worthy' users of Antarctic

276   heritage, perhaps practicing scientists would pass as the most deserving party as they are on

277   the continent for more 'serious and socially beneficial, educational, aesthetic or spiritual

278   reasons' (Ashworth, 2009, p.81). These are the ideological threats the sites face. It would

279   therefore appear that there is a broad cause for concern, and as a result over the past three

280   decades critics have suggested various responses, including the addition of an annex to the

281   Environmental Protocol that specifically addresses the Antarctic tourism industry, its

282   movements and impact (Bastmeijer, 2011); a better application of the precautionary

283   principle (Bastmeijer and Roura, 2004); and the sponsoring of tourism operators by states

284   (Jabour, 2014).

285

286

287   *4.2   Evaluation processes and environmental activists*

288   The environmental movement in Antarctica could be perceived as undermining the

289   survivability of historic remains on and around the continent. This movement, spearheaded

290   by Greenpeace, has been regarded as at least partially responsible for the slow adoption of

291   Best Practice within the region's heritage management, as it introduced the perception of

292   Antarctica as 'a "pristine wilderness" which needs to be conserved (or restored to a virginal

293   state), free of the traces of past human interactions with the environment' (Evans, 2011,

294   p.87). Even though the archaeological record technically consists of all evidence of human

295   activity including rubbish dumps, in addition to pretty artefacts and buildings (Fagan, 1996),

296   not all remnants are considered deserving of saving by the movement that favours

297   environmental values over cultural ones. Take, for example, an encounter with not just a

298   legacy waste site but an officially designated HSM by a former Greenpeace expedition

299   leader in 1993: 'the historic monument [Terra Nova Hut] was a wooden hut with trash all

300   around it … the Antarctic surroundings were infinitely more historic and, indeed,

301   monumental' (Mulvaney, 2003, p.170). The World Wide Fund for Nature website also

302   published a statement by a polar explorer who pledged that after 'Having seen the majesty

303   of the frozen continent I have made it my mission in life to clean up human impacts from

304   the past and preserve it for generations to come' (Evans, 2011, p.95). Thus, environmental

305   activists' desire to clean-up Antarctica was, and still is, strong – a sentiment reflected in, and

306   exacerbated by, the text of the Environmental Protocol. The requirements for waste

307   removal by Annex III 'generated a political urgency to "clean up the environment"' that in

308   turn potentially increased the vulnerability of historic remains (Evans, 2011, p.92).

309   Furthermore, although the annex stipulates that 'historic items' should not be damaged in

310   the clean-up process, no definition for what might constitute such an item is offered,

311   meaning that some cultural resources could be removed if deemed rubbish (Pearson, 2004).

312   Given the highly volatile nature of the environmental movement, it is easy to appreciate

313   how such ambiguity could cause growing anxiety for the future of all historic sites in

314   Antarctica (both formally and informally recognised), especially when natural values are

315   prioritised over cultural values. This tension exposes the fragility of the overarching statist

316   system in this area and its potential to be exploited by both state, and non-state, actors.

317

318   *4.3   Undefined jurisdiction and individuals*

319   Who is responsible for reprimanding individuals' violations of Antarctic heritage? Past

320   events suggest that it is unclear if it is a matter for specific states or the international

321   community as a whole. The 'Wordie House incident' in 2010 that detailed damage caused to

322   HSM 62 by two intoxicated Frenchmen, demonstrated how the states managing the

323   heritage site and the perpetrators' state of origin dealt with their behaviour: the skipper

324   was found guilty and fined 10,000 Euros (France, 2014). State involvement was also

325   observed in reaction to the damage caused to Observation Cross on Ross Island, HSM 20, by

326   a member of the New Zealand Defence Force who had scratched 'three letters and the year

327   "2015" into the front of the monument' (New Zealand, 2015, p.3). The officer was found

328   guilty and subject to 17 days' confinement to the barracks and fined 500 New Zealand

329   dollars for the cross's repair.

330

331   These are two of the worst cases of HSM damage caused by individuals to date, and their

332   remediations have been relatively straightforward. However, Scott, an Antarctic law expert,

333   has projected jurisdictional complexities for future incidents, which could potentially take

334   into account:

335

336   the state where the activity was organized; the state which authorized the activity;

337   the state were the operator is incorporated; the state where the operator conducts

338   its business; the state which gives nationality to the operator; the state within which

339   the vessel carrying out the activity is registered; the state from which the operator

340   departs to the Antarctic; the state in which any action for compensation for

341   environmental damage may be taken; and the state within which the operator's

342   insurance is held. (Scott, 2006, p.90)

343

344   Moreover, what if more serious desecrating acts were to occur? Destruction could be so

345   devastating that the monument or site could not be repaired or salvaged. Or perhaps more

346   significantly, the damage could be politically motivated and jeopardise the relationship

347   between two states – the state whose claim the monument is located in and the state

348   whose monument it is. In this case, it is uncertain whether or not the privilege of

349   prosecution would transfer to the aggrieved state. These dilemmas cannot be addressed as

350   such an incident is yet to take place. What is clear though is that the ATCPs hope to avoid

351 such a scenario for fear of reopening the sovereignty dilemma, given the common use of

352 HSMs as signifiers of historical presence and occupation in the region.

353

354

355 **5   The Custodians of Antarctic Heritage**

356 The Antarctic heritage discourse embedded within the Antarctic Treaty System, written by

357 states for states, does not exist in isolation. The tourism industry, environmental activists

358 and individuals are non-states actors that all have the capacity to perceive of, and engage

359 with, heritage in this part of the world differently to the Antarctic Treaty Consultative

360 Parties. Tourism operators regard Antarctic heritage as a product to develop and sell,

361 environmental activists view Antarctic (natural) heritage as an opportunity to secure the

362 continent's pristine environment for inheritance by future generations, and individuals

363 interact with Antarctic heritage on their own terms and for their own reasons. However,

364 these discourses are not mutually exclusive, and they co-exist with the authorised, statist

365 discourse to varying degrees of dissonance. The first set of geopolitical ramifications this

366 paper has identified include: the tourism industry's cooperation with Antarctic Treaty

367 Consultative Meeting directives for interacting with Antarctic heritage; environmental

368 activists' conformance to the Antarctic Treaty and Environmental Protocol stipulations for

369 interacting with Antarctic heritage (in an attempt to have their discontent validated); and

370 individuals disregard for, but eventual absorption by, ATS expectations for interacting with

371 Antarctic heritage. When considering the reverse effect – that is, the geopolitical

372 ramifications of non-state actor engagement on the ATS' approach to Antarctic heritage

373 management – it was found that non-state actors pose a number of potential threats to, or

374 complications for: the longevity of the sites themselves; the evaluation process for historic

375 remains; and effective retribution for damage caused to heritage sites.

376

377 In recent years, heritage-focused Non-Governmental Organisations such as the International

378 Polar Heritage Committee (IPHC) have also begun to influence the agenda for Antarctic

379 heritage management, lobbying for more detailed guidelines for HSM proposals and stricter

380 criteria. The IPHC's current drafting of a 'Charter for the Protection and Management of

381 Archaeological Heritage in Antarctica' – that requests states conduct Comprehensive

382 Environmental Evaluations prior to proposing sites (Barr, 2018) – embodies the latest efforts

383   by this group of heritage experts, practitioners and professionals. But despite all these

384   challenges to the durability of the existing official approach to Antarctic heritage

385   management, it is apparent that for the time being ATCPs are the custodians of Antarctic

386   heritage. This exclusive group of states are the final arbiters of what can and cannot be

387   formally considered heritage in the region, and what acceptable engagement with such sites

388   should look like.

389

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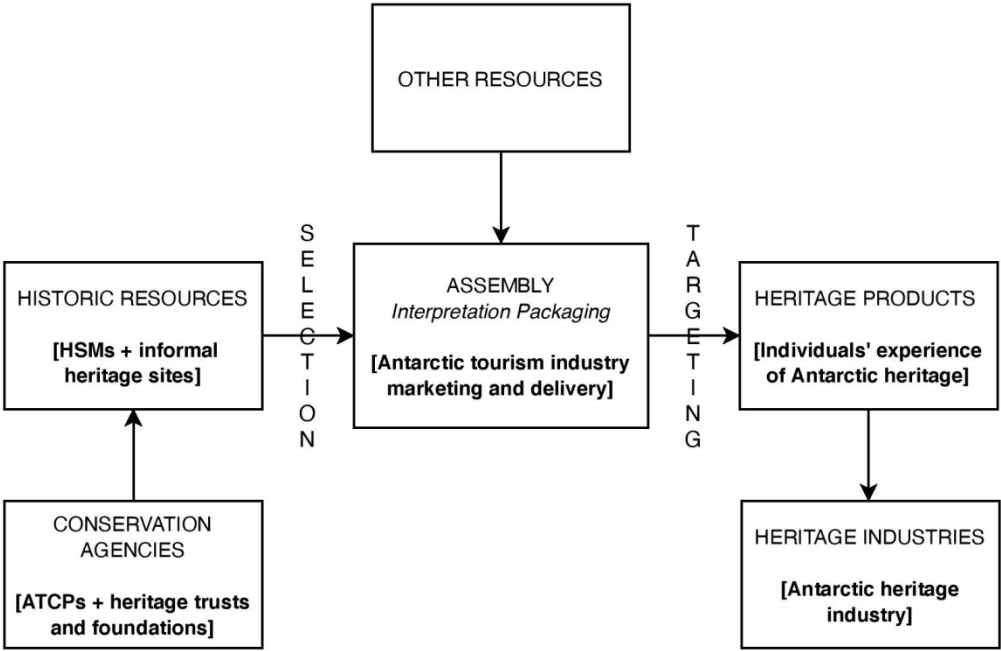49
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Figure 1: Adapted model of heritage production (Tunbridge and Ashworth, 1996).

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