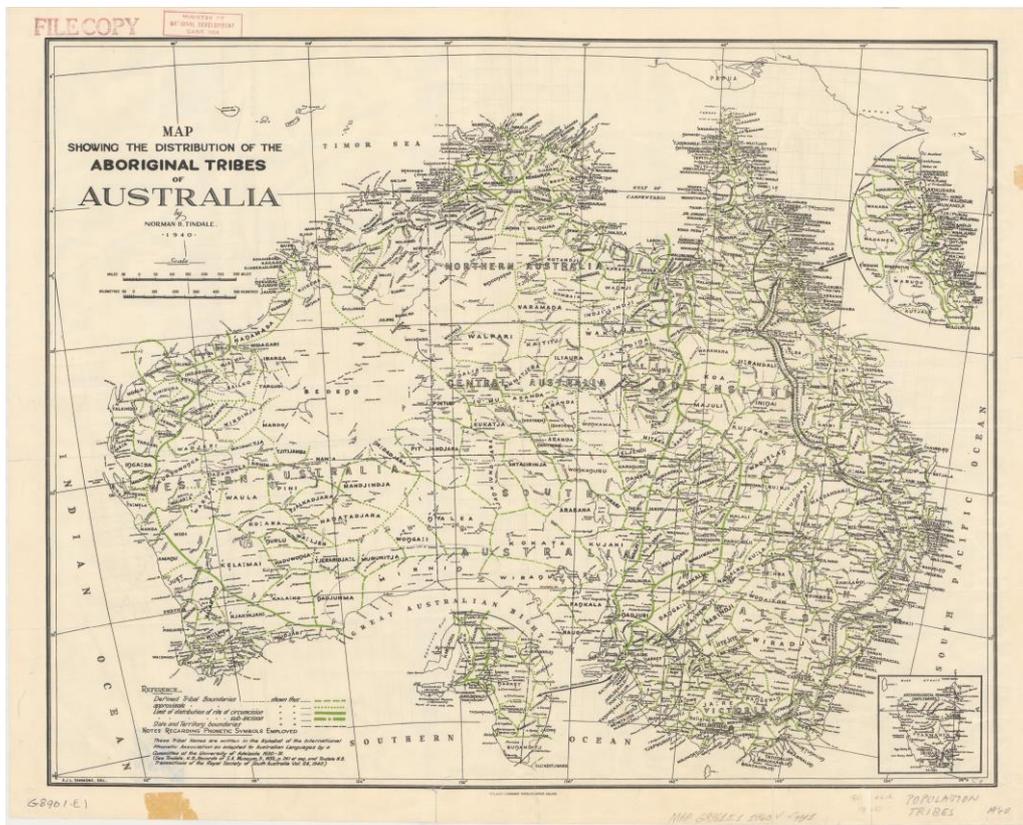




## MODULE 3: COMMUNITY, RIGHTS AND KNOWLEDGE (CRK)

22 January TO 4 February 2021

MODULE HANDBOOK



Map showing the distribution of the Aboriginal tribes of Australia,  
(Source: Norman Tindale, 1940, National Library of Australia.  
<https://nla.gov.au:443/tarkine/nla.obj-230054338>)

## SUSTAINABLE HERITAGE MANAGEMENT FOUNDATION COURSE



# Contents

I.	Introduction and Module Objective	3
II.	Teaching Team	4
III.	Module Format	11
IV.	Schedule and Learning Materials	12
V.	Reading List	18
VI.	Self-learning Component Materials	21

## I. Introduction and Module Objective

The Sustainable Heritage Management Foundation Course is introduced by UNESCO Bangkok in cooperation with Think City Institute and the Asian Academy for Heritage Management. It focuses on the 'Core Competencies' defined under the new "Competence Framework for Cultural Heritage Management." Participants are expected to develop capacities to respond intelligently and effectively to the real-world demands in sustainable heritage management.

This module will cover the topic of Community, Rights and Knowledge (CRK) as one of the core competencies identified under UNESCO's recently published [\*Competence Framework for Sustainable Development\*](#).

### **Module Objective:**

Recognising and managing the rights and interests of local communities and integrating their traditional knowledge in cultural heritage management.

### **Module Learning Outcomes:**

Following completion of this Module, participants should be able to demonstrate:

1. An understanding of what it means to adopt people-centred and rights-based approaches to the long-term care of heritage places.
2. Familiarity with an expanded set of tools for community engagement and participation that can be utilised in different aspects of heritage conservation practice.
3. An ability to understand and respond to the diverse needs and cultural practices of communities that have associations with heritage places and their settings.
4. Respect for the rights, cultural knowledge and different 'ways of knowing' of the people that have associations and interests with heritage places in their care.
5. Greater confidence and willingness to deepen their own participatory methods and community engagement activities.

## II. Teaching Team



### **Kristal Buckley, AM**

Lecturer in Cultural Heritage and  
Museum Studies

Deakin University, Australia

[kristal.buckley@deakin.edu.au](mailto:kristal.buckley@deakin.edu.au)

Kristal Buckley AM is a Lecturer in Cultural Heritage at Deakin University in Melbourne, Australia. She is currently Course Director of the Cultural Heritage and Museum Studies programs at Deakin University. Prior to joining Deakin University, she worked for more than 30 years as a heritage practitioner in government, consulting, and in community organisations. Her teaching and research focuses on World Heritage and international heritage practices, including the implementation of the UNESCO Recommendation on the Historic Urban Landscape and the integration of natural and cultural heritage practices. Ms Buckley served as an international Vice-President of ICOMOS from 2005-2014 and works as a World Heritage Adviser for ICOMOS. She is a Board Member of the Port Arthur Historic Site Management Authority (which manages three World Heritage properties) and is a member of the Advisory Committee assisting the Australian Government with the World Heritage Kingston and Arthur's Vale Historic Area on Norfolk Island. In 2013, she was appointed a Member of the Order of Australia for *significant service to conservation and the environment, particularly in the area of cultural heritage, and to education.*

**Associate Professor Steven Cooke**

Associate Head of School  
International & Partnerships  
Deakin University, Australia

[steven.cooke@deakin.edu.au](mailto:steven.cooke@deakin.edu.au)

I have been involved in numerous committees that relate to cultural heritage issues, including: the Historic Shipwrecks Advisory Committee (a Statutory Committee reporting to the Victorian Heritage Council) 2007-2008; Australian Register of Historic Vessels Steering Committee, 2007-8; Victorian Cultural Tourism Forum Committee Member, 2007-8; Elected President Australian Maritime Museum Council, 2006-8; Elected Secretary Maritime Museum of Victoria Board of Management, 2005-7.

I am a reviewer for the Faculty of Arts and Education's Human Ethics Advisory Committee and have recently been appointed as an Honorary Research Fellow at The University of Winchester in the UK, attached to the Centre for Applied Archaeology and Heritage Management (CAAHM).

**Dr Jonathan Sweet**

Senior Lecturer in Cultural Heritage and  
Museum Studies

Deakin University, Australia

[jonathan.sweet@deakin.edu.au](mailto:jonathan.sweet@deakin.edu.au)

Jonathan Sweet is a researcher and teacher of museology, cultural heritage and development. Amongst his publications are contributions to the journal *South East Asia Research* (2006) and the *Handbook of Research on Religion and Development* (Edward Elgar 2013). He is the joint editor of the ICCROM publication, *Revisiting Authenticity in an Asian Context* (2019), and the co-author of the book *Museum Development and Cultural Representation. Developing the Kelabit Highlands Community Museum* (Routledge 2019).

His work has focused on heritage interpretation in Laos PDR, Buddhism in Thailand, World Heritage in the People's Republic of China and colonial and post-colonial museology and heritage in Sri Lanka. He maintains strong connections with colleagues in the Asia-Pacific Region where he has acted as an advisor on community museums to UNESCO Bangkok and developed a field school on cultural heritage and museology with the Department of Museology, University of Calcutta. He is an Honorary Associate Fellow at the Postgraduate Institute of Archaeology, University of Kelaniya, Sri Lanka.

**Professor Mark Rose**

Pro Vice-Chancellor

Indigenous Strategy and Innovation

Deakin University, Australia

[mark.rose@deakin.edu.au](mailto:mark.rose@deakin.edu.au)

Mark Rose is an Aboriginal man traditionally linked to the Gunditjmara Nation of western Victoria. With a forty-year career in education Mark has contributed to a broad range of educational settings within the state as well as nationally and internationally. At a state and national level and with community endorsement Mark has served on five ministerial advisory committees. In 2003-2005 Mark co-chaired the Victorian Implementation Review of Royal Commission into Aboriginal Deaths in Custody. For six years, Mark held the Chancellor position at Batchelor Institute of Indigenous Education Darwin where he saw Indigenous education engagement with Timor. Over the last fifteen years, Mark has held senior academic positions and in 2020 he became the inaugural Pro-Vice Chancellor Indigenous Strategy and Innovation at Deakin University. Mark's commitment to Aboriginal and Torres Strait Islander education is seen in his role in community groups such as VAEAI and the raft of statutory bodies and other committees he sits on. Mark is often drawn upon for keynotes and media.

**Dr Jessamy Gleeson**

Senior Lecturer

Indigenous Curriculum Specialist

Deakin University, Australia

[j.gleeson@deakin.edu.au](mailto:j.gleeson@deakin.edu.au)

Dr Jessamy Gleeson is a senior lecturer at the National Indigenous Knowledges Education Research Innovation (NIKERI) Institute, Deakin University. Her work at Deakin has included developing an Indigenous Studies minor sequence, and teaching the theory and practice of Aboriginal stories and songlines. Outside of this, Jessamy's research is focused on feminist activism in online and offline spaces, the impact of sexual violence research on academics, and issues of intersectionality within social movements.

**Dr Billy Griffiths**

Lecturer in Cultural Heritage and  
Museum Studies

Deakin University, Australia

[billy.griffiths@deakin.edu.au](mailto:billy.griffiths@deakin.edu.au)

Dr Billy Griffiths is a historian and lecturer in Cultural Heritage and Museum Studies. His research engages with cultural heritage, Indigenous history, political history, archaeology and seascapes. His latest book, *Deep Time Dreaming: Uncovering Ancient Australia* (Black Inc., 2018), won the Felicia A Holton Book Award, the Ernest Scott Prize, the John Mulvaney Book Award, the Douglas Stewart Prize for Non-Fiction and 2019 Book of the Year at the NSW Premier's Literary Awards. He is the recipient of the 2020 Max Crawford Medal from the Australian Academy of the Humanities.

He is also the author of *The China Breakthrough: Whitlam in the Middle Kingdom, 1971* (Monash University Publishing, 2012) and co-editor with Mike Smith of *The Australian Archaeologist's Book of Quotations* (Monash University Publishing, 2015). He is a member of the Alfred Deakin Institute for Citizenship and Globalisation, and an Associate Investigator with the ARC Centre of Excellence for Australian Biodiversity and Heritage (CABAH).

**Melathi Saldin**

PhD researcher

Alfred Deakin Institute for Citizenship  
and Globalisation

Deakin University, Melbourne

[m.saldin@deakin.edu.au](mailto:m.saldin@deakin.edu.au)

I am a PhD researcher with the Alfred Deakin Institute for Citizenship and Globalisation, Deakin University, Melbourne. I completed my BA (Honours) and Master of Philosophy in Archaeology at the University of Kelaniya, Sri Lanka, where I served as a faculty member from 2007-2014. I have also worked with the British-Sri Lanka explorations at the UNESCO World Heritage City of Anuradhapura, the UNESCO World Heritage Site of Sigiriya and more recently in the heritage field in Australia. My research interests are in the areas of post-conflict heritage, cultural resilience, archaeology of South Asia and the Sri Lankan Malay Diaspora. My PhD dissertation revolves around the politicisation of heritage and archaeology in Sri Lanka and its impact on ethnic minority communities, with a focus on the role of heritage in community resilience building and reconciliation in the aftermath of civil war. My recent publications have featured in the *Encyclopedia of Global Archaeology* (Ed. Claire Smith) and *Architecture on the borderline: Boundary politics and built space* (Ed. Anoma Pieris).

### III. Module Format

The module is divided into the following components:

1. Self-learning component
2. Interactive tutorial sessions

The self-learning component are comprised of lecture videos, curated readings and practical activities that are accessible via Think City Institute website. Participants must engage with these materials and complete the tasks required at their own time and pace before attending the corresponding interactive tutorial sessions.

The interactive tutorial sessions will be real-time online sessions that will take place on the specified dates and times (please refer to the detailed course schedule in the following section). These sessions will recap the content from the corresponding self-learning component and also reinforce the core concepts of the session through discussions and Q&A sessions.

In this Module, participants would acquire knowledge on how to recognise and manage the rights and interests of local communities and integrate their traditional knowledge in cultural heritage management. Participants are required to engage with short assessment tasks after completing each self-learning session. These assessment tasks will form a component of the discussions in the live sessions which follow each of the self-learning sessions.

### III. Schedule and Learning Materials

#### CRK Session A

#### Principles of Community, Rights and Knowledge

#### Self-learning component (released on Friday 22 January 2021)

A1. Introduction to the CRK module: The centrality of Community, Rights and Knowledge for the sustainable management of heritage sites	4 mins	Kristal Buckley
A2. Acknowledging Country - an Australian Indigenous perspective on people and place	10 mins	Mark Rose
A3. Why work with communities? Working with the '5 <sup>th</sup> C' in practice.	10 mins	Kristal Buckley
A4. What are rights-based approaches? Thinking about rights in heritage management.	10 mins	Kristal Buckley
A5. What are Traditional Knowledge and Traditional Cultural Expressions? Incorporating culture in the heritage designations and management.	10 mins	Kristal Buckley
A6. Introducing the practical activity for Session A	5 mins	Kristal Buckley

#### Required readings

1. United Nations (2013). Know your Rights! United Nations Declaration on the Rights of Indigenous Peoples – for Indigenous Adolescents. UNICEF Human Rights Unit, New York.  
<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>
2. Wijesuriya, G. and Court, S. (eds) (2020). Traditional Knowledge Systems for Conservation and Management of Asia's Heritage. ICCROM, Rome. <https://www.iccrom.org/publication/traditional-knowledge-systems-conservation-and-management-asias-heritage>

**CRK Session A: Practical Activity***Worksheet -Enhancing Our Heritage (EOH) Toolkit #3*

This worksheet will give you a feel for the work that you could continue with in your practice. Please note that the worksheet would usually be completed by management teams, over a longer period of time – so it is not expected that you will be able to fully complete them. But please try them out.

The worksheet for EOH Toolkit #3 can be found in the CRK module learning materials under Session A. Kristal Buckley shares detailed instructions on how to access and complete the worksheet in “[Introducing the practical activity for Session A](#) (Video A.6).

More information on how to complete the worksheet can be found in the attached document, “Instructions on how to complete the Enhancing Our Heritage Toolkit No. 3.” Please make sure to download this document together with the from the Think City Institute website before starting your Practical Activity.

If you are short of time, please try completing the first column of Sheet 3a (list some communities) and then work on a few of them in Sheet 3c.

**Completed worksheets should be emailed to [m.saldin@deakin.edu.au](mailto:m.saldin@deakin.edu.au) by 26 January 2021.**

**Interactive tutorial session A: Moderated by Kristal Buckley**

This session will comprise of a recap of Session A, a Q&A, followed by an interactive discussion on participant experiences of using the Enhancing Our Heritage Toolkit worksheet.

Date: Thursday 28 January 2021

Time: 2:00 – 3:00 pm BKK time

Session link:

<https://deakin.zoom.us/j/98076071026?pwd=MkYreWhhekIxQU1Cb0lhMn drZGwyZz09&from=addon>

Meeting ID: 980 7607 1026

Password: 818990

**CRK Session B****Tools for enhancing community engagement****Self-learning component** (released on Tuesday 26 January 2021)

B1. Introduction: Engaging with diverse communities and stakeholders	5 mins	Billy Griffiths
B2. Respecting culture in Australia	10 mins	Mark Rose
B3. Community engagement: an Australian perspective	10 mins	Billy Griffiths
B4. Heritage and post-conflict reconciliation: issues and frameworks	10 mins	Steven Cooke
B5. Identifying and inventorying ICH	10 mins	Kristal Buckley
B6. Introducing the practical activity for Session B	5 mins	Steven Cooke

**Required readings**

1. UNESCO (2019). *Guidance Note on Inventorying Intangible Cultural Heritage*. <https://ich.unesco.org/en/guidance-note-on-inventorying-00966>
2. WIPO (2017). *Documenting Traditional Knowledge: A Toolkit*. Geneva. [https://www.wipo.int/edocs/pubdocs/en/wipo\\_pub\\_1049.pdf](https://www.wipo.int/edocs/pubdocs/en/wipo_pub_1049.pdf)

**CRK Session B: Practical Activity**

*Written reflection on the possibilities and challenges of applying CRK tools in participant's home context.*

Participants are required to submit a 300-500 word written reflection [in essay or point form] on the key issues and challenges of working with communities in the heritage sites they manage or work in.

**Please submit your work to Melathi Saldin ([m.saldin@deakin.edu.au](mailto:m.saldin@deakin.edu.au)) by 30 January 2021.**

**Interactive tutorial session B : Moderated by Steven Cooke**

This session will comprise of a recap of Session B, a Q&A, followed by an interactive discussion on the potentials and challenges of applying CRK tools in each of the participant's home contexts.

Date: Monday 1 February 2021

Time: 2:00-3:00 pm BKK time

Session link:

<https://deakin.zoom.us/j/98835685436?pwd=cU90bHBRUjRuWXJ2WHdYS0tFSIQwdz09&from=addon>

Meeting ID: 988 3568 5436

Password: 605934

**Session C****Good practices for Community, Rights and Knowledge**

<b>Self-learning component</b> (released on Friday 29 January 2021)		
C1. Introduction - toward better practices	5 mins	Melathi Saldin
C2. Storylines and songlines: Indigenous Australian approaches to land and sea management	15 mins	Jessamy Gleeson
C3. Community engagement and participatory learning in Southeast Asia - three examples	15 mins	Jonathan Sweet
C4. Engaging with testimony and memorialisation [case studies from Cambodia and Melbourne's Jewish Holocaust Centre]	10 mins	Steven Cooke
C5. Communities for peace: Reflections from Sri Lanka	10 mins	Melathi Saldin
C6. Introducing the practical activity for Session C	5 mins	Melathi Saldin

**Required readings**

1. Wilmot, S. (2019). 'World within no more' [video], <https://vimeo.com/332771087>
2. Woodward, E., Hill, R., Harkness, P. & Archer, R., eds (2020). *Our Knowledge Our Way in Caring for Country: Indigenous-led approaches to strengthening our knowledge for land and sea management*. Best Practice Guidelines from Australian experiences. Canberra: NAILSMA and CSIRO. <https://apo.org.au/sites/default/files/resource-files/2020-07/apo-nid307687.pdf>

**Session C: Practical Activity**

*Video Diary reflection on Engaging communities in World Heritage Sites - perspectives from home.*

Participants are required to submit a 5-8 minute video recording on the key priorities of community engagement they have identified and what they wish to implement in relation their own heritage work/ practice. These can be recorded using a smartphone or computer - please do not worry about adding materials or other media.

**Please submit your work to Melathi Saldin ([m.saldin@deakin.edu.au](mailto:m.saldin@deakin.edu.au)) by 2 February 2021.**

**Interactive tutorial session C: Moderated by Jonathan Sweet**

This session will comprise of a recap of Session C, a Q&A, followed by a broader reflection on the participants' key take away from Session C and the CRK module in general.

Date: Thursday 4 February 2021

Time: 2:00-3:00 pm BKK time

Session link:

<https://deakin.zoom.us/j/92767481161?pwd=K1BWM213ME5IMXBsNONLN2xiQOVYdz09&from=addon>

Meeting ID: 927 6748 1161

Password: 250835

## V. Reading List

### Recommended reading

#### Principles of Community, Rights and Knowledge

Australia ICOMOS (2017). Practice Note: Intangible Cultural Heritage and Place. [https://australia.icomos.org/wp-content/uploads/Practice-Note\\_Intangible-Cultural-Heritage-Place.pdf](https://australia.icomos.org/wp-content/uploads/Practice-Note_Intangible-Cultural-Heritage-Place.pdf)

International Association for Public Participation (2019). IAP2 Spectrum of Public Participation. <https://www.iap2.org.au/resources/iap2-published-resources/> [note: to use this, we need to formally apply for permission – fees are waived for educational use]

Johnston, C. (2014). Inhabiting Place: Social Significance in Practice in Australia. *APT Bulletin: The Journal of Preservation Technology*, 45(2/3), pp. 39-47.

Larsen, P.B. (2018). Human Rights, Wrongs and Sustainable Development in World Heritage. In P.B. Larsen and W. Logan (eds) *World Heritage and Sustainable Development: New directions in World Heritage management*. London: Routledge. pp. 120-133

Rogers, L. (2017). Intangible cultural heritage and international environmental law: the cultural dimension of environmental protection. *Historic Environment*, 29 (3), pp. 30-42

Watson, S. and Waterton, E. (2011). Heritage and Community engagement - Finding a New Agenda. In E. Waterton & S. Watson (eds.), *Heritage and Community Engagement: collaboration or contestation?* London and New York: Routledge. pp. 1-11

## Tools for enhancing community engagement

Australian Heritage Commission (2002). *Ask First: A guide to respecting Indigenous places and values*. Australian Heritage Commission. Canberra. <https://webarchive.nla.gov.au/awa/20171114035941/http://www.environment.gov.au/heritage/ahc/publications/ask-first-guide-respecting-indigenous-heritage-places-and-values>

Konach, T. (2015). Intangible cultural heritage projects–National policies and strategies. The creation of intangible cultural heritage inventories. *Journal of Cultural Management and Policy* 5 (1), pp. 67-79.

Kraft, R.N. (2006). Archival Memory: representations of the Holocaust in oral testimony. *Poetics Today* 27 (2), pp. 311-330.

Veale, S. and Schilling, K. (2004). *Talking History: oral history guidelines*. Department of Environment & Conservation (New South Wales, Australia), Sydney. <https://www.environment.nsw.gov.au/-/media/OEH/Corporate-Site/Documents/Aboriginal-cultural-heritage/talking-history-oral-history-guidelines-040001.pdf>

Wild, R. and McLeod, C. (eds) (2008). *Sacred Natural Sites: Guidelines for Protected Area Managers*. IUCN Best Practice Area Guidelines Series no. 16. IUCN, Gland. <https://portals.iucn.org/library/sites/library/files/documents/PAG-016.pdf>

**Good practices for Community, Rights and Knowledge**

Cooke, S., & Frieze, D. L. (2016). Affect and the politics of testimony in Holocaust museums. In *Heritage, Affect and Emotion*. London and New York: Routledge. pp. 93-110.

Saldin, M. (2019). Pushing Boundaries: Heritage resilience of minority communities in post-war Sri Lanka. In A. Pieris (Ed.), *Architecture on the borderlines: Boundary politics and built space*. London and New York: Routledge. pp. 237-256.

Sweet, J., & Kelly, M. (2019). 'Indigenous knowledge in community museum practice', in J. Sweet & M. Kelly (Ed.) *Museum Development and Cultural Representation. Developing the Kelabit Highlands Community Museum*. London & New York: Routledge.

Sweet, J., & Wills, J. (2013). Cultural heritage and development in South East Asia. In M. Clarke (Ed.), *Handbook of Research on Development and Religion*. Cheltenham & Northampton: Edward Elgar. pp. 338-355.

**VI. Self-learning Component – Supporting Material**



thinkCITY  
INSTITUTE



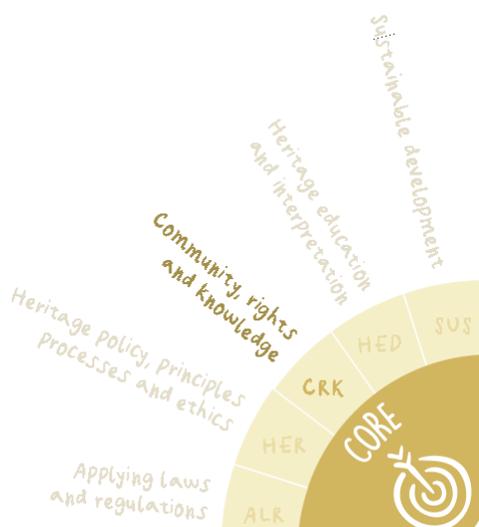
# Sustainable Heritage Management Course

Module 4(CRK) Session A1

1

## Introduction Community, Rights & Knowledge

Kristal Buckley AM  
Deakin University  
Australia



Source: UNESCO

2

Photo credit: Entropy Workshop (iStock)



3

3



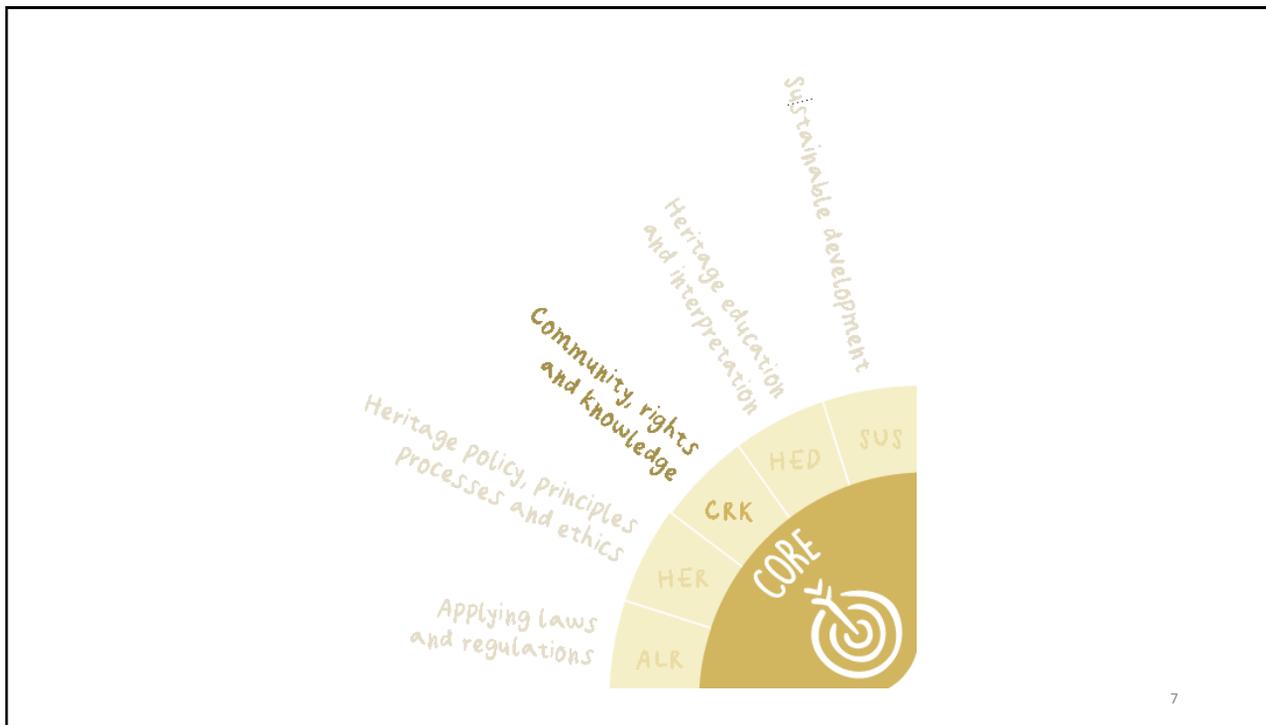
4



5



6



7

7

## Three Sessions

### Session A: Principles of Community, Rights and Knowledge

- Self-learning videos (6)
- Activity: Worksheet
- LIVE session Thursday 28 January 2021, 14:00 BKK time

### Session B: Tools for Enhancing Community Engagement

- Self-learning videos (6)
- Activity: Short written reflection
- LIVE session Monday 1 February 2021, 14:00 BKK time

### Session C: Good practices for Community, Rights and Knowledge

- Self-learning videos (6)
- Activity: Video Diary
- LIVE session Thursday 4 February 2021, 14:00 BKK time

8

8

## Module Format

---

Self-learning Component (offline)  
Interactive Tutorial Session (online)

9

9

## Contacting the Team

---



**Melathi Saldin**

[m.saldin@deakin.edu.au](mailto:m.saldin@deakin.edu.au)



**Kristal Buckley**

[kristal.buckley@deakin.edu.au](mailto:kristal.buckley@deakin.edu.au)

10

10

## Outline of Session A (self-learning)

A1. Introduction to the CRK module [this video]	Kristal Buckley
A2. Acknowledging Country - an Australian Indigenous perspective on people & place	Professor Mark Rose
A3. Why work with communities? Working with the '5 <sup>th</sup> C' in practice	Kristal Buckley
A4. What are rights-based approaches? Thinking about rights in heritage management	Kristal Buckley
A5. What are Traditional Knowledge and Traditional Cultural Expressions? Incorporating culture in the heritage designations and management	Kristal Buckley
A6. Introducing the practical activity for Session A	Kristal Buckley

11

11



Image by Gerd Altmann from Pixabay

12

12



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session A2

1

## Acknowledging Country - an Australian Indigenous perspective on people and place

Professor Mark Rose  
Pro Vice-Chancellor  
Indigenous Strategy and Innovation  
Deakin University  
Australia



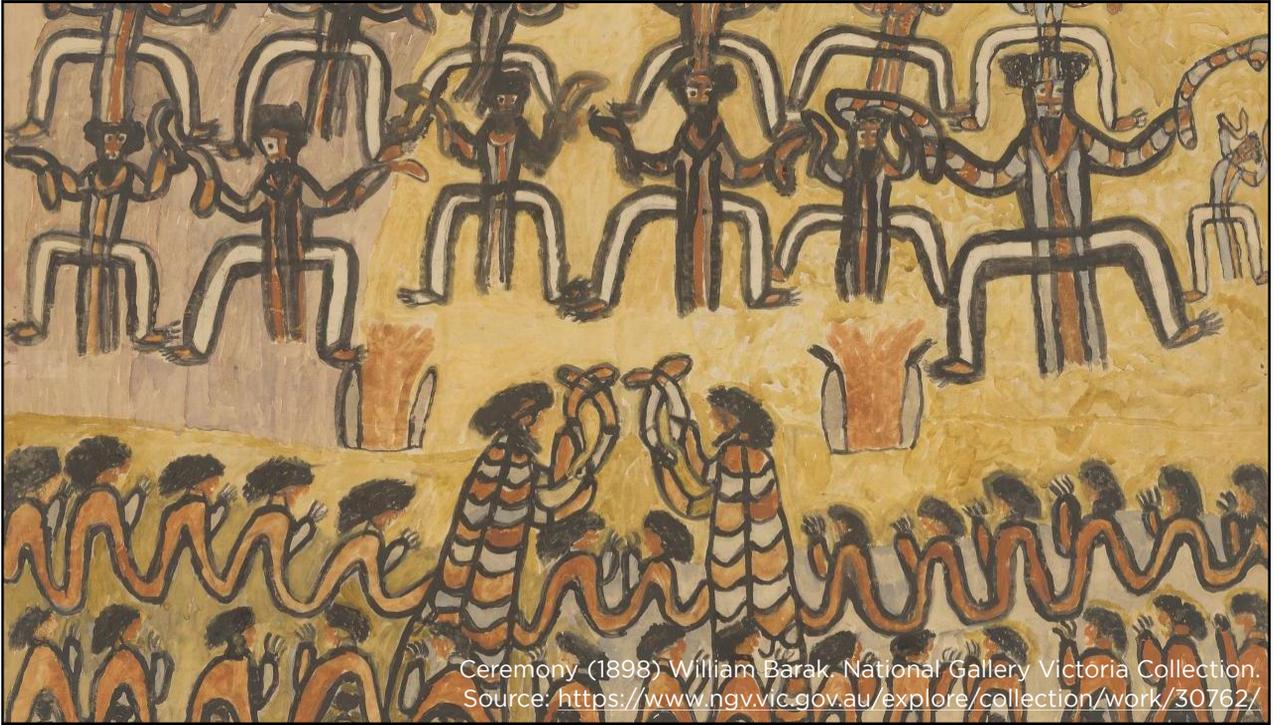
2



3



4



Ceremony (1898) William Barak. National Gallery Victoria Collection.  
Source: <https://www.ngv.vic.gov.au/explore/collection/work/30762/>

5



Budj Bim, World Heritage Site  
Source: Kristal Buckley 2018

6



Setting Eel traps., Budj Bim, World Heritage Site  
Source: Kristal Buckley 2018

7



Manna Gum Tree Geekstreet, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons. Source: [https://commons.wikimedia.org/wiki/File:Eucalyptus\\_viminalis\\_01.jpg](https://commons.wikimedia.org/wiki/File:Eucalyptus_viminalis_01.jpg)

8

## What is a Welcome to Country?

- A Welcome or Acknowledgement to Country is performed at the beginning of significant events.
- It is a question to the visitor - why have you come to this land?
- A Welcome to Country gives you free access to that Country, to the knowledge and all the fruits of the land in abundance.
- By welcoming you to Country, you are asked to keep the land safe. To look after the people on the land and also to look after yourself.
- It invokes the protection of the Ancestral Spirits of that Country on your journey throughout that Country, until you return home.

9



10

## Further reading and resources

- Wurundjeri Welcome to Country performed by Wurundjeri Elder Colin Hunter Jr. (2013)  
<https://www.youtube.com/watch?v=CzLbdw3d7UU>
- Woodward, E., Hill, R., Harkness, P. & Archer, R., eds (2020). *Our Knowledge Our Way in Caring for Country: Indigenous-led approaches to strengthening our knowledge for land and sea management*. Best Practice Guidelines from Australian experiences. Canberra: NAILSMA and CSIRO.  
<https://apo.org.au/sites/default/files/resource-files/2020-07/apo-nid307687.pdf>



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session A3

1

## Why work with communities? Working with the '5<sup>th</sup> C' in practice

Kristal Buckley AM  
Deakin University  
Australia



Source: UNESCO

2

## Outline of Session A3

---

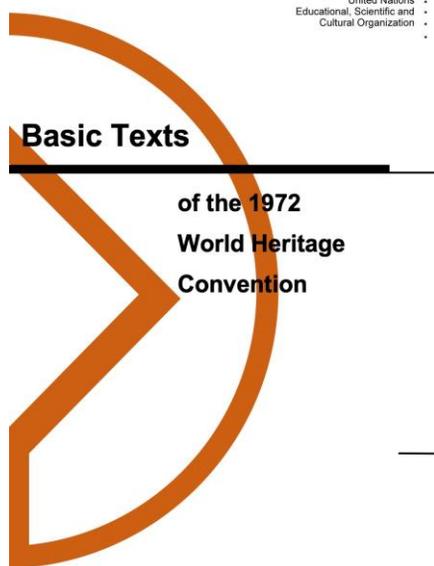
- ✓ Introducing the '5<sup>th</sup> C' – the World Heritage context
- ✓ Defining 'community'
- ✓ Why work with communities? [six reasons]
- ✓ Communities and heritage conservation processes
- ✓ Different purposes, Different processes, Different Methods

3

3

Article 5 (a):

***... adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community...***



4

## World Heritage – the "5<sup>th</sup> C"

Adds a "fifth C" for "Communities" to the existing Strategic Objectives which were adopted as the Budapest Declaration on World Heritage...

***To enhance the role of communities in the implementation of the World Heritage Convention.***



Decision 31 COM 13 B (Christchurch, 2007)

Photo: K. Buckley

5

5

## Operational Guidelines

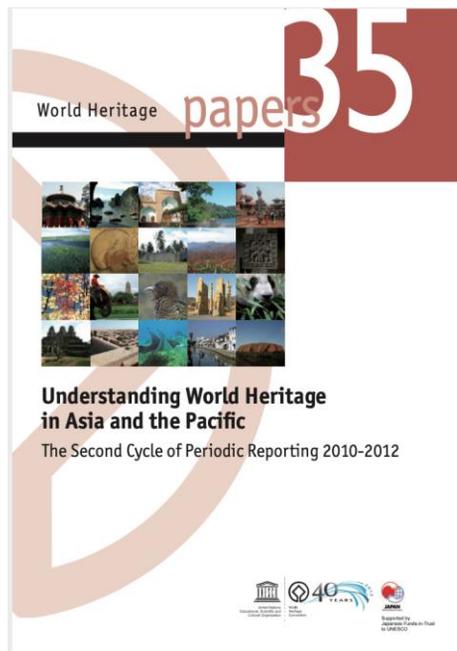
12. States Parties to the *Convention* are encouraged to adopt a **human-rights based approach**, and ensure gender-balanced participation of a **wide variety of stakeholders and rights-holders**, including site managers, local and regional governments, local communities, indigenous peoples, non-governmental organizations (NGOs) and other interested parties and partners in the identification, nomination, management and protection processes of World Heritage properties.

111. ... common elements of an effective management system could include: a) a thorough shared understanding of the property, its universal, national and local values and its socio-ecological context by all stakeholders, including local communities and indigenous peoples.

119: Sustainable Use: Properties may support a variety of ongoing and proposed uses that are ecologically and culturally sustainable and which may enhance the quality of life and well-being of communities concerned

6

6



Download the report from: <https://whc.unesco.org/en/series/35/>

- ... **heritage is still living** and is in the hands of its creators and users... This is an immense advantage if **community-based management structures** are maintained and not undermined...
- In order to encourage communities to be engaged in the conservation and management of properties, an **appropriate mechanism for involving communities should be developed.**
- The social benefits arising from heritage management should be **shared equitably** with community members.
- Benefit sharing would enhance the sense of ownership and encourage stewardship in communities. This would further lead to heightened awareness and better conservation and management of properties. **This virtuous circle would benefit both heritage and the community, which is a step forward to sustainable development.**

7

7

## What do we mean by 'community'?

### [Draft] Enhancing our Heritage Toolkit World Heritage Leadership Programme

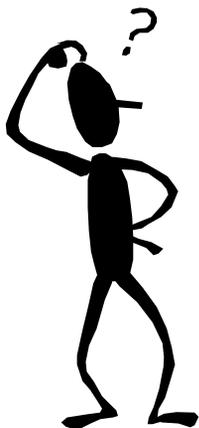
In the context of this Toolkit, the term 'actors' is used to refer broadly to **all the people**, and the institutions and groups they represent, involved directly and indirectly with the property; when a distinction between them is needed **three broad categories can be defined: managers, rightsholders and stakeholders...**



**Australia ICOMOS Burra Charter Article 12: Participation**  
*Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.*

8

## What do we mean by 'community'?



- 'Locals'
- People who live, work, or play inside or nearby
- Indigenous Peoples
- Women and Men
- Youth and Elders
- Cultural and/or religious communities
- Special interest groups
- Groups that identify with the place
- People who 'come from here' but now live elsewhere
- People that regularly visit
- People that depend on the place their livelihood
- People that are associated with historical events
- and more...

9

9

## Why Involve Communities?



- **understand** the full range of heritage values of a place
- **find information** - communities and individuals know a lot!
- **appreciating the aspirations and pressures** on the place - including the possibilities for future uses
- **develop workable policies**, management systems and implementation arrangements
- **building support** for heritage conservation
- **celebrate/remember** local history
- **ethical and rights-based** practices

10

10

## IAP2 Spectrum of Public Participation



IAP2's Spectrum of Public Participation was designed to assist with the selection of the level of participation that defines the public's role in any public participation process. The Spectrum is used internationally, and it is found in public participation plans around the world.

INCREASING IMPACT ON THE DECISION

	INFORM	CONSULT	INVOLVE	COLLABORATE	EMPOWER
PUBLIC PARTICIPATION GOAL	To provide the public with balanced and objective information to assist them in understanding the problem, alternatives, opportunities and/or solutions.	To obtain public feedback on analysis, alternatives and/or decisions.	To work directly with the public throughout the process to ensure that public concerns and aspirations are consistently understood and considered.	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution.	To place final decision making in the hands of the public.
PROMISE TO THE PUBLIC	We will keep you informed.	We will keep you informed, listen to and acknowledge concerns and aspirations, and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and aspirations are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for advice and innovation in formulating solutions and incorporate your advice and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.

© IAP2 International Federation 2018. All rights reserved. 20181112\_v1

© International Association for Public Participation  
www.iap2.org

11

11

Levuka Historical Port Town, Fiji



Source: Kristal Buckley

12

## Resources and Further Reading

- The Citizen's Handbook - <https://www.citizenshandbook.org/arnsteinsladder.html>
- International Association for Public Participation - <https://iap2.org.au/>
- Australia ICOMOS Burra Charter/Practice Notes - <https://australia.icomos.org/publications/burra-charter-practice-notes/>
- Johnston, C. and Buckley, K. 2001, Communities: parochial, passionate, committed and ignored. *Historic Environment* 15 (1/2): 88-96

13

13

## Further Reading

- Taylor, K. (2013) Cultural Mapping: Intangible Values and Engaging with Communities with some reference to Asia. *The Historic Environment: Policy & Practice* 4 (1): 50-61
- Johnston, C. (2014). Inhabiting Place: Social Significance in Practice in Australia. *APT Bulletin: The Journal of Preservation Technology*, 45(2/3), 39-47.
- Larsen, P.B. (2018). Human Rights, Wrongs and Sustainable Development in World Heritage. In P.B. Larsen and W. Logan (eds) *World Heritage and Sustainable Development: New directions in World Heritage management*. London: Routledge
- Watson, S., & Waterton, E. (2011). Heritage and community engagement - Finding a new agenda. In E. Waterton & S. Watson (Eds.), *Heritage and community engagement: Collaboration or contestation?* 1-11. London and New York: Routledge

14

14



thinkCITY  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session A4

1

## What are rights-based approaches? Thinking about rights in heritage management

Kristal Buckley AM  
Deakin University  
Australia



Source: UNESCO

2

## Outline of Session A4

- ✓ What are human rights?
- ✓ What are the main human rights instruments that are important in heritage management?
- ✓ What are 'cultural rights'?
- ✓ What are the rights of Indigenous peoples?
- ✓ What is 'FPIC'?
- ✓ World Heritage and Human Rights
- ✓ Why this can be complicated

3

3

***Human rights are the inherent dignities and freedoms to which we are all entitled as human beings, wherever we live.***

Rio Tinto Limited 2013, *Why Human Rights Matter*.  
<https://www.riotinto.com/en/sustainability/human-rights>

4

## The main elements of human rights...

- **Universal and inalienable:** held regardless of political, economic and cultural systems and are not to be taken away.
- **Interdependent and indivisible:** All rights are equally important. There is no hierarchy between civil, cultural, economic, political and social rights. Human rights are not mutually exclusive. The enjoyment of one human right often relies wholly, or in part, upon the fulfilment of others. Similarly, the interference of one human right often negatively affects other human rights.
- **Equal and non-discriminatory:** all humans have the same rights regardless of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Rio Tinto, *Why Human Rights Matter*.

Adapted from International Finance Corporation (2010) *Human Rights Impact Assessment & Management Tool*

5

## Human Rights Framework

- Universal Declaration of Human Rights (1948)  
<https://www.un.org/en/universal-declaration-human-rights/>
- International Covenant on Civil and Political Rights (ICCPR) (1966)  
<https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>
- International Covenant on Economic, Social and Cultural Rights (ICESCR) (1966)  
<https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>
- UN Declaration on the Rights of Indigenous Peoples (UNDRIP) (2007)  
<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>
- World Intellectual Property Organisation (WIPO) – instruments for intellectual property rights: <https://www.wipo.int/tk/en/>

6

# Cultural Rights

## Special Rapporteur in the field of cultural rights

### Introduction



The Human Rights Council, through resolution 10/23 decided to establish, for a period of three years, a new special procedure entitled "independent expert in the field of cultural rights".

The mandate was extended in 2012 for a period of three years, conferring to the current mandate holder the status of Special Rapporteur in the field of cultural rights (resolution 19/6). This mandate was further extended in 2015 for a period of three years through resolution 28/9 of 10 April.

For more information on the mandate, please [click here](#).

**Current question in focus: the impact of fundamentalism and extremism on the enjoyment of cultural rights**

1. The right to take part in cultural life.
2. The right to enjoy one's own culture.
3. The right to maintain, control, protect and develop cultural heritage.

*Report of the independent expert in the field of cultural rights, Farida Shaheed, March 2011*

<http://www.ohchr.org/EN/Issues/CulturalRights/Pages/SRCulturalRightsIndex.aspx>

7

# Working with Indigenous Peoples

8

## UN Declaration on the Rights of Indigenous Peoples – “UNDRIP” (2007)

- Right to **self-determination**, and to pursue economic, social and cultural **development**
- Right to **autonomy or self-government** in their own affairs, distinct institutions
- Right not to be subjected to assimilation or relocation
- Right to **redress**, restitutions, repatriations
- Right to **practice traditions**, language, oral traditions, traditional medicines, spiritualities and histories
- **Participate in decision-making** processes
- Right to the **conservation of the environment**, productive capacities of land
- Rights to **Intellectual property**

9

### *Article 31*

Indigenous peoples have the ***right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions***, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the ***right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions***.

10

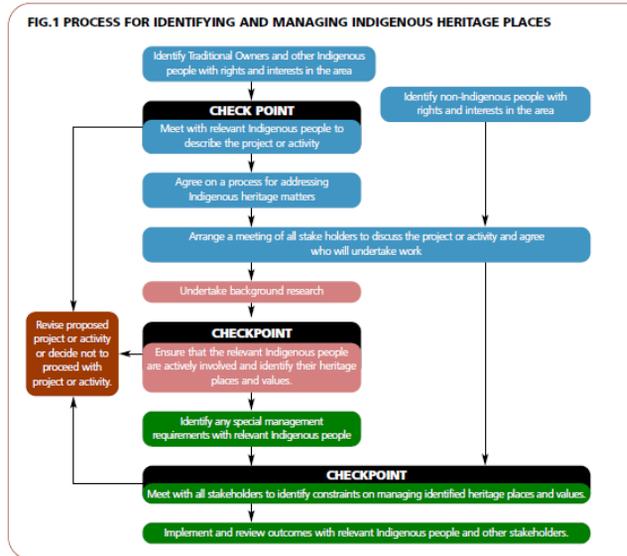
## Elements of Free, Prior & Informed Consent

- ✓ **Free** – people are able to freely make decisions without coercion, intimidation or manipulation
- ✓ **Prior** – sufficient time is allocated for people to be involved in the decision-making process before key project decisions are made and impacts occur
- ✓ **Informed** – people are fully informed about the project and its potential impacts and benefits, and the various perspectives regarding the project (both positive and negative)
- ✓ **Consent** – there are effective processes for affected Indigenous Peoples to approve or withhold their consent, consistent with their decision-making processes, and that their decisions are respected and upheld

ICM Guide 2020 Indigenous Peoples and Mining: good practice guide. London.

11

## The Indigenous Heritage Management process



Australian Heritage Commission 2002 *Ask First: a guide to respecting Indigenous heritage places and values.* Canberra.

12

## World Heritage & Human Rights

13

### World Heritage Sustainable Development Policy, 2015

#### ***Respecting, protecting and promoting human rights***

20. The obligation to promote and protect human rights and fundamental freedoms is addressed in Article 1 of the UNESCO Constitution. UNESCO has also committed to the **mainstreaming of human rights** in its work and has agreed to adopt a human rights-based approach to programming. To ensure policy coherence in conserving and managing World Heritage properties, States Parties should commit to uphold, respect and contribute to the implementation of the full range of international human rights standards as a pre-requisite for effectively achieving sustainable development.

<http://whc.unesco.org/en/sustainabledevelopment/>

14

## States Parties should...

### Respecting, consulting and involving indigenous peoples and local communities

- i. Develop relevant **standards, guidance and operational mechanisms** for indigenous peoples and local community involvement in World Heritage processes;
- ii. Ensure adequate consultations, the **free, prior and informed consent** and equitable and effective participation of indigenous peoples where World Heritage nomination, management and policy measures affect their territories, lands, resources and ways of life;
- iii. Actively promote indigenous and local initiatives to develop equitable **governance arrangements**, collaborative management systems and, when appropriate, **redress mechanisms**;
- iv. Support appropriate activities contributing to the building of a sense of shared responsibility for heritage among indigenous people and local communities, by **recognizing both universal and local values** within management systems for World Heritage properties.

15

## Signs of Change...



In 2015, the nomination of Kaeng Krachan Forest Complex (Thailand) was deferred due to human rights issues.

There is a growing understanding of the significance of

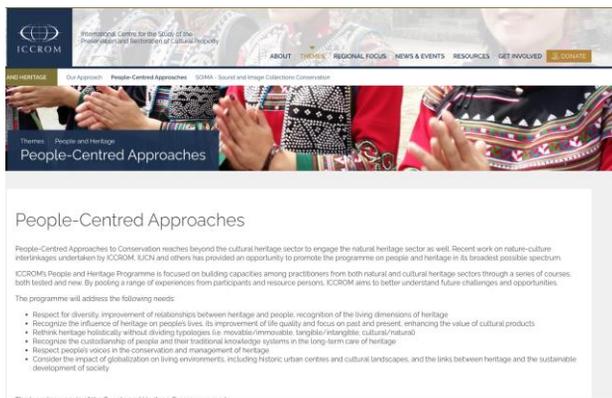
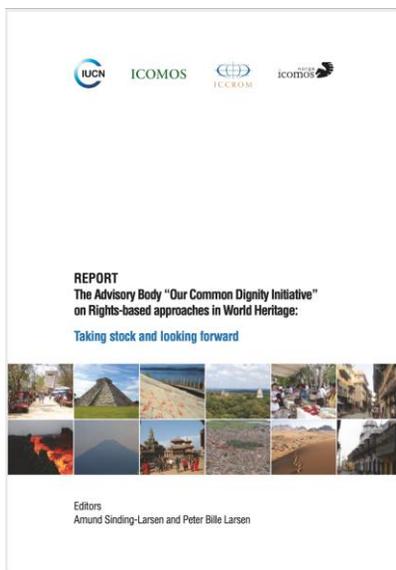
- i) recognizing rights challenges
- ii) incorporating rights concerns in World Heritage processes

However, the appearance and treatment of rights remains fragmented, limited to certain rights and at times contradictory.

See: Larsen, P.B. and Buckley, K. (2018), Approaching Human Rights at the World Heritage Committee. *International Journal of Cultural Property*

16

## Finding Ways to Move Forward



<https://www.iccrom.org/section/people-and-heritage/people-centred-approaches>

17

## Interpretation

“We live in a time of movement, diaspora, cultural displacement, and the creation of new cultural forms that profoundly alter the traditional heritage concepts of coherent national narratives... a carefully balanced strategy of interpretation, which seeks to expand and widen its role from ‘monologic’ to ‘dialogic’ offers a new approach to ‘rights-based’ heritage...”

Neil Silberman (2012)



Credit: Roy N from Pixabay

18

## Practitioner Round-Table in Australia



See: Lilley, I., Buckley, K. and Kajlich, H. (2018) World Heritage and Human Rights in Australia: from K'gari/Fraser Island to national processes. [photo: K. Buckley]

1. What difference does it make to apply a rights-base approach to heritage management? Is this a valuable approach for your work?
2. What are the barriers and enabling factors in implementing a rights-based approach to heritage conservation?

19

## Why this is complicated...

*Sometimes the contested nature of the human rights discourse is brushed over in the enthusiasm to adopt this language in heritage practice...*

(Laura Kraak 2015: p. 10)

*None of the international normative statements relating to human rights refer specifically to heritage rights. Even 'cultural rights' of which heritage rights are one element, have been relatively neglected...*

(William Logan 2014: p. 158)

*... the desire of states to reserve to themselves a high degree of sovereign jurisdiction with regard to cultural policy and law-making places a serious limitation on how far this area of law can ever go in regulating the relationship between the state and its citizens with regard to cultural heritage safeguarding and management.*

(Janet Blake, 2011: p. 231)

20

Photo: K. Buckley

The Greater Blue Mountains Area (Australia),  
inscribed in 2000

21

## Resources

- Rio Tinto Limited, *Why Human Rights Matter* – download from <https://www.riotinto.com/en/sustainability/human-rights>
- United Nations 2013, *Know your Rights! United Nations Declaration on the Rights of Indigenous Peoples – for Indigenous Adolescents*. UNICEF Human Rights Unit, New York. <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>
- International Work Group on Indigenous Affairs (IWGIA) 2013 *International Expert Workshop on the World Heritage Convention and Indigenous Peoples*. <https://whc.unesco.org/en/events/906/>
- ICCM Guide 2010, *Indigenous Peoples and Mining: good practice guide*. London. <https://www.icmm.com/en-gb/publications/mining-and-communities/indigenous-peoples-and-mining-good-practice-guide>

22

22

## More Resources

- World Heritage Review no. 62, February 2012 *World Heritage & Indigenous People*.
- Sinding-Larsen, A. and Larsen, P.B. 2017, The Advisory Body “Our Common Dignity Initiative” on Rights-based approaches in World Heritage. Taking Stock and Looking Forward. ICOMOS Norway. Download from: <https://www.icomos.org/en/focus/our-common-dignity-initiative-rights-based-approach/57947-our-common-dignity-initiative-rights-based-approach>
- Australia ICOMOS 2013, *Practice Note: The Burra Charter and Indigenous Cultural Heritage*. <https://australia.icomos.org/publications/burra-charter-practice-notes/>

23

23

## Further Reading

- Barthel-Bouchier, D. 2013, Is Heritage a Human Right? in *Cultural Heritage and the Challenge of Sustainability*, Left Coast Press, Walnut Creek, pp. 27-52
- Blake, J., 2011, Taking a Human Rights Approach to Cultural Heritage Protection, *Heritage & Society*, 4(2), pp. 199-238
- Kraak, A.L., 2017, Impediments to a human rights-based approach to heritage conservation: the case of Bagan, Myanmar, *International Journal of Cultural Policy*, 23(4), pp. 433-45
- Larsen, P.B. and Buckley, K. 2018, Approaching Human Rights at the World Heritage Committee. *International Journal of Cultural Property*, 25 (1), pp. 85-110

24

24

## More Further Reading

- Lilley, I., Buckley, K. and Kajlich, H. 2018, World Heritage and Human Rights in Australia: from K'gari/Fraser Island to national processes. In P.B. Larsen (ed), *Understanding Rights Practices in the World Heritage System: lessons from the Asia-Pacific Region*. Routledge.
- Logan, W., 2014, Heritage Rights—Avoidance and Reinforcement, *Heritage & Society*, 7(2), pp. 156-69
- Oviedo, G. & Puschkarsky, T., 2012, World Heritage and Rights-Based Approaches to Nature Conservation, *International Journal of Heritage Studies*, 18(3), pp. 285-96
- Pocock, C. and Lilley, I. 2018, Who Benefits? World Heritage and Indigenous People. *Heritage & Society*.
- Silberman, N.A. 2012, Heritage Interpretation and Human Rights: documenting diversity, expressing identity, or establishing universal principles? *International Journal of Heritage Studies* 18 (3): pp. 245-256



thinkCITY  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session A5

1

## What are Traditional Knowledge and Traditional Cultural Expressions? Incorporating culture in the heritage designations and management

Kristal Buckley AM  
Deakin University  
Australia



Source: UNESCO

2

## Outline of Session A5

- ✓ Exploring the meaning of 'traditional knowledge'
- ✓ Traditional Knowledge and World Heritage
- ✓ Forms of Traditional Knowledge
- ✓ Documenting Traditional Knowledge
- ✓ Traditional Knowledge in Heritage Management
- ✓ Making good decisions

3

3

## What is traditional knowledge? (WIPO)

**Traditional knowledge (TK)** is a living body of knowledge passed on from generation to generation within a community. It often forms part of a people's cultural and spiritual identity.

**Traditional Cultural Expressions (TCEs)**, also called "expressions of folklore", may include music, dance, art, designs, names, signs and symbols, performances, ceremonies, architectural forms, handicrafts and narratives, or many other artistic or cultural expressions

4

## What is traditional knowledge? (CBD)

**Traditional knowledge** refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds.

5

### Practice Note

Final: 20 October 2017



## Intangible cultural heritage and place

**Intangible cultural heritage** means the diversity of cultural practices created by communities and groups of people over time and recognised by them as part of their heritage.

**Cultural practices** encompass traditional and customary practices, cultural responsibilities, rituals and ceremonies, oral traditions and expressions, performances, and the associated language, knowledge and skills, including traditional craft skills, but is not limited to these. It includes all of the aspects of intangible cultural heritage covered in the UNESCO Convention.

**Communities and groups** means those who engage in a cultural practice that, in their view, forms part of their intangible cultural heritage. Individuals within communities and groups may be the guardians of aspects of a cultural practice, or hold specific knowledge or skills.

Communities and groups are self-defined by their shared involvement in the cultural practice; they may also share a locality, ethnicity, or cultural background and be local to the place, or from a wider area.

<https://australia.icomos.org/publications/burra-charter-practice-notes/>

6

## World Heritage Context

### Management system = elements, processes, results

Table 8. A common framework for defining heritage management systems

3 categories	9 components
<b>3 elements:</b>	Legal framework, institutional framework and resources
<b>3 processes:</b>	Planning, implementation and monitoring
<b>3 results:</b>	Outcomes, outputs and improvements to the management system

UNESCO, Resource Manual on Managing Cultural World Heritage, 2013  
<https://whc.unesco.org/en/resourcemanuals/>

7



3  
ICROM-CHA  
Conservation Forum Series

ICCROM

Traditional  
Knowledge  
Systems and  
the conservation  
and management  
of Asia's heritage

Cultural Heritage  
Administration

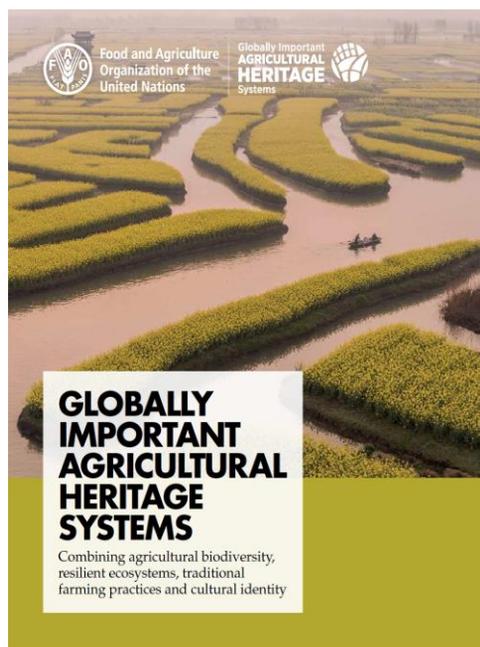
## Traditional Knowledge Systems (TKS)

- Formally recognised by the World Heritage Committee as potentially important components of management systems.
- Enhanced heritage conservation and benefits for communities.
- Threatened by external and internal pressures.
- Good examples of integration of TKS and modern management systems.

8

## 'GIAHS'

**Globally Important Agricultural Heritage Systems (GIAHS)** are outstanding landscapes of aesthetic beauty that combine agricultural biodiversity, resilient ecosystems and a valuable cultural heritage. Located in specific sites around the world, they sustainably provide multiple goods and services, food and livelihood security for millions of small-scale farmers.



<http://www.fao.org/giahs/en/>

9



Jeju Island, Republic of Korea Photo: K Buckley

10



Image:  
**Saloum Delta (Senegal)**  
 inscribed in the  
 World Heritage  
 List in 2011

Photo :  
**CONNECTING  
 PRACTICE**

**ICOMOS**  
 international council on monuments and sites



11

## Indigenous Weather Knowledge (Australia)

Image by Stephanie Edward from Pixabay

### Gariwerd Calendar

1. **Kooyang** – eel season (late summer)
2. **Gwangal moronn** – honey bee season (autumn)
3. **Chunnup** – cockatoo season (winter)
4. **Larneuk** – nesting bird season (pre-spring)
5. **Petyan** – wildflower season (spring)
6. **Ballambar** – butterfly season (early summer)

### Masig Calendar

1. **Kuki** – Storm time: December-April
2. **Ze** – Windy time (from south-west): November-January
3. **Woerr/Sagerr** – Windy time (from south-east): March-September
4. **Naigai** – Hot time: September-November

<http://www.bom.gov.au/iwk/index.shtml>

12

## Indigenous Fire Knowledge



13

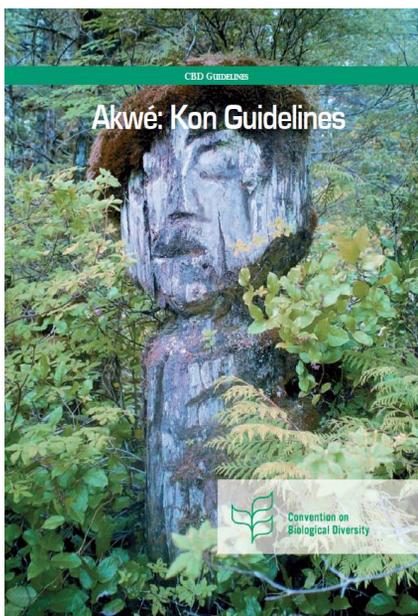
## Vernacular Trades

*Heritage Traders of  
George Town*  
<http://gtwhi.com.my/wp-content/uploads/2019/05/Heritage-Traders-of-George-Town.pdf>



Photo credit: K. Buckley

14



- continued customary use of biological resources
- respect, preservation, protection and maintenance of traditional knowledge, innovations and practices
- protocols
- sacred sites and associated ritual or ceremonial activities
- need for cultural privacy
- exercise of customary laws
- traditional land tenure and uses of natural resources
- gender and generational considerations, generational considerations

<https://www.cbd.int/doc/publications/akwe-brochure-en.pdf>

15



16



Cultural Landscape of Bali Province: the *subak* system as a manifestation of the *Tri Hita Karana* philosophy (Indonesia)  
Inscribed in 2012  
[photo: K. Buckley]

17

## Resources

- Convention on Biological Diversity: Traditional Knowledge, Innovations and Practices, <https://www.cbd.int/traditional/intro.shtml>
- Convention on Biological Diversity: *Akwe: Kon Guidelines*. <https://www.cbd.int/doc/publications/akwe-brochure-en.pdf>
- Wijesuriya, G. and Court, S. (eds) 2020, Traditional Knowledge Systems for Conservation and Management of Asia's Heritage. ICCROM, Rome. <https://www.iccrom.org/publication/traditional-knowledge-systems-conservation-and-management-asias-heritage>
- WIPO (2017). Documenting Traditional Knowledge: A Toolkit. Geneva. [https://www.wipo.int/edocs/pubdocs/en/wipo\\_pub\\_1049.pdf](https://www.wipo.int/edocs/pubdocs/en/wipo_pub_1049.pdf)

18

18

## More Resources

- UN FAO: Globally Important Agricultural Heritage Systems (GIAHS). <http://www.fao.org/giahs/en/>
- Barendji Gadjin (Australia) – Earth Oven celebration [short film]  
<https://www.aboriginalvictoria.vic.gov.au/protecting-aboriginal-intangible-heritage>
- Gunai Kurnai - Boorun's Canoe [short film]  
<https://museumsvictoria.com.au/bunjilaka/about-us/first-peoples/videos/>
- Australian Bureau of Meteorology: Indigenous Weather Knowledge. <http://www.bom.gov.au/iwk/index.shtml>

19

## Further Reading

- Australia ICOMOS 2017, *Burra Charter Practice Note: Intangible Heritage and Place*.  
<https://australia.icomos.org/publications/burra-charter-practice-notes/>
- Wild, R. and McLeod, C. (eds) (2008). *Sacred Natural Sites: Guidelines for Protected Area Managers*. IUCN Best Practice Area Guidelines Series no. 16. IUCN, Gland.  
<https://portals.iucn.org/library/sites/library/files/documents/PAG-016.pdf>
- ICOMOS and IUCN – *Connecting Practice: connecting nature and culture*. See <https://www.iucn.org/theme/world-heritage/our-work/global-world-heritage-projects/connecting-nature-and-culture>

20

20



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session A6

1

## Introducing the practical activity for Session A

Kristal Buckley AM  
Deakin University  
Australia



Source: UNESCO

2

## Summing up Session A



Image: Joseph Mucira from Pixabay

A1 – Introduction to ‘CRK’

A2 – An Australian Indigenous Perspective – Welcome to Country

A3 – Idea of community - why work with communities?

A4 – What are rights-based approaches?

A5 – Including Traditional Knowledge

3

World Heritage

papers 23



**Enhancing our Heritage Toolkit**  
Assessing management effectiveness of natural World Heritage sites

**Tool 1: Identifying Site Values and Management Objectives**  
**Tool 2: Identifying Threats**  
**Tool 3: Relationships with Stakeholders**  
**Tool 4: Review of National Context**  
**Tool 5: Assessment of Management Planning**  
**Tool 6: Design Assessment**  
**Tool 7: Assessment of Management Needs and Inputs**  
**Tool 8: Assessment of Management Processes**  
**Tool 9: Assessment of Management Plan Implementation**  
**Tool 10: Work/Site Output Indicators**  
**Tool 11: Assessing the Outcomes of Management**  
**Tool 12: Review of Management Effectiveness Assessment Results**

<https://whc.unesco.org/en/eoh/>



4

## Tool 3: Relationships among Actors

### Tool 3a:

Identification of Actors with recognised authority and responsibilities to manage the property

Please refer to the steps detailed in the EoH Toolkit, Tool 3 Worksheet (page 3-5) for filling in this table.

Worksheet 3a: Identification of actors with recognised authority and responsibilities to manage the property				
Group or institution recognised as managers	Specific role, mandate and responsibilities to manage the property	Key instruments and powers at their disposal to implement mandate	Extent of involvement in the decision-making processes	Comments/ explanation
<i>List the name of the institution or group in this column</i>	<i>Describe briefly the specific role(s)/mandate(s)/responsibilities for managing the property</i>	<i>Record the specific legal, regulatory or customary instruments at their disposal and briefly summarise their key powers</i>	<i>Record the extent to which the actor is in charge of developing, coordinating and taking decisions about the management of the property</i>	
Analysis and conclusions				
Gaps and challenges				
Opportunities, recommendations and follow-up actions				

5

### Tool 3b: Coordination and Collaboration between Managers

Worksheet 3b: Coordination and collaboration between managers			
Aspects/themes	Strengths and opportunities	Weaknesses and challenges	Comments/ explanation
Existence of platforms, agreements, contracts, procedures and financial resources for coordination and collaboration			
Sharing of relevant information between actors			
Alignment of related policies and plans			
Coordination – ability to work together in a planned and organised way			
Collaboration - ability to work together based on shared objectives, joint projects and planning and monitoring mechanisms			
Analysis and conclusions			
Gaps and challenges			
Opportunities, recommendations and follow-up actions			

6

Please refer to the steps detailed in the EoH Toolkit, Tool 3 Worksheet (page 8-10) for filling in this table.

<b>Option B Worksheet 3c: Relationships with rightsholders and stakeholders</b>			
<b>Issues to assess</b>	<i>Insert name of group</i>	<i>Insert name of group</i>	<i>Comments/ Explanation</i>
Main issues associated with this group			
Group's awareness and understanding of their rights and obligations regarding the property			
Recognition of actors and their knowledge, values			
Negative impact of group on property.			
Negative impact of site management on group and its dependency on property.			
Positive impacts of group on property			
Positive impacts of site management on group and its dependency on property			
Willingness and capacity of group to engage with the management of the property			
Willingness and capacity of site management to engage with group			
Political/social influence			
Group's organisation			
Opportunities for group to contribute to management			
Level of group's engagement			
Overall adequacy of group's engagement.			
Analysis and conclusions			
Gaps and challenges			
Opportunities, recommendations and follow-up actions			

7

## To access the worksheet



Please download the worksheet by accessing Session A6 of Module 4 (CRK) from the Sustainable Heritage Management Course available via Think City Institute website.

8



Source: Kristal Buckley

Chief Roi Mata's  
Doman (Vanuatu),  
inscribed in the  
World Heritage List,  
2009



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session B1

1

## Introduction: Engaging with diverse communities and stakeholders

Dr Billy Griffiths  
Deakin University  
Australia



Source: UNESCO

2

## Outline of Session B (self-learning)

B1. Introduction to Session B: Engaging with Diverse Communities and Stakeholders [this video]	Billy Griffiths
B2. Respecting Culture in Australia	Mark Rose
B3. Community Engagement: an Australian Perspective	Billy Griffiths
B4. Heritage and Post-Conflict Reconciliation: issues and frameworks	Steven Cooke
B5. Identifying and Inventorying Intangible Cultural Heritage	Kristal Buckley
B6. Introducing the practical activity for Session B	Steven Cooke

3

3

- Respecting culture in Australia



4

- Community engagement: an Australian perspective



5

- Heritage and post-conflict reconciliation: issues and frameworks



6

- Identifying and inventorying ICH



7

- Introducing the reflection activity for Session B



8



Image by Gerd Altmann from Pixabay



thinkCITY  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session B2

1

## Respecting Culture in Australia

Professor Mark Rose  
Pro Vice-Chancellor  
Indigenous Strategy and Innovation  
Deakin University  
Australia



Source: UNESCO

2



Budj Bim, World Heritage Site, Kristal Buckley, 2018.

3



Budj Bim, World Heritage Site, Kristal Buckley, 2018.

4



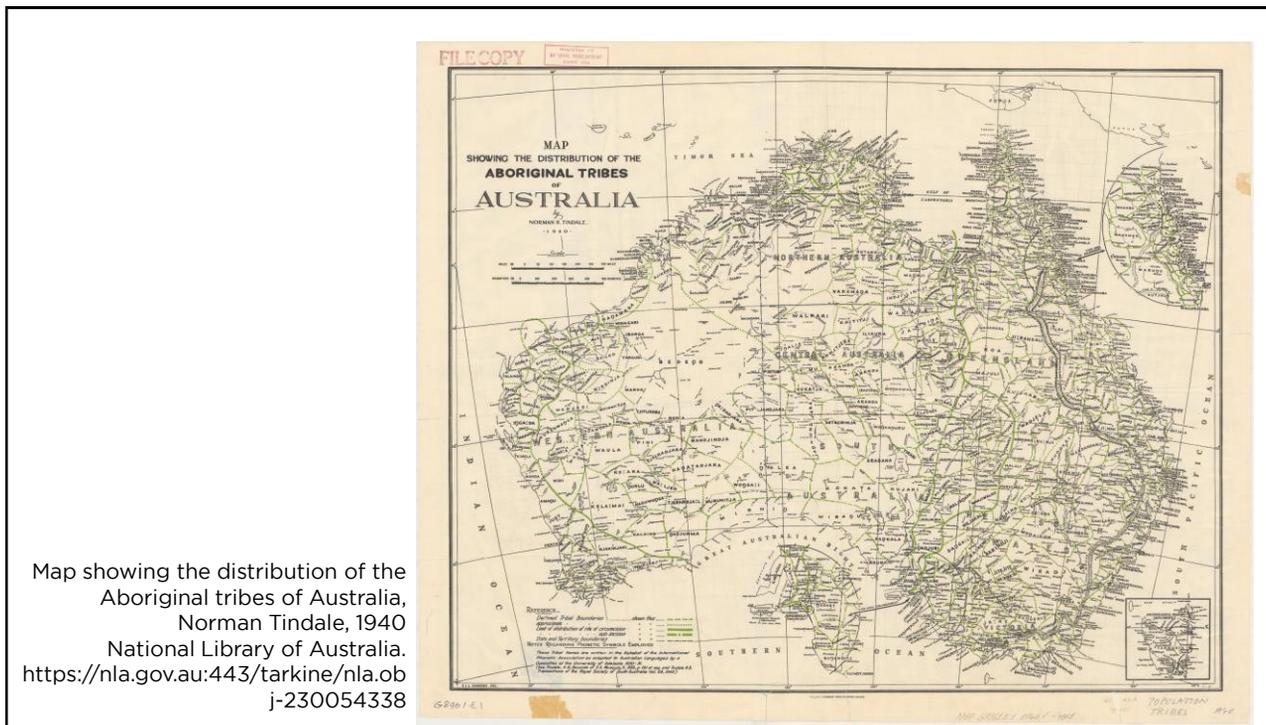
Ceremony with Rainbow Serpent (c. 1880) William Barak, National Gallery of Victoria Collection.

5



Group hunting animals (1890s) William Barak, National Gallery of Victoria Collection

6



7

## Respect in Aboriginal culture

- As Indigenous people everything we do is out of respect.
- Respect for the land, respect for the people of the land, respect for our Ancestral spirits and respect for our ancestry.
- Respect is embodied in the way we exchange knowledge. It is our core, fundamental value.
- It helps to engage in an intercultural way and promote reconciliation.
- Non-indigenous people can respect Indigenous culture by challenging embedded perceptions and tacit assumptions.



<https://pixabay.com/photos/offer-hand-handful-of-help-respect-442904/>

8

## Further reading and resources

- Rachel Perkins (2019) *Uluru Statement from the Heart -Secondary Education Tool V5 CURRENT*, Blackfella Films.  
<https://vimeo.com/346347606>
- Australian Heritage Commission (2002). *Ask First: A guide to respecting Indigenous places and values*. Australian Heritage Commission. Canberra.  
<https://webarchive.nla.gov.au/awa/20171114035941/http://www.environment.gov.au/heritage/ahc/publications/ask-first-guide-respecting-indigenous-heritage-places-and-values>



**thinkCITY**  
INSTITUTE



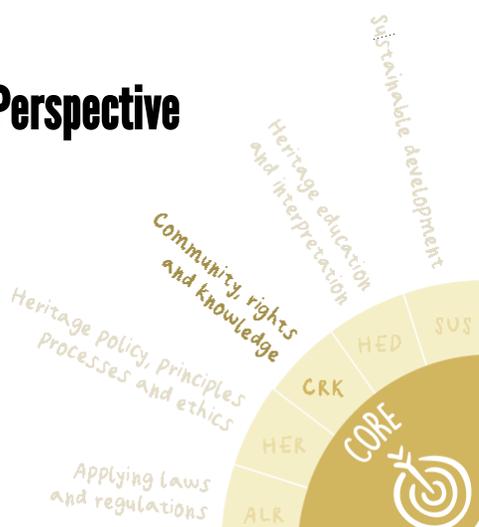
# Sustainable Heritage Management Course

Module 4(CRK) Session B3

1

## Community Engagement: An Australian Perspective

Dr Billy Griffiths  
Deakin University  
Australia



Source: UNESCO

2

## Community Engagement

---

- Best Practice is an ongoing process
- The issue is control
- Dialogue is key

3

## Breaking 'The Great Australian Silence'

---

*'It is a structural matter, a view from a window which has been carefully placed to exclude a whole quadrant of the landscape. What may have begun as a simple forgetting of other possible views turned into habit and over time into something like a cult of forgetfulness on a national scale.'*

WEH Stanner, 1968

For more on 'the Great Australian Silence',  
see Anna Clark's reflection in The Conversation:  
<https://theconversation.com/friday-essay-the-great-australian-silence-50-years-on-100737>

4

## Isabel McBryde's socially-oriented approach to heritage practice

Isabel McBryde at the University of New England, 1972.

(Source: Armidale Newspaper Ltd)

For more on Isabel McBryde, see:  
<https://insidestory.org.au/haunted-country/>



5

Isabel McBryde leads the chair of the World Heritage committee, Ralph Slatyer, and NSW Premier Neville Wran on an official tour of the Willandra Lakes, 1983: l-r, Jack Giles, Wran, Slatyer, McBryde, Peter Clarke and David Hurley.

(Source: Australian Information Service)



6

- 'The Walls of China', Lake Mungo
- For more on Lake Mungo, see this video:  
<https://youtu.be/xrYUk-HOQEO>



Source: Billy Griffiths

7

Mutthi Mutthi elder Alice Kelly and Paakantji elder Alice Bugmy on the site where Mungo Lady was found. (Courtesy of Jim Bowler)



8

'The issue is control. You seek to say that as scientists you have a right to obtain and study information of our culture. ... From our point of view we say – you have come as invaders, you have tried to destroy our culture, you have built your fortunes upon the lands and bodies of our people and now, having said sorry, want a share in picking out the bones of what you regard as a dead past. We say that it is our past, our culture and heritage and forms part of our present life. As such it is ours to control and it is ours to share on our terms'

Rosalind Langford, 1982

### Further Reading

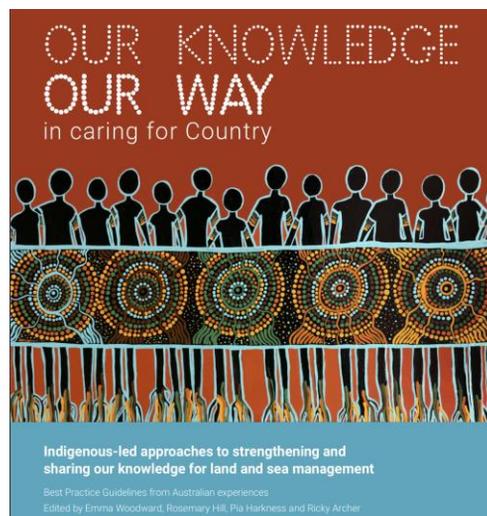
See Rosalind Langford's full speech, 'Our heritage – your playground', here: <https://www.jstor.org/stable/40286421>

See Laurajane Smith's chapter "'The issue is control": Indigenous politics and the discourse of heritage': <https://www.taylorfrancis.com/books/9780203602263/chapters/10.4324/9780203602263-20>

9

Woodward, E., Hill, R., Harkness, P. & Archer, R., eds (2020). *Our Knowledge Our Way in Caring for Country: Indigenous-led approaches to strengthening our knowledge for land and sea management*. Best Practice Guidelines from Australian experiences.

Canberra: NAILSMA and CSIRO.  
<https://apo.org.au/sites/default/files/resource-files/2020-07/apo-nid307687.pdf>



10

## Community Engagement: An Australian Perspective

---

- Best Practice is an ongoing process
- 'The issue is control'
- Dialogue is key



thinkCITY  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session B4

1

## Heritage and post-conflict reconciliation: issues and frameworks

Associate Professor Steven Cooke  
Deakin University  
Australia



Source: UNESCO

2

- How do people and societies cope with painful memories?
- Should these aspects of heritage be erased or memorialised?
- Are only those places that reflect the official interpretation of historical events likely to be commemorated?

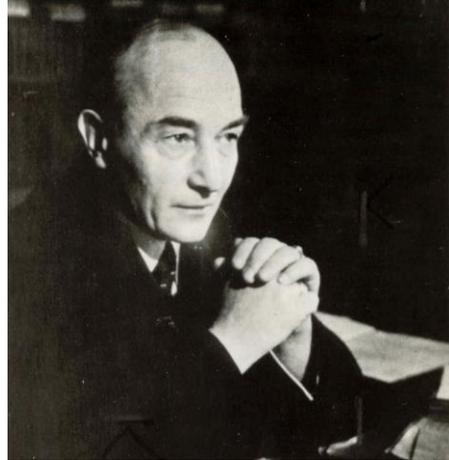
3

There is nothing in this world as invisible as a monument. They are no doubt erected to be seen – indeed to attract attention. But at the same time they are impregnated with something repels attention, causing the glance to roll right off, like water droplets on an oilcloth, even without pausing for a moment. (Musil 1995)

Memorial practices should stimulate and promote civic engagement, critical thinking and discussion regarding the representation of the past, but equally the contemporary challenges of exclusion and violence. (Shaheed 2004)

4

Anything that endures overtime sacrifices its ability to make an impression. Anything that constitutes the walls of our life, the backdrop of our consciousness...forfeits its capacity to play a role in that consciousness'.  
(Musil 1995).



Source: Yaroslav Blanter, 2008, from Wikimedia Commons <https://en.wikipedia.org/wiki/File:Musil.jpg>

5



First World War Memorial, Box Hill, Melbourne

Source: Steve Cooke

6

## CAMBODIAN NATIONAL DAY OF REMEMBRANCE 20 MAY



<https://www.phnompenhpost.com/national/day-anger-becomes-kingdoms-latest-national-holiday>

7

## MEMORIALISATION AND POST-CONFLICT RECONCILIATION (SHAHEED 2014)

Recognition of the past  
Develop shared narratives  
Education and learning  
Balance personal and political narratives

8

## MONUMENT AGAINST FASCISM (1986)

Esther Shalev-Gert and  
Jochen Gertz



Source:

[http://www.jochengerz.eu/html/main.html?res\\_ident=5a9df42460494a34beea361e835953d8&art\\_ident=76fdb6702e151086198058d4e4b0b8fc](http://www.jochengerz.eu/html/main.html?res_ident=5a9df42460494a34beea361e835953d8&art_ident=76fdb6702e151086198058d4e4b0b8fc)

<https://www.shalev-gerz.net/portfolio/monument-against-fascism/>



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session B5

1

## Identifying and inventorying Intangible Cultural Heritage

Kristal Buckley AM  
Deakin University  
Australia



Source: UNESCO

2

## Outline of Session B5

- ✓ Intangible Cultural Heritage?
- ✓ What is Inventorying?
- ✓ A few examples
- ✓ Getting started
- ✓ Issues in Inventorying



Source: Kristal Buckley

3

3

## UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (ICH) (2003)

... the **practices, representations, expressions, as well as the knowledge and skills - as well as the instruments, objects, artefacts and cultural spaces** associated therewith - that communities, groups and, in some cases, individuals recognise as part of their cultural heritage. This intangible cultural heritage, **transmitted from generation to generation**, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a **sense of identity and continuity**...

### 5 Domains of ICH

- Oral traditions and expressions, including language
- Performing arts (such as traditional music, dance and theatre)
- Social practices, rituals and festive events
- Knowledge and practices concerning nature and the universe
- Traditional craftsmanship

4

## 'Inventorying'

- Inventorying should be done 'with a view to safeguarding' – that is, inventorying is not an abstract exercise but an instrumental one.
- The development and updating of inventories is an ongoing process that can never be finished.
- Involvement of tradition bearers and practitioners.



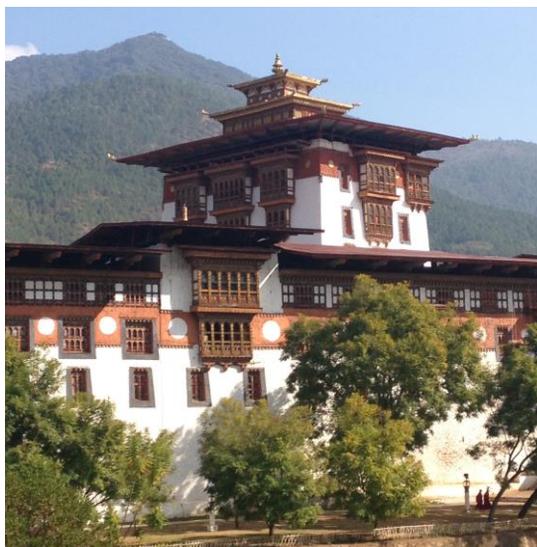
UNESCO, Inventorying ICH:  
<https://ich.unesco.org/en/inventorying-intangible-heritage-00080>

5

## 'top down' and 'bottom up' processes

- Proper identification of communities or groups and their representatives
- Ensuring that the free, prior and informed consent of the communities or groups is obtained for inventorying
- Ensuring the consent of communities when involving non-community members
- Respecting customary practices regarding access to intangible cultural heritage
- Actively involving local or regional governments
- Adopting and following a code of ethics

6



## 8 principles

1. Community Consent
2. Community Involvement
3. Inclusive Inventorying
4. Contain Substantial Information
5. Designed for Safeguarding
6. Regularly Updated
7. Regularly Reported
8. Access and Respect for Customary Practices

<https://ich.unesco.org/doc/src/46568-EN.pdf>

7

## Community-based Documentation

- Subanen community in western Mindanao in the Philippines
- Indigenous knowledge about plants – valued for medical, agricultural, economic, religious uses
- Plant diversity under pressure in the region due to climate change and development pressures
- Younger people documented the knowledge of their elders
- Intellectual property rights were assured in the documentation process
- Now used in local education programs

8

## George Town, Malaysia



Watch this!

<https://www.youtube.com/watch?v=VbM1XDufvGo&t=54s>



9

## Lessons so far...

---

- Different people have different knowledge
- Inventorying assists with safeguarding ICH and can enhance community pride
- Many communities are worried about the loss of cultural knowledge
- Recording needs to consider – who will do it, where will it happen, who owns it, who uses it
- Different approaches can be used – including one-on-one interviews, focus groups, meetings in people's homes or in community spaces
- Community-based programs can be supported by training community partners and local facilitators
- Inventorying is a dynamic process – involving story telling
- Forms were provided for the inventorying and for gaining consent

10

## Practice Note

Final: 20 October 2017



### Intangible cultural heritage and place

Issue 1: ICH is overlooked

Issue 2: Relationship between Place and Cultural Practices

Issue 3: Assessing significance

**Issue 4: How to record cultural practices?**

Issue 5: Sustaining Cultural Practices

Issue 6: When Cultural Practices have ceased

<https://australia.icomos.org/publications/burra-charter-practice-notes/>

11

## Issue 4: How to record cultural practices?

Describing a cultural practice could include interviewing participants about the meanings and importance of the cultural practice and identifying:

- ✓ the space(s) where the cultural practice occurs on a map or plan, including any aspects that occur within the setting or at another place
- ✓ who takes part and their role in the community or group
- ✓ any objects, elements, fixtures and contents that form part of the cultural practice
- ✓ how the cultural practice relates to the fabric of the place
- ✓ the frequency, duration and longevity of the cultural practice, including its connection to the place.

12

## Issues to consider...

---

- How will the collected information be stored and collected? Does the community have its own ability to protect, store and control access to the records?
- There is a potential for inventorying to run into conflicts within the community.
- Privacy and Intellectual property rights need to be thought through.
- Communities are often concerned about the potential for commercial exploitation of the inventories.
- How will the inventorying program be resourced so that people can participate, and the quality of collected information can be assured?
- What media/techniques will be best for each inventorying situation?

13

Source: Kristal Buckley



Hahoe Village is on the World Heritage List, and its mask play is recognised as an important intangible heritage asset by the Republic of Korea

14

## Resources

- UNESCO's Intangible Cultural Heritage Convention:  
<https://ich.unesco.org/>
- UNESCO, Inventorying ICH:  
<https://ich.unesco.org/en/inventorying-intangible-heritage-00080>
- Australia ICOMOS 2017, *Burra Charter Practice Note: Intangible Heritage and Place*.  
<https://australia.icomos.org/publications/burra-charter-practice-notes/>
- UNESCO, Guidance Note on Inventorying:  
<https://ich.unesco.org/en/guidance-note-on-inventorying-00966>
- WIPO 2017, Documenting Traditional Knowledge: A Toolkit.  
Geneva.  
[https://www.wipo.int/edocs/pubdocs/en/wipo\\_pub\\_1049.pdf](https://www.wipo.int/edocs/pubdocs/en/wipo_pub_1049.pdf)

15

15

## More Resources

Pillai , J. 2020, *Cultural Mapping: a guide to understanding place, community and continuity. 2<sup>nd</sup> edition*. Strategic Information and Research Development Centre, Selangor.

Taylor , K. 2013, Cultural Mapping: Intangible Values and Engaging with Communities with some reference to Asia. *The Historic Environment: Policy & Practice* 4 (1), pp. 50-61 No open access

George Town

- [report] <http://gtwhi.com.my/cbi-2019-project-report/>
- [video] Watch this!  
<https://www.youtube.com/watch?v=VbM1XDufvGo&t=54s>
- [An extra video on trades and artistic traditions] Intangible Cultural Heritage of George Town  
<https://www.youtube.com/watch?v=ke9yhUsspo0&feature=youtu.be>

16

## Further Reading

- Rogers, L. 2017. Intangible cultural heritage and international environmental law: the cultural dimension of environmental protection. *Historic Environment*, 29 (3), pp. 30-42.  
<https://australia.icomos.org/wp-content/uploads/Intangible-cultural-heritage-and-international-environmental-law-vol-29-no-3.pdf>
- Wild, R. and McLeod, C. (eds) 2008, *Sacred Natural Sites: Guidelines for Protected Area Managers*. IUCN Best Practice Area Guidelines Series no. 16. IUCN, Gland.  
<https://portals.iucn.org/library/sites/library/files/documents/PAG-016.pdf>
- ICOMOS and IUCN – *Connecting Practice: connecting nature and culture*. See <https://www.iucn.org/theme/world-heritage/our-work/global-world-heritage-projects/connecting-nature-and-culture>



**thinkCITY**  
INSTITUTE



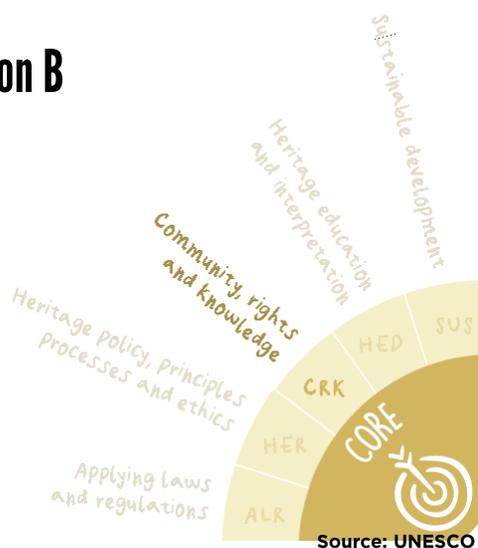
# Sustainable Heritage Management Course

Module 4(CRK) Session B6

1

## Introducing the practical activity for Session B

Associate Professor Steven Cooke  
Deakin University  
Australia



2

## Summing up Session B



Image: Joseph Mucira from Pixabay

B1 – Introduction: Engaging with diverse communities and stakeholders

B2 – Respecting culture in Australia

B3 – Community engagement: An Australian perspective

B4 – Heritage and post-conflict reconciliation: issues & frameworks

B5 – Identifying and inventorying ICH

3



'The Walls of China'  
Lake Mungo, Australia

Source: Billy Griffiths

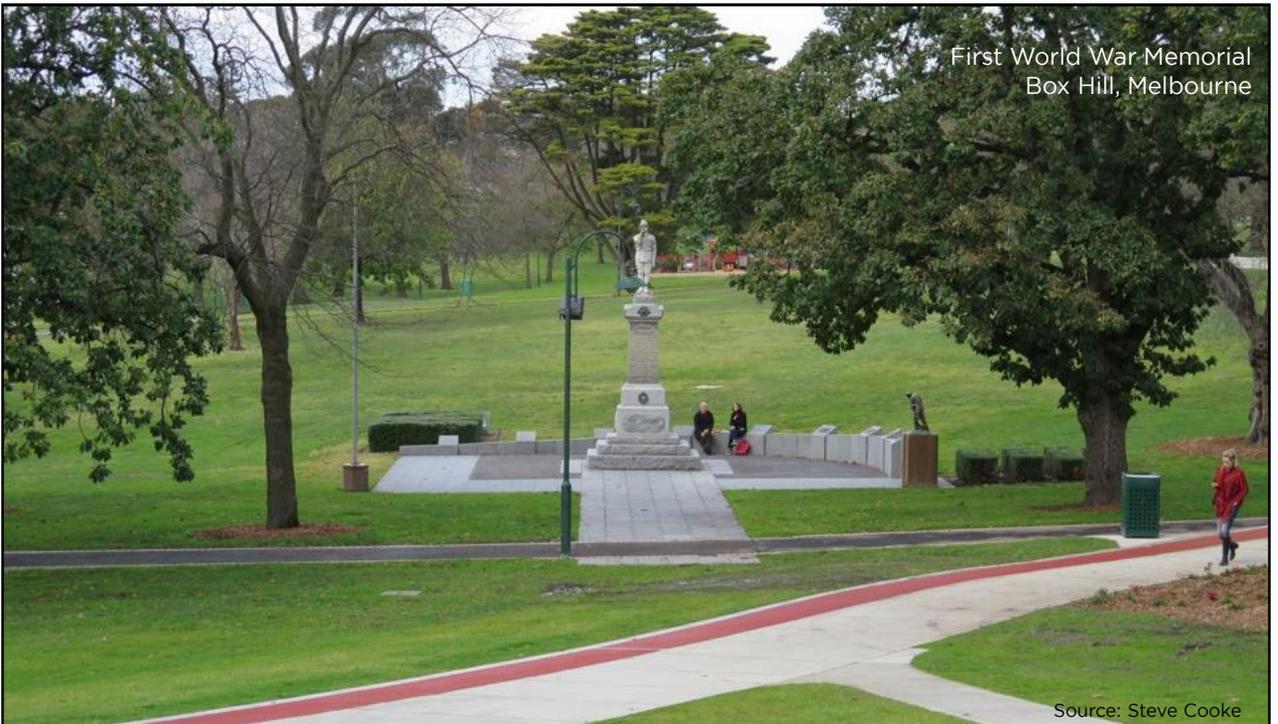
4



Source: Kristal Buckley

Budj Bim, Australia

5



First World War Memorial  
Box Hill, Melbourne

Source: Steve Cooke

6



7

- For the practical activity for Session B we invite you to write a short 500-word reflective essay on the [challenges and possibilities of applying some of the tools we discussed in your own home contexts.](#)
- We will discuss this further when we meet at the online tutorial on Monday 1 February 2021.

8

Please contact:

Associate Professor Steve Cooke  
[steven.cooke@deakin.edu.au](mailto:steven.cooke@deakin.edu.au)

if you have any queries.



United Nations  
Educational, Scientific and  
Cultural Organization



Sustainable  
Development  
Goals




# Sustainable Heritage Management Course

Module 4(CRK) Session C1

1

## Introduction: Toward better practices

Melathi Saldin  
Deakin University  
Australia



Source: UNESCO

2

## Outline of Session C (self-learning)

C1. Introduction to Session C: Introduction: toward better practices [this video]	Melathi Saldin
C2. Storylines and Songlines: Indigenous Australian Approaches to Land and Sea Management	Jessamy Gleeson
C3. Community Engagement and Participatory Learning in Southeast Asia – three examples	Jonathan Sweet
C4. Engaging with Testimony and Memorialisation – case studies from Cambodia and Melbourne's Jewish Holocaust Centre	Steven Cooke
C5. Communities for Peace: reflections from Sri Lanka	Melathi Saldin
C6. Introducing the final practical activity for the CRK Module	Melathi Saldin

3

- Storylines and songlines:  
Indigenous Australian approaches to  
land and sea management



4

- Community engagement and participatory learning in Southeast Asia – three examples



5

- Engaging with testimony and memorialisation [case studies from Cambodia and Melbourne's Jewish Holocaust Centre]



6

- Communities for peace:  
Reflections from Sri Lanka
- Introducing the final practical activity  
(Session C)



7



Image by Gerd Altmann from Pixabay

8

8



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session C2

1

## Storylines and songlines: Indigenous Australian approaches to land and sea management

Dr Jessamy Gleeson  
NIKERI Institute  
Deakin University  
Australia



Source: UNESCO

2

Warning to Aboriginal  
and Torres Strait  
Islander Peoples:

The following lecture  
material may contain  
images of people who  
have passed away.

NIKERI  
INSTITUTE



Deakin University CRICOS Provider Code: 00113B

3

## How knowledge is shared

NIKERI  
INSTITUTE



**Cave painting on Arnhemland Plateau Detail of extinct megafauna bird, Genyornis**

Deakin University CRICOS Provider Code: 00113B

4

## Understanding and sharing knowledge

NIKERI  
INSTITUTE



*Kungkarrangkalpa Tjukurrpa 2015*  
by Anawari Inpiti Mitchell, Angilyiya Tjapiti Mitchell,  
Lalla West, Jennifer Nginyaka Mitchell, Eileen  
Tjayanka Woods, Lesley Laidlaw and Robert Woods,  
Papulankutja Artists

Munya Andrews says that these songlines, or Dreaming tracks, are “energy lines that criss-cross the Australian continent, and form a net that holds everything together”

Deakin University CRICOS Provider Code: 00113B

5

## Understanding and sharing knowledge

NIKERI  
INSTITUTE



Songlines mark the different routes of the Dreaming Beings as they moved across the land and sea. They also act as virtual navigational tools, and some are reflected in the sky.

Deakin University CRICOS Provider Code: 00113B

6

## Understanding and sharing knowledge

NIKERI  
INSTITUTE



Not all knowledge is supposed to be shared amongst everyone. There are varying levels of access to knowledge. And as we understand time differently - not as something to move *forward* through, but as something cyclical - knowledge is understood differently.

Deakin University CRICOS Provider Code: 00113B

7

## Loss of Country

NIKERI  
INSTITUTE



The loss of Country is something that...

*Moves beyond landscape, allotment, vista or wildlife as discrete components. It is also place, Ancestors, shadows, mist, warble, maps, vapour. It is Knowledge, Ways, Forms, Spirit, Healing - a fluid fixity that is a web of inter-connection that assembles, then re-assembles. A complex system of systems, where everything has its place to teach, feel, show, speak. To lose Country, in this way, is a distinct, messy kind of grief.*

*It is not just a loss of connection to these systems and to place, and so an ever-increasing slippage of understanding of who we are and how we fit. It is not just the loss of sentient, sapient Beings, and the torture of captive incineration when there is nowhere else. It is also a grief of guilt in our irresponsible helplessness - our sense of the abandonment of our cultural obligations to Care for Country. Without Country we are ungrounded and un-belonging. Without Country we are nothing. And without us, Country cannot Be.*

Deakin University CRICOS Provider Code: 00113B



8

## What is shared is not the full picture

NIKERI  
INSTITUTE



- What you are told is not the full story - there are multitudes of knowledge unfurling beyond and outside of your awareness
- In 'managing' Country, or any other sacred site or location, you hold much more than a paid job - it's a role of Caring for Country that tethers us to Ancestors, Ways, Spirit, and Being.
- Consultation and collaboration are important for these reasons, but so is the understanding that you might not have access to the full degree of knowledge.



Deakin University CRICOS Provider Code: 00113B



**thinkCITY**  
INSTITUTE



# Sustainable Heritage Management Course

Module 4(CRK) Session C3

1

## Community engagement and participatory learning in Southeast Asia – three examples

Dr Jonathan Sweet  
Deakin University  
Australia

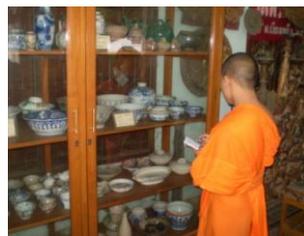


Source: UNESCO

2

## Objectives of participatory learning

- Provide participants with the capacity to critique the current CHM practices in the context of other methodologies;
- Encourage active community participation in the management of their heritage;
- Encourage participants to identify and refine the necessary CHM skills, tools and knowledge so they can continue to sustain heritage conservation.



Source:  
Jonathan Sweet

3

## UNESCO and ICOM: some historical milestones

- **ICOM 'In the service of society and its development', 1974, 2001.**
- **UNESCO *Recommendation concerning the Most Effective Means of Rendering Museums Accessible to Everyone, 1960***

### **V. Place and role of museums in the community**

13. Museums should serve as intellectual and cultural centers in their own localities. They should therefore contribute to the intellectual and cultural life of the community, which in turn should be given the opportunity of taking part in the activities and development of the museums. This should apply in particular to museums situated in small towns and villages and whose importance is often out of proportion to their size.

4

## Some influences in Asia

---

1995: seminar on *Technical Problems in International Cooperative Activity for Conservation*, Nara, Japan.

*delegates called for recognition of local knowledge*

1995 - 98: UNESCO 'LEAP' program

*greater participation by local people in preservation activities*

2003: ESPAC tourism review *Promotion of Buddhist Tourism Circuits in Selected Asian Countries*, UN.

*linking cultural and natural heritage tourism with teaching and learning*

2005 *Hoi An Protocols For Best Conservation Practice in Asia*, UNESCO.

**advocated for local community engagement and agency in heritage processes**

2008 - 10: UNESCO 'Museum to museum program'

*research found a need for training delivered through partnerships with complementary strengths*

5

## Defining Community

---

- Modes of belonging (engagement, imagination, alignment).
- “Communities of practice are formed by people who engage in a process of collective learning in a shared domain of human endeavour” (Wenger, 1998)
- community participation as part of an integrated conservation management strategy for cultural heritage with implicit recognition of its relevance to heritage management for developing countries.

6

## Vieng Xai Caves, Laos PDR: interpretation planning with local participation

Wills, J, Long, C, Sweet, J. and Wilmot, S. (2007), 'Transformative learning in the hidden city : writing an interpretation plan at the Viengxai Field School in Northern Laos', in *ICOMOS 2007 : Extreme heritage : ICOMOS conference held at James Cook University, Cairns, 19-21 July 2007*, Cairns: James Cook University pp. 1-12.



Source:  
Jonathan Sweet

7

## Kelabit Highlands Community Museum Development Project

Sweet, J. and Horman, T. (2012) 'Museum development and cross-cultural learning in the Kelabit Highlands, Borneo', *Museums Australia Magazine*, vol. 21, no. 1, pp. 23-26.

Sweet, J. and Kelly, M. (2013) 'Consultation unlocks interdisciplinary resources: A community museum evolving in the Kelabit Highlands, Malaysian Borneo', *Museums Australia Magazine*, vol. 22, no. 2, pp.27-29.



Source:  
Jonathan Sweet

8

## Movable Cultural Heritage



Source:  
Jonathan Sweet

9

## Intangible Heritage



Source:  
Jonathan Sweet

10

## Lampang Temples Project, Thailand: participatory learning and heritage practices

Sweet, J. and Wills, J. (2011) 'The Lampang temples project, Thailand'  
*Museums Australia Magazine*, vol. 19, no. 4, pp. 22-25.

Sweet, J. and Wills, J. (2013) 'Cultural heritage and development in South East Asia'  
in *Handbook of Research On Development and Religion*, Edward Elgar.



Source:  
Jonathan Sweet



11

## Using collection items to structure the workshop



**4 collection items chosen  
from temple collection, & one  
from community collection**



**5 groups formed for duration of  
workshop & each asked to develop  
a final presentation around their  
object**



**Objects used to demonstrate  
different facets of museum practice**

Source:  
Jonathan Sweet

12

## Conclusion

---

So, we can say that these projects provide insights into ways in which community engagement in Asia may be developed in the future.

With sound customised planning, participatory learning programs may provide an appropriate intellectual and practical framework through which local people can meaningfully engage with approaches to the conservation of their cultural heritage.

Generalising across the three examples, the results strongly support the view that participatory programs in heritage management may contribute to conservation objectives and community development through engaging local people and embracing local knowledges.



**thinkCITY**  
INSTITUTE



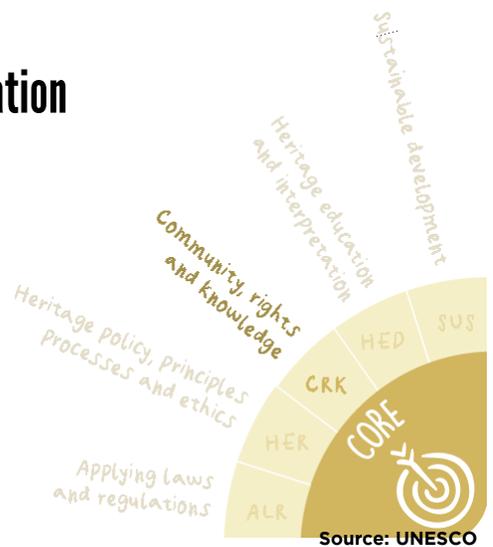
# Sustainable Heritage Management Course

Module 4(CRK) Session C4

1

## Engaging with testimony and memorialisation

Associate Professor Steven Cooke  
Deakin University  
Australia



Source: UNESCO

2

## **MEMORIALISATION AND POST-CONFLICT RECONCILIATION (SHAHEED 2014)**

Recognition of the past  
Develop shared narratives  
Education and learning  
Balance personal and political narratives

3

‘Though perhaps not explicit in the text, the life stories of ordinary people which explain situations, events, experiences or actions carried out by the protagonists, and variously known as oral sources, testimonies, life histories or memoirs according to the academic discipline, clearly fall within the Convention’s definition as expressions, knowledge, ... transmitted from generation to generation’. (Solanilla 2008: 105)

4

## TESTIMONY AT THE JEWISH HOLOCAUST CENTRE IN MELBOURNE

‘Meeting our survivors was, is, and always will be the most important part of students’ visits. I know that listening to survivors, meeting them face to face, shaking their hands or hugging them makes a difference in the lives of the students even more than our museum displays do. Students do, in fact, ‘leave different’. How different are they? In what ways? You may have seen many examples of their comments which they write on our message board before they leave. Their comments, both written and verbal, have shown me much’. (Jayne Josem 2010)

5

John Chaskiel  
being filmed at  
Auschwitz  
Birkenau for the  
Virtual Reality  
Education program  
at the Jewish  
Holocaust Centre

<https://www.jhc.org.au/jhc-education-programs/excursion-program/>



6



thinkCITY  
INSTITUTE



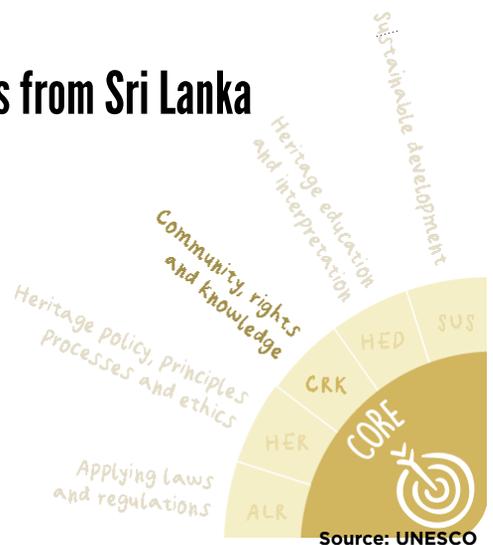
# Sustainable Heritage Management Course

Module 4(CRK) Session C5

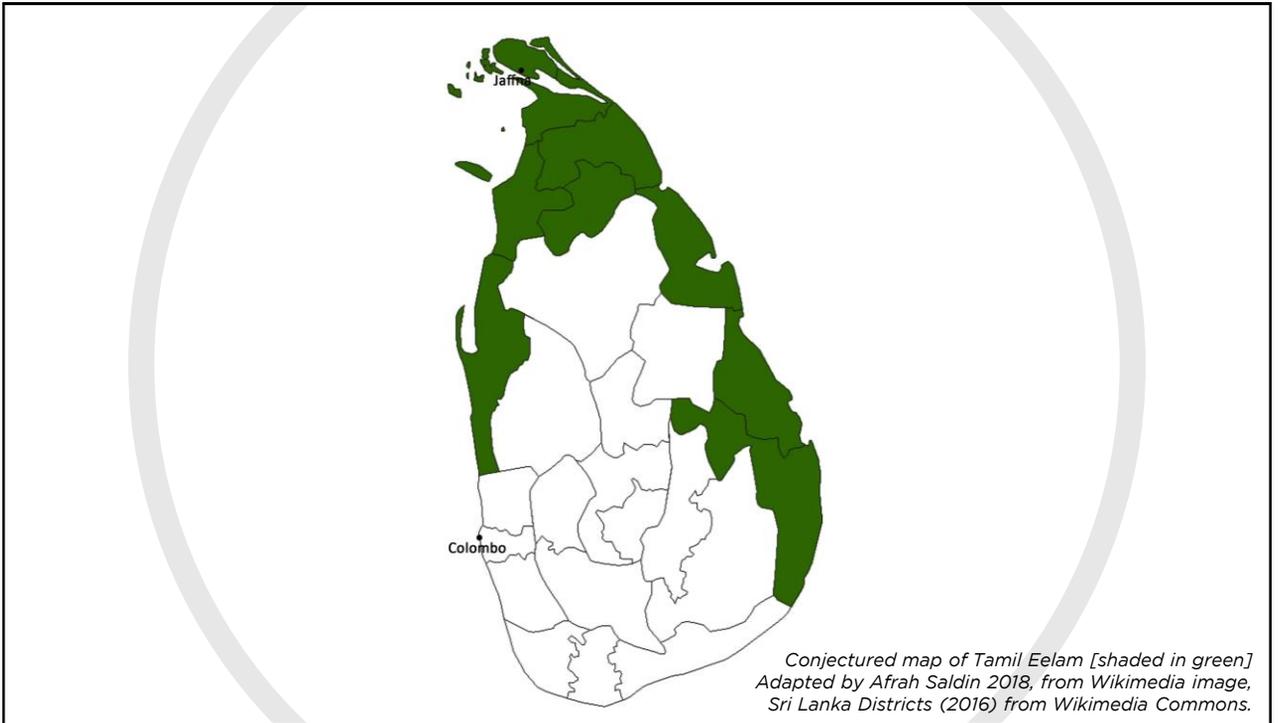
1

## Communities for peace: Some reflections from Sri Lanka

Melathi Saldin  
Deakin University  
Australia



2



3

- Qadri Ismail argued that we need to ‘ ... expose the pretensions to commonality which undergird notions of community’ (Ismail 1995: 57). This is because ‘... whenever an ethnic identity is being projected one can ... always read in that projection class, gender, and other interests which the identitarian would seek to elide’ (Ismail 1995: 58)

4



Mosque tour guide, the late Tuan Farook Latiff, *Welcome to Our Mosque* programme, Mohideen Jumma Grand Mosque, Anuradhapura. Source: Centre for Islamic Studies, Sri Lanka, 2017.

5



Pre-tour orientation, *Welcome to Our Mosque* programme, Mohideen Jumma Grand Mosque, Anuradhapura. Source: Centre for Islamic Studies, Sri Lanka, 2017.

6



7



8



Henna design corner, *Welcome to Our Mosque* programme, Pottuvil Jumma Mosque, Pottuvil.  
Source: Centre for Islamic Studies, Sri Lanka 2017

9



Henna design corner, *Welcome to Our Mosque* programme  
Kahatapitiya Jumma Mosque, Gampola  
Source: Centre for Islamic Studies, Sri Lanka 2017

10

- To borrow the term from Charles Tilly (2013: 21), within the duration of this program the mosque becomes a site of 'brokerage', which 'connects factions on each side of an us-them boundary'.



Wekanda Jumma Mosque, Slave Island, Colombo.

Photograph by Afrah Saldin 2018.

11

**16** PEACE, JUSTICE  
AND STRONG  
INSTITUTIONS



Source: <https://www.un.org/sustainabledevelopment/news/communications-material/>

12



thinkCITY  
INSTITUTE



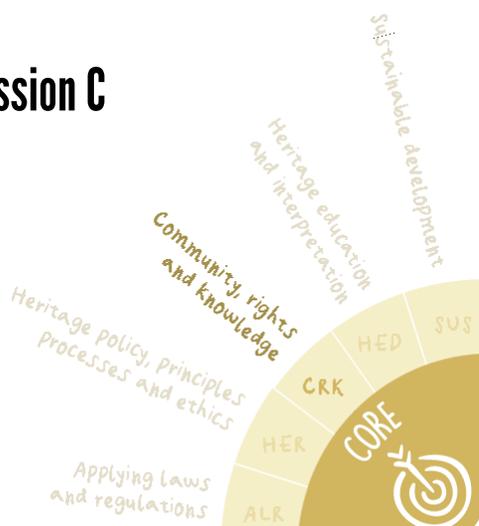
# Sustainable Heritage Management Course

Module 4(CRK) Session C6

1

## Introducing the practical activity for Session C

Melathi Saldin  
Deakin University  
Australia



Source: UNESCO

2

## Summing up Session C



Image: Joseph Mucira from Pixabay

C1 - Introduction - toward better practices

C2 - Storylines and songlines: Indigenous Australian approaches to land and sea management

C3 - Community engagement and participatory learning in Southeast Asia - three examples

C4 - Engaging with testimony and memorialisation [case studies from Cambodia and Melbourne's Jewish Holocaust Centre]

C5 - Communities for peace: Reflections from Sri Lanka

3



Source: Heiko Otto 2017  
<https://unsplash.com/photos/DXvUu-e8PZc/info>

4

Source: Jonathan Sweet



Lampang Temples, Thailand

5



Cambodian National Day of Remembrance  
<https://www.phnompenhpost.com/national/day-anger-becomes-kingdoms-latest-national-holiday>

6



7

- For the practical activity for Session C we invite you to create a Video diary reflection on the topic, engaging communities in World Heritage Sites - perspectives from home.
- We will discuss this further when we meet at the online tutorial on Thursday 4 February 2021.

8

Please contact:

Melathi Saldin

[m.saldin@deakin.edu.au](mailto:m.saldin@deakin.edu.au) if you have any queries.