# Mapping Intangible Heritage: Diverse Communities share their Sense of Place

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# Mapping Intangible Heritage: Diverse Communities share their Sense of Place

## Aims

*Explaining Cultural Mapping Process*

*Community Role*

*Cultural Diversity, Cultural Mapping and ICH*

# Cultural Mapping and Communities

*Cultural mapping involves a community identifying and documenting local cultural resources. … the most fundamental goal of cultural mapping is to help communities recognize, celebrate, and* **support cultural diversity** *for economic, social and regional development.* (Australians: Clark, Sutherland & Young 1995) [emphasis added]

the Director-General [of UNESCO] highlighted the intrinsic link between intangible cultural heritage and the social fabric of societies: *intangible cultural heritage provides the thread for social inclusion, intercultural dialogue and* **peaceful coexistence of diverse peoples in today's multicultural societies**. (Irina Bokova, 2013) [emphasis added]

# Community Participatory Practice

Community Cultural Mapping is one tool for *the participation of people for whom the place as special associations and meanings, or who have social, spiritual or other cultural responsibilities for the place* (Burra Charter Article 12)*.*

And cultural mapping is also being used in the the increasing recognition of cultural space and landscapes and its layers

# Types of Cultural Mapping (Canada)

Cultural mapping as it is being understood and implemented has two dimensions - one tangible (or quantitative), the other intangible (or qualitative) – **they can be undertaken together**:

- *Resource Mapping* – identifying and recording tangible cultural resources usually making use of Geographic Information Systems (GIS) tools and platforms; and,

- ***Community Identity Mapping* – exploring 'intangible cultural resources' – the unique stories and traditions that define a community's identity and sense of place.**

## Municipal cultural mapping

Two types of cultural mapping

1. Asset mapping
   - Identifies and records tangible cultural resources often using Geographic Information Systems (GIS)

2. Community identity mapping
   - Explores intangible cultural resources
   - Stories, traditions, 'sense of place'

# Cultural Mapping

## Not only 'cultural spaces' but activities within them

### Pacific Intangible Cultural Heritage Mapping Toolkit, 2012
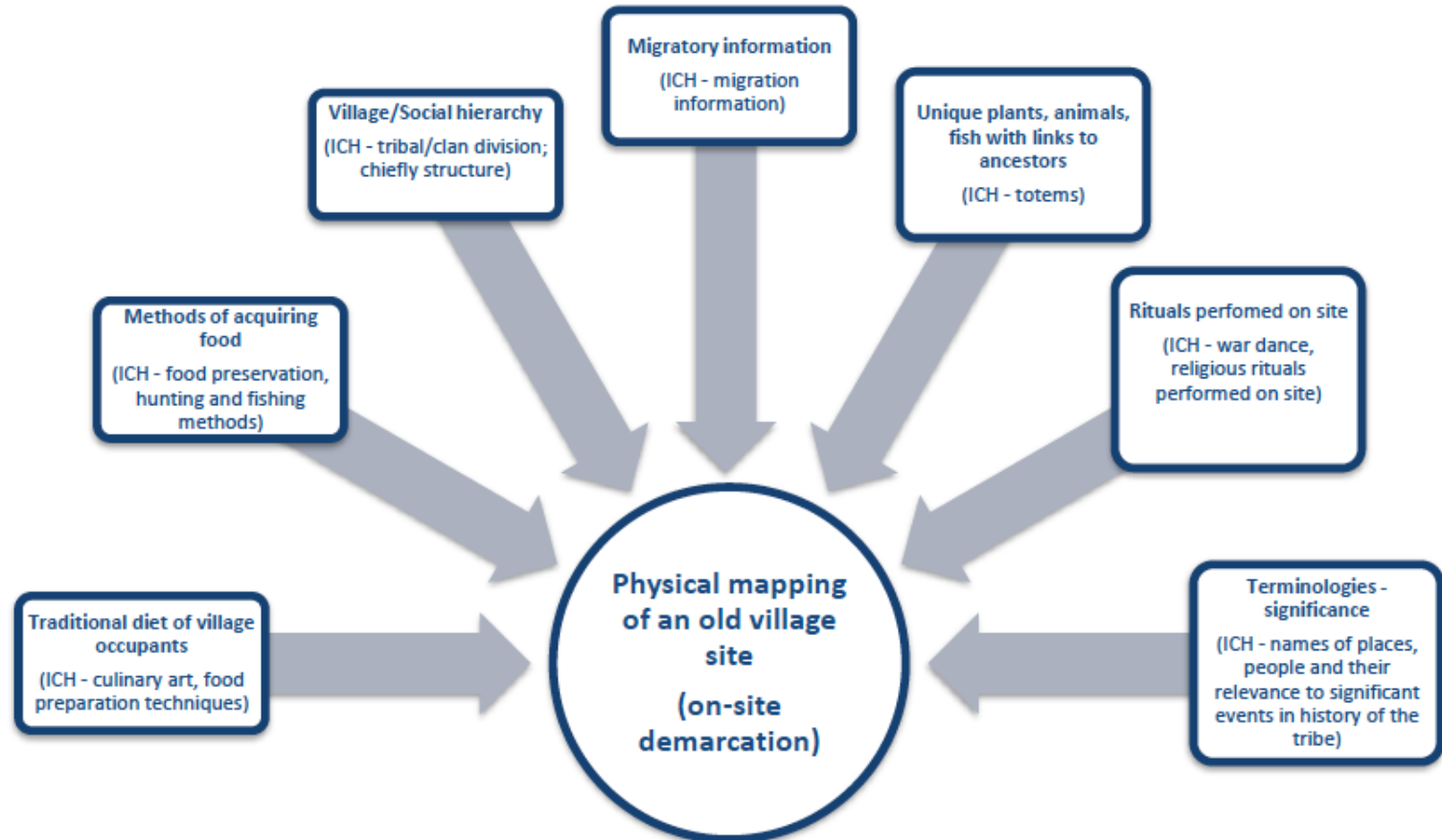


**Figure 5:** The relationship between tangible and intangible cultural heritage and the relevance of mapping intangible cultural heritage to physically mapping a tangible element.

# Cultural Mapping Workshops

## Pacific Intangible Cultural Heritage Mapping Toolkit, 2012



Image 1: 2001 subregional mapping workshop participants engaging with the Tavuni Hill Fort Landowners at Sigatoka, Fiji. © 2011, Secretariat of the Pacific Community

# Diverse Communities

The Pacific Toolkit advises that there may be differences between originating country and migrant community in another place. The toolkit makes reference to other Pacific Islanders, such as the Banabans on Rabi Island (Fiji), **but not to Indians which form some 40% of the Fiji population. This appears to be a gap in Fiji's cultural mapping.**
[emphasis added]

# Cultural Mapping Approaches

Intangible Cultural Heritage relates to activities, cultural expressions, meanings and associations within landscape, place, connected to and related objects …
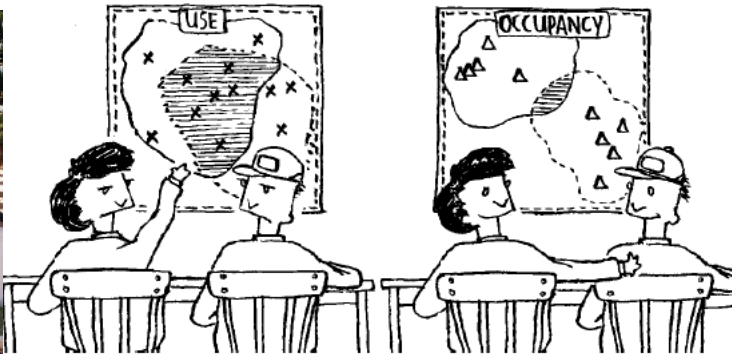
# Cultural Mapping Approaches

Different approaches can be made:

• Top down with experts, or

• By the relevant community/ies with expert assistance where needed

**UNESCO's guidelines on community participatory mapping provide a range of community techniques**

# What is Cultural Mapping?

**UNESCO ICH Convention – examples for training and application:**

The many methods of participatory cultural mapping, and also steps in the process, include:

- **Ground mapping** – a basic map-marking method with informants using raw materials such as soil, pebbles, sticks and leaves, to create maps on the ground. They can be used as a first step to a sketch map. Direction needs to be indicated.

- **Sketch mapping** – is applied on paper with descriptions in writing. Community members can use a range of choices of materials and symbols to display features and size can reflect the importance to community members. Direction needs to be indicated.

- **Map legend** – the legend uses agreed on symbols, representing various themes. It can be a stand-alone document or drawn on the map.

- **Transect walk**

- **Mental map analysis**

These do not exclude use of GPS, GIS techniques and mobiles etc.

Also social media tools and platforms

# Community Participatory Mapping – ICH UNESCO

## Ground Truthing



**Faciltating a participatory practice in Somalia, 2003**

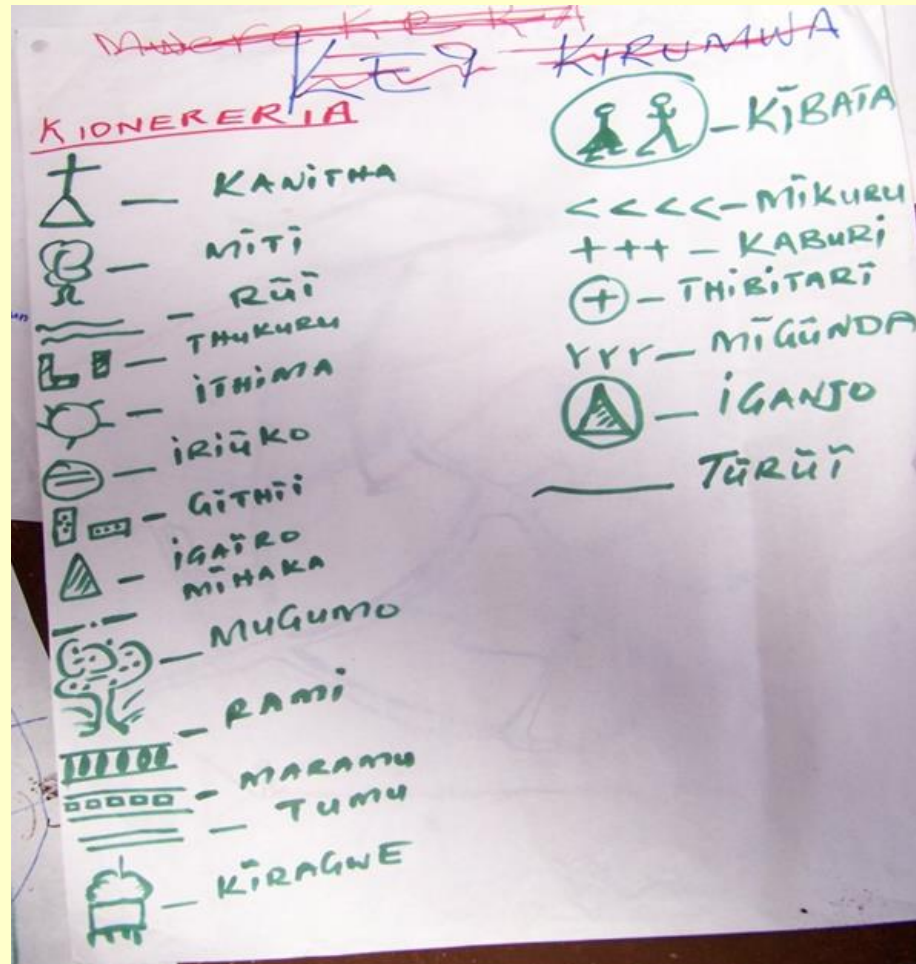# Community Participatory Mapping – ICH UNESCO

## Ground Truthing



**Used to map physical and cultural landscapes as the local communities perceive them to be**

# Community Participatory Mapping – ICH UNESCO

## Sketch Mapping



Facilitating the development of a participatory forest management map in
  Karima Forest, Kenya. 2007.

# Community Participatory Mapping – ICH UNESCO

## The map legend



A legend developed by local communities in developing a sketch map for participatory forest management, Kenya. 2007.

# Community Participatory Mapping – ICH UNESCO

## The Transect Walk - A cross-section ground-truthing exercise



**Kenya: Sketch mapping, then map legend, followed by ground-truthing**

# Community Participatory Mapping – ICH UNESCO

**Mental map analysis -** used to:

- illustrates that different groups of people within communities or organizations may have different perceptions about the same mapping space;

- Useful for **different genders', generations'** special places with ICH

**Also important for any cultural mapping of culturally diverse communities – demonstrating where ICH is and where shared**



fig. II Women's Map of their village and proposed changes. (see also fig. I for comparison)

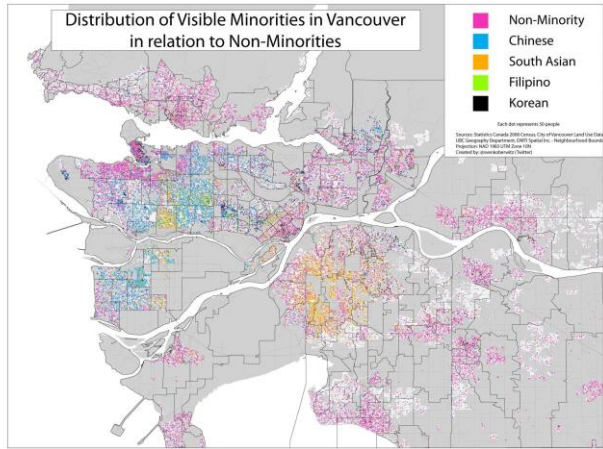fig I. Men's Map of their village and proposed changes (see also fig. II for comparison)

# Community Participatory Mapping

Cultural Mapping examples given are generally focused on one ethnic / cultural group within a place / a country, and often in rural areas or urban ethnic enclaves.

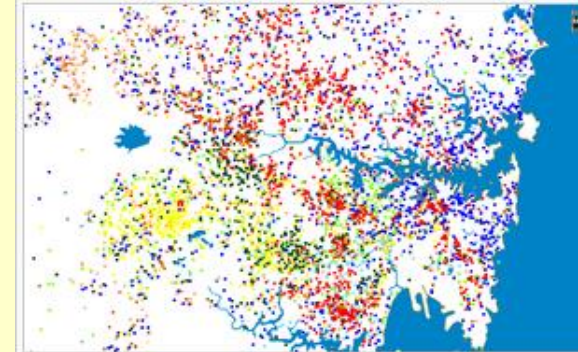**It can be more complex in multicultural diverse spaces.**
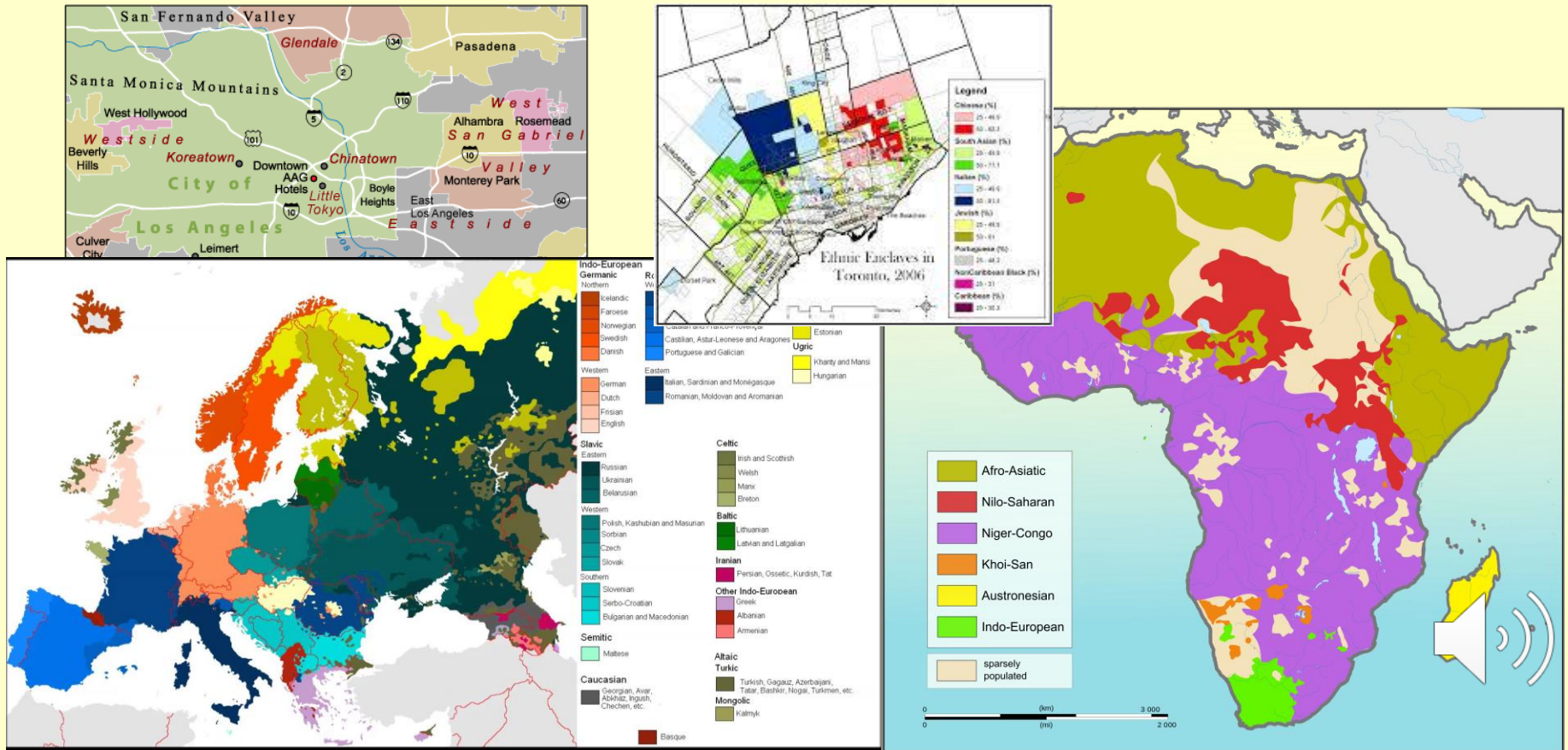
# Multicultural Spaces - Mapping ICH



Distribution of Visible Minorities in Vancouver in relation to Non-Minorities

- Non-Minority
- Chinese
- South Asian
- Filipino
- Korean



## Visible Minorities in Toronto

- White
- Chinese
- South Asian
- Black
- Filipino
- Latin American
- Southeast Asian
- Arab
- West Asian
- Korean
- Japanese
- Visible minority, n.i.e
- Multiple visible minorities

Australia and Canada both have multicultural policies

Urban spaces are shared, despite some forming ethnic enclaves for a time, then moving out …
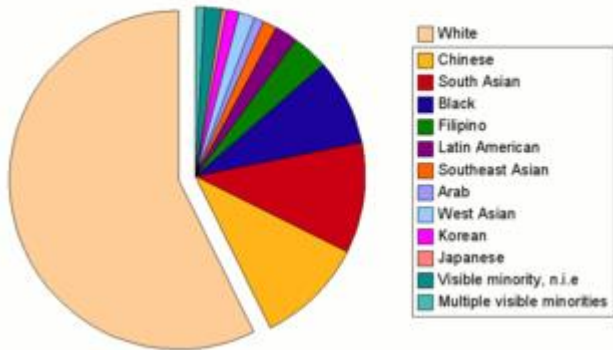
Potential for each group's mapping highlighting special spaces with ICH value, and that they overlap in place etc
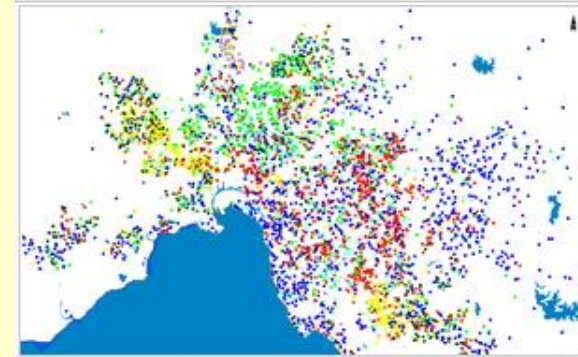


Each dot indicates 100 persons born in Britain (dark blue), Greece (light blue), China (red), India (brown), Vietnam (yellow), Philippines (pink), Italy (light green) and Lebanon (dark green). Based on 2006 Census
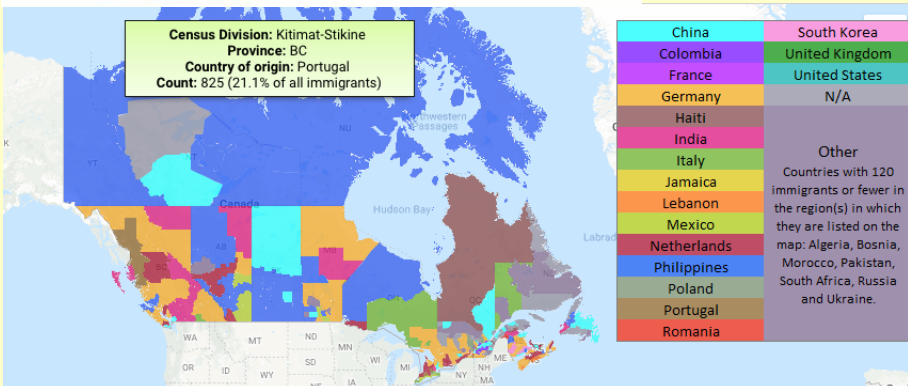


Demographic map of Melbourne. Each dot indicates 100 persons born in Britain (dark blue), Greece (light blue), Mainland China (red), India (brown), Vietnam (yellow), Turkey (purple), Italy (light green) and (former states of) Yugoslavia (dark green). Based on 2006 Census data



Census Division: Kitimat-Stikine
Province: BC
Country of origin: Portugal
Count: 825 (21.1% of all immigrants)

| China | South Korea |
|---|---|
| Colombia | United Kingdom |
| France | United States |
| Germany | N/A |
| Haiti | |
| India | |
| Italy | Other |
| Jamaica | Countries with 120 immigrants or fewer in the region(s) in which they are listed on the map: Algeria, Bosnia, Morocco, Pakistan, South Africa, Russia and Ukraine. |
| Lebanon | |
| Mexico | |
| Netherlands | |
| Philippines | |
| Poland | |
| Portugal | |
| Romania | |

# Community Value – Living Heritage

**In Australia, a growing understanding of community values over past 30 years, strengthened by criterion 'social value':**

*the place has … heritage value … because of the place's strong or special association with a particular community or cultural group for social, cultural or spiritual reasons*

(Australia's **'social value'** – criterion g - for both place and object heritage)

Note: Australia and other 'Anglo' countries have not ratified UNESCO ICH Convention
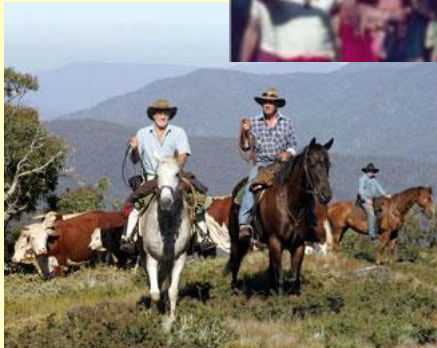
# Community Value and Community Role

**Australia ICOMOS Burra Charter additions – applies to ICH**

(1999 and retained in 2013 update):

*Article 1.15 Associations* mean the special connections that exist between people and a *place.* (Associations may include social or spiritual values and cultural responsibilities for a place.)

*1.16 Meanings* denote what a *place* signifies, indicates, evokes or expresses. (Meanings generally relate to intangible aspects such as symbolic qualities and memories.)

*Article 12. Participation*

- *Conservation, interpretation* and management of a *place* should provide for **the participation of people for whom the place has special *associations* and *meanings*,** or who have social, spiritual or other cultural responsibilities for the place. [emphasis added]

# Social Value - Transplanted Cultures

**Connecting with a new Place**

How is this happening?

Today with the high number of 'new Australians' and our multiculturalism a search for connecting with place for a continuity of identity is strong.

Cultural centres and festivals assist but can also be assumed to replace finding spaces for ICH cultural expressions

# Community Mapping in Multicultural Spaces

**Cultural Mapping** Baeker … Canada has developed a 'cultural resource framework' of different aspects of community culture and heritage, whether directly from a cultural mapping exercise or by amalgamating information from different sources is highlighted in the following framework diagram



Australia has mapped 'assets': cultural industries / festivals events (many examples, eg Greg Young) but not an urban focus on ICH or its diversity

# Community Mapping in Urban Spaces

**Hamilton, Ontario, Canada: –**

focus on cultural assets – tangible such as cultural centres, but also to some level on 'identity' – Intangible Cultural Heritage



Face painting at one of Hamilton's fun summer events
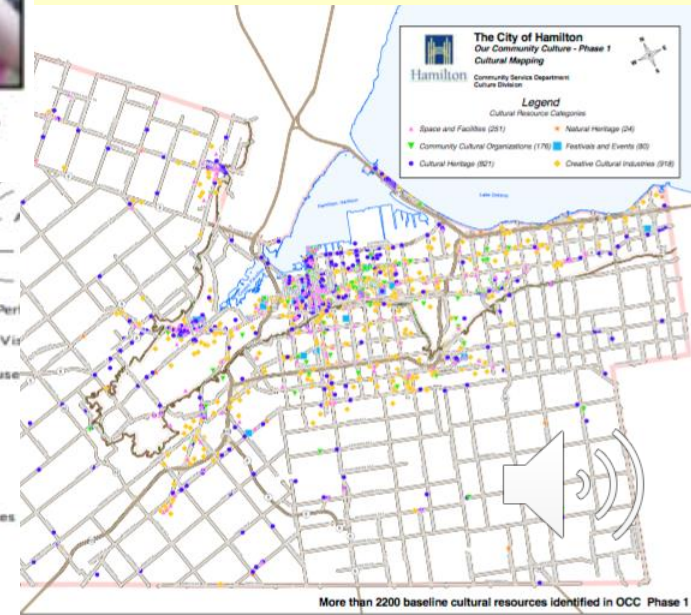
# Community Mapping in Urban Spaces

**Buenos Aires, online GIS system**:

based on multiple projects including community mapping of markets, coffee shops, tango (on UNESCO ICH register) and its origins with Italian community, as key aspects of identity …
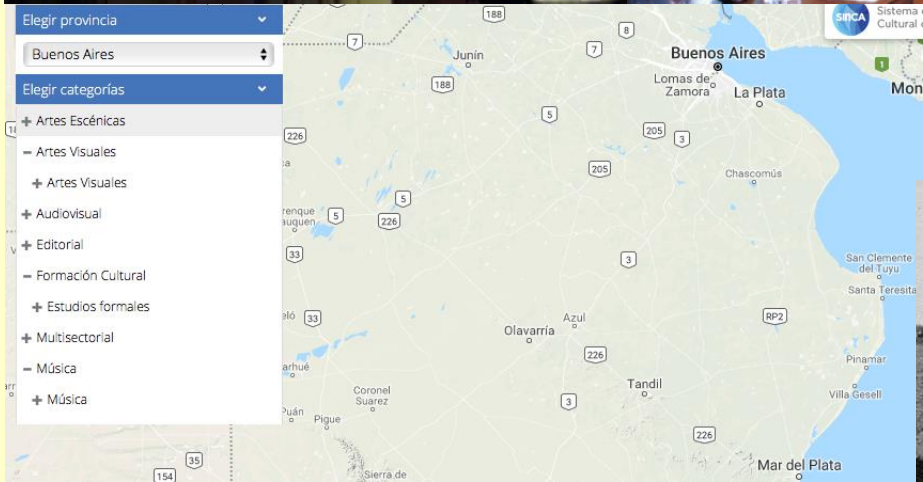
# Mapping Community Diversity in Urban Spaces

# Social Value – Sharing Place?

**So how do cultural communities maintain, sustain their living culture—their intangible heritage, building a sense of place anew?**

**As said, connecting with place can be central to identity**

The Greek community in Brisbane has formed a tradition to meet at a city park, Musgrave Park, that has developed into a major centre for a **traditional annual festival – Paniyiri – to celebrate and share Greek ICH: food, music, song, dance**

The Greek community now has a cultural centre there - **a 'cultural space' for this group with 'social value'**

The same park is a pre-contact Indigenous traditional site, continuing as camp during early settler contact – **now a protest site for Indigenous rights with social value**

The Indigenous community has been promised an Aboriginal cultural centre – where ongoing ICH can be shared – but state government stalling

# Keeping Culture – Sharing Place?

And despite the conflict with the government by the Aboriginal groups, they continue to celebrate their culture at the park

**Such as at the annual National Aboriginal and Islander Day in July each year**

There is no dispute between Greek and Aboriginal groups

But different groups having different heritage values for the same place may come into conflict

Australia ICOMOS 1998 **Code on the Ethics of Co-existence in Conserving Significant Places** provides a way forward for such issues, assuming:

*(i) the healthy management of cultural difference is the responsibility of society as a whole;*

*(ii) in a pluralist society, value differences exist and contain the potential for conflict; and*

*(iii) ethical practice is necessary for the just and effective management of places of diverse cultural significance.*

# Risks / Issues for Diverse ICH in Place?

**Burra Charter Article 13. Co-existence of cultural values**

- Co-existence of cultural values should be recognised, respected and encouraged, especially in cases where they conflict.

**Australia ICOMOS guidelines and practice notes on Social Value and <u>Intangible Cultural Heritage and Place</u> process can assist**

(see australia.icomos.org)



Identification of ICH as part of Cultural Mapping, as part of Planning and Development, is essential for *economic, social and regional development* and to ensure the continuity of a community's sense of place, the safety of the *social fabric of societies, to sustain the social inclusion, intercultural dialogue and peaceful coexistence of diverse peoples in today's multicultural societies – today's globalised world*

# References

See Marilyn Truscott's paper

or ask her at

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