

Mapping Intangible Heritage: Diverse Communities share their Sense of Place

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CULTURE: Conserving it Together
Australia ICOMOS + ICOMOS Pasifika



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

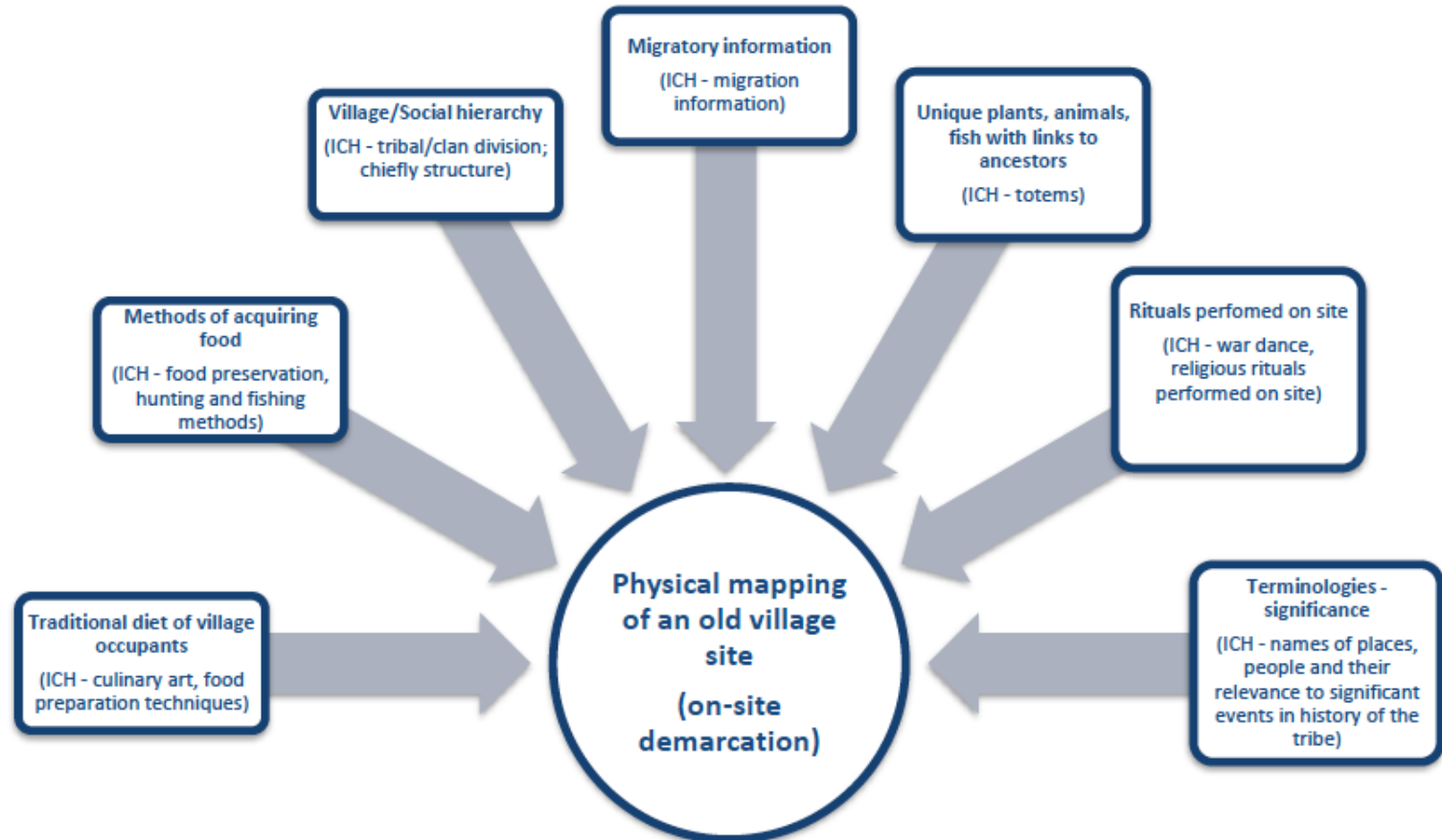


Figure 5: The relationship between tangible and intangible cultural heritage and the relevance of mapping intangible cultural heritage to physically mapping a tangible element.



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 ...



TRANSVERSE MAP OF SETJO MANJILAC, BARANGAY MANLAS, EL NIDO

LUPA	Clayey	Sandy Loam	Rich Sand	Sandy Loam	Rocky
SLOPE					
PRODUCTY AGRICULTURE	Coconut, Mango, Papaya, Pineapple, Banana, Sweetpot, Sensitive	Coffee, Cashew, Coconut, Jackfruit	Cashew, Rice/land, Pineapple, Jackfruit, Banana		
TIMBER	Banana, Tangel, Nipa, Paperbark, Paperbark, Tabacco	Narra, Tili, Anapit, Malaga, Falcata	Falcata, Mangrove, Narra, Tabacco, Mangrove	Lang-ling, Abanghal, Daplan, Sabbe	Antang, Malaga, Narra, Alang
NON-TIMBER		Mangrove, Nipa, Mushroom	Kawayan, Nipa, Mushroom		Bucloc, Rattan, Crochale, Nipa
WILDLIFE	Boysawak, Akaz	Sparrowbill, Akaz, Wild Duck		Mangrove, Wild Pig, Peacock, Antwater, Squirrel, Flying Squirrel, Cuckoo, Owl, Wild Cat, Palawan Bear, Wild Chicken, Philippine Snake, Eagle	
WATER ORIGIN	Blackish H ₂ O	Water - for drinking (from, nonwater)	Bukal, Creek	Creek	
LIVESTOCK		Goat, Cow	Carabao, Goat, Pig, Chicken	Carabao, Goat, Chicken	
FORESTRY	Kayhener, Sagan, Dalg, Kaki, Nipa, Amogay, Bayawak, Nipa, Kikom, Shale, Maki (Red Scorpion), Tambak, Agony, Pina (Dum), Amantigand	Sambaga, Orogay, Bamba, Barta, Nita, Star, Apple, Tangas	Banaba	Banaba	Banaba
MEDICINAL PLANT					
OTHERS OPPORTUNITY	Household	Grasslands	Grasslands, Mangrove	Grasslands, Mangrove	Mangrove
PROBLEM	Hagoney, Silfition, Sulfoxation, Erosion, Cutters from other place	Grasslands, River Sources of gravel, Swamp-wood/fruit	Hagoney, Any to Clayey Food for animals	Hagoney, Wilding Parubig, Leaf Harvest	Hagoney, Illegal Logging

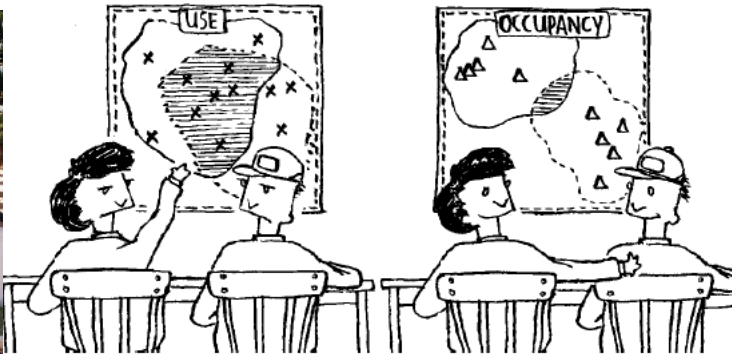


Cultural Mapping Approaches

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



Facilitating a participatory practice in Somalia, 2003



Community Participatory Mapping – ICH UNESCO

Ground Truthing

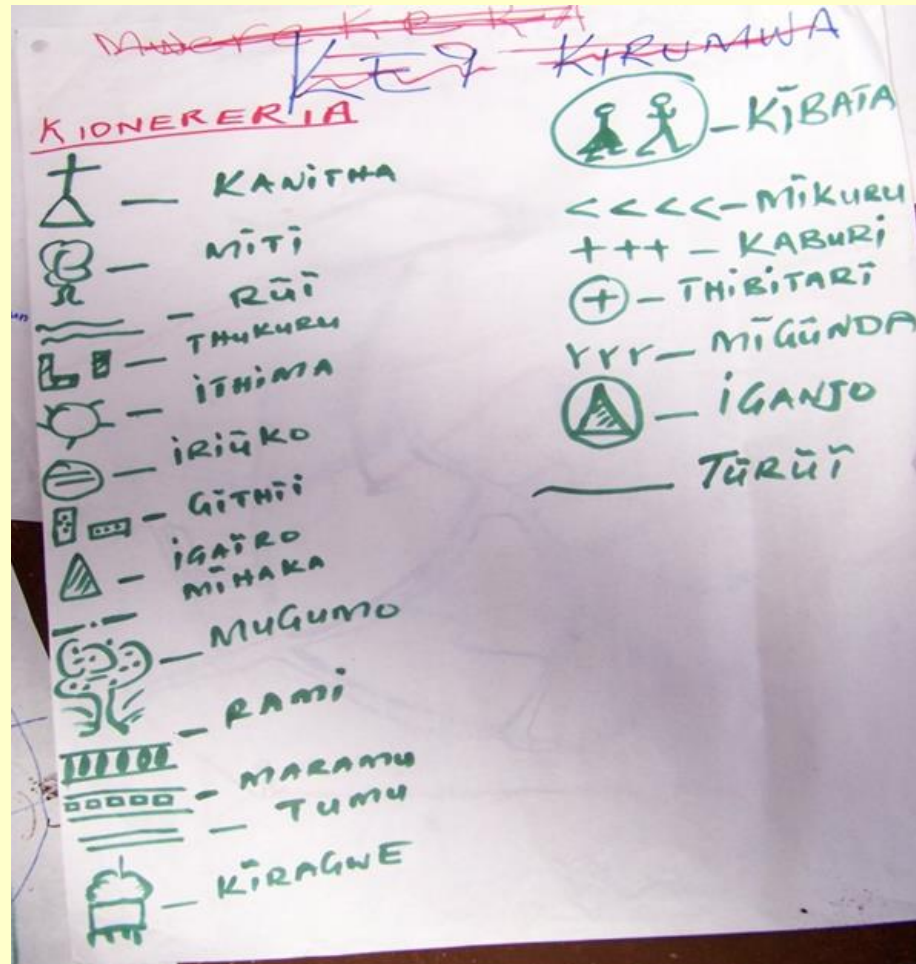


Used to map physical and cultural landscapes as the local communities perceive them to be



Community Participatory Mapping – ICH UNESCO

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

TRANSECT MAP OF SITIO MANLILAC, BARANGAY MANLAG, EL NIDO

LUPA	Clayey	Sandy Loom Flat	Rock Road Hilly	Sandy Loom Slightly Hilly	Rocky Steep
SLOPE					
PRODUCT/ AGRICULTURE		Cashew, Mango, Peachy, Coconut, Cashew, Mango, Avocado, Star-Apple, Banana, Rice/ind, Santal, Jackfruit	Coffe, Cashew, Coconut, Jackfruit	Cashew, Rice/land, Pineapple, Jackfruit, Banana	
- TIMBER	Banana, Tengel, Nipa, Pagatpat, Piagoo, Api- api, Tabigoo	Narra, Ipil Amugis, Malagoi, Falcata, Magnum	Falcata, Magnum, Narra, Ipil-ipil, Kamagong, Malagoi, Amugis	Ilang-ilang, Bitanghal, Duguan, Gubas	Antong, Malagoi, Narra, Alupog
- NON-TIMBER		Kawayan, Nito, Mushroom	Kawayan	Kawayan, Nito, Mushroom	Bucoue, Rattan, Circhids, Nito
- WILDLIFE	Boyawak, Ahas	Boyawak, Ahas, Wild Duck		Monkey, Wild Pig, Peacock, Antester, Squirrel, Flying Squirrel, Cockatoo, Owl, Wild Cat, Palawan Bear, Wild Chicken, Python Snake, Eagle	
WATER ORIGIN	Blackish H ₂ O	Water - for drinking (balon, Rainwater) River - Domestic	Bukal, Creek	Creek	
LIVESTOCK		Goat, Cow	Carabao, Goat, Pig, Chicken	Carabao, Goat, Chicken	
FORESTRY	Kingfisher, Suga, Delag, Kasil, Hito, Alimango, Boyawak, Hipon, Kibaw, Sheila, Manis (Red Scorpion), Tamalak, Pagang, Pahan (Semi- Prenak) Lagund				
MEDICINAL PLANT		Sambag, Oregano, Banaba, Bettle Nut, Star-Apple, Tanglad	Banaba	Banaba	Banaba
OTHERS OPPORTUNITY	Household	Grasslands Singay-Origin of water for drinking (for animals)	Grasslands River Sources of gravel Kawayan-construction	Grasslands, Mangonese Mangonese	Mangonese Mangonese
PROBLEM	Hagonoy, Sitation, Deforestation, Erosion, Cutters from other places	Hagonoy, Walong patubig, Flood, Lean Harvest, Leafhopper, Black Bug	Hagonoy, Any sa Casoy Food for animals)	Hagonoy, Walong Patubig, Lean Harvest, Leafhopper, Black Bug	Hagonoy, Illegal Logging

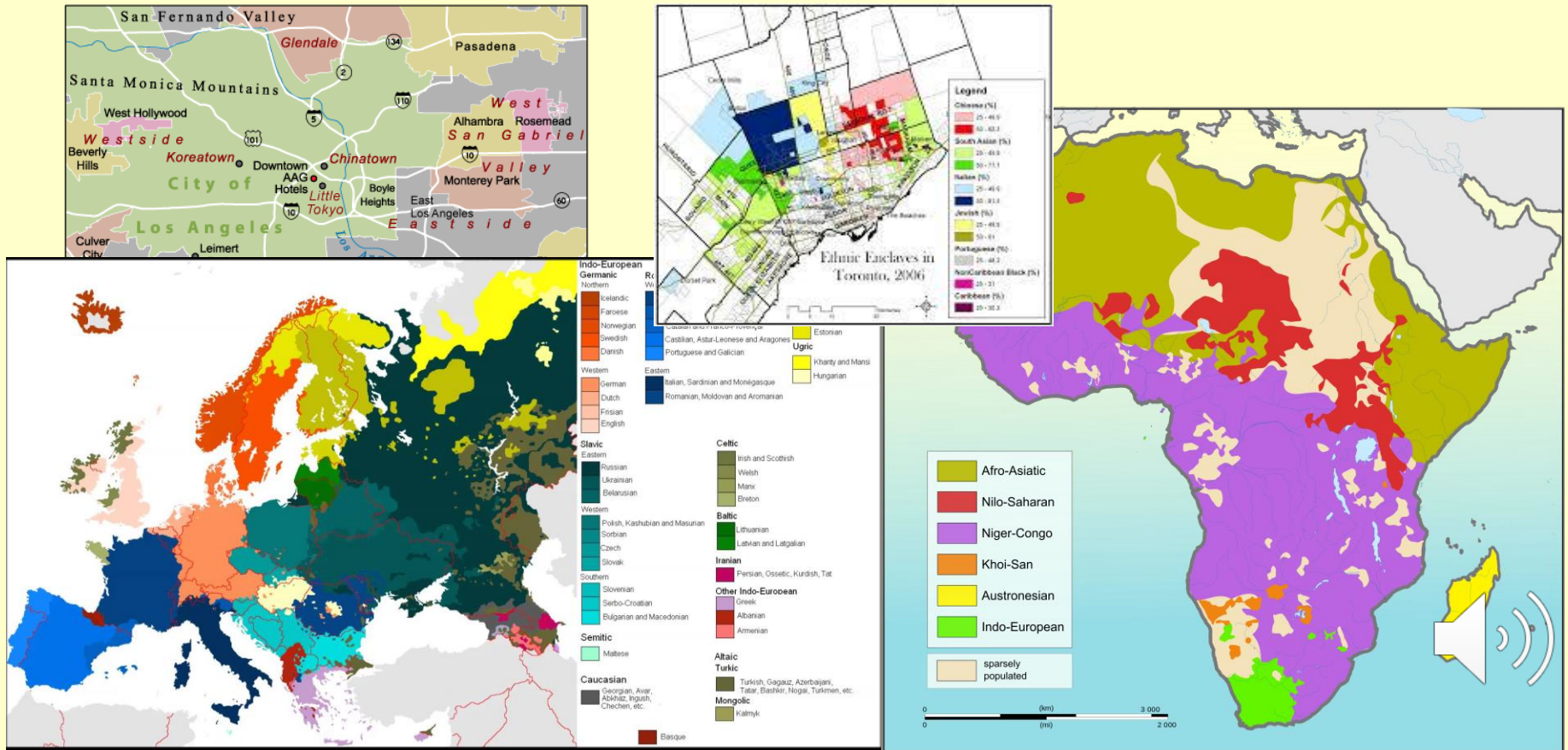
Kenya: Sketch mapping, then map legend, followed by ground-truthing



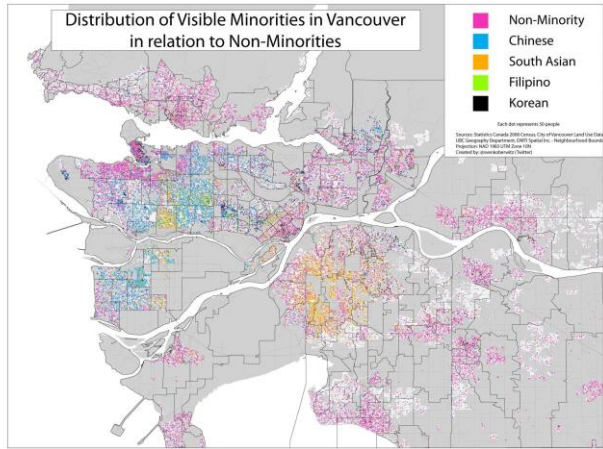
Community Participatory Mapping

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.

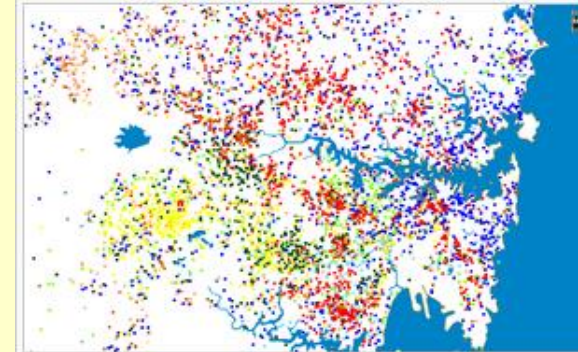


Multicultural Spaces - Mapping ICH



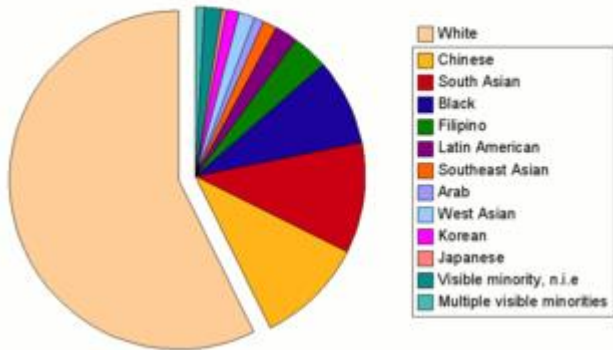
Australia and Canada both have multicultural policies

Urban spaces are shared, despite some forming ethnic enclaves for a time, then moving out ...

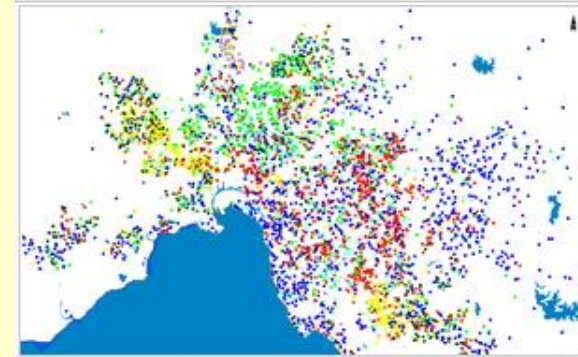


Each dot indicates 100 persons born in Britain (dark blue), Greece (light blue), China (red), India (brown), Vietnam (yellow), Philippines (pink), Italy (light green) and Lebanon (dark green). Based on 2006 Census

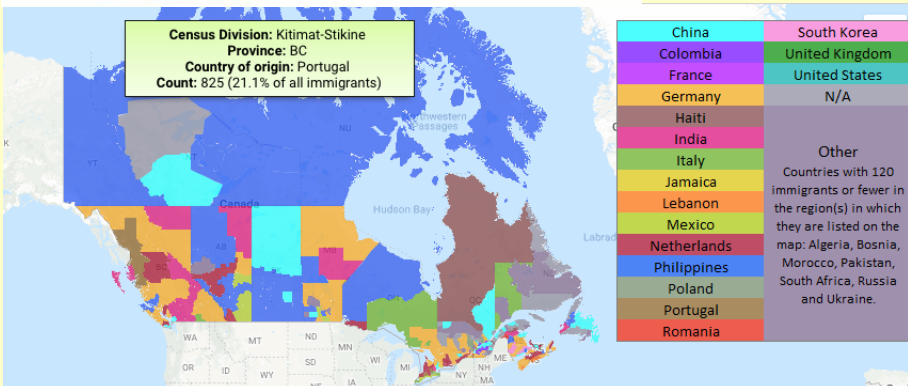
Visible Minorities in Toronto



Potential for each group's mapping highlighting special spaces with ICH value, and that they overlap in place etc



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



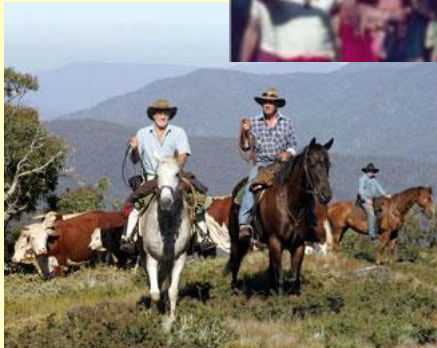
Community Value – Living Heritage

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

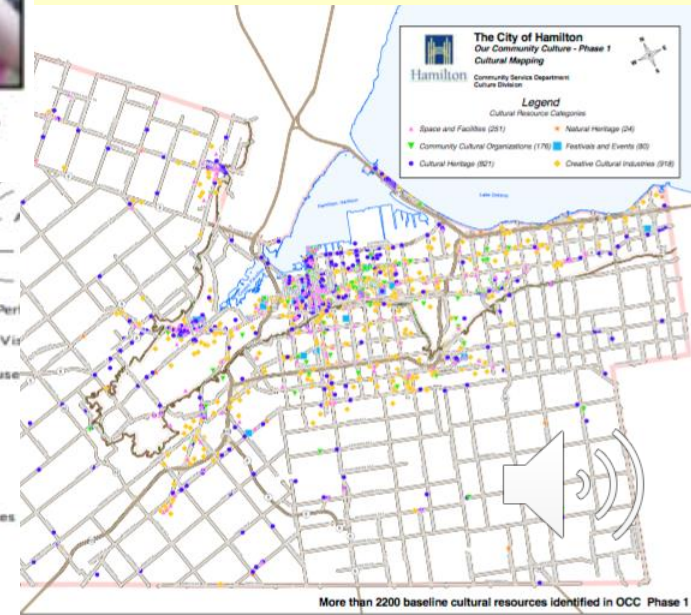
Community Mapping in Urban Spaces

Hamilton, Ontario, Canada: –

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



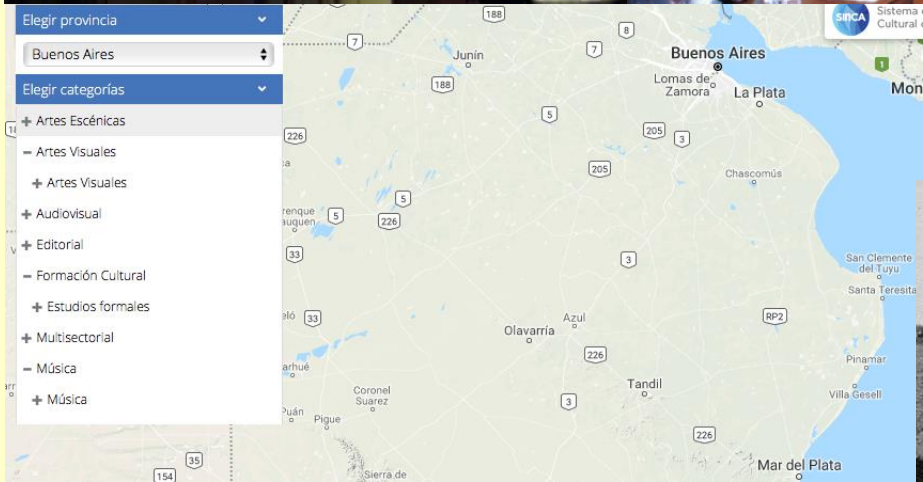
Face painting at one of Hamilton's fun summer events



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 ...

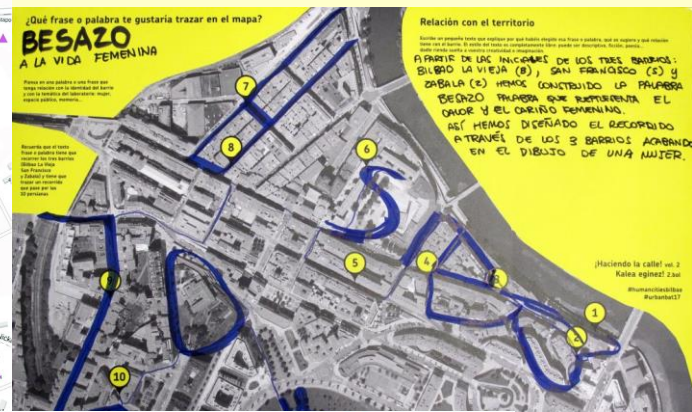
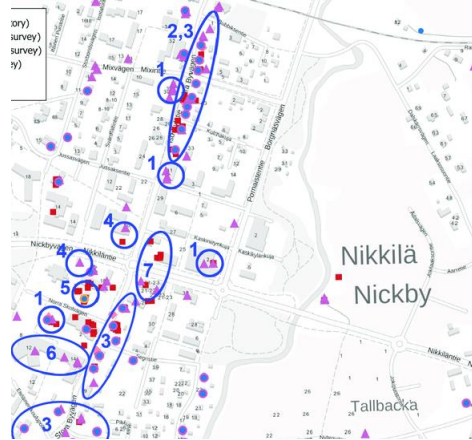


Mapping Community Diversity in Urban Spaces

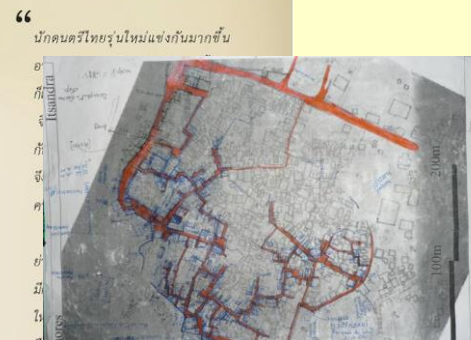


- Geology**
The rocks of the Victorian Volcanic Plain and the Central Victorian Uplands underpin Ballarat's complex layered histories, including the epoch defining gold rush.
- Topography**
Ballarat's contrasting landforms showcasing undulating plains, ridges, valleys and volcanic hills provides the mantle on which its rich cultural landscape has evolved.
- Hydrology and natural features (ecology)**
The flow of Ballarat's creeks, the extensive lakes and water bodies, the native forest and open plains all result from the unique geology and landform that defines the municipality.
- Land use patterns & spatial organisation**
Ballarat's landscape stands testament to its physical and historical development over time, reflected in the tracks, boundaries and settlements that make up its rich tapestry.
- Built environment**
The buildings, monuments and streetscapes of Ballarat, their varied form and detail, contribute greatly to the character of the city and the quality of its urban landscape.
- Open space and gardens**
The street trees, public parks and private gardens contribute greatly to the 'garden city' and the network of parks and reserves promote a feeling of spaciousness and closeness to the forest and open country that is cherished by the community.
- Infrastructure (above and below ground)**
The road and rail connections and the many utilities and facilities provided in Ballarat all contribute to its celebrated liveability.
- Perceptions and visual relationships**
The view of the city's historic skyline inspires a sense of uniqueness, whilst expansive views over Lake Wendouree and out to Mounts Buninyong and Warrenheip and the Western Plains create a fabulous setting.
- Social and cultural practices and values**
The many cultural and sporting events, spiritual places, galleries and ovals give a richness and diversity to Ballarat's cultural life.
- Economic processes**
From the city's prosperity brought by gold, through subsequent periods of boom and bust into today's globalised world, economic forces have indelibly shaped Ballarat's character.
- Intangible dimensions of heritage, diversity and identity**
Ballarat's diverse cultures give rise to many stories inspired by history and environment from Aboriginal understandings and the spirit of Eureka to the creation of its unique landscape.

Figure 1
Ballarat's identity is the result of layered change over millions of years.²⁰



มรดกทางวัฒนธรรม INTANGIBLE



นี่มาก่อน เช่น ร้านค้าที่ตกแต่งให้ดูเก่า การเล่นสงกรานต์ ที่ถนนข้าวสาร อีกทั้งเจ้าของพื้นที่ก็เปลี่ยนมือจากเดิมไปมาก

พื้นที่สี	โดยชื่อ
สีน้ำตาล	พื้นที่สีน้ำตาล
สีส้ม	พื้นที่สีส้ม
สีเหลือง	พื้นที่สีเหลือง
สีชมพู	พื้นที่สีชมพู
สีฟ้า	พื้นที่สีฟ้า
สีม่วง	พื้นที่สีม่วง
สีเขียว	พื้นที่สีเขียว
สีเทา	พื้นที่สีเทา
สีน้ำเงิน	พื้นที่สีน้ำเงิน
สีน้ำตาลเข้ม	พื้นที่สีน้ำตาลเข้ม
สีส้มเข้ม	พื้นที่สีส้มเข้ม
สีเหลืองเข้ม	พื้นที่สีเหลืองเข้ม
สีชมพูเข้ม	พื้นที่สีชมพูเข้ม
สีฟ้าเข้ม	พื้นที่สีฟ้าเข้ม
สีม่วงเข้ม	พื้นที่สีม่วงเข้ม
สีเขียวเข้ม	พื้นที่สีเขียวเข้ม
สีเทาเข้ม	พื้นที่สีเทาเข้ม
สีน้ำเงินเข้ม	พื้นที่สีน้ำเงินเข้ม



ความหลากหลายของกลุ่มคนนำมาซึ่งความหลากหลายทางวัฒนธรรม
คนแต่ละกลุ่ม มีความรู้ ความเชี่ยวชาญที่ต่างกัน



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



We all Stand on Sacred Ground:
Learn, Respect & Celebrate

5 – 12 JULY 2015

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 Intangible Cultural Heritage and Place 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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