



# **PROCEEDING ICNT 2017 Bali**

**“OUR CULTURAL HERITAGE,  
THE KEY TO ENVIRONMENTAL SUSTAINABILITY”**

**Gianyar, Bali**

**Indonesia**

**September 11-15, 2017**



**GIANYAR REGENCY**



**INDONESIAN HERITAGE TRUST**





**HRH The Prince of Wales**



CLARENCE HOUSE

I am delighted to welcome you to Bali for the 17th International Conference of National Trusts. I know that many of you have come a great distance and the fact that you have done so is testament to the determination that we all share to protect and preserve our global heritage for generations to come.

Back in 1895, the founders of the very first National Trust could not have known that the little acorn they had sown would grow into the flourishing organization it is today, far less that it would inspire a worldwide movement of National Trusts.

I truly believe that a rich and diverse cultural heritage is an essential ingredient for a sustainable future. I hope very much that your Conference will result in a valuable exchange of ideas, highlighting all the ways in which our historic buildings, landscapes and traditional skills can have a sustainable future, and fostering an ever closer understanding between all those who serve this remarkable movement. I can only wish you every possible success in your endeavours.





## **Remember ICNT 2017 for The Worldwide Heritage Movement**

We thank God the Almighty that all presentations, learning journeys, heritage exhibition and interactions with 250 delegates from 60 heritage organizations, 31 countries across the globe in this 7th International Conference of national Trusts (ICNT) 2017 has created opportunities for us to have new insights, to appreciate significant cultural heritage as the key to environmental sustainability.

The Indonesian Heritage Trust (BPPI/Badan Pelestarian Pusaka Indonesia), as Indonesia's leading non profit organization in the field of heritage conservation, and member of International of National Trusts Organization (INTO), will keep carrying out various initiatives for the preservation of our rich natural and cultural heritage— both of tangible and intangible, and cultural landscape. We contribute and reaffirm our common conviction of the value of heritage in future development to the world.

We hope that the presence of all ICNT 2017 delegates in Bali has strengthened our network and provides the much needed assurance that we drive from being part of a worldwide heritage movement that INTO represents.

**Catrini Pratihari Kubontubuh**  
Chairperson of BPPI/The Indonesian Heritage Trust



**Anak Agung Gde Agung Bharata**  
**Regent of Gianyar, Bali**

## **Remember Bali for The World Heritage Sustainability**

*Om Swastyastu,*

On behalf of the Gianyar people, and praise gratitude for the lord Ida Sang Hyang Widi Wasa, we thank to INTO and BPPI and all delegates for making the accomplishment of the 17th International Conference of National Trusts (ICNT) 2017.

We hope all delegates had enjoyed natural beauty and rich tradition in Bali. The door will always open widely to all big family of ICNT who would come back to Gianyar in the future. Once you back in your own country, enrich the concepts that we learnt together at this conference to make this earth a better palce for all living beings. We hope The Gianyar Declaration 2017 could provide inputs for various problems of environment based on local wisdom and tradition in according the theme of ICNT 2017. We hope these solutions can be useful for many parties either in Gianyar, Bali, other regions in Indonesia and also the other countries.

Once again, it is with humility that I thank all of the supports, especially the ones from Mr. Hashim Djojohadikusumo and BPPI/The Indonesian Heritage Trust, where as this event will never happen in Gianyar without their invaluable supports.

*Om Shanti Shanti Shanti Om,*

Anak Agung Gde Agung Bharata  
Regent of Gianyar





Opening the 17th ICNT

### **It's good to share**

As we close the 17<sup>th</sup> International Conference of National Trusts, I want to take you back to the first. Held in 1978 it was hosted by the National Trust for Scotland. Their then Patron, HM The Queen Mother sent a message to delegates. She said: "I hope that this Conference will result in a useful exchange of ideas and that it will lead to an even closer understanding between all those who serve such a great movement."

Forty years later, on the other side of the world, the last five days in Bali have lived up to that expectation. We started the week with a challenge from our first keynote speakers, Franklin Vagnone and Laurajane Smith, which was great and remained with us for the following days.

### **What is a National Trust?**

I personally believe that National Trusts are fundamentally about engaging people with the places and stories that matter to them. And if anyone has any doubts about what National Trusts do and are for, please check out our new resource. We launched 'From Start-up to Sustainability: An INTO Handbook of Heritage Trusts' at the INTO Congress and it is full of great ideas and examples.

There's always room for improvement of course. But the conversations I've had this week demonstrate that INTO members are doing pretty well on that front.

## **We've got the power!**

We heard from Fabrice about Rempart's fight against the idea that only experts can 'do' heritage fifty years ago; from Emily about community museums and the wonderful idea of a 'House of Memory' in Uganda. We heard heroic stories of crowdfunding and engagement in Canada. And of community consultation and creative reuse in the United States. Of the efforts of the National Trust for Jersey to gain public support. Then using this to influence politicians, which has been so inspiring to Saint Lucia, amongst others. We heard about the National Trust for England, Wales and Northern Ireland's focus on the visitor experience mantra: 'teach, move, inspire' and of such extensive youth involvement at FAI, the National Trust for Italy. And the Cayman Islands National Trust's carbon offset programme which is proving so popular with the local community.



The beautiful workshop spaces of Day 2

We shared so many examples that exemplified the shift from looking after 'for' people, to looking after 'with' people.

And we learned ideas from our new friends like Ester van Steekelenburg who told us about neighbourhood guides 'sourced by locals; designed by locals and powered by locals' or Willie Smits 'preserving nature through the empowerment of local people'.

## **No Trust is an island**

And that for me is the value of the ICNT. Of course, we had the most extraordinary experience that will stay with us for the rest of our lives. But we also did lots of great networking and learning from one another. This will continue once the case studies presented are made available on the website. (Watch this space!) And there was also a lot of talk of continuing the conversations started, such as through the new INTO Youth Group.





Closing the 2017 ICNT

The conference also affirmed for me the value of bringing together people working in the same field to address common issues – the wisdom of crowds I mentioned on the first day. When we get together with our peers, we can have our best ideas.

One way INTO will be using the learning from this conference is by taking all the climate change best practice, along with the Gianyar Declaration, to the UN Climate Change talks in Bonn in November (COP 23). Another is that we will pull together documentation around diversity, inclusion and indigenous heritage for our World Heritage Day event next year.



The American Express Panel explored the shift from managing cultural heritage 'for people' to managing 'with people' – something the INTO family has embraced and championed

We're also going to be celebrating INTO's 10<sup>th</sup> birthday. Well, when I say 'celebrate': I can't promise you dancing girls, kites or opera with a cast of thousands (including no less than 5 live elephants!) but we will provide you with some interesting content in the hope that you will help us celebrate.

What I can promise is that INTO will continue over the next ten years to do its best to help National Trusts and similar heritage organisations to do their best work.





Fiona's closing speech – We'll see you in Bermuda (last week of March 2019!)



Visiting rice terraces and Subak World Heritage on the last day

## Thank you

I'm going to end with some thank you. Firstly, huge thanks to all our hosts for the wonderful and warm welcome we have all received. Thanks too to all our sponsors, but especially those that enabled the attendance of such a wide range of countries. Thanks to the International Steering Committee for their diligent preparation of the Conference programme. And lastly, thanks to you. Thank you for your friendship, for inspiring us all, for your presence in Bali; for your hard work, your patience and your help without which INTO would not exist and this Conference would not have been the success that we all recognise it to be.

Catherine Leonard  
Secretary General of INTO



# HIGHLIGHTS OF THE DAYS



Indonesia Raya Anthem

Dame Fiona

Dennis Ricard



Preparing the Mat

Baby Turtle Released

At the beach



Hashim S. Djojohadikusumo

Flag Parade

Dance Performance



Masceti Beach

HRH The Prince of Wales: "I truly believe that a rich and diverse cultural heritage is an essential ingredient for a sustainable future."



Two Hundred Participants from 31 countries attended the opening ceremony of the ICNT at the Masceti Beach, Gianyar, Bali on Monday morning, September 11, 2017. "Thank you for coming to Gianyar from all over the world," said the Regent of Gianyar, Mr. Anak Agung Gde Agung Bharata. He warmly welcomed the guests with much gratitude. "Thank you for bringing Gianyar into the world discussion of heritage conservation. I particularly am grateful to be supported by The Indonesia Heritage Trust (BPPI) under the leadership of Mr. Hashim S. Djojohadikusumo. At the peak of the ceremony, the Regent received membership of Gianyar as one of the world heritage cities handed by the Organization of World Heritage Cities secretary general, Mr. Denis Ricard.



Young Generation



Greetings From Bali

## Masceti Beach: The Best Memory

The shiny Masceti beach in Gianyar is the venue of the grand opening ceremony of International Conference of National Trust 2017. Greeted by blue skies and smiling villagers, all guests were seated in an open bamboo structures, signifying the core theme of sustainability of this year's conference. The ceremony started off with a vibrant Balinese dance performance, with young performers treating the guests to a modern-day representation of this age-old Balinese heritage practice. Simultaneous with the performance, flags were carried in by young ambassadors, representing the 31 participating countries that take part in this edition of ICNT. Following the singing of the traditional anthem and a shared moment of multi faith prayer, warm words of welcome were spoken by H.E. Anak Agung Gde Agung Bharata, Hashim Djojohadikusumo, Fiona Reynolds and Catrini Kubontubuh. On behalf of the people of Gianyar, the regent expressed his warm thanks to all delegates who choose to participate in this 17th edition of ICNT, flocking to Gianyar from all over the world to share experiences,

both scientific and practical, on conservation towards a sustainable environment. In return, INTO chairwoman Fiona Reynolds expressed her thanks on behalf of all the visitors for the warm welcome and great hospitality.

In modern-times, that poses a variety of treats and challenges to conservation practice, all speakers expressed the need to explore these issues together and share experiences towards practical and concrete solutions. All expressed their hopes for a good outcome. As to speak with keynote speaker Dennis Ricard, Secretary General of the Organization of World Heritage Cities: "60 organisers from 31 countries, for me that's a lot of brainpower!" Many more of Balinese treasured cultural traditions were to be showcased after the speeches, including a traditional cock fighting, the release of baby turtles and the flying of traditional Balinese kites as the grand finale.



### Quote of the day

"We are very proud to host this edition of ICNT not in a 5 star hotel, but in the village of Nyuh Kuning. By being very close to the community, we can really learn together how to save our heritage and to work towards a more sustainable future."

Catrini Pratihari Kubontubuh – Chairperson of Indonesian Heritage Trust (BPPI)



## ICNT 2017 Welcome Dinner at Rumah Panchoran, 11 September 2017



Dr Richard A. Engelhardt, former UNESCO Regional Advisor for Culture in Asia and the Pacific participated in the program for the whole day long. "I enjoyed the two plenary presentations. They are very challenging" he said. According to Dr. Engelhardt the two speakers – Franklin Vagnone and Prof. Laurajane Smith – have successfully made people thinking deeper. There are so many things happened on the second day. He admitted that walking to visit this 15 hectare cultural park offered too much walk but really wonderful experience in exploring the richness of Indonesia from Aceh to Papua.



## WORKSHOP

Following an inspiring tour through Taman Nusa, one of Bali's most unique cultural attractions that showcases the richness of different ethnic groups throughout Indonesia, delegates split up into 5 groups to attend workshops hosted in traditional houses throughout the park. All the workshops commenced with demon-strations of distinct Indonesian heritage and craft practices, such as batik, wayang and sampek. The location guaranteed intimate sessions in cozy, homy settings, allowing for discussions on intangible heritage, fundraising, developing business plans for heritage organisations and developing management models for heritage sites. John de Connick who lead discussion on Group B said, "In the case of fund raising there only one motto: never give up!" The session he lead was the workshop on Fund-ing our Future. The three panelists spoke in Group B include Bon-nie Burnham, SK Misra, Catherine Leonard and Natalie Bull. Among speakers at the afternoon session was Tulus Wichaksono. He pointed out how traditional knowledge and local wisdom could help sustain the environment. The case he presented was the practice of traditional dance at Geriana Kauh Village, Karangasem Regency at the East of Bali. The revitalization of Dedari dance performed by little girls, has successfully enhanced the local rice harvest, and alleviated the people's economy.



## GIANYAR CELEBRATES THE 17th ICNT



## SECOND DAY

The second day of International Conference for National Trusts took place at Taman Nusa, a newly built cultural park that collected various ethnics in Indonesia. Franklin Vagnone gave an insightful presentation about the current paradigm shift in preservation practice, with an increasing focus on people and the way they shape and preserve their heritage, rather than the outcome. On a more theoretical level, Prof. Laurajane Smith likewise challenged us to rethink our conceptualizations of heritage and conservation, by taking into account the discourses in which they are shaped. She furthermore shared insightful research findings about the link between heritage and identity, coining emotional authenticity as a key element for understanding how the public engages with heritage sites.



## QUOTES

"Heritage is about construction of national identity. It is not limited to any material things, but a process of subjective political negotiation (Prof. Laurajane Smith)

"It is not just about preserving the original image, but rather about embracing that we are presently in the position of making history, while at the same time deeply engaging social issues" (Franklin Vagnone)



## INTO CONGRESS

(Monday, 11-September 2017)

Following the ICNT opening ceremony at Masceti Beach, the INTO Congress was held at the Ubud Wana Resort Auditorium. The congress was led by INTO Chairman, Fiona Reynolds and listening to annual report by Secretary General, Catherine Leonard.



## INTO Executive Committee Board 2017-2019

Justin Albert (UK), Natalie Bull (Canada)  
Emily Drani (Uganda), Irena Edwards (Czech Republic)  
Elizabeth Erasito (Fiji)  
Martin Galea (Malta)  
Katherine Malone-France (USA)  
SK Misra (India)  
Catrini Pratihari Kubontubuh (Indonesia)  
Tom Perrigo (Australia)  
Fiona Reynolds (UK)  
William White (Bermuda)





Bali Street Arts and Opening of the ‘Folk Market’ by Regent of Gianyar, in Astina Square (Tuesday, 12 September 2017)



Amex Heritage Leadership Panel: New strategies for expanding our audiences

During the plenary discussion, panel members discussed new strategies for expanding the audiences of national trusts. Central to the presentations and discussions was the paradigm shift in heritage discourse, thereby building on the keynotes that were delivered on Tuesday morning. Emily Drani convincingly conveyed to us the need of working with communities, while at the same time capitalising on the importance of strategic usage of international relations. Richard Engelhardt talked about the shift from the authorized discourse to expanding dialogues.

"We used to be happy with archaeological sites where we could talk forever about conservation plans. In fact, we have to let go of this obsession with materiality". Katherine shared with us experiences from the ground, arguing that national trust properties in the USA are now going through a fase of engagement and evolution in making heritage a part of the lifes of the communities. Bonnie Burnham shared with us valuable insights about alternative financing models for heritage at risk.



QUOTES

"We are engaged in a completely new kind of dialogue which will expand partnership for heritage and conservation. There is a new discourse with new partners we need to talk to, it is the community we need to consult." - Richard Engelhardt, UNESCO

"Heritage is everywhere, and once you start to perceive heritage like that, the opportunities to engage are endless" - Katherine Malone France

"Heritage is not always about something out there, but what is within in human heart it self." - John de Coninck



The third day started from Bali Safari & Marine Parks



Batches of participants enjoyed the tour into groups of animals, ranging from little mouse deer up to tigers, elephants and giraffes. And enjoyed the Bali Agung Show.

"Why did we need to visit the safari - where wild animals were kept?" There should be fundamental reason to do so. A collection of animal or a zoo is normally understood as the indicator of fauna lovers in a country or a city. It serves as an educational instrument to nurture the love to any form of living beings.



Delegate Experience

On Wednesday morning, five parallel workshops were hosted in the Bali Safari & Marine Park. Workshop themes included heritage advocacy, volunteer recruitment and rewards, involving young people in the heritage movement, cultural tourism and individual talks about working towards a creative and economically friendly economy. Ms. Kanitha Kasina-Ubol from The Siam Society joined workshop C, themed "Too old and too boring - how to get young people involved in the heritage movement. "I will definitely take home the ideas of FAI in Italy, who work with young volunteer groups throughout the country. We are very eager to develop a similar model in Thailand, because FAI shows that you should not think for the young people - with the right amount of guidance, we should allow them to develop their own ideas on heritage."

"You don't have to reinvent the wheel. INTO has a lot to offer," said Tom Perrigo. He was the moderator of workshop on Volunteers held at the Bali Safari & Marine Park supported by three excellent speakers.

One of them was Marie-Georges Pagel-Brousse, who shared great works done by Rempard organizing 200 local associations in France.

"Heritage is about the creation of jobs. Conservation work needs multifaceted approach," added Trevor Johnson whose background is banking business. While Justin Scully spoke on the Leadership in volunteering. He represented National Trust for England, Wales & Northern Ireland. The five standard of volunteerism he shared with us are: Be organized, Communicate, Culture & Values, Empowerment, and Leadership.

What benefit do volunteers get? "The most important is physical health, working spirit, life skill, interaction with people from different generations and culture," answered Trevor. And that is the energy to remain happy, apart from recognition!

This workshop shared the rich of experiences from representative of five continents, include Indonesia's presentation on Bogor, Bali, Trowulan and other local interesting experiences.



## GALA DINNER IN PURI GIANYAR ROYAL PALACE

WEDNESDAY, 13 SEPTEMBER 2017



I Made Mahayatra, Vice Regent of Gianyar planted a mangosteen tree together with Hashim Djojohadikusumo, BPPI's Chairman of Board of Trustees. Meanwhile the other five mangosteen trees planted by representatives from five continents: Asia, Australia, America, Africa, and Europe. Delegates released 300 local birds to their free habitat in Gianyar Botanical Park. They consist of Becica, Kacamata, Gelatik, Kutilang, Pencit, Cerucuk, and many others.



**Regional Meeting of Asia, Australia, America, Africa, and Europe shared about each of their experiences and challenges, also discussed about Gianyar Declaration.**



## PLANTING FOR THE FUTURE



"I pray a lot for the tree to grow," Sharon Waterworth from National Trust of Zimbabwe expected. "This is the first mangosteen tree I ever planted." The *Garcinia mangostana* is known as the Queen of fruits that may grow for hundred years. This mangosteen is a symbol of Dinasti Manggis, an ancestor of Gianyar royal family named Ida I Dewa Manggis. The one planted by Sharon and her colleague Lin Gonzalez will be known as a token of friendship from Zimbabwe at the Gianyar Botanical Garden.

"I think it will be alright, as long as they water it," told Bill Zuill from Bermuda. He has planted a similar species *Garcinia mangostana* tree in his

country. Bill said has planted hundreds of trees – especially of the palm family.

"I believe my tree will help us mitigate the climate change," said Reynaldy Saputra Ginting, a student of law at the University of Brawijaya, Malang, East Java. He is 20 yearsold and the youngest participant of the conference. "Today is quite historical to my life. I planted my first tree and released the first bird as well." Reynaldy believed by releasing the dove he has proven that young people too can play a role in safeguarding the environment. "We must protect birds instead of hunting them," he added.

## Workshop on Climate Change -What should INTO be saying at COP 23

This consists of speakers from champions of climate change around the world: Australia, Cayman Island, UK, Fiji, and also Indonesia. Director General of Nature Resources and Ecosystem Conservation - Ministry of Environment and Forestry shared the Indonesian policies on climate change. Meanwhile Hashim Djojohadikusumo added from the view of practices. This workshop also attended by 50 local NGOs from the field of nature conservation.

### Individual Presentation

Part of the delegates gathered on the rooftop of Wana Ubud Hotel for an intimate session on the theme "Towards Environmental Sustainability - People and Environment in Harmony". Individual presentations were delivered, presenting case studies from all over the world that not only addressed challenges, but also showcased best-practices for maintaining and stimulating harmonious relationships between people and the environment in different cultural settings.

John de Coninck and Emily Drani spoke to us about the need to take into account the cultural rights of ethnic minorities in conservation efforts, as demonstrated by the Batwa people, who were driven their forests after those were designated as a national park. With this case study, they demonstrated a disturbing consequence of how conceptualisation of conservation as promoted on an international level can influence governments in a way that negatively influences the livelihoods of communities.

Edgar Mugisha delivered an inspiring presentation about the harmonious relations between communities and hot springs, which enjoy a strong cultural attachment in Uganda. We learned from his presentation that in order to maintain the environment in a sustainable way, we essentially need to involve the people. According to Mugisha, this can be promoted through culture-based environmental education and by speaking to the people in a language that they understand.

Beautiful presentations were furthermore delivered by P Tabdar, Tjokorda Gde Tirta Nindhia and Andita Septiandini. We learned about the importance for a holistic approach in our quest for environmental sustainability, about the role of cows in Balinese culture and how Bali cattle can help to produce new forms of electricity by producing biogas, as well about successful conservation efforts of Sumatran tigers.

## Quotes

"Cultural heritage can be considered as a key entry point for community driven environmental sustainability interventions and should be leveraged" (Edgar Mugisha)

"Intangible cultural heritage embedded in village culture in Thailand and elsewhere should not be overlooked as it could be part of national success in natural resource management" (Jarunee Khonhsawat)

"Government always come with the law without its practical implementation" (Made Gunarta from Desa Adat Tegalallang)





## POST CONFERENCE HERITAGE TOURS

### SUBAK GIANYAR TOUR

SATURDAY, 16 SEPTEMBER 2017



## GIANYAR WILL BE ALWAYS REMEMBERED



Samuan Tiga's the location of the closing conference. This temple symbolises the tolerance among religions. It established more than thousand years ago.



"Thanks to God the Almighty, Ida Sang Hyang Widhi Wasa, who blessed our ICNT, and gave good health to all delegates enjoyed the whole program", said H.E. Anak Agung Bharata, Regent of Gianyar in his closing speech. He thanked everyone who supported the preparation till implementation of ICNT, especially BPPI team. "Doors always open for all of you to visit Bali in the future. I will be retired soon and ready to be your guide to welcome you in Gianyar", added the Regent in his humble speech.

Hashim Djojohadikusumo congratulated everybody for the spirit and ideas shared during the conference. Gianyar Declaration is one of the important result which comprised of statements and strategies on cultural sustainability and climate change. This drawn up by BPPI in consultation with INTO, of which it is a member, and endorsed by the 200 delegates from 31 countries representing the global heritage community. Hashim Djojohadikusumo as Chairman of Board of Trustees of BPPI handed over the Gianyar Declaration to the Regent of Gianyar.



Catrini Kubontubuh, Chairperson of BPPI handed over of the ICNT symbolised in Balinese traditional kite to William White, President of Bermuda National Trust who will host the next 18th conference on 25 March to 1 April 2019.

**TILL WE MEET AGAIN IN BERMUDA !!**

"Everyday we got surprises here. This is the amazing conference we ever had. Congratulate to Catrini and BPPI team especially the young volunteers who gave valued colours to us. Congratulate also to Catherine for managing INTO Secretariat in supporting this remarkable conference", said Dame Fiona Reynolds, President of INTO. She ended her closing speech "It is a moment of proud for we have achieved. We are all champions of heritage, and the world needs us more than ever!"



## POST CONFERENCE HERITAGE TOURS

### KARANGASEM SPIRITUAL TOUR

SATURDAY, 16 SEPTEMBER 2017





# YOUTH VOICE

The Opening of ICNT 2017

Masceti Beach, Gianyar, on September 11, 2017

## **I Gusti Ayu Ratih Muliarta, age 13**

Bali has a reputation of having a high amount of culture ranging from traditional ceremonies to festival dances. From ancient times the Balinese has always tried to steer away other influences from their culture. They continue practicing until it lives today. Now that we are exposed to influences from other countries. We must stay true to ourselves and keep practising our ancestors beliefs. Our culture determine who we are, even though I may not live in Bali anymore, I still claim myself as a Balinese because it is my origin. People should try to learn their culture, the one they are born too. Even though you may not live there, you are still from there. You can still learn to try, maybe take dance courses, study the language and history. But whatever happens we need to learn and remember our cultures.

In the case of nature, Bali have many forest and tourist attractions, as well as temples. Bali held many wonders of nature, that is why it is our job as the citizens to keep them clean, as well as take care of the temples. It is also advised that we stop polluting the environment and save the forests for the animals and their habitats. The farmland of Bali is also very important as it provides both beauty and crops. There is a lot to appreciate in the beauty of nature in Bali. So as citizens, natives or foreigners we must treat nature properly. If not then flora and fauna will both decrease in population as they are being cut down and their habitats are being stripped away from them. It is also taught in Balinese culture to honor the animals and plants in ceremonies, we until today are still practicing this.

## **Josephine, age 17**

As Indonesia is unquestionably one of the world's top biodiversity rich countries and thus a priority for global conservation. The Indonesian archipelago's 17,000 islands are home to roughly 12% of the world's mammals, 16% of the world's reptiles and amphibians, 17% of the world's birds and 25% of global fish populations. From these vast lands and oceans of rich natural resources, nearly 250 million people receive food, water, climate stability, and even shelter. There is a balanced natural cycle that exists between us and the environment. Yet this biodiversity, and ultimately the people who depend on it, faces a myriad of threats due to our degenerating response to development including logging and palm oil plantation expansion.

One small part of Indonesia's natural wealth is its forests. Indonesia contains the most extensive standing rainforests in all of Asia, with an estimated 94 million hectares of forest cover — an area the size of Nigeria. These trees release oxygen into the air and remove harmful particles. They also absorb gases, like carbon dioxide, that cause changes in our climate. Since 1990, Indonesia has lost nearly a quarter of its forests; at current rates, it could lose all remaining forests by 2056. Many of these forests have been turned into rubber, palm oil and pulp plantations. This economic activity provides people with short-term income, but it also accelerates greenhouse gas emissions and harms the forests Indonesians depend on.

The government has started to take measures to halt the progression of deforestation in Indonesia, one of which is the moratorium with Norway on new logging concessions.

This is just a small example on why

We need to conserve our resources as they are the main source of our daily needs, and they are limited. We have to protect it because if there's no natural resources, there's no us. We all play a part in the degradation of our environment, so we all have the obligation to conserve it for the sake of our sustainability.

### **Natasha Asahira, age 17**

I am Natasha and I represent Central Java Province. My dad is a hundred percent Javanese, every year I would go to my dad's hometown, Demak, and we would spend our holiday around Central Java.

Every year I always discover something new about Central Java and that is when I realized that Central Java has abundance of heritage, both culture and nature. However, sadly not all of us care about the heritage that the ancestors have entrusted to us. Some of these heritages are forgotten and its existence slowly but surely cease from the society, especially the youth's society.

One of the cultural heritage examples that is slowly vanishing is the Gamelan music instrument that only appears during special occasions. Meanwhile, for the nature it's shown from how the youth's interest towards saving our nature from destruction becomes less and lesser and it's also shown from how more nature is destroyed due to human actions. For instance, the forest around Gunung Slamet in Banyumas that was ruined due to deforestation.

Luckily, the government and many NGOs are trying to make a change. Nowadays, more traditional dance and shows like Ronggeng Dance and Wayang Kulit Shows are performed in known theatres. This enables the youth to participate either as the performer or the audience. Moreover, the government understands the urgency of this matter, which is why ecotourism advertisements are introduced to many conserved attraction sites such as National Forest Gunung Tidar in Magelang and Nature Park Telogo Warna in Dieng.

This is just a snippet of how diverse and rich the heritage of Central Java is and this is just 1 province out of 34. Can you imagine if we consider and take the whole Indonesia into account? This reason is exactly why I call Indonesia unity in diversity and most importantly, it requires efforts to maintain the diversity.

### **I Gusti Ayu Shintya Muliarta, age 17**

For instance, some of us are parts of our school's student council. We raised nearly 60 million rupiah to be given to our chosen organizations that work in 3 different fields.

Firstly, we work with Harimau Kita that strives to save the Sumatran tigers with a vision to conserve Sumatran tigers that live in harmony with human society.

We also work with organizations that are focusing their work on environment. One of the organization is Yayasan Terumbu Karang that save coral reefs which are important for many different reasons aside from supposedly containing the most diverse ecosystems on the planet. They protect coastlines from the damaging effects of wave action and typical storms, provide habitats and shelter for many marine organisms.

The other organization that also works in the same field is The Nature Conservancy. Its mission is to conserve lands and waters on which all life depends.

We don't only focus on organizations that work to protect our environment, but we also focus on organization that works to educate people living near or even in the area of damage. That organization is Sanggar Ciliwung that works to educate kids living in the area of Ciliwung river that is deeply polluted.

### **Aurellia Chelsee, age 17**

Not only nature, but Indonesia is also very rich in culture.

Our culture varies from dances, songs, houses, rituals, ceremonies and so much more.

But unfortunately, as generations pass, our culture gets forgotten more and more.

The foreign cultures such as from America, Europe, Japan or Korea, enters our country and are followed by our younger generations.

The youth sees Indonesia's culture as old and boring, or uncool, and prefers to follow the foreign culture which are more "modern".

This keeps happening for several generations and if nothing is done to change this situation, our own culture might be as good as dead in the next few decades.

It's such a pity that a culture as rich and as beautiful as Indonesian culture must be forgotten.

I'm pretty sure that we don't want that to happen, do we?

So what can we do to save it?

Here's a few simple ways that everyone can do: learn, lecture, love.

We have to learn and know about our culture, about what Indonesia has.

What's the point in trying to save our culture when we don't even know what they are?

And when we have learned about our cultures, we need to share our knowledge with the others.

Lecture the other people about Indonesia's culture and spread the knowledge further.

If it is well-known around the world, it will live for a long time.

Then most importantly, love.

You can't save your culture if you don't love it in the first place.

If you don't love it, you won't have the will to do anything to save it.

You won't have the will to learn or share your culture if you don't love it.

When you love something, you will dedicate yourself to it and you will do anything to save it, and that is the exact thing we need to restore Indonesia's culture.

### **Anezka Tobing, age 17**

I come from Jakarta, but I am of Javanese and North Sumatran roots.

My dad is full Batakese. Batak is an ethnic group from North Sumatra. The people of the land of Batak have a ritual called mangase homban, which is an annual ritual where people would go to water sources. They'd go to take care of it, clean it, and not only that but they'd also take care of the plants around the water source. This ritual is based on the importance of water and how vital it is in Batak beliefs. Water is seen as the start of life, what we came from. It is the main source of life and will lead to a cleanse that will lead to holiness and in the end divinity. Water is symbolic as the start of new a new life for new activities to come. This ritual and belief is deeply rooted into Batak culture, and this culture has aided and contributed in the conservation of local North Sumatran nature.

One of the large bodies of water in North Sumatra, in the land of Batak, is Danau Toba. For years Lake Toba has been a source of water and hence a source of life for locals. Danau Toba until today is still very beautifully conserved with locals being really appreciative of it. This conservation, again, is encouraged in their culture. Sadly this culture is slowly being less significant in the lives of the youth. And if this part of the culture fades away, then a great aid in the conservation of North Sumatran nature will be lost as well.

### **Johanna, age 18**

The Dayaks are the native people of Borneo. They have at least 400 subtribes, each of them speaking different languages and following different customs. They are known for their strong philosophy and tradition in conserving their local environment. For them, it's not a social movement, it's their everyday lives.

Take the Dayak Iban tribe for an example. They live by the Utik river and they have a nearby forest to sustain them. In which, they have a rule regarding the use of said forest: "Each family is only allowed a maximum of 30 branches to chop down per year." Failure to comply will result in a fine. Furthermore, they refuse any investors that offer to turn their forest into profitable palm oil plantations.

When asked for their reasons behind the strict policies they said: "The forest gives us clean water so our blood is clean. The forest absorbs toxic carbon gases so we are protected from illnesses."

Inspired by the diversity and the strong traditions of their ancestors' culture, a group of young descendants of the Dayaks formed an organisation called Dayak Youth Community Culture and Environmental Survival. Their focus is in conserving the cultural aspects of the Dayak tribe within their youth, despite the rapid globalisation. However, the organisation is open to anyone of any background with the interest of learning about the Dayaks.



### **Miranda D. Riban, age 16**

I am Miranda Riban, my parents come from Banten, but my dad specifically come from a small tribe in Banten which i will mention later on.

Banten offers a diversity of cultures and nature sites. We have a non-profit organization in Banten and is actually named Banten Heritage, they have been exploring, expanding, and conserving Banten's traditions and environments.

I bet many of us(among my friends and I) are not even aware of what is in Banten, the province where we actually live in. There are two national parks in Banten, Ujung Kulon and Mount Halimun Salak National Park, exotic diving sites, islands, waterfalls, and sunset spots and the iconic Krakatoa volcano

I've visited Ujung Kulon a few times and I would always want to come back, it is a whole new experience in each visit, it has a vast array of wildlife. The islands and seas are well protected not really systematically, but you can feel how the young adults have a sense of ownership and responsibility in taking care of the nature and respect the nature so much that they expect any tourist to do the same way. That is only a tiny bit of Banten's richness in nature.

For the culture, I am mentioning the land where my dad came from, Baduy, an ethnic group which its traditions and beliefs are still really thick like theyre really rooted to their ancestors. It is a taboo for them to be taken a picture of, they only wear white and black, they stay barefooted, they are not allowed to use any transportation and any form of technology, they isolate themselves from the modern lifestyles. However, the good thing about the young generations of Baduy is that as time goes on, they become more open minded but still rooted. They travel to cities and promote Baduy, just like what I am doing right now(?) Baduy tourism is improving, tourists are now allowed to learn our cultures and daily life activities although there are still restricted areas. I think this is a way of maintaining Baduy's culture, natives learn the importance of their ethnicity and feel more appreciated to stay as how they are.

Other than that, Banten is also known for Pencak Silat, Pandeglang Silat Dance, Dzikir Saman Dance, and Walijamaliha dance. In fact, Banten's batik is the first batik to be officially acknowledged by UNESCO. Banten's culture is highly affected by Islamic history, we have a number of grand mosque and as a young generation i am taught to continue the ritual of visiting historic muslim cemeteries for at least twice a year, we belief it is a way to thank our ancestors. Sadly, this tradition become less likely to be done by young adults due to lack of lecture on traditions by parents.

## SPEAKERS' BIODATA



**Anika Molesworth** established and manages the International National Trusts Organisation's [Sustainable Farms](#) program (INTO Farms). She is keenly interested in the conservation of natural and cultural heritage in farming communities, and is a passionate advocate for sustainable farming, environmental conservation and climate change action. She is a founding member of [Farmers for Climate Action](#), and connects landmanagers to researchers through her platform [Climate Wise Agriculture](#) in order to build resilience into farming communities.

Her interest in agriculture developed from her family's sheep farm in Australia. She spends a lot of time in Southeast Asia working as a researcher in international agricultural development, running her PhD crop trials with the Cambodia Agricultural Research and Development Institute. She was awarded the 2015 Young Farmer of the Year, 2017 NSW Finalist for Young Australian of the Year, and most recently the NSW Young Achiever Award for Environment and Sustainability.

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**Catherine Childs** is the Education Programmes Manager for the National Trust for the Cayman Islands. She enjoys the challenge of teaching the value of heritage to young people eager to embrace the future. Her education is in Environmental Science and Climate Change and she uses her knowledge to work for the preservation of natural and cultural heritage. She created a carbon offset programme within the National Trust to enable businesses and individuals the opportunity to reduce their carbon footprint by investing in solar power on schools or the protection

of endangered local mangrove ecosystems. Catherine feels passionately that, as the Native Americans say, "we do not inherit the earth from our ancestors; we borrow it from our children." We must therefore protect and preserve what we were given for the benefit of future generations.



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Catrini is having background of planning and architecture. Graduated her bachelor degree from Urban and Regional Planning of Institut Teknologi Bandung (ITB) in 1996 and received her master degree from Department of Architecture of KU Leuven, Belgium in 1997. She is now taking her doctoral study at School of Architecture, Planning and Policy Development of Institut Teknologi Bandung (ITB). She has strong eagerness in heritage field shown by her activities for more than 20 years in developing heritage organisations in West Sumatera, Bali, Jakarta and several other heritage cities in Indonesia. She is currently the Chairperson of Indonesian Heritage Trust (BPPI) based in Jakarta and a member of Board of Executive Committee of International of National Trusts Organisation (INTO) based in London. She worked professionally at The World Bank Jakarta Office for the period of 2006-2012, before she appointed as the Executive Director for Arsari Djojohadikusumo Foundation since 2013.

Her paper is part of her doctoral program research in ITB under supervision of Prof. Dr-Ing. Ir. Widjaja Martokusumo, Prof. Peter Carey, and Dr. Denny Zulkaidi.



**Dhini Dewiyanti**

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**Emily Drani** is the Executive Director of the Cross-Cultural Foundation of Uganda, an organisation dedicated to promoting the value of 'culture in development'. She holds a Master of Philosophy in Development Studies with a focus on Endogenous Development. Emily has over 14 years professional experience in development work of which the last 10 years focused on cultural rights, heritage development and promotion at national, regional and international levels. Emily served as the Vice Chairperson of the UNESCO Evaluation Body (2014) for the 2003 Convention for the Safeguarding of Intangible Cultural Heritage and is currently the Vice President of the International National Trusts Organisation.



**Hui-Ting Hsu** joined Taiwan Environmental Information Association in 2012, she has been working on many local environmental issues since then, including habitat conservation, indigenous rights and marine pollution. She attended the past 2 ICNT and became INTO board member in 2015. Huiting is currently doing a Master's degree in Climate change and sustainable development at National Taiwan University.



**John De Coninck** works at the Cross-Cultural Foundation of Uganda, a member of INTO. The Foundation is dedicated to promoting the positive aspects of culture to offer innovative solutions for sustainable and dignified development. Activities include a Heritage Promotion and Preservation programme, with activities related to intangible cultural heritage and to the preservation of historical buildings in Uganda. John has a professional experience dating back 30 years, much of it acquired in Uganda.



**Kamani Perera** have gained 30+ years professional experience as a Librarian and presently working in Regional Centre for Strategic Studies, Colombo, Sri Lanka. She is master degree graduate in information management (MIM), University of Colombo, Sri Lanka and visiting lecturer to Sri Lankan universities and an international paper presenter/speaker in digital library/museum conferences and a paper reviewer/editor/author in international library journals. She has compiled several Indexes/Bibliographies and presented/published (peer-reviewed) over 80+ international papers on digital repositories, extended learning, scholarly communication, mobile data, digital preservation, electronic theses and dissertations (ETDs), grey repositories, ICT application, digital museums/archives, cultural heritage, disaster management etc.

She has undergone training on new information technologies at the Asian Institute of Technology, Bangkok, Thailand and obtained Military Library training at the National Defense University, Washington DC, USA and my papers have been accepted for presentation in International Conferences held in many countries such as India, Thailand, Japan, Egypt, Sweden, Spain, Portugal, Romania, Greece, Cyprus, Turkey, Finland, Jordan, Bhutan, Germany, Ireland, France, USA, and UK.

She is an Associate Member of the Sri Lanka Library Association; Associate Network Member of Digital Curation Centre, United Kingdom; Professional Development Fund member of the International Institute for Conservation (IIC), United Kingdom 2008-2011; Affiliate Member of International Committee on Archaeological Heritage Management (ICAHM), USA; SIG-III Info Share Membership Award recipient 2012 - Special Interest Group (SIG-III) of the American Society of Information Science & Technology (ASIS&T), USA and The World Archaeological Congress (WAC), USA, 2016 - 2019





**Kiyoko Kanki, Prof. Dr.** was born in 1966, in Osaka Japan. She got degree from Kyoto University, Dept.of Architecture and Architectural Engineering + Kyoto Univ. Design School and Urban and Rural Planning, specially, Conservation Program specialist for Cultural Landscape. She is Former Chairperson for Rural Cultural Landscape committee in Architectural Institute of Japan (2006-2016). She is also an Academic committee member for Wakayama Prefecture at Nomination to the World Cultural Heritage of “Sacred Sites and Pilgrimage Routes in Kii Mountain Range”. She is Committee member in Ministry of Culture, specially in the Historic Buildings Preservation District Co-organizer of International Field

School on Borobudur Cultural Landscape Heritage. She is also a Co-editor and author for “Borobudur as Cultural Landscape -Local Communities’ Initiatives for the Evolutive Conservation of Pusaka Saujana BOROBUDUR” (Kyoto Univ.Press, 2015, Laretna T. Adishakuti, Kiyoko KANKI, Titin Fatimah eds. ) (---- 3 editors were awarded The ARP Award 2016 (Japan))



**Nurhikmah Budi Hartanti** was born on March 14, 1967 in Yogyakarta . She is a lecturer in Faculty of Civil Engineering and Planning, Trisakti University, Jakarta. Nurhikmah graduated from Architecture, fom Department of Architecture, Faculty of Engineering, Universitas Gadjah Mada, Yogyakarta (1991), has Master in Architecture, from Department of Architecture, Faculty Post Graduate Program, Universitas Gadjah Mada, Yogyakarta (1996), and Doctor in Architecture from School of Architecture, Planning and Policy Development, Institut Teknologi Bandung (2016)

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**Patrick Duffy** is Chief Operating Officer of the National Trust for Scotland and has been with the Trust since 2013. The role encompasses the operational and performance leadership of Trust properties and how they are supported. Patrick graduated with a MBA from Cardiff University and is also a graduate in Forestry from Bangor University (M.Sc.). In his spare time, he has also studied through Leicester University’s School of Museum Studies (M.A. Heritage & Interpretation). His motivation for joining the National Trust for Scotland is the opportunity to support its role in furthering the value and enjoyment that Scotland’s diverse heritage has to offer.

**Shovi Maryam** is a student of State University of Malang (UM) majoring Arabic Literature. Born in Malang, 18<sup>th</sup> January 1997. Besides studying in UM, she serves non-academic affairs as a teacher and advisor of Al-Qalam Islamic Boarding school of MAN 3 Malang. She also spends her time for writing, singing, *dakwah*, and joining some competitions such Arabic debate, singing, writing, and speech. With more than 20 national and international championships achieved while becoming student of UM, in 2017 she became the second winner of Outstanding Student (MAWAPRES) in her campus. Recently, she has written several articles as follow: (1) Structural Analysis of 'Masyiatullah', a Theology Poem of Imam Syafi'i, (2) 1 Hour Q-Time as the Preventive Effort of Juvenile Delinquencies to Prepare the Gold Generation of Indonesia 2045, (3) Smart Train: Efforts to Increase Reading Interest of Indonesian Society, and so on.



### **Simon Molesworth**

2018 will be Simon Molesworth's fortieth anniversary of his first elected position within the Australian heritage conservation movement. Those 40 years have seen Simon hold the most senior executive roles in the National Trust in Victoria, nationally and globally, including having been Chairman then President in Victoria for nearly 20 years and the Inaugural Executive Chairman & President of INTO until he retired from office in September 2015. Simon has held numerous heritage advisory roles with Australian governments at both State & Federal level, including being a Commissioner of the Australian Heritage Commission for 5 years. Founding the first environmental law association in Australia in his first year of legal practice, his entire legal career has been focussed on environmental, planning, heritage and natural resource law during which time he has held numerous legal advisory roles at both State & Federal level influencing the formulation of environmental and heritage laws and policies. A barrister for 33 years, he was appointed a Queens Counsel 22 years ago. He has held Senior Member roles in Victorian planning tribunals and most recently was elevated in 2017 to that of Acting Justice of the Land & Environment Court in NSW. His family owns and has restored heritage properties in both Melbourne and Broken Hill in Australia.

### **Sylvie Vanneste**



Education: 1985-1994: Teacher training in Communication Sciences at the Catholic University of Leuven, 1984-1985: Licentiate Communication Sciences at the Catholic University of Leuven, 1982-1983: Bachelor in Social Sciences at the Universitu of Ghent.

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- Post Doct- Univ. Tech. and Chem. Tech. Prague, Czech Rep.

Research and Project Activity: Introducing suitable technology in processing waste and generate energy from waste.

Established Pilot Project: Small scale biogas electric generation in Bali Province.

# **MAPPING OF BAMBOO AS LOCAL MATERIAL FOR TRADITIONAL SUNDANESE HOUSE. CASE STUDY: KAMPUNG MAHMUD, JAWA BARAT**

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## **Abstract**

Local material is associated strongly with traditional building. It is generally used as principal material in traditional building construction. That practice can be found in Sundanese community of Mahmud Kampong, Bandung Region in West Java. Kampung Mahmud traditional house has locally-planted bamboo as its principal material. As a result, their architecture has a unique design and a sustainability value. While bamboo has always been widely used in traditional Indonesian culture, in Sundanese culture bamboo is not only used as building material, but also used as their daily tools, e.g. furniture and kitchenware. Unfortunately, the usage of bamboo as principal building material is decreasing in Mahmud Kampong nowadays. Subsequently, the number of Sundanese traditional house and its local knowledge there are also disappearing. As a part of research in mapping traditional house and local material usage, this paper will focus on mapping bamboo as main material in traditional house in Mahmud Kampong. Its aim is to obtain the general overview of bamboo usage as building material in the traditional house of Mahmud Kampong and the reason behind its decreasing number.

**Keywords:** Sundanese traditional house, bamboo, bamboo usage, Mahmud Kampong

## **1. INTRODUCTION**

Bamboo has been commonly used as a home building material in Jawa Barat, especially by the Sundanese who live in a traditional kampung area (Triyadi and Harapan, 2007, 2008). Traditionally, Sundanese people use bamboo not only as a house building material, but also a variety of equipment (for example, cooking utensils, clothes drying places, fences, etc.) (Triyadi & Harapan, 2008). The use of this bamboo occurs because bamboo is easy to find so the price is relatively cheaper than other materials. Unfortunately, over the times, the use of bamboo as a building material is decreased and replaced by the use of other materials, such as bricks. This happens because fewer people actually understand bamboo in the context of building construction (Triyadi and Harapan, 2008).

The above phenomenon encourages the observation for the use of bamboo as a building material in the Sundanese villages today. This research makes Kampung Mahmud, one of the traditional Sundanese village in Kabupaten Bandung, as its locus. The village of Mahmud is known, in addition to its traditionality, as the location of local clergy tomb. Both of these things make Kampung Mahmud become one of popular tourism object in Kabupaten Bandung. Its popularity also makes Kampung Mahmud even more important to be studied.

Administratively, Kampung Mahmud is located within the village of Mekarrahayu, Kecamatan Margaasih. To the north, this village is bordered by Bojong and Citarum River; In the west by Balandong; To the east by Bojong Maris; And in the south bounded with



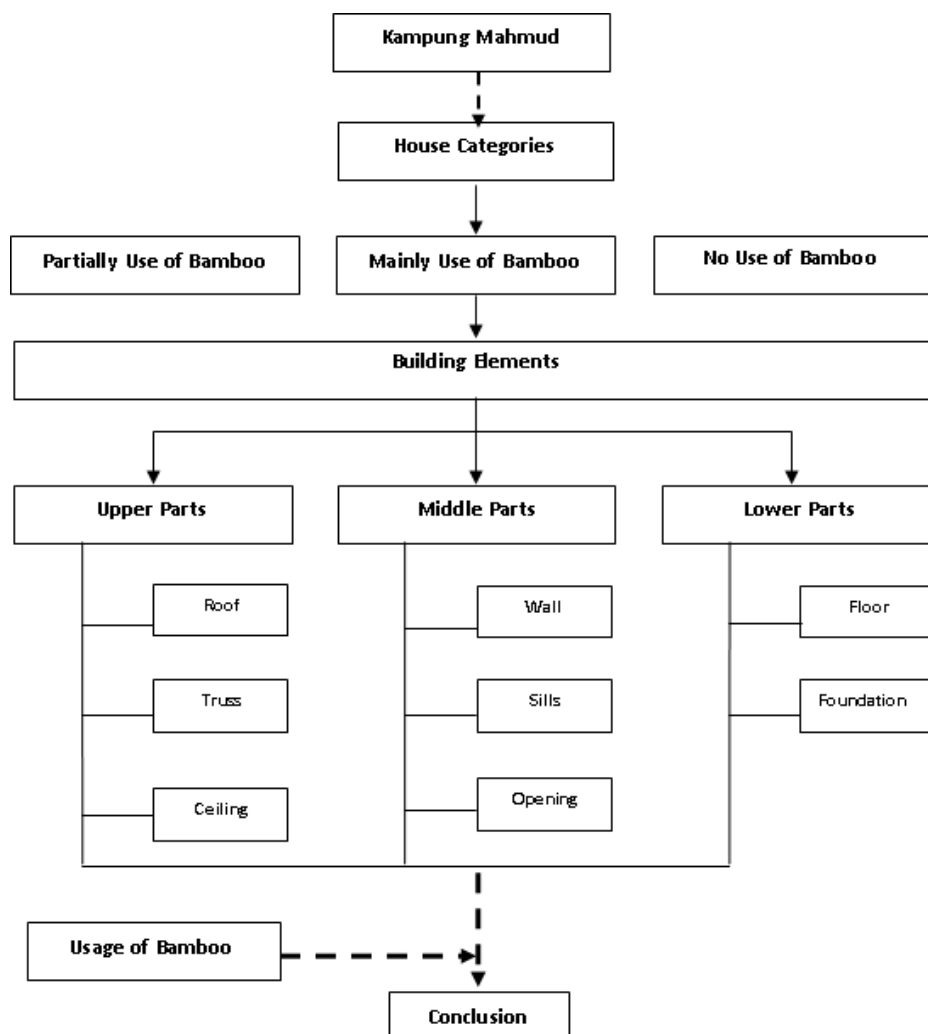
Pampasan Gajah Mekar. Kampung Mahmud is located in Rukun Warga 04 and only consists of two Rukun Tetangga's (RT 01 and RT02). This village has an area of 4 hectares, is inhabited by 202 families who mostly work as laborers, and has 255 houses.



Figure 1. Location Map of Kampung Mahmud

## 2. RESEARCH METHOD

The method used for this research is descriptive elaborative, through field study and building mapping. In addition, literatur studies and interviews with houseowners were conducted. The framework of this research can be seen as follows:



### 3. RESULTS AND DISCUSSION

#### 3.1. House Description in Kampung Mahmud

Most houses in Kampung Mahmud use sloping roofs, with a slope of 15-30 degrees, so most use clay tiles as a cover material. The height of the building ranges from 3.5 - 4 m. The buildings are stand alone with a distance of about 1-2 meters. While the building walls using bamboo and brick material. In figure 2 and 3 can be seen one corner of housing in Kampung Mahmud.



Figure 1. Houses in Kampung Mahmud and its locations.



Figure 2. Houses in northern part of Kampung Mahmud and its locations.

#### 3.2. Mapping of Bamboo As Building Material in Kampung Mahmud

- House with bamboo as main building material

Based on field observations, it is found that 56 houses (21.9% of the total houses in Kampung Mahmud) use bamboo as the main building material. These houses use bamboo in almost every building element. Meanwhile, almost all of them have elongated mass.





Figure 3. Location of Houses Using Bamboo as Main Building Material in Kampung Mahmud.

- House with bamboo as partial building material

Meanwhile, it was found that houses using bamboo and brick amounted to 128 houses or 50.1% of the total number of existing houses. Houses in this category are houses that use bamboo for their building materials partially because they still use other materials (bricks).



Figure 4. Location of Houses Using Bamboo as Partial Building Material in Kampung Mahmud.

- House with no use of bamboo.

As for the house that does not use bamboo in each element of the building a number of 71 houses or 27.8% of the total existing house.

After conducting interviews with several houseowners who did not use bamboo as a building material, it was found that their house initially used bamboo materials - even in each element. However, there has been a huge fire that destroyed many houses in Kampung Mahmud. Therefore, some residents replace their building materials into bricks to be more fire resistant.

In addition, many residents in Kampung Mahmud today are coming from outside the village so the tradition of using bamboo as a building material is increasingly abandoned.



Figure 5. Location of Houses Not Using Bamboo as Building Material in Kampung Mahmud.

#### 4. CONCLUSIONS

After analyzing the findings in the field, some conclusions can be drawn.

1. The percentage of houses in Kampung Mahmud using bamboo material as the main building material is 21.9% or 56 houses from a total of 255 houses in Kampung Mahmud. This means the number of homes using bamboo materials less than those using bamboo-and-brick or bricks only. Based on interviews and literature studies, there are several factors that cause the use of bamboo as building material is declining.
  - In the beginning, Kampung Mahmud is a village that holds its *karuhun*/elders' tradition (e.g. prohibition of using glass and walls as building materials). However, as time goes by, Kampung Mahmud carried away by the industrialized habits of today, including in the use of building materials.
  - The growing number of new settlers coming from outside of Kampung Mahmud makes some long-standing village rules started to be abandoned. Most of them feel uncomfortable with houses that use bamboo materials because they have been accustomed to living with houses that use brick walls and tile floors. In addition, they also argue that bamboo material is flammable so it is not safe to live in. The bamboo slats (*palupuh*) is also abandoned as floor material because it is not strong to hold new type of furniture which is getting heavier these days.
2. There are several usages of bamboo in homes in Kampung Mahmud, including as follows.
  - Large bamboo such as *petung* bamboo used as column structure and foundation of house in Kampung Mahmud.
  - Smaller bamboos are used as roof truss.
  - Woven bamboo are widely used as wall components, as well as ceiling material, in the house.
  - Bamboo slats (*palupuh*) are used on flooring components.
3. Technology on the usage of bamboo materials in Kampung Mahmud are as follows:
  - The structure system for the foundation is not directly attached to the ground, but first touch with cement or concrete foundation so that bamboo not decay.
  - The floor of a house using a bamboo slats (*palupuh*) is nailed and tied with a rope.
  - The walls and ceilings of houses using woven bamboo are installed by attaching them to the nailed wooden list.
  - The bamboo roof truss use a structure system tied with a fibers rope and nail.



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# TRADITION, TECHNOLOGY AND RURAL RESILIENCE

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## Abstract

On farms around the world, teachings from the past can provide lessons for the future. Rural people have a strong affinity to the land and to the life that the land supports. The sense of place and respect for the natural world is often deeply embedded in local agrarian culture. If one takes a pause from our fast-paced modern world, it becomes apparent the virtue of traditional knowledge, heirloom breeds and the benefit of adopting heritage conservation practices in rural landscapes. But is tradition and the modern world diametrically opposed? Or is the key to environmental sustainability, the vibrancy of rural communities and the answer to feeding a hungry world reliant on intertwining new thinking and technology with traditional farming knowledge?

**Keywords:** Traditional knowledge, agriculture, farming, technology

## 1. BIG CHALLENGES

The global population continues to climb at an astonishing rate, and with it ascends one of the most instinctive needs of human existence: the need for food. By this time tomorrow there will be nearly 220,000 new mouths to feed. Meanwhile, the world is currently losing productive land – arable land, pastures and forests – are disappearing due to urbanization, desertification and poor land management. By this time tomorrow the world will be 11,000 productive hectares less.

Now let's throw climate change onto the farmer's plate – who are already trying to produce more, with less. Floods, bushfires, altered rainfall patterns and other climate change traits can be pretty bad for farmers. Particularly if one walks the tightrope of life like farmers in developing nations.

Farmers are acutely aware of what is being asked of them. After all, they are on the front lines. As emerging economies fuel middle-class growth, protein consumption per capita grows in strides. Society is progressing, but not without its challenges, and a great strain is being put on the food system's ability to adequately nourish everyone.

So how can we all live well, now and into the future, within the means of one planet? The million-dollar question. The quest for sustainable development.

The global agricultural industry has successfully addressed the call for innovation in recent years. We now have flood tolerant rice, that can survive weeks under water. Engine improvements in agricultural machinery mean we have more power and use less fuel. Livestock have greater survival rates, are finishing heavier, and producing less methane. Soil sensors are providing real-time data that we can immediately respond to, and drones are gathering aerial imagery of crop health, helping us to water better and control weeds more accurately.



And this is happening out in the paddocks today!

In the future; sensors, automation, engineering and genetics are only going to be more impressive. And as we come to realise the urgency for this change, we will see a surge of inventiveness that will create solutions that are languishing in their infancy, or even yet to be dreamed of.

## **2. COMMUNITY DRIVEN AND VALUES-BASED**

The big issues – population growth and movement, ecosystem degradation and climate change – impact farmers more so than anyone, and in doing so threaten food security, water availability, health, housing and self-determination. In essence, these confront our basic liberties and pursuit of happiness. Therefore, our strategies and policies on tackling these big issues need to encompass human rights, gender equality, intergenerational equity and cultural integrity. Work with the rural poor that is community driven and values-based, which promotes social progress and better standards of life can ultimately provide flexibility, career opportunity and a buffer to adversities. This helps to enable farmers to look after themselves, their homes and communities.

Traditional knowledge of indigenous peoples and local communities for ecosystem management and sustainable use of natural resources is key to this, and plays an important role when it comes to farming. Traditional knowledge is often holistic in outlook and adaptive by nature, gathered over generations by observers whose lives depended directly on the quality of information and its use. It often accumulates incrementally, its reliability is assessed through trial and error, and it is transmitted to future generations orally or by shared practical experiences.

Strong farming business, means vibrant rural communities, which keeps local customs alive, and brings wider social stability. Building resilience into farming communities generates employment, markets, skills and services, which flows onto wider social protection and development, and with that, political stability. Agriculture is not only the backbone of many rural economies, but the pulse of many nations.

Although my family have a farm in Australia, and much of my farming research is conducted there, I am lucky to also spend time in Southeast Asia, mainly Laos and Cambodia. What really strikes me in this part of the world, is the great value placed on the intrinsic. For example, the verdant green rice paddies of Laos are a patchwork of shallow ponds, scattered with ancient forest, and decorated by brightly clad women. Fish and ducks swim amongst the rice, fertilising the plants, and removing weeds and insects the natural way. Buffalo that toiled the soil are tethered on the banks lazily eating the stubble from last season's harvest. And the first question you will always be asked on arriving at a rice paddy - "Isn't it beautiful?"

It is not the yield or the profit that is of most importance- it is the beauty of a balanced ecosystem sustaining both human and non-human life. As well, the more modest agricultural program of traditional Southeast Asian farmers enables time to be spent with family and friends exchanging stories and celebrating local customs – a vital way of passing on cultural information to the youth from an older generation.

## **3. LESSONS FROM INTO MEMBER ORGANISATIONS**

There are countless examples across the world where communities have come together to promote sustainable farming practices in conjunction with natural and built heritage conservation. National Trusts are leaders in this area, but there are numerous other like-minded communities similarly respecting the past whilst concurrently showcasing sustainability practices for the present and future.

Arcadia Farm in America, is a community run garden that produces fresh fruit and vegetables for underprivileged neighbourhoods and provides farm and nutrition education. Arcadia Farm helps to connect local farmers to consumers, reducing food miles which means cutting carbon emissions and supporting the community in which one lives.

Hafod y Llan in Wales, has tapped into the natural power of water, and generates all its energy from hydropower. Renewable energy plays a vital role in future rural communities, and this farming property demonstrates that it is possible to conserve the natural environment whilst adopting technology at the same time.

The Farm of Learning in Taiwan, is centred around environmental management, community engagement and eco-tourism. The local indigenous tribe of the Pisilian region, the Atolan, have thousands of years' worth of knowledge to impart. Their consent and participation are used to make informed and time-tested agroecological decisions.

Land managers at Wimpole Estate in England, are proactive in the enhancement of native biodiversity, improving carbon levels in the soil, reducing the use of fossil fuels, and reconnecting people with the countryside. The Estate also helps to preserve livestock genetic diversity in heritage breeds, and educates visitors why it is important to save such characteristics of by-gone farming eras for the future.

#### **4. INTO FARMS AND CONCLUSION**

INTO Farms disseminates information on issues faced by land managers, their solutions, and management strategies being undertaken at National Trust farming properties around the world to ensure their future is vibrant. INTO Farms encourages and supports the conservation and preservation of natural resources, heritage breeds and heirloom species, heritage farming structures, traditional rural landscapes, and the use of traditional farming and cultural practices.

A greater understanding of natural environments and farming practices developed from learning about the past and using this with new knowledge and technology in order to achieve desired goals, will allow change to be approached in a confident, cooperative manner, and in the context of clear values and a long-term vision. By intertwining tradition with technology National Trusts and other heritage organisations can build resilience into rural landscapes.



# **ECONOMY CONTESTATION IN HERITAGE SITES, A CASE OF MAJAPAHIT SITE IN TROWULAN, INDONESIA**

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## *Abstract:*

*A space is built by people to express their thoughts and as a place of their daily living activities. A space was no longer regarded as an empty space, but more understood as construction of valued meaning of its heritage. This meaning related with its community's custom and attached with their beliefs and relation of their home, working place and wider neighborhood. Since each city has its own dynamics then changes happened in their growth easily. We could loss the richness of characteristics of each of city's identity and its uniqueness when it passed from one generation to the next one carelessly. The valued heritage therefore has contested from various competitions among aspects of social, economy, politic, environmental and others. Lots of things are being competing within each other to approach the city leader's decision on its priority. People are still arguing on how heritage can be used to create economic activities on the basis of cultural creativity, potentiality of heritage objects and resources of nature. The next question is what forms of economic activities can be generated in heritage sites, and how to integrate all the aspects in the basis of area-based.*

*This paper is written based on my dissertation research on Majapahit Site in Trowulan. It is nowadays experiencing its transformation from the traditional to modern city. The economic activities influenced its cultural exchange and the impact on environment. This condition formulated a concept of ideas on how to implement the area-based heritage conservation within a heritage site. It is include ideas on how to integrate the multi aspects contestation, i.e. the economic activities to be fitted with conservation goals. This paper argues that an area based conservation concept is important to connect the people, urban spaces and the natural environment within engagement of their heritage in a case of Trowulan in its dynamic urban growth.*

*Keywords: Majapahit-Trowulan, economy contestation, area-based, heritage conservation*

## **1. BACKGROUND**

People started to feel and think about space attached to their custom, their beliefs and how they relate it with home, neighborhood and wider compound of their place (Tuan 2008:179) . Since most of the cities started to be grown in their lost of plan, then people start to loose their construction of space. Lots of things are being competing within each other to approach the city's decision on its priority. This competition is argued as a social construction whereas cultural heritage, which passed from one generation to the next one, should against any changes. The definition of what is traditional in culture, the specification of links between present and past, is constantly being debated. The reformulation of definition of traditional culture is being focused to its differences in terms. This covered a product of modern construction and not merely handed over a past to the next generation. Hence, the construction of space is argued as a historical processs and a result of revitalization. According to ICOMOS, the cultural heritage is often expressed both intangible and tangible culture (has been in existence more than 50

years), living monument and dead monument, particular lifestyles, and universal values. In relation to this issue, I will bring up how the cultural heritage in Trowulan, which is indeed closely related with its grandeur in the past against which to measure and judge change. The tradition is a statement about the way of life that has been developed by the community from one generation to the next generation. Trowulan is nowadays facing its transformation from the traditional to modern city. The international trade and cultural exchange influenced the development of Asian cities. The experiences of several cities, indeed it is connected with a long history from prehistoric times, classical history, colonial history, modern history to postmodern history. Nevertheless, each city has its own dynamics and characteristics, based on its uniqueness. The cultural heritage therefore has its own richness, diversity, and genuineness. This paper addresses the problems and consequences of the dynamic of contested space of intangible culture heritage in the Trowulan heritage site. It argues that an area based conservation concept is important for the integration of people, urban spaces and the natural environment within engagement of the past cultural heritage tradition in Trowulan. However, such a concept is needed as a guideline to achieve the preservation goals in accord with its urban design. Finally, the research takes the view that critical understanding of changes in dynamic urban growth is crucial in designating the strategies for urban management and protection for heritage sites, including legal bases, area-based management in heritage sites and control mechanism.

## **2. GROWTH OF HERITAGE CONSERVATION IN INDONESIA**

Indonesian Charter for Heritage Conservation in 2003 clearly states that the definition of *Pusaka* or Heritage is include legacy of nature heritage, culture heritage, and cultural landscape named *saujana* heritage. Natural heritage is all forms of the natural formation of God's special creation. Cultural heritage includes all creativity, intention, and products that spring from over 500 ethnic groups in Indonesia. Cultural heritage includes intangible heritage and tangible heritage. *Saujana* heritage (cultural landscape) is a mixed of natural heritage and cultural heritage in the unity of time and space. These all manifested character and identity as a nation, which is very unique and different with other nations. In this context we are not going to talk about the past but we speak about today and the future. We are not talking about belongs to whom and who is most entitled or who should benefit, because we would see it as a unity.

People movement in safeguarding the preservation of Indonesian heritage started since 1990s which marked by the establishment of various forms of community organizations related with heritage conservation. A strong relationship was built in Bali through the Indonesian Heritage Conservation Network (Jaringan Pelestarian Pusaka Indonesia/JPPI) in 2000. This is ultimately encourage formalization of Indonesian Heritage Trust (Badan Pelestarian Pusaka Indonesia/BPPI) in 2004. BPPI together with all conservation organizations from various

regions in Indonesia actively carrying out activities to increase heritage understanding and awareness, preserve and utilize heritage as well as safeguarding Indonesian heritage widely. Movement of the initiative came from the people, will be more powerful and biting and have a real impact, if the level of public awareness about heritage conservation offset by active government involvement. The government should be more involved with the development of a "sense of urgency" in protecting their heritage. On October 25, 2008 BPPI initiated the establishment of Indonesian Heritage Cities Network (JKPI) together with H.E. Joko Widodo, current President of Republic of Indonesia when as he was still a mayor of Surakarta. Government's role in preserving, developing and managing heritage is still far from optimal. Still common, differences in economic interests, business and heritage conservation effort is the dicotomy problem. Based on this, it is clear that heritage conservation should be accompanied by efforts to build a creative economy for the welfare of the surrounding community.

### **3. TROWULAN HERITAGE SITE**

Trowulan has long been recognized as the site of the former royal capital of the Majapahit Empire that was flourished between 1293 and the early sixteenth century (1510s). It is located in Mojokerto Regency, in the Indonesian province of East Java. There are more than 65 archaeological sites in the surrounding area, which covers an area of approximately 92.6 square kilometers. The Serat Pararaton (Book of Kings) and Nagarakrtagama (The Precept of Past Statecraft) or more accurately Desawarnana (Depiction of the Districts) described how Majapahit Empire was established by Raden Wijaya in 1293, continued by King Jayanegara in 1309-1328, and Queen Tribhuwana Tungga Dewi in 1328-1351. The period of Majapahit's greatest glory was thought to be achieved during the reign of King Hayam Wuruk between 1350 and 1389, a period when his influential prime minister, Patih Gajah Mada, was in duty since 1334 until 1364. The important role played by the Majapahit Empire in the international trade and diplomatic networks from the 14th century is chronicled in the official Chinese sources.

The Trowulan site has been intensively researched and surveyed since the beginning of nineteenth century (viz survey map of Captain-Engineer JWB Wardenaar in October 1815), with most of the work aimed at the study and preservation of the extant archaeological remains. But, unfortunately, a very rare research conducted the relationship of the intangible culture heritage tradition and the decision of space in Trowulan. The conservation of heritage sites is not merely how to preserve an archaeological object, but how such site design can include its human activities thus directly addressing the needs of the intangible cultural heritage tradition being engaged. The strong linkage among social, politic and economy aspects is giving influence to the use of land in Trowulan since its past period.



#### 4. ECONOMY DEVELOPMENT IN TROWULAN

In the case of Trowulan, many historic fabrics of the previous Majapahit's empire are still covered and buried under the ground, and they are found scattered in the area of 92.6 km<sup>2</sup> (Indonesian Minister of Culture and Education decree no. 260/M/2013). For this purpose, it will hardly possible to implement the idea of single object conservation. The archaeological sites in Trowulan are considered very unique, since those artefacts are not only spatially dispersed on the ground level, but some of them -including the rest of structures- have been unexpectedly utilised by the locals for their contemporary needs. Thus, this makes the circumstance more difficult. Besides the existence of structures/fabrics on the ground level, there are some evidences that some important fabrics, such as the rest of pottery, old wells, are still commonly found in the area of Trowulan.

The circumstance in the area is still problematic. A designation of historic areas by introducing fixed borderline will not work well. Thus, a more critical search for physical and archaeological features within the area must be continued, and at the same time the role of intangible dimension of the areas will undoubtedly play a significant role. Noting Smith (2006), heritage is intangible, and it is not only about the heritage in the sense of materiality, but it will cover notions on immateriality that for certain socio-cultural setting does really matter.

Due to the influx of current political economy and growing urbanisation the efforts in protecting the former Majapahit Empire's artefact will always be negotiated and contested. The growing urbanisation of the area was indicated by the increase of population, the growth of dynamic activities, and the on-going change of land use. This may all affect negatively the existing heritage structures on and under the ground level.

Given to such difficulties, it is likely more effective if the effort of conservation is implemented in form of area-based conservation. Single object approach will unlikely be implemented in the unique case of Majapahit. Furthermore, this indicates a need of a comprehensive understanding of the respective areas, which consists of archaeological features. A critical thought on the notions on heritage will be inevitably, since the understanding and practice of managing of heritage as cultural property is still dominated by certain tradition, which is mainly material-based approach. According to Wells (2010) decisions about which older fabrics, such as buildings, structures, and places, should be conserved are fundamental to the common practice of architectural conservation. The use of interrelated concepts of integrity, authenticity, and historical value, is very common among conservation experts to determine which historic fabrics are worthy of importance. Nevertheless, as elsewhere argued by Smith (2006) these concepts are traditionally predicated on preserving the object rather than conserving the meanings and values associated with the object. In other words, the goal is to benefit the object and not the people who value the object (Wells 2010).

Thus, a breakthrough in the concept of heritage will be required to understand the very nature of local values and culture, and furthermore develop conceptually people-centred conservation to address the dynamic circumstance in the area of former Majapahit Empire.

## **5. THE USE OF HERITAGE IN TERM OF ECONOMY**

Heritage can be used in positive ways to give a sense of community to disparate groups and individuals or to create jobs on the basis of cultural tourism. It can be actively used by governments and communities to foster respect for cultural and social diversity, and to challenge prejudice and misrecognition. But it can also be used by government in less benign ways, to reshape public attitudes in line with undemocratic political agendas or even to rally people against their neighbours in civil and international wars, ethnic cleansing and genocide. In this way there is a real connection between heritage and human rights.

The heritage protection does not depend alone on top-down interventions by governments or the expert actions of heritage industry professionals, but must involve local communities and communities of interest. It is critical that the values and practices of communities, together with traditional management systems where such exist, are understood, respected and incorporated in heritage management plans and policy documents so that communities feel a sense of ownership of their heritage and take a leading role in sustaining it into the future.

The interdisciplinary field of heritage studies is now well established in many parts of the world. It differs from earlier scholarly and professional activities that focused narrowly on the architectural or archaeological preservation of monuments and sites. Such activities remain important, especially as modernization and globalization lead to new developments that threaten natural environments, archaeological sites, traditional buildings and arts and crafts. But they are subsumed within the new field that sees heritage as a social and political construct encompassing all those places, artefacts and cultural expression inherited from the past that, because they are seen to reflect and validate our identity as nations, communities, families and even individuals, are worthy of some forms of respect and protection. Heritage results from a selection process, often government initiated and supported by official regulation. It is not the same as history, although this, too, has its own element of selectivity. The interdisciplinary debates within heritage studies and to explore the impact on the practices not only of heritage, and conservation, but also the processes of production, consumption and engagement with heritage in its many and varied forms.

The uses of heritage in term of economy should be promoted widely. The heritage conservation is not dichotomy with economy activities. It can support each other as long the limitation of uses of heritage has clearly identified. The economy activities and their infrastructure should be integrated with the design of culture heritage surrounding. It is needed more and more economy activities to support the sustain of heritage products. Thus, the impact for economy

welfare will be increased when the people can make uses of the heritage without any damage of their heritage objects.

## **6. CLOSING REMARKS**

Heritage conservation management requires commitment and broad participation. It is not easy to integrate conservation as part of the political framework of modernization policy development. Nevertheless, conservation often even considered as a barrier to development and modernization (Martokusumo 2014). With the increasing complexity and dynamics of development, the question is becoming increasingly apparent. It somehow ever considered dichotomy of conservation with economic development. The efforts to promote conservation does not mean we ignore the local economic life. Various efforts to conserve the heritage assets has opened up investment opportunities activities that can give new life perspective. In this understanding, various social issues, socio culture, politics and economy must be taken into consideration when implementing conservation efforts so that all of them can support each other both directly and indirectly.

This paper has discussed a number of important concepts in area based conservation issues and design implementation. Critical consideration to environmental issues to be appreciated in conservation activities that not only promote their physical and visual protection. It is more important to involve community participation in implementing their tradition to give color to the spirit and experience in the use of heritage site. Thus contested space were formulated from the meaning taken from their sense of place and the understanding of the community socio culture, politic and economic interaction.

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# THE ROLE OF THE SPATIAL QUALITY TO MAINTAIN THE CULTURAL PRESERVATION FOR SUSTAINABLE CHILDREN'S TRADITIONAL GAMES

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## Abstract

Traditional children games possess a philosophical and a cultural value with so much moral messages behind them. As time goes by, technological advances have an effect on the differences in child's play. Traditional games have been eliminated by many games that give priority to technological progress. Unfortunately, not all children games today provide a positive educational value. This article discusses the traditional children's game that still survives today, and observes it from the side of its spatial quality as a determinant of the quality of the game. The study will focus on West Java's games. A good environment for children can accommodate the needs of variety of plays. Spatial quality plays an important role in the continuity of children's games, including in the case of children's traditional games. The loss of a number of playgrounds, open spaces and the destruction of the natural physical environment resulted in changes in play patterns. This issue poses a big question: what kind of space which capable of impacting the sustainability of the traditional children's games, so the tradition of play is able to survive to this day. This article is a preliminary discussion of a number of traditional children's games that can survive to date, the comparison between the previous conditions with the current conditions. The study was conducted through the observation and distribution of questionnaires on a number of children in the age range of 6-12 years, who live in the city of Bandung, in the neighborhood of urban and urban settlements. The results of the analysis provide an overview of the type of the traditional game which still known by the child, the type of the game that is still played until now, the favored spaces for the game. These results provide benefits as basis of a major research in mapping traditional children's games in a sustainable concept.

**Keywords:** traditional children's game, culture, heritage, spatial quality, sustainability.

## 1. INTRODUCTION

Playing is an activity that helps children in achieving complete development – physical, intellectual, social, moral and emotional (Piaget, 1936, 1945, 1957; Papalia, 1995; Ginsburg, 2007; Owens, 1993; Gifford, 1987). Games are vary but not all games are capable to provide comprehensive learning stimuli. Games that are developing right now are dominated only by cognitive stimulation, individualistic and tend to ignore social personal correlation. Today's games, in general, utilizing sophistication of technology and information tools, such as game on line, although it is done together but do not require direct social contact, only through visual world. This is different from traditional games children used to play many years ago. Traditional children games possess philosophical and cultural values that in fact possess moral message. In general, traditional games use natural materials, such as tree branches, banana leafs, and bamboo. The game can be played individually or in group which requires communal or public space. The previous generation wanted to plant positive learnings such as: value of cooperation, value of tolerance, value of sportiveness, and plant feeling of love to the environment.

Children need positive environment in order to grow well (Dewiyanti, 2000). A good environment for children is an environment that facilitates their playing needs. It goes without saying that space will play an important role for the quality of children games (Mio, 1999). The decline in the playing place, urban public space or the degradation of the natural physical environment and the rapid progress in technology and information are assumed to be the cause of the changes in children playing pattern. The problem above is interesting to be explored its causes and be found its solution so that positive values of games can still be maximized and preserved today. Therefore, this research will begin with collecting data of the types of traditional games that remain popular with children and finding out the cause of the durability of the game and conducting a proof whether space involve in it.

Analysis result shows a description of the types of the traditional children game that are still recognized, the type of games that are still being played, and the spaces that are possible and preferred by the children when they are playing the game. This result provides benefit as the basis for large research in mapping traditional games of the Indonesian children in the concept of sustainability.

## 2. RESEARCH METHOD

The study was conducted through the observation and the questionnaire distribution to the children between 6 – 12 years old; reside in Bandung, within urban settlement environment (planned settlement) or urban kampong (unplanned settlement), each 50 children attending school within the settlement environment. At elementary school range of age, the environmental influence is stronger on children development, along with the growing desire to explore and look for adventure (Dewiyanti, 2000). Both settlements still possess outdoor space in the form of: park or common space, river, appropriate neighborhood road, and a considered healthy settlement for possessing yard regardless of the area. The questions given are: 1) what kind of traditional game do they know? 2) Do they still play that kind of traditional game and where? Some children who are still playing will be followed by interview and neighborhood tour to show the locations they referred to, along with the mapping production and location description.

## 3. RESULTS AND DISCUSSION

### 3.1 The Type of the Children Traditional Games of the West Java and the Games That Are Still Recognized.

Indonesia is a country that possesses variety of natural and cultural wealth, with its own uniqueness. One of the existing cultures in the community is children playing culture through traditional game. It is possible that a children game in a region is similar with other region, but with its own name and uniqueness, both in the materials that are used and the way they are played. Similar situation is with traditional game developing in West Java. The following is description of West Java children game which until 1970s was quite well-known.

#### ***Bebentengan***

Source:  
<http://whatsupindonesia.com/>  
retrieved April 2016

#### ***Hahayaman***

Source: <http://sdn1cibening-purwa.karta.blogspot.co.id>  
retrieved Juli 2017

#### ***Engkle***

Source:  
<http://terapiotak.com/>,  
retrieved April 2016

#### ***Maen karet lompat tinggi***

Source: <http://restyamelia.blogspot.com/>  
retrieved Juli 2017

#### ***Congklak***

Source:  
<http://whatsupindonesia.com/>  
retrieved April 2016

#### ***Gobag sodor***

Source:  
<http://3.bp.blogspot.com/>  
Retrieved April 2016

#### ***Ucing Sumput***

Source:  
<https://peringatan.dinidotcom.files.wordpress.com/>,  
retrieved April 2016

#### ***Egrang***

Source:  
<http://kang-prabu.blogspot.co.id>  
retrieved Juli 2017

#### ***Kaleci/Kelereng***

Source:  
<http://3.bp.blogspot.com/>  
Retrieved April 2016

#### ***Oray-orayan***

Source:  
<http://restyamelia.blogspot.com/>  
retrieved Juli 2017

#### ***Maen karet sapintrong***

Source: <http://wewengkonsemdang.com>  
retrieved Juli 2017

#### ***Gangsing***

Source: <https://wordpress.com>  
retrieved Juli 2017

#### ***Ketapel***

Source:  
<https://1.bp.blogspot.com/>  
Retrieved April 2016

#### ***Endog-endogan***

Source:  
[www.asliunik.net](http://www.asliunik.net)  
retrieved Juli 2017

#### ***Alung sarung***

Source: <http://satu-indonesia.com/>  
retrieved Juli 2017

#### ***Gatrik***

Source: <http://1.bp.blogspot.com/>  
Retrieved April 2016

#### ***Galah bandung***

Source:  
[disparbud.jabarprov.go.id](http://disparbud.jabarprov.go.id)  
retrieved Juli 2017

#### ***Beklen***

Source: <http://permainan-tradisionalindonesia.blogspot.co.id>  
retrieved Juli 2017

# THE HARMONIOUS RELATIONSHIP BETWEEN COMMUNITIES AND HOT SPRINGS IN UGANDA

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## Abstract

Uganda has been described as being *gifted by nature*, and this can partly be attributed to its rich cultural heritage. Among the country's leading tangible cultural heritage features are the water bodies of which hot springs are an integral part. *Hot springs are water bodies with elevated temperatures and usually above that of the human body*. Rapid population growth in recent years has resulted in the integrity of water bodies being compromised, with wetlands in rural areas being reclaimed for farmland and those in urban areas being encroached upon as a result of urban sprawl thereby giving way to commercial and real estate developments. Hot springs on the other hand appear to have been spared the brunt of the environmental degradation and that could partly be attributed to the strong cultural attachment to them by the respective communities. The cultural significance that continues to be afforded to hot springs in Uganda implies that cultural heritage can play a significant role in driving environmental sustainability. Therefore, it should be leveraged in as much as possible so as to supplement the conventional approaches to environmental sustainability already in use in Uganda.

**Keywords:** Cultural heritage, Environmental Sustainability, Hot springs

## 1. INTRODUCTION

Uganda has made some progress towards scaling the environmental sustainability ladder since the mid 1990's, a period that coincided with the promulgation of the country's constitution in 1995. The constitution entitles every Ugandan to a clean and health environment, among some of its key pronouncements. Equally of importance was the approval of the National Environment Management Policy of 1994 and the associated legal and regulatory frameworks which paved the way for the establishment of the National Environment Management Authority (NEMA) and other lead agencies that have been at the forefront of championing environmental sustainability and other environment related matters in the country.

Although the shaping of the environmental sustainability agenda in Uganda is supposed to be a shared responsibility involving the Central government (Ministries, Departments and Agencies), Local governments and the public, it has largely been driven by the central government and local governments. This is mainly through the use of regulatory tools/instruments that are inclined towards enforcement that include; Environmental Impact Assessments (EIAs), Environmental compliance inspections and audits, to mention but a few. However, the aforementioned efforts continue to be constrained by limited human and financial resources as is indicated by the meagre budgetary allocations to the water and environment sector in Table 1 below. Over the last six financial years, the average allocation has been 3.0% of the national budget.



Table 1: Budgetary allocation to the Water and Environment Sector in Uganda

Financial Year	2011/2012	2012/2013	2013/2014	2014/2015	2015/2016	2016/2017
Budgetary Allocation	3.1	2.8	3.2	3.0	3.0	2.9

Source: Uganda Water and Environmental Sector performance report, 2016

The resource constraints can be considered as being one of the stumbling blocks to the country's environmental sustainability agenda both from an enforcement perspective as well as an environmental education/public awareness perspective. Some of the negative effects of that from a natural resources perspective continue to be the degradation of key ecosystems such as wetlands and forests both in protected areas and outside protected areas. For example over 30% of Uganda's wetlands have disappeared in the last 23 years and internationally 64% have disappeared since 1900 (Ministry of Water and Environment, 2017). Therefore, it's important that other avenues for addressing environmental sustainability are explored in order to supplement the prevailing government efforts.

This paper explores how the third force, *the public*, could be engaged to play a proactive role in environmental sustainability in Uganda through the use of cultural heritage as a driver. The paper draws on lessons learned from the harmonious relationship between communities and hot springs in Uganda.

Hot springs are an integral part of Uganda's wetland ecosystem which account for close to 20% of the country's area. Hot springs by virtue of their wetland status are held in trust by the government of Uganda on behalf of its citizens. Sections 36 and 37 of Uganda's National Environment Act afford a degree of protection to wetlands by outlining restrictions on their use and management respectively. Majority of the hot springs in Uganda are located within the Albertine Graben rift system that forms the western arm of the East African rift system which stretches from the tip of South-western Uganda all the way to Uganda's border with South Sudan, a distance of approximately 500kms and an average width of 45km. Some of the major hot springs in Uganda's Albertine Graben are indicated in Figure 1.

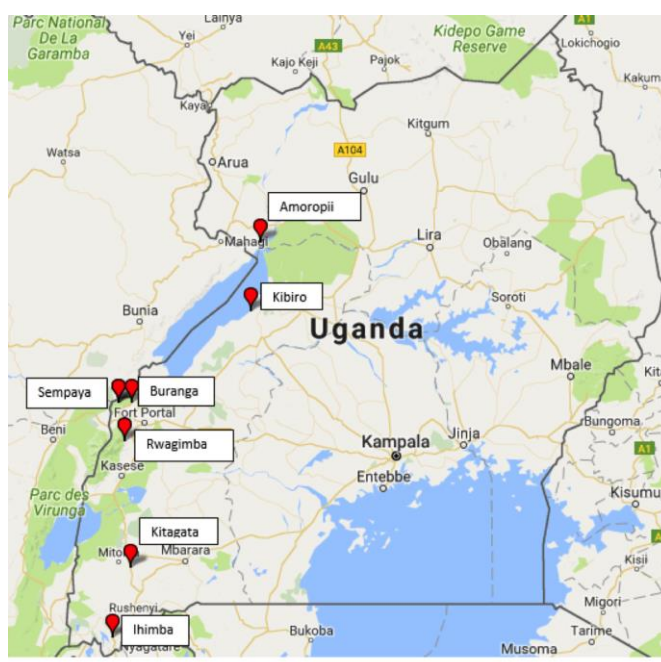


Figure 1: Map showing major hot springs in Uganda  
Source: [www.gorillatrips.net](http://www.gorillatrips.net)

## 2. STUDY APPROACH

The objective of the study was to establish the underlying factors behind the harmonious relationship between communities and hot springs in Uganda and their potential relevance driving environmental sustainability. The study was desk based and revolved around secondary literature coupled with interviews with key stakeholders in Ugandan institutions that are at the forefront of environmental and natural resources matters as well as cultural heritage aspects. The study focused on some of the major hot springs in Uganda.

## 3. KEY FACTORS IN THE COMMUNITY-HOT SPRINGS HARMONIOUS RELATIONSHIP

Regardless of where hot springs are located in Uganda, they seem to enjoy a strong cultural attachment in the communities in which they are located and are considered by the respective communities to be a key symbol of their cultural heritage and as such continue to shape their cultural norms. Figure 2 shows a hot spring in Western Uganda.



Figure 2: Community members at Kitagata Hot spring in Western Uganda

In majority of the hot springs that were considered as part of this study, three main factors seemed to shape the harmonious relationship between the communities and their respective hot springs:

**Medicinal value;** hot springs are valued for their medicinal value with members of their respective communities continuously flocking to them in order to be cured of certain diseases and ailments. Even historically, some kings in Uganda were known to visit the hot springs due to their curative properties. In Ankole kingdom and Tooro kingdom, the monarchs would take time to rejuvenate themselves in the hot springs in their respective kingdoms. The perceived curative properties of hot springs have resulted in some of them such as Kitagata hot spring being nicknamed “Mulago” which is the name of Uganda’s national referral hospital.

**Cultural value;** Hot springs are valued for cultural reasons and perceived to be a connecting link with the ancestors of the local communities. In some instances such as the case of hot springs in Semliki national park in Western Uganda, annual rituals are carried out by the local Bamaga clan at the locations of the hot springs in honour of their ancestors (Uganda Wildlife Authority).

**Economic value;** Hot springs are valued for the financial benefits that they bring to the local communities inform of tourism related revenues. For example food items are sold to the people who come to relax in the hot springs and others charge the local health tourists boarding fees as some can stay up to a week at the springs.

The above mentioned values can be considered as contributing to the Uganda National Wetlands Conservation and Management Programme list of wetland values in Figure 3.

<b>WETLAND VALUES</b>
<i>Goods services, attributes</i>
<b>GOODS</b>
Water
Sand, gravel and clay
Salt
Livestock
Fish
Crops
Fuel
Timber
Building materials
Craft materials
Medicines Wildlife
<b>SERVICES</b>
Erosion control
Flood protection
Water purification
Ground water recharge
Climatic effects
Recreation
Wildlife habitat
<b>ATTRIBUTES</b>
Biodiversity
Cultural significance

Figure 3: Uganda National Wetlands Conservation and Management Programme list of wetland values

#### 4. KEY FINDINGS

Hot springs in Uganda are found in both protected areas such as national parks and in the community areas and they enjoy a strong cultural attachment wherever they are located. In the case of hot springs located in community areas, community management committees have contributed to their ecological sustainability by ensuring that there is a good degree of cleanliness and sanitation at those sites as well as regulating the human activities that would damage the associated wetland ecosystem.



Hot springs are regarded as heritage properties of the communities where they are located and are thus safeguarded by their respective communities against environmental degradation. For Example in 2014 road works on the Ishaka-Kitagata-Kagamba road diverted the drainage of Keitajonjo wetland resulting in the flooding of the Kitagata hot springs (Croozefm, 2014). Using funds collected from visitors to the hot spring, the community management committee was able to purchase sand bags which were put around the hot springs to block the swamp water from mixing with the water in the hot springs. In addition the committee protested and the situation was corrected enabling the hot springs to continue functioning normally.

As part of the country's socio-economic transformation efforts of which power generation is considered to be a key part, a number of hot springs have been earmarked for power generation. This could break the bond between the communities and hot springs. Kibiro, Panyimur, Buranga and Katwe-Kikorongo are among some of those that have been earmarked for geo-thermal power generation.

On the tourism front, plans are underway by the Ministry of Tourism, Wildlife and Antiquities to turn the hot springs which cannot be used for geo-thermal power generation into modern spas with attendant hotel facilities for tourists.

## 5. CONCLUSIONS & RECOMMENDATION

Based on the lessons learned from the relationship that communities have with their respective hot springs, cultural heritage is a key factor that can be leveraged as part of community driven environmental sustainability. In other words, cultural heritage can be used as an entry point for environmental sustainability interventions either those that are government driven or community driven.

However, in the current set up in Uganda where environmental sustainability is largely a government driven initiative with the public being passive or reactive actors, cultural heritage driven environmental sustainability needs to be skewed towards community driven environmental sustainability initiatives as a way of getting the public to become proactive actors in driving environmental sustainability. Not only would the initiatives supplement the existing underfunded government efforts but their being based on a factor (cultural heritage) that has come to define the communities bond with nature is likely to be more sustainable.

Therefore, culture can be seen as an enabler for environment sustainability. It's important that cultural-based environmental education is used as a medium for promoting community driven environmental sustainability. Ideally the starting point for such an initiative should be in communities where the "culture-environment relationship or bond" is very strong with a view of using this as stepping stone for future interventions. Ultimately such educational initiatives should use culture as a medium for communicating environmental sustainability.

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# **CORRELATION OF SOCIAL INTERACTION CHANGE IN BALI AGA COMMUNITY TOWARDS ITS DWELLING TYPE EVOLUTION**

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## **Abstract**

Architecture of Bali Aga or Ancient Bali is the second oldest architecture that developed between the 8<sup>th</sup> to 13<sup>th</sup> century (before Gajah Mada, mahapatih (prime minister) of Majapahit came to Bali). Bali Aga residential is distributed in several areas in Bali such as Kintamani, Buleleng and Karangasem. Along the historical period of Bali Aga, dwelling room forms, diachronically, can be categorized as early Bali Aga (ancient), Bali Aga madya (mid) and last Bali Aga (the latest). These differences are deemed as having correlation with the social interaction change of the community. Qualitative research is performed by using historical ethnography method to investigate the correlation between social interaction changes of the community and its dwelling room forms. The result shows that Bali Aga dwelling rooms have changed to be more individual from previously it was communal, which occurs along the social interaction change.

**Keywords:** Bali Aga, social interaction, evolution, dwelling, historical ethnography

## **1. INTRODUCTION**

Social interaction in this report is a mutual relationship between individual or groups, which may influence each other. Therefore, it needs contact, whether physical or upon technology assistance. However, technology itself can be a boomerang that may distance whoever within a close range distance and vice versa. Therefore, physical contact is considered to have more value as in a face to face conversation rather than in a phone conversation.

In big cities, this kind of contact gets eliminating, where there is frequently found that between neighbors are rarely know each other. This didn't happen previously when there is still an activity to clean the environment together on Sundays where everyone can interact and getting knows each other. Now it all replaces by the orange troops (a name for street cleaner persons in Jakarta). Interaction is gets eliminating and individualism gets stronger especially by the existence of physical barrier they build in their dwelling area such as boundary wall.

Dwelling nowadays shows an obvious owner identity through the boundary. That boundary then is made to make a barrier or to prevent any movement across their dwelling. Boundary wall is also built to give comfort and safety for the owner. Commonly, boundary wall is built surrounds all sides of the yard, sometimes they build an out of scale boundary wall for the sake of maximum comfort and safety as if a fortress.

These phenomenon happen in big cities is understandable considering the high criminality happens in big cities that people need to make distance with. Then what about those in sub urban, where its community is more friendly, know each other & has a more safe environment? Is the social interaction stronger than in the urban area? Therefore in this report, historical ethnography method is used to observe interaction occurs within suburban community (case study in villages of Bali Aga village or ancient Bali Aga category) and its influence to the form of its dwelling.

## 2. RESEARCH METHOD

This report is begun with a qualitative observation uses historical ethnography. Started from a phenomenon happens in urban area which triggers a question if it also happens in sub urban area, especially in ancient villages where in this report it takes case study in villages in Bali Aga or ancient Bali Aga category. This report highlights diachronical development in Bali Aga (Ancient Bali) history, how is social interaction change in relationship with its dwelling form. This report also limits the room forms as the elements of the dwelling that has relationship with the social interaction, i.e. the existence of boundary wall and building layout.

## 3. RESULTS AND DISCUSSION

Bali Aga or Ancient Bali is the second period of Bali history after Bali Primitive and in prior to Bali Madya (when Majapahit started to give influence to Bali). Villages in Bali Aga mostly distributed on mountains (some still found in lowland area), such as in Kintamani, kabupaten Bangli. With this condition, where villages of Bali Aga are located in deep mountain, research on Bali Aga villages is not found as many as Bali Madya research. Through the observation that has been performed to 26 villages, it is understood that social interaction development with its dwelling form is as follows:

### a. Boundary Wall (on the yard)

As has been observed in several villages of Bali Aga, there are found three types of boundary walls existence, i.e.: no boundary wall, semi boundary wall, and massive boundary wall. In several villages of the ancient Bali Aga such as Sukawana, there is no boundary wall, except on the sacred area to make a boundary between *rurung* and dwelling area. Dwelling form in Sukawana are attached buildings, as if they become a boundary wall of their yard.



Figure 1 No boundary wall on yard



Next, the term of semi wall boundary is described as a yard with boundary wall to make a barrier between sacred area and dwelling area, as well as with the local residential street. Dwellings order in a yard is one single mass of unattached buildings. In this type also mound is found as a barrier between families, which live in the same yard. Example of this type and its development can be seen in villages of Belandingan and Catur as follows:

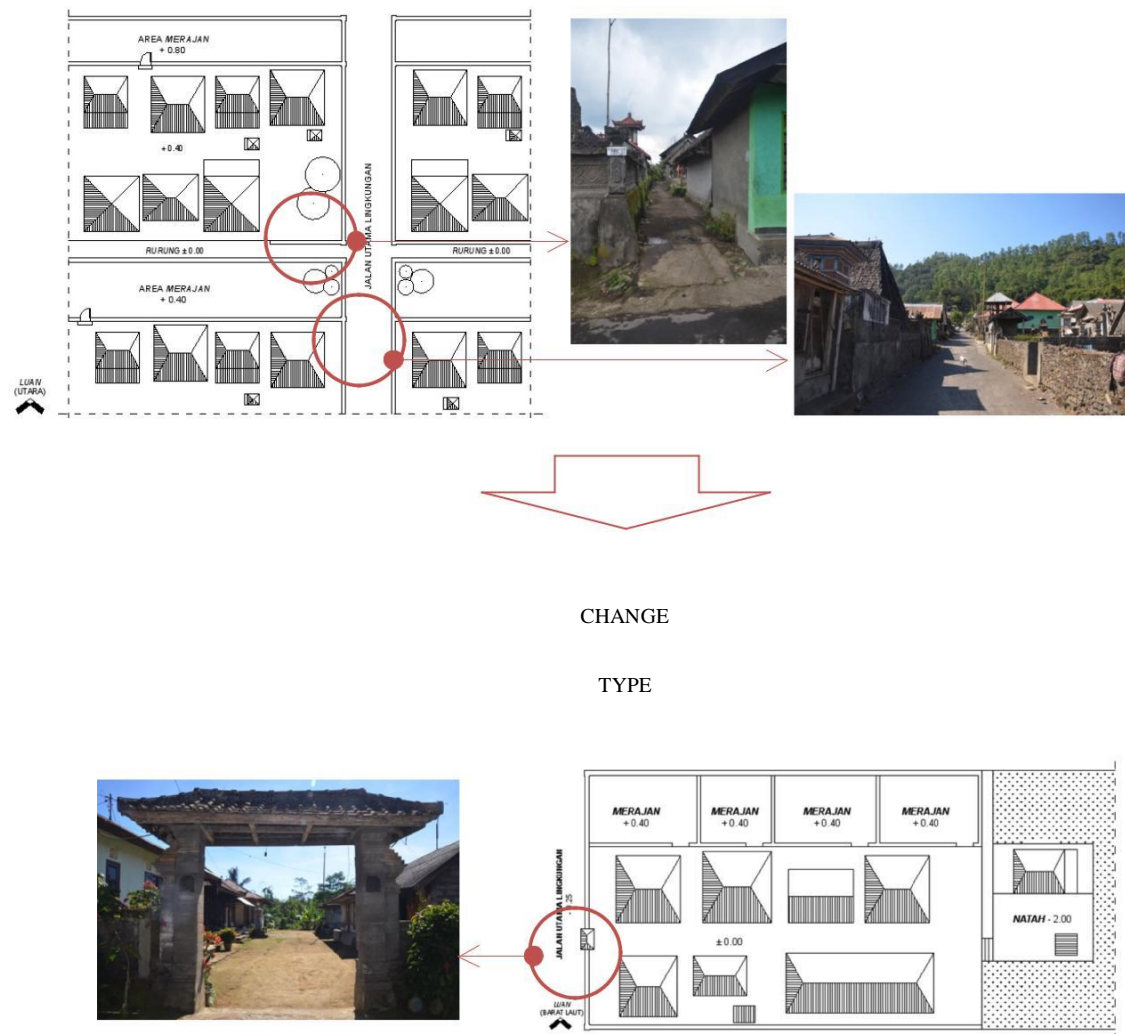


Figure 2 Semi boundary wall and its changes

The last type is massive boundary wall which surrounds the four sides of the yard. Usually in this type, one family lives in one yard with one small connecting door on the boundary wall for easy access to the other family's yard. Synchronically, this type has also developed, where small connecting door is no longer found on the boundary wall. Example of this type can be seen in Bayung Gede and Tenganan Pegringsingan villages.

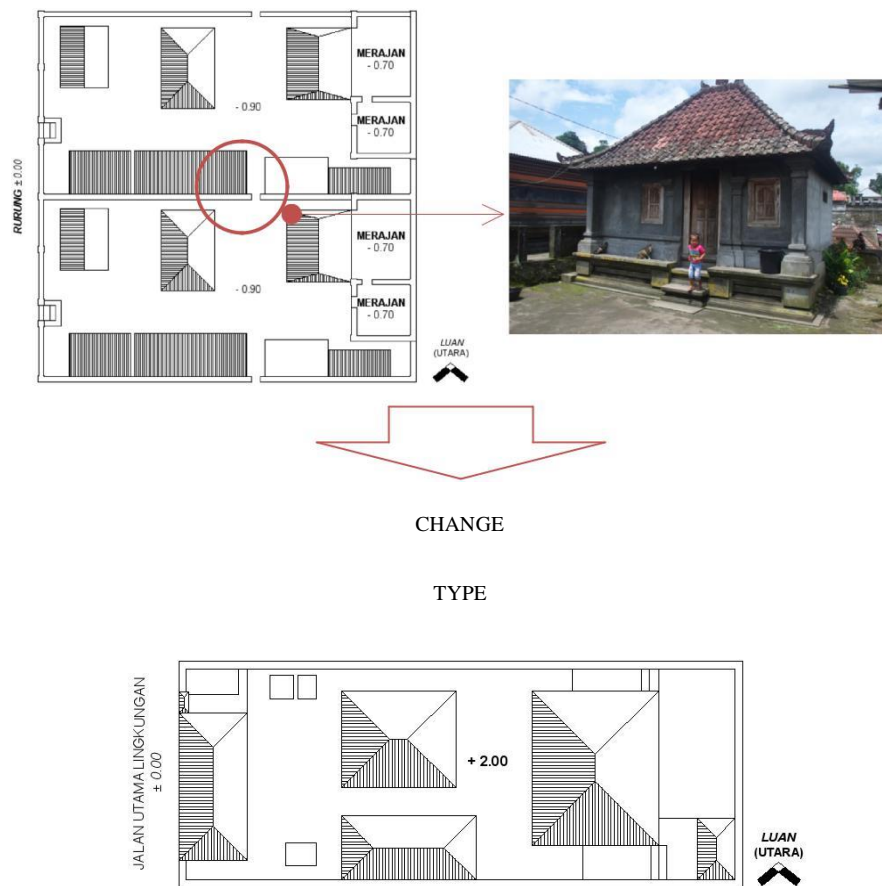


Figure 3 Massive boundary wall and its changes

Boundary wall or *panyengker* wall is rather believed as a physical or non-physical boundary. *Panyengker* derives from a word *sengker* which means encage; it means to encage everything that is inside from that is outside. Physical shift of the existence of boundary wall, diachronically reflects the concept and character changes of the community. On the first type that is found in ancient Bali Aga, this wall at first only surrounded the sacred area. It is visible that the community at the given time only wanted to make a barrier on the sacred area which had a prime value. What was inside *turus lumbung* should be encaged or protected from external influence. In addition to the wall, the barrier between this sacred and human area can also be seen on the levelling at the sacred area which was always made high. Making physical barrier at the given time was merely performed for spiritual objective. Togetherness and truthfulness within the community can still be found in this period, which is visible from the absence of physical barrier on the dwelling area and specific sign for *pamesuan* area.

Shift occurs when there is semi boundary wall. The community started to make physical barrier with the surrounding environment. Sense of belonging towards a particular territorial had also appeared which was shown from mound as a site barrier between families which lived in the same yard. In the last type, the community even started to make a barrier with the other residents. Individual sense of belonging was more dominant which is shown from the massive boundary wall that surrounded the yard. In initial development, the sense of togetherness can still be found by the existence of small connecting door on the boundary wall to access the yard beside. However, in the latest Bali Aga period, the said togetherness was got eliminating and replaced by a sense of belonging dominance. Dwelling area was also shift to rather a narrow area.

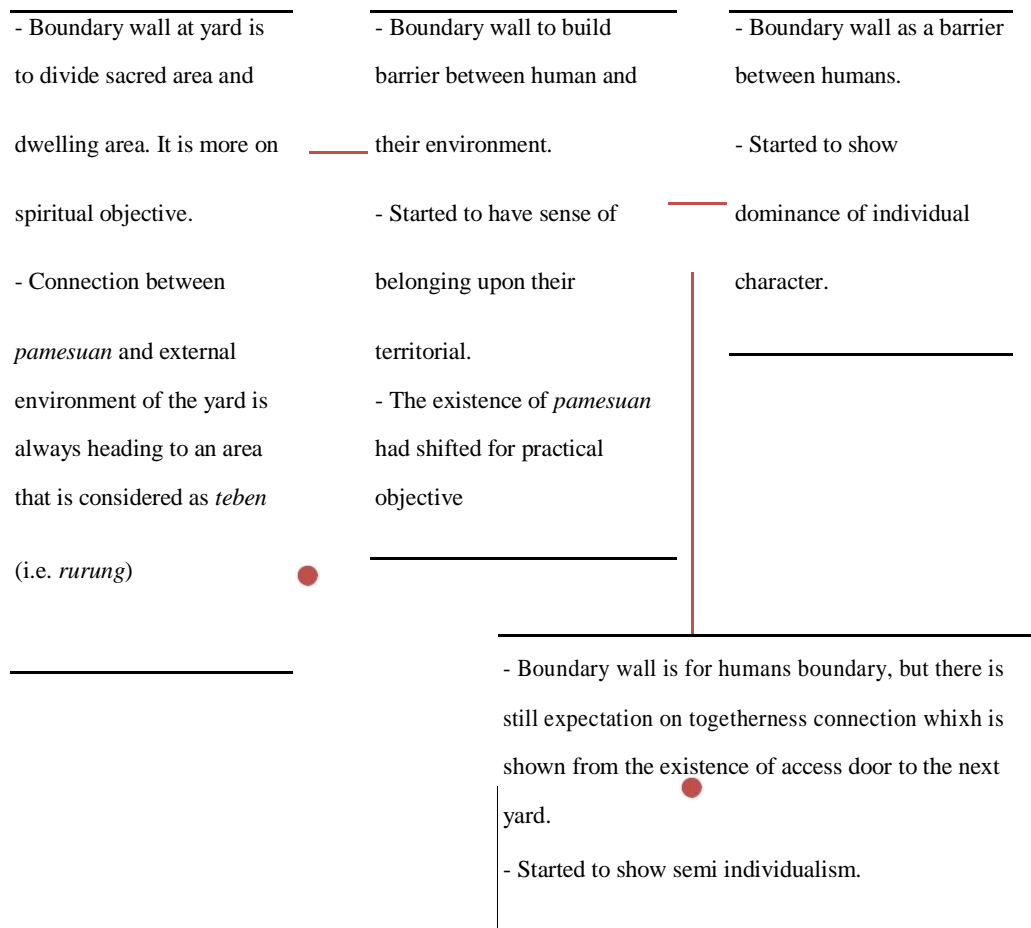


Figure 4 Diachronic change of physical existence and meaning of boundary wall in Bali Aga dwelling

## b. Number of residents in one yard (in one family card)

In most of Bali Aga villages, especially the old and madya categories, each yard is resided by more than one family (in 1 family card), both who have direct family bound relationship or not. Building pattern of the dwelling which makes an order in a yard, frequently named as *jajaran wayang*. This pattern, especially in Bali Aga villages of latest category, started to shift. Which at first one yard was resided by more than 1 family, it now changed into small yards, resided by one family. (in one family card). We can see this in villages such as Belancan, Mangguh, Bayung Gede, Tenganan Pegringsingan and so on. Shift occurs, especially on the latest Bali Aga villages, indicates the existence of the next age's influence, i.e. Bali Madya Architecture, which its dwelling is compound type. In this type, building mass is headed to the same direction i.e. *natah*. It is clearly visible on the building layout in the yard in Tenganan Pegringsingan village. However, there is transition on the yard layout in the latest category of Bali Aga villages which is not every building mass is facing to the same point as can be seen in Bayung Gede village.



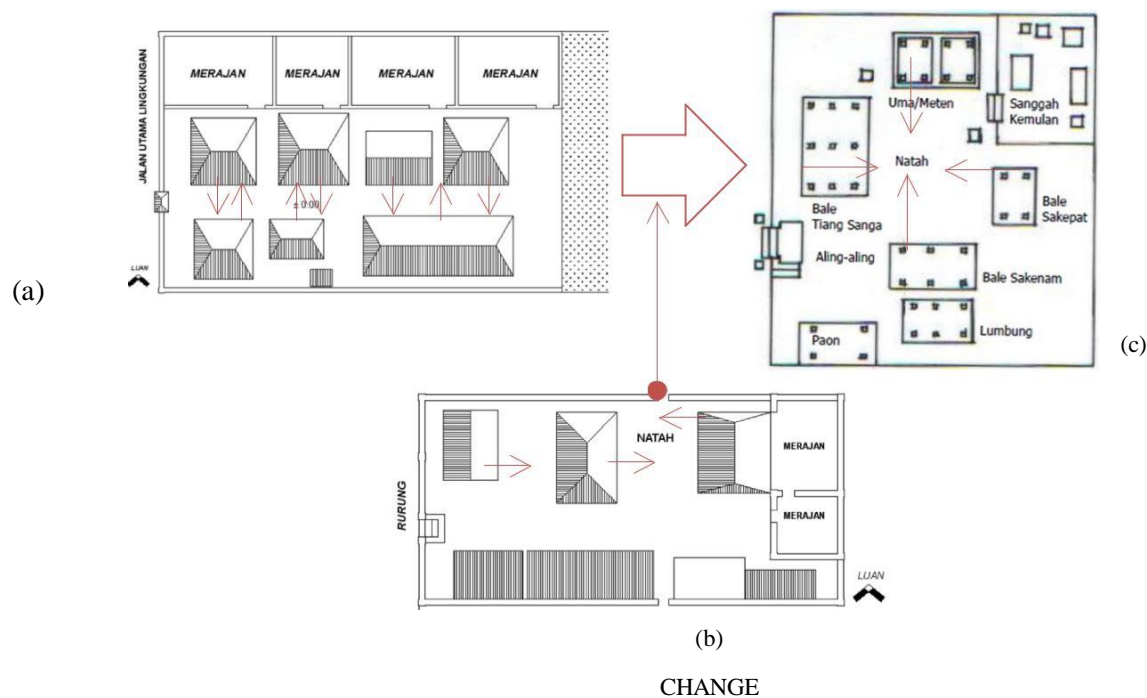


Figure 5 Changes on building mass layout in a yard from architecture of ancient Bali Aga category (a), middle category (b) until Bali Madya (c) (source of image c: Budihardjo, 1986)

From both changes above, whether on the boundary wall or the way of living from communal to become individual, it gives picture that social interaction in sub urban also changes. It occurs because of internal factor, but mostly from external factor. From there, urban and sub urban community interacts each other. Borderless way of living give more picture that there is no clear barrier between sub urban and urban, where both are influencing each other. The difference is that individualism in sub urban is not as extreme as in urban where dwelling is bordered as if a fortress.

#### 4. CONCLUSIONS & RECOMMENDATION

Living culture is developing culture. It is the same thing with social interaction in Bali Aga community that keeps developing and influence its dwelling form. However, the form of dwelling of ancient Bali Aga and madya are still found until now. Therefore, it indicates that changes on the social interaction of Bali Aga occur insignificantly and still communal in nature. This is what makes the differences between urban community and its dwelling rapidly change to be individual. Next question may appear, does individual dwelling always cling to bad values? Or is it the other way around, which it contents with communal values? These questions may become a new topic for the next research to correlate individual and communal dwelling with its environment adjustment.

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# FOREST PROTECTION EMBEDDED IN VILLAGE CULTURE

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## Abstract

This case study of Ban Tung-yao Village in northern Thailand describes how a village has over more than a century embedded wisdom of forest and watershed protection in its village culture, and preserved these practices through oral traditions and rituals of spirit propitiation passed down through generations, finally codified in writing at the village level. Adherence to and appreciation for traditional conservation practices has been overseen by the village committee, incorporated in village school curriculum, and made part of the living intangible culture in the life and farming practices of the villagers. Stewardship of the surrounding forest, animistic spirit worship, and the way of cultivation provide an integrated approach, organically arising out of grass roots local leadership in past generations, to sustain prosperous yet traditional village life. In Thailand as a whole, however, embodying of this sort of local wisdom in village culture is the exception. Misguided and overweening top-down bureaucratic approach to forest protection and agriculture, ignoring local wisdom and intangible culture, has resulted in Thailand's forest and watershed degradation, and in widespread drought and loss of intangible culture. The solution lies in the state policy which should empower traditional communities to manage their natural resources, not intervene but recognize, respect their way of life, and provide support where needed.

**Keywords:** Intangible Culture, Community Forestry, Community Rights

## 1. INTRODUCTION

"Although the lands of the community forests are in the National Forest the trees are villagers' heritage that our ancestors have protected. We respect the nature and guardian spirits in our sacred forest. We continue our traditional practices like our ancestors have done before."<sup>1</sup>

The statement above belongs to a Yong woman in Thailand who fought to conserve the traditional way of living in harmony with the forest no matter how many obstacles she faced. Yong people in Thailand once lived in Muang Yong of today's Shan State of Myanmar. The largest influx of Yong to

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<sup>1</sup> A statement of Pakee Wannasak, former Chairperson of Ban Tung-yao village's housewives group, in the article written by Anuwong Saetang on Green Globe Awards 2008, <https://pttinternet.pttplc.com/greenglobe/2551/personal-08.html>, (2008)

northern Thailand occurred in 1805<sup>2</sup>. In 1915, six Yong families left Sankayom village in Chiang Mai because of the drought to find a better place to live. They found Baan Tung Yao a fertile plain of mixed forest, namely teak, hopea odorata and other valuable plants, near Sarn River and surrounded by mountain. They settled down there and more people followed the first group to live together in this fertile place<sup>3</sup>.

In 1923, the first headman led the villagers to develop a water way and dikes to deliver water from the river to the rice fields. At that time, they found a natural spring in the forest. Although Buddhism is the chosen religion of the Yong people, their beliefs are heavily mixed with animistic ritual and spirit-worship. They honor the spirit of the land and the ancestral spirits and believe in many other spirits of the surroundings<sup>4</sup>. The headman declared the surrounding area of the spring to be protected as the sacred forest, covered 96,000 square meters and declared 3.84 square kilometers of steep and creek forest as the area where villagers are allowed to find forest products and timber for consumption or for household needs, but subject to the headman's restriction. Later the sacred forest was expanded to cover almost the whole area of the forest. A dike committee was established to daily and annually maintains the dikes' function as it made of bamboos. A traditional ritual ceremony must be conducted in the 9<sup>th</sup> day of the waxing moon in the 9<sup>th</sup> month of the local northern Thai calendar (at the beginning of the rainy season) every year to worship the forest and the dike guardian spirits.

In 1953, the headman's orders and restrictions became a written village agreement to fight the multiple incidents of forest incursion. The initial agreement stated; cutting down the trees in the sacred forest is prohibited; cutting down the trees outside the sacred forest will be allowed only for common village use, or for poor villagers, or for those establishing a new family, in which case the new family will be allowed once to cut only nine softwood trees in non-sacred forest to build a temporary house, the size of the trees to be cut will be determined by the village committee and teak trees are never allowed to be cut; if the a couple gets divorced, the logs must be returned to the village committee for common village use; no hunting and no taking away herbs; lastly all forest area is the heritage of all Tung-yao villagers. This first agreement has been revised frequently to conform with evolving social situation of the village.

Recognizing the success of Ban Tung-yao, Ministry of Agriculture and Cooperatives recognized the village as an outstanding wildlife conservation village in 1977. Notwithstanding this award, in 1987 the Royal Forestry Department declared the community forest area of Ban Tung-yao as a forest park which would cause the prohibition of forest use by villagers. Villagers protested against this order until it was rescinded, claiming the rights of indigenous people to live in harmony with their forest environment.<sup>5</sup>

The status of community forests in Thailand is not yet certified by law. Communities and civil society launched the draft Community Forest Bill in 1991 to guide the formalization of community engagement in forest management<sup>6</sup>. Unfortunately, the bill which got several revisions over the

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<sup>2</sup> Paul Hattaway, *Peoples of the Buddhist World A Christian Prayer Diary* (Calisle: Piquant Editions Limited, 2004), 350

<sup>3</sup> Lukana Phobromyen, History of Ban Tung-yao, สิทธิชุมชนในการจัดการทรัพยากรธรรมชาติ ป่าชุมชนบ้านทุ่งยาว

*Community Rights for Natural Resources Management: Ban Tung-yao Community Forest*, 2011, 3-19

<sup>4</sup> Hattaway, *Peoples of the Buddhist World A Christian Prayer Diary*, 350

<sup>5</sup> Phobromyen, *Community Rights for Natural Resources Management: Ban Tung-yao Community Forest*, 2011, 3-19

<sup>6</sup> RECOFTC – The Center for Community Forests, *Community Forest in Thailand*, 2011



years, was initially rejected by parliament in 1999 but finally passed in 2007. In 2015 it was rescinded by request of communities and civil society because they did not agree with the revised content in the draft bill.<sup>7</sup> Among over 10,000 registered and non-registered community forests in Thailand, Ban Tung-yao was one of leading communities that took the lead in promoting the bill to certify people's rights to live in harmony with nature according to their local customs and traditions. Ban Tung-yao village is an outstanding community because of its history, culture, and the strong awareness of people as the custodian of cultural and natural resources. Research on villagers' participation in community forest conservation found that most residents had a high level of positive attitudes toward community forest conservation. They realized the importance of the forests to their daily lives as the center of sustainable production, and wish to keep the forests intact for sustainable use, respectful all of the spirits of the forest<sup>8</sup>.



Fig. 1. (a) The water way in the sacred forest of Ban Tung-yao;  
(b) Village Agreement for Using and Protecting Community's Forest written in 1939

## 2. RESEARCH METHOD

This research paper attempts to question what is the present role of this Yong villagers' intangible culture as an agent of forest protection? Are there any obstacles to transmitting village cultural heritage and protecting the surrounding forest?

This paper is drawn from secondary sources and from field research conducted by the author in Ban Tung-yao village in July 2017. The research was carried out using qualitative research methodology, namely in-depth interviews and cultural mapping to collect primary data from three generations of cultural custodians, namely, the village headman, two senior women, and a group of youth leaders age 15 – 25 years old.

<sup>7</sup> Admin, *The Third Community Forest Bill in the period of National Reform was not approved by communities*, <https://ilaw.or.th/node/7328>, (June 23, 2015).

<sup>8</sup> Surin Suriyawong, *Villagers' Participation in Community Forest Conservation in Ban Tungyao*, 1993, 8

### 3. RESULTS AND DISCUSSION

#### **The role of intangible culture towards forest protection**

Interviews with informants of three generations indicated that animism plays an important role among villagers in building a respectful approach to exploiting local natural resources. Animistic beliefs are cultivated within the family by relating legends about what happen to those did not respect forest guardian spirits. One legend that my youth informant told me about involved a serpent that looks after valuable treasure in a cave in the forest. One day a villager killed the serpent, and he then died in torment as a consequence; a movie was being filmed in the forest, but the camera did not function until the director paid respect to the forest guardian spirits and asked for permission to work in the forest. In another legend a new headman suffered a headache but the doctor could not identify the cause, the symptom remained until he promised to the forest guardian spirit that he would take good care of the forest as the ancestors have done in the past. These and other stories have been passed down from generation to generation, reinforcing respect for forest guardian spirits.

Worshipping to the dike and the forest guardian spirits is a distinguishing tradition of Ban Tung-yao village and it seems to be the most important ritual ceremony of the year. All villagers need to participate to express gratitude to the spirits which provide water to the rice field and food in the forest. Although today bamboo dikes have been replaced by concrete dikes and there is no need to do annual maintenance as before, the villagers still perform the same ceremony. Monks, elderly, housewives, and children each have roles in the ceremony. Village youth with whom I spoke could explain clearly the order and elements of the ritual ceremony, and they expressed their wish to carry on this tradition in the future. Besides the traditional rites, in 2015 villagers celebrated the centenary of the founding of Ban Tung-yao by reviving traditional Yong dances, doing research on traditional Yong costumes, composing new songs to accompany the dramatic enactment of the history of Ban Tung-yao village and the bravery of their ancestors who had protected their community forest many times in the past century. Many villagers had a chance to act in the play and perform Yong dances. The village published 5,000 copies of a history of the village and distributed them at the event. All of my informants recalled this anniversary ceremony with pride.

One important tradition of Yong people is the respect to the headman and elderly. Since old days, headmen in the north of Thailand have been called ‘Phor Luang’, a very respectful term of address. Those who acquire this position are honored with this title even after retiring from the headman position. They are expected to behave well and be respectable persons for the rest of their life. Yong people seriously maintain the tradition of paying respect to the elderly. For example, during Thai New Year (Songkran) young people have to walk to visit their elders at their own homes to anoint them and request an elders’ blessing. A local authority one year suggested the villagers invite the elders to gather in one place, so that everybody could come to pay respect to them at the same time. The elders insisted on staying at their own homes, even if no one came to visit them. The informant explained that this tradition is not only paying respect, but it is also to guide the young people to get to know senior people, know their houses, and the short cuts to their houses, passing through neighbors’ land. Yong people do not have permanent fences because building a permanent fence is a taboo. They believe that ancestor spirits will walk through open fences. This also helps neighbors to be close to each other. Changing an element of this tradition would therefore diminish the significance of this tradition.

All informants, young and old, expressed a high degree of pride the traditional lifestyle of their village. They enjoyed talking about seasonal mushrooms, plants, insects, and other small animals that could be found in the forest, rice fields, in the river and even on the fences of their own houses or neighbors' houses. They enjoyed explaining how to collect and cook them. Without local wisdom and skill, collecting forest ingredients such as beehives and red ants' eggs is not easy. One needs to know exactly where they are and how to collect them. The knowledge is transmitted in the family when children accompany their parents to the forest. Parents train children to eat forest ingredients from the time they are young. Children love learning about natural resources in the forest and learning paddy farming, which is conducted by the village school with coordination of senior people in the village, in accordance with the villagers' seasonal working calendar.

### **Obstacles to transmitting cultural heritage and forest protection**

Village leaders worry that nowadays young parents send their children to study in town. They feel children under the age of 15 are less eager to participate in village activities and to engage with the forest.

Village leaders feel that the main obstacle to community forest protection is the uncertain political situation. In the transition of each government, the policy and law is changed. Sometimes changes have caused the uncertain status of community forest, such as the policy of reclaiming forest from invaders. This affected indigenous people and minority groups who live in harmony with the forest for decades. Some state policies aim to support village agriculturists, but they often do not comply with the socio-cultural geography of each community, such as promoting villagers to grow broccoli and other imported plants. Village leaders think that their traditional way of consumption helps conserve local vegetables and plants; promoting eco-tourism in the community forest seems like the way to help generate income and conflict rather than enhancing people's understanding of how people live in harmony with forests.

Village leaders wish to see the state and authorities related to forest management be more open-minded and listen to how local wisdom and experience can help in the forest management and protection. Recognizing the mismanagement of policy and top-down bureaucratic system, the villager leaders refused acquiring the status of registered community forest. The village leaders are proud of their non-registered status, because it demonstrates that their community forest was formed by their own local traditions not by mandate from above. The village committee chose not to register even though by not registering the community forfeits about 2,400 dollars per year from the state which they could have received when they register. My informant explained that they did not wish to look after the forest as agent of the state but rather to preserve the forest in accordance with their traditional way of life.

Interviews with three generations of informants showed that animistic beliefs, traditions, living and eating culture of Yong people are the foundations of everything in the village. It is the key to living in harmony with the forest. This belief system directly controls people's behavior relating to the forest. The well-preserved forest provides various products which are the pride and joy of villagers in their daily life. The traditions have unified the community and led to collaboration on other useful matters. The good performance of community forest management brought academic institutions, official agencies, NGOs, and private sectors to learn from the village, such as learning about the traditional wisdom of early

seasonal burning that helps in controlling and reducing wildfire hazard. The village received supports from the private sector in many ways that improve quality of people's life, such as the donation of pipes to deliver biogas from pig manure to every house in the village for cooking fuel at low cost. When people have a good quality of life, they pay gratitude to the guardian spirits in their heart.

#### **4. CONCLUSIONS AND RECOMMENDATION**

The research result could be summarized that intangible cultural heritage could be a fundamental element of success in forest protection, and the fundamental of people's well-being. The direct and indirect benefits from forest protection have created a sense of belonging and stewardship. I believe that the intangible culture of Ban Tung-yao will be continuously passed on to the next generation not only because of the spiritual value of the culture, but also because of the empirical benefits from forest protection, and as long as the village leaders recognize themselves as cultural custodians. Ban Tung-yao displays the essence of existence of traditional local communities and reflects that the traditional wisdom embedded in village culture in Thailand and elsewhere should not be overlooked as it could be a part of national success in natural resource management.

Thus, the state should consider not obstructing the local community-based management, but instead recognizing, respecting and certifying their rights to protect, look after, manage, and use their resources according to their local customs and traditions. The state should facilitate the sharing of local wisdom and experience on their natural resource management, and enhance people's understanding of how people live in harmony with nature.

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# **PRESERVING INTANGIBLE CULTURE HERITAGE FOR ENVIRONMENTAL SUSTAINABILITY OF SRI LANKA**

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## **ABSTRACT**

The main purpose of preserving the intangible cultural heritage is to preserve past and providing access it in future. There should be a collaborative relationship in between cultural and educational institutions to fulfill this task. It is very important to create knowledge bases and folk creativity centers for acquisition and storage of intangible heritage in digital form. The first step of preserving intangible heritage is to capture it while protecting its ownership. In this digital era, there are so many methods to capture the tacit knowledge. One day this knowledge will be vanished without keeping a footprint for future generation. Any living human being in this earth needs to know their past, oral traditions, languages etc. The tropical climate of Sri Lanka makes it an even bigger challenge to preserve the historical documents. In such environments climate control and storage facilities need to be kept under close surveillance. During the last few years, experts from countries like Netherlands have worked jointly with Sri Lankan experts, in order to establish and maintain sufficient conservation standards. Digitization has emerged as a good solution for this problem.

Keywords: intangible cultural heritage, environmental sustainability, Sri Lanka, preservation, digital technologies

## **1. INTRODUCTION**

Intangible cultural heritage can effectively contribute to sustainable development with its three dimensions of economic, social and environmental. Intangible cultural heritage provides communities, groups and individuals with a sense of identity and continuity, helping them to understand their world and giving meaning to their lives and their way of living together. A mainspring of cultural diversity and an unmistakable testimony to humanity's creative potential, intangible heritage is constantly being recreated by its bearers as it is practiced and transmitted from person to person and from generation to generation (UNESCO – EIIHCAP, 2008, p.1). It further stated that safeguarding living heritage means taking measures aimed at ensuring the viability of intangible cultural heritage. Moreover, it described that safeguarding means trying to ensure that the heritage continues to be practiced and transmitted within the community or group concerned. Communities must be actively involved in safeguarding and managing their living heritage, since it is only they who can consolidate its present and ensure its future. In this context it is clear that ICH play an important role for sustainable development in any country. At the same time it makes sense among individuals who practice it and carries it from generation to generation. In this manner it becomes part of their life. This has been clearly described by UNESCO (2011)

and according to it intangible cultural heritage (ICH) as “a living form of heritage which is continuously recreated and which evolves as we adapt our practices and traditions in response to our environment. It provides a sense of identity and belonging in relation to our own cultures.” UNESCO’s concept of intangible cultural heritage encompasses oral traditions and expressions, performing arts, social practices, rituals, festive events, knowledge and practices concerning universe and nature, and traditional craftsmanship (Sutherland, 2014, p. xv). Sutherland further describes that intangible cultural heritage as cultural inheritances that cannot be touched, held, boxed, shelved, fixed, or put on permanent display. Rather, intangible cultural heritage is akin to living heritage. It allows for new understandings and accountings of changes in cultures, customs and traditions over time; the cultural impacts of colonialism and migration; and cultural creation, reinvention, rights, and protection.

## **2. RESEARCH METHODOLOGY**

In this research study it is used qualitative method by way of collecting existing data from secondary sources.

## **3. RESULTS AND DISCUSSION**

### **3.1 INTANGIBLE CULTURAL HERITAGE**

Intangible Cultural Heritage is a prerequisite for the cohesion of societies (Harrison, 2010). According to Harrison ICH has become an important factor for the consistency of communities. This has been further described by Albert & Meißner (2014) according to them that the permanent production and reproduction of cultural practices establishes a sense of belonging to a group of people or a place and forms the collective memory. Cultural activities such as festivals or rituals affirm the relationships within a community and help the people to maintain connections with each other and with their environment. In this context, it is crystal clear how ICH connects to past, present and future. Eventually it helps to sustainability of the environment. Moreover UNESCO (n.d) stated that the importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones. UNESCO further described that intangible cultural heritage does not only represent inherited traditions from the past but also contemporary rural and urban practices in which diverse cultural groups take part.

### **3.2 ENVIRONMENT SUSTAINABILITY**

Many cultural sites in Sri Lanka have been enlisted world heritages. i.e. Anuradhapura, Sigiriya, Polonnaruwa, Dambulla, Kandy and Galle. Sri Lanka, as mentioned earlier is not only in rich in tangible culture but also in intangible culture. Sri Lanka has contributed immensely for the cultural development of the world both tangible and intangible culture and will continue to do the same in the future (Wickramasinghe, 2013). Wickramasinghe further stated that the Government of Sri Lanka as well as private sector has taken initiatives to promote cultural heritage as follows

- a) Establish a craft village for traditional craftsman and traditional Sri Lanka (*Apegama*) Folk village near Colombo to promote cultural tourism. (This has been already established by now).
- b) Private sector participation and international assistance for the preservation and conservation programmes.

- c) Public participation in conservation programmes.
- d) Inculcate positive values in school children on national heritage through awareness raising programmes.
- e) Conducting electronic and print media programmes to promote awareness of general public on heritage.

As described by Wickramasinghe, the initiatives taken by the government of Sri Lanka has immensely facilitated to safeguard and documenting the intangible cultural heritage for the sustainable economic growth of the country. Similarly, Gražuleviciute (2006) described that lots of researches implemented around the world demonstrate that preservation of cultural heritage enhances environmental, social, cultural and economic sustainability. Cultural heritage can contribute towards well-being and quality of life of communities, can help to mitigate the impacts of cultural globalization and can become an incentive for sustainable economic development. Various economic benefits can be generated by cultural heritage and its preservation: creation of income and jobs, job training and maintenance of craftsmanship skills, revival of city centers, heritage tourism, increase in property values, enhancement of small business etc. Re-use of abandoned or inefficiently used historic buildings is fundamental for reviving communities and improving quality of life. In this context, it is clear the importance of preserving intangible cultural heritage and how to make use of it for not only environment sustainability but also social, cultural and economic sustainability of any country.

### **3.4 SRI LANKA SCENARIO**

In 2008, it has commenced to compile a 'National Inventory' for ICH in Sri Lanka by National Library and Documentation Board with the support of UNESCO. It is observed that there was not such inventory in Sri Lanka but Institutions such as Department of National Archives, Department of National Museums have maintained inventories of intangible and tangible cultural heritage. The inventory maintained by the Department of National Archives has taken as center piece to compile the National Inventory for ICH in Sri Lanka. The main purpose of compilation of National Inventory is to preserve ICH for present and future generations and to support for research studies (ICHCAP, 2011).

The National Inventory has divided into 3 categories as follows (ICHCAP, 2011, p. 46)

1. Traditions
2. Rituals and rites
3. Rites of passage



Table 1. The sub categories of ICH

1.Traditions	2. Rituals and rites	3.Rites of passage
Animal lore	Agricultural	Birth
Customs	Architectural	Death
Ethics	Business and Industrial	Marriage
Folk belief	Illness	Puberty
Folk games	Religious	Other
Folk language	Other	
Folk medicine		
Folk songs		
Folk tales		
Magic		
Mass communication		
Plant lore		
Proverbs and riddles		
Other		

Sri Lanka is rich in ICH and therefore, selection has been made very carefully to cover significant national events, ethnically important events and religious events to provide broader image of the diversity of culture that exists in the country. Eg. Sinhala and Hindu New Year, Wesak and Poson Poya Celebrations, Esala Festivals, Confinement of the Buddhist monks during 3 month rainy season (*Katina Cheewara Pinkama*), Paddy Broadcasting Festival (*Vap mangalya*) etc. (ICHCAP, 2011).

### **3.5 PRESERVING ICH**

Most important thing of intangible cultural heritage is not to convert it into dead or still documents but to create a strong medium to spread awareness and make more active and participatory heritage between the two generations. Yin (2006) has divided intangible cultural heritage into two groups as follows –

1. Intangible cultural heritage (ICH) that used to live and be practiced within original natural and social context.
2. The ICH that is still living and being practiced within its natural and social context.

As pointed out by Yin it is necessary to make use ICH as living heritage. There are religious, wedding and funeral rituals that continue from generation to generation. Then it becomes living heritage. It helps to preserve such ICH in its original, natural and social context.

### **3.6 USE OF DIGITAL TECHNOLOGIES**

In this digital era, the documenting of intangible heritage are easily done by using multimedia technologies and it helps to preserve undocumented intangible heritage mainly, expressions, social rituals, daily rituals, performing arts, oral traditions, knowledge and practices etc. (Perera and Chandra, 2014). Protection and maintenance of immovable cultural heritage play a crucial role for sustainability of communities, because all the cultural assets, theater, music, visual arts, crafts, local customs and traditions, are inherently connected with and enhanced by the physical context within which they were created and evolved for centuries (Rypkema, 1999). Dewhurst & Kornbluh (n.d) stated that field workers can use simple digital equipment to capture voices or the rituals of daily life. In the same vein, they have mentioned that archivists, scholars and community members can collaborate via Internet to catalog and contextualize these records and potentially, make them available online. As described by them, there are websites, which maintain and preserve documented intangible heritage in the globe. One example for such website is <http://vedda.org/> which maintains information on Sri Lanka's forest-dwellers the *Veddas* or *Wanniyalaeto* (Perera and Chandra, 2014)

### **4. CONCLUSION & RECOMMENDATION**

Intangible cultural heritage (ICH), made up of all immaterial manifestations of culture, represents the variety of living heritage of humanity as well as the most important vehicle of cultural diversity. The main ‘constitutive factors’ of ICH are represented by the ‘self-identification’ of this heritage as an essential element of the cultural identity of its creators an



bearers; by its constant recreation in response to the historical and social evolution of the communities and groups concerned; by its connection with the cultural identity of these communities and groups; by its authenticity; and by its indissoluble relationship with human rights (Lenzerini, 2011). As described by Lenzerini, it is proved that the how ICH connected to the environment and its unbreakable relationship with the human community. According to Lenzerini, ICH reflects the cultural identity of its creators and holders and it represents their living heritage. This inherent flexibility – or, in other words, the ‘ephemeral’ character of ICH makes it particularly vulnerable to being absorbed by the stereotyped cultural models prevailing at any given time. Therefore, it is important safeguard and preserve ICH by constant practicing as a living heritage and using modern technological tools. In this context, it is mandatory to preserve the vanishing traditions such as traditional know-how, indigenous medicine, rituals that carried out to bring prosperity etc. for environment sustainability of Sri Lanka.

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**Titre : La danse initiatique *Kiébé-Kiébé* : protection et promotion dans le cadre du tourisme durable. Enjeux pour la politique culturelle au Congo**

**I – Présentation de la République du Congo et de la danse Kiébé-kiébé**

La République du Congo est un pays francophone situé en Afrique centrale. Le pays dispose d'immenses richesses culturelles basées notamment sur la diversité des expressions orales et culturelles comme les danses et chants, les rituels aux événements festifs, les contes et légendes, les interdits, la croyance en des êtres suprêmes protecteurs... D'après la Convention de 2005, la « Diversité culturelle » renvoie à la multiplicité des formes par lesquelles les cultures des groupes et des sociétés trouvent leur expression. Ces expressions se transmettent au sein des groupes et des sociétés et entre eux. La danse initiatique et sacrée, Kiébé-Kiébé est pratiquée dans les contrées Tékés, Koyo et Mboshis de certaines localités des départements de la Cuvette, de la Cuvette-Ouest et des plateaux au nord du pays. « Le Kiébé-Kiébé représente l'une des formes les plus indociles de la civilisation bantoue face à l'intention de dépossession culturelle coloniale ». Cette danse est d'essence binaire et regroupe le sacré ( kînda), lieu d'initiation interdit aux profanes, et le ( mbâlè), esplanade de la danse-spectacle . Il est exécuté par des protagonistes comme le yòmbi qui détient seul le pouvoir initiatique de manipuler mystiquement le canidé qui est le gardien des lieux sacrés ; Atsùà-mbòndzì qui désigne des maîtres initiés du Kiebé-Kiebé qui, enveloppés dans de vastes et amples robes en tissu-raphia, exécutent en public des rotations circulaires sur eux-mêmes avec un art précis dont ils détiennent seuls le secret. Aux termes de la Convention UNESCO pour la protection et la promotion de la diversité des expressions culturelles 2005, cette danse constitue une expression culturelle tributaire d'une logique culturelle et économique dans sa production et dans sa diffusion. Incontestablement, dans nos sociétés de plus en plus diversifiées, il est indispensable d'assurer une interaction harmonieuse et un vouloir vivre ensemble de personnes et de groupes aux identités culturelles à la fois plurielles, variées et dynamiques. C'est pourquoi, les enjeux de la politique culturelle congolaise doivent favoriser l'intégration de la protection et la promotion de la diversité des expressions culturelles dans le tourisme durable, gage de la pérennité de ces expressions. Pour illustrer la nécessité pour les expressions culturelles de contribuer au développement communautaire, la Déclaration universelle de l'Unesco sur la diversité culturelle a été complétée par la Convention de 2005 sur la diversité des expressions culturelles qui dans son préambule affirme que reconnaissant « ...l'importance des savoirs traditionnels en tant que source de richesse immatérielle et matérielle, et en particulier des systèmes de connaissance des peuples autochtones, et leur contribution positive au développement durable, ainsi que la nécessité d'assurer leur protection et promotion de façon adéquate... » A ce titre, nous disons que le Kiébé-Kiébé est un moteur de cohésion sociale en ce qu'il est un élément fédérateur des communautés qui la pratiquent. Cette danse est un élément de liaison au groupe car elle garantit une identité partagée, basée sur des valeurs ancestrales, incarnées, léguées sous la forme implicite de la danse. D'autre part, elle est un élément d'unité, un pont entre les différentes ethnies qui la pratiquent car elle crée une dynamique favorisant les échanges entre ces différents groupes. Le Kiébé-Kiébé est donc une expression culturelle qui permet, par sa pratique et son exécution, de mettre en place des



espaces de rencontres, de contribuer à nourrir la mémoire collective, de symboliser des notions et des émotions complexes, d’ancrer l’identité et de lier les gens à leur communauté.

En effet, la pratique de cette danse induit l’utilisation d’un langage, des sens et des sentiments qui font appel à l’imagination et à la créativité des protagonistes. En cela, elle est l’expression des identités, des langues et des coutumes. Elle répond ainsi au besoin de cohésion sociale entre les Tékés, Koyo et Mboshi tout en permettant de créer de nouveaux liens sociaux et de nouvelles solidarités.

En d’autres termes, il s’agit d’un miroir social qui a pour vocation le rappel d’événements historiques, culturels et sociaux. Elle développe la connaissance et le lien social avec d’autres cultures à travers l’imprégnation par l’intérieur (rythmes, formes, structures, pas, positions corporelles) que constitue la pratique, même imparfaite, de cette danse. Ainsi, pour illustrer le rôle de la danse Kiébé-Kiébé dans le renforcement de la cohésion sociale, nous pouvons dire que cette pratique est l’une des rares activités communautaires qui rassemble la population des trois communautés (Tékés, Koyo et Mboshis) par affinité ethnique et par génération. C’est en cela qu’elle permet de réunir plusieurs générations car il nous a été donné de constater que la société traditionnelle congolaise est tellement cloisonnée que le lien intergénérationnel ne s’établit pas de façon naturelle.

Au regard de ce qui précède, il est évident de constater que la danse initiatique Kiébé-Kiébé est une expression culturelle qui représente une grande importance pour les communautés locales qui la pratiquent. C’est pourquoi, il est nécessaire d’en assurer la protection et la protection dans le cadre du tourisme durable.

## **II – La protection et la promotion de la danse initiatique Kiébé-kiébé dans le cadre du tourisme durable**

Le tourisme durable décrit généralement toutes les formes de tourisme alternatif qui respectent, préservent et mettent durablement en valeur les ressources patrimoniales (naturelles, culturelles et sociales) d’un territoire à l’attention des touristes accueillis, de manière à minimiser les impacts négatifs qu’ils pourraient générer. Par conséquent, « l’objectif du tourisme durable est de rendre compatible l’amélioration des conditions environnementales et sociales qui résultent du développement touristique avec le maintien de capacités de développement pour les générations futures ». Un objectif à long terme qui nécessite un travail de longue haleine et la mobilisation du plus grand nombre.

En ce sens, il convient d’assurer la protection et la promotion de la danse Kiébé-Kiébé dans le cadre d’un tourisme qui prend en compte l’impératif touristique et l’exploitation responsable de cette expression culturelle. En effet, dans un monde en pleine mutation et face aux agressions culturelles de toutes sortes, il y a un danger réel de voir les expressions orales se désagréger, voire de disparaître de façon irrémédiable. La danse initiatique Kiébé-Kiébé se trouve donc entre le défi d’accessibilité et la conservation de son caractère initiatique ; cette conservation de son caractère initiatique passe par l’instauration d’un tourisme durable. En d’autres termes, il s’agit de mettre en œuvre une politique culturelle qui concilie le tourisme et la sauvegarde de cette danse initiatique.

Il est important de noter que la transmission de cette danse peut se faire à la fois de manière traditionnelle et moderne. La transmission traditionnelle consiste en des enseignements



dispensés par les aînés et les sachants dans le but de faire assimiler aux jeunes toutes les connaissances liées à l'histoire, à la pratique et à l'importance du Kiébé-Kiébé. Il s'agit donc de donner aux jeunes un sens élevé de la responsabilité qui leur incombe dans la conservation et la transmission du patrimoine traditionnel perçu par tout le monde comme un attribut essentiel de l'identité du peuple.

La transmission par les moyens modernes passe par l'usage des NTIC qui constituent des outils efficaces de pérennisation du patrimoine culturel. Ils constituent une assise mondiale permettant d'éclorer la visibilité du patrimoine dans la mesure où celui-ci n'est plus renfermé en lui-même et ne se limite au niveau communautaire sinon national. C'est pourquoi, il apparaît indispensable de se servir d'internet comme outils valorisation, de pérennisation et de transmission de la danse Kiébé-Kiébé. Ainsi, on peut envisager une mise en ligne de cette expression culturelle car internet est un outil pédagogique efficace dans l'enseignement des expressions culturelles aussi bien au primaire, au collège que dans le supérieur. En effet, la création des logiciels adaptés peut aider à l'apprentissage des expressions culturelles. Il faut, pour cela doter les écoles d'outils informatiques nécessaires (connexion, ordinateurs...) à la mise en œuvre de cette politique. Un partenariat entre le ministère de la culture et celui des NTIC peut aider à la réalisation de telles initiatives. On peut aussi envisager la mise en ligne de la danse Kiébé-Kiébé ou sa numérisation pour avoir des outils de production moderne comme les sites internet, les DVD, les CD-ROM... Ainsi, les expositions virtuelles ou numériques, tout en assurant la promotion du Kiébé-Kiébé permettront à un large public de le connaître ; qu'il s'agisse d'un public communautaire, national ou international.

Outre la politique de sensibilisation, d'information et d'enseignement, la protection et la promotion de la danse Kiébé-Kiébé exigent, pour les autorités locales et nationales, la mise en place d'une politique culturelle visant l'inventaire, à travers les collectes systématiques et l'enregistrement des composantes de cette danse. Une fois ces collectes réalisées, il convient de les mettre sous support électroniques (CD, DVD) pour un archivage adéquat et la constitution d'une documentation y relative.

Cependant, il faut noter que la protection et la promotion de cette danse doivent être faites dans le cadre du tourisme durable car on protège pour valoriser et la valorisation se met en œuvre par le tourisme. Nous restons convaincus que la valorisation de la danse initiatique Kiébé-Kiébé est à même de produire des retombées économiques et socio-culturelles. Mais il faut canaliser cette valorisation pour éviter de tomber dans le spectaculaire et l'imitation par des néophytes. C'est pourquoi, il apparaît nécessaire que la valorisation la danse Kiébé-Kiébé, dans le cadre du tourisme durable, puissent assurer la transmission de son caractère sacré d'une part, et générer des retombées en faveur des communautés détentrices de cette richesse culturelle de l'autre. Un impératif à prendre en compte dans l'élaboration d'une politique culturelle spécifique à la diversité des expressions culturelles.

Il est clair que la valorisation de cette danse va générer des retombées économiques et grâce au tourisme durable, ces retombées peuvent être réinvesties dans des projets communautaires comme la construction des écoles, des hôpitaux ou des fontaines publiques. Ceci dans le but d'améliorer les conditions de vie de la population locales.

D'autre part, il est important de préciser que cette valorisation à travers le tourisme durable nécessite une promotion adéquate non seulement de cette danse mais aussi de l'ensemble des



expressions culturelles congolaises. C’est pourquoi, nous pensons que cette promotion doit intégrer une politique culturelle qui met en œuvre et accentue l’organisation des manifestations et événements ponctuels comme :

1 - les festivals et carnivals qui sont des moyens de sauvegarde, de promotion et de diffusion des expressions culturelles, telles que la musique, la danse, les rites, les coutumes, le savoir-faire des artisans et d'autres arts. L’organisation d’un festival peut constituer un atout non seulement dans la protection et la promotion de cette danse initiatique mais aussi dans le développement communautaire car il est le miroir d’un savoir-faire traditionnel. « Un festival a, sur le territoire qui l’accueille, des effets multiples qui ne sauraient se résumer, loin s’en faut, à l’impact économique... Le premier impact, le plus évident, est celui de l’animation culturelle, puisque, par définition, un festival est un événement culturel. Il constitue donc un moment fort de la saison artistique dans une ville, et il contribue très fortement à l’animation du territoire. De plus, l’organisation d’un festival peut être l’occasion de mettre en place des activités qui lui sont liées tout au long de l’année, et dont il constitue le point d’orgue (ateliers, structure d’exposition permanente...)... Le festival est également un moment collectif fort dans la vie du territoire, et à ce titre, il a vocation à rassembler autour de lui les citoyens en les faisant participer à l’organisation du festival (comme bénévoles, à travers des ateliers préparatoires ...) ».

2 – Les expositions et conférences. En effet, la danse Kiébé-Kiébé a déjà fait l’objet d’expositions dont la première s’est tenue en 2012 au Musée-Galerie Congo à Brazzaville. Après Salvador de Bahia en 2013, elle est exposée en février 2015 à la Havane. Il convient, pour sa protection et sa promotion de multiplier ce genre d’initiatives pour qu’elle joue leur rôle de vecteur de développement. Ces expositions doivent être accessibles et accompagnées des conférences débats assorties des publications pour une large diffusion de cette expression culturelle. Les débats doivent porter sur des thèmes locaux en lien direct avec cette danse comme les protagonistes, la pratique, les interdits, les rites liés à cette danse initiatique... Il s’agit là d’une innovation dans la manière de valoriser les expressions culturelles et de les mettre au profit des communautés locales. Cependant, la valorisation de cette danse initiatique conduit à se poser certaines questions : - Comment cette danse est-elle perçue par les communautés détenteur de ce savoir ? - Qu’est ce qu’elle peut générer comme retombées dans les communautés locales ? Sur le premier point, il convient de noter que la danse Kiébé-Kiébé est une expression de la diversité culturelle congolaise. Elle est considérée comme un patrimoine communautaire et il faut, pour qu’elle joue son rôle de facteur de développement local, qu’elle prenne en compte la multitude d’acteurs à tous les niveaux. Il s’agit : - de la communauté villageoise, composée de l’ensemble d’individus, hommes, femmes, enfants, souvent organisés en groupements, associations ou comités; - des notables et autorités traditionnelles ou religieuses, gardiens des coutumes et habitudes de la collectivité. Ceux-ci peuvent avoir une forte influence culturelle, religieuse ou sociale sur la communauté;

- des différentes catégories socioprofessionnelles, dont les commerçants et autres opérateurs économiques, en contact direct avec la population; - des partenaires du développement, projets, ONG. Il s’agit donc d’intéresser tous les acteurs pour que sa valorisation soit effective. Ceux-ci doivent se l’approprier pour que la valorisation de cette danse produise les effets escomptés. Cette appropriation constitue un outil de contribution des expressions culturelles au développement des communautés locales. Aussi, elle permet de reconnaître l’importance de la





diversité des expressions culturelles locales dont les populations sont détentrices. Sur le second point, la valorisation de cette expression culturelle qu'est la danse initiatique Kiébé-Kiébé, peut engendrer des retombées multiples : - au plan culturel, la valorisation permettra de protéger et d'assurer la transmission aux générations futures de ce savoir et ce savoir-faire qu'est la danse initiatique Kiébé-Kiébé. Cette valorisation peut aussi assurer le rayonnement et la diffusion de la valeur exceptionnelle de cette pratique en contribuant à son inscription sur la Liste du patrimoine Immatériel de l'UNESCO. En outre, une fois valorisée, cette danse permettra un brassage des cultures entre les ethnies. C'est donc l'occasion de faire de cette danse un moyen pour la population locale de se réapproprier sa mémoire collective tout en perpétuant le savoir-faire local. - Sur le plan socio-économique, nous pensons que la danse initiatique Kiébé-Kiébé peut permettre la mise en place d'une politique d'emplois liée à sa valorisation. En ce sens, la population locale sera le premier bénéficiaire d'emplois générés par l'organisation des festivals et carnivals, des expositions, séminaires et conférences-débats. En effet, la population locale va constituer l'essentiel de la main d'œuvre pour la réalisation des travaux liés aux expositions, aux séminaires, aux conférences-débats.... Ceci en vue de freiner le départ massif des jeunes vers les villes et de faire revivre les localités qui abritent cette expression culturelle. Ici, il s'agit de faire de la population locale le premier bénéficiaire de la valorisation du Kiébé-Kiébé. En même temps, il faut préciser que sa valorisation va favoriser le développement de l'économie locale par le réinvestissement des ressources générées par le tourisme dans d'autres projets communautaires comme la construction d'écoles, des centres de santé, fontaines publiques. Ceci afin d'améliorer le niveau de vie des populations locales. Dans ce sens, la population locale sera amenée à commercialiser d'autres savoir-faires locaux ; ce qui permettra de lui faire bénéficier des retombées touristiques; les artisans locaux vont faire évoluer la conception de leurs produits artisanaux pour les adapter aux goûts de leurs nouveaux clients.

En conclusion, nous disons que la valorisation de la danse initiatique Kiébé-kiébé, nécessite une politique culturelle qui met en œuvre les conditions d'un tourisme durable. Un tourisme qui prenne en compte sa valorisation et sa pérennisation dans un monde en pleine mutation technique et technologique où l'audio-visuel a réalisé des performances sans précédent dans tous les domaines. Il sied de noter qu'un accent particulier doit être mis sur la sensibilisation de la population locale en vue de la valorisation de cette expression culturelle. Une sensibilisation à travers l'école traditionnelle, les séances d'information et les outils informatiques et les NTIC.



## POLITICS OF REPRESENTATION, PARTICIPATION, AND HISTORIC PRESERVATION FOR ASIAN AMERICANS AND PACIFIC ISLANDERS

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### Abstract

Historic and cultural preservation is a significant issue for Asian Americans and Pacific Islanders (AAPIs) seeking to safeguard important historic places, preserve unique cultural practices, and receive official recognition of civic contributions. However, few sites associated with AAPI history and cultures have been recognized as landmarks. This article explores the U.S. National Park Service Asian American Pacific Islander Theme Study to understand the politics that led to it (political action, policy formation, and political actors), the types of citizen participation that lead to the development of federal historic preservation efforts, and ultimately, how support better efforts in documenting Asian American and Pacific Islander history through the National Historic Landmarks and National Register of Historic Places programs. The rationale is if scholars and practitioners can better understand how to document, identify, and preserve historic sites associated with underrepresented groups, we will significantly impact historic preservation outcomes by increasing the number of national designations associated with underrepresented groups and improving historic preservation approaches to be more inclusive of and relevant to these groups.

**Keywords:** Historic preservation, Asian Americans, Pacific Islanders, community participation

### 1. INTRODUCTION

In 2013, then-U.S. Secretary of the Interior Kenneth Salazar announced the Asian American Pacific Islander Theme Study to be conducted by the National Park Service to investigate the stories, places, and people of AAPI heritage. The study was part of a larger effort under President Obama's America's Great Outdoors program to commemorate and tell the stories of minorities and other underrepresented groups who have made significant contributions to the nation's history and culture (National Park Service 2013).

The theme study, "Finding a Path Forward: Asian American/Pacific Islander National Historic Landmarks Theme Study," is intended to help in the identification of buildings, structures, sites, objects, and districts associated with Asian and Pacific Islander history in the United States, and facilitate their designation as NHLs and their listing in the National Register



of Historic Places. As part of the theme study, the Asian American/Pacific Islander Theme Study Experts Panel was established under the auspices of the National Park Service Advisory Board. The Experts Panel was created to provide advice on the structure of AAPI Theme Study, and identify potential essay authors and major sources of information.

The National Park Service’s National Historic Landmark program was directed to conduct the AAPI theme study to guide future nominations of NHLs and National Register properties. The National Register of Historic Places includes more than 88,000 entries, incorporating more than 1.7 million individual buildings and sites representing local, state or nationally significant people, places and events. Just over 2,500 of these properties are NHLs, designated by the Secretary of the Interior as representing the highest level of national significance (with well-known examples like Thomas Jefferson’s Monticello, the White House, and the Statue of Liberty). Less than eight percent of these properties can be identified as representing the stories associated with African Americans, Latinos, Asian Americans and Pacific Islanders, American Indians, Native Alaskans and Native Hawaiians, LGBTQ, or women (Casper 2014).

However, federal standards and criteria in historic preservation have been ill fitted for underrepresented groups to preserve and protect their historic and cultural assets (Stipe and Lee 1997; Stipe 2003). For diverse and underrepresented groups, structural and historical forces have prohibited or restricted these groups to own, rent, or use properties that are often considered for historic preservation. On both the National Register and NHLs, there are few sites associated with AAPIs despite that AAPIs have a long history in the United States from the earliest settlement of the country to the economic development of the West to the desegregation of public schools in the 20th century and political influence in the 21st. Key challenges for the designation of AAPI historic sites include stringent standards and policies in historic preservation that fail to consider structural forces like racial discrimination, displacement, and demolition that have shaped (and continue to re-shape) AAPI communities across the nation. In addition, there is a lack of scholarship within government agencies on AAPIs related to historic preservation to support efforts to nominate and designate federal landmarks. Moreover, underrepresented groups, like AAPIs, still perceive the preservation movement as not representing their interests, particularly as discussion moves into the politics of race and place in historic preservation (Kaufman 2009; Magalong and Mabalon 2016). Traditionally, historic preservation standards and criteria have focused on sites that demonstrate cultural, social, economic, political, archaeological or architectural history that is significant to mainstream national historic narrative; however for underrepresented groups, these standards and criteria have been deemed ill fitted to their lived experiences.

This article explores the challenges and opportunities that arise when engaging citizen participation from diverse and traditionally underrepresented groups in federal historic preservation programs. The goal is to understand the types of citizen participation that lead to the development of federal historic preservation efforts, and ultimately, support better efforts in documenting AAPI history through the NHL and National Register programs. The rationale is if scholars and practitioners can better understand how to document, identify, and preserve historic sites, we will significantly impact historic preservation outcomes by increasing the number of national/federal designations associated with underrepresented groups and improving historic preservation approaches to be more inclusive of and relevant to these groups.



## 2. RESEARCH METHODS

This article has three research goals: (1) to determine how policy windows affect the content, process, and relevancy of federal historic preservation programs related to diverse and traditionally underrepresented groups; (2) to determine the types of participants and participation in developing a federal publication for federal historic preservation programs related to diverse and traditionally underrepresented groups, and (3) to understand how issues of representation affect the process, content, and dissemination of a federal publication for federal historic preservation programs related to diverse and traditionally underrepresented groups.

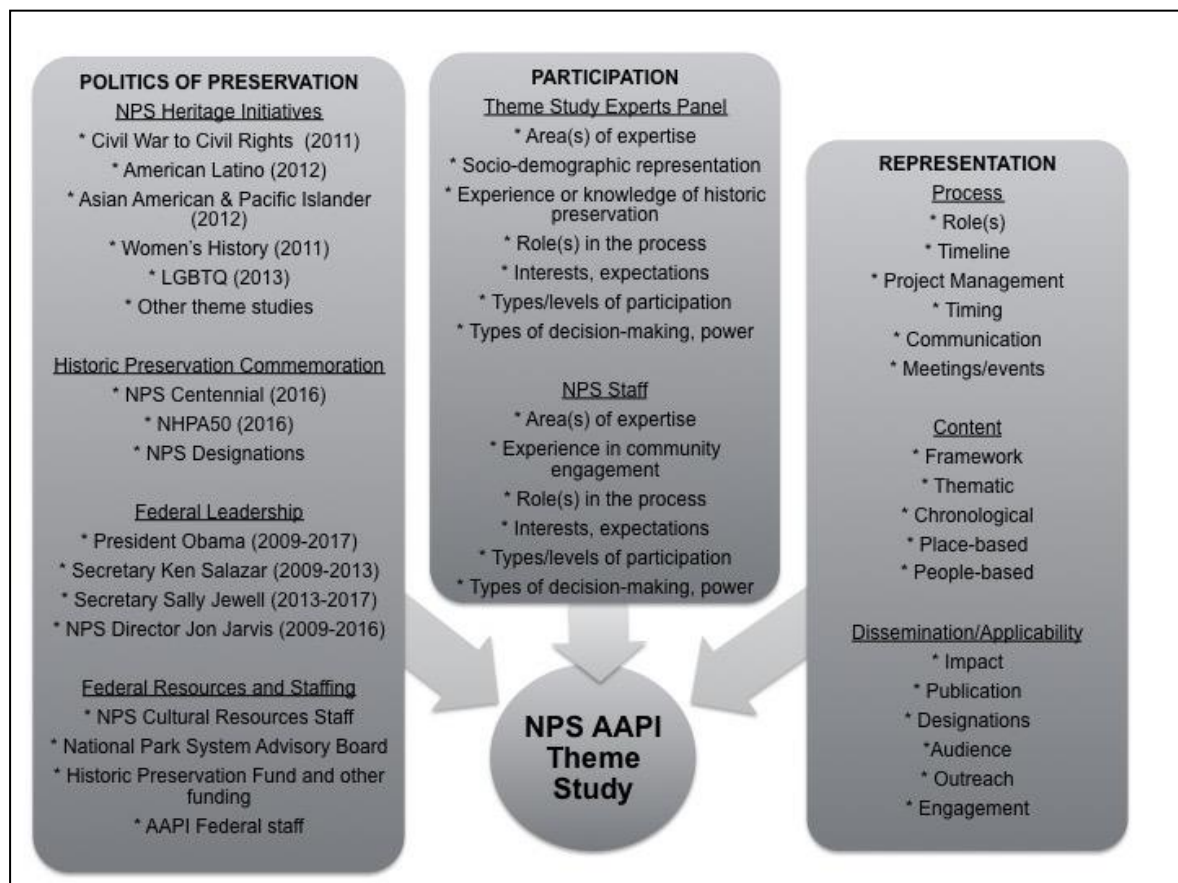


Fig. 1. Conceptual framework for policy, planning, and participation in the National Park Service Asian American Pacific Islander Theme Study.

The conceptual model focuses on the types of participation and participants used in the development, content, and implementation of a theme study on AAPIs as part of the National Park Service's AAPI Heritage Initiative. In this analysis of participation in federal programs related to historic preservation, the argument is the following (see Figure 1): The context consists of existing federal policies, programs, and initiatives that guide and led to the development of the NPS AAPI Theme Study, which in turn, are comprised of (1) the participants in the Theme Study, (2) the process and content in developing the Theme Study and (3) the dissemination/applicability of the Theme Study. The process of interest is the (1) the politics of preservation efforts that led to the





AAPI Theme Study (including political climate, policy-making, and political actors), (2) participation in the AAPI Theme Study Experts Panel, and (3) the politics of representation in the process and content of the Theme Study. The results of interest are the content and dissemination/applicability of the Theme Study. The hypotheses are that the results are dependent on the types of participation in the AAPI Experts Panel utilized in the process and how participation impacted the content and dissemination of the Theme Study.

The research objectives described are met with a mixed-methods approach and primarily through semi-structured, in-depth interviews with key informants involved in the process, field notes, and archival analysis of existing documents. The researcher participated on the Experts Panel and took field notes during the process, as well as archived email correspondences between the Experts Panel and NPS staff. Archival data collected from both public and private archival collections. Public archives include federal government documents from the Department of the Interior and National Park Service. The archival analysis focused on the policy history related to the America’s Great Outdoors program, National Park Service’s Cultural Resources programs, AAPI Heritage Initiative and Theme Study to provide context more fully how this agenda materialized and lessons learned.

In-depth interviews with NPS staff and private individuals involved in the AAPI Heritage Initiative were conducted in May-July 2017. Using purposive sampling, key individuals that were involved in the AAPI Heritage Initiative as NPS staff or Experts Panel members were identified. Authors and peer reviewers from the NPS AAPI Heritage Initiative were not included if they did not receive a formal invitation by NPS staff to be a part of the Experts Panel and/or did not attend any of the NPS AAPI Experts Panel meetings. The researcher conducted a total of 17 semi-structured interviews. Interviews lasted approximately 30-90 minutes and were audio-recorded.

### 3. RESULTS AND DISCUSSION

This study explored the significance of politics, participation, and representation in the development, content, and implementation of a theme study on Asian Americans and Pacific Islanders as part of the National Park Service’s Asian American and Pacific Islander Heritage Initiative.

#### *Politics of Historic Preservation Policy*

The NPS AAPI Theme Study was launched by then-Secretary Salazar under the auspices of President Obama’s America’s Great Outdoors program (US Department of the Interior 2012), which included other studies for underrepresented groups and respective heritage initiatives. Since 2011, four new initiatives—the American Latino Heritage Initiative, the Asian American and Pacific Islander Heritage Initiative, the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) Heritage Initiative, and the Women’s History Initiative—have been developed with the goal of furthering the representation of diverse stories within the National Historic Landmarks Program and elsewhere within the National Park Service. The initiatives are intended to extend the reach of documentation, listing, and designation of historic places to better reflect the full spectrum of people, events, and experiences that have contributed to building the nation.

In order to better understand the need, significance, and impact of the NPS AAPI Theme Study, it is important to understand the complexity and dynamics of how it, along with other National Park Service Heritage Initiatives, particularly in relation to political streams in the federal government that led to these initiatives from previous research, legislation, and programs related to historic preservation, leadership in the presidential administration, federal



staff and resources, and partnerships in historic preservation and the AAPI community. Locating the convergence of problems, politics, and policy that then opened up a policy window for NPS AAPI Theme Study provides an in-depth analysis of political action, policy formation, and political actors (including federal leadership and staff, private citizens, and AAPI community or historic preservation partners).

The AAPI Heritage Initiative was developed with a broad base of partners through the AAPI Heritage Partners, which included national historic preservation and AAPI organizations (e.g. National Trust for Historic Preservation, Asian and Pacific Islander Americans in Historic Preservation) and federal government-related agencies (e.g., White House Initiative on AAPIs, Advisory Council on Historic Preservation, Smithsonian Asian Pacific American Center).

Although the AAPI Heritage Initiative was launched under the America’s Great Outdoors program, the theme study has a longer history of political influence and policy. Through the National Park Service Studies Act of 1999 (H. 3194, 1999) and National Park System New Area of Study Act of 2000 (H. 3423, 2000), this theme study was part of a larger effort under “Civil War to Civil Rights” initiative that pushed for more theme studies to be conducted for underrepresented minorities groups, including AAPIs, Latinos, women, and LGBTQ.

The theme study was slated to be completed by 2015-16 in alignment with the 100<sup>th</sup> anniversary of the National Park Service and 50<sup>th</sup> anniversary of the National Historic Preservation Act of 1966 during the Obama administration. Yet, during the process of completing the theme study, key federal agencies (White House administration, DOI, and NPS) experienced turnovers of staff and appointees that had critical roles in the development and management of the theme study and larger heritage initiatives. With these turnover, its impact was particularly felt in the lack of leadership in pushing it to completion in a timely manner with sufficient support from federal government and community partners.

### *Politics of Participation*

Following the completion of the American Latino Theme Study, the NPS staff began the process of developing the AAPI Theme Study. With staff from NPS Cultural Resources, Partnerships and Science Directorate convened and met with Franklin Odo, founding-Director of the Smithsonian Asian Pacific American Program. Odo was hired as a contractor by the NPS to oversee the Asian American/Pacific Islander (AAPI) Heritage Initiative. According to NPS staff, the primary activity of the AAPI Heritage Initiative was to prepare a theme study to be used to identify and evaluate associated resources for National Historic Landmark designation and National Register of Historic Places listing. The theme study was to be completed with the assistance of three key groups: panelists, essayists, and peer reviewers. Their efforts were to be assisted by NHL staff, the chairman of the AAPI theme study project, and a professional editor. The panelists, essayists, and peer reviewers were to make the primary scholarly contribution to the theme study.

The NPS Heritage Initiatives offered a new role for private citizens to participate in programs in the DOI. Theme studies, often mandated by Congress, do not require community input or citizen participation in the development or dissemination, yet under the leadership of then-Secretary Salazar, whom personally selected members of the American Latino Heritage Initiative’s Scholars Panel, subsequent theme studies under the NPS Heritage Initiatives included a panel of private citizens acting as advisors or experts.

The Experts Panel comprised of NPS staff, Asian American scholars, and practitioners in AAPI-related historic preservation or history work. The panelists were selected based on their affiliation, expertise, and socio-demographics (Figure 2). Out of the twenty three panelists, sixteen had a doctorate degree. Twelve panelists were academics in the humanities



or social sciences, and thirteen were non-academics with experience in historic preservation, public history, museum studies, and/or archaeology.

	Percentage	Number
African American	4%	1
Cambodian American	4%	1
Caucasian	35%	8
Chamorro American	4%	1
Chinese American	13%	3
Filipino American	9%	2
Japanese American	13%	3
Korean American	4%	1
Native Hawaiian	4%	1
South Asian American	4%	1
Vietnamese American	4%	1
<b>TOTAL</b>	<b>100%</b>	<b>23</b>

Fig. 2. Composition of AAPI Theme Study Experts Panel by ethnicity/race.

The Experts Panel participated in two meetings with the NPS staff in 2013. In January, a meeting was held in Los Angeles, California at the Japanese American National Museum with the purpose of introducing the panelists to NPS NHL and National Register programs, an overview of historic preservation landmark designations (local, state, and federal), and an introduction to the AAPI Heritage Initiative and Theme Study. In May, the panelists gathered in Washington, DC at the National Park Service headquarters and the Department of the Interior. The purpose of the second meeting was to develop the structure of the theme study based on a compilation of academic essays. The panelists also attended a private meeting with then-Interior Secretary Sally Jewell on the significance of the AAPI Heritage Initiative, as well as a public event -- Department of the Interior for the White House Forum on Asian American and Pacific Islander Heritage—where the DOI and NPS presented on their efforts in better telling the story of the AAPI experience in America and their contributions. At this event, the panelists were introduced as part of a larger network of AAPI Heritage Partners.

Panelists recalled concerns of the scope and purpose of the Theme Study: Who is the intended audience? What is our role? Who is in charge? Where will it be disseminated? As panelists participated in the process, these questions were not answered and became more vague through the process. With NPS staff transitions during the project, panelists were unsure of project management and timeline to completion. For NPS staff, the roles and responsibilities were also unclear with staff turnover and lack of funding dedicated to the staffing of the process and publication.

### *Politics of Representation*



With the task of providing an outline of essays to cover the historical and cultural contributions of Asians and Pacific Islanders in the United States, many of the panelists expressed concerns during the process and in subsequent interviews for this research study about the need to be comprehensive, yet not exhaustive, in covering the diverse experiences of Asian Americans and Pacific Islanders, including socio-demographic dynamics (e.g., ethnicity, class, religion, gender, immigration) and thematic issues (e.g., humanities, architecture, community development, labor, education). NPS staff recalled how factors of funding and project management also contributed to the development of themes covered in the essays. Furthermore, many panelists acknowledged the difficulty to identifying and securing essayists that had the availability and expertise to cover expected content related to ethnicity/race and place in the given theme. NPS staff recalled the difficulties in securing authors, obtaining essays from the authors in a timely manner, and securing peer reviewers to provide comments on the essays. As a result, the NPS AAPI Theme Study, which was slated to be completed by 2015-16, has yet to be completed and disseminated for public use. Furthermore, with the delay in the final product, public support by the Experts Panel and AAPI Heritage Partners has waned, particularly since the change of presidential administrations from President Obama to President Trump and changes in priorities by federal administration leaders, turnover of key career NPS staff, and delays in federal appointments and funding.

### *Discussion*

Preliminary findings from the qualitative analysis of the in-depth interviews and archival materials shows that the roles of federal government leadership, NPS staff, and the Experts Panel play a critical role in advocating for, developing, and disseminating the NPS AAPI Theme Study. Along with the intended purpose of developing a federal government publication documenting the historical and cultural contributions of AAPIs, the Theme Study was seen as an opportunity to create greater awareness, education, and engagement from AAPIs in historic preservation efforts, as well as support awareness and education for the American public on the historic and cultural contributions of AAPIs, and to strengthen existing education and interpretation work at the NPS and DOI. However, with these anticipated outcomes, there were critical challenges and barriers in the process of planning and completing the Theme Study and in the potential dissemination efforts. The same factors that supported the creation of the NPS AAPI Heritage Initiative and Theme Study – political support and federal policies, federal staff and funding, and community participation – may also act as critical challenges and barriers. Furthermore, the attempt to capture the diverse and complex historical, social, cultural, economic, and political dynamics within AAPIs proved to be a significant challenge in the planning process for the NPS staff and Theme Study Experts Panel, further challenged with the need to link these dynamics to concepts of place, space, and historic preservation. The research findings indicate that when the lack of political support, federal staffing and funding, and community participation can negatively impact the dissemination and use of the Theme Study.

## **4. CONCLUSIONS & RECOMMENDATION**

Historic preservation is a significant issue for Asian Americans and Pacific Islanders (AAPIs) seeking to safeguard important historic places, preserve unique cultural practices, and receive official recognition of civic contributions. However, few sites associated with AAPI history and cultures have been recognized as landmarks. There has been substantial movement forward by federal agencies and national organizations in developing a more inclusive and diverse approach to traditional standards and policies in order to reflect the growing numbers of underrepresented sociocultural groups, including AAPIs. With the AAPI Heritage Initiative





and Theme Study, the Department of the Interior and the National Park Service explore how the legacy of AAPIs can be recognized, preserved, and interpreted for future generations. However, this movement forward requires sustained support of federal staff, programming, and funding, as well as sustained support for and by preservation practitioners, academics, and the AAPI community.

The fate of AAPIs has been intertwined with U.S. immigration policy, which has determined its population size, ethnic composition, settlement patterns, and socioeconomic character. The AAPI population in the United States has grown more ethnically diverse since 1960 and also has experienced changes in geographic distribution. Policies and programs in historic preservation must be more inclusive in the representation of AAPI historic sites and resources. The incredible diversity within the AAPI community—and the diversity of the places that are special and unique to our communities—demands that a framework for cultural preservation take into account the history of U.S. immigration policy to the AAPI experience; the diverse backgrounds, class, regional differences and ethnicities of AAPIs; the diverse labor experiences of AAPIs; the unique settlement patterns and lifestyles of early communities; and the urban and suburban experiences of AAPIs in the mid- to late twentieth century.

It is imperative that as the AAPI continues to grow, we broaden traditional historic preservation standards and procedures to reflect the diverse needs and issues for the AAPI community while advocating for continued efforts on the federal level to support historic preservation efforts associated with AAPIs and other underrepresented groups. Culturally appropriate policies can drastically impact not only the number of historic sites and resources recognized on the national level but also encourage increased civic engagement and participation in historic preservation across generations and racial dynamics.

## ACKNOWLEDGEMENTS

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## INTO Conference 2017, Bali The National Trust for Scotland

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<b>Title:</b>	Sustainability on Show – Conservation & Consumerism Mackintosh’s The Hill House
<b>Conference Sub-theme:</b>	Cultural Heritage & Economic Creativity
<b>Presenters:</b>	Patrick Duffy, <i>Chief Operating Officer</i> Dr David Hopes, <i>Head of Collections &amp; Interiors (Policy)</i>

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### 1. Overview

This paper describes a sustainability dilemma and a potential solution: putting sustainability on show. It highlights the fact that multiplicity is at the heart of the sustainability challenge: issues which relate to the survival of heritage rarely concern just one aspect of sustainability yet we commonly seek to focus on only one part of the problem. This case study illustrates how the National Trust for Scotland (NTS) is seeking to simultaneously halt environmental damage and tackle falling visitor numbers at one of the world’s most iconic homes: The Hill House designed by the Scottish architect, Charles Rennie Mackintosh.



This paper provides an innovative solution which should stimulate discussion and provide lots of take-home lessons by linking the topics of cultural heritage and economic creativity.



## 2. Background

Built in 1904 in Helensburgh (near Glasgow), The Hill House has been described as the architect and designer, Charles Rennie Mackintosh (1868 – 1928)’s finest domestic creation. Mackintosh, and his wife Margaret, designed nearly everything inside the Hill House too, from the decorative schemes and the furniture to the fittings and contents. However, decades of water ingress through the roughcast intended by Mackintosh has led to damage to the interiors and the furnishings within. At the same time, debates on possible treatments to the exterior of the building have led to a paralysis in terms of any kind of action.



Therefore there are two sustainability problems:-

- The fabric of the building and its interiors are seriously impacted and will degrade further without intervention. Impacts to the interior have been apparent for some time.
- Visitor numbers have stagnated; local and non-specialists visiting has fallen sharply.

Regarding The House as only a remedial conservation problem would lead to repair of the exterior but this would actually be a short term solution of only one part of the problem. Sustainability is about addressing the environmental threat as well as the socio economics. The short, medium and long term future of Hill House was considered in arriving at a solution.





### 3. The solution

Following a period of consultation with communities of interest and local people, in 2018 NTS will build a temporary structure around The Hill House to arrest the damage from water ingress and create a new reason for visiting; engaging visitors with the conservation and sustainability challenges. This will take the form of a three-storey superstructure walled with a breathable transparent membrane and incorporating a gift store, exhibition area, and café. Not only will this allow further research to be undertaken on potential solutions to water ingress, it will make The Hill House an exhibit and put the sustainability challenge on show.



- Containing the problem allows NTS to engage visitors in the conservation challenge, to experiment with a ‘conservation business model’, and reinvigorate the visitor experience.
- The project inherently addresses wider issues in conservation by literally and metaphorically creating the space for dialogue and contemplation to occur, without the object itself being subjected to further deterioration.



The ‘big box’ at The Hill House puts the needs of the building-as-artefact and the visitor on an equal footing and echoes the approach of Mackintosh himself who spent time with his client to understand how they lived before designing their home.



The superstructure will remain in position while research and development continues into potential solutions to the problems with the exterior coating and while fundraising takes place for the eventual solution. At the same time, outreach work is scheduled to engage visitors and the public at large in the sustainability issues surrounding The Hill House.



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#### 4. Overall message

*Sustainability of heritage involves a multiplicity of challenges so that solutions can be varied and fluid, addressing continuous challenges through time.*

*Sustainability itself is difficult to define (ref. Schraml): what is seen as better now and a way to make it better may not be the desired outcome through a future culturally derived definition of what we mean by ‘better’.*

##### Replicability / lessons:

- Take a step back when considering sustainability issues:  
Conservation and commerce are compatible.  
Without commerce, or heritage – culturally devised applications of significance or importance – there is nothing to conserve.  
Sustainability wraps conservation and consumerism into singular solutions.
- Consult stakeholders as well as experts when defining the problem and considering ‘fixes’. This starts the process of engaging others in the conservation challenges. Heritage isn’t just heritage because it is (Smith, 2006!); **people** decide this, not the thing.
- Offer people a way of helping sustain **their** heritage, not the experts’ heritage – it can be brilliantly interesting and very enjoyable. Interest and Enjoyment are social concepts, as too is heritage!
- Fearless about challenging what we mean by ‘conservation’: the dilemma of aesthetics versus materiality.
- Be unapologetic: put conservation on show
- Look at other examples while designing your solution



## COMMUNITY ENGAGEMENT AND SUSTAINABLE CONSERVATION IN THE HERITAGE CITY OF SURAKARTA, INDONESIA

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### Abstract

Heritage conservation is certainly an important undertaking in achieving sustainable development as indicated in the United Nations' sustainable development goals. The Indonesian Charter for Heritage Cities Conservation (2013) recognises community participation in cultural activities as basis of heritage conservation. Integrating heritage conservation into community life and activities is crucial in this effort. It necessitates a paradigm shift that places local communities as the leading actor rather than being a subordinate group to other interest parties.

This paper attempts to study how community engagement, which has become a considerable emphasis in the current heritage conservation concepts, will certainly promote the efforts to achieve sustainable development. This paper also tries to investigate how local governments play a central role in conservation, particularly in encouraging people's engagement in their culture, by taking the case study of Surakarta under the leadership of Mayor Joko Widodo from 2005 until 2012. Being one of the founding cities of the Network of Indonesian Heritage Cities (JKPI), this city demonstrated a commitment to develop art and cultural activities as well as cultural events. The heritage city was not only able to involve interest groups but also encourage the public awareness and participation in general. These efforts are useful for improving the community's cultural way of life as well as beneficial for the conservation of the heritage city itself.

**Keywords:** heritage cities, heritage city conservation, community engagement, sustainable conservation





## 1. INTRODUCTION

*Sustainable conservation is the proper management of use and change in and around historic places and spaces, so as to respect and enhance their value to society. (Worthing & Boyd, 2008, p214)*

Current heritage conservation discourses acknowledge the increasing role of community in heritage conservation. To fully understand the cultural significance of a historic place the feelings and opinion of those non-expert people, that is the local community, is necessary (Kalman, 2014). Moreover, the paradigm shift from monument preservation to historic city conservation had caused a change from the sole ‘business’ of the elite group of conservationists into the all-inclusive participation of the public at large (Engelhart, 2004). Consequently, city leaders and heritage professionals should give the local communities a meaningful role in heritage management. This community engagement is a considerable emphasis in the current heritage conservation concepts, and therefore conservation efforts should become an essential part of the life and activities of a society (Kalman, 2014, Jokilehto, 1999).

Community engagement in heritage conservation will certainly encourage the efforts to achieve sustainable development. Strengthening the efforts to protect and safeguard the world’s cultural and natural heritage is one of the United Nations’ sustainable development goals proposed for urban culture and heritage.<sup>9</sup> These are essential for preserving and adapting historic places as well as for creating a model for new urban settlements. In this matter, heritage cities play a significant role in the communication and engagement of various people, as well as the intimate relationship between public and private spaces, and thus maintain its identity and sense of place as well as social cohesion (UNESCO, September 2015).

## 2. RESEARCH METHOD

This study is uses a qualitative method, involving observation and analysis of words. To explore an individual subject concerning community engagement in sustainable heritage conservation into detail, a case study of the heritage city Surakarta was employed in this qualitative method to allow study selected themes and events into detail and efficiently. The principal sources of data for the research are primary and secondary ones. A structured in-depth interview was used to collect data from respondents (heads and chief staff members of city government agencies) as primary data. To

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<sup>9</sup> One of the targets of the Goal 11 of the 2030 set in the Agenda for Sustainable Development, by heads of state and government and high representatives at United Nations Headquarters in New York from 25-27 September 2015, is to strengthen efforts to protect and safeguard the world’s cultural and natural heritage (United Nations, 2015).



gain more detailed information regarding the research topic and related issues, secondary data were explored as desktop studies from relevant kinds of literature and publications. To organise these data for analysis, inductive contents and case analyses were implemented.

### 3. RESULTS AND DISCUSSION

#### ***3.1. Community engagement and sustainable conservation in Asia***

Asian people share a common notion of heritage conservation that is different from those of Western perspectives. Chapagain (2013) argues that the holistic concept of heritage of Asia encompassing people, nature, and culture, had placed the spiritual and intangible beliefs and worldviews as an integral part of its diverse culture and traditions. He further addresses that this makes its conservation management specific and necessitate a process in accordance to its cultural context. Therefore, the unique cultural values of Asia, its sub-regions, and cities, must serve as the basis for conservation and development for they are the essential piles of community identity and cohesion (Howe & Logan, 2002). Moreover, prior to any interventions or conservation measures, the awareness and consideration of the local community is required to maintain the sensitivity to the existing context (Tyler et al., 2009; Warren, et al., 1998).

Community involvement and participation is a distinctive feature in Asian heritage conservation.<sup>10</sup> Community involvement in heritage conservation will generate civic pride of the culture and heritage that will strengthen the community itself (Lung, 2007). This process will eventually lead to a more sustainable conservation. In fact, a cultural way of life the community and the concept of sustainable conservation are closely interrelated. A sustainable conservation can be achieved only if it is ‘culturally owned’ (Jenkins, 2004, p.242).

#### ***3.2. Local government, communities and intangible cultural heritage in Surakarta, Indonesia***

Local governments play an essential role in conservation (Howe & Logan, 2002), (Rojas, 2012) and (Ross, 1995). In Asia, the affirmation of cultural identity resulted from conservation of historic places as a support from the government enriches the cultural dimension of development and will encourage people’s engagement in their culture (Logan, 2002, p.xxi).

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<sup>10</sup> In UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation (2007), the Jury Member Spencer Leineweber concludes that community involvement in any conservation project was a distinctive element in all of the award winners. Another Jury Member, Laurence Loh shares similar perspective on the importance of community participation in conserving places of cultural significance. She describes the best conservation in Asia depends on how the heritage is used and valued by the people. She argues conservation gives meaning to the community, only if the place has significance for the community—historical, social, spiritual or aesthetic—that once rehabilitated is able to bring out the values contained within them and enable communities to integrate them into their social and cultural life. Only by actively participating, using and maintaining heritage, ‘*the community breathes life into the site, invigorating its spirit of place*’ (Engelhardt and Unakul (Eds.), 2007, p10).



However, the institutional capacity of the heritage cities (*kota*) and regencies (*kabupaten*) in Indonesia is not sufficient to deal with difficulties and challenges of heritage city management. Therefore, Indonesian Charter for Heritage Cities Conservation (2013) stated that there are eight these instruments that is necessary in the conservation and management of the Indonesian Heritage Cities.<sup>11</sup> One of these instruments is ‘improvement of community’s cultural way of life’. It acknowledges how community participation in cultural activities is part of the basis of heritage conservation.<sup>12</sup>

The essence of the Asian conservation paradigm lies in its intangible cultural heritage. According to Logan (2002), Asian countries, whose cultural heritage is shaped by philosophies and religious systems, stress on the intangible rather than the tangible. He argues that ‘the intangible is the critical ingredient that gives meaning and significance to places’ (p.248).<sup>13</sup> The intangible cultural heritage in Surakarta has been the focus of attention of the City Government. The Long-Term Development Plan of Surakarta acknowledges that Surakarta is an urban area, so that it has very limited natural resources (RPJPD, p.II.34). Surakarta Mayor Jokowi realised that the city did not have adequate natural resources, so that the cultural potential was one thing that it had to offer and develop. The Mayor believed that *“establishing the image of the city is long-term investment. Promotion is the key to introduce Solo to the national and international levels* (Solo Berseri XIX/2008). Therefore, it was necessary for the city to optimise the use of other resources, including its rich culture and heritage, particularly the intangible cultural heritage. For this, the city had been creating and continuously promoting cultural potentials until now through some efforts that can be seen in the following table.

Table 1. Some efforts to encourage local community engagement in Surakarta from 2005 to 2012

Efforts	Programmes	Objectives
<b>Exploring unique culture and traditions of kampung (villages)</b>	Laweyan Festival	- To promote of cultural uniqueness of district or neighbourhood.
	Festival Apem Sewu at Kampung Sewu	- To encourage and assist the local communities in creating activities that raise their own kampung’s historical value.
	Grebeg Sudiro	- To raise public awareness
<b>Organising a variety of cultural events and carnivals</b>	Solo Batik Carnival (SBC), Solo Batik Fashion (SBC), SIEM (Solo International Ethnic Music), IKF (International Keroncong Festival),	- To encourage a love for batik as one of the elements inscribed in the UNESCO Representative List of Intangible Cultural Heritage
	the Solo City Jazz, SIPA (Solo International Performing Arts)	- To collaborate with music and art communities, in organising numerous music concerts and festivals

<sup>11</sup> The Charter states that a management plan of the heritage cities must be supported by a proper, holistic, systematic, and comprehensive, that is integrated with the natural, cultural and cultural landscape heritage management, in a harmonious way through the development of conservation instruments of the heritage cities.

<sup>12</sup> The Instrument #6 of Heritage Cities Conservation and Management as stated in the Indonesian Charter for Heritage Cities Conservation (2013) is *“A heritage city recognises that the basis of heritage conservation is the understanding, love, and appreciation of cultural values, as well as active community participation in cultural activities. A heritage city develops creative cultural activities producing new works that absorb the heritage values and wisdom”*

<sup>13</sup> The recognition of intangible dimension of cultural heritage became stronger when UNESCO adopted the Convention for the Safeguarding of the Intangible Cultural Heritage at this organisation’s meeting on 17<sup>th</sup> October 2003.



**“Solo Menari 24 Jam”**

Jenang Festival, the Festival Dolanan Bocah, (Children's Games Festival), Festival Dalang Bocah (Children Puppet Festival) Bengawan Solo Festival

- To create new tourist attractions,
- To engage various cultural communities and public in general in Surakarta
- To foster and develop the creativity of people and the younger generation in art and culture.

***Maintaining traditional markets as a place for public social interaction***

In the traditional market, people perform social interaction in buying and selling that involve bargaining. This tradition cannot be found in a modern shopping centre, and needs to be maintained as part of cultural identity of the local people. In order to compete with modern markets, the city government revitalised traditional markets and adjusted them with modern aspects of hygiene, user safety and convenience icon (Subagyo, et al., 2008).

To conserve many traditional markets in the city which are commonly connected to certain distinctive commodities not easily found in other markets.

- Pasar Kembang, selling a variety of flowers as *ubarampe* (kits) for rituals and traditional ceremonies, such as weddings, funerals, as well as other life cycle events;
- Pasar Windujenar selling a variety of antique goods, and
- Pasar Legi, selling crops and other agricultural commodities.

***Wearing traditional clothing as uniforms for civil servants and students***

Mayor Joko Widodo started instructing civil servants to wear traditional clothing as uniforms February 2012 as part of personality development appropriate to local culture. Men are instructed to wear in *beskap landung* with *sogan jarik*, while the women to dress in Javanese *kebaya* with *kuthubaru* every Thursday. Dikpora, the Education, Youth and Sports Agency, also started to implement this instruction at a number of schools in different areas in the city of Surakarta as a pilot program.

- To safeguard the Javanese culture
- To support small-sized industries



(a)



(b)





Fig. 1. (a) The Mayor, Vice Mayor leading *Kirab Boyongan*, a relocation procession of street vendors in a traditional way in 2007; (b) An event held in front of Pasar Gede Traditional Market; (c) Picture 8.30 : An outdoor performance in front of the restored Windu Jenar Market during Solo Batik Carnival; A stage performance during an Solo International Performing Arts (SIPA) in 2009. (Sources: Surakarta City Document)

#### 4. CONCLUSIONS & RECOMMENDATION

In the current international discourses, heritage conservation is seen an important undertaking to achieve sustainable development. The paradigm shift that places local communities as the leading actor is crucial in the attempt to effectively implement heritage conservation. The commitment of the City Government Surakarta to develop art and cultural activities and events is not only able to involve interest groups but also encourage the public awareness concerning the city's intangible cultural heritage in general. Nevertheless, these were merely preliminary endeavours for improving the community's cultural way of life. It will take continuous promotion and support from the local government to eventually grow active, spontaneous, and dynamic community participation, so that the local people become proud of their own culture, and sustainable conservation will be achieved.

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## SOUND FROM THE GROUND

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### Abstract

The graves at East Perth Cemeteries represent a cross section of Western Australian society from 1829 to 1899 in a setting that provides an experience of isolation, tranquility and contemplation in the midst of a busy city. Four early career classical guitarists were artists in residence at the Cemeteries and asked to respond to themes and stories that arose from their consideration of the graves. The residency included the commission of an original composition as an additional contemporary response to the collection. *Sound from the Ground* culminated in evocative performances at the Cemeteries. The music, both historical and contemporary, performed in a heritage place and surrounded by the graves, formed a fully immersive and unique experience. This unusual residency project has highlighted how intangible values associated with heritage places and collections may be unexpectedly revealed and brought to the attention of new audiences. This project has served to enhance understanding of why heritage is important by making connections between past lives and contemporary society. This is key to the work of the National Trust in encouraging participation in heritage based experiences.

**Keywords:** interpretation, music, cemetery, graves, intangible

### 1. Introduction

*Sound from the Ground* was an artist in residence project at East Perth Cemeteries, a grouping of seven individual cemeteries dating from 1829 to 1899. From tuberculosis, brought to the colony from the Old World, to typhoid, a fever that struck Perth at the same time as gold fever, its graves record the first 70 years of European migration to Western Australia.

From its inception the project aimed to enhance understanding of why heritage is important by making connections between past lives and contemporary society. This is key to the work of the National Trust of Western Australia in encouraging participation in heritage based experiences. The project challenged notions of how heritage places may be understood, demonstrated how heritage may harness artistic endeavour and illuminated imaginative and unpredictable approaches to interpretation.

*Sound from the Ground* used the tangibility of the graves to explore the intangible - stories, emotions, memories and contemplation.

The stone, slate, iron and marble headstones of the seven cemeteries are the tangible reflection of the status of individuals and families, reveal cultural and religious affiliations, illustrate changes in fashion and design, and carry genealogical and demographic information.

Significantly they represent intangible values. Uniquely Western Australian stories are embodied in the Cemeteries' collection of graves and reflect the experiences of over 10,000 separate and interconnected lives.

### 2. Research Method

Classical guitarist Dr Jonathan Fitzgerald spent many hours wandering the Cemeteries and immersed in diaries and books. He became interested in the circumstances that prompted migration to Western Australia. He was also intrigued by the general optimism that accompanied this migration and was all too commonly met by sorrow, hardship, pain and loss.

Fig. 1. Dr Jonathan Fitzgerald researched the graves to develop an interpretive music narrative

One story was particularly moving. In 1829 the Hester family of seven arrived. The following year Sophia Hester became one of 35 women buried at the Cemeteries known to have died through childbirth. She was followed days later by her sixth child - a staggering 32% of those buried there were infants. Works by contemporary Australian composers Richard Charlton and Nigel Westlake and an evocative selection of Mass movements dating from the 16<sup>th</sup> to 20<sup>th</sup> centuries, were chosen to narrate these difficult stories.



However within the seemingly impenetrable darkness Jonathan also found joy, happiness and optimism and the perhaps unexpected realms of courtship, passion, flirtation and romantic love. George Fletcher Moore wrote of his infatuation with the Meares daughters (who were later buried at the Cemeteries as was Moore's housekeeper Letty McDermott). His enthusiastic song *Western Australia for Me*, written in 1831 for the first ball held in the Colony, was arranged for the guitar performance.

Gaps and absences also tell stories. There are areas of the Cemeteries that appear empty due to the loss of grave markers to fire, decay, and well intentioned clean-ups of the site. Others never came to be as scarce resources were needed for the living as opposed to the dead. There were doubtless cases where the deceased had previously requested the anonymity of an unmarked grave. Then there are the spaces where the absence of grave markers tells of the shame surrounding those who died but were never spoken of such as illegitimate children or suicides.

The East Perth Cemeteries has been closed now for 117 years, twice as long as it was in use. The history of its development and context as a burial ground during a period of deprivation and hardship, lies at the heart of its heritage values.

### Results and Discussion

A highlight of the residency was the piece commissioned by the National Trust of Western Australia as a contemporary response to the graves. Its title *Stone, Shell, Bone and Feather* was taken from the material evidence observed by composer Duncan Gardiner as he explored the graves in their unique landscape setting.

Duncan explains “As part of my composition process for this project I looked into old funeral music as inspiration for my new work. It was my intention to interweave the old and the new. The *new* being my contemporary response to old music. *Old* music, being precisely *music that was heard at the funerals of those who were buried in the East Perth Cemeteries.*”

The first seven movements begin with direct quotations of hymns that were historically performed at funerals or music associated with mourning for each of the seven faith traditions represented in the Cemeteries. The piece continues, inspired by the musical themes and emotions inherent in the pre-existing works. A powerful reminder of the layered nature of heritage and the shared human experience, it concludes with an eighth movement, as an offering to the Indigenous people of Perth.

### 3. Conclusions and Recommendation

*Sound from the Ground* exemplifies innovative interpretation and demonstrates how intangible values associated with heritage places and collections may be unexpectedly revealed and used to create a storyline to tie generations together.

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## **HALAL BI HALAL: HOSPITALITY CULTURE OF INDONESIAN PEOPLE AS LOCAL WISDOM TO STRENGTHEN KINSHIP AND BUILD HARMONIOUS SOCIETY**

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### **Abstract**

For many years ago until now, Indonesia has been considered as friendly country. This friendliness is reflected through how Indonesian people know and care each other, smile, and love to shake hands. In this country where the population is predominantly Muslim, there is a unique culture that is not owned by other nations named *halal bi halal* which has been conducted every year in *Eid al-Fitri* moment. In the history of *halal bi halal*, the focus has always been shaking hand and forgiving each other. This paper includes history of *halal bi halal*, description of *halal bi halal*, reflected moral values of *halal bi halal*, and models of *halal bi halal* in several regions. This research is a qualitative descriptive study that aims to explain the integrity of the case to understand the meaning of *halal bi halal* based on its histories and analyze its impacts through daily life. The methods of the data collections are interviews, observations, and reviewing the related literature and or previous research related to the topic. Finally, some recommendations will be presented to enhance *halal bi halal* in Indonesia as officially local wisdom. Hopefully, this good culture is shared among the other nations to strengthen kinship and build harmonious society.

**Keywords:** *halal bi halal*, moral values, local wisdom.

### **1. INTRODUCTION**

As human being, people surely make mistakes whether intentionally or not. Those mistakes will certainly bring some impacts, especially for others. If those mistakes are left and ignored with no apology, the problems will escalate and cause the bigger mistakes such as rifts and hostilities. Starting from irreverent, careless, and disrespectful attitude will lead to various social gaps, indifferences, and disputes, whether in the social environment, government, family, politics, and so forth. There are some factors cause these problems such not knowing and understanding each other, feeling most righteous, and not apologizing and forgiving each other.

For many years ago until now, Indonesia has been considered as friendly country. This friendliness is reflected through how Indonesian people know and care each other, smile, and love to shake hands. Indonesian people always consider about their family and who they are. One of the most important agenda to keep loyal with family and colleague is conducted in *Eid al-Fitri* moment..

Going home to celebrate the Islamic feast day after a fasting month in Ramadan with a large family in their village is a routine that is entrenched for some some Indonesian people. The moment of *Eid* is a good day to apologize to each other and visit relatives. The tradition of *Eid* in Indonesia or we called *lebaran*, is not owned by any other country, even in the Middle East, the place where Islam first emerged the tradition of shaking hands performed after the *Eid* prayer is rarely performed. In this country where the population is predominantly Muslim, there is the unique culture that is not owned by other nations named *halal bi halal* which has been conducted every year in *Eid al-Fitri* moment. This paper includes history of *halal bi halal*, description of *halal bi halal*, reflected moral values of *halal bi halal*, and models of *halal bi*



*halal* in several regions. This research is a qualitative descriptive study that aims to explain the integrity of the case to understand the meaning of *halal bi halal* based on its histories and analyse its impacts through daily life. Finally, some recommendations will be presented to enhance *halal bi halal* in Indonesia as officially local wisdom. Hopefully, this good culture is shared among the other nations to strengthen kinship and build harmonious society.

### History of *Halal bi Halal*

According to Astrida and other sources, the first *halal bi halal* tradition was pioneered by Mangkunegara I, born April 08, 1725, known as Prince Sambernyawa. At that time, to save time, energy, thought and cost, after the Eid prayer, Prince Sambernyawa held a meeting between the king with the courtiers and soldiers simultaneously at the palace hall. In Javanese culture, someone who shakes hands and kisses it to an older person is a commendable deed. The purpose of *sungkem* is as a symbol of respect and apology.

After Indonesia gained independence in 1945, in 1948, Indonesia was hit by the disintegrating symptom of the nation. The political elites fight each other and do not want to sit in a forum while, the rebellion happened everywhere, including DI / TII, PKI Madiun. To solve the problem, In mid Ramadhan 1367 H or August 1948, Bung Karno called KH. Wahab Hasbullah to seek advice in overcoming Indonesia's troubled political situation. Then Kiai Wahab gave advice to Bung Karno to hold *silaturahmi* because the *Eid al-Fitri* where all Muslims are circumcised conduct *silaturahmi* was heading soon. Then Bung Karno replied, "*Silaturahmi* already common term, I would like other terms."

Answering Soerkarno's question, Kyai Wahab then replied "Look, the political elites do not want to unite, it's because they blame each other. Mutual blame is a sin. Sin is forbidden. So that they have no sin (haram), then it must be justified. They have to sit at a table to forgive each other, mutually justified. So we use the term *silaturahmi 'halal bi halal'* " (ramadan.liputan6.com). On the advice of Kiai Wahab, on Idul Fitri Bung Karno invited political figures to sit together in a table with the packaging of 'halal bi halal' to formulate the strength and unity of the nation. This is due to the influence of Soekarno and KH Ir. Wahab who both had close proximity to the people and government (www.nu.or.id).

In its development, *halal bi halal* traditions changed. Formerly *halal bi halal* was done by going to each house one by one to apologize to the host, now *halal bi halal* is centered in a place according to the agreement of the community as in the office, village hall, buildings, mosques, and so forth (Supandi, 2014).

Thus, the tradition of *halal bi halal* is local wisdom born in Indonesia that extends nationally for Muslims. In the language of Prof. Dr. Shakir, *halal bi halal* is the result of the indigenization of Islamic teachings in Southeast Asian society.

### Concept of *Halal bi Halal*

*Halal bi halal* is one of local wisdoms in Indonesia. The concept of local wisdom in environmental management was described by Berkes, (in Dahliani, 2015) with the terminology of traditional ecological knowledge. The term means a collection of knowledge, practices and beliefs that evolved through adaptive process (adjustment) passed from generation to generation through culture, associated to the relationship between living beings (including humans) with the surrounding environment. Traditional ecological knowledge is owned collectively and can be conveyed in the form of stories, songs, cultural values, beliefs, rituals,



custom laws, local language and natural resource utilization.

The term *halal bi halal* in Islam, both *fiqh* and *ushul fiqh* is not found in absolute terms, but still has the same root if viewed from the angle of language that is taken from the Arabic (حلال بحلال) it shows that this tradition is an acculturation of Islamic culture and Indonesian culture. The word *Halal bi halal* comes from the Arabic '*halla-yahullu-halaal*' who has many meanings according to the context including solving the problem (difficult), straightening the tangled yarn or releasing the binding bond. In KBBI (Kamus Besar Bahasa Indonesia), *halal bi halal* is the forgiveness after the fasting of Ramadan, usually held in a place (auditorium, hall, etc.) by a group of people. Based on its purpose this tradition is relevant with some verses of Alquran and Hadith. As it is written in QS Ali Imron verses 133-134: *...and hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous (133) Who spend [in the cause of Allah ] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; (134)* (quran.com). Prophet Muhammad SAW said, “*Anyone who likes to be dilated his rizq and lengthen its life, then let it connect friendship relations*” (almanhaj.co.id)

In another hadith,

*“He who believes in Allah and the Last Day let him honor his guests, and whoever believes in Allah and the Last Day let him connect great friendship relations”*  
From the various descriptions above can be concluded that the nature of *halal bi halal* is forgiving each other during *Eid al-Fitri* Therefore, *halal bi halal* activities should be face to face to connect great and nice relations

## 2. RESEARCH METHOD

This research is a qualitative descriptive study that aims to explain the integrity of the case to understand the meaning of *halal bi halal* based on its histories and analyze its impacts through daily life. The methods of the data collections are interviews, observations, and reviewing the related literature and or previous research related to the topic. In order to achieve satisfactory result, the author gathered and observed *halal bi halal* in several places as follows: Bani Ilyas in Arjowinangun-Malang (June 29<sup>th</sup> 2017), Bani Sadeli Poncokusumo-Malang (July 2<sup>nd</sup> 2017), Faculty of Letters in State University of Malang (July 5<sup>th</sup> 2017), Al-Qalam Islamic Boarding School of MAN 3 Malang (July 9<sup>th</sup> 2017), and Religion Class Community of MAN 3 Malang (July 14<sup>th</sup> 2017). The author also interviewed some of people from Manado, Bandung, Palembang, and Lampung by social media. Most of the recent studies concern on the description and history of *halal bi halal* and general culture around *Eid al-Fitri* moment. Therefore, this study offer different approach concerning on the influence of *halal bi halal* and some models of *halal bi halal* in several regions.

## 3. RESULTS AND DISCUSSION

Some regions have their own uniqueness in organizing *halal bi halal* But essentially has the same purposes that is forgiving each others. These differences can be explained below

This table below demonstrates the rundown of *halal bi halal* conducted in Argowinangun, Malang in Bani Ilyas and Bani Sadeli communities.



Time	Agenda
08.00-08.30	Register and photoshoot
08.30-09.00	Opening
09.00-09.15	Reading Surah Yasin and Tahlil for the members of families who have died
09.15-09.30	Speech <ul style="list-style-type: none"> <li>a. Host</li> <li>b. Chief of Bani Ilyas</li> </ul>
09.30-10.30	<i>Mau'idhah Hasanah</i>
10.30-10.45	Praying
10.45-11.15	Courteus (greeting)
11.15-12.00	Lunch

Not much different from Bani Ilyas and Bani Sadeli, the implementation of *halal bi halal* in Faculty of Letters State University of Malang was almost same. The difference, *halal bi halal* in the faculty of letter invites employees who have retired. Moreover, there are introduction of the new academic community as well as the newly retired introduction of the program as well as new facilities and infrastructure, reading teachers and students' achievements, And awards and souvenirs for lecturers and staff, especially who have been retired currently. In the *halal bi halal* there is also an acoustic performance as entertainment.

In Al-Qalam Islamic Boarding School (ma'had) of MAN 3 Malang, *halal bi halal* simultaneously held by all of members, both teachers and students (santri). Start from (1) praying *maghrib* together, (2) speech by head of *ma'had*, (3) introducing the teachers to new students, because this *halal bi halal* moment coincides with the new school year of formal education, (4) praying *isya'*, (5) shaking hands each others, and (6) dinner together with ketupat. Besides, in religion class of MAN 3 Malang, *halal bi halal* is the moment for knowing and understanding the new students each other with their seniors. They introduce themselves one by one in one by one, class by class to strengthen kindship and compactness of group. Start from (1) Opening, (2) Reciting holy Quran, (3) Speeches from chief executive and teacher, (4) introduction on the stage, (5) praying, (6) Banjari's performances, (7) shaking hands, and (8) dinner.

Interviews were performed informally to one of author's friends who lived outside Malang and Java i.e Manado, Bandung, Palembang, and Lampung by social media. *Halal bi halal* is not only held by indigenous community. The habaib (Arabs descendants of the Prophet) participated in celebrating *halal bi halal* which is known by Umpa-umpan tradition. This tradition occurred in Palembang, South Sumatra at 7 ulu village Kenduran and 13 village Al-Munawwar. Every house in those villages are visited by the entourage (habaib klan) while reading selawat, zikir, and songs of *hadrah*. When arrived at host's they pray together (reading some prayers).

Based on interviewees' information, author concludes that in Manado and Bandung, *halal bi halal* has the same concept and implementation with *halal bi halal* in Malang. But in Lampung, there is no sodality and gathering for *halal bi halal* except by coming house by house to apologize each other.





### Reflected Moral Values of *Halal bi Halal*

According to Jamal (2014), *halal bi halal* has several benefits, including: (1) strengthen *hablum minallah* and *hablum minannas* (relationship with God and man), (2) cultivating mutual forgiveness and harmony, (3) will be given a long life and an easy sustenance (according to Hadith nabawi), and (4) get knowing and understanding each others.

Based on the speeches of teacher of Religion class in MAN 3 Malang and chief executive, *halal bi halal* in that community has many advantages and aims as follows: (1) to welcome the new students of MAKBI class (Religion class), (2) to establish kindship and strengthen community, (3) to contemplate, disseminate, and preserve the traditions and improvisations of religious class, (4) to welcome and celebrate *Eid al-Fitri*. Mr. Taufiq, as the teacher, suggested in his speech that for the next *halal bi halal* in religious class (MAKBI) should invite the inspiring alumnus of religious class who has been success in their job and their study. Besides, it must be conversation and chat each other about religious class especially for the newbies.

The following are characteristics of *halal bi halal*-based activities held

Agenda	Description	Reflected moral values
Register and photoshoot	Filling out the attendance list and capturing photo per family	Keep up memories to be published on family calendar
Praying	Reading Surah Yasin and Tahlil for the members of families who have died and praying for the safety and success of family members in the world and in the Hereafter	To get closer to God ( <i>hablum minallah</i> )
Reciting holy Quran	Reciting holy Quran with some genres of tilawah and <i>tartil</i>	to contemplate the greatness of Quran and should be implemented in daily life
Speech	Welcoming speech to family and colleagues, describing the agenda	to understand and introduce the subject and object of <i>halal bi halal</i>
<i>Mauidhoh Hasanah</i>	Dakwah to goodness, especially to <i>silaturrahmi</i> and forgiving each other	to get Islamic knowledges
Greeting (Shaking hands)	Apologizing and forgiving the mistakes	to get good relations ( <i>hablum minannas</i> )
<i>Ta'aruf</i>	Introducing the members of family, clans, newbies, the new information and achievements.	to understand each other and create harmonious society
<i>Hadrah</i> and <i>Banjari</i> performances	Performing Arab and Banjar culture	to entertain audiences and conserve Arab and Banjar assimilation culture

### 4. CONCLUSIONS & RECOMMENDATION

This research concludes that to strengthen kinship and build harmonious society Indonesia has a local wisdom that is not owned by other nation in the world, i.e. *halal bi halal*. This event is one of efforts to strengthen unity among communities. *Halal bi halal* was held for the first time on the idea of Kyai Wahab Hasbullah. *Halal bi halal* is gathering activity of family or colleagues to *silaturrahmi* (to improve the better relationship) by forgiving each other during Eid moment.

This activity has several benefits reflected in daily life, including the creation of harmony and kinship, knowing each other (*ta'aruf*), and forgiving each other. In Indonesia, the implementation of *halal bi halal* has little difference and variation between regions with other regions, likewise between



communities. Regarding to the result of observation of halal bi halal activities in some regions, the authors recommend some suggestions to consider in developing halal bi halal activities:

- (1) should halal bi halal be implemented with *ta'aruf* sessions, because in fact, most family members do not know other family members;
- (2) there should be an official organizing committee that organizes a halal bi halal event with a clear job descriptions so that the event runs well and coordinated;
- (3) in halal bi halal activities should be held donations as preparation for halal bi halal, and to help relatives / families who are in dire need of financial support;
- (4) halal bi halal activities should not only involve Muslims, but also invite other brothers of different religions to foster tolerance, strengthen kinship and build harmonious society among multicultural society.

## ACKNOWLEDGEMENTS

As author, I want to express our gratitude to all of the people who helped and supported funds my project; my parents, BPPI, and my friends and family who contributed in my research. Hopefully this very simple writing can motivate Indonesian citizens to preserve halal bi halal, especially Muslims, as a very valuable local wisdom. Due to its reflected advantages, the concept of *halal bi halal* can be inspirations of other religions to strengthen the brotherhood and become a reference for other nations to maintaining harmony and tolerance among people. Thus, *halal bi halal* can solve the rifts and hostilities that are now becoming more intense.

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## THIRTEEN ESSENTIAL STRATEGIES FOR NATIONAL TRUSTS AND HERITAGE ORGANISATIONS RESPONDING TO CLIMATE CHANGE

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### Abstract

Climate change will increasingly present a plethora of complicated, and sometimes polycentric, challenges for national trusts and heritage organisations entrusted with conserving built and intangible cultural heritage. These challenges should not be ignored or awaited passively until the difficulty and cost of effectively responding proves crippling. Rather, in adopting a precautionary approach to heritage conservation, an integrated and comprehensive ‘toolkit’ of climate change strategies should be developed and implemented.

This climate change ‘toolkit’ must include both strategies capable of achieving the clever and sympathetic adaptation of heritage properties to a changing climate and strategies that enable national trusts and heritage organisations to effectively reduce their carbon footprint. Moreover, national trusts and heritage organisations should recognise and fully carry out their duties with respect to climate change – namely: leading by example; advocating for responsible and necessary sustainability action; and protecting against, and responding to, the loss of intangible cultural heritage.

This presentation will advocate for the adoption of thirteen such strategies, which are considered to be essential for national trusts and heritage organisations to properly respond to climate change.

**Keywords:** climate change; adaptation strategies; mitigation strategies; climate change duties; intangible cultural heritage

### 1. INTRODUCTION

Climate change will increasingly present a plethora of complicated, and sometimes polycentric, challenges for National Trusts and heritage organisations entrusted with conserving built and intangible cultural heritage. Unfortunately, “a comprehensive understanding of the impacts of climate change on cultural heritage and resources across various continents and disciplines is noticeably absent from the [relevant] literature”.<sup>14</sup> Nevertheless, it is critical that these challenges are not ignored or awaited passively until the difficulty and cost of effectively responding proves crippling. Rather, in adopting a precautionary approach to heritage conservation, an integrated and comprehensive ‘toolkit’ of climate change strategies should be developed and implemented.

This climate change ‘toolkit’ must include both strategies capable of achieving the clever and sympathetic adaptation of heritage properties to a changing climate and strategies that enable national trusts and heritage organisations to effectively reduce their carbon footprint. Moreover, National Trusts and heritage organisations should recognise and fully carry out their duties with respect to climate change – namely: leading by example; advocating for responsible and necessary sustainability action; and protecting against, and responding to, the loss of intangible cultural heritage caused by climate change.

<sup>14</sup> See, eg, S Fatoric and E Seekamp, “Are cultural heritage and resources threatened by climate change? A systematic literature review” (2017) 142(1-2) *Climatic Change* 227.



This paper will advocate for the adoption of thirteen such strategies, which are considered to be essential for National Trusts and heritage organisations to properly respond to climate change.

## 2. ADAPTATION STRATEGIES

### ***Adaptive Strategy 1 – Addressing deterioration in buildings and structures***

A changing climate will undoubtedly impact upon the physical condition of heritage buildings and structures. For example, if climate change leads to increasingly moist or dry conditions at the locale in which a heritage building is situated, these changed conditions will likely have significant impacts, potentially seriously detrimental impacts, on the physical condition of that building. Indeed, in 2010, Smith et al concluded that “[e]nvironmental controls on stone decay processes appear to be changing rapidly as a consequence of changing climate”.<sup>15</sup>

Thus, it will become increasingly imperative that national trusts and heritage organisations develop comprehensive strategies to analyse the possible and probable physical changes resulting from climate change. Moreover, it will be essential that recurrent condition reports, prepared by professionals, are carried out to identify and monitor the deterioration of heritage buildings and structures. Yet, the capacity to effectively monitor the condition of heritage should be expanded by encouraging “community involvement in recording and monitoring the historic environment through projects such as CITiZAN”,<sup>16</sup> which has “established ... [a] network of volunteers ... to record, monitor and promote the significant, fragile and threatened archaeological sites around England’s coast”.<sup>17</sup>

### ***Adaptive Strategy 2 – Addressing deterioration in heritage collections and materials***

Climate change will have consequences for the management of collections of heritage significance by National Trusts and heritage organisations. Amongst other impacts, materials within heritage collections may be vulnerable to greater solar exposure, more extreme hot or cold temperatures and wetter or dryer weather conditions.<sup>18</sup> Moreover, “[g]lobal temperature increases [may] lead to the spread of insects and other potentially damaging organisms into previously inhospitable areas, putting organic materials at risk”.<sup>19</sup> Hence, recurrent and systematic analysis of such impacts and endangering processes will be essential to ensure the proper precautionary management of heritage collections.<sup>20</sup> For example, conservators ought to prepare thorough materials management plans that identify and consider the probable and possible impacts of climate change and delineate the necessary strategies to effectively monitor and respond to such impacts.

<sup>15</sup> B J Smith et al, “A commentary on climate change, stone decay dynamics and the ‘greening’ of natural stone buildings: new perspectives on ‘deep wetting’” (2011) 63 *Environmental Earth Sciences* 1691-1700, 1701.

<sup>16</sup> H Fluck, *Climate Change Adaptation Report* (Historic England, Report No 28/2016, 2016) 44.

<sup>17</sup> CITiZAN, ‘About Us’ <[www.citizen.org.uk/about-us/](http://www.citizen.org.uk/about-us/)> accessed 10 July 2017.

<sup>18</sup> See, eg, M Roberts, J Lloyd and J Hopkinson, *Forecast Changeable* (National Trust UK, 2015) 8.

<sup>19</sup> J Adams, “Global Climate Change: Every Cultural Site at Risk?” in M Petzet and J Ziesemer (eds), *Heritage at Risk: ICOMOS World Report 2006/2007 on Monuments and Sites in Danger* (ICOMOS, 2008) 195.

<sup>20</sup> See, eg, P Brimblecombe and P Lankester, “Long-term changes in climate and insect damage in historic houses” (2012) *Studies in Conservation* 1.





### ***Adaptive Strategy 3 – Initiating and maintaining skills training programmes.***

National Trusts and heritage organisations will be unable to effectively and efficiently respond to the challenges posed by climate change unless the skilled people upon whom they rely are adequately equipped with the necessary skills to implement practical climate change strategies. Therefore, training programmes should be devised to appropriately re-train (or train), inter alia, architects, builders, material conservators, restoration tradespeople and horticulturalists. These programmes ought to equip these professionals with the requisite competency and knowledge to address climate change related challenges.<sup>21</sup> The same point applies to volunteers.

To this end, national trusts and heritage organisations ought to offer or sponsor important training programmes and actively collaborate with relevant tertiary institutions and professional organisations. Furthermore, the diverse range of properties held by National Trusts and heritage organisations make such properties ideally suited to host well-designed and appropriate training programmes.

### ***Adaptive Strategy 4 – Adopting sustainable garden and estate management practices.***

Climate change will pose considerable and complex physical challenges for the maintenance of estates and gardens of heritage significance. One important challenge will be that created by significant changes to rainfall patterns. Indeed, it has been observed that “[w]ater shortage is likely to be the most serious single impact of climate change on gardens”.<sup>22</sup> If the objective of a particular heritage estate is to maintain the property as an example of a past lifestyle – by retaining its style, design, composition and characteristics – it will be critical to properly understand how that desired static can be preserved despite potentially significant changes to rainfall patterns. Depending on the circumstances, it may be necessary to establish the infrastructure to collect, store and harvest water or to protect a property from excessive water by shielding particular features and re-directing water flow.<sup>23</sup>

### ***Adaptive Strategy 5 – Monitoring & documenting change in heritage garden & estates***

In many circumstances, responding to climate change may require National Trusts and heritage organisations to adopt a pragmatic strategy of managing and adapting particular heritage estates and gardens to the changing climate. If such a strategy is adopted, it will be incumbent upon the responsible entity to properly understand the desired transition from the past and existing plant communities to the likely future plant communities. In order for such an evolution to be successful, and to be accepted by the public, this evolution **must** be properly explained. Moreover, the evolution should be recorded and interpreted for both educational purposes and to protect the historical legacy of what was and will no longer be.<sup>24</sup>

<sup>21</sup> See, eg, The (UK) Historic and Botanic Garden Trainee Programmes <<http://hbgtp.org.uk/about-the-programmes/>> accessed 10 July 2017; National Trust (UK) Volunteer Management Traineeship Programme <[www.nationaltrust.org.uk/projects/volunteer-management-traineeship](http://www.nationaltrust.org.uk/projects/volunteer-management-traineeship)> accessed 10 July 2017.

<sup>22</sup> R Bisgrove and P Hadley, *Gardening in the Global Greenhouse: The Impacts of Climate Change on Gardens in the UK* (Technical Report, UK Climate Impacts Programme, 2002) 83.

<sup>23</sup> See *ibid*, 83-84.

<sup>24</sup> See, eg, M Morrison and L Clausen, *Cruden Farm Garden Diaries* (Penguin, 2017).



### ***Adaptive Strategy 6 – Monitoring & managing changing pest & disease conditions***

Heritage estates and gardens will undergo considerable biophysical changes as a result of climate change. These changes must be identified and understood to allow appropriate strategies to be developed to respond to the associated challenges. Two important challenges that conservators of historic estates and gardens will have to grapple with are the spread of problematic pest species and the increasing level of risk posed by plant diseases such as moulds, fungi and viruses. Consequently, strategies (sometimes controversial) must be developed to both prevent and address these challenges. For example, the Royal Botanic Gardens of Melbourne and Sydney have had to devise and implement a strategy to address the damage caused by roosting flying fox colonies to the biodiversity of those gardens.<sup>25</sup>

## **3. MITIGATION STRATEGIES**

### ***Mitigation Strategy 1 – Reducing the carbon footprint with sustainable energy initiatives***

National Trusts and heritage organisations have a moral obligation to take action to reduce their carbon footprints and, in so doing, mitigate climate change. In particular, strategies to reduce energy usage – by, for example, relying on renewable energy sources instead of fossil fuel energy sources – will be necessary. Having committed to reducing its carbon emissions from energy use by 45 per cent by 2020, the National Trust (UK) is an exemplar organisation in this respect.<sup>26</sup> Heritage organisations may be able to secure corporate and government support to facilitate this transition to a sustainable energy future.<sup>27</sup>

### ***Mitigation Strategy 2 – Reducing carbon footprint with green transport & equipment***

Similarly, National Trusts and heritage organisations should endeavor to embrace cutting edge technologies capable of reducing their carbon footprints. For example, green transport and green equipment should increasingly supplant existing stock: visitors should be encouraged to walk, cycle<sup>28</sup> or use electric vehicles on heritage properties<sup>29</sup> and equipment and machinery should increasingly be powered by renewable energy. With respect to organisational management, rapid advances in information technology should obviate the need for human movement to the extent currently required. Additionally, the formation of partnerships between heritage organisations and tertiary research institutions, to identify new sustainable property management approaches, will be fruitful.

<sup>25</sup> See, eg, “Flying fox relocation” (Off Track, ABC Radio National, 1 July 2012) <[www.abc.net.au/radionational/programs/offtrack/flying-fox-relocation/4100340](http://www.abc.net.au/radionational/programs/offtrack/flying-fox-relocation/4100340)> accessed 10 July 2017.

<sup>26</sup> See, National Trust (UK), “Our energy targets” <[www.nationaltrust.org.uk/features/our-energy-targets](http://www.nationaltrust.org.uk/features/our-energy-targets)> accessed 10 July 2017.

<sup>27</sup> See, eg, National Trust (Vic), “Federal Funding announced for Rippon Lea Carbon Reduction Project” (13 July 2012) <[www.nationaltrust.org.au/news/federal-funding-announced-for-ripon-lea-carbon-reduction-project/](http://www.nationaltrust.org.au/news/federal-funding-announced-for-ripon-lea-carbon-reduction-project/)> accessed 10 July 2017.

<sup>28</sup> See, eg, National Trust (UK), “Cycling” <[www.nationaltrust.org.uk/cycling](http://www.nationaltrust.org.uk/cycling)> accessed 10 July 2017; J Pascoe, “Cycling is at the hub of National Trust’s new initiative” *Guardian* (online) 15 March 2011 <[www.theguardian.com/environment/bike-blog/2011/mar/15/cycling-hub-national-trust-new-initiative](http://www.theguardian.com/environment/bike-blog/2011/mar/15/cycling-hub-national-trust-new-initiative)> accessed 10 July 2017.

<sup>29</sup> See, eg, Y Zhang and Q Zhou, “Research on Developing Strategy of the Ancient City Pingyao Based on Low-Carbon Tourism” (2012) 573-574 *Advanced Materials Research* 762.



### ***Mitigation Strategy 3 – Sustainable water management***

National Trusts and heritage organisations should implement strategies to avoid excessive water use and associated energy use. The objective of such strategies should be to simultaneously discourage the excessive use of water, whilst developing the capacity to harvest, store and reuse water through grey water and water purification approaches.<sup>30</sup> A program which has achieved impressive results in this respect is the National Trust (Wales) ‘fit for the future’ program.<sup>31</sup>

The National Trust of Australia (Victoria)’s National Heritage List property Rippon Lea is a very early example of sustainable property management. The system was designed in the 19<sup>th</sup> Century to capture and reuses water from the surrounding neighbourhood, using a large ornamental lake as a storage basin. Still functional, the captured water is pumped throughout the heritage gardens. Recurrently, the lake sludge is dredged and then reused as fertilizer. This system of water recycling was originally pumped by water pump windmill.

### ***Mitigation Strategy 4 – Waste not, want not.***

Finally, National Trusts and heritage organisations should formulate strategies to reduce, reuse and recycle waste. To provide only a few examples, heritage properties can commence (or intensify) composting programmes, produce sustainable heating bricks from farm waste and utilise sustainably harvested timber. Such strategies will reduce operating costs and allow for the realisation of sustainability objectives. More ambitiously than recycling, reusing and reducing waste, the National Trust for Historic Preservation (USA) has established a Preservation Green Lab to carry out research on how waste can be reduced by encouraging the reuse of existing (but not necessarily heritage) buildings, rather than such buildings being prematurely demolished and replaced.<sup>32</sup>

## **4. DUTIES**

### ***The duty to advocate***

All National Trusts and heritage organisations, as custodians of significant cultural heritage, have a duty to aspire to be a proactive advocate for responsible climate change action. These organisations, from their volunteers through to their leaders, should talk about sustainability, write about sustainability and adopt effective communication strategies to promote sustainability objectives and strategies.<sup>33</sup> Inherent in this duty is the obligation to encourage the public to reduce their carbon footprint. For instance, the National Trust (UK) has created a webpage, in partnership with the

<sup>30</sup> See, eg, M Roberts, J Lloyd and J Hopkinson, *Forecast Changeable* (National Trust UK, 2015) 8.

<sup>31</sup> See, eg, P Mandeville and D Rajasingham, “Sustainability in the Museum sector” (Museums and Heritage Advisor < <http://advisor.museumsandheritage.com/features/sustainability-in-the-museum-sector/>> accessed 10 July 2017.

<sup>32</sup> See Preservation Leadership Forum, “Preservation Green Lab” <[http://forum.savingplaces.org/act/pgl?\\_ga=2.155521339.1672742180.1499661254-307833118.1499661254](http://forum.savingplaces.org/act/pgl?_ga=2.155521339.1672742180.1499661254-307833118.1499661254)> accessed 10 July 2017.

<sup>33</sup> See, eg, National Trust (UK), “Green energy building design guides” <[www.nationaltrust.org.uk/features/green-energy-building-design-guides](http://www.nationaltrust.org.uk/features/green-energy-building-design-guides)> accessed 10 July 2017.



renewable energy provider Goodenergy, which provides the public with information on “[t]en ways to be greener”.<sup>34</sup>

Another proactive strategy, especially for membership-based organisations and influential organisations with a respected reputation, such as is often the case with many National Trusts, is to create an awards scheme. Heritage organisations, such as National Trusts, can incentivise people to focus on sustainability by incorporating sustainability focused awards in their annual reporting programme. If they have existing heritage awards covering traditional areas of activity they ought to be expanded to embrace achievements or successes within the range of proactive adaptive and mitigation strategies recommended earlier in this paper. This would ensure that the successful work of exemplary people and organisations are recognized and highlighted in public forums and in the media.

### ***The duty to shape the law***

National Trusts and heritage organisations should also become proactive advocates for responsible climate change action at a macro level. The lobbying of legislators and governments to introduce or strengthen laws, regulations and policies concerning climate change should be seen as central to their guiding objectives. For example, the Australian Council of National Trusts collaborated with the Australian Wind Energy Association to carry out the Wind Energy and Landscape Values Project. This project assisted Australian Governments in establishing appropriate regulatory regimes to facilitate renewable energy whilst protecting against the unacceptable impacts of such development, such as on precious landscapes.<sup>35</sup> Identifying and thereafter advocating for the protection of cultural and natural landscapes has been a traditional role for many National Trusts, whereas supporting wind farm installations has been difficult. So the identification of a collaborative approach whereby renewable energy installations were concurrently supported – in acceptable locations – whilst landscapes to be protected were identified, was seen as groundbreaking for the National Trust movement given the past controversies.

Perhaps more importantly, National Trusts and heritage organisations should similarly participate in, and contribute to, the international deliberations which could lead to, in a trickle down fashion, the eventual enactment of consequential national laws. Achieving reforms globally through effective and persuasive influence is in the interests of the global heritage movement. The importance of INTO itself performing this role, on behalf of the heritage fraternity, is indisputable.

### ***The duty to protect intangible cultural heritage***

Finally, it is critical to emphasise that National Trusts and heritage organisations have a paramount duty to protect and conserve intangible cultural heritage associated with places. As such, it must be recognised that a critical and all too often over-looked consequence of climate change is the loss of

<sup>34</sup> See, eg, National Trust (UK), “Ten ways to be greener” <[www.nationaltrust.org.uk/features/ten-ways-to-be-greener](http://www.nationaltrust.org.uk/features/ten-ways-to-be-greener)> accessed 10 July 2017.

<sup>35</sup> See Australian Council of National Trusts, *Wind Farms and Landscape Values* (Pirion Printers, March 2005).





cultural knowledge, cultural connectivity and the “sense of place” derived from the intergenerational affinity of a people to their locality. Climate change is likely to cause people to move: put simply, how and where people have traditionally lived will be in jeopardy in many parts of the world. Cultural traditions of art, craft, music, folklore and language are all fragile and susceptible as people are relocated and dispossessed by climate change.

To properly carry out this duty, National Trusts and heritage organisations must marshal their resources – including, for example, their educational programmes - to safeguard and interpret cultural heritage legacies.<sup>36</sup> So, if a people are relocated from the coast to the mountains or from an island to the mainland, it is the heritage fraternity of national trusts and heritage organisations that will be uniquely placed to foster, celebrate and understand their cultures. This fraternity will ensure that dynamic and ‘living’ repositories are established which, overtime, may become an essential cultural resource for successive generations.

## 5. CONCLUSION

This paper has briefly outlined thirteen essential strategies that National Trusts and heritage organisations ought to adopt in order to effectively respond to the challenges posed by climate change. This is by no means a comprehensive list of all the necessary or useful climate change strategies that could be adopted to protect and conserve cultural and natural heritage. It should also be stressed that there is no one-size-fits-all method or approach to devising and implementing the above mentioned strategies. In fact, it is critical that each National Trust and heritage organisation carefully devises and implements its own unique particular model of each of the above strategies to effectively respond to climate change. Yet, it should also be stressed that National Trusts and heritage organisations must collaborate with, and learn from, one another to ensure that the heritage fraternity successfully upholds its paramount obligation to conserve the heritage of the world. As this paper has shown, this is especially so given the increasing complexities and challenges posed by a changing climate to the proper conservation of heritage.

**The Hon. Acting Justice Simon R Molesworth AO QC**

INTO Honorary President and Chair, 2007-2015

<sup>36</sup> See, eg, V Herrmann, “America’s Eroding Edges” (National Trust for Historic Preservation (USA)) <[https://savingplaces.org/americas-eroding-edges?\\_ga=2.217980566.1672742180.1499661254-307833118.1499661254](https://savingplaces.org/americas-eroding-edges?_ga=2.217980566.1672742180.1499661254-307833118.1499661254)> accessed 10 July 2017.



## BALINESE LIVING TRADITION FROM A FOREIGNER'S POINT OF VIEW

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### Abstract

In this paper I will present Bali in a different way.

I studied myself Social Sciences and was also very interested in anthropology, study of the cultures and sociology. Hence I like to watch and compare art, norms and values of different cultures, ideologies, religions,... in particular I am thrilled by looking at the practical organisation of daily living in Bali such as: gastronomical habits, agreements about organisation of small communities, of families, relationship between men and women, music and dance traditions, art in general and in detail. Moreover, many years ago I also obtained the degree of official guide of Bruges, the Venice of the North, and developed further the skills of studying the cultural heritage of valuable cities and places on Earth.

From these backgrounds I look and admire deeply the island of Bali, especially its lovely culture and warm hearted people.

My description of Bali starts from my own experience of traveling in Bali in the '80. I want to share some cultural, social and anthropological aspects about Bali based on the 5 senses. These 5 senses are smell, sight, hearing, taste and touch.

Keywords: smell, sight, hearing, taste, touch.

### 1. INTRODUCTION

As First of all my special thanks to Catrini Pratihari Kubontubuh, the chairman of BPPI Indonesian Heritage Trust, who invited me to present my experience of Bali.

As an 18-year-old girl I had the opportunity to travel to Bali and to live with a Balinese family for one month. This was my first big travel experience outside of Europe. Staying with the family made a deep impression on me. Bali became my second home country.

### 2. RESEARCH METHOD

This article is not a result of a research project. In this paper I want to share some cultural and anthropological aspects about Bali based on the 5 senses. These 5 senses are smell, sight, hearing, taste and touch.

At that time, in the early 80s, I wrote down what I saw, heard, smelt, felt and tasted regarding the Balinese way of living. Afterwards I read some books and articles about the beautiful island of Bali.

In this article I will not describe the places to visit. Neither will I talk to you about how to travel or what to buy in Bali. This is the job of a travel agent. Nor will it be an economical or historical description of the island. This information can easily be found in books and on the Internet, think of Wikipedia, for example.



The 5 senses will be described mainly on the basis of my own experience as a foreigner, that is, as a European woman in an Asiatic part of the world. In this case, on one of the most beautiful islands in the world: Bali.

### 3. RESULTS AND DISCUSSION

#### 1. The smell of Bali

##### 1.1. Arriving in Bali

When the plane arrives on the tarmac and the doors open and all the visitors are allowed to leave the plane, descending the stairs, the smell of Bali takes me by surprise, every single time I come back. A smell that is strong, sweet, soft and yet unfamiliar to foreigners, fills up the nose. Defining the smell is complicated. It is definitely not a flowery smell. It is something more spicy. Now I know what it is, it is the characteristic scent of smoked gloves. Two thirds of the worldwide production of cloves is used in Indonesia to be processed into Kretek, an Indonesian brand of clove cigarettes. Once you know this, you will never forget it. Besides, when you buy a sarong or another textile as souvenir from Bali, and arrive home, you will notice that, upon opening the luggage, the sweet clove smell will have travelled with you.

##### 1.2. At the market

Going with the family to a fruits and vegetable market is both heaven and hell to the nose. The smell is overwhelming. Not only the smell of fresh fruits, but also that of rotten fruit will reach your nose. To me, the strong smell is unbearable. The Balinese, on the contrary, look for and are guided by those smells. When their nose leads them to the perfect durian, the king of fruits, they hold it up with a big smile. When cutting the fruit, however, it releases a “stinking air” caused by the hydrogen sulfide compound inherent to this type of fruit. This chemical compound produces a powerful “rotten egg” - aroma which causes the fruit to be banned from hotels, airplanes and other public places. The taste, on the other hand, is delicious: it’s strong and sharp, but at the same time also sweet with a touch of vanilla and with a creamy texture, like butter.

##### 1.3. At home in the garden

It is a tradition that every household in Bali has a frangipani tree in their garden. The reason for having a frangipani tree is obvious as it expels insects. One of those insects, the woodworm, attacks the wooden houses and also the wooden house temples and ornaments. So to keep the wood free from insects, you should have a frangipani tree in your garden and luckily, the frangipani flowers smell very nice. This white flower has a strong, sweet fragrance and it smells even more at night.

##### 1.4. Visiting a temple

Going to the temple is a festival to the nose. The Balinese people use a lot of incense in the temple and also at home. Incense is an important part of the culture and indispensable in daily rituals. By means of burning incense they try to get the attention of the gods to ask for help, a blessing or for protection. Incense means ‘holy smoke’.

Balinese ladies put Cambodia flowers or the lovely smelling frangipani flower in their hair and in the offerings meant for the temple.

#### 2. Bright, colorful Bali

##### 2.1. Like the postcard



Seeing Bali is seeing a bright, blue sky, dark, green palm trees and green banana leaves. And when a short rain shower has flushed the dry dust away, this island simply breathes color. The colors are brighter and heavier than anywhere else in the world. Once we drove between the rice fields. It was around 4 p.m. The sun was going down, setting the rice fields on fire. Not literally, but the sun on the rice fields changed the water into pure gold. This is one of the most magical moments in Bali. This is also the time when children are playing and taking a bath in the river, all naturally in the green scenery of Bali. Also the clothes, sarongs, hats... are made of bright colors. Being in Bali is breathing colors.

## 2.2. Talking and counting

In the street, school boys or girls always walk in pairs or in groups. You can recognize them by their uniform: usually a dark, blue pants combined with a white shirt. And they all have black hair. Not one has grey, brown or blond hair. They're all black-haired, as if this is part of the uniform as well. When they are counting to five in class or in a restaurant. They use their fingers to illustrate how to count. There is, however, something special to remark about the way they count. The Balinese start with an open hand and while counting number 1, they close one of their small fingers. For 2 they close the ring finger and so on until the number 5, which is represented by a closed hand or fist. In Europe we count using our fingers the other way around; zero is a first and for the number 1, we open our thumb; for 2 the index finger, and for 5 we show an open hand. Just the opposite: a Balinese zero is an open hand; in Europe zero is represented by a closed hand.

## 2.3. The Balinese way of dancing

The traditional Balinese way of dancing is famous all over the world. What is so special about this Balinese dance? Well, the Balinese dance is a story. Visitors however, watch the performance in the story. But having a closer look at the dancer and their moves, we notice that the dancers are constantly moving their body in counter weight, going against gravity. While dancing, they put their entire weight on a bended knee. European people are used to standing more straight while dancing. That is why it is so hard for European people to learn Balinese dances. Also the hands of a Balinese dancer are constantly 'playing' with the air. The hands make gentle and graceful movements and these short movements of the hands are accompanied with a quick side flickering of the eyes. This makes the dances so lovely to look at.

## 3. The sound of Bali

### 3.1. Cocks and dogs

Early in the morning, around 4 o'clock a.m., touched by the first rays of sun, one cock starts to crow and further away another cock seems to answer his call. The lighter it gets, the more cocks will start crowing, one after the other. These cocks are kept for cock fighting. This is a duel between 2 cocks, usually of specially bred breeds. Typical of a cock fight is that it stops only if one party is dead or knock-out. In the evening a dog barks. Many dogs bark. Nowhere did I see as many dogs running freely as in Bali. Yet, these are not all stray dogs. Because many dog owners let their dog run freely. The reason why they keep dogs is to keep ghosts and thieves out of their houses.

### 3.2. Easy to understand

Even if you do not understand a word in Indonesian, just take the time to listen carefully and you may understand what they are talking about. The Indonesian language is a very young language, created after the independency in 1945, out of a mix of the Indonesian slang of the





biggest islands. Because the Netherlands ruled Indonesia, many Dutch words have been implemented in the Indonesian vocabulary, like ‘boontjes’ for beans, ‘handuk’ for towel... Even a course in Indonesian economy is easy to follow, because a major part of modern economical terminology is in English. A talk about personal computers or about a cell phone is okay to follow, as long as they do not switch to their Balinese dialect. In that case, you can’t understand anything anymore.

### 3.3. Music or not?

When you hear a brass gong, which is the heart of the ‘gamelan’, then you can be sure that a Balinese orchestra is coming your way. The gamelan is made up predominantly of percussive instruments like the hand-played drums, which indicate the beat, the rhythm and they control the pace, similar to the great bronze gongs. The other instruments give melodic cues to indicate treatment or sections of a piece, like metallophones played by mallets, xylophones, sets of polished bronze bowls arranged from low to high, small cymbals, bamboo flutes, bowed and plucked strings and the human voice. Gamelan is still commonly played on formal occasions and in many traditional Balinese ceremonies. Gamelan is part of their culture. To European ears, gamelan sounds like boiler music, rough and hard to listen to because it is a combination of different techniques, as it is played loudly, softly, slowly or very fast. I love to see the musicians play. They don’t need sheet music; they know the tunes by heart. So many musicians are looking around while playing. This way, while accompanying good dancers, they can create music to fit the moves of the dancer to a fraction of a second, as if the musicians have to translate the dance moves. In Europe the moves of a dancer have to be in harmony with the music, so the music and the dancer evolve simultaneously. By learning how to dance the Balinese Legong, the welcome dance, you also learn to listen to the changes in the music of the gamelan time after time: it’s a very good lesson in learning to appreciate and love the rhythm of the ever changing gamelan music.

## 4. Tasting Bali

### 4.1. Special fruits

When going to a restaurant it is common to start with an aperitif. In Europe we start with an alcoholic drink. Here in Bali, a must do is to start with a fruit juice or smoothie instead. Balinese people are masters in making lovely mixes of fruit juices of all kinds of tropical fruits that are rich in texture, color, shape and size, like watermelon, kiwi, pineapple, grapes and guave in all kinds of colors. Talking about fruit, in Bali you will find very special types of fruits. Salak or snakeskin is a strange looking fruit from Bali. The dark, brown skin really does resemble the tiny snake scales. Once you’ve peeled the skin off, the flesh of 3 lobes of the salak may be white to slightly reddish. The flesh has a crunchy and juicy texture and tastes sweet and moist. You will rarely find one that is sour to your liking. Another special fruit is Mangosteen or Manggis. It has the size of an apple and under the hard, deep purple and shell-like skin, the sweet, white flesh will be revealed instantly. The white inner-flesh is just as juicy as it is tasty. Soft and tender in your mouth, mangosteens are also famous for their health benefits. They are rich with antioxidants and are often sought after to treat skin and digestive problems. A third one to mention is rambutan. This fruit looks red and hairy from the outside. The flesh, however, is simply a delight, especially if you like a sweet and succulent taste in your mouth. In the middle you will find a milky, white, hard seed.

### 4.2. Saté and...

When there is smoke and you smell BBQ in the air, somebody is making a saté. The family I stayed with had a small sort of BBQ-box, put on the floor. So to grill a saté on this BBQ, you



had to sit down on the floor. A saté consists of pork or chicken meat. A small stick with small pieces of meat is grilled on a wood fire. But the best part of this dish is the typical sauce: the peanut sauce or the soy sauce. They taste heavenly!

#### 4.3. The best Balinese food

After waking up in Bali, you will enjoy a plate of nasi goring, which is the traditional Balinese breakfast. The ingredients of this dish are baked white rice with a lot of finely chopped vegetables, shrimps and eggs with a cup of strong jasmine tea, the best tea you can get. When you are invited to a Balinese ceremony, there is always a lot of food. One part of the food is meant as a sacrifice to the gods, the other part is to feed the family and guests. Bami goring, baked noodles that is, is the basis for other dishes. Babi guling is an entire pig with an orange in its mouth and betutu bebek is a steamed duck in banana leaves. On the menu you will also find a lot of chicken and fruit brought to you by ladies as they carry it in towers on their heads while walking in a line. Balinese side dishes contain vegetables chopped together with a lot of herbs and spices, aromatics, grated coconut and the hottest chili pepper in the world. So, be prepared if you ask for a typical Balinese dish.

#### 5. A touch of Bali

##### 5.1. Just feel it

Regarding Balinese textile, the batik woven cotton can be found everywhere on the island. It is a delicate, evenly woven cotton with a lot of different, colorful patterns. There is only one location in Bali where they produce the ikat woven textile. This type of textile is created by using a more coarse weaving technique which produces cotton in natural colors and more specifically in black, white and brownish hues.

Everywhere in Bali you can buy wooden statues. But there is only one place where they carve out the softest and most delicately polished ones in Bali. The artist is known by the name of Ida Bagus Tilem and he lived in the wood art community of Mass. His art pieces express tenderness, gratitude and elegance. The polished wood glimmers and is very soft to touch. In one of the shops I found a very nice small statue of a Balinese dancer which I liked to buy for my father. However, at the time it was quite expensive and being a student, I couldn't afford it. What happened next touched my heart. My Balinese father had talked to his friend the woodcarver about the small statue and upon hearing my former intentions, he gave it to me with these words: “Your father is a friend of my friend, so I give it to you as a gift to my friend.” I was touched by so much kindness. Now, this small statue has become the symbol of Balinese friendship.

##### 5.2. Hand in hand

European friends touch each other with a handshake or a gentle kiss and European lovers walk hand in hand in the street. In Bali however, you will not see Balinese couples walking hand in hand, nor will you see them give each other a kiss. No, here you see many women walking hand in hand or men talking and touching each other. It is their habit. Also Miguel Covarrubias mentioned this in his book “Island of Bali” p 49: “Very strict are the rules between men and women. On public occasions men and women keep to themselves in separate groups...” and on p 50: “It is extremely unusual for a man to “get fresh” with a girl in public.”



### 5.3. Religion is the way of life

The Balinese experience their religion every day. It is inextricably linked to their lives. Everything is related to Balinese Hinduism. For every special occasion they ask the priest for a good date: for their wedding day, to start building their house and again to enter the house, for a cremation etc. “The entire life of the calm and sensitive Balinese – their daily routine, social organization, their ethics, manners, art, in short, the total culture of the Island – is molded by the system of traditional rules subordinated to religious beliefs,” wrote Miquel Covarrubias (p 260). Every morning I found offerings in front of my bedroom.: a small square box made of a banana leaf with a flower in it, as well as a few grains of rice, salt and a dash of chili-pepper When walking around I discovered that they offer on different places: at the entrance of the family shrine, in front of the bedrooms, at the well and at the gate of the house, every day, mostly early in the morning. As you can see, presenting offerings to the gods is part of their daily routine.

To plan their social activities, they use a complicated Balinese calendar, based on the moon and plenty of ceremonies. Their religious beliefs are deep and profound. The temple is a place where Balinese people offer and pray to make contact with the spiritual world. On holy days the gods and good ghosts of the ancestors come to the temple to visit their worshipers and family. On these days everybody is well dressed and brings food, music and their prayers to welcome the gods on earth. After three days the gods go back to heaven and silence returns to the temple. To keep away the bad ghosts, the Balinese use purification and expulsion rituals. Once I saw a priest lay his hands on the head of a sick person to calm him down. So, the Balinese rituals choose a middle ground to respect the harmony between the good and the bad, life and death. This way of life deeply touched me and therefore to me, Bali is a wonderful island to visit.

## 4. CONCLUSIONS & RECOMMENDATION

During my stay in Bali, the family took me to other villages and temples and they introduced me into their family traditions and festivities. They shared their daily life with me, so I became a part of their family. This way, I was privileged to see, feel and live their Balinese way of life. My perspective is totally different compared to a tourist’s point of view. This family gave me the opportunity not only to observe, but also to actually live the Balinese way as a family member.

Bali is not merely an Indonesian island. It is a very intriguing island with special vegetation and remarkable people. They live together in harmony, between the good and the bad. I could only briefly present this island, but I tried to do it in a different way, that is, by bringing to you the Balinese living tradition from the perspective of a foreigner. I hope you opened up all 5 senses and followed me in a more profound experience: not only by seeing Bali through my eyes, but also by the smell, the touch, hearing and tasting of this special place.

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## EXISTENCE OF COW CULTURE IN BALI FROM AGRICULTURE ERA TO TOURISM ERA

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### Abstract

A Unique cow culture is established in Bali Island of Indonesia. Bali cattle is a species of cattle that come from domesticated wild cattle of Bali. It is appear in brown skin for a cow and brown to black for a bull. In the same time, The Balinese are the heir of Indo-Java religion that pay respect to cattle. Cattle having significant position in Balinese culture during agriculture era in Bali. During this era tourism is not play major role in economic sector of the Bali region. The major activity during agriculture era is rice farming that involving cow and bull for farming. Since Bali cattle is not produce significant amount of milk, then the milk culture is not develop in the culture cow in Bali, and Balinese peoples by tradition are not drinking milk. Not like Indian Hindu religion which is prohibited to eat beef, Balinese peoples are about moderate in consuming beef. Cow and bull are used to cultivate farmland. Typical equipment is established for this purpose. Method of training cattle for cultivate farmland is developed and language to communicate with cattle also established. Social life related with cattle also developed. Peoples that not have cow or bull can borrow from their neighbor and pay with certain amount of grass. Gradually tourism industry improves in Bali and finally become primarily sector for the economic in the life of Balinese. Cow cultures lost their significant role in cultivate farmland. Tractors replace role of cow and bull in the farmland due to time consumed if using cow or bull. Cow culture that still remains is just as cattle farm of livestock. Peoples just grow the cow and bull for the purpose just to sell as a livestock. Lately it was realized that Bali cow have its advantage comparing other species of cow that are cultivated in Indonesia. The Bali cow is very resistance to disease, therefore easy to cultivate as livestock. The government of Bali province then launce a program integrated agriculture farming so called SIMANTRI (sistem pertanian terintegrasi) special for Bali cow. Other species of cow are not allowed to enter Bali Island to keep the purity of the Bali cattle strain. In this program the farmer is arranged in a group to establish small community to create cattle breeding. The calves that are obtained are exported to other part of Indonesia. A waste treatment was introduced by processing the waste in to the anaerobic digester which can produce biogas and fertilizer that benefit for their income. Biogas that is produced by now with collaboration with Udayana University is used to run the engine and produce electricity. A new cow culture now is established in Bali which is environmental friendly, sustainable and produces green energy.

**Keywords:** Bali, cow. Agriculture, tourism, farming.





## 1. INTRODUCTION

Bali Island is part of Indonesia, located at south-east Asia. A unique culture, religion, as well as beautiful landscape and beach of Bali make it famous as tourist destination. A Bali Cattle is indigenous cattle that can be found in Bali Island. The color of the skin is between red-brown for cow and dark brown-black for bull. It is interesting to inform that Balinese peoples are majority influenced by Religion of Hindu which is pay respect to the cow and bull (Suastika 2016).

Agriculture is source of income and activity of Balinese peoples from ancient time. The rice is a primarily food that make Balinese Peoples concentrate for rice farming that is supported by Bali Cattle to cultivate agriculture land. But gradually tourism in Bali influent the attention Balinese peoples to work in agriculture sector. Many of them tend to choose work in the industrial tourism in which reduce interest for work in agriculture sector



Fig. 1. Bali Cattle as sacred figure during religious ceremony in Bali Island Indonesia

## 2. RESEARCH METHOD

The cow cultures were reported base on the life experiences from agriculture era in Bali until tourism era now day in Bali. The negative and positive effect of the existence of the cow culture in Bali is introduced and discussed

## 3. RESULT AND DISCUSSION

Bali Cow is a species of cow that come from domesticated wild cow of Bali. It is appear in brown skin for a cow and brown to black for a bull. In the same time, The Balinese are the heir of Indo-Java religion that pay respect to cattle. Cattle having significant position in Balinese culture during agriculture era in Bali. During this era tourism is not play major role in economic sector of the Bali region. The major activity during agriculture era is rice farming that involving cow and bull for farming. Since Bali cow is not produce maximum milk, then the milk culture is not develop in the culture cow



in Bali. Not like Indian Hindu religion which is prohibited to eat beef, Balinese peoples are about moderate in consuming beef. Cow and bull are used to cultivate farmland. Typical equipment is established for this purpose. Method of training cow for cultivate farmland is developed and language to communicate with cow also establish. Social life related with cow also developed. Peoples that don't have cow or bull can borrow from their neighbor and pay with certain amount of grass. Gradually tourism industry improve in Bali and finally become primarily sector for the economic in the life of Balinese. Cow cultures lost their significant role in cultivate farmland. Tractors replace role of cow and bull in the farmland due to time consumed if using cow or bull. Cow culture that still remains is just as cattle farm of livestock. Peoples just grow the cow and bull for the purpose just to sell as a livestock. Lately it was realized that Bali cow have its advantage comparing other species of cow that are cultivated in Indonesia.



Figure 2. Cattle waste digester for processing cattle waste and yield biogas energy. The slurry resulting from digestion is processed for high quality fertilizer

The Bali cattle is very resistance to disease, therefore easy to cultivate as livestock (marjono, 2012). Bali cattle is a type of livestock offspring *Bos-bibos* Having uniqueness compared to other cows such as: fertility, performance, carcass percentage, and adaptation to the environment that must be preserved and protected and maintained its purity( Sudita et.al, 2015). The government of Bali province then launce a program integrated agriculture farming so called SIMANTRI (*sistem pertanian terintegrasi*) special for breeding of Bali cattle. Other species of cow are not allowed to enter Bali Island to keep the purity of the Bali cow strain. In this program the farmer is arranged in a group to establish small community to create cow breeding. The calf that are obtained are exported to other part of Indonesia. A waste treatment was introduce by processing the waste in to the anaerobic digester which can produce biogas and fertilizer that benefit for their income and also will support organic farming in Bali Island (Budiasa, 2012), integrated farming generate benefit to economic and also environment, increasing the availability organic matter in the soil and avoiding inorganic fertilizer and pesticide(Budiarta, and Sujarwo, 2016).



Biogas that is produced by now with collaboration with Udayana University (Fig. 3) are used to run the engine and produce electricity (Nindhia et.al., 2013). A new cow culture now is established in Bali which is environmental friendly, sustainable and produce green energy.



Fig. 3. Student and Researcher from Udayana University, Bali are participated in Manufacturing Biogas electric generator



Fig. 4. Udayana University staff and students are active in dissemination method of providing electricity from Biogas



#### 4. CONCLUSIONS & RECOMMENDATION

The Cow culture related with agriculture activity is found not essential any longer in Bali Island as tourism emerged as main business in Bali island. Balinese peoples tend to use agriculture mechanization for farm cultivation. But the use of Bali cattle in religious activities still become an important part of religious ceremony. As Bali cattle recognized as most suitable species for livestock husbandry in Indonesia, Then by initiative from government province of Bali that make Bali Province as source for cattle breeding of Bali cattle through program of integrated farming system. The unit of Bali cattle breeding was established all around Bali that financially supported by Government. The culture then changing from use a cattle for agriculture activity and livestock husbandry to become culture of breeding Bali Cattle. The calves resulting from this program are exported all around Indonesia. Each unit of Bali Cattle breeding were completed with digester for cattle waste processing with benefit in providing biogas energy and fertilizer. With support from Udayana University, the technology of biogas electric generator was provided to complete the unit and produce green electric energy.

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## Nature providing a sustainable future for people Renewable Energy for Environmental Sustainability

by: Dr.Ir. Willie Smits<sup>1)</sup> <sup>37</sup>

When I was asked as a lifelong environmental activist to speak on this cultural conference at first it seemed a farfetched request but after reading through the material I realized that I could have been part of any of the sessions taking place here. The opening paragraphs of the conference background description could not be closer to my heart:

“Safeguarding historic urban and rural areas, and their associated traditional knowledge and practice, reduces the environmental footprints of societies, while promoting more ecologically sustainable patterns of production and consumption, as well as sustainable urban and architectural design solutions. Access to essential environmental goods and services for the livelihood of communities should be secured through stronger protection and more sustainable use of biological and cultural diversity, as well as by the safeguarding of relevant traditional knowledge and skills, paying particular attention to those of indigenous peoples, in synergy with other forms of scientific knowledge”(*The Hangzhou Declaration, 2013*).

“The long-term sustainability of cultural heritage depends on ensuring its use and developing local support. Without heritage being valued and protected, it will become irrelevant and disappear”(Taboroff, June, 2013).

I am the founder of the Masarang Foundation, a small environmental NGO with the vision of “preserving nature through the empowerment of local people”. Its work is based upon preserving the indigenous knowhow, language, traditions and culture of local people for the benefit of preserving the environment. But instead of trying to cling on to practicing the old ways in an unstoppable increasingly interconnected global society, that gets more locked onto their ubiquitous phone screens than being aware of the natural world that supports them, we try to basically show that “nature knows best” and we need to learn from her.

Nature has answers to even questions we have not posed yet and thought about. With its billions of years of experimenting it has come up with marvelous solutions to numerous challenges. The field of biomimicry is providing us with the most splendid solutions to our needs. How the leaves of lotus flower taught us to create self-cleaning surfaces or how wing tips on airplanes reduced drag just like the skin of sharks did for the friction experienced by boat surfaces in water. Or how a simple desert beetle can teach us to harvest water from the air or the slug shows how to make a medical glue that will work perfectly under water. There are literally thousands more lessons to be learned from nature’s treasure chest. But there is a real danger that the time to do so is running out as we are destroying complete ecosystems that hold this potential and we are losing species at a faster rate than we can discover and describe them.

Local people have much unwritten knowledge about the environment they are living in, having been

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there and interacting with it and experimenting in it for thousands of generations. But much of this knowledge has never been recorded in written records. Moreover, much of it can only be understood well if the local language is maintained. For instance, in North Sulawesi there are many local languages and there is a specific culture of tapping sugar palms for their sugary juice. In the local Tombulu language there are more than one hundred expressions that refer to the special ways of tapping these sugar palms and many of those are not translatable in other languages. For instance, there is an expression, “PusoOLON”, which stands for special individual sugar palms that only yield male flowers instead of the normal female fruit bunches on the top and lower placed male inflorescences. But that is just the beginning. Such trees need to be treated completely different in order to tap them compared to the normal ones. There is a whole set of instructions, again in the local language, with other non-translatable words that explain how to do it. When the Tombulu language disappears, there is a big risk of this knowhow also disappearing unless it is recorded in time, something Masarang pursues.

You may ask “so what if a little bit of the knowhow about tapping such special individuals of a little-known palm species from Indonesia disappears?”. Well it turns out that this palm may hold the key to solving the world’s energy crisis. Per hectare, per year, it can produce more sugar than any other plant species and sugar can be made into energy that cannot be provided by solar, wind, nuclear, hydro or geothermal energy. It is basically a chemical battery that stores the energy of sunlight into the sugar molecules. This sugar can be converted in a variety of ways to almost any form of liquid energy that will always be needed when we want to keep flying to conferences like the one we are attending here on Bali or when big tankers cross the planet’s oceans.

So, what is Masarang doing with local people to bring this local treasure, the sugar palm, to benefit other people and to help restore nature and the climate at the same time? From the beginning, we established a library compiling as much knowhow as possible on the history, culture, language, traditional laws and environment of the North Sulawesi Minahasa region, the land of the Tombulu tribe. We also supported studies on all of these subjects and laid down the gained knowledge in many publications, both scientific and popular, including doctoral dissertations, novels, school books, etc. We also set up a register for the Minahasa family ancestry that helped people connect to historic figures in their societies. The school books were published in the local Tombulu language and schools were asked to teach from them, combining them with the subject of theology, which is important in the North Sulawesi region. The library makes all information available for free for students and anyone interested.

The result of all those actions has been that there are still many young people in Tomohon, the home of Masarang, that continue to master the language of their forefathers. They feel prouder about their heritage and many cultural groups sprung up from these efforts preserving the old dances and songs. They understand rituals that their elders still do better in a historical context. They now can understand what once seemed silly, paying a dowry in the form of six sugar palms. And the obligation at the time that you get married, to plant ten good quality timber trees that will become the building material for houses at the time that your children will get married and can be given a traditional home. They also understand better the principles of why traditional building have stilts in anticipation of the frequent earthquakes in North Sulawesi and why roofs need to be steep angled in case ash from nearby volcanoes produces a too heavy load for modern flatter roofs to bear when the next big eruption will occur.

But Masarang did more. Next to one of the last megalithic graveyards of the Tombulu tribe we built an amphitheater for the local people where the young people come in the late afternoon to practice their dances and singing, where farmers come together to discuss the sugar palm program and where



tourists come to be amazed by the spectacular panoramic view and the special acoustics of this construction where everyone can be heard from the middle of the theater. We also made a collection of items that were found in the ground during the construction phase and put those on display. Then we organized a traditional ceremony called Mera Waruga, or the moving of the grave, completely according the old rituals and many thousands of local people as well as tourists came to witness the spectacle and one could almost taste the pride of the people about their culture, their traditions.

Now Masarang is about preserving nature first and in North Sulawesi there are a lot of people that love bushmeat like snakes, bats, monkeys and the fierce red clothed warrior groups called “Kabasaran” are a popular attraction for tourists and are present at almost every ceremony. But they carry massive amounts of real monkey and hornbill skulls and feathers of hornbills and eagles on their chests and helmets. Thanks to the other ongoing programs supporting local culture, Masarang gained the respect and trust of the local people. So we reached out to the people with the skulls. Then we had plastic replicas made of their real skulls and teeth and gave those free to the various warrior groups when they promised to not to buy the real things anymore. The replicas are indistinguishable from real ones. Nobody can see the difference of the faithfully painted casts and everybody is happy while less wildlife will be threatened by this cultural use of nature.

So, the first lesson has been that yes, we can make a difference and somewhat revive the original culture, making people understand and then feel proud about their heritage. But let’s get back to the sugar palms and deal with the subject of reforestation. We looked at the environmental issues of Tomohon and there were a lot more than hunting wildlife for food and cultural activities. With the increased population and the introduction of artificial fertilizer and the special high altitude soils of Tomohon growing vegetables has become very popular. As a result, more and more forest was being opened for agriculture. This led to frequent and sometimes deadly flooding resulting in big material losses for public roads but also private possessions of people. Masarang wanted to deal with this through reforestation on the denuded slopes but we were in direct competition with the short term gains of agricultural crops. So again, based upon seeing is believing we came up with a high visibility project, a palm sugar factory. Not just a factory, but one that runs on waste geothermal steam from Pertamina in Lahendong. Pertamina is Indonesia’s state oil and gas enterprise.

Using surplus geothermal steam provides several advantages, the sugary juice that is normally processed into palm wine and a kind of strong liquor called “Cap Tikus” or made into solid blocks of traditional palm sugar, could now be collected as juice, saving the palm tappers a lot of work while greatly reducing the need for the tiresome collection of fuel wood to boil the juice into sugar or to distill the alcohol from the fermented juice. Also with a guaranteed sale price of their juice there were no more vigorous fluctuations in the income of the palm tappers.

As a result of obtaining the steam from Pertamina, through their CSR program, to process the sugary juice in the factory into a clean organically certified sugar, hundreds of thousands of trees have not been cut to be used as fuel wood. In addition, Masarang bought remote pieces of denuded land on steep slopes and started reforesting those with a mix of many tree species and sugar palms. The sugar factory was opened by the Indonesian president with more than 6000 sugar palm tappers attending. Again, symbolism and the feeling of being part of a bigger and good thing was the starting point for trust and belief in the project.

Now the factory has been in operation for ten years and has exported vast amounts of palm sugar to many countries, in the process creating very well paid jobs for local tappers. The tappers choose trusted coordinators from amongst themselves that represented them and they were the ones that also passed on our conservation message to the sugar palm tappers. This resulted in the stopping of



poaching in their mixed forest gardens. The gardens itself became more dense and various wild animals and birds returned to the forests of Tomohon. The flooding stopped completely because of the reforestation on the newly acquired and planted land on steep slopes where trees now regulate the infiltration of water into the soil. The water in the springs that originate from the Masarang Mountain forest now flow more regularly and with high quality water that even allows more harvests per year on the rice fields downstream than in earlier years. Totaling the value that the reforestation has created directly and indirectly for the local people it amounts to more than one million US dollars per year.

After more people became aware of the success of the program dozens of requests arrived asking for support to develop similar programs in other regions. Masarang is now helping people all over Indonesia to replicate the methodologies and the lessons learned. This poses no risk to the Masarang factory since the demand for healthier palm sugar is very high and Indonesia still imports millions of tons of sugar from abroad. Also, any surplus sugar can be made into biofuels that can contribute to reducing the import of some 800.000 barrels of oil per day for Indonesia! In the not too far future Indonesia will run out of oil, gas and coal. Here we have a methodology and system that restores the environment, provides sustainable energy, even removes carbon dioxide from the atmosphere while benefitting local people most. They can keep their culture and unity and experience directly the environmental, health and economic benefits that intact ecosystems bring. There are even social benefits, albeit harder to measure, such as less people without jobs and less alcohol issues leading to a decrease in crime, more people staying in school and getting better educated, etc.

This work demonstrates but one example of solutions that nature can offer people. People themselves carry the knowhow of thousands of years about that nature. The basic lesson is that environmental protection and the cultural, spiritual and physical needs of people should go hand in hand. We should learn from the cooperative approaches of land management in North Sulawesi under a system called “Mapalus” where 5-15 people work together to work the land. Studies have shown that this traditional approach has a higher efficiency and promotes harmonious relations amongst the various people involved. There are hundreds of traditional medicines from nature that can benefit people worldwide. For instance, the well-known example of Artemisia from Chinese medicine that is now used as a malaria medicine.

The Masarang program with sugar palms is now being implemented on a massive scale in East Kalimantan and on a medium scale in many other places. The program was evaluated by the world’s foremost auditor firm and found to be much more profitable than for instance the oil palm schemes that have led to lots of deforestation and other environmental and social issues. Having the sugar palms that need to be harvested twice daily by manual labor can now be supported by big business whilst taking care of the needs of the local people. This not only results in real energy for the world but also positive energy for the future of local people that can continue to live in villages but with good sustainable incomes and in a safe and clean environment.





## NATURE CONSERVATION TRADITIONS AS PHENOMENON OF CULTURAL HERITAGE IN RUSSIA

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### Abstract

Bitter lessons of the relationship between man and nature experience suggest that only such a strategy of development has a future in which nature is perceived by man as a heritage. The vision of nature as a priceless heritage in many ways is peculiar for traditional Russian culture with ecological culture as its essential element. Territory of Russia is repeatedly exposed to significant anthropogenic impacts, especially in the XX century. And, nevertheless, the state of environment in the greater part of it is favorable. It's not only due to the natural advantages, but also due to sustainable conservation traditions of the population, forming phenomenon of its ecoculture. A comprehensive analysis of this phenomenon allows list the main sources of ecological culture inherent to Russian people: Christian tradition; conservation tradition of peasant communities; artistic culture, with its cult of nature; science, social responsibility. Environmental traditions of the past are supported at the moment. In particular, 2017 has been declared as the Year of Ecology in Russia. One of the main tasks of the company is to support the conservation traditions of Russia as deeply inherent phenomenon of the national cultural heritage.

**Keywords:** ecological culture, conservation traditions, cultural heritage.

### 1. INTRODUCTION

The understanding of the need for environmental protection at all territorial levels is gradually becoming universal in the modern world. The earth is the only house of mankind and the other is not yet foreseen. In addition, this house is going through far from the best of times: growing overpopulation in many countries, significant adverse climatic changes on the planet, increasing disintegration of the global society. At this situation, the maintenance of natural conditions on the Earth becomes the most important factor of stability.

Maintaining natural conditions on Earth presupposes significant efforts of countries and peoples to conserve species of flora and fauna, and to protect wildlife landscapes, since "nature knows best" (*Barry Commoner*). Protection of nature in modern conditions is the sphere of responsibility of the state, science of technology, it is an increasingly important area of activity of non-governmental organizations, including such as national trusts.

However, the ecological culture of people is still an underestimated factor in the successful conservation of nature as part of the national environmental policy. Throughout the history of mankind, ecological culture has accumulated in itself the



traditions of the protection of the nature of individual peoples, making a significant contribution to their well-being and prosperity. Unfortunately, traditional ecological culture in the modern world has been largely lost, and an innovative ecological culture based on scientific knowledge and educational technologies has not yet been sufficiently developed.

To ensure sustainable development of mankind, both traditional and innovative ecological culture are equally important. In their totality, they form a very important part of the intangible cultural heritage of peoples, outside of which the national environmental policy becomes less effective or even practically loses its meaning. At the same time, modern society is still very far from understanding the importance of ecological culture as a condition of its well-being and therefore needs support and promotion.

Russia, despite the active development of its economy in the twentieth century and many major environmental transformation projects, has preserved its natural state in most of its territory, thus satisfying the ecological needs of its population and fulfilling the functions of an environmental donor of the planet as a whole. In many respects this is due to the manifestation of the traditions of nature protection of the peoples of the country, which should be reinterpreted in the categories of ecological culture as part of the cultural heritage. This vision of the phenomenon in question becomes relevant from the standpoint of the interests of Russia's environmental policy and is interesting as an experience for the subsequent reproduction.

## 2. RESEARCH METHOD

The object of the topic at this research is a phenomenon of nature conservation tradition. We consider this phenomenon as a system of conscious ecological regulations of economic activities of local peoples, integrated into their common culture and manifested both in production constraints and in artistic symbols. Ultimately, such restrictions usually appear in the form of a historical compromise between the interests of present and future generations and ensure sustainable nature management in the long term.

In our study, some key events in the ecological history of Russia were identified, related to the purposeful introduction of restrictions on economic activity. We tried to identify the motivation of the decisions made and to understand what is more in them:



economic expediency or environmental altruism. We also tried to find common features in the examples of various events.

Ultimately, we tested the working hypothesis of our study, which is formulated as follows: the environmental traditions of local / indigenous peoples are a manifestation of their collective instinct for self-preservation, related to the skills of accounting for long-term ecological trends in the interests of social stability of the society.

### 3. RESULTS AND DISCUSSION

Culture - is primarily a limitation in behavior and even prohibitions. The ecological culture with its traditions of nature protection, based on environmental restrictions and prohibitions, is no exception. Consciously adopting these environmental regulations, people in their entirety are aware of them not only as a manifestation of ethics, but also as a necessity to ensure the interests of present and future generations, a fair balance of these interests.

For many years, doing applied environmental design in the territory of historical Russia, we had the opportunity to watch the commitment to the traditions of nature conservation of Russians and virtually all other peoples of the country. The hunter will not hunt game in its reproductive period, the fisherman will not put the seine in the spawning season, the villagers will not leave the fire in the forest, the shepherd will not allow overgrazing of the cattle on the pastures, peasants in the mountains will not chop trees on the mountain slopes, even if in the house no firewood, etc.

These and other generally simple rules are norms of ecological culture integrated into everyday behavior of people in constant contact with nature. But if there is no such contact, then ecological imperatives are gradually lost. Their mass loss occurred in the urban environment in the twentieth century, during the period of urbanization and industrialization. However, contrary to these negative processes, Russia continued to show stable trends in maintaining environmental traditions. In support of what has been said, let us next consider the phenomenon of the nature reservation business in Russia and the phenomenon of traditional environmental research as well as dissemination of their results through educational technologies [Mazurov, 2017].

*Case of the Russian protected areas*



The nature of Russia is known to the whole world largely thanks to its protected areas. Many of them are perceived as etalons of nature. First of all, these are those related to Russian properties of the world natural heritage: the unique natural landscapes of Baikal, the majestic volcanoes of Kamchatka, the virgin forests of Komi (Fig. 1). At present, there are hundreds of natural reserves in the country, whose share in the structure of land reaches only 3.5% for federal facilities. Many of them have the status of *zapovedniks* (or strict nature reserves, IUCN category 1) and *zakazniks* (nature reserves, IUCN category 3 or 4).



Fig. 1. Virgin forests of Komi

It is known that the *zapovednik* and the *zakaznik* are words of Russian origin and mean different regimes of environmental restrictions: the *zapovednik* is an area where the total prohibition of economic activities is carried out, and the *zakaznik* is one of partial (for a time, for certain types of fishing, etc.) prohibition. Their very active existence in the Russian language means a long-standing and widespread use of the tradition of environmental restrictions in economic activity among the peoples of Russia. At the same time, they deliberately made these restrictions from the cult views (most often highlighting the habitats of pagan deities) or purely rational ones, ensuring sustainable nature management in the long term.





Traditions of environmental restrictions for individual territories were so strong that over the centuries they did not require their formal approval. However, at the end of the XIX century the situation began to change. There was a need to formalize the status of protected areas. This was the case when creating the first private strict nature reserve in Russia “Askania Nova” (Fig. 2). Such a status in 1898 received vast tracts of land in the estate of Baron Fridrich Faltz-Fein in Novorossia (now the territory of the Kherson region of Ukraine).



Fig. 2. Askania Nova

The example of Falz-Feyn turned out to be so attractive that at the same time a whole network of private reserves is being created in the country. Their owners deliberately refused income, due to economic activity. Moreover, they spent on certain additional costs. But they were confident in the wisdom of this practice, based on centuries of experience and tradition.

The phenomenal development of private reserves in Russia has prepared and conditioned the emergence of state reserves in the country. The first of these was the Barguzin Zapovednik in the Siberian taiga on the northeastern shore of Lake Baikal. The prohibition of the sable hunting on its territory led to the restoration of the population of this valuable commercial species in the reserve, and in the surrounding territories it ensured the restoration of its population to the commercial level. Thus, there was an undoubted ecological and economic effect.



Fig. 3. Barguzin Zapovednik

It is symptomatic that the Barguzinsky Zapovednik was created at the most difficult time for the country - at the end of 1916. However, neither the difficult situation on the fronts of the First World War nor the critical situation inside the country could prevent this. Protection of nature was already perceived as a national priority. This is evidenced by the creation of the first Soviet zapovednik: the chairman of the government, Vladimir Lenin signed a decree on the formation of the Astrakhan Zapovednik (Fig. 4) in 1919 - one of the most difficult year in the history of the country.



Fig. 4. Astrakhan Zapovednik

To date, in Russia there are more than 100 strict nature reserves, forming together with national parks, wildlife sanctuaries and other protected areas an ecological framework of the country. Its presence is perceived by the population as a positive prerequisite for the development of the country and therefore the environmental policy regarding the preservation of the heritage enjoys the undoubted support of the inhabitants of the country.

Support for environmental policy by the population of the country is an undeniable reflection of the level of the ecological culture of the population, which in turn is largely shaped by the unique network of protected areas in the world. However, it is fair to note that the creation of new and maintenance of existing natural reserves is largely based on the results of scientific research in the field of natural heritage and the development of environmental education. And this is also part of the national culture, part of the country's intangible cultural heritage.

#### *Case of the Russian science and education contribution*

Modern science in Russia creates a national model of environmentally sustainable development, associated with the majority of contemporaries with the well-known concept of G.H. Brundtland. And this model is based on the ideas of Russian scientists





who anticipated the emergence of the concept of sustainable development. In this regard, can be named prof. David Armand, author of the concept of rational nature management, Academician Vladimir Vernadsky, creator of the theory of the noosphere, prof. Vasily Dokuchaev, the founder of the science of soils and others. In the work of Dokuchaev there are many provisions about the place of the natural factor in the development of society. Here is one of their principal positions: *"Only that is solid and stable, only it is vital and profitable, only that has a future, which is done in accordance with nature."* The scientific principle *"in accordance with nature"* has become an important part of the scientific heritage. Nowadays it lies at the basis of the ideas that are emerging in Russia about the development of the country, about its prosperous future.

Modern ecological culture is based on scientific knowledge about nature and interaction with it of human society. At the same time, like other cultural phenomena, it is formed on the basis of folk traditions, the preservation of which largely depends on the modern well-being of people. More on this - in our previously published material [Mazurov, 2015].

Education in Russia has almost always been a decisive factor for change. Since the middle of the twentieth century, the entire education system has been gradually greened, which has become a reaction to the challenges of the time. It was not by chance that the First World Intergovernmental Conference on Environmental Education was held in the USSR, in Tbilisi in 1977. The Tbilisi Declaration adopted on it laid the foundations for the development of environmental education, which, to a large extent, facilitated the timely preparation of the population in our country for the implementation at all levels of new life principles that correspond to the modern concept of sustainable development of mankind.

The active development of environmental education in Russia is designed to contribute ultimately to the formation of an ecological culture that has become an important part of modern culture as a whole. In our time, the level of culture is determined by the ecological behavior. In ancient Hellas they said: *"That person is uncultured, who can not read and swim."* In our time, we must add to this definition: *"... and does not know how to live in harmony with nature."*

#### 4. CONCLUSIONS





Our long-term observations of the state of nature and environmental traditions in Russia and neighboring countries allow us to draw the following conclusions:

- nature is increasingly perceived as a heritage, and not only as a resource or a condition of life and development of society;
- nature as a heritage is a qualitatively different value in comparison with resources or natural conditions, requiring a special attitude, aimed at the inevitable transfer of this heritage from one generation to the next;
- artistic culture (literature, music, visual arts) played earlier and plays now an important role in the formation of ideas about nature as a heritage (like on the paintings by Nikolai Roerich, Fig. 5);
- in modern conditions, an ever greater responsibility for the maintenance of ecological culture rests on education, both formal and informal one;
- non-governmental organizations play an indispensable role in informal environmental education. A special mission lies with national trusts and similar organizations. This, in particular, is evidenced by the declared motto of the 17th INTO conference;
- In Russia, among the leaders in the spread of environmental education and environmental protection in general is the Russian Geographical Society (since 1849). It, like national trusts, is aimed at inculcating people not only with love for their native nature, but also with fostering responsibility for its preservation.

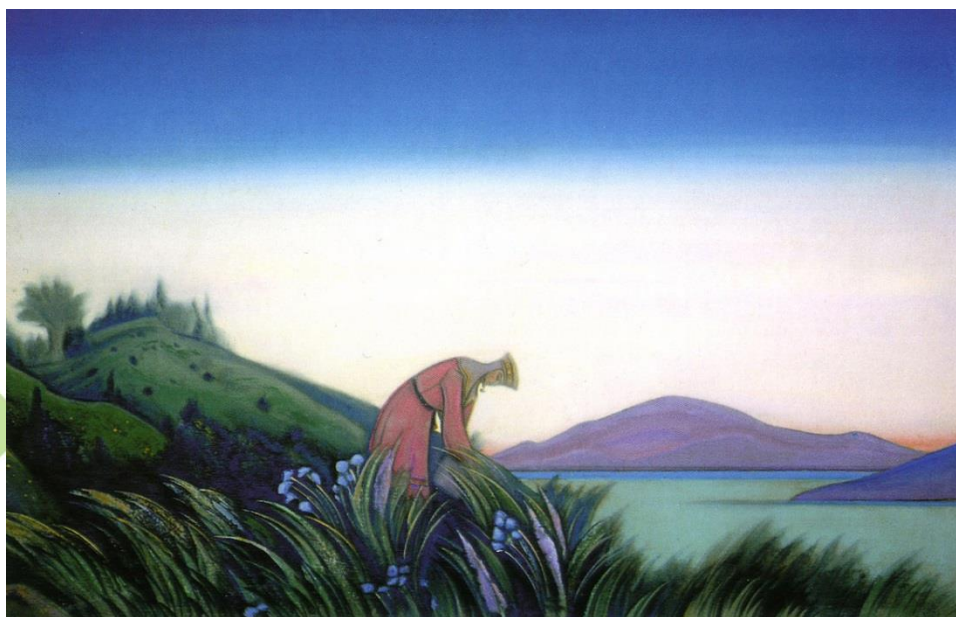


Fig. 5. Good grass by Nikolai Roerich



## 5. POSTSCRIPTUM

The current year 2017 is declared in Russia by the Year of Ecology (Fig. 6). The decree was signed by President Vladimir Putin. This means that nature protection is gradually becoming one of the main priorities of the country's development. It is known that Russia is one of the most environmentally friendly countries in the world. Huge areas of it are still virtually untouched by human exposure. But here, in places of active economic activity of people, a lot of urgent environmental problems have accumulated. Basically, they are the same as in many other countries of the world: environmental pollution, the reduction of biodiversity and, most importantly in our time, poorly controlled growth in household and industrial waste.



Fig. 6. Year of Ecology in Russia emblem

Holding the Year of Ecology is an effective way to speed up the solution of these problems. To this end, the main directions for their solution have been identified: the improvement of legislation, the development of environmentally oriented production technologies and the transition to the principles of a "green" economy, the support of the ecological culture of the country's population. The main thing is to overcome the consumer attitude towards nature that has taken root in people, to bring up the responsibility for its preservation, lost in the recent past, in many respects. In solving this crucial task, a crucial role is to be played by science, education and culture.



All these components of the national environmental policy are developed through constant innovation, but they are based on historical traditions. Moreover, the deeper and stronger the tradition, the more effective the relevant directions of environmental policy are.

## **ACKNOWLEDGEMENTS**

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# INTO EXECUTIVE COMMITTEE 2017-2019

Following the ICNT opening ceremony at Masceti Beach on 11 September 2017, the INTO Congress was held at the Ubud Wana Resort Auditorium. The congress was led by INTO Chairman, Fiona Reynolds and listening to annual report by Secretary General, Catherine Leonard. The congress appointed The INTO Executive Committee 2017-2019:

Justin Albert (UK)  
Natalie Bull (Canada)  
Emily Drani (Uganda)  
Irena Edwards (Czech Republic)  
Elizabeth Erasito (Fiji)  
Martin Galea (Malta)  
Katherine Malone – France (USA)  
SK Misra (India)  
Catrini Pratihari Kubontubuh (Indonesia)  
Tom Perrigo (Australia)  
Fiona Reynolds (UK)  
William White (Bermuda)







# The Gianyar Declaration 2017

## Cultural Sustainability and Climate Change

The 17<sup>th</sup> International Conference of National Trusts was held in Bali from 11-15 September 2017. It was jointly hosted by the Indonesian Heritage Trust/ Badan Pelestarian Pusaka Indonesia (BPPI), the International National Trusts Organisation (INTO) and the Gianyar Regency.

The 200 delegates from 31 countries representing the global heritage community supported the following statement, drawn up by BPPI in consultation with INTO, of which it is a member.

### 1. OUR MISSION

1.1 Badan Pelestarian Pusaka Indonesia / Indonesian Heritage Trust (BPPI) is a Non-Governmental Organisation, founded in 2004, with the objective ‘to safeguard and conserve the sustainability of the Indonesian heritage’.

1.2 The International National Trusts Organisation (INTO) also an NGO was founded in 2007 ‘to promote the conservation and enhancement of the natural and cultural heritage of all nations for the benefit of the people of the world.’

1.3 BPPI recognizes that in Indonesia, local wisdom and indigenous traditions have been passed down in each community from their ancestors. This includes strategies to maintain the sustainable nature and culture of the country from the threats of climate change, other natural disasters and man-made decay.

1.4 There is general concern by BPPI and other member organisations of INTO, and among the many conservation, management and education agencies of the world at the lack of preparedness for coping with the predicted climate change. There is however increasing international research published on the facts of climate change. Our mission is to outline actions required to mitigate and to safeguard the tangible and intangible heritage from the impacts of climate change.

1.5 BPPI in association with INTO and its member organisations have adopted notable declarations at Edinburgh (2003), Dublin (2009), Victoria (2011) and Entebbe (2013), where the principles for considering conservation and climate and the supporting objectives have been set out.



1.6 BPPI and delegates at the 17<sup>th</sup> ICNT recognize the scientific economic, social and cultural impacts of climate change, on geography, rainfall, roads and services infrastructure, energy use and conservation, demographic patterns in urban and rural areas, land use and vegetation, employment and skills requirements, the need for education and research, and above all for educated leaders who can plan at all levels of government for the management of our changing world.

1.7 BPPI and ICNT delegates recognize that multinational understanding and support is required to face these wide-ranging challenges with respect for the extremely diverse cultural identities beliefs and customs found in this world that must also engage over time with the new scientific realities. These realities also include new communications and access to information by everyone, new employment markets, new trading patterns and competition, and traditional belief, language, and custom, being invaded by a new world. They are concerned that the diversity of human culture should be respected and that change in the tangible environment must respect and assist the intangible character of identities, customs and beliefs.

1.8 BPPI and ICNT delegates recognize that the natural and man-made environment and biodiversity of land and sea is a precious resource, and that if abused through waste and pollution, ignorance and exploitation, will not render its potential values to mankind. Climate change (of rising sea levels, storm and drought, erosion, variation in solar exposure, extremes in temperature humidity and insect damage) is a serious threat to the natural and man-made environment. Such threats will not be the same everywhere, so government planners and conservation organisations must understand and monitor such threats and develop appropriate mitigation strategies.

**Now by this Gianyar Declaration, BPPI and delegates at the 17<sup>th</sup> ICNT, representing cultural and natural heritage organisations from around the world, gathered in Bali in September 2017, encourage the global community and its leaders to accept the following propositions and thereafter to modify their actions and strategies accordingly:-**

## **2. ADAPTATION STRATEGIES**

### ***Strategy 1 – Understanding and recording decay mechanisms and threats to the natural and man-made environments, to heritage collections, and to their materials.***

The global heritage community and Government at all levels, assisted by professional experts, should make every endeavour to define and predict environmental and physical changes resulting from climate change. Climate change should itself be recorded, and condition assessment and change in the decay mechanisms of the natural and man-made environment and its materials recorded at regular intervals. Participation by the community in these monitoring processes will raise knowledge, awareness and understanding and will influence grass roots education and commitment.

### ***Strategy 2 – Initiating and maintaining training programmes***

Training programmes should be established to appropriately train inter alia, environmental and physical planners, project managers, architects, builders, material conservators, restoration trades and horticulturalists. Education and training programmes would equip these professionals with the competency and knowledge required to work together, especially where surveys and recording identifies climate change and conservation related issues.



***Strategy 3– Adopting sustainable urban and rural landscape, garden and estate management practices.***

Where the cultural and historic values of urban or rural landscape are established, climate change will pose complex physical challenges for maintenance of the historic environment. Changes in temperature and rainfall will threaten the survival of certain plants and trees. Drainage patterns or water supply may need adaptation.

If the objective of a particular heritage environment is to maintain its historic and cultural values – by retaining its land use, its socio-economic values, style, design, composition and characteristics – it will be critical to properly understand how those desired values can be preserved despite potentially significant changes to climate, socio-economic and demographic factors.

***Strategy 4– Monitoring & documenting change***

Responding to climate change may require the adoption of pragmatic strategies for managing and adapting particular heritage landscapes, estates and gardens. When such a strategy is adopted, it will be incumbent upon the responsible parties to properly understand the desired transition from the existing landscape to the appropriate likely future. In order for such an evolution to be successful, and to be accepted, it must be properly explained to the public. All such evolution should be recorded and interpreted for both educational purposes and to protect the historical legacy of what was and will no longer be.

***Strategy 5 –Monitoring & managing changing pest & disease conditions***

Historic landscapes, heritage estates and gardens may undergo considerable biophysical changes as a result of climate change. These changes should be identified and understood to allow appropriate strategies to be developed to respond to the associated challenges. Climate change may require managers to cope with the spread of problematic pest species and the increasing level of risk poses by plant diseases such as moulds, fungi and viruses.

### **3. MITIGATION STRATEGIES**

***Strategy 6 – Reducing the carbon footprint with sustainable energy initiatives***

The global heritage community should take strategic action to reduce its carbon footprint and, in so doing, to mitigate climate change. Strategies to reduce energy usage by changing to renewable energy sources instead of fossil are needed. Heritage organisations could secure corporate and government support to facilitate this transition.

***Strategy 7 – Reducing carbon footprint with green transport & equipment***

Heritage organisations should adopt modern technologies to reduce their carbon footprints. Green transport and equipment could increasingly supplant existing stock; visitors could be encouraged to walk, cycle or use electric vehicles on heritage properties; equipment and machinery could increasingly be powered by renewable energy. Rapid advances in information technology should reduce the need for human movement. The formation of partnerships between heritage organisations and research institutions can identify new sustainable property management approaches.



### ***Strategy 8 – Sustainable water management***

The global heritage community should adopt strategies to avoid excessive water use and associated energy use, and to develop the capacity to harvest, store and reuse water through grey water and water purification approaches. Water should be managed based on social justice, harmony, togetherness, and also as a basic material for developing and creating an environmentally friendly economy.

### ***Strategy 9 – Waste not, want not***

Heritage organisations should engage experts from different disciplines and formulate strategies to enhance sustainability objectives and to reduce, reuse and recycle waste, such as adopting composting programmes, producing fuel bricks from farm waste, utilizing sustainably harvested timber to reduce operating costs and using animal waste to generate electricity.

## **DUTIES**

### ***Strategy 10 -The duty to advocate***

Heritage organisations are custodians of significant cultural heritage, and have a duty to promote responsible climate change action. These organisations should adopt effective communication strategies to promote sustainability objectives, and to encourage the public to reduce their carbon footprint.

### ***Strategy 11 - The duty to shape the law***

Heritage organisations should be proactive advocates for responsible climate change action at a macro level, though lobbying legislators and governments to introduce or strengthen laws, regulations and policies concerning planning and conservation. Achieving reforms globally through effective and persuasive influence is in the interests of the global heritage movement.

### ***Strategy 12 - The duty to protect intangible cultural heritage***

The global heritage community has a paramount duty to protect and conserve intangible cultural heritage associated with places. A critical consequence of climate change is the loss of cultural knowledge, cultural connectivity and the “sense of place” derived from the intergenerational affinity of a people to their locality. Cultural traditions of art, craft, music, folklore and language are all fragile and endangered, as people are relocated and dispossessed by climate change. It is acknowledged that in order for communities to be sustainable under changing environmental conditions, there will need to be an adjustment to the cultural character of a place.

### ***Strategy 13 –The duty to promote creative industries based on the conservation of nature and culture***

The global heritage community has a duty to promote responsible creative industries based on the conservation of nature and culture to provide job creation, including post disasters, to





generate locally based economic activity and to enhance the innovation of folk art and heritage design

*The Gianyar Declaration on Cultural Sustainability and Climate Change was supported by delegates representing cultural and natural heritage organisations from around the world, gathered in Gianyar, Bali, Indonesia for the 17<sup>th</sup> International Conference of National Trusts.*

*The Indonesian Heritage Trust, BPPI, is a civil society organization in partnership with over 50 member organisations in Indonesia aimed at strengthening and assisting heritage conservation throughout Indonesia. It is run by volunteers and funded by donations*

*The International National Trusts Organisation (INTO) occupies a unique role within the global heritage movement, bringing together National Trusts for conservation of heritage and similar organisations. It currently has over 70 member organisations worldwide.*



## Evaluation Report

### Introduction

A total of 40 evaluation forms were collected at the end of the conference although not all were fully completed. What follows are the highlights arising from the questionnaire.

#### Was the amount of information provided prior to and about the conference:

Poor	0
Average	7
Good	16
Very good	15

#### How did you find the online registration system?

Poor	0
Average	2
Good	16
Very good	20

#### What has been the greatest impact for you of attendance at the conference?

Many commented on the opportunity to learn about the Balinese and Indonesian culture and the direct contact with the natural and cultural heritage of Bali. Other comments were:

“Educational experience”

“Meeting people face to face made me real”

“Seeing dedication of INTO members to the NT movement”

“Increased feeling of being a world citizen”

“Inspirational input to my organisation’s plans – strength in numbers – good to see how INTO has grown”

“Gaining more knowledge – educational experience – new contacts – possibilities for cooperation”

“Commitment to preservation in other countries was assuring”

“Linkages between cultural heritage and environmental sustainability being well articulated through site visits”

“All exchanges, ideas from all over the world”



### Which aspects of the conference were most beneficial to you?

Workshops	18 (3 specifically mentioned the ‘Too old and too boring’ workshop and 3 the ‘Climate change’ workshop - 1 thought it should have been a plenary!)
Panel discussions	10
Keynotes	7
Sharing experiences	3
Site Visits	1
Networking	1

### Opportunities to network

Everybody agreed that there were plenty of opportunities and gave examples of when and where

### Accommodation and Logistics

There was absolutely unanimous praise for the hospitality and accommodation provided and many comments congratulating the host team

**Mix of plenaries, workshops and individual presentations** were generally felt to be about right, though 9 said they would prefer more workshops and more time for discussion at the end. Having moderators was considered to be very valuable. Many suggested that too much time was spent on buses and that we should spend more time doing the ‘business’. One suggested a 75/25 split of business to tours, another 66/33. There should be more topics in sequence rather than concurrent. We should allow movement between workshops.

### Overall – on a scale of 1-10 how was the conference rated?

The lowest score was a 5; 2x 6; 4x7; 10x8; 1x8.5; 11x9; 1x9.5; 8x10; making an **average score of 8.5 out of 10!**

### Planning ahead - What would you like more of at the next ICNT?

Discussion time	5
Workshops	4
Case studies	3
Seminars	2
Plenaries	2
Downtime	2

### What would you like to see less of?

Travelling/tourism	10
Folklore	4



Individual presentations	1
Group photos	1
Food Wastage	1

### Additional Comments

Many used the opportunity to congratulate the team on a job well done; “Well done and thank you”; “Great achievement”; “You did an amazing job, thank you for having me”; “An enormous thank you to all of you for all the support”; “Wonderful job and terrific opportunity”; “Thank you all for all your hard work”.

Other specific points of note:

“We need to send out a list of delegates who are attending before the conference”

“Clearer guidance on presentations and abstracts would be helpful”

“Please distribute articles/abstracts of presentations before the conference starts”

“We should give opportunity for small grass roots organisations and communities to participate”

“Good to get a representative from an indigenous group to participate/present at the next conference”

“Individual presentations need to relate more closely to the theme”

“Put information on website with open authorisation to members to translate to their own language”

### Conclusion

From reading the questionnaires one is left with an overwhelming sense that the conference was a great success. An average score of 8.5 out of 10 as an overall rating certainly confirms this! There are inevitably areas where there is room for improvement and there are certainly some useful learning points from these responses. It is clear that the workshop principle is one that suited all participants and should definitely be continued with the numbers increased, possibly at the expense of some individual presentations and/or activity days. More time should be allowed for discussion and debate in the workshops and here the role of the moderator will be key.

We need to take these points forward in considering the programme for Bermuda.

**Oliver Maurice**

**8 Oct 2017**





## TESTIMONIES

Dame Fiona Reynolds: Thank you, very very deeply, for a truly wonderful conference, for all the magnificent arrangements.

Catherine Leonard: It was a memorable conference experience for our delegates – and to show off your country – for which we’re incredibly grateful. Getting the right mix of experience, networking and learning is the key to a good ICNT.

Bill Turner: We loved our time at the Wana Ubud Resort.

Oliver Maurice: It was a glorious week

John de Coninck, Uganda :

... you set new standards, and these will be hard to follow in future years!

Robin Yarrow: The clear and happy memories of a wonderful ICNT Conference in Bali will remain with my wife and me forever! We both consider ourselves fortunate to have been participants.

Kanitha Kanina-Ubol, The Siam Society Under Royal Patronage, Bangkok, Thailand:

Beside the meeting and presentations, we experienced the richness of Indonesia's cultural and natural heritage. We are impressed by your inclusive working approach, which has drawn on stakeholders' power to support and promote the issues of heritage conservation to the public.

Justin Albert : It was fun, entertaining, informative and most of a genuine pleasure to attend.



## LIST OF PARTICIPANTS

No.	Name	Institution	Country
1	Laurajane Smith	Australian National University	Australia
2	Mark Olsen	EarthCheck	Australia
3	Anika Molesworth	International National Trusts Organisation	Australia
4	Eric Martin AM	National Trust of Australia (Australian Capital Territory)	Australia
5	Darren Peacock	National Trust of South Australia	Australia
6	Julian Donaldson	National Trust of Western Australia	Australia
7	Sarah Murphy	National Trust of Western Australia	Australia
8	Justice Simon Molesworth	NSW	Australia
9	David White MBA, CMC		Australia
10	Tom Perrigo		Australia
11	William White	Bermuda National Trust	Bermuda
12	William Zuill	The Bermuda National Trust	Bermuda
13	Sdenka Fuentes	Consejo Departamental de Culturas de Cochabamba	Bolivia
14	Denis Ricard	Organization of World Heritage Cities (OWHC)	Canada
15	Natalie Bull	The National Trust for Canada	Canada
16	Bill Turner	The National Trust for Land and Culture (B.C.) Society	Canada
17	Gerie Turner	The National Trust for Land and Culture (B.C.) Society	Canada
18	Catherine Childs	National Trust for the Cayman Islands	Cayman Islands
19	Eva Hejdova	Czech National Trust	Czech
20	Patricia Yarrow	Fiji National Trust	Fiji
21	Robin Yarrow	Fiji National Trust	Fiji
22	Catherine Powell	National Trust of Fiji Islands	Fiji
23	Craig Powell	National Trust of Fiji Islands	Fiji
24	Elizabeth Erasito	National Trust of Fiji Islands	Fiji
25	Debbie Maurice	International National Trusts Organisation	France
26	Oliver Maurice	International National Trusts Organisation	France
27	Maureen Liebl	Indian Trust for Rural Heritage and Development	India
28	ShashiKant Misra Padma Bhushan	Indian Trust for Rural Heritage and Development	India



29	Reynaldy Saputra Ginting	Asian Law Student Association	Indonesia
30	Hairul	Badan Warisan Sumatera	Indonesia
31	Aurellia Chelsee	Binus School Serpong	Indonesia
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34	Johanna Serena A. Nuryadi	Binus School Serpong	Indonesia
35	Josephine Andina	Binus School Serpong	Indonesia
36	Miranda Dwipuspa Riban	Binus School Serpong	Indonesia
37	Natasha Ayu Ssahira	Binus School Serpong	Indonesia
38	Vania Anezka Shannon Sinurtua Lumbantobing	Binus School Serpong	Indonesia
39	Agus Marsudi	BPPI / Indonesian Heritage Trust	Indonesia
40	Catrini P Kubontubuh	BPPI / Indonesian Heritage Trust	Indonesia
41	Hashim Djojohadikusumo	BPPI / Indonesian Heritage Trust	Indonesia
42	Dorodjatun Kuntjoro Jakti	BPPI / Indonesian Heritage Trust	Indonesia
43	Dwi Cahyono	BPPI / Indonesian Heritage Trust	Indonesia
44	Eka Budianta	BPPI / Indonesian Heritage Trust	Indonesia
45	Fluory Octaria	BPPI / Indonesian Heritage Trust	Indonesia
46	Heri Akhmadi	BPPI / Indonesian Heritage Trust	Indonesia
47	I Gusti Lanang Muliarta	BPPI / Indonesian Heritage Trust	Indonesia
48	Laretna T. Adishakti	BPPI / Indonesian Heritage Trust	Indonesia
49	Lintang Khoirunisa	BPPI / Indonesian Heritage Trust	Indonesia
50	Marthina Leony	BPPI / Indonesian Heritage Trust	Indonesia
51	Nuning Akhmadi	BPPI / Indonesian Heritage Trust	Indonesia
52	Riskia Ramadhina	BPPI / Indonesian Heritage Trust	Indonesia
53	Tri Abrianti	BPPI / Indonesian Heritage Trust	Indonesia
54	Dini Andrini	Children International Summer Village	Indonesia
55	Nuri Wulandari	Indonesia Banking School	Indonesia
56	Dwinik Winawangsari	Institut Teknologi Bandung	Indonesia
57	Rijadi Joedodibroto	Institut Teknologi Bandung	Indonesia
58	Ida Ayu Dyah Maharani	Institut Teknologi Bandung	Indonesia
59	Siswanto	Museum Nasional	Indonesia
60	Muslim Jatra	Palembang	Indonesia
61	Enji Lazuardi	Tim Dokumentasi	Indonesia
62	Fakhrur Rozi	Tim Dokumentasi	Indonesia
63	Sahl Wahono	Tim Dokumentasi	Indonesia
64	Yusuf Permana	Tim Dokumentasi	Indonesia
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67	Dianna Astrid Hertoety	Universitas Kebangsaan	Indonesia
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69	Dini Rosmalia	Universitas Pancasila	Indonesia
70	Adilah Ata Nazhima	Universitas Udayana	Indonesia
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72	Aditya Nur Heriyatmo	Universitas Udayana	Indonesia
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74	Alya lihan Eltofani	Universitas Udayana	Indonesia
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76	Azvin Ghara Krisopras	Universitas Udayana	Indonesia
77	Clarissa Vyensa Puri	Universitas Udayana	Indonesia
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93	Trisnayati Awitta Putri	Universitas Udayana	Indonesia
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98	Andi Nilawati	Warna Warni Indonesia	Indonesia
99	Aya Masli	Warna Warni Indonesia	Indonesia
100	Aziz Pane	Warna Warni Indonesia	Indonesia
101	Budi Harsono	Warna Warni Indonesia	Indonesia
102	Candri	Warna Warni Indonesia	Indonesia
103	Darini Riyanto	Warna Warni Indonesia	Indonesia
104	Deria Adi Wijaya	Warna Warni Indonesia	Indonesia
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106	Effin Soehada	Warna Warni Indonesia	Indonesia
107	Elizabeth Hariara Tambunan	Warna Warni Indonesia	Indonesia
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109	Ginarsah	Warna Warni Indonesia	Indonesia
110	Hayani Isman	Warna Warni Indonesia	Indonesia
111	Indira Bekti	Warna Warni Indonesia	Indonesia
112	Indras	Warna Warni Indonesia	Indonesia
113	Irma	Warna Warni Indonesia	Indonesia
114	Kartini Basuki	Warna Warni Indonesia	Indonesia
115	Kornelia Seruni Wijaya	Warna Warni Indonesia	Indonesia





116	Lala Prayitno	Warna Warni Indonesia	Indonesia
117	Lily Murniati	Warna Warni Indonesia	Indonesia
118	Linda Mardalina	Warna Warni Indonesia	Indonesia
119	Marcia Ratuliu	Warna Warni Indonesia	Indonesia
120	Merry Ingrid Pintaui	Warna Warni Indonesia	Indonesia
121	Minon Almasyhur	Warna Warni Indonesia	Indonesia
122	Naning	Warna Warni Indonesia	Indonesia
123	Ni Yoman Veronca Chandra	Warna Warni Indonesia	Indonesia
124	Nina Akbar Tandjung	Warna Warni Indonesia	Indonesia
125	Nita Gilik	Warna Warni Indonesia	Indonesia
126	Nita Yosita	Warna Warni Indonesia	Indonesia
127	Sharmila (Mimi)	Warna Warni Indonesia	Indonesia
128	Sianny Farich	Warna Warni Indonesia	Indonesia
129	Sri Wulan Natalingrum	Warna Warni Indonesia	Indonesia
130	Sudradjat	Warna Warni Indonesia	Indonesia
131	Sulistiani	Warna Warni Indonesia	Indonesia
132	Suyartono	Warna Warni Indonesia	Indonesia
133	Suyartono (Elly)	Warna Warni Indonesia	Indonesia
134	Tara B. Soeprbo	Warna Warni Indonesia	Indonesia
135	Tatiana Purwono (Ana)	Warna Warni Indonesia	Indonesia
136	Terry Wijaya Supit	Warna Warni Indonesia	Indonesia
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138	Tya	Warna Warni Indonesia	Indonesia
139	Ubay	Warna Warni Indonesia	Indonesia
140	Upik	Warna Warni Indonesia	Indonesia
141	Yessi Haryanda	Warna Warni Indonesia	Indonesia
142	Yuli	Warna Warni Indonesia	Indonesia
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146	Hamzah Ritonga	Yayasan Arsari Djojohadikusumo	Indonesia
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156	Alessandra Varisco	Fono Ambiente Italiano - FAI	Italy
157	Oshane Robinson	Jamaica National Heritage Trust	Jamaica
158	Hannah Eastham	Amenity 2000 Assiciation	Japan
159	Junko Shimizu	Amenity 2000 Assiciation	Japan



160	Kiyoko KANKI	Kyoto University, Department of Architecture and Architectural Engineering	Japan
161	Lim Yvonne	Khazanah Nasional Berhad	Malaysia
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163	Purushottam Tabdar	Green Planet Development Society	Nepal
164	Anne Kamphorst	iDiscover City Walk / Urban Discovery Hong Kong	Netherlands
165	Ester Van Steekelenburg	Discover City Walk / Urban Discovery Hong Kong	Netherlands
166	Jeanine Perryck	Gelderland Trust	Netherlands
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168	Page! Brousse		France
169	Yuri Mazurov	Russian National Center for Heritage Trusteeship	Russia
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171	Gita Tulsie	Saint Lucia National Trust	Saint Lucia
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174	Kamani Perera	Regional Centre for Strategic Studies	Sri Lanka
175	Chen, Juel-Ping	Taiwan Environmental Information Association	Taiwan
176	Hui-Ting Hsu	Taiwan Environmental Information Association	Taiwan
177	Juju Wang	Taiwan National Trust	Taiwan
178	Jarunee Khongsawat	The Siam Society	Thailand
179	Kanitha Kasina-Ubol	The Siam Society Under Royal Patronage	Thailand
180	Richard Engelhardt	UNESCO	Thailand
181	Nipon Arjpoti		Thailand
182	Edgar Mugisha	ATACAMA	Uganda
183	Emily Drania Drani	The Cross-Cultural Foundation of Uganda	Uganda
184	John De Coninck	The Cross-Cultural Foundation of Uganda	Uganda
185	June Taboroff		United Kingdom
186	Onesmas, Taman		United Kingdom
187	Trevor Johnson	Falkland Island Museum	United Kingdom
188	Ann Read	International National Trusts Organisation	United Kingdom
189	Catherine Leonard	International National Trusts Organisation	United Kingdom
190	Geoffrey Read	International National Trusts Organisation	United Kingdom
191	Bob Merrill	International of National Trust Organization	United Kingdom
192	Fiona Reynolds	International of National Trust Organization	United Kingdom
193	Fadlullah Wilmot	Middle East and Africa - Muslim Aid	United Kingdom



194	Charles Alluto	National Trust for Jersey	United Kingdom
195	David Hopes	National Trust for Scotland	United Kingdom
196	Justin Albert	National Trust of England, Wales & Northern Ireland	United Kingdom
197	Patrick Duffy	National Trust of Scotland	United Kingdom
198	David Edwards	National Trust of Czech	Czech Republic
199	Irena Edwards	National Trust of Czech	Czech Republic
200	Eduardo Rojas	University of Pennsylvania	USA
201	Franklin Vagnone	Twisted Preservation & Old Salem Museum	USA
202	Michelle Magalong	Asian and Pacific Islander Americans in Historic Preservation	USA
203	Katherine Malone	INTO	USA
204	Peter Dessauer	National Park Service USA	USA
205	David Scott	National Trust of Zimbabwe	Zimbabwe
206	Shirley Scott	National Trust of Zimbabwe	Zimbabwe
207	Lindsay Goncalves	Zimbabwe National Trust	Zimbabwe
208	Sharon Waterworth BSc	Zimbabwe National Trust	Zimbabwe
209	Bonnie Burnham	World Monuments Fund	USA
210	Donald Hankey	ICOMOS UK	United Kingdom
211	Jan Stuurman		Netherlands
212	Made Marhaeni	Cultural Office of Denpasar City	Indonesia



## THANKS TO:







The ICNT 2017 Documentations are available on Youtube :

Day 1

Opening Ceremony at Subak Museum Gianyar

<https://youtu.be/Hg6sUcMh5b4>

Gala Dinner at Panchoran House

<https://youtu.be/zLcNZVNCDNA>

Day 2

Workshops and Exploring Richness of the Indonesian Heritage at Taman Nusa

<https://youtu.be/xyZHaWjGZb0>

Afternoon and Evening Session – Bali Street Art and Folk Market Opening

<https://youtu.be/phKu6lUNy6k>

Day 3

Workshops and Plenary Session at Bali Safari Park

<https://youtu.be/QlChMCawnpA>

Gala Dinner at Puri Gianyar (Gianyar Royal Palace)

<https://youtu.be/HIMZ959wnvc>

Day 4

Climate Change Workshops and Presentations at Wana Ubud Hotel

<https://youtu.be/ce8jiO9nzHo>

Five Continents Regional Meeting at Gianyar Botanical Park

<https://youtu.be/KNBh2ejaIC4>

Day 5

Closing of the Conference at Samuan Tiga Village

<https://youtu.be/TehFSidyQHs>

Day 6

Post Conference Tour

<https://youtu.be/MwSeMgDM63Y>