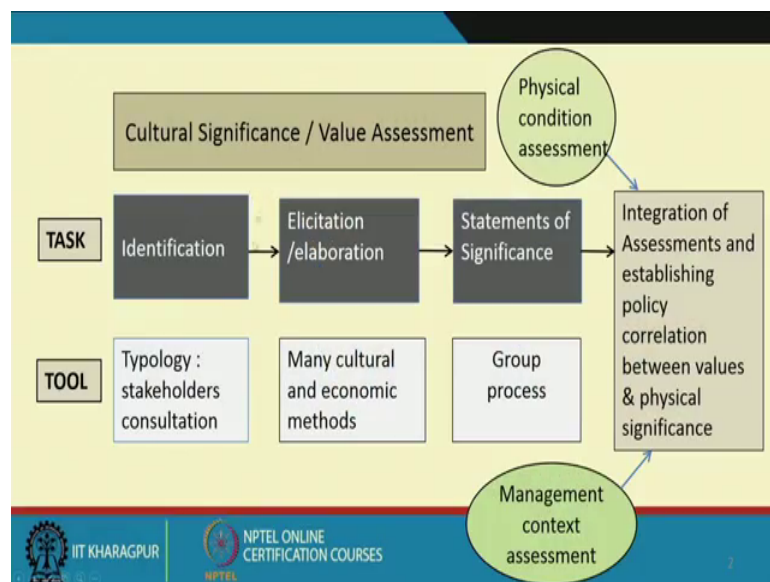


Architectural Conservation and Historic Preservation
Prof. Sanghamitra Basu
Department of Architecture and Regional Planning
Indian Institute of Technology, Kharagpur

Lecture - 07
Assessing Heritage Significance and Values (Contd.)

In the last lecture we talked about Assessing Heritage and Significance Value part 1, where we talked about the more about the different types of values and heritage and significance and then what is the difference between the fabric and the intangible aspects. In this part 2, we will talk more about the in tangible aspects of the heritage significance and also we will talk about the management aspects.

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We in that structure when we have in this framework we talked about that how there can be different cultures and how the assessment of the value integration of that and the statement of significance this is actually not only involves a physical condition assessment but it also involves that the management concept context assessment.

(Refer Slide Time: 01:07)

The slide features a yellow background with a blue header and footer. At the top left, a box contains the text "Intangible and tangible heritage". To its right, a grey box says "Cultural Significance / Value Assessment". Below these, a central box titled "Assessing the conservation of nonmaterial cultural values" is flanked by a "TASK" box (Elicitation /elaboration) and a "TOOL" box (Many cultural and economic methods). Three small photographs of the Ise Jingu shrine festival are shown below the text. The footer includes the IIT KHARAGPUR and NPTEL ONLINE CERTIFICATION COURSES logos.

If you remember that when we are talking about the Shinto shrine we talked about that it is not the fabric which is important it is the continuity of the tradition and the skill because if they after 20 years they sort of rebuild it, exactly the way in that process they continue the tradition and the skill. And what is also important is the religious practices and the beliefs of the precision which are very important to that. So, we have seen the assessing the conservation of non material cultural value becomes a very important aspect when we are talking about the assessment of significance and the values.

So, these in the case of Shinto shrine these religious practices there are many many practices they play and they drag the chariot with a rope it almost like our puri ratha yatra when they drag it. So, there are a lot of rituals there over different cultures there are different ways of doing it. So, these are the nonmaterial cultural value. And the question comes that while it is relatively more sort of standardized now how to understand the fabric, but this non material culture value and the assessment of the significance is quite challenging.

(Refer Slide Time: 02:28)

The slide is titled "Cultural Significance / Value Assessment". It features two photographs of Angkor, Cambodia. The left photo shows the Angkor Wat temple complex with the text "Intangible and tangible heritage" above it and "Angkor, Cambodia" below it. The right photo shows a path through the ruins with the text "Assessing the conservation of nonmaterial cultural values" above it. To the right of the second photo is a text box that reads: "historical and aesthetic values vs living values of this site, spiritual and social values causing a negative impact". At the bottom, there are logos for IIT KHARAGPUR and NPTEL ONLINE CERTIFICATION COURSES.

And in this context let us talk about another world heritage sites which is Angkor in Cambodia. This Angkor in Cambodia it is a volt it is sites over the years it has been undergoing restoration work where people from all over the experts, from all over the world they are coming and helping that arc in Indian archaeological survey of India has a very great role to play in this conservation over the years..

Now, it is a very famous tourist spot now when the tourist comes from all over the world to visit Angkor Cambodia it has its own demands because to accommodate the tourists to show the visitors in that is very important and we must also remember for years it was actually under covered by a forest cover and then later on it was discovered.

Now, apart from the historical aesthetic value for which actually the tourists come to see that we must understand it is also a sacred place for the monks. Now, these there is thus a sort of a conflict between the historical and aesthetic values versus the living values of these sites which are actually spiritual and the social values, if you do not think that into cognizance, if you do not take in that in those aspects into management of these sites then it may cause a negative impact for the people who sort of give a lot of importance to the sacred aspect for this such sites.

We also in this context is very interesting thing because over the years people actually knew that there probably was mores other types of larger settlement pattern which were said it is not only the temple still they have not been discard, but recently with the

present technology of the leader technology they have been able to find out that it was this temple.

(Refer Slide Time: 04:35)

The slide is divided into two main sections. The left section, titled 'Intangible and tangible heritage', features a photograph of Angkor Wat in Cambodia. The right section, titled 'Cultural Significance / Value Assessment', is further divided into 'nonmaterial cultural values' and 'Cambodian Archaeological Lidar Initiative (Cali)'. The 'nonmaterial cultural values' section lists 'elaborate water systems' and 'multiple cities between 900 and 1,400 years'. The Lidar map shows various sites including 'Tomb King Lake', 'Angkor Wat temple', 'East megalithic site', 'Bante Prey Nech', 'Mahendraparvata', 'Kulen Borei', and 'Phnom Kulen'. The slide also includes logos for IIT KHARAGPUR and NPTEL ONLINE CERTIFICATION COURSES.

What we see today it was a part of a larger system and there were other settlements there, there were, there are roads which are possible to could be identified through the leader technology and in 2015 it came to be known and which shows one thing that it was there was a very intricate not only there are multiple cities between 900 AD and 1400 years. But there were also a very elaborate water system there. And this water system partly still exists, but without there was not value given much to that water system and this water system was a part of the how Angkor Bert came what we see Angkor Bert today or what the tourists come to see is only a very minimal part of that.

So, if you do not understand the system of the water do not understand that how it was a part of the larger system then or how it is sort of has a sacred value to a community we will fail to sort of in managing this issue. That reminds me of a similar study in Connor not Connor, I think it is Khajuraho and that were there are temples which a world hate aside and there is no art historian who discovered that there was a water body near the corner of temple and this water body or the tank was very in trickle part of this temple because the devotees actually is to take bath in the throttle body and then they used to give worship offer worship to the temple homage to the temple or offerings to the temple.

Now, what happened when archaeological survey actually protected in the initial terrace? There was not much understanding of the relationship between this water body and the temple complex. So, what they did is they put a barrier between this temple and the water body they do there was a path that path was blocked because it is not a living temple, but one must understand this water body, the path it was also an integral part of what why the temple existed it was a ritual. So, if you do not understand this type of religious significance of spiritual significance or the value to the community the we cannot take care of these type of you will just see that as a product or aesthetic or historical fabric.

This is very important to understand in a larger context, as we are talking about Angkor Cambodia that this water system that it was a part of a larger city settlement structure is very important to understand. Fortunately what is happening is that with the different types of technology modern technology we are able to understand which are call which is not doing actually much destruction to the site, but we can do that and we can sort of do an interpretation.

(Refer Slide Time: 07:42)

Intangible and tangible heritage

Cultural Significance / Value Assessment
nonmaterial cultural values

Angkor, Cambodia **Shinto shrine, Japan** **Shyamali, Santiniketan**

Authenticity and integrity constitute aspects of cultural significance that are relevant to assess before and after any intervention, since they may be altered by conservation actions.

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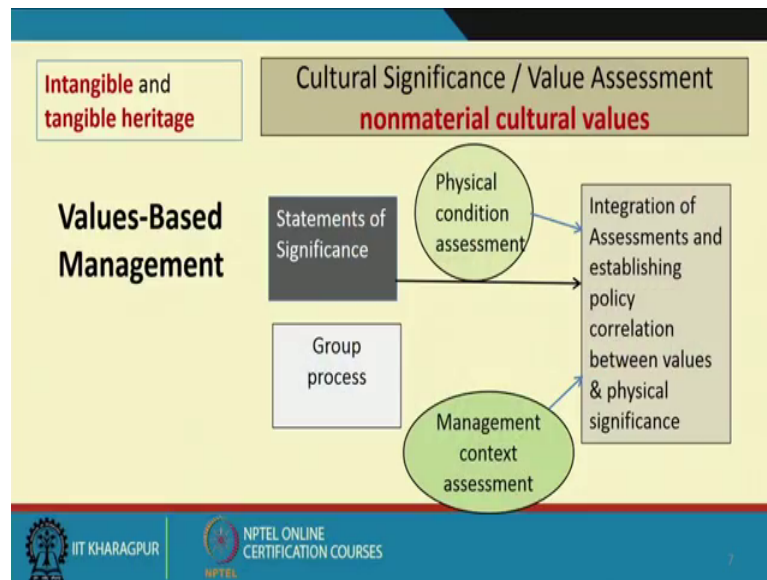
So, what we have seen in these three examples what we have discussed in Angkor Cambodia or Shinto shrine in Japan or Shyamali Shantiniketan we found that it is not only the fabric which is important, but the intangible practices believe rituals, why they

were there the other types of social values association the intangible aspects are very important to understand the value and the cultural significant assessment.

Also at the same time we must understand the test not only that this intangible and the tangible heritage aspects are important and their interrelationship with each other. We must also try to understand the authenticity and integrity constitute aspects of cultural significance that are relevant to assess before and after any intervention since they may be altered by conservation aspects. For example, as I was talking about Shyamali it will be quite easy to replace the roof mud (Refer Time: 08:40) a roof with a concrete structure it probably people will not understand much, but what it will intervene is that it will intervene with the integrity of the structure because the value of the structure is the construction technique.

Look wise if you just see it look wise and aesthetic probably will say that it does not matter because look wise it will remain the same nobody will understand, but if we see Shyamali as an example of the construction technique and out of a structure then we must keep all our attain and the technology and everything to preserve it as in out of a structure. And that is why it is very important that why we must understand the values and significance and how it is related with what is the intervention what is desirable or not. And as I said initially that their various approaches there is like you cannot sort of say a rule that in this case each and every specimen each and every structure every side of heritage significance has its own challenge and it has to be seen in his own context.

(Refer Slide Time: 09:45)



We are again coming back to the value based management system where we are talking about that how the physical condition assessment and the management concept context assessment are very important to understand that how integration of assessment and how it is important for the policy decision and how the statement of significance is also to come through a group process, the community and the stakeholders..

I will discuss a very important example in Australia that how these various stakeholders have a various values and how it related or it gave rise to some of conflict and clash between the different communities and how this was resolved it took a long long time to resolve that and how it was resolved by proper understanding of the values and significance.

(Refer Slide Time: 10:39)

Intangible and tangible heritage

Cultural Significance / Value Assessment values based management

Values-Based Management

1. Identify values
2. Identify “attributes” that hold/convey/embody values
3. Manage property on the basis of these values
4. Manage conflicts between values

Source : Duncan Marshall, Unitar , Hiroshima , 2015

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But before that we must understand that I am sharing that from one of the lectures by Professor Duncan Marshall which I attended in unit Hiroshima course in 2015, I am acknowledging that he through his lecture actually I came to know about this very very interesting example. Now, what are the steps for this? First of all one must understand or identify the values then after the values one must try to identify that what are the attributes that hold can be or embody the values. So, the value is one thing and we must understand that what are the attributes which actually contribute significantly to the value or represent those values.


Then we must in the third step we must understand that how to manage a property we on the basis of this value. So, the management becomes very important management means protecting preserving interventional also a lot of maintaining it. And then if it is sort of give rise to the conflicts and how to manage the conflict between the different values. So, let us talk about this example.

(Refer Slide Time: 12:00)

Intangible and tangible heritage

Cultural Significance / Value Assessment values based management

Values-Based Management



Flynn's Grave, Alice Springs, Australia

Source : Duncan Marshall, Unitar , Hiroshima , 2015

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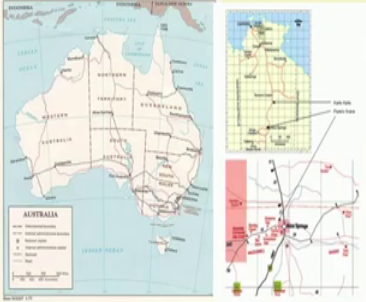
So, this is actually Flynn's Grave, Alice Springs in Australia. So, it is actually has a commemorative value Flynn's Grave. There is a stone as you can see is a beautiful surrounding nice thing and it is there. And what it was commemorating?

(Refer Slide Time: 12:23)

Intangible and tangible heritage


Cultural Significance / Value Assessment values based management

Values-Based Management



Flynn's Grave, Alice Springs, Australia

Source : Duncan Marshall, Unitar , Hiroshima , 2015



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This is located in Australia in this place the Alice Spring and it is a large country. So, in a very nice landscape this grave is situated there.

(Refer Slide Time: 12:36)

Intangible and tangible heritage	Cultural Significance / Value Assessment values based management
Values-Based Management Flynn's Grave, Alice Springs, Australia	 <p>Arrente, Kaytetye and Warumungu people live in this region</p>
<i>Source : Duncan Marshall, Unitar , Hiroshima , 2015</i>	

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Actually it is a commemorative for a reverend John Flynn. Now, John Flynn actually is a part of a flying doctor when the white people came to Australia there were the original tribal people then who were actually the original settlers of Australia is a vast country. So, there was not much communication and this group of these doctors and they were taking care of these different types of aboriginal people and what they did is that they are the different types of tribes as I say in scattered over a vast region.

(Refer Slide Time: 13:19)

Intangible and tangible heritage	Cultural Significance / Value Assessment values based management
Values-Based Management Flynn's Grave, Alice Springs, Australia	 <p>Royal Flying Doctors Service of Australia</p>
<i>Source : Duncan Marshall, Unitar , Hiroshima , 2015</i>	

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So, what they did is that they royal flying doctor service of Australia. It is not a government it was a non-governmental organization. So, what did you do is that they used to go to the different regions and they used to sort of find out that about their illness and others of them if required they will bring back them over the helicopters and the aeroplanes and other thing. So, Doctor Flynn actually did that service for years to these tribal people.

So, when he passed away the local people and also his team members they thought that so much he has contributed to the betterment of these people and taking care of these people. So, there has to be some sort of a memorial not in a city, but in that location. So, what they did to commemorate his contribution?

(Refer Slide Time: 14:13)

Intangible and tangible heritage

Values-Based Management

Flynn's Grave, Alice Springs, Australia

Source : Duncan Marshall, Unitar, Hiroshima, 2015

Cultural Significance / Value Assessment values based management

Rev. John Flynn's grave site

Karlu Karlu (Devil's Marbles) sacred site

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What they did is that they sort of found out a stone from that region and they put that stone as a memorial to Doctor Flynn. While they were doing and taking because there were sort of a natural stones there which are piled up and they did not know what they did not understand that it is actually a sacred site for the aborigines and they put it there. And these aborigines because for them they cannot they have a different approach towards nature they do not build temples for them a site is sacred a man cannot they believe that a man cannot own a nature..

So, that site the stools the way they are kept that is a sacred site and over generations a person or a family sort of takes care of that sacred site it is a part of their cultural belief

and what it was done is that without understanding this value one of the stone formed that (Refer Time: 15:15) particular sacred site was removed to commemorate or to make that government the grave site and that actually created a lot of resentment with the tribal people.

(Refer Slide Time: 15:26)

Intangible and tangible heritage

Values-Based Management

Flynn's Grave,
Alice Springs,
Australia

Source : Duncan Marshall,
Unitar , Hiroshima , 2015

Cultural Significance / Value Assessment
values based management

Karlu Karlu (Devil's Marbles)
sacred site

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So, when the white people were doing that they just looked at the stone which looks beautiful or looks more or less which sort of a rounded shape they did not understand that it can have some other sacred value to the people there.

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Intangible and tangible heritage

Values-Based Management

Flynn's Grave,
Alice Springs,
Australia

Source : Duncan Marshall,
Unitar , Hiroshima , 2015

Cultural Significance / Value Assessment
values based management

Values

- Commemorative: Rev. John Flynn (1880-1951)
- Historical: Events and people
- Aesthetic: Site and setting
- Education: Australians and visitors
- Religion: Religious burial rituals

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So, what are the values in that? One is the commemorative because it was forever in John Flynn, one is the historical because it is historical it is certain events and people it was associated with it and it is aesthetic because it is located in a particular sites that location is very important it was shifted from his original site and put up there. So, the site and setting is very important..

So, it has got an aesthetic value and also it was an educational value because Australians and visitors who are not aware that such type of things existed and where there was an interaction between the two community where the white doctors they came and they served the aborigines for a long time. So, for future generation this is also has an educational purpose with the Australian and visitors will know about such type of things which is to happen there.

So, these are the value commemorative historical, aesthetic and education, and also religion because as I said that for aboriginals these type of sites are sacred sites, so they have a spiritual religious belief for this burial sites.

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Intangible and tangible heritage

Values-Based Management

Flynn's Grave,
Alice Springs,
Australia

The Kaytetye people were very upset

"One older Indigenous woman from the place where the sacred stone had been taken recalls her grandmother crying as she talked about the removal of the stone. Her grandmother had been one of the custodians responsible for looking after it."

Source : Duncan Marshall,
Unitar , Hiroshima , 2015

Growing up Kaytetye
Stories by
Tommy
Kngwarraye
Thompson
Compiled by
Mylany Turpin

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The slide features a photograph of two young Kaytetye children smiling. At the bottom right, there is a small inset video of a woman speaking.

So, I am just quoting that one of the people were very upset one older indigenous woman from the place where the sacred stone had been taken recalls. Her grandmother crying as she talked about the removal of the stone her grandmother had been one of the custodians responsible for looking after it.

So, you can imagine that for three generation it has been happened. So, it took a long time because they sort of had resentment that one of the sacred Steiner Stone from the sacred site has been shifted to make this commemorative value. So, it happened and it continued.

(Refer Slide Time: 17:44)

The slide is divided into two main sections. The left section is titled 'Intangible and tangible heritage' and 'Values-Based Management'. It features the text 'Flynn's Grave, Alice Springs, Australia' and a source citation: 'Source : Duncan Marshall, Unitar , Hiroshima , 2015'. The right section is titled 'Cultural Significance / Value Assessment values based management'. It contains two photographs of large, rounded boulders in a landscape. Below the first photo is the text: 'Indigenous people believe that they belong to the land, not that the land belongs to them.' Below the second photo is the text: 'Each part of the landscape (creeks, mountains, markings on rocks) has important stories and meanings connected with what is taught to the children as they grow up.' The slide footer includes the IIT KHARAGPUR logo, the NPTEL ONLINE CERTIFICATION COURSES logo, and the number 17.

So, now how to solve this? At the same time we cannot sort of can be dismantle that because it was also a sort of commemorating a contribution of a person who contributed to both the communities. So, as I said the indigenous people believe that they belong to the land not that the land belongs to them..

So, this is a sort of a value they have and they believe that each part of the landscape the creeks the mountains the marking on the rocks has important stories and meanings connected with what is taught to the generations of children as they grow up. So, for them the site and the stone belonging to the site is very important and over generations.

(Refer Slide Time: 18:32)

Intangible and tangible heritage

Values-Based Management

Flynn's Grave,
Alice Springs,
Australia

Clashing Values

Historical:
White Australians
commemorative values

Spiritual:
Warumungu & Kaytetye
sacred site

The removing of the rock
remained a bitter subject
between the whites and
the Kaytetye from 1953 to
1996

Source : Duncan Marshall, Unitar, Hiroshima, 2015

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So, what were the values? What were the values which are clashing in this particular context? So, if you have to resolve the clash which is happening between two communities one can just ignore, but you know the resentment will grow up the heritage means posterity and means all types of stakeholders. So, we have to resolve that we have to understand that what are these conflicting values. So, in this case it is a very interesting case as they say that it is the what are the values which are clashing.

Historical because white Australians commemorative value. So, this was historical and the spiritual was for the aborigines because it was a sacred site. So, for them the stone belonging to the site is important and for the white people it was important that it was a commemorative value to a person which everybody loved including the aborigines..

So, the removing the rock that the rock was removed from the original site remained a bitter subject between the whites and the Kaytetye from 1953 to 1960 almost 40-50 years is over a large period of time a very long span it actually remained and created more bit sort of a bitter feeling between the two communities.

(Refer Slide Time: 19:57)

The slide is divided into two main sections. On the left, under the heading 'Intangible and tangible heritage', is the title 'Values-Based Management' and the location 'Flynn's Grave, Alice Springs, Australia'. Below this is the source: 'Source : Duncan Marshall, Unitar, Hiroshima, 2015'. On the right, under the heading 'Cultural Significance / Value Assessment values based management', are two photographs showing large, rounded boulders in a landscape. Below the photos is the text: 'Meetings were held in 1980 and 1981 to search for an alternative stone... Controversy... 1996 negotiations resumed ... 1998 a suitable rock identified.' The slide footer includes the IIT Kharagpur logo and 'NPTEL ONLINE CERTIFICATION COURSES'.

So, to solve that the meetings were held in 1980 and 1981 to search for an alternative stone now there lies the management. So, for one group the site was important, the stone was important and the way it was commemorating the value. For the other group it was important because the site the stone was not only important the stone associated with the site the sacred site was important because it was a spiritual value..

So, one must have to find out that how to come out of this situation because when it was a grave it was commemorating the value any stone probably would have been and stone which looks like that, but the site is very important the site where it is located the scenic position the positioning after that.

For the other group that particular stone is important and the stone belonging to that site is important because it is a sacred site. So, the only possible solution which took years actually to resolve and a lot of meetings that to search for an alternative stone a controversy happen. So, 1996 the negotiation resumed and 1998 a suitable rock was identified because they thought that it is not particular that rock which is important to commemorate that grave. What is important is stone which almost looks like that and which can be build up.

So, what they tried to do is that whereas, for the aborigines the stone with the site is very important that particular stone.

(Refer Slide Time: 21:36)

Intangible and tangible heritage

Values-Based Management

Flynn's Grave,
Alice Springs,
Australia

Source : Duncan Marshall,
Unitar , Hiroshima , 2015

**Cultural Significance / Value Assessment
values based management**



The stone came from an area of vacant crown land subject to the Alice Springs Native Title Claim and was removed in accordance with a certificate issued by the Aboriginal Areas Protection Authority

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So, what they did is the stone came from an area of a vacant crown land. So, they found a replacement of the stone and that stone came from a vacant crown land subject to Alice Spring native title claim. So, now, actually because of this experience now all these sites are marked, they now have a sort of a proper jurisdiction, proper way that nobody can remove the stone. So, there is a process now which has been laid after understanding the significance in general about the values the aborigines give to the sacred site.

So, now they found out the stone which almost resembles to that stone and which also it was verified that it does not have a sacred value to the aborigines. So, there was a certificate which was issued. So, it is removed in accordance with a certificate by the aboriginal areas protection authority.

(Refer Slide Time: 22:30)

Intangible and tangible heritage

Values-Based Management

Flynn's Grave,
Alice Springs,
Australia

Cultural Significance / Value Assessment
values based management

The stone was removed in accordance with a certificate issued by the Aboriginal Areas Protection Authority. Exchange of rocks financed by Community Aid Abroad

Source : Duncan Marshall, Unitar, Hiroshima, 2015

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And then that happened is the stone was removed and then it was placed and the in which almost looks the same size in place and that particular stone was sent back to the sacred site. So, this actually shows that until and unless we really understand that what are the values and significant we cannot really understand or resolve the conflict and clashes between the different communities.

That reminds me of a similar case in India. Few years back there was a factory in West Bengal that where they wanted to expand the factory and for that they have to expand in a site where there was a particular stone which the local tribal people have been worshipping for years. And the other people will say we will do the compensation the factory people the government said we will do the compensation we will ship the stone to some other side you can do the worship there that never happens because for these tribal people the stone is not important which is a product, the stone in that location that site is very important. So, rebuilding or removing or shifting is really not the issue cannot solve the issue.

So, one if you do not understand the different sort of approaches different ways or different community the how they look at to their heritage or significance we cannot resolve the sort of a conflict which come, but at the same time as we said that now the tendency is that that we must take into sort of everybody's viewpoint all types of stakeholders try to listen to them. So, in that case this is a very good example which

shows that how the conflicting values and significance, if we can analyze them properly aspect wise both the tangible and they because in this case it was intangible, on one aspect and it was tangible the stone was tangible. See if you one have; can understand the interrelationship and the values and significance then only we can find out that what can be done and how to resolve conflicting situation and that is what we call the management of the heritage sites.

Thank you.