Unit 6
The Cultural Heritage Guide and the Community

Responsible Tourists: Benefiting the Community

Personally, I have never found the tourist season intolerable; indeed, there is reason to be grateful for some of its effects. If it weren't for the money that tourism brings, many of the châteaux and gardens open to the public would become derelict; monuments would be left to crumble; many restaurants could never survive on local custom alone; it wouldn't be worth putting on concerts or village fêtes. Rural life would be the poorer.

*Mayle, author of "A Year in Provence" and, most recently, "Confessions of a French Baker."*

Sharing Benefits

Tourism should bring benefits to host communities and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. The involvement and cooperation of local and/or indigenous community representatives, conservationists, tourism operators, property owners, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations.

*International Cultural Tourism Charter: Managing Tourism at Places of Heritage Significance*
## Learning Objectives

This unit is designed to provide you with:

- An identification of the roles heritage guides play in heritage protection
- An understanding of the roles of heritage guides in community development

## Contents

This unit is organised as follows:

### Core Knowledge:

- 6.1 Heritage tourism and sustainable community development
- 6.2 The heritage guide as advocate, leader and change agent in the community
- 6.3 Strategies and guidelines for maximizing the benefits of tourism

### Case studies

### Worksheets

### Practical Applications

### Key Readings

### Unit Summary

### Facts and FAQs
Core Knowledge

In almost all World Heritage Sites, there is a **symbiotic relationship** between the site, heritage guides and the local community. In this relationship, tourism activities can have both positive and negative impact on the site and local community. This concluding unit discusses how, by taking up leadership and advocacy roles, heritage guides can share the benefits from tourism by enhancing the positive impact and reducing the negative impact on the site and the local community.

6.1 Heritage Tourism and Sustainable Community Development

Sharing tourism benefits often entail the operation of heritage tourism within the framework of sustainable community development. To do this, heritage guides and other tourism and community workers have to follow some key principles. These principles (Timothy and Boyd, 2003) include:

- Ensuring authenticity in site presentation and interpretation
- Ensuring access
- Ensuring intergenerational equity
- Ensuring intra-generational equity

As authenticity is the foundation of heritage tourism, there is a need to ensure that authenticity is not staged for touristy consumption. Heritage guides have to ensure that they bring visitors only to heritage sites, attractions and performances that remain real and true to the cultures of the community. Heritage guides should avoid bringing visitors to places engaging in inauthentic presentations of cultural heritage.

However, cultures do change with the evolution of the communities and heritage guides should not promote a stand-still stereotypical image of native cultures. Instead, heritage guides can educate visitors about the historical transformations of the community and illustrate the changes in indigenous cultures through quality interpretation. Ensuring quality interpretation at heritage sites involves the use of extensive but exciting on-site literature, re-enactments, displays and guided tours.

Heritage guides should also take note of the level of intrusion visitation brings to the heritage sites and the community and should endeavour to limit the number of visitors in their guided tours at the levels deemed acceptable by the community. At many World Heritage Sites, surging tourist arrivals and visitations have displaced local residents and disrupted local lifestyles. At the Historic Centre of Macao, China, increased tourist visitations at key sites such as the St Paul’s Ruins and Senado Square have led to reduced visitations of local residents and threatened to transform these sites into gentrified tourist spaces.

Heritage guides also have a key role to play in terms of equity at World Heritage Sites. By “equity”, and with the exception of fragile and vulnerable sites, we mean that World Heritage Sites are

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**Note:**

**Symbiotic relationship** refers to dependency and interrelatedness of different parties in a relationship where each gets benefit from the other in which the benefits can be either direct or indirect.

Some local communities may prefer not to take part in interpretive activities for various reasons.

**Heritage Managers** is a general term for describing the people in charge of looking after a heritage site.
open to all peoples of this generation regardless of ethnicity, class, gender and age. In addition, we also mean that World heritage Sites should remain open to peoples of the future. This is not an easy ideal to achieve, but heritage guides can help facilitate this by avoiding discrimination and by helping to safeguard heritage assets so that everyone of this generation has a chance to appreciate the cultural wonders the community owns and that everyone in subsequent generations can too!

Sustainable community development is also characterised by the presence of integrated and long-term planning. Integration acknowledges the existence of all heritage asset users and allows various stakeholders of the heritage asset to work together. This includes both tourism and non-tourism users of heritage asset. Involving stakeholders is often an extremely difficult task but it can be argued to be the most sustainable of approaches. Heritage guides can position themselves as useful contributors to such integrated and long-term planning approaches. In the next section, we discuss the ways in which a heritage guide can do this by taking on the roles of advocates, leaders and changes agents for the community.

6.2 The Heritage Guide as Advocate, Leader and Change Agent in the Community

It is important to understand that local residents are part of the cultural heritage experience and are equal stakeholders in World Heritage Sites. As such, they should be treated with respect and should not be seen to be inferior to heritage managers, visitors and tourists. In many World Heritage Sites, local communities are marginalised. They are unable to participate in heritage management and tourism planning and do not receive the benefits of tourism. In some cases, they bear the brunt of the most severe and most negative tourism impacts. Often, misunderstandings and the lack of communication between local communities and the heritage managers and/or tourism industry also bring unwanted conflicts at World Heritage Sites. The cultural heritage guide can help improve these situations. To do this, the heritage guide has to take on the role of leader, change agent and advocate in the community.

By taking on a leadership role, the cultural heritage guide can help encourage local participation in decision making. Participation in decision making implies that the hopes, desires and fears of locals pertaining heritage tourism can be heard. It also means that locals should be able to initiate projects and halt projects which are irresponsible or exploitative. Using their networks and contacts with heritage managers and tourism authorities, cultural heritage guides can help organise the local communities and integrate them into the long-term planning of the management of the heritage sites.

Cultural heritage guides can also become change agents for the community. In many World Heritage Sites, tourism dollars and
receipts are often found in the hands of large multinationals. Very little or none of these earnings find their way to local hands.

Cultural heritage guides can help change this situation by encouraging the sharing of tourism benefits within the framework of sustainable community development. This can be done by encouraging local entrepreneurship and sustaining traditional industries. Local residents can supplement their incomes by offering homestays, path-finding services and heritage site maintenance services. The case of The Nam Ha Ecoguide Service (NHGES) is instructive (see Case Study 6-4). Differing from regular tour operators, NHGES uses services and goods from the community. Its role is to provide foreign-language speaking guides from town coordinate purchases from local stakeholders. These purchases range from farm products such as chickens, rice and vegetables to truck services and homestays to local handicrafts as gifts of appreciation to every tourist. Entrance fees and local taxes are always paid and NHGES also transfers 8% of its revenue as a fund for village development. This fund supports small-scale development projects in target villages.

Tourism research has pointed that a heightened awareness of the dynamics of tourism - especially the impacts and the local’s capacities to benefit from tourism - would encourage communities to take part in the decision-making process and in the benefits of tourism. Cultural heritage guides help communities achieve this by becoming advocates for community awareness. As advocates for community awareness, cultural heritage guides share knowledge of the tourism system with the locals and illustrate the potential benefits, pitfalls and opportunities. Local residents commonly have intimate and close knowledge of the cultural heritage assets at World Heritage Sites. They are thus, very well-positioned to combine that local knowledge with modern methods cultural heritage guides, conservators and tourism managers have.

Case Study 6-1

TITLE: USING TOURISM TO PROTECT THE PLAIN OF JARS

6.3 Strategies and Guidelines for Maximizing the Benefits of Tourism

In this section, we illustrate the practical ways in which tourism benefits could be maximised and directed towards heritage and the local community.

Maximising Tourism Benefits for Heritage

The following are a few of many ways that heritage guides can benefit heritage:

1. Ensure authenticity of interpretation. This is perhaps the most important contribution that can be made to a heritage site. The main purpose of protecting a heritage site is to connect present generations with the past and
ensure that the message of a heritage site is passed on to future generations. Therefore, if interpretation is not authentic, the reasons for protecting the site are unclear.

2. Develop partnerships with the local community (See Figure 6.1). This will make community members more aware of the values of a heritage site. This can also bring economic benefit to the local community.

3. Develop partnerships with heritage managers. By organising and coordinating visitor activities with heritage managers, heritage guides can make direct economic contributions to the site.

4. Encourage economic activities that help heritage sites and their settings. Heritage guides, for example, can promote local crafts to visitors and emphasise the authenticity of such crafts (See Figure 6.2). Through this, heritage guides can help to foster the development of local crafts and local businesses.

5. Discourage harmful development. Indiscriminate tourism related development can have a very negative impact on heritage. Insensible development can have a very negative impact on heritage sites. By pointing this out, heritage guides can discourage visitors from supporting these facilities. This, in turn, can discourage the local community from engaging in such development.

6. Withdraw support from businesses that depend on supplies or services from outside the local community. This kind of business channels money away from the local community.

7. Emphasise the importance of economic sustainability. By doing this, visitors can be made aware of this very important requirement for the survival of a heritage site. This awareness may lead to the creation of a support group or individual donations to the site.

8. Voice concerns. By simply voicing concerns related to a site’s protection in different forums or in the media, a significant contribution can be made towards safeguarding a heritage site.

Maximising Tourism Benefits for Local Communities

Heritage guides can help communities by contributing towards their economic and socio-cultural development. They can also contribute by reducing some of the negative impact of tourism. The following are a few of the many ways in which heritage guides can share benefits with local communities:

1. Involve local communities in the planning and management of heritage interpretation. Through such involvement, community needs and aspirations can be included.

2. Whenever possible, employ or include members from the local community in your activities.
3. When possible, get supplies or services from the local community.

4. Create opportunities for cultural exchange between local communities and visitors. This develops better understanding between different cultures and in the long run leads to better appreciation of different cultures. However, this does not mean local people should perform for visitors.

5. Respect local traditions and values. Avoid including anything in site interpretation that could trivialise and/or commercialise a community’s deeply held traditions and values. Respect the wishes of a community if it does not want visitors.

6. Brief visitors on appropriate behaviour to minimise impact on local communities.

Take care of the environment and encourage visitors to do the same.

Discussion
Discuss the difficulties of implementing the above guidelines.

Case Study 6-2
TITLE: CONFLICT BETWEEN CULTURAL TOURIST AND LOCAL POPULATION

Case Study 6-3
TITLE: DON DAENG ISLAND COMMUNITY TOURISM MODEL

Case Study 6-4
TITLE: NAM HA ECOGUIDE SERVICE

Case Study 6-5
TITLE: THE PENANG HERITAGE TRUST - ANCHORING THE HERITAGE VISION

Exercise:  
Exercise 6-1: Heritage guides’ contribution to heritage and local community - I [Use Worksheet 6-A1]  
Exercise 6-2: Heritage guides’ contribution to heritage and local community - II [Use Worksheet 6-A2]  
Exercise 6-3: Heritage guides’ contribution to heritage and local community - III [Use Worksheet 6-A3]

Reading 6-1  
TOPIC: IDENTIFY WHO ELSE HAS AN INTEREST

Reading 6-2  
TOPIC: DEVELOPING INDIGENOUS TOURISM
OBJECTIVES: To present an alternative model for using tourism as a tool for the protection of a World Heritage Site.

The Plain of Jars, located in the Lao PDR’s northeastern province of Xieng Khouang, has been nominated to become a World Heritage Site for its hundreds of giant stone jars, shrouded in mystery, that are scattered throughout the land. Although made out of stone and having survived for centuries in the open elements of the rugged plain, the jars are threatened by a variety of sources: The roots of new trees growing below the jars can cause them to crack and split, causing irreparable damage. Vandalism and theft is a growing concern as more and more people attempt to remove them, or pieces of them, for sale or souvenirs. Breakages can also occur from tourists, uneducated about appropriate behavior at the sites, who sit or stand on the jars for picture taking.

What makes protecting the jar particularly difficult is that there are literally hundreds of them littered around the plain, in locations quite distant from each other. The jars are located not in one manageable group or collection but in various locations, thus requiring a great deal of manpower and staffing to properly monitor them. Due to budgetary restrictions which severely limit the number of staff who can be placed at the jar sites, UNESCO and the Provincial Department of Information and Culture decided to try something new and different to protect the jars. An agreement of cooperation was forged between the Department of Information and Culture and villages located at various jar sites, giving the villagers the responsibility and an economic stake in taking care of the jars. The goals of the agreements are two-fold:

1. “To conserve and protect the national cultural, historic, and natural heritage found within lands administered by XXX Village for the present and future enjoyment, pride and common benefit of XXX Village, the Lao People and International Visitors.”
2. “To assist the people of XXX Village improve their standard of living in a step-by-step manner by creating socio-economic opportunities that are linked to the conservation, protection and management of the cultural, historic, and natural heritage (with special attention to the prehistoric stone jars) which falls within lands administered by XXX Village.”

The contract, signed by both the Department of Information and Culture and village representatives, provides that villages have both the responsibility to protect the jar sites in return for a share of the economic benefits brought by tourism. Specifically, village cooperative partners are responsible for “assisting with surveys, monitoring, patrols, and erecting signage and fencing (when necessary)” as well as “to conserve, protect and maintain the prehistoric stone jars and cultural, historic and natural heritage found within lands administered by XXX village.” They are also responsible for monitoring impacts from tourism and must “ensure that when tourists visit the village they have an educational and enjoyable experience, and do not cause negative cultural and environmental impacts.”

In return for taking on these responsibilities and helping the Department of Information & Culture to meet its goals and objectives, communities are given “the opportunity to increase family income from tourism operations, for instance, by selling food, guiding services, accommodations and handicrafts to tourists. In addition, the community is also entitled to a share of revenue from permit charges, entrance fees or other concessions … arising from tourism development.”

This is how it works on a day-to-day basis: A village that has signed the agreement constructs a small ticket booth in front of the jar site located near their village. Tickets are printed by the Department of Information and Culture and given to the village to sell to tourists. The village typically rotates the responsibility for staffing the ticket booth daily between families—each family sharing the workload and participating in the cooperation agreement. Each day, the family that manages the ticket booth is required to not only sell tickets but to clean around the jars for any roots that may be emerging and to remove any litter left behind by tourists. In return, the village is allowed to keep approximately 40% of the total revenues from jar site entrance ticket sales. The remaining 60% of ticket sales is given back to the Department of Information and Culture for general management of the area. Of the 40% kept by the village, money is divided between families that staff the ticket booth and clean the sites. Some villages also have small snack stands at the site, selling drinks and food to tourists for additional income.

This model is particularly applicable in areas that are large, have many surrounding communities and lack the financial resources to hire adequate numbers of staff to manage the entire area. It is also a good example of how local people can take part in both tourism and conservation in a positive and constructive role.
DISCUSSION POINTS:

- How can local people in your area help to protect the heritage values of your World Heritage Site? Can you think of any examples or potential arrangements that can be made that would involve greater involvement of communities in protecting a heritage resource in return for a greater economic stake in tourism?

Source: Story and Photo by Paul Eshoo, Lao Tourism Administration
Inappropriate tourist behaviour in “living” heritage sites can sometimes lead to conflict between tourists and the local community. In Sri Lanka, there are numerous “living” heritage sites that are very much a part of the everyday life of the local population. Local users perceive the shrine, its surroundings and the rituals associated with it as important parts of their upliftment process. Tourists, on the other hand, frequently view ritual performances as entertainment and the local people as actors. As a result, tourists may behave inappropriately, such as, taking flash photos and making inappropriate noises, which disrupts local events. This situation can be observed at the Temple of the Sacred Tooth at Kandy, and it illustrates how differences in perception and the resulting behaviour, if not managed, can lead to conflict between tourists and the local community.

OBJECTIVES: To learn about a model for community-based tourism inside a UNESCO World Heritage Site in Lao PDR.

Don Daeng is a beautiful island located in the Mekong River in southern Laos’ Champasak Province and is situated within the boundaries of the UNESCO World Heritage Champasak Heritage Landscape. The island is known for its natural environment and sandy beaches, ancient Khmer ruins, and traditional livelihoods—most importantly fishing, rice farming and basket weaving. Although located just across the river from the ancient Khmer ruins of Vat Phou which attracts thousands of visitors per year, for years Don Daeng did not receive much more than a glance from the average tourist, who typically pass by en route to the main temple attraction. However, in 2005, with help and support from the LNTA-ADB Mekong Tourism Development Project, the villagers of Ban Hua Don Daeng, (located on the northern tip of the island) began building a simple guesthouse to attract tourists to their island in order to generate income.

Before opening the guesthouse in 2006, the village received tourism awareness training in order to build an understanding of the potential negative impacts from tourism and to prepare them for the arrival of tourists. In order to ensure that benefits are distributed equitably and fairly, the village decided to form service groups comprised of a variety of people in the village holding various skills and assets suited for tourism. The creation of these service groups enables a division of responsibilities and ensures that different segments of the villages receive significant economic benefit. The following service groups were created:

1. A village guide taking a tourist on an island bicycle ride.
2. The Don Daeng Community Guesthouse.
3. The view from Don Daeng Island with sacred Phou Kao Mountain in the background.
1. Village Guides: comprised of those most knowledgeable of the island and its history (5 people)

2. Cooks & Food Providers: comprised of the best cooks who are able to prepare traditional Lao food (10 people)

3. Home-stay Families: comprised of homes that are adequately equipped to host tourists (e.g. have a toilet, blankets, mattresses, mosquito nets and enough space to accommodate 2-4 guests sleeping) (20 families)

4. Boatmen’s Association: comprised of those with boats in good condition for taking tourists to/from/around the island (15 people)

5. Manager and Accountant (2 people)

6. Management Committee: comprised of the village headman, village elders, and the heads of the village women’s union, youth union, and police. (7 people)

Service group members received training before opening the guesthouse. The guides received basic training in guiding and interpretation techniques as well as basic English skills. Although the English skills of the guides is limited, the guides can show many interesting and unknown sites on the island, as well as assist tour company guides better interpret the area. Cooks, home-stay families and guesthouse managers were given basic training in hospitality, hygiene, accounting and management. Boatmen learned about the basics of safety.

Within each service group, there is one person selected to manage the group. The members of the group take turns providing their services, rotating their responsibilities and sharing the workload and benefits equally. The manager of the guesthouse is responsible for making sure that all of the groups are ready when tourists arrive and that the overall service provided is up to adequate standard. Tourists pay all fees directly to the guesthouse accountant, who later splits the money up amongst the service groups. Prices for each service are set in advance and posted at the guesthouse and the local tourism office. This eliminates the need for bargaining, guarantees that tourists are not cheated, and makes accounting simple and easy. To make sure that accounting is transparent for both the village and the tourist, a simple receipt is made, with one copy given to the tourist or tour group and another kept for the village.

However, not all of the villagers participate in the community guesthouse enterprise due to the fact that there is not enough work for everyone. In order to spread benefits to those who do not participate in tourism, the village decided to collect a portion of revenues from each service group to deposit into a village development fund. From this fund, poor families can apply for a low-interest loan in order to purchase agricultural supplies or medicine. The fund is
also used to support small development projects, such as improving the school or local temple. Each service group pays 5% of their gross revenues into the general village fund. This money is collected by the guesthouse accountant when paying service group members.

The community-based tourism model of Don Daeng Island is a good example of how a community can benefit from tourism and do it in a way that spreads benefits throughout the community.

DISCUSSION POINTS:
- Are there any villages in your area that provide tourism services? What services does the village provide? How are the benefits from the tourism services split within the village?

Source: Story and Photos by Paul Eshoo, Lao Tourism Administration
Objectives: To provide an alternative business model to a traditional tour operator in which local guides work together with villages and local stakeholders to spread the benefits from tourism.

The Nam Ha Ecoguide Service (NHGES) was initiated by the UNESCO-LNTA Nam Ha Ecotourism Project in Luang Namtha, Lao PDR (1999 – 2002)¹ for the purpose of creating an alternative small tourism business model aimed at spreading the benefits from tourism to a variety of stakeholders and to support the conservation of cultural and natural heritage values. This locally staffed and managed provincial guide service operates a number of community-based tours such as forest trekking, boat trips and village home-stays in and around the Nam Ha National Protected Area, an ASEAN Heritage area. From its initial creation, the NHEGS was managed by the Luang Namtha Provincial Tourism Office (PTO) with technical assistance and monitoring provided by the Nam Ha Ecotourism Project Team. For its contribution to poverty alleviation and heritage conservation, the Nam Ha Project, in large part due to the success of the guide service, was awarded the UN Development Award for Poverty Alleviation in Lao PDR and a British Airways Tourism for Tomorrow Award.

Essentially, the service is a small-scale non-profit inbound tour operator, comprised of local guides from both the central town and surrounding villages. There are currently 74 guides employed by the service, of which 15 or 20% are women. Approximately 46% of the guides classify themselves as ethnic minorities. NHEGS guides mainly come from the Tai Dam, Khmu, Yuan and Hmong ethnic groups. There are also 53 certified village-based guides living in communities located on trekking trails operated by the NHGES. No guides are paid a salary, only remuneration for individual tours led. All guides have passed a training course administered by the Lao National Tourism Administration (LNTA) or PTO with technical support from the Nam Ha Project or LNTA-ADB Mekong Tourism Development Project. Based on their skills and experience, guides are classified into the following categories: (1) Lead Guide, (2) Assistant Guide, or (3) Village-Based Guide. Guides come from both the public and private sector, with many holding regular jobs as teachers. There are also some forestry officials and police that work part-time as guides. Two ‘guide coordinators’ are contracted by the PTO for a modest salary per month to manage the day-to-day operations of the NHEGS, in addition to a small commission from sales. These two coordinators sell tours, manage guides, provide information for tourists, maintain equipment, organize food and transportation, collect NPA entrance permit fees, market and promote the tours, summarize guide and tour feedback forms and perform basic accounting.

The significant difference between the NHEGS and a typical tour operator is that NHEGS does not seek to monopolize services that can otherwise be provided by other local stakeholders. NHEGS allows all potential stakeholders—local people and villages—to be a partner in its operations and to benefit from tourism. The role of NHEGS is to provide foreign-language speaking guides from town and to arrange for other services (food, transportation, handicrafts, etc.) to be purchased from other local stakeholders. Here’s how NHEGS spreads the benefits from tourism:

1. NHEGS purchases its food in villages whenever possible, providing villages with a supplementary source of income from the sale of their natural products (e.g. chickens, rice and locally produced vegetables).

2. On overnight tours, NHEGS uses available village accommodation services such as homestays or village guesthouses and pays a fee in return. This fee is typically paid in part to the individual villagers who maintain the accommodation facility and also to a village development fund, managed and shared amongst all of the villagers.

3. Village-based guides are employed on every tour, in addition to NHEGS guides, which not only provides villagers with extra income but also improves the tourists’ experience by enhancing interpretation of the local environment and cultures.

4. NHEGS does not own its own vehicles, hiring instead local trucks from the transportation association in order to support local drivers.

5. To ensure that village handicraft producers always benefit from tourism, one small handicraft is purchased from target villages on every tour and given as a gift of appreciation to every tourist.

6. Park entrance fees are always paid to the Nam Ha Protected Area and local taxes are paid according to local governmental regulations.
7. NHEGS deposits an additional 8% of its gross revenue into a village development fund, jointly managed by the PTO and the Provincial Government. This fund is used to support small-scale development projects and tourism development in target villages.

As we can see, NHEGS spreads benefits to farmers, village guides, village accommodation service providers, local transportation providers, province-based guides from many backgrounds and ethnicities, the National Protected Area and the village development fund.

Discussion Points:
How does your tour support local stakeholders and villages? What can you do to improve benefits to local stakeholders? What services can you purchase from local people and villages to spread the benefits from tourism?

INTRODUCTION

The PHT has attempted to create the context for a well managed heritage site, working with an awareness of conservation with particular Penang characteristics.

HIGHLIGHTS: some projects & actions critical to the idea of anchoring the heritage vision.

A. EDUCATION in Heritage Awareness
B. EMPOWERMENT & SKILLS TRAINING: heritage community revitalization
C. CONFLICT RESOLUTION & CONSENSUS BUILDING
D. TOURISM : The Branding of Penang
E. BEST PRACTICE CONSERVATION PROJECTS

A. EDUCATION IN HERITAGE AWARENESS

Target Group: This successful local initiative targeted children, aged 10-18 from diverse communities and schools within the inner city of Georgetown, Penang.

Aim:
To raise awareness of the ‘meaning’ and ‘significance’ of heritage among children in Penang & to help these children understand how their identities are rooted in a ‘vibrant and diverse’ heritage.

Method: An Action Approach to Education
The method empowers young people to explore their cultural and historical identities through an experiential learning process.

Children are exposed to various heritage themes through:

- Heritage Talks/ slide shows
- Heritage Walkabouts and Discovery sessions for both teachers/students
- Arts initiatives & Architecture – with facilitators – photography, carvings, good restoration techniques, the do’s & don’ts, sounds of the inner city, etc
- Research – interviews, endangered trades & traditional foods, mapping exercises
- Informal apprenticeship with traders

The program structure incorporates a few/all of the following features:

- Investigation
- Data Collection & Analysis
- Documentation
- Brainstorming Creative Applications – plays, songs, storytelling
- Expression through Product – trails, maps, calendars, website, video, booklet, a newspaper for inner city residents

These interactive programs are designed to complement formal learning in schools and to provide a creative entry point to the curriculum.
B. EMPOWERMENT & SKILLS TRAINING

**Aim:** to engage in consultation so as to raise awareness and lead to cultural survival & revival

- Working with stakeholders
- Heritage community re-vitalization
- Mapping of problems, recording of oral history & knowledge
- Working with women – custodians, interpreters & promoters of cultural heritage
- Working with youth & the marginalized
- Working with tourist guides – courses on architecture, history, personalities
- The Penang Story Conference – oral history of the communities

C. CONFLICT RESOLUTION & CONSENSUS BUILDING

**Aim:** To engage in consultation with stakeholders so as to open lines of communication and to enable a gradual building of consensus

- Identifying stakeholders
- Identifying potential areas of conflict
- Identifying possible compromises & concessions

D. TOURISM – THE BRANDING OF PENANG

**Aim:** To place George Town on the Travelers’ List with appropriate branding

E. BEST PRACTICE CONSERVATION PROJECTS

**Aim:** To mainstream the necessity of engaging in ‘best practice’ in conservation. To that end, the PHT has attempted to:

- showcase the examples of international ‘best practice’
- highlight award winning conservation projects
- assist the stakeholder / owner to understand the importance of good conservation practices
- provide training / resources and opportunities

Source: L.L.Loh-Lim
Title: Heritage guides contribution to heritage and local community - I

OBJECTIVES: Understand how to clarify concerns related to heritage and local community

INSTRUCTIONS:

Identify and clarify concerns

<table>
<thead>
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<th>What are the concerns</th>
<th>What is affected?</th>
<th>How is it affected?</th>
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<tbody>
<tr>
<td>High number of visitors</td>
<td>Heritage</td>
<td></td>
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<td></td>
<td>Local community</td>
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<td>Improper visitor behaviour</td>
<td>Heritage</td>
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<td>Local community</td>
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<td>Untrained heritage guides</td>
<td>Heritage</td>
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<td></td>
<td>Local community</td>
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Equipment:
- Copies of this worksheet
- Pencils and erasers

Procedure:
- form groups of 4-5;
- provide a copy of this worksheet to each group;
- ask the participants to prepare a list for the “How is it affected?” column.
- ask each group to present and discuss its conclusion;
- total time for the activity: 15-20 minutes.

TEACHER'S COMMENTS:

Reference:
Reading:
**ACTIVITY TYPE: EXERCISE**

**Title:** Heritage guides contribution to heritage and local community - II

**OBJECTIVES:** Understand how to prioritise problems

**INSTRUCTIONS:**

**Equipment:**
- Copies of this worksheet
- Pencils and erasers

**Procedure:**
- form groups of 4-5;
- provide a copy of this worksheet to each group;
- ask the participants to:
  1. use the last column items from worksheet 06-A1 to prepare a list of problems;
  2. find at least three probable solutions for each problem;
  3. choose numbers from 1 to 4 and put under time, cost and effort required to implement each solution (use the following key to choose the number);
  4. find the total of time, cost and effort for each solutions;
  5. rank the solutions according to the total (lowest=most difficult highest=easiest);
  6. Identify the highest priority solution

- total time for the activity: 20-25 minutes.

<table>
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<th>Problem</th>
<th>Probable solutions</th>
<th>Time</th>
<th>Cost</th>
<th>Effort</th>
<th>Total</th>
<th>Priority</th>
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</table>

**TEACHER’S COMMENTS:**

**Reference:**
**ACTIVITY TYPE: EXERCISE**

**Worksheet 06-A3**

**Title:** Heritage guides’ contribution to heritage and local community - III

**Location**

**Classroom**

**OBJECTIVES:** Understand heritage guides’ contribution to heritage and local community.

**INSTRUCTIONS:**

- Identify heritage guide’s contribution

<table>
<thead>
<tr>
<th>Priority solution</th>
<th>How you, as a heritage guide, can contribute</th>
<th>Effectiveness of your contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>High</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Moderate</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Low</td>
</tr>
</tbody>
</table>

**Equipment:**

- Copies of this worksheet
- Pencils and erasers

**Procedure:**

- form groups of 4-5;
- provide a copy of this worksheet to each group;
- ask the participants to:
  1. list the high priority solutions identified in worksheet 06-A2 to prepare a list of solution;
  2. identify how they can contribute to solve the problems;
  3. discuss among themselves and identify the effectiveness of their contribution;
- total time for the activity: 20-25 minutes.

**TEACHER’S COMMENTS:**
Practical Applications

<table>
<thead>
<tr>
<th>Tip 1: List of harmful development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make a list of resorts, hotels and facilities which have very negative impacts on heritage sites you are guiding at. Make efforts to avoid these establishments and advice visitors.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tip 2: List of locally-owned shops selling authentic traditional crafts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make a list of locally-owned shops selling authentic traditional crafts and make it a point to include some, if not all of them in your guided tours.</td>
</tr>
</tbody>
</table>
### LIST OF KEY READINGS

**Reading 6.1:**
Topic: Identify who else has an interest  
Source: Protecting Local Heritage Places: A Guide for Communities  

**Reading 6.2:**
Topic: Developing indigenous tourism  
Source: Successful Tourism at Heritage Places: A Guide for Tourism Operators, Heritage Managers and Communities  
TOPIC: IDENTIFY WHO ELSE HAS AN INTEREST

Objective: to understand how to identify the stakeholders and create a plan of actions

There will be a range of people, groups or organisations who have an interest in the heritage places in your local area or other places you have an interest in. They include the local council, property owners, property managers, indigenous custodians of the country, ethnic groups, conservation groups, developers and industry groups. If you want to protect heritage in your local area, it can pay to first identify these other people, groups or organisations and then talk with them. They may:

- be able to work with you to help achieve your goals
- be able to provide information about heritage places
- have a right to be consulted
- have views about heritage places or your goals that you need to consider.

Casting the net widely and identifying a range of interests early on can help to build a process that meets the needs of all those interested, and identify conflicting interests and plan ways of dealing with them.

If your goals involve places that might have indigenous heritage values, make sure that local indigenous communities are centrally involved in decisions about whether heritage identification or conservation action should proceed, and in planning and undertaking any action that does occur.

Asking the following questions can help to identify interested people:

- Who knows about local natural and cultural heritage?
- Who owns heritage places in the local area?
- Who has custodial, caretaker or legal responsibility for local heritage places?
- Who lives or has lived in local heritage places?
- Who has worked at or earned a living from local heritage places?
- Who is interested in using local heritage places, now or in the future?
- Who is interested in protecting or conserving local heritage places?
- Who is interested in your goals? Who would support action towards reaching your goals?
- Who will the achievement of your goals affect, either positively or negatively?
- Who has had similar goals to yours in the past?
- Who needs to be kept informed about progress towards reaching your goals?
Create a plan of action
Developing a plan of action can help to clarify your direction, and detail the steps that need to be carried out. A plan can also be used as the basis of a funding application or a brief to present to potential consultants, as background information for others who might want to help, or as the foundation for a media release to publicise your concerns or actions.

A plan could contain:
- goals
- opportunities and constraints
- strategies
- actions
- priorities
- human resources and responsibilities
- community and stakeholder participation
- funding
- timing
- review

TOPIC: DEVELOPING INDIGENOUS TOURISM

Objective: to understand how to involve local communities in a tourism plan

Realising the potential for Indigenous tourism
Over recent years, there has been a strong growth in interest from international and domestic tourists in Indigenous tourism experiences. The tourism industry offers significant potential for Indigenous employment, economic and social development. However, care always needs to be exercised in striking an appropriate balance between meeting the needs of Indigenous communities and those of the tourism market.

It is becoming clear through experience and research that tourists are after varied Indigenous products and experiences. Some emphasise seeing performances or opportunities to buy art and other items. Some want a strong personal experience and interaction with Indigenous people. Others really just want to ‘look’, or visit sites in a self-guided fashion in a national park. International and domestic travellers have distinctly different requirements. It is important to think carefully about how your proposal, place or product caters for the various markets you expect to attract.

The National Aboriginal and Torres Strait Islander Tourism Industry Strategy of 1997 sets out clearly the directions and actions required for Aboriginal and Torres Strait Islander people to benefit more from tourism. It identified a low level of Indigenous participation in the tourism industry and noted: There is still considerable confusion amongst Indigenous people about the tourism industry. There are seen to be potential benefits, but it is unclear what is the best way to get involved, and how to go about building a successful tourism enterprise. There are also seen to be potential dangers arising from the impact of tourism, and there is a need for strategies to manage these impacts.

There is a need to encourage the development of existing Indigenous tourism businesses, joint ventures between Indigenous and non-Indigenous businesses, as well as realistic new opportunities which can offer consistency and quality in the delivery of unique experiences of Indigenous places and culture.

There are a several useful publications on developing Indigenous tourism, such as A Talent for Tourism — Stories about Indigenous People in Tourism; Strong Business, Strong Culture, Strong Country — Managing Tourism in Aboriginal Communities; Tourism Our Way — Best Practice in Aboriginal and Torres Strait Islander Tourism Businesses.

The preparation of a good business plan with a cash flow projection is still an essential ingredient for a successful Indigenous tourism product. The Aboriginal and Torres Strait Islander Commission has prepared a video entitled Getting into Tourism as well as a practical kit, The Business of Indigenous Tourism, to guide the preparation of business plans relating to Indigenous enterprises. Details of all of these publications are at the end of this guide.
PRINCIPLES FOR DEVELOPING INDIGENOUS TOURISM PRODUCTS

The operating environment of many Indigenous enterprises, or businesses conventional business practices to recognise available skill levels, social relationships and cultural obligations. In developing tourism in, and with, Indigenous communities, time and effort needs to be spent discussing tourism, what it involves, what the options are, how concerns can be addressed and what is realistic. Three principles should guide the development and presentation of Indigenous tourism products:

**Relationship:** Recognise the unique relationship of local groups to the land which derives from the ancestral spirits who created the land and the laws for people to follow.

**Responsibility:** Acknowledge the cultural obligations of the local Indigenous community for looking after the environmental, cultural and spiritual wellbeing of the land.

**Respect:** Respect the fact that that cultural knowledge is the responsibility of elders, and that restrictions of access to certain areas or information may be necessary.

Additional principles for the development of Indigenous tourism products (adapted from the Indigenous Tourism Product Development Principles), are:

- The living, dynamic, and contemporary nature of Indigenous cultures needs to be acknowledged as well as traditional aspects of culture.

- To achieve a sustainable and harmonious outcome, Indigenous tourism products should always be developed in line with the values, aspirations and concerns of affected communities. Development should occur in a way in which communities feel is appropriate.

- Indigenous participation and approval should help ensure that the integrity and authenticity of the product is maintained from a local community perspective, accurately interpreted and not misrepresented.

- In the case of joint business initiatives, if the need exists, non-Indigenous partners are strongly advised to undertake a suitable cross-cultural awareness training program.

WORKING WITH INDIGENOUS SITE OR AREA MANAGERS

In many regions of Australia — for example Arnhem Land, Cape York Peninsula and Central Australia — Aboriginal people and Torres Strait Islanders are the land or site managers. In all parts of Australia, Indigenous people have cultural obligations through customary law to look after their heritage. Where Indigenous culture is the focus of the tourism experience, Indigenous people should be recognised as the primary sources of information on the significance of their places, and they should be able to control
the content, style, and setting for interpretation. When in doubt about any aspect of presenting Indigenous culture, consider the issues outlined below, and seek discussions with the relevant community to work out what is appropriate.

Sensitivity and respect should be shown to Indigenous law, customs, beliefs and culture. In particular:

- copyright and intellectual property rights for Indigenous knowledge — for example, rights to songs, dance, art designs, access to sites; The National Indigenous Arts Advocacy Association Inc. has developed a Label of Authenticity certification trade mark for goods and services to indicate they are of genuine Indigenous origin, either manufacture or design, to help people discriminate between genuine Indigenous product and those that are simply 'Indigenous inspired';
- publication, use and sale of Indigenous designs and images, language, photographs, and general artworks;
- storytelling about, and interpretation of, Indigenous cultures by guides and performers;
- performances and presentations of music, song and dance;
- reproduction and sale of artefacts, crafts, and artworks; and
- photographing or exposing, sacred images, objects, sites, people and practices without prior permission.

Native Title may need to be addressed at some stage in developing tourism enterprises. To help understanding of what Native Title is all about and how it right affect tourism operators, Tourism Council Australia has published a series of Native Title Fact Sheets. It is best to consider Native Title early on by finding out from the National Native Title Tribunal whether there are native title claims or other issues for the land you are dealing with. Where Native Title needs to be addressed, the use of Land Use Agreements and other cooperative arrangements is one option. They can provide a solid commercial basis for future working relationships.

Open and honest consultation and negotiation, leading to the development of high levels of trust and mutual respect, are vital as plans for Indigenous tourism products are developed. There is always a risk of creating false expectations with proposals for tourism. Being realistic is in the interests of all.

ADDITIONAL READINGS

BIBLIOGRAPHY


WEBSITES

Sustainable Travel International -
http://www.sustainabletravelinternational.org/documents/gi_tp_guide1.html

Cultural Tourism - http://www.international.icomos.org/publications/93touris.htm
Unit Summary

Heritage guides can benefit heritage in these ways:

1. Ensure authentic (honest and truthful) interpretation
2. Partner the community
3. Partner heritage managers
4. Encourage local crafts and other economic activities that help the heritage site and its community
5. Say no to harmful development
6. Boycott businesses which depend on outside supplies
7. Emphasis economic sustainability
8. Voice concerns and be heard

Heritage guides can help local communities by:

1. Involving the communities in planning, management and interpretation
2. Employing local staff
3. Getting supplies and business support from local communities
4. Creating opportunities for cultural exchange between visitor and locals
5. Respecting local traditions and values
6. Briefing visitors on appropriate behaviour
7. Taking care of the environment
Facts and FAQs

1. What is sustainable tourism development?
Sustainable tourism occurs when the environmental, economic and socio-cultural aspects of tourism development are balanced (WTO, 2004).

2. What needs to be done in order to achieve sustainable tourism development?
Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and/or corrective measures whenever necessary.

3. What about tourism satisfaction?
Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them.”