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Enabling Heritage Involvement: Participatory Models for Cultural Heritage

The ICOMOS Finnish National Committee



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**Enabling Heritage Involvement:
Participatory Models for Cultural Heritage**

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The ICOMOS Finnish National Committee 2020

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Preface

The perception of what constitutes cultural heritage has changed significantly over the last few decades, both among heritage professionals working in the field and within the research community. Our understanding of heritage has broadened significantly – cultural heritage today can include almost anything that people value and want to cherish as such. The division between tangible and intangible heritage, previously considered clear cut, has also narrowed. At the core of cultural heritage work is valuation, which always takes place in the present. Cultural heritage should therefore be seen as a process of meaning-making and a set of relationships with objects, places and practices of the past, as determined by the social, cultural and economic contexts of the time. The Council of Europe's Framework Convention on the Value of Cultural Heritage for Society (Faro Convention, 2005) places cultural heritage communities at the centre of concern. Heritage

researchers, too, have already for some time been discussing the various issues regarding communities, as well as participation in and the senses of belonging to cultural heritage.

The two-part publication at hand aims to outline the issues of participation in cultural heritage in broad terms. In the opening article, Tanja Vahtikari, Aura Kivilaakso and Pauliina Latvala-Harvilahti discuss the issue of participation in cultural heritage from the perspective of critical heritage studies. They highlight the need to understand cultural heritage comprehensively, to recognize the multivoiced character of heritage experiences, and to identify in a diverse way the factors that enable the participation of individuals and groups.

In the second part of the report, Margaretha Ehrström and Kirsti Kovanen – drawing on the work carried out by ICOMOS Finland – outline a new type of stage-by-stage operational model for valuating and supporting participation in cultural heritage. The

template process encourages everyone to work for the benefit of cultural heritage. The work has been carried out in close cooperation with the Governing Body of Suomenlinna and its staff and simultaneously with the preparation of Suomenlinna's new Management Plan. The international seminar "Interpreting Shared Heritage Through Time", organized by ICOMOS Finland and the Governing Body of Suomenlinna in June 2018, provided an important foundation for the work. ICOMOS Finland sincerely thank the people of Suomenlinna for their pioneering work and for sharing their experiences for the benefit of the entire cultural heritage field, as well as the wider group of stakeholders in Finland who have shared their ideas and thoughts on heritage participation.

We hope that the present report will generate ideas regarding heritage participation and the outlining of new operational approaches and models.

Tampere, November 2020

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Heritage and Participation: A Critical Heritage Studies' Perspective

Tanja Vahtikari, Aura Kivilaakso & Pauliina Latvala-Harvilahti

Heritage as an active relationship with the past

Over the past decades, communities and participation have appeared firmly as part of heritage scholarship's agenda. The focus of research has been increasingly on the experiential, lived and interactive nature of cultural heritage. This discussion has highlighted the need to recognize the involvement of individuals and groups as well as the multi-voiced character of heritage experiences.

The United Nations' 2030 Agenda for Sustainable Development identifies cultural heritage as a human resource, the nurturing of which is important for the resilience, sustainability and inclusiveness of cities and communities (United Nations 2015). The European Union (2017) defines cultural heritage as a social, cultural and economic resource for urban societies. The concept of European heritage is linked to the idea of a common identity, which in turn is seen to increase well-being.

Heritage cannot be placed outside its social, economic and political settings; rather, it is a dynamic process inextricably linked to these (Mulligan 2018). The cultural heritage policies that define identities need to be examined critically, as practices may not only reinforce but also limit cohesion (see, e.g. Lähdesmäki & Mäkinen 2019). The idea of active relationships with the past is central to defining cultural heritage, be it "official or unofficial" heritage. The former refers to cultural heritage that is recognized and valued at the institutional level, and the latter to a wide range of heritage practices that fall outside official definitions, and are at times even antithetical to it (Harrison 2013, 14–15).

In the everyday practices of participation, people can identify with a variety of large and small narratives. Features of regional and local culture can thus be layered and contradictory as well as marginal in relation to the selected readings of official heritage. Therefore, it would be important for memory institutions, heritage authorities and

communities to see heritage in the broadest possible terms when enabling experiences of representation and participation related to cultural heritage.

In critical heritage studies, there is a long-term focus on representations and interpreting cultural heritage as text – this also includes visual representations, which are an integral part of heritage. The main objective has been to deconstruct discursive and hegemonic assumptions and power relations in relation to heritage as a social and cultural phenomenon. One particularly influential viewpoint has been Australian archaeologist Laurajane Smith's concept of "authorized heritage discourse", by which she means the western heritage practice which since the late nineteenth century has developed towards a dominant position as a 'universalizing' discourse of our own time, and "privileging monumentality and grand scale, innate artefact/site significance tied to time depth, scientific/aesthetic expert judgement, social consensus and nation building" (Smith 2006; for a discussion of the concept, see, for example, Vahtikari 2013; Enqvist 2016; Vahtikari 2017; Kivilaakso 2017). The discourses of heritage tell of participation in a significant way: there are people and groups on the margins of hegemonic discourses whose heritage is not represented.

Deconstructing the hegemonic assumptions of heritage remains an important goal at the levels of international and national institutions as well as local communities, because not everyone can see themselves in the mirror of official heritage narratives.

Participation is enhanced when people are able to decide for themselves about those cultural heritage narratives that affect them (see also Beeksmann & De Cesari 2019, 985). Alongside the right to participate, there is also the right not to participate. Likewise, it is important to recognize that the individual has the right to choose which cultural heritage community to join (Latvala & Siivonen 2019; Siivonen 2017).

Experiencing heritage

Heritage is a multisensory experience. When walking in a cultural environment, we may want to actually touch an old building, and not just look at it from a distance. When encountering a heritage site, we often already have cognitive presuppositions about it. Encountering the place itself can confirm or change these assumptions; in any case, it is important to recognize that the experience of heritage arises at the intersection of our expectations and encounters. Affective places of cultural heritage can emerge and exist in many scales from a single museum exhibition to a large, stratified cultural landscape. Heritage experience is not something universally shared but links to time and place.

The issues of space, place and materiality have become increasingly important in the study of cultural heritage. The meaning-making related to heritage is not exclusively an intellectual and linguistic process, but rather something that takes shape in people's encounters with the material

world (Harrison 2013, 217). Critical heritage studies scholar Emma Waterton (2014) writes about a “more-than-representational understanding of heritage” – cultural heritage is a social process, but is not reducible exclusively to representation.

Heritage evokes a wide range of emotions among those experiencing it, and heritage sites are figured, for example, “through the affective registers of pain, loss, joy and anger” (Waterton & Watson 2015). This can be particularly felt in cities like Berlin or Belfast, where it is practically impossible to avoid encountering traces of history, especially its traumatic aspects, even if one wanted to. Some artefacts and places seem to be particularly emotionally charged. While such emotionally charged spaces can be consciously constructed, it should be pointed out that they are not normative to their users (Nielsen 2019, 42). The user of a space may also experience it contrary to expectations. Visitors in possession of the same information may experience the same representation of heritage or place in completely different ways. While one person feels moved, another may bypass the situation dispassionately or even with indifference. Even a single visitor’s experience may vary at different times. We bring our personal history, past experiences, and socially- and culturally-defined bodies into our encounters with heritage, which then affects us differently depending on, for instance, our gender, age, social status, or ethnicity. It is precisely by making visible these multilayered heritage relationships that the affective

perspective seeks to open participation in cultural heritage to a wider audience (Waterton 2014, 824, 829; Crang & Tolia-Kelly 2010). In urban spaces one should be able to express differences, social specificity and cultural diversity more freely, in order to achieve spatial equality, while also making urban societies more inclusive and convivial (Lappi & Olsson 2018).

Also, the affectivity of cultural heritage and the ability to create the feeling of belonging can be used as a means of control; an affective heritage does not automatically include the experience of participation. The Van Eesteren Museum, founded on a largely voluntary basis in the Amsterdam suburb of Slottermeer, combines the concepts of a traditional museum and an open-air museum. Volunteers play a significant role in running the museum, which also serves as a kind of cultural centre and multi-purpose building in the area. The volunteers experience the museum work as a meaningful way of participating in the communal activities. According to Anne Beeksma and Chiara de Cesari (2019), who have studied the museum, the problem is that even such a democratic project has inadvertently reproduced the division between those who feel they belong to the community and those who do not. This has meant that in the ethnically very diverse area of Slottermeer, all museum volunteers are white.

Towards a culturally sustainable future

The discussion on participation and the

democracy of its implementation is linked to the concept of inclusion, which is based on the ideal of equality, and emphasizes the equal opportunity for all members of society to participate. Achieving inclusion, however, is difficult, which places the role of the expert in a new light. In the field of cultural heritage, this is reflected, for example, in the paradigm shift that has been shaking up the museum institution since the 1990s and the diversification of the role of experts (see e.g. Sandell 2003). Experts in the field of protecting the cultural environment are increasingly required to justify their work to the general public and decision-makers. There are no unambiguous answers to questions related to changes in the role of the expert, as there is always a contradiction between the implementation of participation and its associated ideal state. Due to inclusion, subjective freedom of choice and the transnational nature of communities, it is not advisable to approach participation with a normative, ideal-state-seeking absoluteness, but rather to search for situation-specific, practical solutions (Häkli 2002, 114–120; Kivilaakso 2017, 202–205).

The premises and implications of recognizing community agency can vary widely around the world, but as a general change it can be noted that the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003), the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005), as well as the Council of Europe's Convention on the Value of Cultural Heritage for Society

(Faro Convention, 2005) which emphasises open governance and stronger democracy in regard to the rights and responsibilities of heritage communities, have all contributed to stimulating the discussion on the flexible nature of heritage. The cultural environment consists of intangible, tangible and digital cultural heritage, which all involved communities need to be able to define, represent and renew in accordance with the guidelines of international cultural heritage policy. Communities can be viewed from a wide variety of perspectives: how, for example, tourists or public authorities see regional communities, and how local communities, such as residents, perceive their relationship with the cultural heritage they themselves are the outward representation of through their own activities.

In outlining and developing future trends, for example in regard to urban space, it is valuable and important to highlight the conflicting or contradictory experiences in an area's past and its related meanings. No single voice should dominate the heritage "truths". Expanding the Faro Convention's term "heritage community", Erica Lehrer (2018) introduces the concept of "community of implication", which centres on the notion of how people "are affected by or can be said to be implicated in certain tangible or intangible cultural products, in ethical terms". Cultural heritage is not always about the desire to identify with something or to make a choice. An interactive cultural heritage is flexible and opens up to the cultural interpretive frameworks of its interpreters.

Of key importance in building a culturally and socially sustainable future are a broadly understood heritage and cultural literacy, which create the meanings of identity and community.



Photo: Pauliina Latvala-Harvilahti

The more comprehensive version of the article in Finnish will be published in *Hu-manistinen kaupunkitutkimus*, ed. by Tanja Vahtikari, Terhi Ainiala, Aura Kivilaakso, Pia Olsson & Panu Savolainen (Vastapaino, 2021).

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Participatory Cultural Heritage: An Operational Model

Margaretha Ehrström & Kirsti Kovanen

INTRODUCTION

In the present report, an operational model is created in support of the valuation of participatory cultural heritage, and measures undertaken for sites and their use, such that the results and benefits of the process can be recorded in the management and use plans for the sites. The process outlined here can be utilized in the management and use of different types of cultural heritage sites, as well as, for example, in cultural tourism and planning related to tourism services.

The substantive objective of participation is that each party feels that they have participated in the work. The roles, rights and responsibilities of different groups are reviewed in the model process. The model supports the ability of all groups of participants and stakeholders to understand the spirit and meanings of the place, and it also highlights new meanings. Similarly, participatory learning increases people's understanding of the values and meanings as well as the care and maintenance of the cultural

environment. The process also encourages everyone to act in the best interests of cultural heritage. A shared cultural heritage is a common cultural heritage.

The main objective of the present report is to highlight and collectively reflect on the tangible and intangible intrinsic values of place and to develop methods for defining the spirit and identity of place, as well as recognize potential conflicts without disregarding different perspectives. The methods used to describe the various stages of the model process have been used mainly in Finnish World Heritage sites and especially in the management planning of Suomenlinna.

The diversity of cultural heritage and the need for models

The concept of cultural heritage encompasses a wide range of contents. It can be tangible or intangible, site-specific or independent. Most often, it is a diverse combination of all these features. Although cultural

heritage has often been viewed as a passive object, it is characteristically active. In most cases, cultural heritage involves a perception and understanding shared by many stakeholders, and people in general. The management, preservation and protection of cultural heritage also includes a wide range of measures and regulations. The present report focuses on examining these stakeholders and functions.

In the present report, participation is modelled with reference to the principles of the Faro Convention (2005), the effectiveness and credibility of which have been tested in the European context at various levels already for several years. In the future, practices will evolve where applications and feedback will refine and correct the processes and contents.

The management of cultural heritage and especially the participation in it, are linked to many of the objectives of sustainable development, particularly to their urban objectives. It is difficult to find cultural heritage projects that would not contribute to the realization and localization of these objectives. Although participation in the management of cultural heritage is in principle an activity required by many different laws and regulations, the practices are still sporadic and in search of their final form. There are no commonly used models yet in existence. The expected wider and more general implementation of the Faro Convention will increase the need for creating and developing operational models.

Prerequisites for an operational model

The prerequisites for participation as identified in the present report are that the process is not viewed from the perspective of ownership rights, but rather that emotional knowledge, such as a concern about changes, justifies cultural heritage work and participation in it. The framework of the work justifies participation, and the results are always case specific. Because values and meanings are living and constantly changing, they can be problematized and limits daringly overstepped. The operational model is based on the fact that the perception of cultural heritage is not static, and will change within communities, and that it must always be possible to come back to its values and meanings. The time factor has an impact on the definition of the work and values, such that each generation leaves behind cultural heritage for future generations. The operational model seeks to mitigate confrontations and, where possible, attain consensus. In this model, the public administration is the arena and framework for the activities.

Values are always changing in relation to cultural heritage: today's prestigious places and sites may be something else tomorrow, and over time new layers of meaning and elements worthy of protection become attached to them. Cultural heritage sites can be viewed from many perspectives: in terms of knowledge, experiences, and use values. Knowledge must be critical, based on multidisciplinary collaboration, participatory

6A Organizing the actions and creating partnerships

The management of a site is implemented not individually but jointly: an operation is a democratic interaction between different stakeholders. The working methods, monitoring systems and gauges are consolidated.

6B Key questions

- Which party does what in the management of practical matters?
- How does one ensure smooth communication and the exchange of information between the various parties?
- What kind of common regular working methods ensure the optimal management of the site?
- How are the actions monitored and measured?

5B Key questions

- What tangible and intangible aspects must be preserved, what can be developed, and what can be changed?
- How can one ensure the commitment of all stakeholder groups and parties to a common prioritization?
- What compromises must each party make to find the measures that everyone can commit to?

5A Prioritizing actions

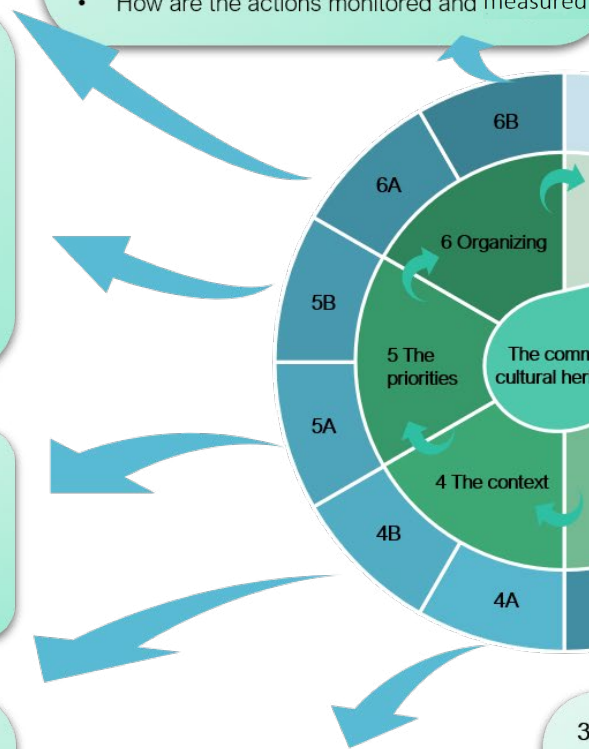
When the primary values are understood, the actions can be prioritized, in particular from the viewpoints of preservation and development.

4B Key questions

- What are the key environmental factors affecting the site?
- What changes in the environment will also affect the site?
- How can one take precautions regarding the changes and adapt to them?
- What are the relationships between the different factors?

4A Understanding the context

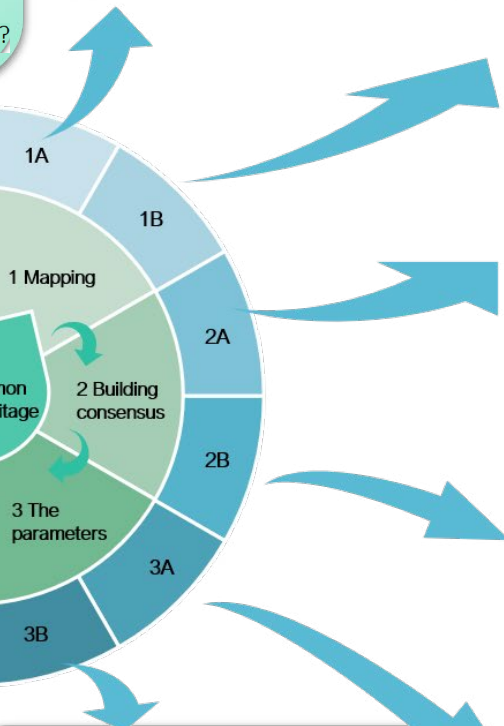
The whole can be understood on the basis of the previous stages, and the site can be seen as a part of it; the factors of change are identified and one's own site is placed in relation to them.



1A Mapping the resources

Mapping the existing situation, context and stakeholder groups offers a basis for consensus regarding the site's values, and thus functions as a foundation for the rest of the entire process.

- 1B Key questions**
- What cultural and human resources are available?
 - What are the most important stakeholder groups that must be included in the discussion – official and unofficial, private and public, organizations and individuals?
 - Where and how can the most reliable expert information be obtained about the site?
 - How to encourage all the stakeholder groups to participate in the process?



2A Generating consensus

Interactive and participatory discussions build a consensus about what is to be preserved, what are the values of the site, and how they are preserved.

- 2B Key questions**
- How can it be ensured that the available information is high-quality, accessible and transparent?
 - How can it be ensured that also emotions associated with the site and values other than the knowledge base are taken into consideration during the process?
 - How is the information and the entire process communicated – what are the necessary communication channels?
 - How can one ensure the voluntary and diverse participation of all parties in the process?

3B Key questions

As the environment is not static, also the preservation of a site must adapt to the management of change. How is this carried out?
 How are the changes and development in the site and its surroundings taken into consideration in the process?
 What methods are used in the process?

3A Defining the parameters

On the basis of the values, it is possible to identify the opportunities, assess the vulnerability of the site, and demarcate the boundaries that cannot be crossed in preserving the site.

approaches and creativity. The process and the means of participation are also important.

There are various valuation methods already in use in the field which can be utilized at different stages of the work. One of them is DIVE (Describe – Interpret – Valuate – Enable), which seeks answers to four questions: What does today's environment tell us about its historical development and character? Why do certain elements and characteristics have special social significance? Which regional characteristics have a particular special value, can they be developed, and what is their tolerance to change? How can the key characteristics and resources of the cultural environment be managed and developed?

It is important that a management and use plan or other similar document is generated from the work process, which will then guide measures such as decision making. Those making the plan must ask why the work is being done, what are its goals, and what is the level of expectations? Content and priorities are related, not only to goals, but also to resources and schedules. Realism is a good addition to the planning, especially at the stage of setting out the objectives. In wanting a commitment to be realised, the best solution is to give the responsibility for its realization to a single party. In this case, it is a good idea to have other participants involved in guiding the course of the work, for example, in a steering group. Feedback discussions are important at all stages of the work; they can guide the work or reverse

the direction of its course. Communication and reporting are crucial for a proper understanding of the issues and results under consideration. Disruption of responsibility, for example if the responsible person leaves their position, is also a risk for successful participation.

The method involves identifying the stakeholders at different stages of the work, understanding them, implementing the actual process of participation, and assessing their commitment to further work. The participation principles highlighted in the present report are:

- initiatives and promoting initiative taking (e.g. activities using a social media platform);
- taking into consideration opinions (more broadly than the traditional authority–citizen relationship);
- trust, stability and the division of responsibilities;
- developing and running activities (a feature of entrepreneurship);
- which in turn leads to civic activities (a feature of associations);
- a versatile and permissive system;
- the potential for creativity and improvisation in the work (a feature of development and experimentation);
- intergenerational equality (particularly the fourth sector).

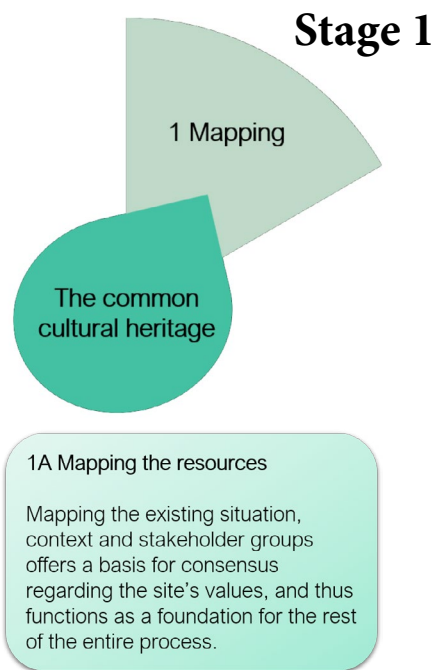
The tools for teamwork suitable for such work are already available and have been developed in various fields, e.g. within urban policy and planning and industrial engineering.

Challenges to the work emerge in the implementation of participation throughout all stages, as time-spans vary greatly due to the nature of planning, from short-term to long-term processes. The models suitable for planning at different levels also vary. Understanding contents can also prove challenging. People's own memories are more important to them than those places or objects with which they have no personal relationship. Everyone has the right to their own opinion. In addition, sufficient time must be devoted for discussions during the process.

It is also challenging to reconcile the work of experts with broad and genuine participation. The result of the work should be a document that can be processed and accepted; but as the process is continuously changing, it is difficult to produce a single cohesive document. The ideal situation is one where everybody in the planning process can work towards a shared vision of where the future should lie – recognizing that their own time and moment in the planning work is limited – and seeking solutions that are bigger than themselves, and in such a way that no one feels that they are having to give up something important, but rather getting something better. This is what the present operational model aims to do – step by step.

The result of the present report is an operational model that is suitable for use in a wide range of changing situations regarding the cultural heritage. The model includes a round of research and discussions, the results of which can be used in various projects, from multidisciplinary planning

processes to individual projects. During a single round, six stages, each with a different character, are reviewed. The stages are named as follows: 1. mapping the resources, 2. generating consensus, 3. defining the parameters, 4. understanding the context, 5. prioritizing the actions, and 6. organizing the actions and building partnerships. The rounds will be repeated at different intervals, depending on the changes and the need to monitor or intervene in them. A sub-report and feedback are generated at each stage, which are then incorporated into the work during the following stage. The results and feedback of the whole round will be available in the following round of work. In this way, the model functions dynamically and can be described as a tool for dynamic planning. The following stages, 1 to 6, describe the features and tasks of the model step by step.



The process begins with mapping the resources. This is done by the party responsible for the project or the planning, which can be an authority, the site owner or the owner of the broader planning process. The resources include cultural, natural and human resources. This step is carried out in order to create a consensus on values and as a foundation for the entire work. It produces an overview of the human resources, an understanding of the cultural resources, and an assessment of the site in question. Creating a good foundation for the entire work also requires an understanding of why a plan/report/project is being made.

Livelihoods and regional or site-specific policies are included in the review as resources, but are examined within the context of the location/site. Often, those working within the field of tourism are also a good potential resource and support for the process, as long as it is recognized that there are tensions between branding and cultural heritage.

The instruments are local policies and multidisciplinary reports and research that consolidate the knowledge base. Dialogue is a necessary tool between the various parties. If the stakeholders are new to the process of interaction, then their interaction skills need to be strengthened through the introduction of new communication methods and models, sharing the results and promoting good practices in every way possible. The administration must be required to both participate and enable participation. In such transparent processes, the meanings and resources of cultural heritage can

change and improve. When cultural heritage work is undertaken in a sustainable way, all parties are on the same baseline.

It is good practice to define the context at the beginning of the planning work: to define the planning task, its objective, the responsibilities of the owner of the planning process, the rationale for the action, and the forms of participation, and perhaps mapping also the needs for re-evaluations. These are all part of the work in stage 1.

Mapping the situation

The mapping of the situation necessitates mapping all perspectives. The administrative situation has been central in the mapping, as it is important from the point of view of, for example, legal safeguards. But the mapping of attitudes and opinions is also an important aspect, as part of the mapping of human resources. When this mapping work leads to the identification of public opinion, then a key part of identifying the context has been achieved (for more details, see Stage 4).

A rough survey of the context is an important undertaking early on in the work, because it frames all further work, sets parameters and highlights key features, for instance, for the outlining of policies and frameworks for action. It also defines the planning task and the reason why the planning is taking place or, when renewing an old plan, the needs for re-evaluation.

Identifying the stakeholder groups

Finnish legislation recognizes different groups of participants. In land use issues, the stakeholders include owners, and sometimes also occupants and neighbours. In addition to individuals, legal entities sometimes have the status of a stakeholder.

If participation is considered to be of such significance, as the Faro Convention requires, then its possibilities, quantities and formats must be substantially increased from what it is presently, even in formal processes such as town planning and building conservation. The involvement of non-established or non-legal entities in the processes must be secured and organized. The Faro Convention defines also such groups as cultural heritage communities which operate informally and even just for a short period of time. Sometimes, it may be necessary to examine a site with only the more important groups involved, and sometimes with all the different groups, that is, with all possible stakeholders. Involvement is defined not only by direct connections but also by experiential connections. Thus, in addition to owning a site or operating on it, the sense of belonging is relevant when considering who are stakeholders and stakeholder groups.

Experts have played significant roles in many processes. At the stage of mapping the resources, these are stakeholders, and at best generators and collators of information. The involvement of residents should be obvious in all cultural heritage processes, while the input from visitors should be far more limited.

Forms of participation

There are many forms of participation and involvement: legislation usually involves consultations, either oral or written notices, memos or complaints, and with deadlines set for their submission. For those carrying out the practical work, they often feel like alien or formal activities, and in many cases a legislative expert is needed for their preparation and application. In everyday life, the forms of participation include conversations and listening, and different forms of communication and actions, both together and individually – and these are part of life in any case. Also, in the context of inventories, the participation of people other than those carrying out the inventories is standardized as a consultation-like activity, although high-speed online tools and media are now also in use. The broader the inventory, the more regulated the nature of the consultation. Reviews may be useful in conflict situations. In that case, information and knowledge are gathered for the purpose of a later decision.

Special characteristics of the intangible cultural heritage

The identification of intangible heritage resources is an important aspect in the process and differs much from traditional inventories. All places possess intangible heritage that adds to the meanings and scope of the place, but in most cases, it has not yet been discovered or identified. This requires experts by experience – i.e. story

tellers, those who can recall fragrances or read footprints, and interpreters – or documents (e.g. diaries). Intangible cultural heritage is manifested in stories, wear and tear, patina, scents (e.g. wood heating), sounds (e.g. military marches), customs, and recurring celebrations and ceremonies (e.g. the changing of the guard).

Inventories of intangible heritage highlight different forms of activity (e.g. dance and food). In this case, the mapping requires applied historical research. Well-known sites with an intangible heritage aspect include initials carved into trees and rocks, sacrificial trees or burial sites, and the sites of battles. In this case, identifying heritage also requires understanding the limits of culture; what is appropriate in a certain place and what is not. A basic prerequisite for all mappings and inventories is a genuine respect for the culture. Without due respect, holy places can lose their sanctity. It is then only discussion that can expand people's understanding. Knowledge of the intangible cultural heritage is often passed on through oral tradition, which can be lost and forgotten as the generations perish, while knowledge of the tangible cultural heritage is often based on evidence. Skills are also an intangible heritage and only pass from one person to another. They, too, are rarely documented. The possibilities for continuing these traditions are addressed when considering the management of the intangible heritage. When dealing with intangible aspects, their living and changing character is pronouncedly present.

Sensitive and difficult sites and their past stages may be associated with trauma. It can take a hundred years to deal with traumas – an example of this in Finland is the Civil War of 1918. Unexpected or uncontrolled memories are also genuine, but attaching them to some other similar object can prove disastrous. Scents and emotions can evoke memories, whether they be childhood memories, emotional memories, or positive or negative experiences of a place. Memories can recur and become a source for new experiences, as shown by Marcel Proust's monumental novel *À la recherche du temps perdu*. Literature holds a special position in identifying intangible values because within its own genre it comes close to the intangible. Intangible heritage is a special driving force in tourism and various means of animating it are often used, focusing on the intangible heritage precisely because of its storytelling capacity. When considering the resources of the intangible heritage, it is essential that the participants come from diverse backgrounds and that the project involves as multifaceted expertise as possible.

Legislation, administration, resources and the Faro Convention

Legislation in Finland allows for participatory activities, but the adoption of such practices has been slow. Case law is still evolving. Authorities provide guides for public participation. There is sufficient knowledge and understanding of the cultural environment and its protection, and hence there are

general, commonly agreed principles. Encounters between the operational environment and the participants are regulated. The public is pro-active and the administration generally reactive.

Investments in cultural heritage are made within the limits of allocated funding, but there are general concerns about the adequacy of such investments. The relationship between public and private investment is not exactly known, and more generally the relationship between the public and private environment is a difficult equation. It is affected by, for instance, the strong protection of property and privacy, creating a complex operational environment for both actions and legislation. One special feature in Finland is that the maintenance obligation of property owners is poorly established.

Finland ratified the Faro Convention in 2017. The principle of the convention is that everyone has the right to define cultural heritage, and a special role in this definition is played by cultural heritage communities, which are understood more broadly than those organized communities that our legislation recognizes as stakeholders. The broad participation and involvement of citizens, as well as the discussion of values, the social significance of cultural heritage and directions for its development are all key forms of action in the convention. Discussion is a key mechanism in many of the measures encountered by cultural heritage. The discussion is public and takes place in a public operational environment. Governance is seen as an active enabler and

opportunities for participation are increased so as to involve all parties. The aim is to disseminate transparent and easy-to-understand information on cultural heritage through many different channels and to act beyond the customary sectors. Under review are resources irrespective of ownership, as well as partnerships. The definition of cultural heritage expands with actions of this kind: it also includes reflections on people's values, beliefs, knowledge and traditions. Cultural heritage is understood as part of the environment built up over time within the interaction of people and places.

The context thus changes from what we are used to: culture is a perspective, part of sustainable use and the sustainable economy. The objective is sustainable cultural heritage work that is more aware, more democratic and more inclusive than it is at present. Here, individuals and communities work for the cultural heritage they consider to be their own, while respecting the cultural heritage of others. The shared values of cultural heritage expand when it is understood that it enriches everyday life and strengthens identity. An approach that emphasizes meaning and discussion will benefit individuals, communities, and society.

From a governance point of view, participation takes place through listening to people and taking into account their views when making decisions. Also, transparent cultural heritage management – one that supports and works from the bottom upwards – is in a position to implement participation. For the participants, it is a self-generated

activity. Communication plays an important role in all stages of the process; its task is to convey transparent and easy-to-understand information.

Example

Walking tours involve people, experts, officials, local residents and municipal citizens walking around a location together while discussing and evaluating it. The method requires a new attitude from experts, yet opens everyone's senses to identifying issues, including problems. In holding meetings while walking around, different issues can be considered and "checked off" one at a time. The participants gain from both the physical exercise and the interaction.

Moving around on foot is helpful in solving many different environmental issues. The matter at hand could be the everyday environment, streets, pedestrian paths, lighting, parking, traffic safety, the colour schemes of houses, etc. The procedure is a good introduction to an area and a way to make contact with the residents of the area. Questions arise easily when people encounter each other face to face. When sharing information about a place, those present will react to it, and so its significance comes to the fore in a complex way, including whether changes to it would be tolerated. Walks have also been used in mapping out places, for example by asking about safe and threatening places and then marking them on a map, which in turn can serve as a starting point in further town planning. The method

is also used in rural and landscaped areas in the form of so-called landscape walks.

1B Key questions

- What cultural and human resources are available?
- What are the most important stakeholder groups that must be included in the discussion – official and unofficial, private and public, organizations and individuals?
- Where and how can the most reliable expert information be obtained about the site?
- How to encourage all the stakeholder groups to participate in the process?

Stage 2



2A Generating consensus

Interactive and participatory discussions build a consensus about what is to be preserved, what are the values of the site, and how they are preserved.

The aim of the work process and discussion in Stage 2 is to generate a consensus about conservation. What will emerge in this stage are perceptions – both shared and

specific – of values and the basis for them. They are formed on the basis of the answers to the following questions: What are the values of the site? What is preserved of the site? How are the values preserved? As a result, it becomes apparent what is being preserved.

The knowledge base is central in the transmission of cultural heritage and a necessary basis for consensus. At its best, consensus is knowledge-based; knowledge is accessible and transparent, and an emotional dimension can be added to it, which in turn forms the basis for commitment. A location can convey many meanings, because no given place has a just single meaning.

The values associated with a site have usually already been generated for some purpose in various inventories, studies, and documentation. Existing development plans and legislative decisions have also been based on certain values necessary for planning or decision-making. In Finland there is also in use a status base for values; in other words, some sites are in some respects nationally, regionally and/or locally significant. At this stage of the work, the adequacy, coverage and topicality of previous studies need to be clarified. In order to supplement these, or in the absence of previous evaluations, the necessary knowledge base needs to be acquired. It is also important to examine the state of preservation of the sites under review.

The values documented and generated by the knowledge base are, however, only part of the values of the site. In the dialogues, one can also identify other values that need to be considered in the actions, because the

interactive process inevitably generates previously unidentified values. Values can only be identified as one's own in accordance with an emotional base and a commitment to the values. It is clear that the values and a commitment to them cannot emerge without dialogue and interaction between those involved.

A discussion on what the values of a place are can prove challenging, but it is absolutely essential that one can reflect on preservation and the preserving of the values. Values have a connection to memories, which last for at least a few generations, even if the places change or disappear. For example, even though today the Suomenlinna prison camp established during the Civil War of 1918 is part of the presentation of the Suomenlinna World Heritage Site, it was for a long time a topic that went unmentioned.

Suitable working methods are already being developed on many fronts. The tools and attitudes of cultural heritage experts are already changing, and different methods are being developed in order to gather values. The multidisciplinary nature of cultural heritage will increase further as the expertise of anthropologists and other specialists in interviewing and interpretation becomes widely available. Technical solutions are also being developed; e.g. data collection and transmission platforms for edited compilations and map presentations. Communication plays a particularly crucial role in this stage of the work. The information must be communicated via different channels. The utilization of various forms of communica-

tion has been explored with web-based cultural heritage applications.

Consultations and information sharing have for a long time been the common means of communication. It is better to share diverse, even contradictory, information so as to establish interaction rather than not to share it at all. Even when operating according to the principles of democracy, there will always be a losing party in any conflict. Cultural heritage work requires the involvement of the third sector and various cultural heritage communities. In such work, autonomy and diversity are made possible when there is the freedom to create different groups and act with many voices.

Example

In preparing Suomenlinna's new management plan, a discussion of values and the objectives of sustainable development took place in accordance with this stage. At that time, broader values were discussed. The resulting list of values is particularly multifaceted and diverse. The values were recorded within the framework of the goals of sustainable development, and were discussed transparently, and then relevant values were selected, that is, those that were deemed feasible. These included, for example, sustainable tourism and mitigating climate change. The values then serve as a basis for the planning. Drawing on the experience gained from the discussions, the input of experts is needed in this stage of the work in order to encapsulate the values as useful instruments

for further work.

2B Key questions

- How can it be ensured that the available information is high-quality, accessible and transparent?
- How can it be ensured that also emotions associated with the site and values other than the knowledge base are taken into consideration during the process?
- How is the information and the entire process communicated – what are the necessary communication channels?
- How can one ensure the voluntary and diverse participation of all parties in the process?

Stage 3



3A Defining the parameters

On the basis of the values, it is possible to identify the opportunities, assess the vulnerability of the site, and demarcate the boundaries that cannot be crossed in preserving the site.

At this stage, both the vulnerability of the site and its adaptation to change and development are evaluated. Consequently, the limits that cannot be exceeded in any change are established, and the acceptable and unacceptable changes are mapped out. This stage is usually the responsibility of the client, and is well suited for urban development planning and building renovation projects. It is a means for achieving goals: information is gathered and presented and then processed for general debate. Its users have been architects, authorities and local communities. In Suomenlinna's management planning work, such an assessment was used for making changes in one particular area.

The evaluation is based on the notion that the environment is not static and that preservation is a matter of managing change. The environment is understood as both a mental and material resource. The evaluation requires sufficient basic information produced in the previous two stages, as well as an evaluation method for assessing change and resilience. With a robust knowledge base, versatile and facilitating methods can be used.

Participation brings forth questions, criticism and new ideas. This requires a dialogue that increases effectiveness, democracy and also utilization. Traditional forms of participation include meetings and text-based formats, such as blogs, etc. Dialogues about change should have a low threshold for participation and the selected channels should be commonplace. Enabling dialogue is a more important criterion at this

stage than rapid communication. Since it is easy to be combative and opinionated in social media, it is worth considering what other channels could work. Dialogue produces a lot of diversity when people have their own perspectives on both the use and utilization of a place. In that case, actions and planning become complex, which facilitates multiple future outcomes.

In this stage, it should be kept in mind that it is not only the environment that changes. If the administration changes, then the parties will change and the evaluation of the applicability of the previous work will come into consideration. If everything changes, then the "baton" must be passed on and, as in an athletics race, even a fraction of a second can prove critical. Changes need to be considered in terms of administration, planning and the environment.

Evaluation is carried out, not only at this stage of the work, but rather on an ongoing basis. Evaluation is emphasized in areas that are complex and multifaceted, and where the role of stakeholders changes as regards viewpoints and timelines. Similarly, evaluation is accentuated in crisis situations, for example, if a user group, such as tourists, is no longer present, but more permanent stakeholders and activities, such as residents and housing, remain and the site continues to be cared for.

This stage of the work also provides guidelines for monitoring. Evaluations and perspectives that extend from the present to longer-term processes are useful both in defining parameters and in monitoring the

status of a site.

Reviewing changes and even potential changes produces distinctions that are often related to the values of the site. In addition to values, authenticity also sets limits for the evaluations. Identifiable changes may concern physical structures, the economy or social structures. In residential areas, the residents maintain values related to their life there, and if, for example, the dwelling culture in the area changes, then certain values will be lost. Subsequently, support measures must be found to maintain residential areas and their related values. The renovation of structures brings about changes in the daily lives of both local stakeholders and visitors. Climate change entails increased repair needs over structures. The limits to acceptable changes in management-related operational models can be ascertained when reviewing changes in governance. Sufficiently slow changes and transition periods are important in managing change.

Examples

In Suomenlinna's management planning, those involved in various roles in the network had already internalized the values, which meant they determined the limits. The limits are also a resource for stakeholders in the area, for example entrepreneurs, when operating in accordance with common guidelines. Viability is maintained when operating in accordance with a "set of regulations". In Suomenlinna, these are, for example, keeping open services during the

wintertime for the purpose of tourism or standard models for new elements in buildings.

In recent years, both web-based and meeting-based methods have been developed by Finnish municipalities and museums for collecting information on the cultural heritage. There are already examples of how the collected information and values can be adapted to fit place-based planning. The same issues are also being considered with regard to the intangible and immovable heritage. An example is "Rauma geel" (the Rauma dialect), which is one of the cultural heritage values of the World Heritage Site of Old Rauma, and is maintained not only by speaking it but also by learning it on courses. Rauma geel can be seen in the present-day streetscape of Old Rauma as signs and advertisements. However, both long-term measures and language learning rarely occur, they require a lot of long-term teamwork, perseverance, ingenuity, and turning every rock in order to succeed.

3B Key questions

- As the environment is not static, also the preservation of a site must adapt to the management of change. How is this carried out?
- How are the changes and development in the site and its surroundings taken into consideration in the process?
- What methods are used in the process?

Stage 4



4A Understanding the context

The whole can be understood on the basis of the previous stages, and the site can be seen as a part of it; the factors of change are identified and one's own site is placed in relation to them.

This stage builds on the results achieved in the previous stages and integrates any changes in a site into the development of the wider environment. It is here that the importance of personal experience arises in the work, so that both emotions and knowledge are addressed. Both skills and knowledge greatly influence the outcome. Good knowledge bases and studies serve the objective of people adopting decisions and making them their own. Without participants, this analysis stage remains theoretical and detached. The preliminary studies must be impartial, so that the participants can discuss openly

with each other and sufficiently broadly identify the game-changers. The result is a common understanding of the relationships between the site and its environment.

The role of the process owner is to enable discussion, and at this stage to be able to give the lead to other parties. It is very common for one party to impose its own viewpoint and promote its own interests with no desire for understanding the wider context. The role of the expert is to describe the context that emerges in the process, and the description may require the use of diverse, different and multidisciplinary techniques. The results have taken the form of, for example, maps, visual presentations, and written descriptions. The studies in this stage have taken the form of urban development studies, albeit abbreviated and limited in scope. In general, they have completely lacked any research of the characteristics of the cultural heritage, e.g. intangible properties. In general, the work has concluded with the preparation of reports without the testing and understanding brought about through discussion.

A notable example of changing attitudes is the principle, used especially in the 1960s and 1970s, whereby any new insertion had to stand out clearly from the old environment. Eradicating features perceived as old is still common, and modernist houses are still not allowed to age. Another attitude towards change is the path of slow change that is followed in the preservation of many urban areas and cultural landscapes. Changes in use and social structure are always

concerning because they have implications on many levels in people's lives, the economy and the management of the site.

Example

In the Suomenlinna Management Plan, guidelines for the future were established during this stage. Context-based thinking has been used, for instance, when considering cultural tourism and climate action. There are several different contexts in Suomenlinna. The site's geographical context makes it a district of the city of Helsinki and part of maritime Helsinki. As a city district, it is exceptional in its land ownership and governance: the state owns the land, so the city district is part of the state administration. What was reflected upon at this point was how cooperation should take place in teams and how responsibilities should be shared between the state stakeholders and the city, such as border guards, customs, police and the city's emergency services.

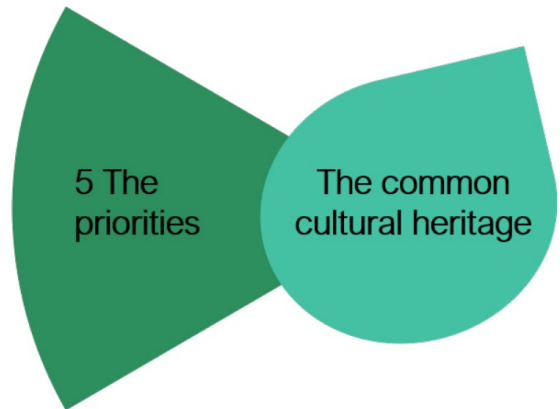
In projects, too, identifying the roles of the different stakeholders has generated results in the form of written agreements, urban development plans or commonly agreed objectives. Examples of these are the City of Helsinki's Maritime Helsinki strategy and events cooperation. The Maritime Helsinki strategy enabled the opening up of new islands in the Helsinki archipelago to the general public and also entails cooperation with Suomenlinna to facilitate ferry timetables and maintain the context of the historical waterway. Passenger and freight traffic are

important and are managed jointly with the city. The events cooperation has also identified suitable events for the location, so that they support the site's tourism concept.

4B Key questions

- What are the key environmental factors affecting the site?
- What changes in the environment will also affect the site?
- How can one take precautions regarding the changes and adapt to them?
- What are the relationships between the different factors?

Stage 5



5A Prioritizing actions

When the primary values are understood, the actions can be prioritized, in particular from the viewpoints of preservation and development.

At this stage of the planning, the pros and cons are weighed from the many angles and perspectives of the different parties. The aim is to prioritize future activities from the

perspective of conservation and development. Prioritization can broadly concern the entire area or just a small detail, e.g., how a structure will be placed. Inevitably, conflicting activities affect the working process. If they cannot be reconciled, conflicting priorities will lead to, for instance, the stagnation and prolongation of the management processes or the deterioration of site values pending any implementation. The leader of this stage is most logically the process owner, who ensures that the background information is adequate, impartial, reliable and transparent. Public stakeholders, such as cities, are accustomed to prioritizing. Prioritization can be a matter of schedule, funds or, for example, an issue related to availability. A well-known prioritization is the targeting of state subsidies for building heritage involving repairs that are critical for the preservation of the heritage.

Of key importance, even at this stage, is transparency, which can be achieved through listening, consultation and discussion. All parties must be able to listen to and understand other parties. The principles of democracy serve well as a framework for the discussions. The goal is the common good, and achieving it in a “we-spirit” is of utmost importance. Prioritization work may not be quick, but it can arise when a discussion is initiated and maintained.

Considerations of possible future uses (see also Stage 3: Parameters) seem to emerge as a subject of discussion, especially in the case of many modernist buildings and sites: typical examples in Finland are Tapiola Swim-

ming Hall and Malmi Airport. Public debates show that contradictions will surface sooner or later if the administrative process itself has not been inclusive. Contradictory conclusions are a sign that supplementary studies are needed to support the discussion.

Examples

Suomenlinna is primarily a part of the city of Helsinki. Recreation and tourism are of secondary importance, because without the residents and services, the basics would not remain in working order. Such prioritization is used, for example, when scheduling the renovation of public places. Suomenlinna has also drawn up an action plan for the management plan based on the guidelines for this stage. An example of such an action was the need for facilities where residents can hold meetings. This issue was resolved by renting for that purpose unused space in the possession of the Governing Body of Suomenlinna. The residents then set up a company to organize activities. The residents’ business approach enabled the arrangements, and in practice the space became the residents’ “own” place.

The valuable De Geer moraines in the Kvarken region of Finland play a role in prioritization, such that the preservation of the landscape forms and the interpretation of the landscape become important, while housing and livelihoods remain subordinate to them. The moraine formations have also contributed to diverting both construction and cultivation to other appropriate and viable

locations. Local residents retain this know-how, and maintain the basic functions of the area. The primary prioritization in the Sammallahdenmäki World Heritage Site, comprised of a Bronze-Age burial site, is its use as a tourist attraction, because the area is uninhabited and there are no people who regard it as their own. Archaeological sites more generally have problems with prioritization because their values are based on knowledge and are only visible as minor or completely missing structures. They may attract recreational use, which in turn creates activities that feel like ownership, and also create conflicts regarding the preservation of fragile sites. It is difficult to strike a balance between material and immaterial values, because facts can be easily related to the material, but the values related to one's own feelings and opinions remain only personal.

5B Key questions

- What tangible and intangible aspects must be preserved, what can be developed, and what can be changed?
- How can one ensure the commitment of all stakeholder groups and parties to a common prioritization?
- What compromises must each party make to find the measures that everyone can commit to?

Stage 6



6A Organizing the actions and creating partnerships

The management of a site is implemented not individually but jointly: an operation is a democratic interaction between different stakeholders. The working methods, monitoring systems and gauges are consolidated.

In this stage, local partnerships and systems of governance are set up to implement the plan and ensure its continuity.

The initiative at this stage often falls upon the owner. Depending on the case, it can be a matter for the property owner, landowner, or process owner. The ownership of the intangible aspects is not as clear-cut as the ownership of the tangible heritage. For example, in the church landscape of Petäjävesi, a World Heritage Site, the parish has other roles besides the practice of religion, as the maintenance of the landscape and its use as a tourist attraction must also be taken care of.

Some sites, such as World Heritage Sites and other protected areas, are required to arrange continuous management. They are usually managed by a governing body, which represents the different groups involved in the management, from owners to entrepreneurs and residents. Its activities are most typically characterized by the annual monitoring of its operations and decision-making regarding the management. In some locations, the governing body also has other roles, for instance as an employer.

The conditions for the consolidation of the mode of operations are that they are commonly accepted, efficient, suitably flexible and adaptable to changing conditions. Implementation involves recording practices, with the aim of it taking in the form of a contract, although the forms of contract vary widely, from an informal oral agreement to detailed and legally verified documents.

In practical management work, partnerships are common and diverse, and are entered into by authorities, owners, maintenance workers, volunteers and numerous other stakeholders. It is essential to achieve a consensus regarding management goals and appropriate maintenance measures. Good management practices cover the tenets of care, from general principles to the smallest details. All of these need to be internalized: the management of cleaning (dust) and surface wear and tear (shoes and carpets) is an important task on many sites and locations, as part of the daily maintenance aimed at preserving the site.

Managing longer work streams and large

entities is challenging, as is managing the entire quality control of site maintenance. The correct timing for cutting grass or mowing a lawn affects the survival of species, whether it is a matter of cultivation or biodiversity. Measures aimed at the preservation of the *genius loci* optimize the survival and improvement of the site's significance. The aim of all measures is to nurture and maintain the significance of place in daily work and in all actions.

Agreed ethical principles are applicable in arranging the maintenance of some sites or areas; for example, when construction practices are under strict control and in the hands of skilled professionals. In particular, the viability of park-like areas depends on the success of communication, and management can only succeed when it is possible to disseminate knowledge about plants and planting practices.

Those responsible for implementing the plan must be involved in the entire process, from the very beginning, otherwise one cannot demand their awareness. Fragmentation of the implementation should also be prevented. When commissioning consultancy work, careful consideration must be given to what type of task it is used for and the limits of its applicability. The process works best when those participating in the implementation are involved for the entire length of the process and also participate in defining the values and implementation, and in visualizing the outcome of the entire work.

The stage of organizing the operations should be taken into consideration already

at the beginning of the work, in Stage 1, because from the very beginning it must be possible to visualize how the planning activity will be consolidated. It is worthwhile asking critical questions: What happens when funding runs out? What happens when the report is ready? How does continuity materialize? This phase of the work can become the weakest link in the entire project if continuity is not maintained from the very beginning of the process.

Monitoring

The benefits of the planning work are revealed when monitoring the results of the measures and the development of the site. Common indicators of development include monitoring and surveying the number of visitors to a site and the number of visits to a website. Suitable indicators are structural and indirect indicators, which are easily collated and generate statistical data. Their relevance in monitoring a specific site is important, but at best the data also serves broader objectives in monitoring, such as identifying climate change and responding to its various phenomena. In order for monitoring to be useful in site analyses, it must be regular and long-term. Continuous visitor monitoring and research also serves to clarify regional economic aspects in World Heritage Sites, which is why questions regarding the use of money are included in the visitor surveys of these sites.

When it has been necessary to observe changes in the site's landscape or surround-

ings, visual reviews have been carried out, either on a one-off basis or periodically. For example, inspections of exterior surfaces and building infrastructure carried out every 1, 3 and 5 years enable the detection of even slowly proceeding development trends. Documentation and photography have long been tools for visual monitoring, but recent technical developments have diversified monitoring tools. Off-site monitoring data of the weather, municipal infrastructures, etc. are also in use. Data is also now produced and collated by visitors, and when well organized it can produce data for monitoring.

The transparent sharing and availability of data is an essential part of monitoring, so as to obtain timely data about the site that will assist its current management, but also as a basis for future planning. Taking into account the data produced by indicators may require more detailed analyses and studies, as well as vigilance to respond to the data. Buildings and particularly plants cannot survive without maintenance, neither in the short term nor in the long term, nor can management measures be defined without knowing what has occurred.

The management of funds creates its own cycles in the implementation. Regular financial monitoring can change the management programme, either immediately or later. The importance of ongoing maintenance cannot be underestimated; it rarely follows the implementation of pragmatically staggered renovation programmes.

Example

For the first time, a plan has been drawn up for Suomenlinna in the form of an ongoing process, with responsibility given to various stakeholders and measures allocated in a controlled manner. How commitment occurs, that is, how people in different roles realize their own significance, has been adopted as a key idea behind all the planning. In other words, the beginning of the process lies in understanding the final stage in this round. At some point in the future, there may occur quiet periods for carrying out implementations, until there comes a time to rethink the issue. Although new stakeholders and perspectives emerge, the planning involves a common thread running through the different design rounds.

6B Key questions

- Which party does what in the management of practical matters?
- How does one ensure smooth communication and the exchange of information between the various parties?
- What kind of common regular working methods ensure the optimal management of the site?
- How are the actions monitored and measured?

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