

Cultural landscapes and park management: a literature snapshot

A report for the cultural landscapes: connecting history, heritage and reserve management research project



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Cover photo: Documenting a cultural landscape of seasonal cattle grazing in the open eucalypt forests of Washpool National Park, May 2007. From left: Pam Dean-Jones (Contractor, Umwelt Australia), Peter Croft (Senior Ranger) and Bob Sloman (third generation grazier). Photo: Steve Brown, DECC.

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1 Introduction

1.1 Purpose

A cultural landscape perspective explicitly recognises the history of a place and its cultural traditions in addition to its ecological value... A landscape perspective also recognises the continuity between the past and with people living and working on the land today.

Mitchell and Buggy 2001, p. 19.

This review explores some of the extensive literature available on 'cultural landscape' and on 'cultural heritage management'. The issues central to the review are:

- What is 'cultural landscape'?
- What does the term 'cultural landscape' cover?
- How are cultural landscape concepts applied to heritage management?
- Can the concepts be usefully applied to the management of NSW protected areas?

Most sections of this review comprise a short introductory summary followed by a series of quotations from authoritative sources, allowing the reader to access a wide range of historic and contemporary perspectives on the concept of cultural landscape and its applications.

This review contains:

- an explanation of the meanings that have been applied to the term, 'cultural landscape' – see Chapter 2
- different international approaches to applying 'cultural landscape' concepts – see Chapter 3
- ways in which the Department of Environment and Climate Change NSW (DECC) will use a 'cultural landscape' approach to managing cultural heritage – see Chapters 4 and 5
- a detailed further reading list – see Chapter 6
- information on the advisory bodies to the World Heritage – see Appendix 1
- an annotated bibliography – see Appendix 2.

The review is intended for people with an academic background or interest in public sector heritage management, who have little time to keep up-to-date with current writing in the field. It aims to stimulate readers to think about, and creatively question, ways of managing heritage.

Feedback on the report, including reference to additional relevant material, is greatly welcomed and will be used to update this document. Provide comments to: info@environment.nsw.gov.au with 'cultural landscapes' in the subject line.

For an academic article for historical archaeologists based on this review, see Brown 2007.

1.2 Site-based approach to heritage management

Conservation is demanding more and more of us

Brown 2003, p. 37

People and organisations managing cultural heritage have, until recently, predominantly conceptualised heritage as spatially discrete sites or objects. Heritage items, in this concept, are recognised as the material traces of history ('archaeology'), comprising, for example, the homestead (usually with its associated garden), the hut, the timber mill, the bridge, remains of a ship or the scarred tree.

A site-based approach is an 'easy' concept for land managers, heritage practitioners and archaeologists, partly because it supports the separation of the natural and cultural for research and management purposes. It creates this separation by treating heritage as items in the natural environment rather than as traces of historical behaviour that have helped shape the natural environment.

A cultural landscape approach integrates natural and cultural heritage conservation by examining them at a landscape level. This concept emphasises the landscape scale of history and the connectivity between people, places and heritage items. It recognises that the current landscape is the product of long-term and complex interrelationships between people and the environment.

Site-based approach: Quotes from the literature

Cultural landscapes as tangible aspects of a culture cannot be frozen in time as historic structures often are.

Webb 1987, p. 77

Material culture has a physical existence, and its social construction as 'archaeological sites,' 'archaeological data,' or as part of the 'archaeological record' has direct political consequences.

Smith 2005, p. 80

It is the landscapes themselves that ought to be considered heritage, rather than discrete and dispersed 'sites' within them.

Byrne and Nugent 2004, p. 73

2 What is a cultural landscape?

2.1 Origins

In a review of World Heritage cultural landscapes, Peter Fowler notes that:

The conceptual origins of the term, but not the actual phrase, lie in the writings of German historians and French geographers in the mid/late 19th century. 'Cultural landscape' as a term was apparently invented in academia in the earlier 20th century. The term, and a particular idea it embraced, were promoted by Professor Carl Sauer and the Berkeley School of human geographers in the USA in the 1920s and '30s.

Fowler 2003, p. 18

In 1925, Carl Sauer introduced the term 'cultural landscape' in his essay on the morphology of landscape (Sauer 1925), believing that a cultural landscape expressed the ways of life in a place. He stated:

The cultural landscape is fashioned from a natural landscape by a culture group. Culture is the agent, the natural area is the medium, the cultural landscape is the result.

Sauer 1925, p. 46

He thus argued:

...that humans, through the medium of culture, were active agents of environmental transformation. This contrasted with the era's dominant view that humans were entirely the product of their environment [environmental determinism¹]

Harrison 2004, p. 10.

Winchester, Kong and Dunn (2003, pp 15–22) criticised Carl Sauer on three grounds, which were:

1. In moving beyond environmental determinism, and by bringing the role of culture to the foreground, Sauer had replaced environmental determinism with cultural determinism.
2. Sauer's approach continued an empiricist fixation with the physical aspects of culture and the cataloguing of landscape artefacts ('artificiality') described as 'object fetishism' (Duncan 1990, p. 11).
3. 'Old cultural geography' operated with too limited a definition of what constituted a cultural group.

Johnston (1998, pp 57–60) criticised Sauer's claim that 'the cultural landscape is fashioned out of a natural landscape' (Sauer 1925, p. 343), saying it exemplifies an 'explicit' perspective on landscape, distinguishing between the natural and the human or social dimensions of landscapes.

¹ Environmental determinism has generally been replaced with the view that environment influences culture. Environmental possibilism recognises that a range of possible cultural directions are facilitated by the environment and that individuals retain a fair degree of autonomy in determining those directions.

More recently, landscape has been viewed as 'an entity that exists by virtue of its being perceived, experienced, and contextualised by people' (Knapp and Ashmore 1999, p. 1). As opposed to the 'explicit' approach, this view has been termed 'inherent', because the people inhabiting and experiencing the landscape no longer stand outside it'... they are just as much part of the landscape they live in as are the so-called 'natural' features (Johnston 1998, pp 61–64)... an inherent approach refuses to think of landscape as a mere background of human action... In this perspective, the unity of natural and cultural features is emphasised and attention is focused on the ways in which a particular landscape has taken shape, which elements are significant in it, and which meanings and implications it contains for its inhabitants (cf. Coones 1992).

van Dommelen 1999, pp 277–278

'Newer' cultural geographies have arisen since the late 1980s (Cosgrove and Jackson 1987) which investigate the multiplicity of meanings in the cultural landscape, the socially constructed nature of culture and the contested nature of landscape interpretation. A consequence of viewing culture as a dynamic 'way of life' and dynamic 'ways of human life' is that cultural landscape has been conceptualised as a process (Stratford 1999, p. 5): 'Everyday landscape features are used to reconstruct culture and identity' (Winchester, Kong and Dunn 2003, p. 30).

In many ways, these changing geographical approaches were paralleled in archaeology, where a focus on scientific method² was followed from the late 1980s by archaeological theories which criticised the scientific method).³ Theoretical developments in both geography and archaeology relate to the 1980s climate of postmodern thought.

An important influence on the study of landscape has been the rise of cultural studies as a cross disciplinary research movement.⁴ Cultural studies had as its initial empirical focus the ordinary and everyday. Within archaeology, there has been a similar shift in landscape studies – a shift away from monuments, and a growing attention to ordinary and non-monumental landscapes (van Dommelen 1999, p. 284).

These approaches have led to the generally accepted view that every landscape has cultural meaning, no matter how ordinary it appears (Lewis 1979 quoted in Winchester, Kong and Dunn 2003, pp 23–24). In the words of Peter Fowler:

Something will have happened there [within any area of land] previously – in some sense there will be a history – and evidence of the 'something' may well be detectable, in the plant life quite as much as in archaeological evidence or documentation.

Fowler 2003, p. 56

2.2 Meanings

Two terms are frequently mentioned in this review: 'culture' and 'landscape'. These seemingly straightforward terms have complex histories and many meanings, some of which are considered in the quotations below. The term 'cultural landscape' is used most in human geography, anthropology and archaeology.

Much new language has arisen in the area of landscape studies. Some of the language and its meanings are also outlined in the quotes on the next page.

2 For meaning see, for example, <http://en.wikipedia.org/wiki/Processualism>, accessed January 2008.

3 For meaning see, for example, <http://en.wikipedia.org/wiki/Post-processualism>, accessed January 2008.

4 Cultural studies emerged from Britain in the 1960s and 1970s (see Hall 1990, pp 11–17).

The literature on cultural landscape emphasises the dynamic and evolving human relationships and interactions with the environment ('living landscapes'), which act as a conceptual bridge between culture and nature, between tangible and intangible heritage, and across space and time. While the meanings and uses of the terms 'culture', 'landscape' and 'cultural landscape' are varied, they offer different ways of understanding and interpreting the world and its heritage.

Meanings: Quotes from the literature

Culture

Geographers Winchester, Kong and Dunn describe culture as a 'way of life':

...we are able to change our own culture and influence that of our children and peers...We imagine culture to be **individually lived, dynamic and unique** [author's emphasis]. At the same time, we recognise that culture is shared: it is a group phenomenon. Group affiliation and participation is one of the central means by which cultural groups are reproduced. Our central theoretical position... is that culture is (re) produced – it is not 'natural'. Human-kind are not born into static cultural groups that we cannot transcend. We hold culture to be socially constructed⁵ – a dynamic product of individuals and groups, both past and present.
Winchester, Kong and Dunn 2003, pp 3–4

A more recent view of culture and cultural transmission, based on hunter–gatherer data, has been proposed by Tim Ingold (Ingold 2000). According to Ingold's theoretical approach:

... forager skills of orientation, and of mobile adaptation more generally, are not a cultural heritage that is transferred like a blueprint out of context, but the skills themselves are only realised in the process, unfolding as they are practiced... Hunter–gatherers do many things differently from non-hunter–gatherers, but this is due to the momentum that practices gain by being practiced, it is not due to a forager template conceived of as a cultural or behavioural program.

Widlock and Tadesse 2005, p. 28

Ingold's view of culture, while radical in its difference to past views, still meets the description of culture defined by Winchester, Kong and Dunn.

Landscape

Landscape is an attractive, important and ambiguous term.

Meinig 1979, p.1

Landscape is a term which both invites and defies definition... it is the very fullness and ambiguity of the concept of landscape that makes it so useful and helps span the gaps that might otherwise exist between a number of disciplines.

Gosden and Head 1994, p. 113

Landscapes are formed by natural systems and shaped by history and culture.

Conservation Study Institute website – visit www.nps.gov/archive/csi/about/about.htm. Accessed March 2008.

... there is no unanimously recognised method for studying, identifying and describing landscapes; or even a system of studying landscape components... Our period of history is probably only seeing the beginning of a process of redefining conceptual tools and meanings related to landscape.

Scazzosi 2003, pp 57, 59

⁵ The basic premise of social construction is that categorisations of humanity – such as notions of race, ethnicity and gender – are outcomes of human thought and action. Cultural identity is, therefore, socially constructed (Winchester, Kong and Dunn 2003, p. 31).

A landscape perspective... recognises the continuity between the past and with people living and working on the land today (Mitchell and Buggy 2000, p. 45). In this perspective are seen not only the man-made structures of the landscape but the very structure of the landscape itself, with settlements, roads, tracks and path-ways, and fields grafted onto geomorphological flexibility and geological fundamentals. From this come a distinctiveness and then, among people, a sense of place, cultural identity and traditions, ways of working that place in a particular fashion to enjoy a livelihood there. We, as external observers of this phenomenon, have to make it our business to understand these things, and not least to appreciate that together they overlay the landscape with intangible social and personal values.

Fowler 2003, p. 56

Landscapes are not passive; they are actively involved in negotiating, and being negotiated by, the course of human histories (Gosden 1994). Landscapes are also contested spaces (Bender and Winer 2001), where conflict occurs over different understandings of place, and where maps and embodied experiences tell different spatial stories (de Certeau 1984). For this reason landscapes are... an important conceptual tool in the analysis of the relationship between people and places...

Harrison 2004, p. 13

Cultural landscape

Cultural Landscape: A concrete and characteristic product of the interplay between a given human community, embodying certain cultural preferences and potentials, and a particular set of natural circumstances. It is a heritage of many eras of natural evolution and of many generations of human effort.

Wagner and Mikesell 1962

The cultural landscape is a tangible manifestation of human actions and beliefs set against and within the natural landscape.

Melnick 1984

[Cultural landscapes] are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment, and of successive social, economic and cultural forces, both external and internal.

Fowler 2003, p. 22. (Part of definition prepared by international expert delegates at the October 1992 meeting in Alsace for consideration by the World Heritage Committee).

Cultural landscapes are at the interface between nature and culture. They represent the permanent interaction between humans and their environment, shaping the surface of the earth.

von Droste, Plachter and Rossler 1995

Cultural landscapes... present a cumulative record of human activity and land use in the landscape, and as such can offer insights into the values, ideals and philosophies of the communities forming them, and of their relationship to the place.

Pearson and Sullivan 1995, p. 32

A cultural landscape is a physical area with natural features and elements modified by human activity resulting in patterns of evidence layered in the landscape, which give a place its particular character, reflecting human relationships with and attachment to that landscape. Historical significance exists in a [cultural] landscape where the landscape or its components have strong links to or associations with important historic themes, and where the evidence assists in understanding the past.

Lennon and Mathews 1996, p. 4

Cultural landscapes. Those areas of the landscape which have been significantly modified by human activity. They include rural landscapes such as farms, villages and mining sites, as well as country towns.⁶

Heritage Office and Department of Urban Affairs and Planning 1996, p. 3

[Cultural landscape is] the entire surface over which people moved and within which they congregated. That surface was given meaning as people acted upon the world within the context of the various demands and obligations which acted upon them. Such actions took place within a certain tempo and at certain locales. Thus landscape, its form constructed from natural and artificial features, became a culturally meaningful resource through its routine occupancy.⁷

Barratt 1999, quoted in Harrison 2004, p. 11

An Aboriginal cultural landscape is a place valued by an Aboriginal group (or groups) because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits places, land uses, and ecology.

Parks Canada 2004.

Cultural landscapes are defined as those areas which clearly represent or reflect the patterns of settlement or use of the landscape over a long time, as well as the evolution of cultural values, norms and attitudes toward the land.

Context P/L, Urban Initiatives P/L and Doyle H 2002

The beauty of cultural landscape methodology is that it allows for a continual accretion of meaning, as the stratigraphy of physical and symbolic landscapes grows with each new layer of documentation, analysis evaluation, and design ... as with any story, the deeper the excavation, the more enlightening, the more profound the tale becomes.

Horton 2004, p. 180

2.3 Issues

Three issues related to the concept of cultural landscape are considered in this section.

Cultural and natural: separate and indivisible

Rodney Harrison (2004, pp 12–13) has discussed how understanding the history of human–environmental interactions is made problematic by definitions of landscape that try to distinguish between the cultural and the natural.⁸ A cultural landscape approach offers ways of breaking down such a division and replacing it with more complex and holistic meanings.

Power and privilege

For the purposes of heritage management, a cultural landscape approach should seek to recognise and value all associations and meanings, both individual and collective. A challenge for a cultural landscape approach is to create spaces in which complex and conflicting meanings can be revealed, and where different readings of the landscape are valued. The exercise of power can be an issue in managing

⁶ Note that this meaning emphasises modified landscapes, and hence may exclude spiritual and 'associative cultural landscapes'. In fact, cultural landscapes can have '...pasts that have touched the landscape only lightly' (Nugent 2005, p. 5). The definition also mixes identification and assessment in its use of the term 'significant'.

⁷ As noted by Harrison (2004, p. 11), this definition emphasises attachments formed by people to places through their routine habitation and use of these places (see also Casey 2000, Ingold 2000, Gosden 1994, Tilley 1994), and the relationships between people's mental landscape and the physical world. The definition focuses on the transformative nature of human action within the context of the natural world.

⁸ This issue is highlighted in discourse surrounding the concept of 'wilderness'.

cultural landscapes where meanings, histories and recent time⁹ are privileged. That is, landscapes can legitimise the powerful by affirming dominant ideologies.

Extent and boundaries

An issue in regard to cultural landscapes has been that of extent and boundaries. Olivier observes that a cultural landscape, unlike a single monument, is likely to cover a large physical area and may have multiple owners or stakeholders (Olivier 2003, p. 101). Cultural landscape does not equate to curtilage, as applied to historic sites (see, for example, Pearson 2001, p. 282).¹⁰

Issues: Quotes from the literature

Culture and nature

Who is the land? We are, but no less the meanest flower that blows. Land ecology discards at the onset the fallacious notion that the wild community is one thing, the human community another.

Aldo Leopold (Quoted on cover of National Park Service 2001)

All landscapes are cultural and even nature conservation is a cultural task.

Fowler 2003, p. 81

Stories about events and previous use of the land are being lost because of the approach taken in plans of management and management generally which focus on works and retention/rehabilitation of natural values and features.

Lennon and University of Canberra 1999, p. 3

Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can maintain or enhance natural values in the landscape. The continued existence of traditional forms of land-use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity.

UNESCO web page – visit <http://whc.unesco.org/exhibits/cultland/histterm.htm>. Accessed February 2006.

The project has defined 'living landscape' as having two intersecting axes, the physical and social aspects of setting (that is the cultural landscape values) and that of time (historic family and ongoing social user values).¹¹

Ashley and Johnston 2005, p. 6

Natural heritage comprises the natural living and non-living components, that is, the **biodiversity** and **geodiversity**, of the world that humans inherit.

Commonwealth of Australia 2002

Ecologists and Indigenous peoples across the world have shown themselves capable of disengagement from processes that exalt human beings as distinct from, not intrinsic to, the bio-spiritual spheres in which we live.

Arabena 2006, p. 38

⁹ Recent time or living memory refers to the remembered or familiar past.

¹⁰ The NSW Heritage Office defines curtilage as 'the geographical area that provides the physical context for an item, and which contributes to its heritage significance. Land title boundaries and heritage curtilages do not necessarily coincide' (Heritage Office and Department of Urban Affairs and Planning 1996, p. 3). The concept of curtilage therefore supports the process of managing heritage 'nodes' rather than whole cultural landscapes, seeing surrounding land as contributing to, rather than integrating with, historical meanings.

¹¹ This approach has links to UNESCO definitions of an 'organically evolved landscape: continuing landscape' (see Section 3.2 of this publication).

Power and privilege

The role of landscapes is frequently integral to the exercise of power... Power and domination it entails is multivalent, ranging from open command and authority, to veiled control via persuasive strategies, that is, the exercise of hegemony... Power may be exercised by a range of groups, from states to capital to social groups such as gender, racial and religious groups.

Winchester, Kong and Dunn 2003, p. 66

Conservation... needs to be understood as a culturally defined activity, one that is open to biases that reflect the distribution of power within human societies.

English and Lee 2004

...through CRM [Cultural Resource Management], archaeological knowledge and expertise is mobilized by public policy makers to help them 'govern' or regulate the expression of social and cultural identity.

Smith 2004, p. 2

Archaeology is a political practice, and the purpose of representing it as an activity that recovers the truth about the past is a political purpose.

Palus, Leone and Cochran 2006, p. 86

Extent and boundaries

The setting of heritage structures, sites and areas is the subject of the *Xi'an declaration on the conservation of the setting of heritage structures, sites and areas* (International Council on Monuments and Sites (ICOMOS) 2005). The declaration contains a preamble and four sections dealing with 13 different points. The declaration states that:

... the setting includes interaction with the natural environment; past and present social or spiritual practices, customs, traditional knowledge, use or activities and other forms of intangible cultural heritage aspects that created and form the space as well as the current and dynamic cultural, social and economic context.

The declaration stresses the importance of planning tools in managing settings, including the use of assessment and monitoring mechanisms as well as the involvement of the different communities concerned.

2.4 Principles

The application of a cultural landscape approach to the management of NSW protected areas could be based on the following principles:

1. Landscape is a living entity, and is the product of change, dynamic patterns and evolving interrelationships between past ecosystems, history and cultures.
2. The interactions between people and landscape are complex, multi-layered and distinctive, relating to each different space and time. Distinctiveness is therefore a feature of the cultural landscape that makes up each conservation reserve or protected area – that is, each reserve should be understood for its own values and not necessarily by comparison with, and assessed against, other locations.
3. Multiple engagement and dialogue, where all people's values are noticed and respected, are characteristic of a cultural landscape mentality.¹²

¹² Principle derived from Fairclough 2002b, p. 3.

4. There is no part of Australia that does not have community connection and associated values and meanings. To understand and document such connection, values and meanings, relationships must be built between conservation reserve managers and communities.
5. A key part of understanding cultural landscapes is through the continuity of past and present.

These ideas should not be viewed as 'fixed', but as evolving to meet the need for more effective management of landscapes within (and across) the NSW protected area system. However, the general acceptance of these and other principles is central to, and will underpin, an operational approach to cultural landscapes.

3 Cultural landscape approaches

3.1 Why are there different approaches?

In general, different agencies apply different approaches when applying cultural landscape concepts to heritage management. The approaches tend to reflect the specific legislative and operational contexts of the countries and environment in which they operate.

This chapter will examine ways in which World Heritage advisory bodies, the United States National Park Service, and European and Australian government agencies, categorise cultural landscape concepts and apply them to cultural heritage management.

3.2 World Heritage

The way in which World Heritage originated and is currently administrated is complex. A brief history of the World Heritage Convention and an outline of the World Heritage advisory bodies are provided in Appendix 1. The conceptual polarisation of heritage places as being either cultural or natural continues to be reinforced by the advisory bodies, which either focus on cultural heritage (ICOMOS; ICCROM) or natural heritage (IUCN).¹³

In December 1992, the World Heritage Committee recognised 'cultural landscapes' as a category of site in the World Heritage Convention's operational guidelines. It also adopted three categories of World Heritage cultural landscapes (see table below). The World Heritage Committee has advocated national thematic studies as a means of obtaining a representative World Heritage List (Fowler 2003, p. 19).¹⁴

In 1992–2003, 35 World Heritage cultural landscapes were officially recognised.¹⁵ Fowler, in his review of World Heritage cultural landscapes (Fowler 2003), suggested that about 100 cultural landscapes existed on the World Heritage List which was current in 2002. Fowler said that on the basis of an analysis of the Tentative Lists¹⁶, about another 100 cultural landscapes could be nominated in the decade after 2002. However, Fowler noted that the application of the cultural landscape concept to the inscription of World Heritage sites had not been fully realised over the decade reaching back from 2002. He considered the reason for this was an ambiguity in the administrative process of inscription of World Heritage cultural landscapes (Fowler 2003, p. 45), and that 'cultural landscape' was used narrowly by the World Heritage Committee to mean 'rural landscape' (Fowler 2003, p. 57).

¹³ An outline of the World Heritage Committee's discussions and decisions concerning cultural landscapes, beginning in the early 1980s, is provided in Fowler 2003, Annex A.

¹⁴ See Montreal Declaration 1993, 'ICOMOS Cultural Landscapes Colloquium' in Olivier 2003, p. 103.

¹⁵ The single Australian cultural landscape 'property' inscribed on the World Heritage List is Uluru-Kata-Tjuta, though three others are classified as 'mixed' cultural and natural properties – Kakadu National Park, the Willandra Lakes Region and the Tasmanian Wilderness. For information on these and other Australian properties, visit <http://whc.unesco.org/en/list/>, accessed January 2008.

¹⁶ Tentative Lists comprise possible nominations that all states have to lodge with the World Heritage Committee before any of their nominations to the World Heritage List can be considered.

Table 1: The three categories of World Heritage cultural landscape

Cultural landscape category	Category as defined in Ceccarelli and Rossler 2003, p. 11
(i)	The most easily identifiable category is the clearly defined landscape designed and created intentionally by people. This category includes garden and parklands constructed for aesthetic reasons which are often associated with religion or other monumental buildings and ensembles.
(ii)	The second category is the organically evolved landscape . This results from an initial social, economic, administrative or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes fall into two subcategories: <ul style="list-style-type: none"> • A relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. • A continuing landscape retains an active social role in contemporary society and is closely associated with the traditional way of life. In such a landscape, the evolutionary process is still in progress. At the same time, it contains significant material evidence of its evolution over time.
(iii)	The final category is the associative cultural landscape . These landscapes are included on the World Heritage List due to the powerful religious, artistic or cultural associations of the natural element rather than due to material cultural evidence which may be insignificant or even absent.

Regarding World Heritage cultural landscape categories, most cultural landscapes have elements of the three categories identified in the operational guidelines (UNESCO World Heritage Centre 2005), so separation becomes somewhat artificial. The application of the associative cultural landscape category is also particularly complex – it is generally applied in two ways. The most widely recognised application has spiritual associations, such as the ‘dreaming’ landscape of Uluru Kata-Tjuta. A second subset is referred to as ‘inspirational landscapes’, that is, associative landscapes which have artistic or cultural associations. Beazley 2004 argues convincingly that the identification of inspirational landscapes is fraught with methodological problems.¹⁷

The above categories may be useful ‘triggers’ for investigating and describing a range of values that are relevant for each NSW protected area. Given the interconnectedness of these categories, however, they may not be useful, in the NSW context, for separating cultural landscapes into the different categories (Does the NSW Government even want to categorise cultural landscapes?), nor do they appear to be useful as a basis for the comparative assessment of landscapes. The Department of Environment and Climate Change (DECC) may, however, want to consider using World Heritage cultural landscape categories as ways of describing the cultural heritage values of NSW reserves.

World Heritage and cultural landscape: Quotes from the literature

UNESCO and World Heritage cultural landscape

The concept of ‘cultural landscapes’ as World Heritage sites, then, embraces ideas of belonging, outstanding, significance, locality, meaning, value and singularity of place.

Fowler 2003, p. 19

¹⁷ For a proposed assessment methodology, see Context P/L 2003

... seekers after World Heritage cultural landscapes will be looking for places illustrating or exemplifying human history in particular environments. Such places would do well to be able to demonstrate succession in the ecologist's sense in the evolution of human society and changing relationships between people and Nature.

Fowler 2003, p. 28

Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can maintain or enhance natural values in the landscape. The continued existence of traditional forms of land-use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity.

UNESCO web page – visit <http://whc.unesco.org/en/culturallandscape/#1>. Accessed February 2008

Conservation of evolved continuing cultural landscapes presents many challenges, in particular, sustaining the traditional land-uses that shaped the landscape in the context of changing social and economic conditions. Successful conservation of this type of lived-in landscape accommodates change while retaining landscape character, cultural traditions and economic viability.

Buggey and Mitchell 2003, p. 96

The opportunity exists... with a more inclusive approach, for cultural landscape conservation to touch the lives of many citizens and engage them in caring for the special landscapes of their communities.

Buggey and Mitchell 2003, p. 98

Cultural landscapes have been rendered more biologically diverse through intervention over centuries.

Ceccarelli and Rossler 2003, p. 5

... wilderness as defined by the IUCN simply does not exist in Australia. For the entire continent has been actively and extensively managed for 60,000 years by its Aboriginal occupants. To leave it untouched will be to create something new, and less diverse, than that which went before.

Flannery 1994, p. 379

IUCN category V – protected landscape/seascape

Area of land, with coast and seas as appropriate, where the interaction of people and nature over time has produced an area of distinct character with significant aesthetic, cultural and/or ecological value, and often with high biological diversity. Safeguarding the integrity of this traditional interaction is vital to the protection, maintenance and evolution of such an area.

Department of the Environment, Water, Heritage and the Arts nd

Both [cultural landscapes as recognised by UNESCO and IUCN Category V protected landscape/seascape] are focussed on landscapes where human relationships with the natural environment over time define their essential character. But, while the emphases in cultural landscapes have been on human history, continuity of cultural traditions and social values and aspirations, the primary emphasis in protected landscapes have been the natural environment, biodiversity conservation and ecosystem integrity.

Slaiby and Mitchell 2003 – visit www.nps.gov/csi/csihandbook/home.htm. Accessed April 2007.

ICOMOS: Selected declarations and documents

Xi'an declaration on the conservation of the setting of heritage structures, sites and areas (ICOMOS 2005)

The declaration comprises a preamble and four sections dealing with 13 different points. It begins with a definition of 'setting' as contributing to the cultural significance of an item. The declaration emphasises the need for a multidisciplinary approach to understanding and interpreting a site's setting.

UNESCO convention for the safeguarding of the intangible cultural heritage (UNESCO 2003)

This convention is designed to ensure parties safeguard their cultural heritage and promote cooperation and solidarity at regional and international levels. The convention is also intended to encourage the exchange of information, experiences and joint initiatives.

Nara Document on Authenticity (ICOMOS 1994)

The 1994 Nara Conference recognised that authenticity should not be limited to the four aspects described in the Operational Guidelines [UNESCO World Heritage Centre 2005] (material, design, workmanship, setting). In the Nara Document, knowledge and understanding of original and subsequent characteristics of cultural heritage, their meanings, and sources of information are a prerequisite for assessing all aspects of authenticity, including form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling.

Lennon 2001

For a full list of the charters adopted by the General Assembly of ICOMOS, visit www.international.icomos.org/charters.htm, accessed March 2008.

3.3 US National Park Service (NPS)¹⁸

Evolution of landscape preservation

In 1984, Robert Melnick published *Cultural landscapes: rural historic districts in the national park system*, in which he noted that it was important to address the 'larger landscape' as distinct from structures. In 1985, Ian Firth published *Biotic cultural resources: management considerations for historic districts in the national park system, Southeast Region*, in which he began to grapple with the relationship between natural resources and cultural landscapes, and the management of what he called 'biotic cultural resources' – plant and animal communities associated with human settlement and land use.

In 1988, landscapes were formally identified as a type of cultural resource in National Park Service (NPS) management policies, and with this a policy was established to recognise and protect landscapes with significant historic, design, archaeological and ethnographic values. This policy recognised the importance of considering both built and natural features, and the dynamics inherent in natural processes and continued use.

In 1998, the NPS expanded the *Cultural resource management guidelines* to include procedural guidance for managing cultural landscapes in the national park system. Also in the mid-1990s, the NPS developed two tools for research into and planning for cultural landscapes:

- The cultural landscapes inventory (CLI) is a database that provides baseline information on the location, historic development, landscape characteristics and associated features and management of cultural landscapes.
- The cultural landscape report (CLR) is the guide for management (frequently termed 'treatment' in NPS historic preservation reports) and use of the landscape. In 1999, the NPS published a manual for writing CLR's (Page, Gilbert and Dolan 1998).

¹⁸ The evolution of cultural landscape preservation in the United States is outlined in Slaiby and Mitchell 2003, pp 8–9, with additional early information available in Webb 1987.

In 1992, the NPS published the first historical overview of cultural landscape research undertaken in the US national park system. The bibliography contained 100 annotations. In 2000, this document was updated based on a review of the *Cultural landscape bibliography: resources in the national park system* (National Park Service 2000) along with input provided by NPS staff in parks, support offices and national centres. The bibliography is divided into two sections: a comprehensive bibliography which contains over 570 citations documenting cultural landscapes in about 160 reserves and an annotated bibliography containing 200 selected reports.

The vocabulary currently used by the NPS for cultural landscapes comprises 'historic site', 'historic designed landscape', 'historic vernacular landscape' and 'ethnographic landscape' (NPS nd, also outlined in Slaiby and Mitchell 2003, p. 11). These categories are similar to the World Heritage cultural landscape categories, but are more easily separated as management categories.

The issue for the NSW Government is whether there is a need to categorise cultural landscapes at all, particularly in the context of the NSW reserve system where most landscapes will be classified as 'historic vernacular landscape' and 'ethnographic landscape'.

Olmsted Center for Landscape Preservation

The NPS established the Olmsted Center for Landscape Preservation in 1992 to assist parks and historic properties with protecting and preserving their cultural landscapes.¹⁹ The centre works with national parks, universities, government agencies and non-profit organisations to provide technical assistance in cultural landscape research, planning, stewardship and education.

NPS Conservation Study Institute

Begun in 1998, the Conservation Study Institute (CSI) was established by the NPS to help the NPS and its partners keep up-to-date with the evolving field of conservation, develop more sophisticated partnerships, and develop new tools and strategies.²⁰ The institute assists the NPS and its partners to become increasingly effective and creative in meeting new challenges, and more open and responsive leaders in building collaboration and commitment for the management of US national parks and special places.

The institute's vision of conservation is inclusive and interdisciplinary. Its vision encompasses natural and cultural heritage in defining sense of place, and emphasises the role of people in stewardship. The institute is located at the Marsh-Billings-Rockefeller National Historical Park in Woodstock, Vermont, because this national park tells the story of conservation history and the evolving nature of land stewardship in America.

US National Park Service (NPS): Quotes from the literature

A cultural landscape is a geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with an historic event, activity, or person or exhibiting other cultural or aesthetic values

National Park Service 1998

¹⁹ Information available at www.nps.gov/oclp, accessed January 2008. The Olmsted Center's cultural landscape publication series listings are available at www.nps.gov/frla/publications.htm, accessed January 2008.

²⁰ See CSI website at www.nps.gov/mabi/csi/, accessed January 2008.

What do we gain from the recognition of cultural landscapes?
Historical Perspective. A comprehensive description of a landscape reveals the multiple values of its history, culture and ecology...
Recognition of the familiar as heritage
The value of traditions and intangible heritage
Recognition of the relationship between nature and culture
Models of sustainability
A stewardship ethic

Mitchell 2003, p. 18

Mitchell writes of the role of cultural landscapes in creating a new paradigm for conservation:

Recognition of cultural landscapes gives value and legitimacy to peopled places, a fundamentally different perspective from nature conservation's focus on wild areas and historic preservation's focus on the built environment. This concept gives a voice to previously under-appreciated and undervalued areas, acknowledges the significance of areas where human interaction with the environment has shaped the landscape and altered its ecology, and adds breadth to conservation efforts.

Cultural landscapes are usually large in scale, and often involve traditional management systems and multiple ownerships. As such, they require conservation strategies that are locally based and work across boundaries, respect cultural and religious traditions and historic roots, and focus on sustainable economies. Such community-based approaches are inclusive and promote civil society and democracy. This integrative model provides the foundation for landscape management that is informed by the cultural and ecological systems of a region and the long-term sustainable needs of society.

... By expanding the horizons of conservation to embrace cultural landscapes, we can forge new perspectives on our relationships to our environment that will help shape our vision of a sustainable future.

Mitchell 2003, pp 18–19

3.4 Europe

European Landscape Convention

The European Landscape Convention (ELC)²¹ is similar to the UNESCO World Heritage Convention (see section 3.2) but differs from the latter in that:

- it covers all landscapes, even those that are not of outstanding universal value. It does not deal with historic monuments as separate entities.
- the main objective of the ELC is to introduce protection, management and planning rules for all landscapes based on a set of principles, rather than to draw up a list of assets of outstanding universal value.

One general measure to be implemented under the ELC is to recognise landscapes as an essential component of people's surroundings, an expression of their shared cultural and natural heritage, and a foundation of their identity. That is, the ELC uses the landscape concept to link democracy, human rights and the rule of law with

21 The Council of Europe drafted the ELC in 2000 – visit www.coe.int/t/dg4/cultureheritage/Conventions/Landscape/default_en.asp. Other Council of Europe conventions concerning natural and cultural heritage include: *Convention on the conservation of European wildlife and natural habitats* (1979) – visit www.coe.int/t/dg4/cultureheritage/conventions/Bern/default_en.asp, the *Convention for the protection of the architectural heritage of Europe* (1985) – visit www.coe.int/t/dg4/cultureheritage/conventions/Heritage/granada_en.asp#TopOfPage and the *European convention on the protection of the archaeological heritage* (1969, revised 1992) – visit www.coe.int/t/dg4/cultureheritage/conventions/Heritage/granada_en.asp#TopOfPage.

active environmental protection and sustainable development through, in part, connections between history and place.²²

The ELC recognises that the landscape is a key factor in individual and social wellbeing and people's quality of life. It recognises that public authorities have a duty to define the general framework for preserving the quality of the landscape, including heritage management.

United Kingdom

Conservation effort in the UK has generally focussed on lived-in landscapes. The UK has more than half a century of experience of IUCN Category V protected areas (see section 3.2) and includes some of the best examples of lived-in landscapes where there is a strong social bias in planning and management. These landscapes are mostly privately-owned and farmed. They are important for their traditional, less intensive land use patterns, biodiversity, history and archaeology, cultural significance and recreation (Phillips and Partington 2005).

While the statutory purposes of the national parks are conservation of natural and cultural heritage and the promotion of public understanding and enjoyment, the purposes of Scottish parks created in 2003 also include the promotion of sustainable social and economic development of the area's communities. Challenges therefore lie in achieving conservation action that is fully integrated with environmental, social and economic efforts.

Since 1994, English Heritage (the national agency for protecting and promoting the historic environment of England) has been carrying out a program of historic landscape characterisation (HLC) throughout England, in partnership with individual county councils. HLC is a GIS map-based technique designed to produce a generalised understanding of the historic and archaeological dimension of the present-day landscape. A number of precepts guide the work. Firstly, HLC assumes the whole landscape is historic, reflecting complex interrelationships between people and the environment. Secondly, HLC assumes that the historic landscape is the product of change – an artefact of past land-use, social structures and political decisions (Fairclough, Lambrick and Hopkins 2002, p. 69).

Europe and cultural landscape: Quotes from the literature

European Landscape Convention²³

[Landscape]...means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors.

Council of Europe 2000.

The European Landscape Convention offers a new, robust framework for bringing landscape and its archaeological aspects into the mainstream of European heritage and social policy.

Fairclough 2002a, p. 25

The object of the [European Landscape] Convention is to further the protection, management and planning of European landscapes, and to organise European co-operation for these purposes. Its scope is extensive: the Convention applies to the entire territory of the Member

²² Scazzosi (2003, p. 56) argues that present concern for landscape is part of a broader issue of building a European-wide national identity.

²³ See Council of Europe 2000. Websites that provide information on current cultural landscape projects in Europe include:

- Pathways to Cultural Landscapes Project – visit www.pcl-eu.de/indexen.php, accessed January 2008.
- LANCEWAD, a project mapping the landscape and cultural heritage of the Wadden Sea Region of the Netherlands, Germany and Denmark – visit www.waddensea-secretariat.org/index.html, accessed January 2008.

States and relates to natural, urban and peri-urban areas, whether on land, water or sea. It therefore concerns not just remarkable landscapes but also ordinary landscapes and blighted areas. Landscape is henceforth recognised irrespective of its exceptional value, as all forms of landscape are crucial to the quality of the citizens' environment and deserve to be considered in landscape policies.

Dejeant-Pons 2003, p. 52

Inherited landscapes are not the mere sum of objects, but are made of what remains from the numerous spatial and functional systems: they are not a set of points, lines or areas (to form a mere data bank), but a system of visual, spatial, symbolic, and also functional and environmental and other relations, which link together points, lines and areas and have to be understood and managed as a unity

Scazzosi 2003, p. 57

United Kingdom

Historic landscape characterisation is concerned with recognising the many ways in which the present countryside reflects how people have exploited and changed their physical environment, and adapted to it through time. It considers this with respect to different social, economic, technological and cultural aspects of life, and the varied underlying influences of geography, history and tradition... It seeks to identify patterns of change and important relics of past change, and to analyse how and why patterns consistently vary from one place to another. The core premise of historic landscape characterisation and its application in planning and conservation is that relationships between people and their environment are dynamic and ever changing. The key policy issue is how society can influence the direction and pace of future change whilst still maintaining links with the past in a way that enriches the present

Fairclough, Lambrick and Hopkins 2002

3.5 Australia

Lennon (2005, pp 29–34) outlines the early evolution of the cultural landscapes concept in Australia.

Australia ICOMOS

Australia ICOMOS adopted the Burra Charter, which guides the conservation and management of places of cultural significance, in 1979, and oversaw its subsequent revisions in 1981, 1988 and 1999 (Australia ICOMOS 1999). The charter built on the principles of The Venice Charter (ICOMOS 1964), most notably its advocacy of a cautious approach to change (minimum intervention). In an overview of the history of the Burra Charter over 25 years, William Logan notes a number of key concepts:

- the charter was influenced by the 1973 Hope Inquiry into the National Estate, in seeing monuments not just as material objects but as deriving meaning from their historical context and contemporary setting
- the use of the term 'place' rather than 'monument' or 'site' was used to promote an interdisciplinary approach and to recognise the setting of a item
- the charter advocated a need for 'conservation plans' and a thorough understanding of the significance of a place before policy decisions could be made
- the charter has been fluid and changed with the times (Logan 2004, pp 3–4).

Australia ICOMOS hosted two conferences on the topic of cultural landscapes: in 1988 at Lanyon Homestead, ACT (*Historic Environment 1989*, 7, p. 2) and in 1996 at Robertson, NSW (*Historic Environment 1997*, 13, pp 3–4).

National Heritage List

The National Heritage List is Australia's list of places or groups of places with outstanding heritage value, whether they are natural, Indigenous, historic or a combination of these.²⁴ To June 2007, 43 places had been listed, most of which were listed for cultural reasons rather than for their integrated landscape values.

State heritage lists

Each Australian state has its own heritage legislation, usually with a separation between historic/non-Aboriginal heritage legislation and Aboriginal heritage legislation. Most states adopt a broad view of heritage; though apply a limited scope to the notion of cultural landscape (for example, see comments in the annotated bibliography in Appendix 2 under 'Heritage Victoria'). Typically, cultural landscape is applied to historic places that are culturally significant or designed landscapes, such as parks and gardens. However opportunities to manage broad landscapes, rather than individual sites or places, lie within national parks in each state.

Local government heritage lists

Even more so than national and state lists, local government heritage lists focus on structures and designed landscapes.

Australia and cultural landscapes: Quotes from the literature

The cultural landscape is greater than the sum of its parts, and the interrelationships between the parts can be significant. For this reason, the details matter – significant loss of integrity and meaning can occur through the attrition of many small elements.

Context P/L, Urban Initiatives P/L and Doyle 2002, p. 9

Although the identification of scenic landscapes has occurred since the 1960s, there has been no long-term strategic overview policies to systematically identify and manage important cultural landscapes. Some endeavours have been undertaken to identify these cultural landscapes, however, policies and tools for management have lacked development and are yet to be shared with, and integrated into, comprehensive planning strategies across all levels of government. The Heritage Council of NSW has identified the depletion of cultural landscapes as an important issue threatening the cultural values and lifestyle of our cities.

NSW Heritage Office 2003, pp 1–2

[The 1999 version of the Burra Charter] ... makes a special effort to accommodate the fact that Australia is a multicultural nation and that the differing cultural values of the various population groups need to co-exist.

Logan 2004, p. 4

Heritage is the things that we have inherited from our forebears; the places, objects traditions and stories that tell us about our past and inform our present and future... Heritage is an ever evolving, multi-faceted concept that requires a broad understanding of people and their values. Sharing heritage traditions and place connections enables us to understand each others lives and ensures that heritage remains as a living entity for current and future generations.... Victoria's Heritage: Strengthening our communities articulates a progressive vision for heritage in Victoria.

Heritage Victoria 2006, pp 11, 13

²⁴ Information available at: www.deh.gov.au/heritage/index.html, accessed January 2008.

4 A cultural landscape approach for DECC?

4.1 DECC and cultural landscapes

Background

The archaeological paradigm which underpinned cultural heritage management and environmental impact assessment in the NSW National Parks and Wildlife Service (NPWS) in the 1970s focused on 'sites'. In the mid-1990s, this focus changed to an emphasis on 'landscape'.

In the mid-1990s, a cultural landscape concept was initially considered. In 1995, Bill Nethery prepared a paper which identified the need for a cultural landscape policy in line with the then Environmental Policy Division plan and the NPWS 1994–1996 corporate plan (Nethery 1996).²⁵ About this time also, cultural landscape management guidelines were prepared for the Australian Alps national parks (Lennon and Mathews 1996).

Paralleling the growing emphasis on 'landscape' was the move towards holistic or multi-value approaches to cultural heritage management. This move was characterised by considering the social, historical and landscape dimensions of cultural heritage with the archaeological dimension (Byrne, Brayshaw and Ireland 2001). In the late 1990s and early 2000s, the NPWS undertook a number of 'model' cultural heritage assessments of protected areas that sought to integrate community/social, historical (including post-contact Aboriginal) and archaeological values, generally in a landscape context.²⁶

The *2002–2006 Cultural heritage research plan* (National Parks and Wildlife Service 2002) set the framework for developing models for, and links between, history, society, landscapes and culture–nature. From this work, it was concluded that a cultural landscape framework suited to the NSW reserve system might include:

- recording history (including shared history), and larger patterns of land use, at a whole-of-landscape scale, for example, documenting and analysing grazing and recreational landscapes, linking places within and outside the reserve system²⁷
- documenting the histories of communities that have historical and contemporary attachments to the cultural landscapes of NSW reserves: this requires understanding the mobility of people across landscapes, the way in which people, places and landscapes are connected and the ways people have formed attachments to landscapes²⁸
- emphasising the spatial aspects of cultural landscapes, including spatial patterns or connectivity, that can be mapped.²⁹

DECC's Cultural Heritage Research Agenda 2006–2010 identifies the Cultural Landscapes Research Project as a research priority.

²⁵ No policy on cultural landscapes was prepared on the basis of this paper.

²⁶ Such assessments were undertaken at Culgoa National Park (English, Veale and Sullivan 1996; English 1997; Veale 1997), Goobang National Park (English, Veale and Erskine 1998), Torrington State Recreation Area (Kerr, Burke, English, Erskine and Rosen 1999), Tinderry Nature Reserve (Pearson, Navin and O'Keffe 1999; Pearson 2001) and Towarri National Park (Veale 2001). A multi-value approach to planning for historic heritage places was implemented in virtually all conservation management plans after 2000.

²⁷ For an example of a pastoral 'meta-landscape' see Harrison 2004, particularly Chapter 6: Mustering in the Kunderang Gorges.

²⁸ See, for example, Veale 2001.

²⁹ See Byrne and Nugent 2004

New approaches to protected areas in NSW

DECC is developing several new approaches to landscape conservation. Recently, the NSW Government established a community conservation area (CCA) in the Brigalow–Nandewar region, though such CCAs are restricted to public land.³⁰ The objectives of the Brigalow–Nandewar CCA are to:

- reserve forested land in the Brigalow and Nandewar area to permanently conserve land
- protect areas of natural and cultural heritage that are significant to Aboriginal people or that are used for sustainable forestry, mining and other appropriate uses
- give local communities a strong involvement in the management of that land.

(paraphrased from *Brigalow and Nandewar Community Conservation Area Act 2005* Part 1 Section 3).

In addition, DECC is exploring a new protected area model for conservation on both public and private land. The model is broadly based on IUCN category V – protected landscapes/seascapes (Department of the Environment, Water, Heritage and the Arts nd) – see Section 3.2 – and is intended to protect natural and cultural values, sustain traditional connections to the land and engage people in stewardship of places where they live and work. Progress on this proposal is concentrating on two initiatives: a possible new conservation approach for integrating the management of public and private lands, and a ‘connectivity conservation’ approach (Worboys, Pulsford, Figgis and Mackey 2007), which aims to link public and private lands for conservation purposes.

DECC and cultural landscapes: Quotes from the literature

[A landscape approach to cultural heritage conservation recognises that DECC]... has a compact with the people of New South Wales, both Aboriginal and non-indigenous, to acknowledge the meaning that their lives and lives of their ancestors have given to the landscape in our care. This commits us not just to the study of individual landscapes and the communities of those attached to them, but also to a study of the very process of attachment itself.

Byrne 2001, ‘Foreword’, in Veale 2001

While NPWS has strong whole-of-landscape policy, the new approach proposed for ‘burnt huts’ reflects a major paradigm shift in actual practical management. This new approach deals with huts as dynamic things in dynamic landscapes rather than as static or relict objects in dynamic landscapes.

Ashley and Johnston 2005, p. 6

While there has been increasing recognition of the cultural landscape concept as a tool for integrating and managing all heritage interests in a place, there are a variety of definitions in use across Australia in some local government planning scheme overlays and in public land plans of management, but there has been very little actual on-ground management.

Lennon 2006

Connectivity Conservation is a 21st century vision for the long-term conservation of biodiversity and associated natural, cultural, economic and social assets. Connectivity Conservation advocates buffering and linking ‘islands’ of protected areas into connected large scale mosaics of lands or seas managed cooperatively by many owners – national, state and local governments, private land or water trusts, indigenous people, primary producers and corporations. The concept has been emerging for many years and has gone by many other

³⁰ See *Brigalow and Nandewar Community Conservation Area Act 2005* (assented to 1.7.05).

names: 'whole of landscape', 'ecosystems networks', 'biodiversity corridors', 'biospheres' or 'the bioregional approach.

Worboys, Pulsford, Figgis and Mackey 2007

The Alps to Atherton Initiative is a globally significant and internationally recognised program that will help people, plants and animals adapt to future environmental threats by maintaining, improving and reconnecting 'islands' of natural vegetation along the great eastern ranges.

These ranges are 2800 km long and extend from the Australian Alps north of Melbourne, Victoria to the Atherton Tablelands to the west and north of Cairns in far north Queensland.

DECC will work with a wide range of voluntary partners to improve the conservation management and connectivity of these natural areas.

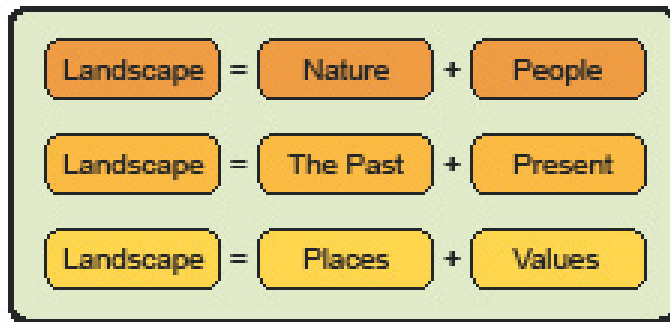
DECC website – visit www.environment.nsw.gov.au/a2a/index.htm, accessed March 2008.

5 Review and future directions

5.1 Elements of a cultural landscape

As a summary, the elements of cultural landscape are illustrated below.

Figure 1 Elements of a cultural landscape



(Diagram after Guilfoyle 2006, p. 2, based on Phillips 2002, p. 5)

Separating natural from cultural heritage, and cultural from natural landscapes, when sustainably managing biodiversity, geodiversity and cultural heritage, has long been questioned. Such rigid divisions have led UNESCO and IUCN to question if even the category of 'mixed sites' is insufficient to solve problems related to conservation and cultural identity.

The literature suggests that there are, however, a number of concepts available that may help to break down the dualities described above. Some of these concepts, briefly outlined below, include applying ideas around transformation, context, connectivity and integration.

The landscape concepts that might best suit the NSW reserve system are those used and applied by the US National Parks Service Conservation Study Institute (see Section 3.3) which are also adopted in the European Landscape Convention (see Section 3.4). These concepts emphasise dynamic processes over a whole 'territory' and include 'ordinary' heritage places/landscapes, not just remarkable landscapes. They recognise the landscape as being continuously transformed by the interactions of nature and people – adding, abandoning, erasing and overlapping but always transforming (Scazzosi 2003, p. 55). The idea of landscape as continuously transforming requires dynamic forms of conservation management, characterised by programs and actions. Landscape transformation recognises that present-day conservation land managers are active agents in the historical evolution of the landscapes they manage.

Each cultural landscape is situated within a historical/prehistoric and ecological context. For example, a pastoral landscape exists within the context of its environment – uncleared vegetation, cultivated grasslands, eroded landforms and modified watercourses. Pastoral heritage is only made meaningful when contextualised as a historical layer within a landscape of interrelated items (physical traces of history) and narratives (intangible heritage such as stories and memories of landscapes) (Harrison 2004).

To properly recognise the connectivity that characterises human history in landscapes, spatially interrelated items, narratives, and any other evidence of historical activities, such as Aboriginal settlement, pastoralism, forestry and recreation, need to be integrated.

The cultural landscape approach recognises that landscape can be continuously transformed by the interactions of nature and people, and can be most effectively managed through the application of integrated approaches. This implies that cultural heritage should be a component of all park management activities including, for example, the management of fire, weeds, pests, flora and fauna, infrastructure, occupational health and safety, and visitors.

5.2 Towards a cultural landscape approach

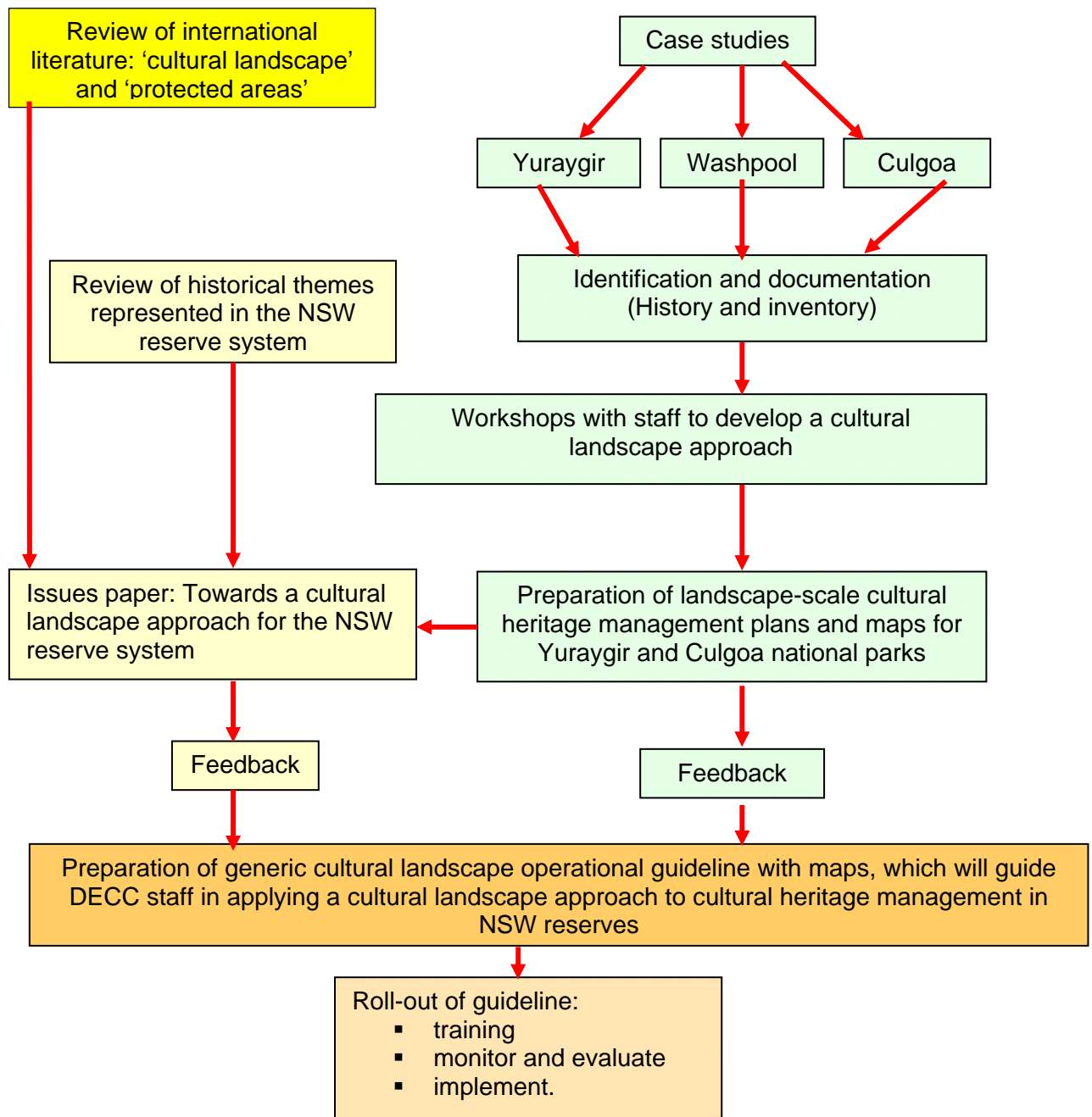
Conservation of natural and cultural values across the landscape

DEC corporate plan 2006–2010: Goal 2

Jane Lennon (2006) has observed that there is still lacking in Australia (and to some extent internationally), a widely accepted operational approach for identifying, assessing and managing cultural landscapes that make up a reserve system. A process, illustrated in Figure 2, for developing a practical or operational cultural landscape approach resolves the problem that Lennon identifies.

Figure 2 also shows the place of this review in developing a guideline for applying a cultural landscape approach to cultural heritage management in NSW reserves.

Figure 2 Preparing a cultural landscape operational guideline



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Appendices

Appendix 1: World Heritage: History and advisory bodies³¹

History

The idea of creating an international movement for protecting heritage emerged after World War 1. The Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention) developed from the merging of two separate movements: the first focusing on the preservation of cultural sites and the other dealing with the conservation of nature. The General Conference of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) adopted the World Heritage Convention in 1972.

Advisory bodies

The World Heritage Committee (WHC) implements the World Heritage Convention, defines the use of the World Heritage Fund and allocates financial assistance to the states. It has the final say on whether a property is inscribed on the World Heritage List. Established in 1992, the World Heritage Committee is currently the focal point and coordinator in UNESCO for all matters related to World Heritage.

There are three international advisory bodies to the WHC:

- The World Conservation Union (IUCN), an international, non-governmental organisation that provides the WHC with technical evaluations of natural heritage properties and reports on the state of conservation of listed properties. IUCN was established in 1948 and is located in Gland, Switzerland.³²
- The International Council on Monuments and Sites (ICOMOS), an international, non-governmental organisation that provides the WHC with evaluations of cultural and mixed properties proposed for inclusion on the World Heritage List. ICOMOS was founded in 1964 and has an international secretariat in Paris.
- The International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), an inter-governmental body which provides expert advice on how to conserve listed properties, as well as training in restoration techniques. ICCROM was set up in 1956 and is located in Rome.

Arrangements for evaluating cultural landscapes were specified in a 'Berlin Agreement' between ICOMOS and the IUCN, adopted in December 1998.

³¹ Information available at <http://whc.unesco.org/en/169/>, accessed January 2008.

³² The IUCN has six commissions that assess the state of the world's natural resources and provide the union with sound knowhow and policy advice on conservation issues. These include the World Commission on Protected Areas (WCPA), which in turn has established a number of working groups including the Protected Landscapes Task Force. For more information, visit www.iucn.org/themes/wcpa/wcpa/wcpaindex.htm and www.iucn.org/themes/wcpa/theme/landscapes/landscapes.html.

Appendix 2: Selected annotated bibliography

This bibliography is presented in two parts. The first part comprises annotations of works covering theories, methods and practices relating to cultural landscapes and cultural heritage management. The second part comprises annotations of organisational guidelines, frameworks and discussion papers.

Cultural landscapes and heritage: general

Barratt B 2004, 'National heritage areas: places on the land, places in the mind', in Laven DN, Mitchell NJ and Wang D (guest eds), *Conservation practice at the landscape scale*, *George Wright Forum* 22(1), pp 10–18.

Barratt outlines the concept and development of a heritage area initiative applied in the United States. The National Parks Service assists (as a partner) in the management of 27 congressionally designated national heritage areas. Barratt argues that the definition of 'national heritage area'³³ does not place enough emphasis on the people that live there. The author sees heritage areas as setting 'a stewardship vision that places history and nature in a landscape context, helping people to see both the heritage and the future in their own backyards'. Barratt also believes heritage areas are a version of what anthropologists call a 'revitalisation movement'.³⁴

Bender B (ed) 1993, *Landscape, politics and perspectives*, Berg, Oxford, UK.

Contributors to this critical study of landscapes include archaeologists, geographers and anthropologists. The contributors examine landscape from a subjective, locally situated perspective, as something that not only shapes but is shaped by human experience.

Blair and Truscott 1989, 'Cultural landscapes: their scope and recognition', *Historic Environment* 7(2), pp 3–8.

This paper was presented at the 1989 ICOMOS cultural landscapes seminar. Blair and Truscott discuss the concept of cultural landscapes and outline their scope, including 'Aboriginal landscapes'. They also examine the work of the Australian Heritage Commission to date in recognising cultural landscapes, largely through their entry into the Register of the National Estate.

Byrne D 2003, 'The ethos of return: erasure and reinstatement of Aboriginal visibility in the Australian historical landscape', *Historical Archaeology*, pp 73–86.

Byrne believes that heritage professionals in Australia have generally not deployed their skills and knowledge in revealing the historical coexistence and entanglement of settler Australian and Aboriginal cultures. Archaeologists in particular have practiced a form of segregation that finds no room for Aboriginal people and their story in the historical landscape. Byrne recommends that archaeologists embrace an ethos of 'return' that reverses this erasure.

³³ The United States National Park Service has defined a national heritage area as 'a place where natural, cultural, historic, and scenic resources combine to form a cohesive, nationally distinctive landscape arising from patterns of human activity shaped by geography. These patterns make national heritage areas representative of the national experience through the physical features that remain and the traditions that evolve in them.' Visit www.nps.gov/history/heritageareas/, accessed January 2008.

³⁴ In management terms, a parallel may be the concept of place management.

Byrne D 2004, 'Nervous landscapes: the heritage of racial segregation in New South Wales, Australia', in Harmon D, Kilgore BM and Vietzke GE (eds), *Protecting our diverse heritage: the role of parks, protected areas, and cultural sites. (Proceedings of the 2003 George Wright Society/National Park Service Joint Conference)*, pp 246–250, The George Wright Society, Hancock, Michigan, USA.

Byrne argues that racial segregation is a key to deciphering and understanding the whole spatial pattern of Aboriginal life in the post-1788 NSW landscape. Byrne discusses racial segregation as a heritage topic to support those arguing that Aboriginal and non-Indigenous historic heritage is entangled and should not be separated. The publication draws on the work of the French historian Michel de Certeau, who emphasises that post-contact Aboriginal heritage is 'fabric-light' and risks being understated in heritage studies (de Certeau 1984).

Church MC 2002, 'The grant and the grid: homestead landscapes in the late nineteenth-century borderlands of southern Colorado', *Journal of Social Archaeology*, 2(2), pp 220–243.

Church uses a case study to explore Appadurai's notion of people engaging in the 'production of locality'.³⁵ The author examines how different cultural groups (Native Americans, Hispanic peoples and Anglos) who occupied or came to the plains of south-eastern Colorado in the 1870s had culturally constructed notions of how to 'farm' based on past experience, acquired either there or elsewhere. Once in contact, the groups maintained some of their ideas, borrowed new ones from other groups, and invented new homelands. Church is concerned with landscapes as a useful domain through which to explore constructions of meaning and processes of change.

Clark J 2005, 'Nature and culture; interpreting the divide. "A funny thing happened on the way to the wilderness..."', unpublished presentation, Interpretation Australia Association Conference, Strahan, Tasmania.

Clark explores the history of Western thought with regard to the duality between nature and culture. In particular, she links present day anxieties to the divide formalised in the early 18th century between the Romantics and the Enlightenment, and how this was shaped before the arrival of the First Fleet. She considers the Gaia hypothesis to be a different and more fruitful model of interacting with the natural world³⁶, and concludes that the interpretation of 'nature' is passionately engaged with the world, while the interpretation of 'culture' is in flight from it.

Clarke A and Johnston C 2003, 'Time, memory, place and land: social meaning and heritage conservation in Australia', proceedings of the Scientific Symposium 'Place, memory, meaning: preserving intangible values in monuments and sites', Victoria Falls, Zimbabwe, 27–31 October 2003, visit www.international.icomos.org/victoriafalls2003/papers/B3-7%20-%20Johnston.pdf, accessed January 2008.

This paper explores issues of experience, memory and time in relation to people's connection to place and landscape, based on authors' experiences of working in Indigenous, colonial and migrant heritage across Australia. There are three main themes:

³⁵ Appadurai 1996

³⁶ Bunyard 1996

1. The integrating value of 'landscape' to connect tangible and intangible values
2. The importance of privilege in recent time and living memory
3. Respecting connections in place management.

The paper concludes with some emerging challenges in managing heritage values.

Context Pty Ltd 2003, 'Inspirational landscapes: assessment methodology', draft April 2003, prepared for Australian Heritage Commission.

This publication explains the rationale behind and the processes involved in assessing the heritage values of inspirational landscapes. The study is limited to 'outstanding natural landscapes', though it acknowledges that built and urban landscapes may have inspirational qualities, and the cross-cultural human responses to such landscapes. The publication identifies nine indicators of inspirational landscapes³⁷, and explores the ways in which they link to established criteria and thresholds for national heritage values.

Cowley J³⁸ 1997, 'A south-west perspective on the United States National Park Service cultural landscapes program', *Historic Environment* 13 (3&4), pp 54–56.

This program aims to protect, preserve and interpret cultural landscapes in national parks, within a framework of research, planning and stewardship. Cowley considers all land surfaces to be cultural landscapes due to the extent of human association with and use of them, though the National Parks Service (NPS) mainly only preserves landscapes assessed as being significant. The NPS identifies four overlapping types of cultural landscapes – historic designed, historic vernacular, ethnographic landscapes and historic sites.³⁹

English AJ and Lee E 2004, 'Managing the intangible', *The George Wright Forum* 21(2), pp 23–33.

English and Lee examine whether management can recognise and provide for the multitude of intangible values that are tied to park landscapes. They state that protected areas are made up of environments with a history of human presence and in many cases a recent or existing human use: 'Parks are embedded in social, economic, and political systems...'. They give some examples of ways in which management can address non-material values in table 1 of their publication and compare various aspects of protected natural areas, historic sites and cultural landscapes in table 2. They also present some principles for management regimes for protected landscapes that deal with intangible values, and conclude that 'Conservation... needs to be understood as a culturally defined activity, one that is open to biases that reflect the distribution of power within human societies.'

This is a useful paper for considering the complexities of attachments to landscape and their management.

Fairclough GJ 2002b, 'Europe's landscape: archaeology, sustainability and agriculture', in Fairclough G and Rippon S (eds), *Europe's cultural landscape: archaeologists and the management of change, Europae Archaeologiae Consilium occasional paper 2*, Brussels, Belgium, pp 1–12.

³⁷ The indicators are inspired action, defining images, cultural practices, stories, rare landscapes, powerful landscapes, spiritual places, regeneration of the human spirit and landscapes that make us think.

³⁸ The author biography for this article notes that in 1996 Cowley served as visiting lecturer at Charles Sturt University, Albury, where her responsibilities included preparation of an instructional module on cultural landscapes.

³⁹ In relation to World Heritage Area cultural landscape categories, 'historic designed' is similar to 'designed' and 'historic vernacular' to 'evolved-continuing'. Ethnographic and historic sites are similar to 'associative landscapes'.

This paper summarises ways in which archaeologists in some European countries are contributing to the understanding of the European landscape, and places landscape and heritage management in the context of sustainability.⁴⁰ Fairclough considers current trends in agriculture, one of the main impacts on the landscape, and discusses the future of the Common Agriculture Policy. Fairclough argues that understanding why the cultural landscape is as it is ('historical and archaeological depth') enables archaeologists to contribute to future planning. The author states that protecting the cultural landscape will be more effective than site-based policies and actions for ensuring the protection of individual archaeological sites. The author also refers to the European Landscape Convention.⁴¹

Gosden C and Head L 1994, 'Landscape – a usefully ambiguous concept', *Archaeology in Oceania* 29, pp 113–116.

This short paper introduces a volume of archaeological papers on 'social landscape' which may be helpful to archaeologists, and discusses the range of meanings which can be attached to the term 'social landscape' in archaeology. The authors state that it is the very fullness and ambiguity of the concept of 'landscape' that makes it so useful and helps span the gaps that might otherwise exist between certain disciplines. The idea of history that can be derived from this concept binds geography, archaeology and anthropology together around the theme of landscape.

Harmon D 2004, 'Intangible values of protected areas: What are they? Why do they matter?' *The George Wright Forum* 21(2), pp 9–22.

The author draws on material from a recently published book⁴², which outlines the 11 intangible values classified by the IUCN World Commission on protected areas.⁴³ Under 'peace values', Harmon examines the concepts of 'intercultural spaces' for developing understanding between distinct cultures, or as places of 'civic engagement' where difficult moral and political questions can be constructively addressed.

Head L 1994, 'Landscapes socialised by fire: post-contact changes in Aboriginal fire use in northern Australia, and implications for prehistory', *Archaeology in Oceania* 29, pp 172–181.

Head explores the relationships between landscapes being perceived and interpreted by the people who lived in them and landscapes being physically transformed by human intervention. The examination of the relationships between social structures and physical transformations is undertaken using the phenomenon of fire in northern Australia. Head presents a case study of an Aboriginal group living in a region dominated by pastoral leasehold and compares this with previous research on Aboriginal fire use. Head argues that the cultural concept of 'cleaning up the country' is the most resilient aspect of Aboriginal fire use, being at least 3000 years old in northern Australia.

Hirsch E and O'Hanlon M (eds) 1995, *The anthropology of landscape: perspectives on space*. Oxford Studies in social and cultural anthropology, Oxford University Press, Oxford, UK.

40 'Sustainable development was pushed into the world's political agenda by the Rio summit in 1991, but for a long time was seen mainly as a green, ecological issue concerned with environmental protection in a fairly narrow sense. Climate change, water quality, air quality and biodiversity were seen as the central issues. Only in recent years has there been much re-definition of the idea to include the cultural heritage (English Heritage 1997)'. Fairclough 2002b, p. 4.

41 Council of Europe 2000

42 Harmon D and Putney AD (eds) 2003

43 The 11 intangible values of protected areas are: recreational, therapeutic, spiritual, cultural, artistic, aesthetic, educational, scientific research and monitoring, and peace values; and values that relate to identity and existence.

These articles explore the concept of landscape from an anthropological perspective, originating from a conference held in 1989. The authors recognise that landscape has long had a submerged presence within anthropology, both as a framing device which informs the way the anthropologist brings a study into 'view', and as the meaning imputed by local people to their cultural and physical surroundings.

Horton T 2004, 'Reading the cultural landscape at Dyea, Alaska', in Harmon D, Kilgore BM and Vietzke GE (eds), *Protecting our diverse heritage: the role of parks, protected areas, and cultural sites. (Proceedings of the 2003 George Wright Society/National Park Service Joint Conference)*, pp 177–181, The George Wright Society, Hancock, Michigan, USA.

This paper discusses building a mapping infrastructure for a historic cultural landscape to provide park management with an ongoing, integrated portrait of history, change, process, and place. It applies a cultural landscape methodology to Dyea historic townsite which reveals layers of occupation and use over time in evolving environmental conditions. The paper also questions the standard historic preservation model used in US heritage management in applying a cultural landscape approach.⁴⁴

Hoskins WG 1988, *The making of the English landscape*, Hodder and Stoughton, London, UK, revised edition with Christopher Taylor, first published 1955.

This classic text established landscape history as a new and legitimate branch of historical study and influenced generations of historians, archaeologists, geographers and botanists. It provides a chronological approach to the way in which the English landscape has been cleared, occupied and utilised, from the pre-Roman landscape to the present day. It includes additional notes and updates to the original text by Taylor.

International Council on Monuments and Sites (ICOMOS) 2005, *Xi'an declaration on the conservation of the setting of heritage structures, sites and areas*, adopted in Xi'an, China by the 15th General Assembly of ICOMOS on 21 October 2005, visit www.international.icomos.org/charters.htm, accessed February 2008.

The declaration comprises five focus areas⁴⁵ and 13 actions relating to the improved protection and conservation of the world's heritage structures, sites and areas. It is concerned with the rapid or incremental transformation of cities, landscapes and heritage routes and the impacts of this transformation on the full richness of cultural heritage authenticity, meaning, values, integrity and diversity.

Ireland T 2003, ' "The absence of ghosts": landscape and identity in the archaeology of Australia's settler culture', *Historical Archaeology* pp 56–72.

This case study investigates archaeology as a practice embedded in a complex web of culturally constructed codes of meaning or discourses. Landscape is recognised

44 '... just as there is no absolute past, but rather one that is contingent upon interpretation, there are no absolute landscapes whose history can be frozen to one time period or another... Any landscape is a medium of exchange and negotiation. This, in turn, constitutes a fundamental alteration of the historical preservation model. The central question is no longer one of "What is it?" (the artifact), but "How is it written?" (process), a challenge to the artificial separation between history and design, nature and culture'. Horton 2004, p. 180.

45 The five focus areas are:

1. Acknowledge the contribution of setting to the significance of heritage monuments, sites and areas.
2. Understand, document and interpret the settings in diverse contexts.
3. Develop planning tools and practices to conserve and manage settings.
4. Monitor and manage change affecting settings.
5. Work with local, interdisciplinary and international communities for cooperation and awareness in conserving and managing settings.

as a part of Australian colonial history which contains distinctive characteristics of national identity.⁴⁶ Ireland considers the ways in which this discourse on landscape has operated within historical archaeological research and heritage management.

Johnson M 2007, *Ideas of landscape*, Blackwell Publishing, Oxford, UK.

This book is about the theory and practice of landscape archaeology today. It focuses on the so-called 'English landscape tradition' as it has been applied to the historic landscape. It looks at why this tradition stands at some distance from North American, prehistoric, and other approaches in which 'theory' plays a more prominent role.

Kliskey A, Alessa L and Robards M 2004, 'Extending the wilderness concept as a cultural resource', in Harmon D, Kilgore BM and Vietzke GE (eds) *Protecting our diverse heritage: the role of parks, protected areas, and cultural sites. (Proceedings of the 2003 George Wright Society/National Park Service Joint Conference)*, pp 287–293, The George Wright Society, Hancock, Michigan, USA.

This article highlights the need for park managers to think about wilderness as a cultural as well as a natural resource. It argues that holistic indigenous understandings of wild places ('socio-ecological systems') incorporate the concept of resilience – the capacity of ecosystems and human communities to absorb disturbance and recover from it. The article argues that practices based on resilience are significant for the sustainable management of protected areas and require management to intercede in adjusting the interactions between human/cultural and biophysical/ecological components.

Knapp AB and Ashmore W 1999, 'Archaeological landscapes: constructed, conceptualised and ideational', in Ashmore W and Knapp AB (eds) *Archaeologies of landscape: Contemporary perspectives*, pp 1-30, Blackwell Publishers Ltd, USA.

This is an introductory essay to an edited volume of papers. It emphasises the socio-symbolic dimensions of landscape, which exist through being perceived, experienced and contextualised by people. It defines (and compares with the three UNESCO categories of cultural landscapes) and discusses potential distinctions between conceptual, constructed and ideational qualities of past landscapes, suggesting that landscape is all these things at all times. It identifies the themes landscape as memory, landscape as identity, landscape as social order and landscape as transformation. It views landscape as neither exclusively natural nor cultural, but rather a mediation between the two and an integral part of Bourdieu's habitatus,⁴⁷ the routine social practices within which people experience the world around them. Beyond habitatus, people actively order, transform, identify with and memorise landscape by dwelling within it.

Laven DN, Mitchell NJ and Wang D 2005, 'Examining conservation practice at the landscape scale', in Laven DN, Mitchell NJ and Wang D (guest eds) *Conservation practice at the landscape scale, George Wright Forum 22(1)*, pp 5–9.

This introduction to a volume of papers on conservation practice recognises that conservation on a large geographic scale has evolved for several reasons. First, the fields of conservation biology and landscape ecology recognise that a landscape-scale approach to protecting biota is required. Concurrently, the recognition of

⁴⁶ 'Nationalism and colonialism cannot be considered as two separate or opposing ideologies in Australia: they remain fundamentally intertwined.' (p. 57).

⁴⁷ Bourdieu 1977

cultural landscapes has created regionally distinct areas. Additionally, there is a growing awareness that the inherent linkage between nature and culture manifests itself in a complex pattern at the landscape scale. The introduction argues that experience has illustrated that conservation strategies across the diverse set of land uses and social contexts can be complementary and mutually reinforcing, especially when considered in a broader biophysical and cultural landscape framework.

Leader-Elliot L, Maltby R and Burke H 2004, *Understanding cultural landscapes: discussion paper*, visit http://fhrc.flinders.edu.au/research_groups/cult_landscapes/definition.html, accessed February 2008.

This discussion paper on cultural landscapes draws on work by Carl Sauer (1925), John B. Jackson (1984) and the ICOMOS Natchitoches Declaration on Heritage Landscapes (2004). It touches on issues of cultural diversity, identity, tourism and landscape representation.

Lennon J 2003, *Rural heritage places issues: discussion paper for the Queensland Heritage Council*, EPHSC 14/35.

This discussion paper aims to understand the range of issues affecting owners of Queensland rural heritage places and investigate opportunities for such owners. The report concludes that there is a lack of knowledge about the extent and significance of places; a lack of incentives for owners and custodians to conserve them; a lack of local skills to assist owners in conservation work; and a lack of monitoring of the condition of isolated and remote places. Key conservation management issues are identified in Chapter 3 and possible solutions are proposed in Chapter 4.⁴⁸ There are references to an Australian-wide study of pastoral technology and the National Estate undertaken by ICOMOS Australia in 1992–93.

Lennon J 2002a, 'The Broad Arrow Café, Port Arthur, Tasmania: using social values methodology to resolve the commemoration issue', *Historic Environment* 16(3), pp 38–46.

This article outlines the process used in 1998 to identify the cultural significance of the Broad Arrow Café, the scene of the massacre of 20 people on 28 April 1996. The article uses a social value methodology to identify the communities of interest and their deep attachment to the café, which is situated within a cultural landscape of national significance. It explores the way in which the fabric of the café is interrelated with social value for the purposes of recovery and healing, and its recommendation to leave the café walls intact and incorporate them into a memorial garden has been implemented.

Lennon J 2002b, 'Long Creek: from logging to World Heritage', in Dargavel J, Goughwin D and Libbis B (eds) *Australia's ever-changing forests V: proceedings of the Fifth National Conference on Australian Forest History*, Centre for Resource and Environmental Studies, pp 274–288, The Australian National University in association with the Australian Forest History Society Inc.

Lennon outlines the history of the Long Creek sawmill settlement (1928–1954) and associated forestry landscape situated in the Roseberry State Forest. In 1983, the place became part of the Border Ranges National Park, and was included in the 1986 listing of the Central Eastern Rainforests Reserves of Australia as a World

⁴⁸ The report was presented to the 6th meeting of the Environmental Protection and Heritage Council in October 2003. The Council resolved to 'establish a working group of State, Territory and Commonwealth representatives to examine options to address the decline of Australia's significant rural heritage places'. A Conserving Australia's Rural Heritage Group was subsequently formed.

Heritage property. The settlement has few surviving tangible remains that reveal the intense life of past inhabitants, and demonstrates how historical values can be obliterated over time despite local memory and attachment.

Louter D 2004, 'On becoming relevant: environmental history and national park management', in Harmon D, Kilgore BM, and Vietzke GE (eds), *Protecting our diverse heritage: the role of parks, protected areas, and cultural sites. (Proceedings of the 2003 George Wright Society / National Park Service Joint Conference)*, The George Wright Society, pp 19–23, Hancock, Michigan.

Louter uses case studies in the United States to argue for the relevance of environmental history when preserving cultural traditions and maintaining or restoring biological processes in protected areas. The author argues that environmental history is relevant to national parks because '... it can provide park managers with a deeper understanding of the ecosystems under their care', and that knowledge of a landscape's history should inform management. Louter also argues that environmental history '... supports a more holistic approach to resource management – one that considers cultural and natural resources as closely related'.

Lunney D and Matthews A 2002, 'Ecological changes to forests in the Eden region of New South Wales', in Dargavel J, Gaughwin D and Libbis B (eds) *Australia's ever-changing forests V: proceedings of the fifth National Conference on Australian Forest History*, pp 289–310, Centre for Resource and Environmental Studies, The Australian National University in association with the Australian Forest History Society Inc.

The authors trace the changes in the pattern of forested habitats across the once-forested Eden region to the present fragmented forest-farm landscape. Three key features are recognised in the sequence of habitat changes since first European settlement in 1830:

1. the rapid early loss of the grassy forest habitat to the export wool and dairy industries
2. the extant forests of the region which were until 1968 mainly vacant Crown Land
3. the primary cause of faunal loss, which was the wholesale change in the landscape in the 19th century for agriculture.

The authors see the need to further identify change in habitat and species on a landscape scale to assist in managing regrowth and guiding landscape restoration.

Main G 2000, *Gunderbooka: a 'stone country' story*, Resource Policy and Management, Australian Capital Territory.

This environmental history of the Gunderbooka Range area outlines a story of the changing patterns of interaction between people and the Gunderbooka environment. Chapter 1 considers the interaction between Gundabooka's physical environment and people from 30,000 years ago until the arrival of settler Australian graziers in the mid-19th century. Chapter 2 considers changes in relations between humans and the Gunderbooka environment as pastoralists established large grazing properties. Chapter 3 defines new patterns of environmental interaction as closer settlement intensified from the early 20th century. Chapter 4 explores the advance of 'woody weeds' across the local landscape since the 1950s.

This local case study is of relevance to the pastoral landscapes of western NSW.

McMann J 1994, 'Forms of power: dimensions of an Irish megalithic landscape', *Antiquity* 68, pp 525–544.

McMann uses archaeological data to infer some complex, changing interrelationships between ancient builders and their environment at Longhcrew, a large Neolithic passage-tomb cemetery. The author argues that:

1. the place is a unique overlay of architectural form in a particular, and shifting, historical context
2. the tombs are always both undergoing and resisting change, and have never been signifiers with constant meanings
3. the passage tombs may have functioned as symbolic bridges, serving both to connect and to separate the natural and the cultural environment.⁴⁹

Meinig DW 1979, *The interpretation of ordinary landscapes: geographical essays*, Oxford University Press, New York, USA.

This publication contains nine essays on 'landscape' and an introduction. The introduction provides a general discussion on the meaning of 'landscape' and how this might be distinguished from 'scenery', 'environment', 'place', 'region', 'area' or 'geography'. Seven of the essays are based on a series of lectures presented at Syracuse University, New York. The other two essays are about the approaches and achievements of the British geographer William G Hoskins and the American JB Jackson.

Morris C and Britton G 1999, 'Colonial cultural landscapes of the Cumberland Plain and Camden – the challenge to manage a disappearing legacy', *Locality* 10(2), pp 8–13.

This paper initially focuses on gardens, examining colonial cultural landscapes in western Sydney.⁵⁰ It considers cultural landscapes to be largely synonymous with 'rural cultural landscapes'.⁵¹ It argues that an important attribute of 'landscapes modified early in European history and relatively unchanged' is that the land has significance in its own right and does not rely on the landscape as merely a setting for built elements.

Morris C and Britton G 2001, 'Curtilages – getting beyond the word: implications for the colonial cultural landscapes of the Cumberland Plain and Camden', *Historic Environment* 15(1&2), pp 55–63.

This paper outlines the results of the National Trust of Australia (NSW) study and gives particular attention to estate integrity and curtilage. The authors use a cultural landscape approach to examine the interrelationship of items within and between estates ('physical context') and the ways in which pre-1860 planning and design is represented.

Nugent M 2005, *Botany Bay where histories meet*, Allen & Unwin, Australia.

Nugent explores the role that Aboriginal and settler Australian history-making plays in creating and sustaining local and national communities. 'I am aware that a landscape approach sometimes suffers from a propensity to invest the built environment with too much meaning, and also conscious of the related problem that not all pasts produce or leave behind physical remains. So, I am attentive to those pasts that have touched the landscape only lightly' (p. 5). Pages 154–161 discuss progress, social good and the dualism between nature and culture. Towra Point is used as a place that can illustrate 'redeeming the past through nature'.

⁴⁹ 'A sense that people belonged to nature, more characteristic of hunter–gatherers than farmers, may have continued into the Irish Neolithic even after different views had arisen, such as the idea that nature belonged to people' (p. 542).

⁵⁰ The study was undertaken by the National Trust of Australia (NSW). It commenced in 1997 after the NSW Heritage Office made a grant under the Heritage Assistance Program.

⁵¹ This meaning of cultural landscapes draws on the work by Russell J A 1988.

Pearson M 2001, 'The landscape of the marginal land: cultural landscapes in the Tinderry Ranges, New South Wales', in Cotter M, Boyd B and Gardiner J, *Heritage landscapes: understanding place and communities*, Southern Cross University Press, Lismore

This paper describes the concept of cultural landscape as a basis on which to build management policies for the conservation, management and interpretation of Aboriginal and historic heritage in Tinderry Nature Reserve. It identifies separate Aboriginal, pastoral and eucalyptus distilling cultural landscapes. It concludes that the cultural landscape of the Tinderry Ranges continues to evolve and that it is important to understand the history of the land rather than to try to artificially freeze it in some previous and fleeting form.

Productivity Commission 2006, Conservation of historic heritage places, report no. 37, Canberra, visit www.pc.gov.au/inquiry/heritage, accessed January 2008.

This report reviews the current state of historic heritage conservation in Australia. It recognises that historic heritage places provide cultural benefits to the wider community ('net community benefit'), in addition to the value they provide to their owners. The report supports the three-tier framework as a sound basis for government involvement⁵², and argues that prescriptive legislation can lead to ineffective, inefficient and inequitable outcomes, particularly for marginal places. To improve incentives for historic heritage conservation and bring more rigour to the system, the authors propose that privately-owned properties should be statutorily listed only after a conservation agreement has been negotiated with the owner. Such agreements would require balancing heritage values with the costs involved.

Robin C and Rothschild NA 2002, 'Archaeological ethnographies: Social dynamics of outdoor space', *Journal of Social Archaeology*, 2(2), pp 159–172.

This introductory section to an edited volume explores notions of lived or living spaces, taking up the idea of socialising spatial archaeology. It argues for a concept of lived space that merges the material and the symbolic, and is socially constructed and experienced. Like many landscape archaeologists, the authors advocate a greater incorporation of analyses of outdoor spaces in archaeological thought and research design, because it is important to consider the location of all human activities (e.g. indoor/outdoor, built/unbuilt), and because outdoor spaces, significant to many aspects of life, have been traditionally overlooked by site- or structure-centric archaeologists.

Soja EW 2000, *Postmetropolis: Critical studies of cities and regions*, Blackwell, Oxford, UK.

Soja uses a social scientist approach to integrate three levels of spatial analysis which Soja calls firstspace, secondspace and thirdspace. A firstspace approach focuses on the material aspects of space. A secondspace approach focuses on the mental or ideational aspects of space. But only through a thirdspace approach which views space as a fully active arena of human life that must be simultaneously real and imagined can social scientists grasp the meaning of the spatiality of human life. Thirdspace approaches can bring together material, conceptual, ecological and social analyses of space.

⁵² The three-tier framework means that the Australian Government takes responsibility for nationally and internationally significant places; the states and territories for state-significant places; and local governments for locally significant heritage places.

Swinnerton GS and Bugey S 2004, 'Protected landscapes in Canada: current practice and future significance', *The George Wright Forum* 21(2), pp 78–92.

This article reviews the status of IUCN management category V areas (protected landscapes/seascapes)⁵³ in Canada by providing a national overview, including examples, that illustrates the diversity of designations included within the category. The authors argue that protected landscapes/seascapes in the natural heritage protection movement, and cultural landscapes in the historic preservation movement, have a mutual interest: places where human interaction with the environment over time has shaped the distinctive character of the landscape.

Tacon PSC 1999, 'Identifying ancient sacred landscapes in Australia: from physical to social', in Ashmore W and Knapp AB (eds) *Archaeologies of landscape: contemporary perspectives*, pp 1–30, Blackwell Publishers Ltd, USA.

Tacon examines human relationships to places and spaces through rock art (human-made marks produced with both symbolic and aesthetic intent). The author defines the structure and organising principles of rock art (and in particular, cupules⁵⁴) of northern Australia in relation to the larger landscapes of which they are part. There is a particular emphasis on 'dreaming tracks' as a key to understanding Aboriginal landscape and defining past human/landscape relationships alongside those of kinship and language. Tacon contends that the creation of rock art when people first arrived on the continent was undertaken not only to colonise but also to humanise and socialise what may have been perceived as a hostile landscape.

Tilley C 1994, *A phenomenology of landscape: places, paths and monuments*, Oxford, Berg.

Tilley provides a post-modern redefinition of 'space' as the medium of action, suggesting it is situationally empowered, with temporally specific and often contradictory meanings. Further, he offers a middle ground between the economic, objectifying view of space (e.g. 'locational analyses'), and the idealistic view of space as individually subjective. The middle ground can be seen more proactively as a dialectic, where people create places which define space, and people's identities are in turn defined by their place – meaning is created through social interaction.

van de Guchte M 1999, 'The Inca cognition of landscape: archaeology, ethnohistory and the aesthetic of alterity' in Ashmore W and Knapp AB (eds), *Archaeologies of landscape: contemporary perspectives*, pp 149–168, Blackwell Publishers Ltd, USA.

The author draws on ethnohistorical and archaeological data as evidence of pronounced Inca interest in irregularity or difference, to highlight what the author sees as being distinctly Incan in the cognition and manipulation of the Andean natural world. The author uses Certeau's concept of 'science of singularity', a material object or location (often a landscape feature such as rocks) which received ritual attention, and the 'force' which inhabited that object or location, to examine phenomena that separate a culture from its neighbours in space and time. The author uses contrasts

53 The IUCN recognises six categories of protected areas. Category V comprises 'Protected Landscape/Seascape: protected area managed mainly for landscape/seascape conservation and recreation'. It is defined as an area of land, with coast and sea as appropriate, where the interaction of people and nature over time has produced an area of distinct character with significant aesthetic, ecological or cultural value, and often with high biological diversity. Safeguarding the integrity of this traditional interaction is vital to the protection, maintenance and evolution of such an area. Swinnerton and Bugey consider category V areas to be '...lived-in landscapes that demonstrate the ongoing interaction between people and their means of livelihood...'

54 Cupules are cup-shaped engraved marks. They constitute one of the world's most widespread and universal forms of rock art, and possibly the oldest form of Australian rock art. For the most part, the Australian examples are abstract in appearance and enigmatic in meaning – it is likely that a number of levels of meaning could be derived from cupule arrangements.

between Huari (Wari) and Inca cultures to explain their cognition of landscape, with particular focus on the Inca huacas⁵⁵. The author concludes that the Inca interest in difference, idiosyncrasy and anomaly has to be included in any assessment of Inca culture including the cognition of landscape. More broadly, the author considers that the relative indifference of contemporary scholars to elements of 'difference' in non-western societies and cognitive systems have led to the under recognition of such difference in the study of material culture and mental structures.

Veale S 1997, 'Culgoa National Park: land use history', unpublished report prepared by Cultural Heritage Services Division, NPWS, Department of Environment and Climate Change, Sydney.

This report provides a historical overview of land use in Culgoa National Park in a regional context. The report recognises that the history and cultural significance of the park are embodied in its landscape settings and contents, the way the places were used and the associated documents. Veale argues that a site-based approach to the management of the park is not appropriate – the park is a cultural landscape where discrete sites are inextricably linked, not only to each other but to the natural landscape.

The landscape context is picked up to some degree in the park's plan of management.⁵⁶

Vollmer M, Guldberg M, Maluck M, Marrewijk D and Schlicksbier G 2001, *Landscape and cultural heritage in the Wadden Sea Region – project report, Wadden Sea Ecosystem No. 12, Common Wadden Sea Secretariat, Wilhemshaven, Germany, visit www.waddensea-secretariat.org/lancewad/report.html, accessed January 2008.*

This publication reports on a project to conserve and manage the landscape and cultural heritage of the the Wadden Sea Region.⁵⁷ It relates to spatial planning issues and the focus is on tangible cultural heritage. Chapter 3 ('Perceptions of the landscapes') focuses on cultural landscapes and how individuals and social groups experience landscapes as a living-and-learning space. The authors argue that perception of landscapes is anchored to experience so the values and meanings of landscape elements can be very different among contemporary peoples and through time periods. Perceptions of the region have also historically been heavily affected by the tension between 'view from the outside' and 'view from the inside'. Historically, as well as in recent times, the area has been a space for the 'battle between humans and nature' where the 'mastery over the forces of nature' is a significant quality. The report provides targets, visions and strategies for sustainable management and use of the heritage.

Webb M 1987, 'Cultural landscapes in the National Park Service', *The Public Historian* 9(2), pp 77–89, University of California.

This article outlines the early history of the development of a cultural landscape approach by the NPS and how this affected park management in the United States. It describes how different categories of landscape (historic site, designed, sociocultural

⁵⁵ Huacas are distinguished in three categories: cosmological markers, markers of mediation, and markers of identity. A crucial factor for the selection of a huaca was its state of difference, an arresting visual characteristic or peculiar feature.

⁵⁶ National Parks and Wildlife Service 2003, pp 2–3. The plan states that: 'Natural and cultural heritage and ongoing use are strongly interrelated and together form the landscape of an area... Both Morowari and non-Morowari people place cultural values on natural areas, including aesthetic, social, spiritual, recreational and other values. Cultural values may be attached to the landscape as a whole or to individual components. This plan of management aims to conserve both natural and cultural values. For reasons of clarity and document usefulness natural and cultural heritage and on-going use are dealt with individually, but their inter-relationships are recognised.'

⁵⁷ The Wadden Sea is a marine wetland area on the North Sea coastline shared by The Netherlands, Germany and Denmark.

and vernacular) were dealt with, and describes Professor Robert Z. Melnick's⁵⁸ 1979 pilot project to assess the value of cultural landscapes, with a particular focus on vernacular landscapes, which resulted in a final 1984 manual. Melnick's process and method were tested on the Boxley Valley area on Buffalo National River, Arkansas. Melnick's guide and the Boxley plan offered park managers new strategies – a move away from preserving structures or revegetating reserves to protecting total landscapes. The article makes the points that cultural landscapes cannot be frozen in time, and there is no single period of significance. The article also outlines the history of the terms 'landscape' and 'cultural landscape'.

Winchester HPM, Kong L and Dunn K 2003, *Landscapes: ways of imagining the world*, Insights into Human Geography Series, Pearson Education Limited, United Kingdom.

This book applies new cultural geography approaches to the examination of the layers of meaning that are invested in ordinary landscapes as well as landscapes of spectacle and power. Landscapes are seen as contested spaces of power and resistance, and are visible manifestations of ethnicity, class, gender and sexuality.

Organisational guidelines and frameworks

United Nations Educational, Scientific and Cultural Organisation (UNESCO)

UNESCO World Heritage Centre 2005, *Operational guidelines for the implementation of the World Heritage Convention*, UNESCO World Heritage Centre, Paris, visit <http://whc.unesco.org/en/guidelines>, accessed June 2007.

These guidelines include information on the 'cultural landscape' category of World Heritage-listed properties. They deal with the identification and nomination of properties.

National Park Service, US Department of the Interior

National Park Service, 2006, 'Management policies', US Department of the Interior, Washington DC, USA, visit www.nps.gov/applications/npspolicy/index.cfm, accessed January 2008.

This is an update of the 2001 management policies, and comprises an Introduction plus 10 chapters.⁵⁹ The chapter on cultural resource management divides cultural resources into five categories – archaeological resources, cultural landscapes, ethnographic resources, historic and prehistoric structures, and museum collections. The NPS's cultural resource management program comprises research, planning and stewardship. With regard to cultural landscapes, the document states:

'The treatment of a cultural landscape will preserve physical attributes, biotic systems, and uses when those uses contribute to historical significance. Treatment decisions will be based on a cultural landscape's historical significance over time, existing conditions, and use. Treatment decisions will consider both the natural and built characteristics and features of the landscape, the dynamics inherent in natural processes and continued use, and the concerns of traditionally associated peoples.⁶⁰ ... There are three types of treatment for extant cultural landscapes – preservation, rehabilitation, and restoration.'

⁵⁸ Professor of landscape architecture at Kansas State University.

⁵⁹ The chapters are: 1. The Foundation; 2. Park Planning; 3. Land Protection; 4. Natural Resource Management; 5. Cultural Resource Management; 6. Wilderness Stewardship; 7. Interpretation and Education; 8. Use of the Parks; 9. Park Facilities; and 10. Commercial Visitor Services.

⁶⁰ For the purposes of the management policies, social/cultural entities (such as tribes, communities or kinship units) are 'traditionally associated' with a particular park when:

- the entity regards the park's resources as essential to its development and continued identity as a culturally distinct people

A significant aspect of the management policies is the recognition that many cultural landscapes are significant because of their historic land use and practices. The policies allow for 'perpetuation' of a historic land use in a park, while retaining the tangible evidence that represents its history.

Slaiby BE and Mitchell NJ 2003, *A handbook for managers of cultural landscapes with natural resource values, Conservation and stewardship publication no. 5*, a web-based publication of the Conservation Study Institute and QLF/Atlantic Center for the Environment, Conservation Study Institute, Woodstock, Vermont, visit www.nps.gov/archive/csi/csihandbook/home.htm, accessed January 2008.

This handbook is about the interface of nature and culture in cultural landscapes. It is for superintendents, site managers, resource managers, and other professional staff working with cultural landscapes. The handbook includes an overview of cultural landscape preservation, a description of the methodology used to explore the relationship between nature and culture, an in-depth discussion of the findings, several case studies, and a bibliography for further reference.

National Park Service, 2001, *Rethinking the parks for the 21st century. A report of the National Park System Advisory Board, July 2001*, US Department of the Interior, Washington DC, USA, visit www.nps.gov/policy/futurereport.htm, accessed January 2008.

This report was prepared to '...focus broadly on the purposes and prospects for the National Park System for the next 25 years.' It argues that parks are places to stimulate an understanding of history in its larger context, not just as human experience, but as the sum of the interconnection of all living things and forces that shape the earth. It recommends that the NPS should present human and environmental history as seamlessly connected, as indivisible.

Australian Heritage Commission (AHC)

Australian Heritage Commission 1987a, *Assessing cultural landscapes*, prepared for AHC Meeting 63.

This paper notes a number of issues relating to cultural landscapes including the need to include history and cultural attributes of the many natural landscapes nominated for the Register of the National Estate.

Australian Heritage Commission 1987b, *Cultural landscapes. Australian Heritage Commission background paper*.

This document was produced by the Australian Heritage Commission (AHC) following the paper *Assessing cultural landscapes* (AHC 1987a). These papers set the scene for more research and a more considered approach to cultural landscape values in assessments.

Australian Heritage Commission 2000, *Overview of the identification, assessment and management of cultural landscapes*, prepared for AHC Meeting 148, 13 June 2000.

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- the association has endured for at least two generations (40 years)
 - the association began before the establishment of the park.

The AHC began registering modified landscapes from late 1977, focusing on the history depicted in ruins which were often located in a rural setting. The Commonwealth did not commonly use the term 'cultural landscape' until 1980 when Ian Jack promoted the Tasman Peninsula as a cultural landscape. The article follows World Heritage definitions of cultural landscapes and provides indicative checklists for identifying these with Australian examples. Issues relating to the identification, assessment and management of cultural landscapes are listed.⁶¹

Heritage Victoria

Heritage Victoria nd, *Protecting historic designed landscapes*, visit www.heritage.vic.gov.au/pages/pdfs/brochures/landscapes.pdf, accessed January 2008.

This leaflet describes how Victoria cares for its historic designed landscapes, cemeteries, gardens and trees, and how significant designed landscapes are identified.

Heritage Victoria 2001, *Landscape assessment guidelines for cultural heritage significance*, visit www.heritage.vic.gov.au/page.asp?ID=100, accessed January 2008.

These guidelines aim to improve the assessment of culturally significant landscapes in Victoria. They clarify definitions and terms, describe the range of landscape types which are assessable under the *Heritage Act 1995*, and set out a step-by-step procedure for assessing landscapes. There is a limited application of the concept to post-European settlement places that are culturally significant. The guidelines also list categories and examples of designed, evolved and associative landscapes applicable to Victoria.

Heritage Victoria 2007, 'Landscape Forums', available at www.heritage.vic.gov.au/page.asp?ID=357, accessed February 2008.

This web page outlines the results of a series of four forums undertaken in different parts of Victoria as a way of raising awareness of local landscapes and their place in Victoria's cultural heritage framework.

NSW Heritage Office

NSW Heritage Office (nd) *Moving towards better protection and management of our cultural landscapes*, visit www.heritage.nsw.gov.au/06_subnav_06_1.htm, accessed January 2008.

This is a brief statement on the value of cultural landscapes, recognising links between sustainability and landscape conservation. It presents a limited view of what comprises a cultural landscape, with emphasis on 'special cultural landscapes'. 'Depletion' of cultural landscapes was identified as an issue in heritage conservation by the NSW Heritage Council, and led to a think-tank on cultural landscapes presented by the NSW Heritage Office on 29 August 2003 (see next entry).

Coleman V 2003, *Cultural landscapes and heritage: background paper*, visit www.heritage.nsw.gov.au/06_subnav_06_1.htm, accessed January 2008.

This paper was prepared for people attending the NSW Heritage Office cultural landscapes think-tank on 29 August 2003. It outlines the purpose of the think-tank, the role of the NSW Heritage Council and Heritage Office in relation to the protection

⁶¹ 'All landscape is a cultural landscape with a spectrum of human interaction and modification over time.' (p. 4)

and management of cultural landscapes, and current issues. Although the paper provides a useful summary of some literature, there is no overall synthesis of how the cultural landscape concept can be applied to heritage conservation in NSW. Annexure A by Meredith Walker briefly summarises the evolution of rural landscape concepts with reference to NSW. Annexure B lists 38 items listed on the State Heritage Register for their landscape significance. Annexure C identifies over 1000 cultural landscapes in local environmental plans. Both Annexures B and C reflect a limited concept (and consequently application) of what constitutes a cultural landscape.

Department of Environment and Climate Change NSW

Byrne D and Nugent M 2004, *Mapping attachment: a spatial approach to Aboriginal post-contact heritage*, Department of Environment and Conservation, Department of Environment and Climate Change, Sydney.

The project was undertaken to address concerns regarding the relatively small number of Aboriginal post-1788 heritage places recorded in NSW. Authors undertook the work with staff of the Purfleet and the Forster Local Aboriginal Land Councils. The book contains three main parts: archives, landscapes and lives. Each part '...represents a different way of approaching, or researching, the Aboriginal post-contact heritage of the same geographical area'.

Guilefoyle D 2006, *Aboriginal cultural heritage regional studies: an illustrative approach*, Department of Environment and Climate Change, Sydney.

This report presents a general approach to conducting an assessment of Aboriginal cultural heritage at a regional scale. The approach looks at relationships between people and the environment, past and present, and places and values at a landscape scale. It also provides a context for finer scale decision-making.

Harrison R 2004, *Shared landscapes: archaeologies of attachment and the pastoral industry in New South Wales*, Department of Environment and Conservation (now Department of Environment and Climate Change) and University of New South Wales Press, Sydney.

The book aims to develop an understanding of pastoral heritage according to community perceptions and attachments, and to identify changes in conservation and management practices that emerged from this. The book also examines ways in which the heritage of pastoralism in NSW reflects themes of social interaction between settler Australian and Aboriginal Australians, and ways in which the heritage of the pastoral industry reflects a shared, cross-cultural Australian history. While 'place' and 'landscape' are important concepts in this study, the intangible heritage of memory and attachment, and their relationship with landscape and physical heritage places such as buildings and artefacts, are also examined.

Nethery WH 1996, 'Managing for public benefit: conservation, maintenance and preservation of historic cultural landscapes', unpublished report, NPWS, Department of Environment and Climate Change, Sydney.

This paper outlines principles related to the identification, assessment, management and interpretation of historic cultural landscapes in national parks and reserves. It recommends that historic heritage policies be amended to encompass historic cultural landscapes.

Lennon J and Mathews S 1996, 'Cultural landscape management: guidelines for identifying, assessing and managing cultural landscapes in the Australian

Alps national parks', unpublished report for the Cultural Heritage Working Group, Australian Alps Liaison Committee.

This guideline was commissioned by the Cultural Heritage Working Group of the Australian Alps Liaison Committee to help park staff make decisions about cultural landscape management. The guideline offers principles, concepts and processes to aid in making decisions about managing Alps cultural landscapes more effectively. Implementation of the guidelines was supported by a number of workshops. However, these guidelines seem never to have been consistently taken up across the Alps region.

Thomas M 2001, *A multicultural landscape: national parks and the Macedonian experience, Studies in the cultural construction of open space, Volume 1, NPWS, Department of Environment and Climate Change, Sydney.*

The book addresses the meaning and function of national parks in Australia's multicultural society. It deals with what national parks mean to members of Sydney's Macedonian–Australian community. Thomas shows that the relationship these people have with national parks has been formed within the web of meanings and practices they have brought with them from Macedonia, but also from the experience of being a migrant in Sydney. Arguments are made for new approaches to managing national parks and other types of recreational land, to reflect culturally diverse uses and meanings.

Thomas M 2002, *Moving landscapes: national parks and the Vietnamese experience, Studies in the cultural construction of open space, Volume 2, NPWS, Department of Environment and Climate Change, Sydney.*

Thomas believes that a strategy to manage national parks should be based on in-depth knowledge of Australia's multicultural society. This book looks at the relationship which Sydney's Vietnamese-Australian community has with national parks in NSW, and examines views that Vietnamese people brought with them when they moved to Australia. It examines the idea of conservation in the context of Vietnamese culture and in the context of the recent social and economic history of Vietnam, a history that has strongly influenced the view of the world held by many Vietnamese migrants.

Veale S 2001, *Remembering Country: History and memories of Towarri National Park, NPWS, Department of Environment and Climate Change, Sydney.*

This local historical account of people's connection to the landscape of Towarri National Park, Hunter Region, NSW, seeks to address the shortcomings of emphasising the natural environment and giving little regard to the history and cultural heritage of places. It also brings together the stories of settler Australian and Aboriginal people about the landscape, to create an integrated local history.