

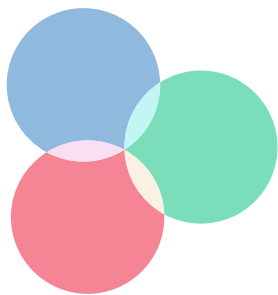
## IMPORTANT NOTE:

This report was commissioned and produced for the Heritage Council of Victoria as part of its review of assessing places and objects of social value under Criterion G.

The Council used the content of this report in the development of its update to Criterion G in the *Victorian Heritage Register Criteria and Threshold Guidelines* and in the creation of an accompanying guidance document, *Guidance on identifying places and objects of state-level social value*.

The Council would like to thank Mr Adam Mornement (Lovell Chen) and Dr Cristina Garduño Freeman (the Australian Centre for Architectural History, Urban and Cultural Heritage, the University of Melbourne), the report's creators, for their work on the review and is now releasing this report to help further research on the topic of recognising and protecting places of social significance.

For the Heritage Council of Victoria's final position, please see the *Victorian Heritage Register Criteria and Threshold Guidelines*, updated 4 April 2019, and the accompanying *Guidance on identifying places and objects of state-level social value*.



# Assessing and managing social value

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## Report and recommendations

**June 2018**

Prepared for

HERITAGE  
COUNCIL  
VICTORIA  
HERITAGE  
COUNCIL  
VICTORIA

Prepared by



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## EXECUTIVE SUMMARY

Since the publication of Chris Johnston's foundational paper, *What is social value?* (1992)<sup>1</sup>, concepts of communal attachment to places derived from experience and practice have achieved widespread levels of recognition. Over a similar period, challenges associated with the assessment and management of social value through existing statutory regimes have become increasingly evident.

This report, commissioned by the Heritage Council of Victoria (Council), makes recommendations for new and/or revised approaches to the assessment and management of places/objects of significance to Victoria for reasons of social value. The recommendations pertain to the operation of the *Heritage Act 2017* (Victoria) (Heritage Act). It is, however, anticipated that a number of the approaches and principles articulated here may be transferable to other jurisdictional contexts, including the *Planning and Environment Act 1987* (Victoria).

### Project context

Social value as understood in contemporary heritage practice is the premise that places and objects are invested with meaning through communal interaction. There are no limits to the types of places that can be identified as being valued communally. Examples include: places where people gather for reasons of ritual or public meeting/congregation (including public parks, gardens, churches and halls), places that provide a memorial function to the present community (such as shrines, avenues of honour and massacre sites) and places of public entertainment (including performance auditoria and sports venues).

In the majority of cases, places of social value to local communities are related to activities, events and individuals that resonate within that community – for instance, a bell that was rung to warn of bush fire, a timber school room funded by public subscription or a rail spur that survives as a legacy of a community campaign. Under the *Victorian Heritage Register Criteria and Threshold Guidelines* (*Threshold Guidelines*), endorsed by Council on 6 December 2012, and updated on 5 June 2014, places of social value to the State of Victoria are required to, 'represent a particularly strong example of the association between it and the community or cultural group by reason of its relationship to important historical events in Victoria and/ or its ability to interpret experiences to the broader Victorian community'.<sup>2</sup> These places may align with a theme or story of significance in the State context including, for instance, places associated with sporting endeavour and commemoration of Australian involvement in overseas conflict.<sup>3</sup> The application of rigour and precision to this, and other threshold tests, has proved elusive. To some degree, recognising the dynamic and diverse nature of public sentiment and the subjective nature of the values themselves, that may be inevitable, although it is considered that there may be opportunities to refine the current approach (discussed below, 'Recommendations').

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1 Chris Johnston, *What is Social Value?*, Australian Heritage Commission, Technical Publications Series, no. 3, 1992.

2 The Victorian Heritage Register Criteria and Threshold Guidelines, endorsed by the Heritage Council, 6 December 2012, reviewed and updated 5 June 2014.

3 See Victoria's Framework of Historical Themes, [www.heritage.vic.gov.au/research-and-publications/framework-of-historical-themes](http://www.heritage.vic.gov.au/research-and-publications/framework-of-historical-themes)



As perceived by participants at the community workshop undertaken for this project, ‘threshold’ is a technical term that excludes non-professionals from the discussion. For community groups, social value often has an emotional dimension. Statutory bodies, on the other hand, are required to establish parameters (or thresholds) particular to a jurisdiction or under an Act that can withstand legal scrutiny. For these agencies, the process is necessarily clinical and rational. The role of heritage practitioners is to interpret the legislation and evidence, and to form judgments about the merits of specific cases.

## Key issues

Challenges that have arisen in assessing and managing places of social values under the Heritage Act include, but are not limited to, the following:

- The absence of an endorsed best practice framework to guide the identification, assessment and management of social value. Methods vary considerably, leading to confusion and conflict;
- The shortcomings of the *Threshold Guidelines* ‘Criterion G’ in providing a robust basis for judging whether a place is of social significance to the State, or locally;
- Inconsistencies in the articulation of the reasons for social significance in Statements of Significance;
- Limited use of permit policies and permit exemptions to provide clarity around the management of social values;
- The inability of the Heritage Act to influence the use of heritage places; and
- The perceived isolation of community groups from the identification and assessment of the places/objects that they value.

## Recommendations

The core recommendations of this report are summarised below.

### 1 Guidelines for identifying and assessing places of social value

The Council should commission the preparation of guidelines to support heritage practitioners, community groups and statutory authorities to identify and assess places of social value to a community group, or groups, through the generation of an evidence base. The guidelines should include direction on:

- How to confirm/establish the existence of a community;
- Approaches to research and analysis, including the use of online content as evidence of social value; and
- Strategies for community consultation.

It should also include case studies to assist readers to appreciate options in the application of the processes and techniques involved. Case studies should provide a breadth of examples, in terms of the nature of the communities and the places that are valued. It is anticipated that the guidelines would be cited as a reference document in a revised and updated version of the *Threshold Guidelines* ‘Criterion G’ (discussed below).



Regardless of which technique, or combination of techniques, is adopted for identifying and assessing social significance, the outcomes should establish:

- The intensity of the group's attachment to the place;
- The length of time that the community (or communities) have retained an attachment to the place (time depth); and
- The nature of the community group, or groups, by whom a place is valued (large/small, united/fragmented, informal/formal etc).

## 2 Capacity building

To facilitate dissemination of the processes advocated in the guidelines, the Council should organise training workshops with heritage practitioners, community groups and statutory authorities.

## 3 Heritage Council Threshold Guidelines 'Criterion G'

The *Threshold Guidelines* for Criterion G should be reviewed and updated consistent with the recommendations of this report. The approach put forward here acknowledges that social value is comprised of multiple facets, including time-depth, the nature of the community and the intensity of the community's attachment to a place (Figure 1). Social value is also dynamic (prone to change). It may be latent within a community; or conscientiously articulated and central to a community's identity.

A key threshold test, as promoted in this report, relates to the concept of resonance. Here resonance is understood to mean the extent to which the value of a place to a community can be demonstrated to exert an influence that resonates in the State context (Figure 2). It is contended that this approach can be used to distinguish places of local significance for reasons of social value from those that are directly connected with the State of Victoria, both as a community and as a geo-political entity.

## 4 Victorian Heritage Register reports

The Council should establish protocols for describing social value in Statements of Significance. It is recommended that Statements of Significance should:

- Identify the community group (or groups) for whom the place is valued communally;
- Define the community's core/distinguishing characteristics; and
- Describe the reasons for the community's attachment to the place, including its use, where relevant. As far as possible, these reasons should be informed by direct engagement with the community.

Protocols should also be established for permit policies and permit exemptions to assist in the management of change to places of social value.





Figure 1 Recommended approach to determining whether social value exists

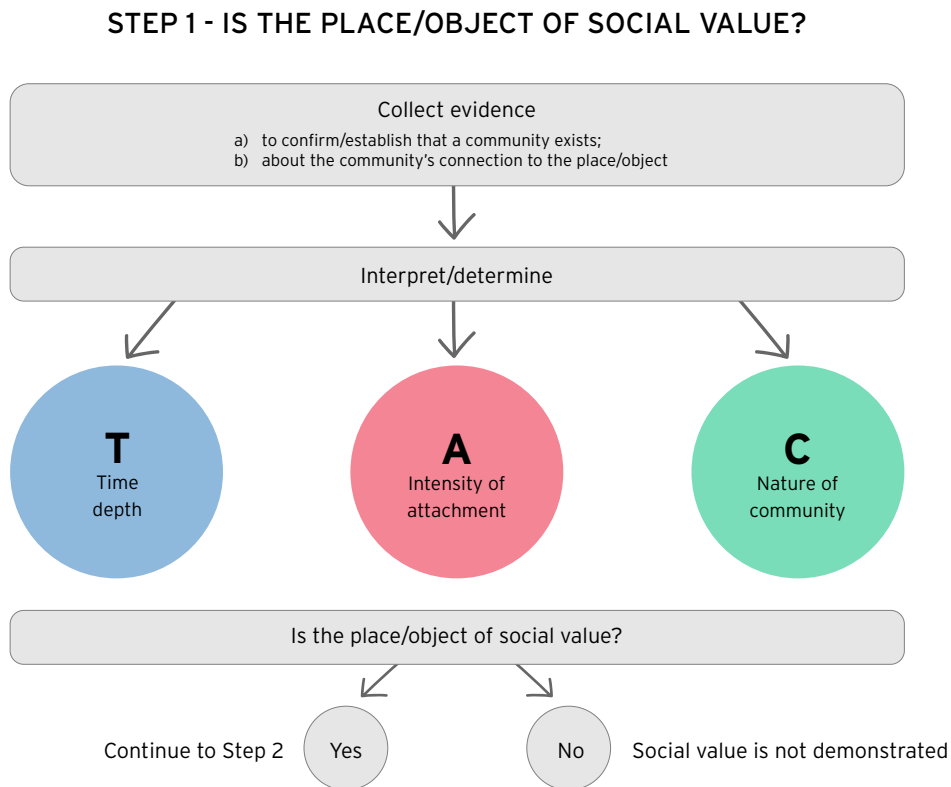
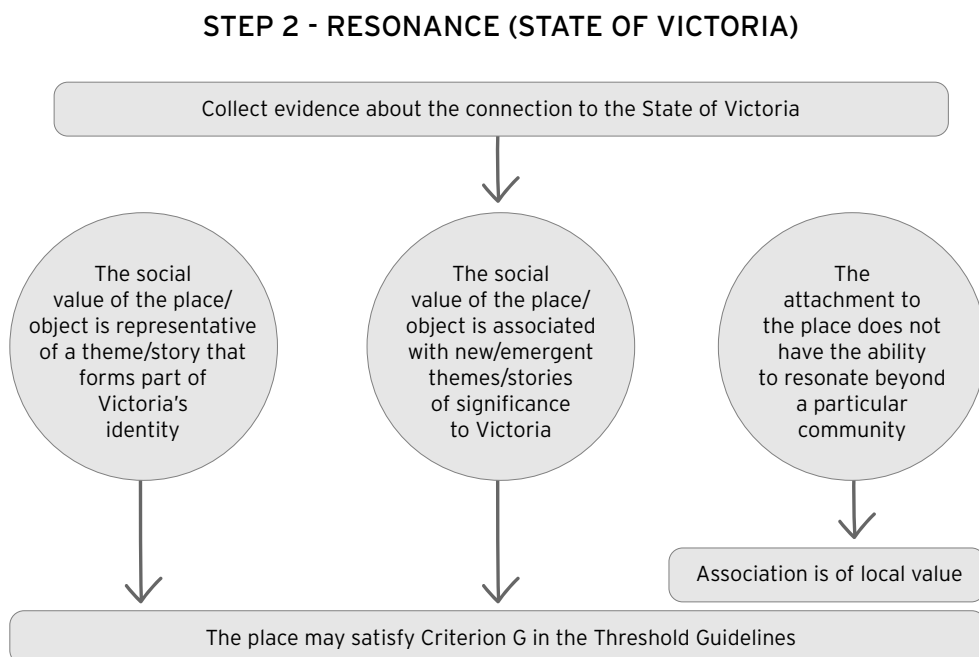


Figure 2 Recommended approach to determining whether there is resonance to the State of Victoria



## 5 Managing social value – Conservation Management Plans

Permit policies for places of social value should encourage the preparation of a Conservation Management Plan (CMP) as part of an application to HV for works. A reassessment of the site's social values, which may have changed (strengthened, weakened or disappeared) since the point of registration, would be undertaken as part of the CMP.<sup>4</sup>

For new registrations, the permit policy would be drafted at the point of inscription in the VHR. Permit policies for existing registrations would require an amendment to the registration.

Responsibility for reviewing the CMPs may be delegated to a technical advisory committee (or similar) established by the Council under the provisions of Section 14 'Consultation and advice' of the Heritage Act. A CMP accepted by the advisory committee would be a key reference for HV officers in assessing the application.<sup>5</sup>

## 6 Interpretation and recording

It is considered that obligations for interpretation and recording as currently imposed by HV do not always optimise their full potential in delivering positive, accessible and enduring outcomes that are of value to community groups. On this basis, it is recommended the Council should commission guidelines for the preparation of heritage interpretation plans. The guidelines should promote the co-creation of interpretation plans by professionals and community groups. Further, to make interpretation a more central part of the design and development process for places proposed for change, CMPs reviewed under Section 14 of the Heritage Act (discussed above) should include concepts for interpretation.<sup>6</sup>

With regards to recording, it is recommended that Council should promote an approach that requires the selection of recording media that capture the key attributes and characteristics of heritage places. A further recommendation is that the Council requires the outcomes of recording to be analysed and promoted/published prior to being archived. This would respond to a message conveyed by community groups that research undertaken by consultants into the history and social value of places prior to change 'doesn't go anywhere, it just disappears'.

## Stage 2

A summary of tasks and deliverables recommended for Stage 2 of this project is at Section 8.0.

<sup>4</sup> In preference, the preparation of CMPs would be encouraged for all heritage places, not just places that have been assessed as satisfying Criterion G. It is noted that the preparation of CMPs as part of a development application is standard procedure in a number of States and Territories (for instance, New South Wales and the ACT) and under legislation (for instance, the EPBC Act, for places included in the Commonwealth Heritage List).

<sup>5</sup> Under the provisions of the *Heritage Act* 2017 it is not possible to enforce a proponent or property owner to prepare a CMP. Neither is it possible to enforce the implementation of policies included in a CMP accepted by a technical advisory committee, or similar.

<sup>6</sup> It is anticipated that a condition on permit would require the preparation of a Heritage Interpretation Plan (HIP) that responds to the relevant policy in the CMP reviewed and accepted by the technical advisory committee. The HIP would need to be approved by the Executive Director.



## 1.0 Introduction

The Heritage Council of Victoria and Heritage Victoria require practical guidance to enable both bodies to more effectively and consistently assess and manage places/objects of significance to Victoria for reasons of community attachment (or social value). The Council's aims and aspirations for the project are articulated in 'Request for Quotation, PR170501 – Assessing & Managing Social Significance' issued by the Council in July 2017 (Appendix A).

This report captures and synthesises the project outcomes, and is the product of the methodology described at Section 2.0. It lays the groundwork for a revision of existing methods of assessing and managing social value under the provisions of the Heritage Act, and concludes with recommendations for next steps (Stage 2).

For the purposes of the report, the term 'social value' has been preferred over 'social significance', recognising that communal attachment to a place/object is one of a number of values that can contribute to the cultural significance of a heritage place/object.

### 1.1 Contributors

A collaborative, multi-disciplinary approach was adopted, in response to the project brief, recognising that the concept of social value is complex, multi-layered and evolving.

#### 1.1.1 Project team

The project team comprised:

- Lovell Chen Architects & Heritage Consultants – Peter Lovell and Adam Mornement
- The Australian Centre for Architectural History, Urban and Cultural Heritage (ACAHUCH), The University of Melbourne – Dr Cristina Garduño Freeman
- Extent Heritage – Ian Travers

#### 1.1.2 Project Steering Committee

The Project Steering Committee (PSC) convened by the Council comprised:

- Geoff Austin, Manager, Heritage Register and Permits, Heritage Victoria
- Megan Goulding, Heritage Council of Victoria (archaeology member)
- Dr Marina Larsson, Principal, Heritage Assessments, Heritage Victoria
- Professor Andrew May, Chair, Heritage Council of Victoria (historian member)
- Lucinda Peterson, Heritage Council of Victoria (general member)
- Nicola Stairmand, Heritage Assessments Officer, Heritage Victoria
- Janet Sullivan, Principal Heritage Permits, Heritage Victoria
- Michelle Glynn, Senior Project Officer at the Council Secretariat was the project manager, with assistance provided by **Bethany Sproal, Heritage Support Officer.**



### 1.1.3 Sector engagement

The project team consulted and/or met with a range of academics, heritage practitioners and community representatives during the project, to garner their perspectives on issues relating to social value. A record of the discussions is at Appendix B. Those consulted included:

- Emeritus Professor Graeme Davison, Monash University, Victoria (13 February 2018)
- Professor Siân Jones, Chair in Environmental History and Heritage, University of Stirling (13 November 2017)
- Dr Jolynna Sinanan, Department of Media and Communications, University of Sydney (3 November 2017)
- Professor Laurajane Smith, ANU College of Arts and Social Sciences (15 November 2017)
- John Schofield, University of York (12 March 2018)
- Attendees at the two workshops that formed part of the data gathering stage of the project are detailed at Section 2.1.2.

## 1.2 Limitations and clarifications

### 1.2.1 Indigenous representation

Of the eight Criteria for Assessment adopted by the Council, Criterion G is unique in referencing Aboriginal and Torres Strait Islander people:

Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.

This reference, as well as other changes to the heritage criteria, was introduced in Victoria following a Heritage Council meeting held on 7 August 2007, at which the 'HERCON' heritage assessment criteria were adopted.<sup>7</sup>

For the purposes of the present project, the meaning of social value to Aboriginal and Torres Strait Islander people – or any other specific ethnic or cultural group – was not specifically addressed. This approach, adopted at the direction of the PSC, was to prevent the potential for duplication or confusion with the development of a parallel Council project, which is part of a joint initiative with the Victorian Aboriginal Heritage Council. That project seeks to develop understandings and processes around the assessment, description and registration of cultural heritage places of significance to Aboriginal and Torres Strait Islander people and other Victorians.<sup>8</sup>

<sup>7</sup> The Environment Protection and Heritage Council of the Australian & State/Territory Governments reached an agreement to adopt standard heritage assessment criteria at the National Heritage Convention (HERCON) in Canberra, 1998. There are eight 'HERCON' criteria.

<sup>8</sup> Information about the 'Shared Values' project is available on the Council website, [www.heritagecouncil.vic.gov.au/research-projects/recognition-of-shared-values/](http://www.heritagecouncil.vic.gov.au/research-projects/recognition-of-shared-values/)



## 1.3 Community outreach

As noted in the project brief (Appendix A, 'Project Brief'), the audience for this report is the Council and HV staff. It is not a public document.

In discussion with the PSC, the project team expressed a preference to test ideas and propositions arising from the project with a broader audience, specifically members of the community with a particular interest in or recent exposure to issues associated with social values assessments. The outcome of this discussion was the Community Workshop (see Section 2.1.2) held on 27 February 2018. This workshop – generously facilitated and hosted by the National Trust – was a focussed discussion arranged around three specific questions. Its outcomes have assisted in informing and framing this report. However, the workshop should not be misunderstood as an exercise in 'community consultation'.

### 1.3.1 Reporting

The first draft of this document 'Report and recommendations' was issued to the PSC for review and comment on 5 April. The present draft responds to the comments that were received on 18 April 2018.

## 2.0 Methodology

A two-stage process was adopted for the project: data-gathering (discussed below) and reporting (this document).

### 2.1 Data-gathering

#### 2.1.1 Scoping paper

A paper scoping out the breadth of theoretical and practical issues/challenges associated with the identification, assessment and management of social value was presented to the PSC in December 2017. The document is attached at Appendix C.

The approach adopted, as agreed with the PSC,<sup>9</sup> was to:

- Reflect on the history and evolution of social value in Victoria, Australia and overseas since the mid-1970s;
- Review definitions of social value, and related terms and concepts, including spiritual value;
- Consider current arrangements for the identification, assessment and management of social value; and
- Identify key issues arising from the above.

Outcomes of the Scoping Paper (summarised below) informed approaches to the two workshops that concluded the data gathering phase of the project.




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<sup>9</sup> Assessing and managing social significance, Project Steering Committee Meeting 04 (11 October 2017), minutes.

## Scoping paper: findings

### *Concepts of community*

The concept of 'community' is central to social value as defined. However, accepted understandings of the term have evolved considerably over the past 25 or more years, related in part, to widespread use of the internet and social media. A challenge for this project was to bring definitions of community into line with contemporary understandings of the term, and to anticipate/accommodate future change.

A related consideration is that the nature of the community for whom a place is valued socially has the potential to influence the ability of that community to participate in and/or influence the management of that value. On this basis, there may be purpose in identifying broad typologies of communities as a mechanism to enable community engagement in the processes of identifying, assessing and managing social value.

These issues are addressed at Section 4.0 of this report.

### *Evidence*

At present there is no clear guidance regarding what evidence is required to support social value assessments. Methodologies vary considerably. Key recommendations of the scoping paper were that all assessments of social value must be: evidence-based; and informed by consultation with the community group(s) for whom the place is valued. Actions to enable this to happen include:

- Preparing guidelines to enable all parties engaged with assessments of social value to understand what evidence is acceptable and how to generate it
- Engaging with social media and the Internet as legitimate sources of evidence
- Capacity building to support those identifying, assessing and managing social value

These issues are addressed at Section 5.0 of this report.

### *Thresholds*

The need to review the *Victorian Heritage Register Criteria and Threshold Guidelines* (Criterion G) emerged as a recommendation of the scoping paper, with existing arrangements being open to misinterpretation. The project team recognised that there are multiple ways of measuring thresholds, and numerous factors of relevance to the issue, including but not limited to: intensity of attachment; the nature of the community; and the longevity of the interaction (effectively the notion of a 'time-depth' dimension).

These issues are addressed at Section 6.0 of this report.

### *Managing social value*

How can an intangible value be managed under place-based legislation? How integral is material fabric to the management of social value? How can use and/or access to heritage places be managed under an Act that doesn't control these considerations?

These and other questions are addressed at Section 7.0 of this report.



### 2.1.2 Project workshops

The findings of the Scoping Paper were discussed at two workshops:

*Community workshop (27 February 2018, 5:30pm-7:30pm)*

The workshop was facilitated and hosted by the National Trust of Australia (Victoria), and moderated by National Trust Council Member Dr Ursula de Jong. Attendees (listed below) were invited to respond to three questions:

- **Definitions:** What does 'social value' mean to community groups, and how do those meanings align with the value as understood by heritage practitioners, academics, Heritage Victoria etc?
- **Thresholds:** What is social value at a State level, and what does State-level recognition of social value mean for community groups?
- **Management:** What is needed to maintain social values? Is it about the past or the future? How much involvement of the part of community groups is viable.

The following attended the event:

- Abi Belfrage, Historian
- Janet Bolitho, Port Places
- Tania Davidge, Our City, Our Square campaign (Federation Square)
- Tristan Davies, Melbourne Heritage Action
- Mary Ferlin, London Hotel campaign
- Farida Fleming Carlton Residents Association
- Chris Hill, Save the Edgy (Mentone Hotel) campaign
- Mary-Lou Howie, Queen Victoria Market campaign
- James Lesh, Our City, Our Square campaign (Federation Square)
- Rebecca Leslie, Save the Palace campaign
- Margaret O'Brien, City of Yarra Resident
- James Shannon, Save the Edgy (Mentone Hotel) campaign
- Duncan Wallace, Corkman Inn
- \* Sabine Smyth, who was instrumental to a successful campaign for the Benalla Migrant Camp to be included in the Victorian Heritage Register (VHR), for reasons of historical and social value was unable to attend the workshop. She spoke with Adam Mornement of the project team on 26 February 2018. A summary of the workshop discussion, and the conversation with Sabine Smyth, is at Appendix B.

*Project workshop (1 March 2018, 10:30-4pm)*

The one-day workshop, held at the University of Melbourne, provided an opportunity to discuss issues arising from the scoping paper, and to test a series of 'propositions' developed by the project team with the delegates. The propositions related to assessing, thresholding and managing places of social value.



The workshop was attended by the following academics and heritage practitioners and professionals from the private and public sectors:

- Geoff Austin, Manager, Heritage Register and Permits, Heritage Victoria
- Kristal Buckley, Deakin University
- Emeritus Professor Graeme Davison, Monash University
- Associate Professor Don Garden, RHSV, Australian Heritage Council
- Michelle Glynn, Heritage Council Secretariat
- Megan Goulding, Heritage Council of Victoria
- Sue Hodge, Sue Hodges Productions
- Luke James, Deakin University (rapporteur)
- Renae Jarman, GJM
- Chris Johnston, Context
- Associate Professor Ursula de Jong, Deakin University
- James Lesh, University of Melbourne (rapporteur)
- Professor Hannah Lewi, University of Melbourne
- Peter Lovell, Lovell Chen
- Professor Andrew May, Heritage Council of Victoria
- Dr Susan McIntyre-Tamwoy, Extent Heritage
- Rosalie Mickan, University of Melbourne (rapporteur)
- Caitlin Mitropoulos, National Trust
- Lucinda Peterson, Heritage Council of Victoria
- Dr Anita Smith, La Trobe University
- Emeritus Professor Charles Sowerwine, Royal Historic Society of Victoria (RHSV)
- Bethany Sproal, Heritage Council Secretariat
- Nicola Stairmand, Heritage Assessments Officer, Heritage Victoria
- Ian Travers, Extent Heritage
- Felicity Watson, National Trust
- Harry Webber, Aboriginal Victoria
- Tanya Wolkenberg, City of Melbourne
- Dr Antonio Gonzalez Zarandosa, Deakin University

Summaries of the discussions from the two workshops are included at Appendix B.





### 3.0 *Heritage Act 2017* (Victoria)

The *Heritage Act 2017* (Victoria), which came into operation on 1 November 2017, re-enacts, with variations, the *Heritage Act 1995* (Victoria). The 1995 Act itself replaced the *Historic Buildings Act 1981* (Victoria), the purpose of which was to, 'consolidate and amend the law with respect to the Preservation of Buildings, Works and Objects of historic or architectural Importance'.<sup>10</sup> The introduction of the 1995 Act saw significant changes, including providing for a more holistic understanding of cultural heritage than buildings and objects of architectural and/or historic significance.

The purpose of the *Heritage Act 2017* is to provide for the protection and conservation of places and objects of cultural heritage significance to Victoria. Among other things, it establishes: a Heritage Council to perform functions in relation to cultural heritage; the VHR, for the registration of places and objects; and a Heritage Inventory for the recording of archaeological sites and approved sites of archaeological value.

The Heritage Act (Part 2, Division 1(12)) requires that the Heritage Council, in determining assessment criteria for inclusion of places and objects in the VHR, must have regard to the following matters:

- a historical importance, association with or relationship to the State's history;
- b good design or aesthetic characteristics;
- c scientific or technical innovations or achievements;
- d social or cultural associations;
- e potential to educate, illustrate or provide further scientific investigation in relation to the State's cultural heritage;
- f importance in exhibiting a richness, diversity or unusual integration of features;
- g rarity or uniqueness of a place or object;
- h the representative nature of a place or object as part of a class or type of places or objects;
- i methods of establishing the extent to which land or objects nominated for inclusion in the Heritage Register in association with a registered place or a place nominated for inclusion are integral to the State-level cultural heritage significance of the place;
- j any other matter which is relevant to the determination of State-level cultural heritage significance

As noted, the Heritage Act does not legislate/control the management of access to heritage places, or their use.




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<sup>10</sup> *Historic Buildings Act 1981* (Victoria), accessed via [www.austlii.edu.au](http://www.austlii.edu.au), 10 November 2017.

### 3.1 Victorian Heritage Register – places assessed as satisfying Criterion G

At the outset of the consultancy, the project team sought to establish the number of places included in the VHR for reasons of social value. Heritage Victoria officers advised that there is no simple way to extract that data from Hermes.<sup>11</sup> As noted in the Scoping Paper (Appendix C), it is estimated that of the approximately 2,333 places and objects included in the VHR, ten per cent are identified as being of social value to Victoria. Further, the project team is aware of no place that is included in the VHR exclusively for reasons for social value.

### 3.2 Victorian Heritage Register Criteria and Threshold Guidelines

The *Victorian Heritage Register Criteria and Threshold Guidelines* were developed by the Council in 2012. A core objective of the document is the provision of clarity and consistency regarding terminology, processes and thresholds involved in the assessment of places against the eight Heritage Council criteria (transcribed below). As noted in the introduction to the *Threshold Guidelines*:

The act of determining whether a place is of cultural heritage significance is often criticised as being a subjective exercise. Views on cultural heritage significance can vary between individuals and also evolve over time. This variance reflects personal experience, values and history.

However, the process of assessing cultural heritage significance is a rigorous and objective one that is guided by the principles of *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance (2013)* and has been developed and refined over many years of heritage practice in Victoria and Australia more broadly. This guide supports that evolving practice by assisting people who engage with the State's heritage system to have an understanding of how the Heritage Council exercises its discretion when determining to include – or not include – a place or object in the VHR.<sup>12</sup>

<sup>11</sup> Hermes is a heritage database hosted by Heritage Victoria.

<sup>12</sup> *The Victorian Heritage Register Criteria and Threshold Guidelines*, as amended 5 June 2014, p. 2.



For a place/object to be included in the VHR it must meet one of the Council's assessment criteria:

Criterion A – Importance to the course, or pattern, of Victoria's cultural history.

Criterion B – Possession of uncommon, rare or endangered aspects of Victoria's cultural history.

Criterion C – Potential to yield information that will contribute to an understanding of Victoria's cultural history.

Criterion D – Importance in demonstrating the principal characteristics of a class of cultural places and objects.

Criterion E – Importance in exhibiting particular aesthetic characteristics.

Criterion F – Importance in demonstrating a high degree of creative or technical achievement at a particular period.

Criterion G – Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.

Criterion H – Special association with the life or works of a person, or group of persons, of importance in Victoria's history.

### Criterion G

The *Threshold Guidelines* for Criterion G are at Figure 3. Some observations with regards to their application and operation are summarised below.

- **Step 1:** The nature of what 'evidence' is required to demonstrate an association between a place/object and a community group is not articulated – i.e. what evidence to gather and how to gather it. This issue is discussed further at 5.2 'Guidelines for identifying and assessing social value'.
- **Step 2:** The requirement for the relationship between the place/object and the community group to be 'Strong or Special' is too imprecise to be useful. It is considered that there are opportunities to provide greater clarity on this issue through analysis of a community group's distinguishing characteristics, and the nature of its association to a place/object. See Section 4.0 'Definitions' and Section 5.0 'Evidence and Assessment'.
- **Reference Tool G: What is Social Value?** (1992) is referenced under the Guidelines for Criterion G. It is considered that a document including step-by-step guidelines for the identification and assessment of social value has greater potential to respond to current challenges associated with social value than a discussion document. See Section 5.0.
- **Exclusion guidelines:** Four 'exclusion guidelines' are provided for Criterion G. The first of these, XG1 is, 'The attachment to the place/object is a short-term response to an event at, or a proposed change to, the place or object'. That proposition is challenged in this report, which recognises that there exists potential for community sentiment to be of recent origin and/or provoked by a sense of loss or change, including change of use (see Section 4.5).

A draft of revised *Threshold Guidelines* for Criterion G is at Section 6.2.



## CRITERION G: STRONG OR SPECIAL ASSOCIATION WITH A PARTICULAR COMMUNITY OR CULTURAL GROUP FOR SOCIAL, CULTURAL OR SPIRITUAL REASONS. THIS INCLUDES THE SIGNIFICANCE OF A PLACE TO INDIGENOUS PEOPLE AS PART OF THEIR CONTINUING AND DEVELOPING CULTURAL TRADITIONS

**Note:** the *Heritage Act 1995* does not apply to a place or object that is of cultural heritage significance only on the ground of its association with Aboriginal tradition or Aboriginal traditional use.

A place or object is likely to satisfy this criterion at the state level only if **all** of the following requisites are met:

### STEP 1: A BASIC TEST FOR SATISFYING CRITERION G

Evidence exists of a *DIRECT ASSOCIATION* between the place/object and a *PARTICULAR COMMUNITY OR CULTURAL GROUP*.  
(For the purpose of these guidelines, '*COMMUNITY* or '*CULTURAL GROUP*' is defined as a sizable group of persons who share a common and long-standing interest or identity).



The *ASSOCIATION* between the place/object and the community or cultural group is *STRONG OR SPECIAL*, as evidenced by the regular or long-term use of/engagement with the place/object or the enduring ceremonial, ritual, commemorative, spiritual or celebratory use of the place/object.



**CRITERION G IS LIKELY TO BE SATISFIED**



The place/object represents a *PARTICULARLY STRONG EXAMPLE* of the association between it and the community or cultural group by reason of its *RELATIONSHIP TO IMPORTANT HISTORICAL EVENTS* in Victoria and/or its *ABILITY TO INTERPRET EXPERIENCES* to the broader Victorian community.



**CRITERION G IS LIKELY TO BE RELEVANT AT THE STATE LEVEL**

### STEP 2: A BASIC TEST FOR DETERMINING STATE LEVEL SIGNIFICANCE

#### Reference Tool G: Types of places/objects that may satisfy Criterion G

*What is Social Value?: A discussion paper* (Australian Heritage Commission, Technical Publications Series Number 3, 1992) may be of assistance when considering Criterion G. It points out that examples of places of "social value" can be grouped into the following categories (see pages 7-10): public places, places of 'meeting', places of 'resort' and public entertainment, 'communities', places associated with recent significant events, commemorative places and places with special meaning for particular communities.

### STEP 3: EXCLUSION GUIDELINES FOR CRITERION G

The place or object is unlikely to satisfy this criterion at the state level if any of the following conditions apply:

<b>XG1</b>	<b>Enduring attachment not substantiated</b>	The attachment to the place/object is a short-term response to an event at, or a proposed change to, the place or object.
<b>XG2</b>	<b>Community or cultural group lacks definition or has a poor association</b>	The community or cultural group does not have a clearly defined common interest (i.e. is a group with a loose sense of identity or purpose) OR the community or cultural group is unable to demonstrate a strong and enduring cultural association with the place/object.
<b>XG3</b>	<b>Attachment does not relate to the current generation</b>	The place/object was an important point of interaction for past communities but that attachment no longer exists. In such circumstances, the place/object may of significance under criterion A.
<b>XG4</b>	<b>Association is of local significance only</b>	The attachment to the place/object does not have the ability to resonate beyond the local community.

Figure 3 Steps for assessing Criterion G

Source The Victorian Heritage Register Criteria and Threshold Guidelines



## 4.0 Definitions

This report, in response to the project brief, proposes a refinement of current approaches to the assessment and management of social value. The objective, in the first instance, is to achieve greater levels of clarity and consistency for the Council and HV in responding to nominations of places to the VHR under Criterion G. The intent in Stage 2 of the project is to update the *Threshold Guidelines*.

A parallel objective is for the refined approach to be accepted by all parties who participate in the process of identifying, assessing and managing social value, including community groups themselves. This aligns with a core recommendation of this report, which advocates for community groups to play a greater role in these processes than is currently the case.

Central to the delivery of these objectives is the articulation of clear, concise and easily understood definitions of what is meant by social value and its aligned terms and concepts. As a guiding principle, the project team has sought to rely on accepted definitions, including those in the *Burra Charter 2013*, and to provide further comment and clarity where considered necessary.

Consistent with the approach to assessment and managing social value put forward in this report, emphasis is placed on the following terms:

- Social value
- Place
- Community
- Attachment
- Time depth
- Resonance

A more comprehensive analysis of terminology associated with concepts of social value is provided in the Scoping Paper (Appendix B, Section 3.3).

### 4.1 Social value

For the purpose of this project, the following definition of social value has been adopted:

Social value is a collective attachment to place that embodies meanings and values that are important to a community or communities. This includes the significance of a place to Indigenous people as part of their continuing and developing cultural traditions. The reasons for communal attachment may be spiritual, religious, cultural, political or derived from common experience.

#### 4.1.1 Explanatory comment

This definition requires that places are valued by a present-day group, or groups, of people, and that the group, or community, is identifiable. Further commentary on the issue of identifying and defining community groups is at Section 4.3.

Places may have a range of values for individuals and groups, and these values may not be homogeneous. That is to say, social values for a single place may be conflicting – i.e. positive and negative.



## 4.2 Place

The following definition of ‘place’ is a composite of definitions from the *Burra Charter* and the Heritage Act:

Place means a geographically defined area. It may comprise buildings, elements, objects, landscapes, spaces and views. Place may have tangible and intangible dimensions.<sup>13</sup>

### 4.2.1 Explanatory comment

A ‘place’ can be of any size and can take many forms including, but not limited to: memorials, buildings, groups of buildings, locations of historical events, towns or urban areas, landscapers, gardens, industrial sites, roads and travel routes.<sup>14</sup>

The concept of place should be understood as plural, both typologically (as above), and conceptually. Geographers Tim Cresswell and Gareth Hopkins, writing in 2008, noted that, ‘Place simultaneously evokes a certain materiality (it has tangible material form to it) and a less concrete realm of meaning [which may include social significance]’.<sup>15</sup> Cresswell and Hopkins also identify three facets of ‘place’ –materiality, meaning and practice. This approach recognises that while on one level ‘place’ offers a sense of stability and grounding, the reality is that all places are in a state of perpetual evolution, in terms of use, character, scale and form. From the perspective of social value assessments, a recognition of the fluidity of ‘place’ can be instructive, particularly in informing an understanding of associations between place and memory, which so often underpin a community’s attachment to place. Put simply, in many cases, place operates as an anchor of memory which is kept alive through common practices.

Typologies of places that may be of social value include, but are not limited to:

- Places where people gather for reasons of ritual or public meeting/congregation, whether formal or informal. These places are often publicly owned or otherwise publicly accessible – i.e. public parks, gardens, churches or halls.
- Places that provide a memorial function to the present community – i.e. shrines, avenues of honour or massacre sites.
- Places that provide a community function that, over time, become places to which a community group (or groups) develops an attachment that supersedes its utility value – i.e. markets.
- Places that are distinctive or singular, and stand as identifiable symbols (or markers) for a community – i.e. a distinctive or singular building/structure or landmark.
- Places of public entertainment – i.e. performance venues (theatres, halls) or sports venues.
- Places associated with recent significant events, as distinct from historic events – i.e. the site of a terrorist attack.<sup>16</sup>

<sup>13</sup> Australia ICOMOS, *Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*, 2013, Article 1. Definitions, 1.1; and *Heritage Act* 2017,

<sup>14</sup> Australia ICOMOS, *Burra Charter*, 2013, Article 1. Definitions, 1.1., Explanatory Notes.

<sup>15</sup> Tim Cresswell & Gareth Hopkins, ‘Place, Persistence and Practice: Evaluating Historical Significance at Angel Island, San Francisco and Maxwell Street, Chicago’, *Annals of the Association of American Geographers*, 98:2, 392-413.

<sup>16</sup> The examples of place typologies that may be of social value at Section 4.2.1 draws on Chris Johnston, *What is Social Value?*, 1992, pp. 7-13.



## 4.3 Community

For the purpose of this project, the following definition of community has been adopted:

A community is a group of people who share a common interest or purpose. Such a group may share a common belief system, cultural interest, ethnicity or values. In many cases, the community will live in the same locality. In other cases, the community will be imagined (to the extent that it is socially constructed and its members may have shared affinities but may never actually meet in person), or virtual (formed online by people who identify with common issues).

### 4.3.1 Explanatory comment

The concept of community, as discussed, is central to social value. Accepted understandings of the term have, however, evolved considerably over time in response to the rise of social media, increased mobility and the internet.

A community is traditionally understood as a group (social unit) with something in common, such as religion, cultural interests, ethnicity or values. In a heritage context, communities have historically been united by location/geography. They now also form and interact online through shared cultural interests. Communities that are not geographically determined may have no direct physical interaction with a heritage place or with each other. This, however, may not diminish their sense of social connection or joint sense of identity. Communities are also dynamic; people may identify as being part of many different and at times conflicting communities. A community may also comprise vertical or horizontal social hierarchies, some with a clearly identifiable leader or leadership group; others with a more dispersed representation; and others again with competing spokespersons.

A related concept is that of ‘community readiness’, an idea put forward by historian Bruce Pennay.<sup>17</sup> The proposition is that in some cases – often related to sites associated with a challenging or socially stigmatising episode – a community group may require some time to have passed before it is ready to present itself as a ‘community’. Pennay’s proposition evolved from analysis of the Benalla Migrant Camp.

The nature of communities varies considerably, in terms of scale, sense of identity/cohesion and intensity of attachment to a place and kinds of values. Some communities are formal with registered members or may be comprised of committed adherents to a particular creed or manifesto. In these circumstances, there is a degree of formality to the community, and an ability to identify the group may be uncontroversial. Other communities may be large and loosely defined – the ‘Melbourne community’ or the ‘people of Victoria’ for instance. These communities are more informal but similarly significant. Identifying the members of such communities and their extent can be more complex and may be based on a self-identified sense of belonging.



<sup>17</sup> Bruce Pennay, ‘Remembering Benalla migrant camp’, *The History of the Family*, Volume 22, 2017 – Issue 4: Women, Children and the Idealised Refugee Family, Australia 1947-1975, pp 575-596.

Both formal and informal types of communities may come together online and offline and their activities may operate across both realms. Online presences may take the form of webpages, groups (Facebook, Flickr, Google), list servers, newsletters as well as other types of online communication. Communities may meet formally or simply participate in a joint activity where there is a sense of connection imbued through an event.

Examples of how communities can be defined include:

- The Sidney Myer Music Bowl (H1772) is valued by a large and diverse community for whom a common cultural interest is attending live musical performances and/or public events.
- The Former Benalla Migrant Camp (H2358) is a place of social value to first generation migrants who spent time at camp, and their descendants. The place is recognised by this multi-generational community as a place of foundation in Australia.
- Bells Beach Surfing Recreation Reserve (H2032) is valued by the surfing community of Victoria, and beyond. The community of interest includes people who participate in surfing (actively and passively), including those with a demonstrated interest in the annual Bells Beach Easter competition.
- Mount Buffalo Chalet (H0901) is a place of value to people who recall the operation of the site as an alpine retreat and value those associations. In recent years, since the site's closure, that community has continued to demonstrate its commitment to the place in online forums.

#### *Community typologies*

The nature of the community for whom a place is valued has the potential to determine the ability of that community to participate in and/or influence its future management. Broad typologies of communities, identified at Table 1, may be used as a mechanism to enable community engagement in the processes of identifying, assessing and managing social value.





Table 1 Community typologies

Community type	Examples of places	Implications for managing social value
<b>Self-identified community:</b> Groups of people who feel strongly connected with each other through common experiences, interests and/or beliefs that are a substantial part of their personal identity. Self-identified communities may be large or small and may be latent and only emerge in response or threat.	Migrant hostels; institutions (i.e. orphanage); minority religious denominations; sites where people have experienced significant events (may be positive or negative); historic pubs; community halls and other public facilities	It may be ethically inappropriate for people outside of the community group to speculate about meanings and management of values on their behalf. As a consequence, evidence through direct engagement should be sought to assess social value. Self-identified communities may have a spokesperson, or an internal hierarchy that identifies a figurehead.
<b>Informal community:</b> Groups of people whose activities, practices and associations unite them around common interests. They may participate in widespread cultural activities and/or spread over broad geographic areas. Informal communities may be large or small. Members of informal communities may not specifically identify the community, instead they participate through common activities.	Sports venues; performance venues; public buildings and halls; iconic pubs	Typically, very large communities; difficult to define and lacking obvious figureheads or spokespeople. It may be reasonable for heritage practitioners to collect evidence through observation and guide the management of social value.

4.4 Attachment

‘Attachment’ is one layer, or facet, of social value, along with time depth (defined below), the size of a community (large or small) and resonance (defined below).

For the purposes of this project, the following definition of attachment has been adopted:

Attachment describes people’s connection to place. This includes feelings, memories and associations that are important to a community’s sense of identity, as well as practices, expressions and representations. The reason(s) may be related to a common cause, experience, ideal, belief or cultural practice. The intensity of attachment to place can fluctuate in intensity over time and the values that are at the core of the attachment may not be uniform within the community/communities. Both intensity and values may change over time.



#### 4.4.1 Explanatory comment:

All levels of intensity of attachment are valid/relevant and must be understood in relation to the nature of the community and the duration of attachment.

In order to understand the values and the intensity of the attachment to places it is important to provide evidence that attachment exists. The nature of attachment will vary over time (it is dynamic). This is particularly pronounced in places where there is attachment of long-standing. The nature of and reasons for those variations should be understood and have the potential to inform the management of the social value. Because attachment is dynamic, it can variously ebb and flow, increase in intensity and become obsolete.

### 4.5 Time depth

For the purposes of this project, the following definition of time depth is proposed:

Time depth is the length of time for which a community's connection to place can be demonstrated to have endured. This connection will typically be of longstanding (a generation, or 25 years, may be accepted as a rough guide), but there also exists the potential for community attachment to be of more recent origin (over months or years) and provoked by a sense of loss or change, including change of use. To account for these two distinct contexts of time-depth, evidence for each should be generated separately.

#### 4.5.1 Explanatory comment

Time depth, or duration of attachment should, in typical circumstances, have endured over a sustained period of time – a generation, or 25 years, may be accepted as a rough guide. However, it is recognised that there exists potential for community sentiment for place to be of more recent origin. In such circumstances there is a requirement for intensity of attachment and the size of the community to be clearly demonstrated as balancing the short time-depth.

The latter point represents a shift from the current Threshold Guidelines, which require that evidence of an enduring attachment to place is substantiated. The Threshold Guidelines also conclude that attachment to place as a response to proposed change should not in and of itself necessarily be accepted as evidence of social value. It is a conclusion of this report that social value that exists independent of 'threat' is quite different to the emotionally-charged sentiment, and heightened sense of community, that is generated when a place valued by a community is proposed for change. Evidence of each of these modes should be considered separately for the purposes of identifying time depth.

It is also important to recognise that time depth may not be continuous, or uninterrupted.<sup>18</sup>

<sup>18</sup> Rodney Harrison, 'Forgetting to Remember', *International Journal of Heritage Studies*, 19 (6) 579-595.



## 4.6 Resonance

For this report, resonance is a key threshold test. The following definition has been adopted:

Resonance is the extent to which the value of a place/object to a community can be demonstrated to exert an influence that resonates in the State context. For a place or object to satisfy Criterion G it will be associated with, represent or be identified with a story/theme that contributes to or forms part of the State's identity. Recognising that identity is fluid, new or emergent themes have the potential to satisfy this definition.

### 4.6.1 Explanatory comment

In the context of this report for the Council, the intent of the resonance test is to distinguish places of local social significance from those that are directly connected with Victoria, both as a community and as a geo-political entity. The principal may also be applied to other jurisdictions, including the Planning and Environment Act 1987 (Victoria), but this has yet to be tested.

The proposition is that for a place of social value to satisfy the test for inclusion in the VHR the values must be demonstrated to resonate with the State. Examples of places that satisfy this criterion may be representative of a significant theme/event that form part of the State's identity or associated with a new or emergent theme/story.

The social value of Port Arthur after the massacre in 1996 offers a clear example of resonance operating at a national level. It demonstrates how the social value associated with a place can change over time. Further, the impact of the event (changes in gun law, association of Port Arthur with the massacre, weapons and mental health) has been felt across Australia. A Victorian example of a place with resonance that is connected with established story or theme would be the Shrine of Remembrance which is identified as the primary war memorial in the State.

It is recognised that in some cases, places of social value to specific communities also serve as representative examples for other communities. These examples of social value may resonate with Victoria because of their ability to represent a category of place already recognised to hold significance. An example is the Benalla Migrant Hostel, as a place that can represent a number of other similar places and communities which may more appropriately be recognised at a local level. In order to establish representative resonance at the State level, evidence, including comparative analysis, needs to be provided.

The social value of places that are identified with the contemporary culture and identity of Victoria, but which are not related to recognised themes/stories are considered to be 'emergent'.<sup>19</sup> An example might be the town of Maryborough or CERES in East Brunswick, both of which are associated with permaculture and potentially embody social values connected with Victoria as the 'Garden State' and a centre for sustainable living. In order to establish emergent resonance at the State level, evidence needs to be provided that demonstrates a strong connection with the community of Victoria as a whole or with the contemporary identity of Victoria as a geopolitical entity.

<sup>19</sup> A relevant reference for themes/stories that have previously been recognised is *Victoria's Framework of Historical Themes*, [www.heritage.vic.gov.au/research-and-publications/framework-of-historical-themes](http://www.heritage.vic.gov.au/research-and-publications/framework-of-historical-themes)



## 5.0 Evidence and assessment

A key recommendation of this report is for the preparation of guidelines to articulate what constitutes acceptable evidence for nominations to the VHR under Criterion G. It is recommended that this should be a two-stage process. The first stage is focussed on: confirming the existence of a community group; generating evidence to determine the social value of a place; and breaking down the facets of the value in terms of time depth, intensity of association and the nature of the community. This is represented graphically at Figure 4, and discussed further below. The second stage is focussed on the generation of evidence to establish whether social value can be demonstrated to exert an influence that resonates in the State context. This issue is addressed at Section 6.0 'Thresholds'.

As noted, the Council and HV have found that the *Threshold Guidelines*, as related to Criterion G, have shortcomings. A key issue is the production of evidence to support a nomination to the VHR under Criterion G. At present, there is limited guidance as regards what evidence is required to support the identification of social value, and how and by whom that evidence should be collated. Methodologies vary considerably. A related challenge is timing. Evidence of social value generated when a place is not under threat of change or development should be understood as a distinct from evidence of social value that is generated when change is anticipated. In the latter instance there exists a strong emotional charge, and a heightened sense of community, which can be quite different to evidence of social value that is generated independent of proposed change to a valued place.

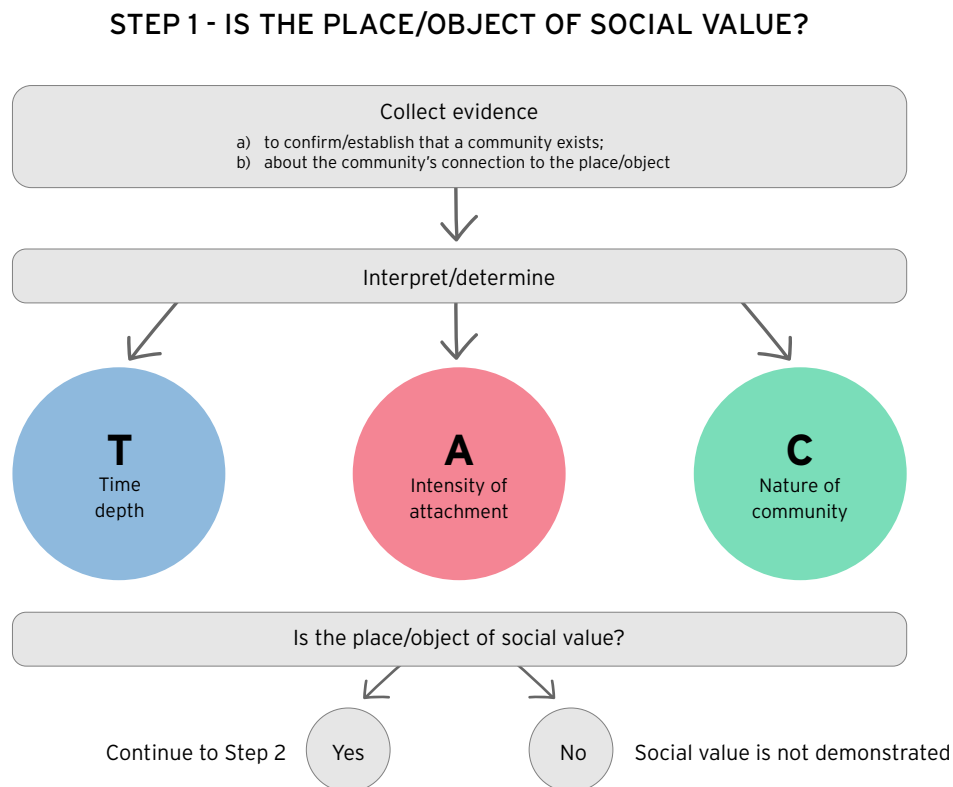
The question of who should prepare evidence of social value is also relevant. It is noted that HV has limited resources and capacity to collect evidence of social value. On this basis, it is recommended that the onus for assessment and producing evidence of social value is placed on the party nominating a place to the VHR for reasons of social value. In situations where the nominator does not represent a community group for whom the place is of social value, the nominator should work with the community group to collect the evidence, ideally supported by a consultant with experience in face to face (traditional) ethnography and digital ethnography (see Section 5.1).<sup>20</sup> There will also be cases where a community group is the nominator. Regardless of who the nominator may be, guidance and support is needed to: enable a sound approach to collecting evidence; establish what constitutes clear evidence, particularly in relation to online sources; and how to analyse the evidence.

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20 Sarah Pink, Heather Horst, John Postill, Larissa Hjorth, Tania Lewis, Jo Tacchi, *Digital Ethnography: Principles and Practice*, Los Angeles, SAGE Publishing, 2016.



Figure 4 Approach to determining whether social value exists



## 5.1 Digital ethnography

Ethnography is an approach to researching how people live and understand their culture from their point of view. Traditionally, ethnographies are undertaken over long periods of immersion within the culture and society being studied (see also discussion of ‘rapid’ ethnographies at Section 5.2.4 below).

The design of a study typically evolves in response to the findings, situations and opportunities that present themselves to the researcher. There are many specific approaches to ethnography elaborated by various disciplines, but they are generally united by the approach described above.

The idea of ‘digital ethnography’ considers how ethnography might be changed by the incorporation of digital interactions and cultures that are increasingly part of our contemporary lives. Importantly, it invites researchers to account for the digital and non-digital dimensions of people’s lives as increasingly intertwined. However, in digital interactions the mediating nature of these technologies, and the way they might structure interactions and cultural outputs should be recognised, just as the background and perspective of a researcher immersed in another culture for a period of time might change as they go from being an ‘outsider’ to an ‘insider’.



## 5.2 Guidelines for identifying and assessing places of social value

The following provides an overview of content that might be included in a guidelines document for the identification and assessment of places/objects of social value. The following might inform a brief for the preparation of such a document, which may be delivered in Stage 2 of the social values project.

As discussed, the audience for the guidelines document is broad, and includes heritage practitioners, statutory bodies (HV, the Council and local authorities) and community groups.

### 5.2.1 Introduction

The introduction to the document should explain, at a high level and in plain English, the purpose and intent of heritage conservation in Victoria in the twenty-first century. It should articulate that heritage conservation is an evolving field in terms of practice, theory and legislation. The concept of social value should then be described within this context.

The introductory comments should also acknowledge the limitations of the place-based legislative framework within which concepts of communal attachment to place are managed – this refers to both the Heritage Act and the *Planning and Environment Act*, 1987.

### 5.2.2 Definitions

Key terms and concepts should be articulated, supported by explanatory notes.

Definitions of terms that are central to an understanding of the identification, assessment and management of social value as proposed for the purposes of this report are at Section 4.0.

### 5.2.3 Skills and capacity: who should identify and assess communal values?

In many cases, community groups and heritage practitioners will be key participants in the identification and assessment of social value. The roles performed will depend, to a large extent, on the nature of the place and the community group (or groups).

For instance, where places are valued by small groups related by common experience or belief (see ‘Self-identified community at Table 1’) there should be an emphasis on the community group, or groups, playing a lead role in collecting and analysing evidence, and articulating how those values can be managed within the limitations of the current legislation. Where achievable in terms of costs and timing, the community group might collaborate with an experienced practitioner to support and contribute to the process. Practitioners should be skilled in both face-to face-and digital ethnography.

For places where the community is large and dispersed and united by a common interest, and where conflict is generally absent, it can be anticipated that evidence would be collected primarily through observation and therefore the role for the heritage practitioner would be greater.



### 5.2.4 Evidence

Techniques and methodologies for assessing social value are discussed below. Regardless of which technique, or combination of techniques, is adopted, the research should establish the social value of a place through evidence that determines:

- The nature and size of the community group (or groups) by whom a place is valued;
- The length of time that the community (communities) have retained an attachment to the place (time depth); and
- The intensity of their attachment to the place.

#### Techniques and assessment methodologies

In most cases, methods for collecting evidence will include a combination of background research, observation and direct engagement with community groups. This approach, as noted by American environmental psychologist Dana Taplin (et al), provides opportunities to both, 'illuminate cultural values and draw out special meaning'<sup>21</sup> Taplin frames this approach as a 'rapid ethnography', acknowledging that in the majority of cases there are insufficient resources and time to carry out a traditional ethnography which would typically take place over a period of one or two years. Rapid ethnography is a more condensed approach applying similar methods.

This includes: background (desktop) research into: the origins, composition and motivations of the community group (groups); and the place that is valued by that group(s). This will inform the approach to assessment, and the weighting of direct engagement with the community versus observation, see Figure 5 and discussion below.

In typical circumstances, the decision about the approach to assessment will be followed by a process of observing interactions (online and in situ) and communicating with the community to understand how the place holds meaning for them. This allows for practices to be documented and for the assessor (heritage practitioner, ethnographer, historian or community leader) to acknowledge how their own perspectives may frame their observations. This approach does not differ whether it is carried out wholly in person or online and allows for these to be combined.

#### Collecting evidence

As a general rule, the broader the range of sources and techniques applied the better, to enable a rich and nuanced understanding of the place, the community and the relationship between the two.

- Background research: Research into the history and current uses of the place, with an emphasis on its cultural and community setting/milieu. This may include accessing websites and reviewing relevant academic research, news coverage and social media activity relating to the place/site. A key consideration is to determine whether the place is proposed for change (i.e. perceived by the community group to be under threat). This will inform how the evidence is analysed and interpreted. Based on the background research the weighting between direct engagement with the community versus observation should be decided, as well as the tools and methods for collecting evidence.

21 Dana H Taplin, Suzanne Scheld and Setha M. Low, 'Rapid Ethnographic Assessment in Urban Parks: A Case Study of Independence National Historic Park', *Human Organization* 61, no. 1, 2002, pp. 80-93.



- Direct engagement with the community – methods and legitimate sources of evidence: Approaches to gathering evidence directly from the community group(s) for whom the place is of value may include: interviews; workshops; walks; mapping exercises; email correspondence; discussion within online groups (i.e. Facebook, Yammer and Skype); face-to-face or online discussion of photographs; and paper or online surveys. Direct engagement should be sensitive to the potential issues that may arise; seek to understand the memories, meanings and associations held for the place; understand the uses, both physical and visual; and the extent to which the place is central to the community's sense of identity.
- Observations – methods and legitimate sources of evidence: These approaches seek to gather evidence by respectfully observing the community group(s) for whom the place is valued. This can include observations of how the community uses the place; examples of events at the place; observing websites connected to the place; observing whether the place is widely photographed/videoed and shared or tagged on social media (Instagram, Twitter, Facebook, Flickr, Pinterest, YouTube); researching how many online groups exist; and collecting photographs and representations of the place from publications and news media. Analysis and interpretation of this evidence needs to take account of the context within which the observations were made, and must go beyond statistical results in order to be able to understand the memories, meanings and associations held by the community for the place. This means thinking about online interactions, posts and websites from an ethnographic perspective, including:
  - › Who is posting – are they the author?
  - › How the post was created – i.e. is it a photograph taken by the author at the site or was it a text post to a Facebook group?
  - › What is the context of the post? Is it a proprietary website or social media site?
  - › Was the place under threat at the time of posting?
  - › Who is the post intended for?
  - › What does the post say or represent?
  - › How has the post been shared afterwards – i.e. did it go viral or was it a single instance?<sup>22</sup>
- Hybrid approach – mediating direct engagement through a community representative: The key to this approach is the identification of community 'leaders' – i.e. organisations or individuals that are accepted as representing the community. In typical circumstances, this will occur at the background research stage. In the event that such an individual/organisation is identified, a joint plan for engagement (within the resources available) should be prepared. The hybrid approach will include aspects of observation, as well as direct engagement.

<sup>22</sup> The research on the social value of the Sydney Opera House provides a good example of how online interactions, images, and websites can be interpreted to understand the meanings people hold for this place. Cristina Garduño Freeman, *Participatory Culture and the Social Value of an Architectural Icon: Sydney Opera House*, UK, Routledge, 2018.





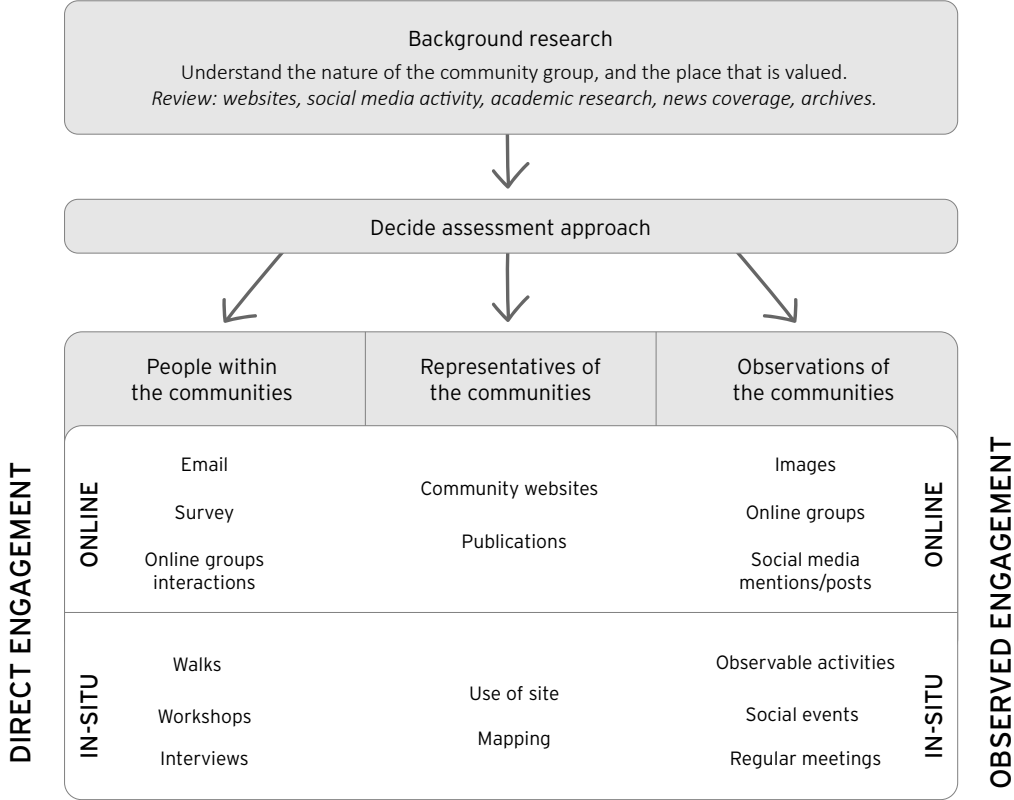
5.2.5 Analysis and interpretation of evidence

- *Presenting, analysing and interpreting evidence:* Examples of evidence gathered and a summary of the collection process (including difficulties or omissions) should be acknowledged. This is important in order to interpret the themes or patterns that arise. As noted, it is important to acknowledge whether the evidence was gathered at a time of perceived threat to the place. The outcome of this process should be a clear summary of social value which describes: the nature of the community, the intensity of association and time depth.
- *Describing the evolution of social value of to the place:* Understanding that social value is dynamic, a description of social value over time is essential. This approach captures:
  - › social value which has been intermittent (i.e. periods where it is not evident);
  - › social value under distinct conditions, such as non-threatened and threatened;
  - › significant changes in value due to unexpected events; and
  - › previous assessments of social value.
- This analysis should be carried out after all evidence has been gathered and analysed and forms part of the interpretation of social value, with a particular emphasis on time-depth.

5.2.6 Determining resonance in the context of Victoria

In situations where social value is determined to exist, the next challenge is to establish the level of that value (local, State or national). This is discussed at Section 6.0 ‘Thresholds’.

Figure 5 The assessment process



### 5.2.7 Statement of social value

Is the place of social value, at any level? If yes, what are the significance indicators?

- Identify the community group (or groups) by whom the place is valued
- Describe the length of time that the community (communities) has/have retained an attachment to the place (time depth)
- Characterise the intensity of their attachment to the place. For instance:
  - › Is the attachment generally felt at an individual level, informed by personal experience? In these instances, the intensity of attachment might be characterised as ‘profound’.
  - › Do the reasons for attachment vary within the community group (i.e. are there conflicting or divergent views)? Here the intensity of attachment can be anticipated to be correspondingly varied.
  - › Is the attachment generally positive, perhaps related to a shared enjoyment of the creative arts, theatrical performances sports or the like? In these cases the intensity of attachment may be understood as ‘ordinary’.
  - › To what extent do the reasons for the social value resonate with Victorian identity?
- If the place is not of social value, what are the reasons? What exclusion guidelines apply – See Step 3 at Section 6.2.

## 5.3 Implementation

The Council should commission the preparation of guidelines to support heritage practitioners, community groups and statutory authorities to identify and assess places of social value through the generation of an evidence base. This may form a deliverable of Stage 2 of the project. The document should include case studies to assist readers to appreciate options in the application of the processes and techniques involved. Selection of the case studies should be selected to provide a breadth of examples, in terms of the nature of the communities and the places that are valued.

It is anticipated that the guidelines would be cited as a reference document in a revised and updated version of the Threshold Guidelines ‘Criterion G’.

The Council should organise capacity building workshops with heritage practitioners, community groups and statutory authorities.

## 6.0 Thresholds

The identification of thresholds within a values-based system of heritage assessment is a complex process. Based on the recent experience of the Council, and others, this is particularly the case for social value.

As perceived by participants at the community workshop undertaken for this project (see Section 2.1.2), ‘threshold’ is a technical term that means little to non-professionals. Statutory authorities, however, are required to establish parameters (or thresholds) particular to a jurisdiction or Act that can withstand legal scrutiny. Heritage practitioners are required to interpret the legislation and evidence, and to form judgments about the merits of specific cases.



Present arrangements for the application of thresholds to places nominated to the VHR for reasons of social value are discussed at Section 3.2. For the purposes of this report, an alternative approach is proposed. The intent is to loosen the connection between historical and social values, and to recognise social value as multi-faceted and dynamic (prone to change).

## 6.1 The facets of social value

Once it has been determined that a place is of social value, the next test is to establish whether it satisfies the threshold for significance to Victoria.

The approach set out below accepts that there are numerous factors of relevance to applying thresholds to social value, including, but not limited to: the intensity of attachment to a place; the nature of the community; and time-depth (as discussed at Section 5.0). It is considered that the conflation of these issues has often been part of the problem in understanding and managing places of social value in the past.

Breaking down ‘social value’ in this way seeks to recognise that the value can vary appreciably – it may be latent, or unconscious within a community; alternatively it may be conscientiously articulated and central to a community’s identity. The nature of communities is also varied – large/small, united/fragmented, formal/informal ... These factors all contribute to the application of thresholds. They also have a bearing on approaches to managing social value (discussed at Section 7.0).

As discussed below (Section 6.2), to satisfy ‘Step 1’ under an updated Threshold Guideline for Criterion G, at least two of the following three facets of social value must be demonstrated with evidence consistent with the ‘Guidelines for identifying and assessing places of social value’ (see Section 5.2). These facets are:

- Intensity of attachment
- Nature of the community
- Time-depth

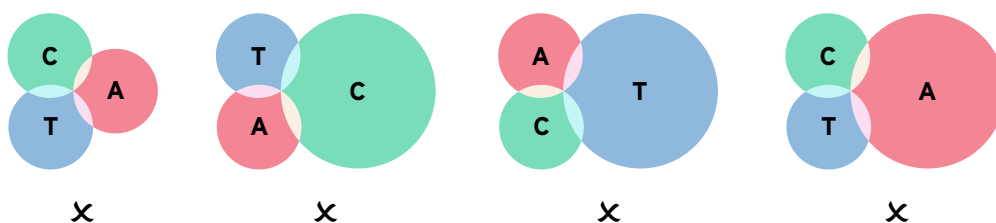
A graphic representation of this model is at Figure 6, and is summarised below:

- **Attachment X time-depth:** Places with demonstrated evidence of attachment and time-depth may be significant to small groups but for personal reasons – i.e. migrant hostels
- **Attachment X nature of the community:** Places with demonstrated evidence of attachment for a community group (or groups) can be defined may have little time-depth – i.e. they are recent, or were in use for a short period of time.
- **Time-depth X nature of the community:** Places for which an interest group (or groups) can be defined and have demonstrated evidence of use over a sustained period may have an informal, or latent, sense of attachment. These places may have been enjoyed by a large community over a long period of time

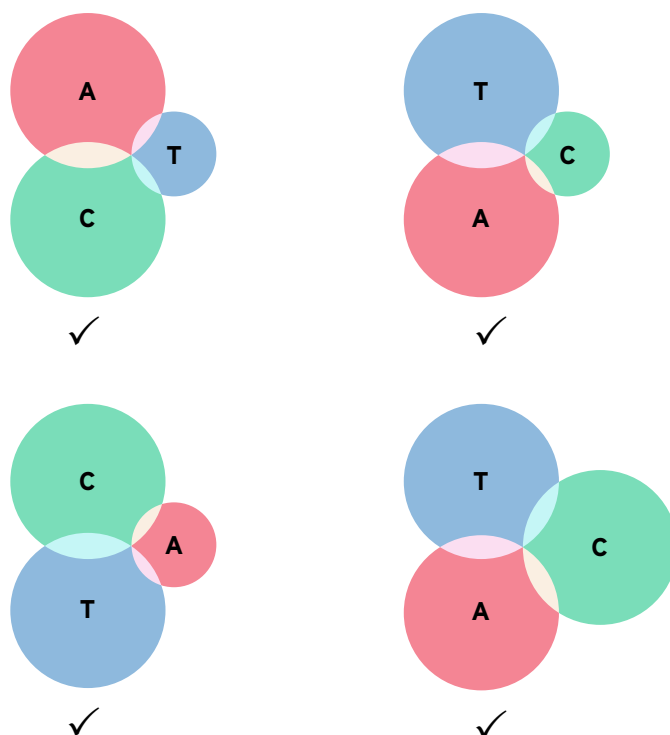


## SOCIAL VALUE

Figure 6 Step 1 test: evidence of at least two facets of social value is demonstrated



**X** Social value is not demonstrated

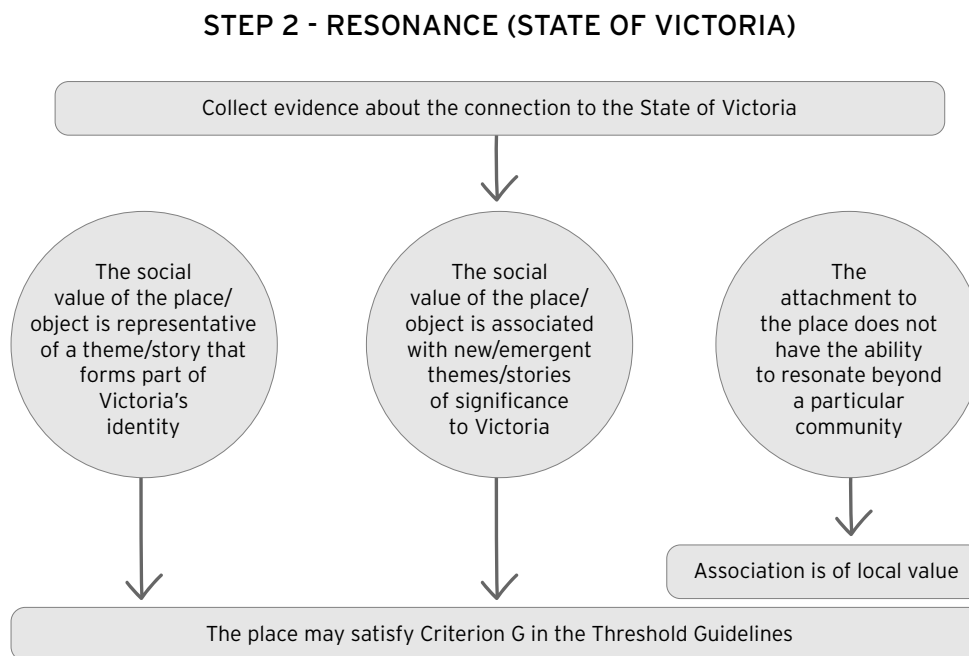


**✓** Social value is demonstrated

Time depth  
Intensity of Attachment  
Nature of Community



Figure 7 Approach to determining whether there is resonance to the State of Victoria



## 6.2 Resonance

For places that satisfy Step 1, a further analysis of its connection to the identity of Victoria should be carried out. This may require different evidence to that gathered to determine social value. This analysis will consider the evidence for social value put forward and argue how and to what level this is connected to the State either by demonstrating that it represents an established story or theme (potentially by comparative means) or is a new or emergent story or theme (by describing how it is emerging as part of Victoria's identity). This is a distinct phase to determining social value.

## 6.3 Revision to the Threshold Guidelines, Criterion G – draft

The format of the following is based on the existing Threshold Guidelines. Key terms and concepts –terms for which definitions are provided at Section 4.0 – are italicised.

### Step 1: Basic test of social value

Evidence exists of at least two of the following three facets of social value:

- **Attachment** – A *community* group (or groups) has a demonstrable attachment to a place/object.
- **Nature of the community** – Is the *community* group (or groups) big/small, united/discordant, formal/informal, geographically-based/online etc?
- **Time-depth** – The *attachment* between the place and the community group (or groups) can be demonstrated to have existed for a period of time – typically a generation (c. 25 years), although there exists the potential for community attachment to be of more recent origin and provoked by a sense of loss or change, including change of use.

The place is likely to be of social value.



### Step 2: Basic test for determining significance to Victoria

- **Resonance** – The social value of a *place* exerts an influence that resonates in the Victorian context. For social significance to satisfy Criterion G it will be either associated with, or representative of, a story or theme that forms part of Victoria's identity. Places associated with emergent themes/stories have the potential to satisfy this test.

The place is likely to satisfy Criterion G.

### Step 3: Exclusion guidelines

- Association is of local significance only – The *attachment* to the place/object does not have the ability to resonate beyond a particular local *community*.
- Attachment does not relate to the current generation – There is inadequate evidence to demonstrate that attachment for the place/object is felt by a present *community* (or communities). In these circumstances, the place/object may of significance under Criterion A.

## 6.4 Implementation

It is recommended that the revised Threshold Guidelines for Criterion G (working draft above) should be reviewed and 'road tested' prior to finalisation. The expectation is that an update of the Threshold Guidelines will be a core deliverable of Stage 2.

Opportunities for testing the guidelines include a first principles review of places included in the VHR for reasons of social value. These places might be selected strategically, and include examples that:

- were inscribed in the VHR at various points since the 1980s, to reveal shifts in assessment practices over time;
- are valued by communities of conspicuously varying type, in terms of age, demographic, size and sense of identity; and
- are associated with a diversity of place types.

As well as providing opportunities to identify and resolve problems with the revised approach, the testing process would also enable an appreciation of whether the VHR threshold 'bar' is at an appropriate level.

## 7.0 Management

For the purposes of this report 'management' should be understood primarily as relating to the integration of evidence prepared during the assessment process into VHR reports, including the identification of community groups and representatives of those groups. Key questions to answer include, how should social value be expressed/referenced in a Statement of Significance, and are there opportunities to address social value in permit policies and permit exemptions?



Responses to these questions will require engagement with some of the fundamental challenges of managing an intangible value under place-based legislation. These include, but are not limited to, the following:

- Addressing the extent to which physical fabric is integral to the management of social value; and
- Consideration of how access to and uses of places of social value can be managed under an Act that does not control these activities.

## 7.1 VHR reports

### 7.1.1 Statements of Significance

Statements of Significance in VHR reports should:

- Identify the community group (or groups) for whom the place is valued communally – for instance, first generation migrants who stayed at Benalla Migrant Camp and their descendants; horse racing enthusiasts; families affected by the 1983 bush fire in the area north of Bendigo ...
- Define the community's core/distinguishing characteristics – i.e. united/dissonant, large/small, contracting/growing, geographical/virtual ...
- Describe the reasons for the community's attachment, including the identification of the use (where relevant) that is valued. As far as possible, these reasons should be informed by direct engagement with the community – i.e. the site is valued as a place of memory for those affected by the bush fire; the migrant camp is significant as a place of foundation for families starting a new life in Melbourne; Flemington is recognised as the preeminent race course in Victoria ...
- The date (year) that the assessment significance was undertaken.

Examples of how social values might be articulated in Statements of Significance are provided in Table 2 below.

### 7.1.2 Permit policies and permit exemptions

Permit policies and permit exemptions in VHR reports provide opportunities to provide clarity to all parties about how the social value(s) of a place should be understood, as well as options for management. In some, if not many, cases the retention of physical fabric will be a pre-eminent consideration in managing the value.

In these cases, the permit policy should articulate particular areas, elements, qualities and materials that are of importance to the community. As discussed above, these decisions should, as far as possible, be informed by consultation with the community (options for how this might be managed are at Section 5.0). Indicative drafts of permit policies are included at Table 2.

In terms of managing social values through permit exemptions, it is noted that the potential for exemptions arising in relating to the social values is unlikely. In typical circumstances, there are few (if any) exemptions that relate exclusively to social values.



Place	Statement of Significance (social value only)	Source and date of evidence	Implications, to be addressed in Permit Policies
Sidney Myer Music Bowl (H1772)	<p>The place is valued by a large and diverse community for whom a common cultural interest is attending live musical performances and/or public events.</p> <p>This community values the experience of listening to live musical (and other) performances outdoors. The grassed amphitheatre provides a communal vantage point from which to enjoy this experience. Members of the community also value the distinctive tent-like structure that encloses the stage.</p>	This evidence was collected through an online survey in 2016.	<p>Permit policy:</p> <p>The purpose of the Permit Policy is to assist when considering or making decisions regarding works to the place. With regards to the site's social values this policy encourages:</p> <ul style="list-style-type: none"> <li>◦ retaining the existing use of the venue</li> <li>◦ resisting proposals to provide full enclosure of the general admission area;</li> <li>◦ maintaining the large grassed amphitheatre; and</li> <li>◦ maintaining the tensile roofing enclosure</li> </ul> <p>It is important to note that the social values of the SMMB are related to both intangible and tangible attributes.</p> <p>The preparation of a Conservation Management (CMP) Plan is encouraged. The CMP should include an assessment of the site's social value. Acknowledging the dynamic nature of social values, it is recommended that the CMP is updated prior to proposals for change to the place.</p>
Dodgshun House (H1706)	<p>Dodgshun House is a place of pilgrimage for members of the Catholic community as the location of Mary Mackillop's birth (she was beatified as Blessed Mary Mackillop in 1995). The building in which she was born has been demolished.</p> <p>This community values the opportunity to venerate Blessed Mary Mackillop through physical proximity to her place of birth.</p>	This evidence was collected through discussions with pilgrims between 2010 and 2012.	<p>Permit policy:</p> <p>The purpose of the Permit Policy is to assist when considering or making decisions regarding works to the place. It is noted that the social values of Dodgshun House are unconnected to the site's physical fabric and, in typical circumstances, do not involve access into the registered area.</p> <p>The preparation of a CMP is encouraged. The CMP should include an assessment of the site's social value. Acknowledging the dynamic nature of social values, it is recommended that the CMP is updated prior to proposals for change to the place.</p>

Table 2 Examples of how social value might be expressed in VHR reports





Place	Statement of Significance (social value only)	Source and date of evidence	Implications, to be addressed in Permit Policies
Melbourne Cricket Ground (H1928)	<p>The MCG is valued by a large and diverse community for whom a common interest is attending major sports events. The venue has long been understood and recognised as the pre-eminent venue for cricket and Australian Football League (AFL) in Australia.</p> <p>The community values the opportunity to congregate in large numbers to enjoy major sports events. The scale of the venue, its contemporary amenities and the sense of continuity at this location are also valued attributes of the MCG.</p>	This evidence was collected through a paper-based and online survey in 2013.	<p>Permit policy:</p> <p>The purpose of the Permit Policy is to assist when considering or making decisions regarding works to the place. With regard to the site's social values this policy encourages:</p> <ul style="list-style-type: none"> <li>◦ retaining the existing use of the venue for hosting major events, and its status as the Australian 'headquarters' for cricket and AFL</li> </ul> <p>The preparation of a Conservation Management (CMP) Plan is encouraged. The CMP should include an assessment of the site's social value. Acknowledging the dynamic nature of social values, it is recommended that the CMP is updated prior to proposals for change to the place.</p>

## 7.2 Conservation Management Plans

A further recommendation is that permit policies for places of social value should encourage the preparation of a Conservation Management Plan (CMP) as part of an application to HV for works to it, particularly in cases where the works have the potential to affect the use of the place and/or the manner in which the community is able to interact with and/or access it. In situations where the preparation of a CMP is not possible, perhaps due to constraints of time or budget, a re-assessment of the site's social values as a stand-alone report should be promoted as a minimum expectation.

Responsibility for reviewing the CMPs could be delegated to a technical advisory committee established by the Council under the provisions of Section 14 'Consultation and advice' of the Heritage Act. While it is noted that there are no provisions in the Heritage Act to compel a property owner to comply with the recommendations of a CMP, it is anticipated that a CMP accepted by the advisory committee would be a key reference for HV officers in assessing the application.



The process of preparing a CMP would provide an opportunity to establish whether the social values of the place have changed since it was assessed during the nomination process.<sup>23</sup> The existence of two sets of evidence – i.e. evidence generated when change was not anticipated, and evidence prepared when change was proposed – would also assist an understanding of the nature of the value. If the value has changed, the permit policy in the VHR report would be superseded.

Recognising that places deemed to satisfy Criterion G in the VHR are diverse, a consequence of different interpretations/definitions of social value over time, it is possible that places included in the VHR for reasons of social value may not satisfy the current or proposed threshold guideline for Criterion G. On this basis, it is recommended that the preparation of CMPs for places of social value should be strongly encouraged for registrations post-dating the introduction of the *Threshold Guidelines* in December 2012.

A further consequence of the diversity of places deemed to satisfy Criterion G in the VHR is that it would be desirable to undertake a review of all places in the VHR that are identified for social value, with a particular emphasis on early registrations (i.e. those dating to the 1980s and 1990s).

With regards to covering the cost of preparing a CMP, consideration should be given to establishing a funding program to be managed by Heritage Victoria. The program would encourage and assist owners of registered places to prepare CMPs. A condition of any funding might be to expect (rather than require) that the recommendations of CMPs accepted by the technical advisory committee should be followed.

## 7.3 Interpretation and recording

Conditions for recording and interpretation are applied widely by HV, and a great many statutory bodies, as a means of managing the impact of change to a heritage place. Arguably, this approach to management becomes particularly important where a site's values are primarily intangible – historical and/or social. It is, however, considered that obligations as currently imposed by HV do not always optimise the full potential of interpretation and recording in delivering positive, accessible and enduring outcomes that are of value to community groups.

### 7.3.1 Heritage interpretation

In many cases, heritage interpretation is an integral aspect of the experience of heritage places. Effective interpretation reinforces and sustains connections between communities and heritage places and enhances an understanding of their significance. However, HV provides limited formal guidance on the matter.

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<sup>23</sup> The preparation of a CMP would also enable review and interrogation of all other applicable values.



It is recommended that guidelines are prepared by the Council to provide clarity and consistency regarding the preparation of heritage interpretation plans. The guidelines should include the following:

- Interpretation plans for places of social value should be co-created by professionals and community groups: The identification of themes, stories and graphic content for an interpretation plan should be a collaborative exercise between professionals and community groups. The identification of locations for the delivery of in-situ interpretation, and the selection of interpretive mediums should likewise be exercises in co-creation.
- Conceptual development for interpretation should be initiated early in the process of proposed change to a heritage place: To make interpretation a more central part of the design and development process, rather than it being left as an after-thought, CMPs accepted under Section 14 of the Heritage Act (discussed above) should include concepts for interpretation at the time of lodgement. This would provide opportunities for interpretation to be integrated into the built and/or landscape response, approaches which can be particularly powerful and enduring.

It is anticipated that a permit for works would include a condition requiring the implementation of a Heritage Interpretation Plan that is consistent with the concepts included in the CMP.

### 7.3.2 Recording

Archival recording is a well-established expectation of statutory authorities when issuing permits for works at heritage places. Conventions in recording practice evolve, and are currently going through a period of change, including the introduction of media for 3D recording, 3-D laser scanning and drone photography. These media, and others, have introduced new possibilities for recording, and cast existing protocols in a new light.

The purpose of recording, simply put, is to document a heritage item for future generations prior to change. At present, recording conventions in Victoria are generally limited to a 2D photographic record, copies of which are generally stored in a library and with the statutory body itself. This approach does not recognise that photography may not be the optimal method for documenting the values of a site (see discussion below). It is also limited in the extent to which the outcomes of the process are disseminated. Historic England, for instance, promotes a four-stage process for recording: record, analyse, publish and archive.<sup>24</sup> In Victoria, the analysis and publishing phases are omitted. Promotion and/or publication of data collected as part of a recording exercise would respond to a message conveyed by community groups during this project that research undertaken by consultants into the history and social significance of places prior to change, ‘doesn’t go anywhere, it just seems to disappear’.

It is recommended that HV reviews its expectations and processes with regard to permit conditions for recording. This might include:

- Adopting a values-based approach to recording: Recording packages should place emphasis on interpretive media and outcomes that capture the key attributes and characteristics of heritage places. In the context of places of social value, the approach and the anticipated outcomes, should be agreed in consultation with community representatives.



24 Historic England, <https://historicengland.org.uk/advice/hpg/heritage-assets/recording-has>

- The introduction of a two-stage process for recording, similar to interpretation plans:
  - › Stage 1: Recording plan, lodged for endorsement by the Executive Director (ED), which makes recommendations for the optimal recording package to capture the key attributes and characteristics of heritage places, including attributes related to social value. These might include: oral histories; measured drawings; 2D and/or 3D photography; aerial photography and others. The recording plan would also state how the outcomes of the recording would be used – i.e. integrated into an interpretation plan, published online and/or in a journal/magazine.
  - › Stage 2: Implementation of the recording plan to the ED's satisfaction.

It is anticipated that 'Stage 1', above, could be included in the CMPs accepted under Section 14 of the Removed unrec full stop Heritage Act, and that a permit for works would include a condition requiring the implementation of a Recording Plan that is consistent with the approach included in the CMP (Stage 2).

## 7.4 Implementation

It is recommended that HV and the Council should develop protocols to guide the systematic integration of evidence generated during an assessment of social value into VHR reports. These protocols should address:

- Statements of Significance – as per the recommendations at Section 7.1.1; and
- Permit Policies – as per the recommendations at Section 7.1.2.

Further, the Council should give consideration to establishing a technical advisory committee under the provisions of Section 14 of the Heritage Act, to review and sign-off on CMPs for places of social value for which HV receives applications for works.

Finally, to optimise the outcomes of recording and interpretation processes, consideration should be given to developing guidelines consistent with the recommendations at Section 7.1.2.

## 8.0 Stage 2

Core deliverables for Stage 2 should include the following:

### 1 Guidelines for identifying and assessing places of social value

The preparation of guidelines to support heritage practitioners, community groups and statutory authorities to identify and assess places of social value through the generation of an evidence base. The document should include case studies to assist readers to appreciate options in the application of the processes and techniques involved. Selection of the case studies should be selected to provide a breadth of examples, in terms of the nature of the communities and the places that are valued. The guidelines would be cited as a reference in a revised and updated version of the *Threshold Guidelines* 'Criterion G' (see below).

### 2 Capacity building workshops

To facilitate dissemination of the processes advocated in the guidelines the Heritage Council should organise training workshops with heritage practitioners, community groups and statutory authorities –



### 3 Review of the Threshold Guidelines ‘Criterion G’

Review and update of the *Threshold Guidelines* for Criterion G. The approach should, in preference, be tested through formal case studies prior to adoption (see recommendation 1 above) ..

### 4 Victorian Heritage Register reports

The Council should establish protocols for describing social value in Statements of Significance. It is recommended that Statements of Significance should:

- Identify the community group (or groups) for whom the place is valued communally;
- Define the community’s core/distinguishing characteristics; and
- Describe the reasons for the community’s attachment to the place, including its use, where relevant. As far as possible, these reasons should be informed by direct engagement with the community.

Protocols should also be established for permit policies and permit exemptions to assist in the management of change to places of social value.

### 5 Managing social value – Conservation Management Plans

Permit policies for places of social value should encourage the preparation of a Conservation Management Plan (CMP) as part of an application to HV for works. A reassessment of the site’s social values, which may have changed (strengthened, weakened or disappeared) since the point of registration, would be undertaken as part of the CMP.

For new registrations, the permit policy would be drafted at the point of inscription in the VHR. Permit policies for existing registrations would require an amendment to the registration.

Responsibility for reviewing the CMPs may be delegated to a technical advisory committee (or similar) established by the Council under the provisions of Section 14 ‘Consultation and advice’ of the Heritage Act. A CMP accepted by the advisory committee would be a key reference for HV officers in assessing the application.

Recommended deliverables for Stage 2 should include the following:

### 6 Interpretation and recording

**Interpretation:** It is recommended the Council should commission guidelines for the preparation of heritage interpretation plans. The guidelines should promote the co-creation of interpretation plans by professionals and community groups: Further, to make interpretation a more central part of the design and development process for places proposed for change, CMPs reviewed under Section 14 of the Heritage Act (discussed above) should include concepts for interpretation.

**Recording:** It is recommended that Council should promote an approach that requires the selection of recording media that capture the key attributes and characteristics of heritage places. A further recommendation is that the Council requires the outcomes of recording to be analysed and promoted/published prior to being archived.



# Assessing and managing social significance

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Report for the Heritage Council of Victoria (PR170501)

Scoping paper

February 2018 (reviewed and updated April 2019)

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Prepared by

Prepared for



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## 1.0 Background and objectives

This scoping paper has been prepared for the Heritage Council of Victoria (Council) by Lovell Chen and the Australian Centre for Architectural History, Urban and Cultural Heritage (ACAHUCH), with limited contributions from Extent Heritage. It forms part of the first stage of a project to review approaches to the assessment and management of places and objects of value to Victoria for reasons of social value.

In recent years both the Council and Heritage Victoria (HV) have experienced challenges in providing effective and consistent responses to the assessment of places/objects nominated to the Victorian Heritage Register (VHR) under criterion G in the *Heritage Act 2017* (Victoria) (the Act). Challenges have also been experienced in the management of social value through permit conditions and permit exemptions.

Criterion G is described in the current Heritage Victoria guidelines as follows:

Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.<sup>1</sup>

It is important to note that the term social significance and social value are used interchangeably, both in practice and in much of the literature. In this report social value is used throughout for clarity.

## 1.1 Purpose and content

The purpose of this report is to scope the breadth of theoretical and practical issues/challenges associated with the identification/definition, assessment and management of social value. The approach adopted, as agreed with the Project Steering Committee (PSC),<sup>2</sup> has been to:

- Reflect on the history and evolution of the concept of social value in Victoria, Australia and internationally since the mid-1970s;
- Review definitions of social value, and related terms and concepts;
- Consider current arrangements for the identification, assessment and management of social value; and
- Identify key issues arising from the above.

Outcomes of the scoping paper will inform approaches to the two workshops that will conclude the data gathering stage of the project.<sup>3</sup>

The following stakeholders – practitioners and academics with knowledge in the field – have been contacted during the process and have provided their perspectives on social value. Outcomes of these discussions have informed this document.

Those contacted included:<sup>4</sup>

- Professor Siân Jones, Chair in Environmental History and Heritage, University of Stirling
- Professor John Schofield, Director of Cultural Heritage Management, University of York

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<sup>1</sup> *The Victorian Heritage Register Criteria and Threshold Guidelines*, as reviewed and updated 5 June 2014.

<sup>2</sup> Assessing and managing social significance, Project Steering Committee Meeting 04 (11 October 2017) – minutes.

<sup>3</sup> Assessing and managing social significance project plan (PR170501), 25 October 2017, Lovell Chen, ACAHUCH and Extent.

<sup>4</sup> Further engagement with stakeholders will take place during subsequent stages of the project, as approved by the PSC – details of individuals with whom the project team would like to contact during the project were provided to the PSC on 6 November 2017.

- Dr Jolynna Sinanan, Research Fellow in Digital Media and Ethnography, University of Sydney
- Professor Laurajane Smith, ANU College of Arts and Social Sciences

The delivery of guidance in the form of practical recommendations to address challenges presented by social value is recognised by the PSC and the project team as a key objective of the project. For those recommendations to have authority and credibility it is critical that community groups are engaged through the process, and that the outcomes are endorsed by the Heritage Council.

## 2.0 Summary history of the concept of social value

The following provides a summary history of the emergence and evolution of social value in Australia (with an emphasis on Victoria) and beyond since the mid-1970s. The content references legislation and best practice guidelines, as well as papers/publications that have exerted a notable influence on this broad area of research and practice. This exercise recognises that social value is a maturing concept with its own history, and analysis of that history is revealing, particularly in terms of identifying patterns and trends, and anticipating future challenges.

### 2.1 Australia

#### 2.1.1 *Australian Heritage Commission Act, 1975*

Social value was recognised in the *Australian Heritage Commission Act 1975* (AHC Act), the first piece of Commonwealth legislation to manage natural and cultural heritage in Australia. The Act established the Australian Heritage Commission (AHC), and defined the 'national estate' as follows:

*Australian Heritage Commission Act 1975, No. 57 of 1975 – Section 4:*

- (1) For the purposes of this Act, the national estate consists of those places, being components of the natural environment of Australia or the cultural environment of Australia, that have aesthetic, historic, scientific or social significance or other special value for future generations as well as for the present community.
- (2) For the purposes of this section, Australia includes the territorial sea of Australia and the continental shelf of Australia.
- (3) A place may form part of the national estate for the purposes of this Act notwithstanding that the conservation, improvement or presentation of the place is dealt with by another Act.<sup>5</sup>

Criteria for assessing places of cultural and/or natural value were included in the AHC Act. These criteria, with minor variations, are the basis of values-based assessment protocols in Australia today.

*Australian Heritage Commission Act 1975, No. 57 of 1975 – Part 1 – National Estate:*

- (1A) Without limiting the generality of subsection (1), a place that is a component of the natural or cultural environment of Australia is to be taken to be a place included in the national estate if it has significance or other special value for future generations as well as for the present community because of any of the following:
  - (a) its importance in the course, or pattern, of Australia's natural or cultural history;

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<sup>5</sup> Australian Heritage Commission Act 1975, No. 57 of 1975 – Section 4, accessed at <https://www.legislation.gov.au/Details/C2005C00069online>, 2 November 2017.

- (b) its possession of uncommon, rare or endangered aspects of Australia's natural or cultural history;
- (c) its potential to yield information that will contribute to an understanding of Australia's natural or cultural history;
- (d) its importance in demonstrating the principal characteristics of:
  - (i) a class of Australia's natural or cultural places; or
  - (ii) a class of Australia's natural or cultural environments;
- (e) its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group;
- (f) its importance in demonstrating a high degree of creative or technical achievement at a particular period;
- (g) its strong or special association with a particular community or cultural group for social, cultural or spiritual reasons;
- (h) its special association with the life or works of a person, or group of persons, of importance in Australia's natural or cultural history.<sup>6</sup>

#### 2.1.2 *Convention Concerning the Protection of the World Cultural and Natural Heritage, 1972*

Australia ratified UNESCO's Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention) in 1974, two years after it was adopted by the General Conference of United Nations Educational, Scientific and Cultural Organization (UNESCO) (16 November 1972). The AHC Act can be seen as a national response to this shift at an international level, and to the Inquiry into the National Estate 74 (Hope Inquiry), also commissioned in 1974.<sup>7</sup> While the World Heritage Convention does not recognise social value as a criteria for inscription, it does address some aligned concepts.

Inscription in the World Heritage List must evidence outstanding universal value under at least one of ten criteria. The first six criteria generally apply to cultural heritage places, and the last four to natural heritage. Criterion (vi) allows the inscription of associative values which potentially include aspects of social value. Social values, such as memory and identity, are defined as associative values within the World Heritage program. Criterion (vi) has been highly contested over the 40 years of the convention's implementation.<sup>8</sup> The Operational Guidelines state that a property is considered to have outstanding universal value under criterion (vi) if it is:

... directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this Criterion should preferably be used in conjunction with other criteria).<sup>9</sup>

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<sup>6</sup> *Australian Heritage Commission Act 1975*, No. 57 of 1975 – Section 4, accessed at <https://www.legislation.gov.au/Details/C2005C00069online>, 2 November 2017.

<sup>7</sup> For a more detailed discussion of the interrelationship of legal instruments across state, national and international jurisdictions see MacLaren Andrew North, 'Protecting the Past for the Public Good: Archaeology and Australian Heritage Law', PhD Thesis, University of Sydney, 2006.

<sup>8</sup> Cristina Garduño Freeman, *Participatory Culture and the Social Value of an Architectural Icon: Sydney Opera House* Routledge: UK, 2018. p. 54, end note 34.

<sup>9</sup> UNESCO Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage, Paris, 'Operational Guidelines for the Implementation of the World Heritage Convention', 2017. Paragraph 77.

Much like social value within the Australian heritage system (acknowledging variations from state to state and at local and national levels), inscription based solely on criterion (vi) has been seen as problematic, because it is difficult to evidence, manage and protect. Like social value, associative values can change over time.<sup>10</sup> Further, values inscribed under criterion (vi) are not inherently part of the material fabric of places or even necessarily located at the property. For example, a landscape repeatedly painted by a canonical artist, such as Claude Monet and his garden at Giverny, France (put forward as a World Heritage site in 2017) might be argued to satisfy criterion (vi), not because of its primary value as a garden, but rather as the subject of artworks now globally revered. Arguably, this value could only be protected by maintaining the garden itself and enabling artists to continue to access and paint it.<sup>11</sup> This approach embeds access, practices and use with the preservation of this value, issues which are pertinent to the challenges faced in the assessment and management of social value. Currently it is recommended that criterion (vi) (associative value) is accompanied by another of the ten criteria and not be used in isolation as a basis for inscription in the World Heritage list.

### 2.1.3 *Burra Charter, 1979, amended in 1981, 1988, 1999 and 2013*

Australia ICOMOS was established in 1976 as a branch of the International Council on Monuments and Sites. It remains the peak body for the promotion of best practice in the conservation of cultural heritage places in Australia.

In 1979, Australia ICOMOS issued the first version of the *Australia ICOMOS Guidelines for the Conservation of Places of Cultural Significance* ('Burra Charter'), a set of principles that have been adopted as a nationally accepted standard for heritage conservation practice in Australia. The 1979 document is overtly focussed on fabric, but includes social value in its definition of cultural significance, as follows:

Cultural significance means aesthetic, historic, scientific or social value for past, present or future generations.<sup>12</sup>

The intended meaning of 'social value for past, present or future generations' was not articulated until the 1988 amendments to the Charter, discussed below. The definition at Article 1 does, however, imply an understanding of the term as having an historical dimension. It is also noted that, apart from the inclusion of 'spiritual' value, this definition has not changed since 1979.

Amendments to the Burra Charter in 1988 included the following definition of social value:

Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.<sup>13</sup>

However, it was the 1999 amendments to the Charter that really brought social value into focus. As summarised in the 'Notes on the 1999 revisions to the Burra Charter':

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<sup>10</sup> Olwen Beazley has written extensively on this issue. See: Olwen Beazley, 'Drawing a Line around a Shadow? Including Associative, Intangible Cultural Heritage Values on the World Heritage List', PhD Thesis, Australian National University, 2006; Olwen Beazley, 'Protecting Intangible Heritage Values through the World Heritage Convention?', *Historic Environment* 22, no. 3, 2009; Olwen Beazley, 'Politics and Power: The Hiroshima Peace Memorial (Genbaku Dome) as World Heritage,' in *Heritage and Globalisation*, ed. Colin Long and Sophia Labadi London: Routledge, 2010.

<sup>11</sup> Garduño Freeman, *Participatory Culture and the Social Value of an Architectural Icon: Sydney Opera House* Routledge: UK, 2018. p. 176.

<sup>12</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 1979. Article 1

<sup>13</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 1988. Section 2.5.

## Peopling the Charter

The way the Charter deals with social value has been improved (through the recognition that significance may be embodied in use, associations and meanings); spiritual value has been included (Article 1.2); and the need to consult and involve people has been made clear (Articles 12 and 26.3).

Since 1999, social value in the Burra Charter has been defined as:

(1.2) Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.<sup>14</sup>

The most recent amendment to the Burra Charter (2013) includes the following in the table of 'explanatory notes':

Cultural significance may change over time and with use.<sup>15</sup>

This provides for an understanding of cultural significance, including its meanings and associations, as being dynamic.

The 'Understanding and assessing cultural significance' Practice Note to the *Burra Charter* 2013 notes that questions to ask in seeking to understand social value include:

- Is the place important as a local marker or symbol?
- Is the place important as part of community identity or the identity of a particular cultural group?
- Is the place important to a community or cultural group because of associations and meanings developed from long use and association?<sup>16</sup>

### 2.1.4 *Conservation Plan, 1982, updated in 1985, 1990, 1996, 2000, 2004 and 2013*

The *Conservation Plan*, originally drafted in 1981 by Dr James Kerr, is a guide to gathering, analysing and assessing information about heritage places in order to understand what is significant about them. Informed by an understanding of significance, the *Conservation Plan* provides direction on the development of policies to enable that significance to be retained in the future. Importantly, Kerr's *Conservation Plan* allows for interdependent and new values to be proposed. The establishment of 'common ground' in order to resolve the potential for misunderstanding and acrimony between the development and conservation industries was a primary motivating factor behind the *Conservation Plan*. The document is recognised internationally as a key reference in the preparation of Conservation Management Plans (CMPs) and Heritage Management Plans (HMPs).

With regard to assessing cultural significance, Dr Kerr notes:

[The following] suggests how criteria may be selected, refined and applied to that analysis to assess significance. It addresses three questions:

- What criteria are appropriate in determining why a place is significant?
- How to assess the degree of significance?

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<sup>14</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 1999 p. Article 1.

<sup>15</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013 p. Article 1.

<sup>16</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013.

- Who should do the assessing and under what conditions?

The first question is not much helped by a perusal of the relevant Australian and NSW Acts. For example, the *Australian Heritage Commission Act, 1975*, states that the National Estate consists of 'those places ... that have aesthetic, historic, scientific or social significance or other special value...'. To these adjectives the *NSW Heritage Act, 1977*, added 'archaeological' and 'architectural'. This may be comprehensive but it is not useful. The categories are so interdependent and overlapping that they do not ordinarily provide a practical basis for the assessment of significance. Nor were they intended to. They were a 'catch-all' included by the drafters of the acts to ensure that anything that might be considered significant to the National Estate could legally be included.

The observation that the 'values' identified in 1975 were a legal construct, not a practical guide is instructive. As is Kerr's recommended approach to assessing values:

... It is undesirable to seek the universal application of standard criteria. Instead, questions on significance should be tailored to each project after the assessor has analysed the documentary, physical and contextual evidence.<sup>17</sup>

Kerr's approach relies on knowledge and expertise to be able to interpret and recognise the values of places and therefore tailor the assessment to place. This is important because contemporary ideas of social value are largely founded on ideas of community attachment. For Dr Kerr, social value and community attachment are closely aligned with the concept of a 'sense of place':

Some localities have a strong sense of place that is both important to its inhabitants and able to be perceived and enjoyed by many visitors. The attributes which combine to create this situation are all referred to in the section on 'Criteria for assessing significance' (pages 11 to 17). It is nevertheless useful to rewrite the criteria as categories which help explain the nature of significance of such places and the reason for their appeal. The categories are usually combined and seldom stand alone. Those with associational significance may depend for their impact on the preconceptions and knowledge of the viewer. There are five categories.

1. Places that remain evocative of an event or association. Creations, disasters and massacres are high on the list of examples – particularly if physical or topographical evidence continues to reflect the contemporary situation and the place has not been overlaid with distractions.
2. Places where function and/or attitude and belief are dominant elements in giving expression to the form and character of the place. Specialised structures such as prisons, forts, churches and industrial plants are examples. Those places which come to be (or are designed as) repositories of cultural memory can be included.
3. Places that are dominated or affected by a powerful feature or features, either natural or man-made, that imposes its character on the surroundings. Time determines whether the man-made monuments are sanctioned or reviled and whether they come to have a symbolic as well as physical presence.
4. Places that sensory impressions and current tastes identify as pleasing and appropriate. Both townscapes and landscapes are strongly in this category. These impressions may arise from homogeneity and congruity or from the nature of relationships within and without the site. The reverse may also be

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<sup>17</sup> James Semple Kerr, 'The Conservation Plan,' 2013. p. 12.

true: locations that are displeasing or horrible may have an even more powerful sense of place.

5. Places that have been fashioned and used by the occupants over a period of time in accordance with local traditions and materials. Their characteristics may be unremarkable but, unlike the previous category, the criteria on which they may be assessed are not primarily aesthetic but related to the degree to which the place provides a sense of continuity, identity and belonging for its residents. It is a sense which is often intensified by physical or even cultural isolation from major centres. This category embraces much of what is often described as social value ...<sup>18</sup>

In Kerr's discussion of 'sense of place' the idea of users or visitors of places is implied rather than explicit. Kerr does not specifically mention terms commonly connected with social value, such as uses and associations. But *Associations* are held by people (see the first point above), places are fashioned by *use*, the people who are implicated are occupants or residents. These are early indications of the growing importance of the idea of communities within the assessment and management of heritage in Australia.

#### 2.1.5 *What is Social Value?*, 1992

*What is Social Value?*, a discussion paper drafted for the National Trust of Australia (Victoria), with funding from the Australian Heritage Commission, is arguably *the* foundational text for an understanding of social value as it is understood and applied in Australia. Chris Johnston and her practice, Context Heritage Consultants Pty Ltd, are closely identified with social value and have advocated consistently for principles discussed in the 1992 document to form part of mainstream heritage practice.

The document explores the definition of the concept of social value and considers opportunities to incorporate it into existing planning and management regimes. It identifies approaches to identifying and assessing places of social value, and explores issues related to its management. The document also notes that heritage professionals are ill-equipped to assist in the process of 'helping people' to articulate the 'special values' that are important to them.<sup>19</sup> Essentially, the assessment of social value in *What is Social Value?* is positioned as a sociological or anthropological task rather than one based in architecture, history or archaeology, areas more usually associated with heritage expertise.

Some of the issues addressed in *What is Social Value?* are no longer applicable. For instance, the battle for recognition of social value has been won. That is to say, concepts of communal attachment to heritage places derived from people's experiences and practices have achieved widespread recognition and acceptance. Other issues identified by Johnston do not currently have currency in Victoria. An example is the proposition that communal response to threat is evidence of social value. Johnston addressed this issue in her report as follows, 'Our attachment to place is fundamental, but may be unconscious in our daily lives until a place to which we are connected is threatened. Our response to such a threat will be charged with emotion, as it is our emotions that are touched by the connection'.<sup>20</sup> Currently this proposition is contrary to Heritage Council's *The Victorian Heritage Register Criteria and Threshold Guidelines* which require that an association must be enduring or long-standing to satisfy the threshold for social value (see also Section 3.2.1). However, while distinct from a long-standing association a collective response to threat may provide *a form* of legitimate evidence of social value,

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<sup>18</sup> Kerr, 'The Conservation Plan,' 2013. pp. 48-49.

<sup>19</sup> Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. iii.

<sup>20</sup> Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 4.



perhaps one that should be used in conjunction with other forms of evidence or interpreted as heightened due to the condition of threat.

Conversely, concepts articulated in *What is Social Value?* have become embedded in heritage practice. The types of places recognised as having social values are referenced in the *Threshold Guidelines*.<sup>21</sup> These typologies are broad, including: ‘places that tie the past affectionately to the present’; ‘places that loom large in the daily comings and goings of life’; and ‘places that have shaped some aspect of community behaviour or attitudes’.<sup>22</sup> Johnston’s definition of social value also remains valid:

Social value is about collective attachment to places that embody meanings important to a community. These places are usually community owned or publicly accessible or in some other ways ‘appropriated’ into people’s daily lives. Such meanings are in addition to other values, such as the evidence of valued aspects of history or beauty, and these meanings may not be obvious in the fabric of the place, and may not be apparent to the disinterested observer.<sup>23</sup>

In considering ‘How to assess social value’ (part four of *What is Social Value?*), Johnston notes that:

As social value derives from popular usage and meanings, it is essential that the assessment and management of such places must closely involve, if not be led by, the community who use them, live close by, or regularly visit.<sup>24</sup>

This approach has yet to achieve widespread application, perhaps due to lack of expertise in sociological and anthropological approaches to assessment as well as the increased resources required to do this as opposed to other forms of heritage assessment.

Techniques for community engagement are loosely defined in *What is Social Value?*: observation, questioning, mapping, feedback, oral history and story-telling are some of the approaches put forward.<sup>25</sup> Context’s website provides more explicit direction:

We use a wide variety of approaches, from interviews, focus groups, online and face-to-face surveys, open workshops, social media, site visits, ‘back-tos’, etc. The best approach is one that feels comfortable for the community and suits the project’s aims. Often this means crafting something specifically for each individual project and community.<sup>26</sup>

Issues related to how social value is assessed, and the evidence required to support a recognition of social value, are discussed further at Section 3.0.

While *What is Social Value?* does identify some issues associated with the management of social value, including factors that might cause the loss of social value – ‘Loss of the community attributing that value; Loss through a change of use (so that a place is no longer associated with a particular function); or the destruction of the place itself’<sup>27</sup> – the emphasis is very much on assessment.

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21 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. pp. 7-10.

22 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. pp. 7-10.

23 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 10.

24 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 19.

25 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 21.

26 Context Pty Ltd, [www.contextpl.com.au/projects-services](http://www.contextpl.com.au/projects-services), accessed 21 November 2017.

27 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 16.

*What is Social Value?* also identifies a number of issues and challenges that remain relevant today, including:

- The requirement for on-going reviews of social value, acknowledging that it represents a current assessment of meaning for a community;<sup>28</sup>
- Incompatibilities between legislative frameworks designed to manage/conservate built fabric and the dynamic nature of community associations; and
- Challenges of ensuring access to places of social value as related to legislation and ownership.

These challenges lay out relevant discrepancies between the widely accepted definition of the concept of social value as the meaning of a place for a community, and its practice through the use of places (understood broadly) and the conservation of the fabric.

#### 2.1.6 EPBC Act, 1999

The *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act) replaced the *Australian Heritage Commission Act* of 1975 as the Commonwealth legislation for the protection of the Australian environment, including places of cultural significance. The EPBC Act established the National Heritage List (NHL), a list of natural, historic and Indigenous places of 'outstanding' significance to the nation; and the Commonwealth Heritage List (CHL), a list of natural, Indigenous and historic heritage places owned or controlled by the Australian Government (i.e. places connected to defence, communications, customs and other government activities). It also established the Environment Protection and Biodiversity Conservation Regulations.

The EPBC Act describes heritage values through the framework of the Burra Charter (aesthetic, historic, scientific and social significance).<sup>29</sup> *The Guidelines for the Assessment of Places for the National Heritage List*, retains the AHC definitions for criteria 'e' and 'g', which place emphasis on the extent to which aesthetic characteristics (criterion 'e') and 'strong or special associations' (criterion 'g') are valued by a community or cultural group.

The following is an extract from *Guidelines for the Assessment of Places for the National Heritage List*, issued by the Australian Heritage Council in 2009:

Criterion (g): The place has outstanding heritage value to the nation because of the place's strong or special association with a particular community or cultural group for social, cultural or spiritual reasons

*Shorthand title:* Social value

*Explanatory notes:*

This criterion applies to places in the public consciousness for which a community or cultural group exhibits a strong or special attachment at the national level. The ascription of social value may be given to a place whether it is a natural or cultural place.

Communities may be any group of people whose members share a locality, government, or cultural background. They can be locally based, regional, metropolitan or national groups, but should be a recognised community. The place has to be important because of the community's attachment to the place.

The heritage value can include religious or spiritual places, mythological places, or places of important identity. Nationally recognised groups may include religious

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<sup>28</sup> Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 17.

<sup>29</sup> Australian Government, 'Environment Protection and Biodiversity Conservation Act 1999', 1999. SECT 528 Definitions

denominations, ethnic communities, societies, incorporated groups, or political groups.

*Considerations in applying the criterion*

The following explanatory notes are based on the Council's approach to assessment are not exhaustive and are intended as a general guide only to the application of the statutory criteria:

- under this social value criterion, it is people, within a particular community or cultural group, that collectively have the strong or special associations with natural and cultural heritage places, so the values are considered to be Indigenous or historic heritage values.

*Particular community or cultural group –*

- the question of what constitutes a community or cultural group is a difficult one which needs to be considered on a case-by-case basis.
- 'particular' here, and in criterion (f), means a characteristic that can be considered separately, rather than being outstanding or special.
- a particular community includes the Australian community as a whole, shared social organisation, culture and spiritual values are identifiers of a community or cultural group. Professional groups and special interest groups do not constitute a community or cultural group. Common expertise is not sufficient by itself to define a group.

*Connection between the place and the community or cultural group*

To satisfy this criterion there must be a strong or special association between particular community or cultural group and the place. This attachment will usually be enduring and contain a deep sense of ownership or connectedness.

A place may satisfy the criterion on grounds including that:

- a number of people who comprise a community or cultural group have continued their association with the place;
- there is a strong connection between a place as a setting for an event such as a representation of the event in tradition, history and/or art and the place is significant to a community or cultural group because of this setting or representation;
- there is a strong connection between a place and a uniquely Australian cultural activity if it can be shown that this is the reason that a particular community or cultural group has a strong or special association with the place.
- there is a direct association with a nationally important story which continues as a symbolic national story if it can be shown that this is the reason that a particular community or cultural group has a strong or special association with the place.
- in some cases significant former associations, for example associations of past community or cultural groups, may meet the threshold.
- a place which provoked a short term association, for example when a place is under threat, but did not sustain a longevity of that association would not generally be expected to satisfy the criterion.

- public, community owned and private properties may satisfy this criterion. It is less likely, although nonetheless possible, that a privately-owned property will satisfy this criterion.
- an extensive demonstration of caring or identification by the Australian community in determining outstanding heritage value to the nation of a place under this criterion.
- an extensive demonstration of caring or identification by the Australian community will be relevant in determining outstanding heritage value to the nation of a place under this criterion, although some places that are little known may nonetheless be assessed as being of outstanding heritage value.
- places of only local community importance do not meet the threshold.
- the place must be recognised and/or used by a community or a cultural group
- to be nationally important the community recognition is usually beyond the region or state.

The guidelines provide considerable scope for interpretation, for instance:

- Side-stepping the issue of defining 'community' ('a difficult [question] which needs to be considered on a case-by-case basis), and noting that a 'particular community includes the Australian community as a whole';
- Accommodating 'former associations' (i.e. historic associations) under the banner of social value; and
- Providing only very loose guidance regarding thresholds ('places of only local community importance do not meet the threshold').

Given the above, and the generally limited potential for direct engagement with the communities associated with places of national significance (i.e. potentially the Australian community), it is interesting to note that in a paper published in 2016, that Chris Johnston notes that, 'it is at the national level in Australia where social value is most often well-addressed' when considering frameworks and legal instruments.<sup>30</sup>

## 2.2 Aligned concepts and related initiatives

In this section a number of concepts and initiatives aligned with social value are introduced in chronological order. This recognises that the discipline and practice of heritage is now strongly interdisciplinary. While many of its foundational ideas were initially drawn from architecture, history and archaeology, in recent years engagement with geography, cultural studies, internet studies and other aligned social sciences has shifted the discourse significantly. Drawing on a wider set of ideas that align with social value assists in establishing its broad acceptance and in finding examples of other ways it has been articulated, conceptualised and systematised.

### 2.2.1 *The Cultural Biography of Things, Igor Kopytoff, 1986*

Heritage can be conceptualised as a cultural commodity. Drawing from an anthropological and sociological foundation, Igor Kopytoff proposes that the significance of places, objects, things is a relational process which unfolds through interactions. Using the concept of 'a cultural biography', Kopytoff considers the way in which meaning is created through the social interactions between people

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<sup>30</sup> Chris Johnston, 'Recognising Connection: Social Significance and Heritage Practice,' *Corima: Revista de Investigación en Gestión Cultural* 2, no. 2, 2016. p. 4.

and objects over time.<sup>31</sup> This could be understood as a historical prism that charts the shifting meanings and uses of particular places from their inception to the present day, and potentially into their future. The premise is that the present significance of an object or place is an accumulation of associations with events and people to which it has been connected. A cultural biography is particularly useful methodological lens for analysing and documenting social value where there is a clear and consistent association. John Stephens has used the framework of a cultural biography in relation to war memorials. Stephens notes that Kopytoff's concept has been further developed by Gosden and Marshall to a more iterative and relational process whereby, 'as people and objects gather time movement and change, they are constantly transformed, and these transformations of person and object are tied up with each other'.<sup>32</sup>

The cultural biography framework offers a more aligned approach to the assessment of social value as it allows for shifts in the significance of places for communities, and vice versa for places to change communities. Essentially, it sees significance as relational. Siân Jones, who recently authored a comprehensive review of social value from the perspective of heritage in the UK, has explored relational frameworks for heritage authenticity. Seeing significance as emerging through the interactions between people and places frames authenticity as distributed, rather than as inherent in the material fabric, and across multiple forms of expertise, rather than only from the community or the heritage professional.<sup>33</sup>

#### 2.2.2 Memory Studies: Pierre Nora, *Les Lieux de Mémoire*, 1984-1992

The field of 'memory studies' emerged in 1970s following the 'cultural turn' that recognised popular culture as a subject worthy of study and of a shift away from positivism towards social history methods. There was sense that there was a duty to recognise and memorialise global events. Memory studies as distinguished from history acknowledges the way in which the past is not fixed but rather plays a role in the present. Key authors include Maurice Halbwachs and Pierre Nora. Memory studies is useful to the investigation of social value in that it seeks to investigate the relationship between memory as fixed or experienced through the tangible and memory as an embodied phenomenon. Further, there is significant interdisciplinary work in media studies, such as that of Jose van Dijck that explores memory in a digital age that offers a more holistic view that the usual divisions between 'online' and 'offline'.

In his seminal paper published in 1989 titled, *Between Memory and History: Les Lieux de Mémoire*, Nora critiques the notion that memory can be located in particular sites. For Nora, these sites can be physical places, objects or concepts, such a symbol. He argues that this is a result of modernity; sites of memory are needed because an environment of memory in everyday life is no longer feasible. Nora also positions 'memory' in opposition to 'history'. Memory belongs to people, is enacted in remembering and to the present, whereas history is universal, is divided from the present and owned by no-one. The consequence is that the physical representation of memory, with heritage as one example, gain potency through their tangibility in the lack of socially constructed memory. Nora asserts that, '[m]odern memory is, above all, archival. It relies entirely on the materiality of the trace, the immediacy of the recording, the visibility of the image'.<sup>34</sup> However, Olwen Beazley has argued that this compulsion to locate memory in place also incorporates the assumption that memory and other subjective phenomena

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31 Igor Kopytoff, 'The Cultural Biography of Things: Commoditization as Process,' in *The Social Life of Things*, ed. Arjun Appadurai Cambridge: Cambridge University Press, 1986.

32 John R. Stephens, 'The Cultural Biography of a Western Australian War Memorial,' *International Journal of Heritage Studies* 19, no. 7, 2013. p. 661; Chris Gosden and Yvonne Marshall, 'The Cultural Biography of Objects,' *World Archaeology* 31, no. 2, 1999.

33 Siân Jones and Thomas Yarrow, 'Crafting Authenticity: An Ethnography of Conservation Practice,' *Journal of Material Culture* 18, no. 1, 2013.

34 Pierre Nora, 'Special Issue: Memory and Counter-Memory: Between Memory and History: Les Lieux De Mémoire,' *Representations* 26, no. Spring, 1989. p. 13.

such as identity, community, associations can be maintained through the conservation of the tangible fabric of places.<sup>35</sup> Further, Laurajane Smith asserts that this emphasis on the physical embodiment of memory in place has largely been used to represent collective national agendas to the detriment of alternative narratives, thereby politicising heritage.<sup>36</sup>

These ideas are fundamental for the current definition, assessment and management of social value, but are also part of the problems. Social value is defined to include several different kinds of phenomena ranging from abstract meanings, uses of things and sites, practices and rituals, collective associations and personal experiences to name a few. Many of the phenomena defined as social value do not physically reside in the tangible places they are connected with, and therefore the conservation of such places cannot guarantee social values will also be conserved.

### 2.2.3 *Cultural Landscapes, 1992*

‘Cultural landscapes’ is a holistic concept operating within the discourse of World Heritage. It recognises that the significance of heritage sites can be the result of the ‘combined works of nature and of man’.<sup>37</sup> One of the major advances of the World Heritage Convention was its combined articulation of natural and cultural heritage. Cultural Landscapes is arguably the most integrated example of this. Importantly the concept can straddle Indigenous and non-Indigenous cases. The term ‘cultural landscape’ embraces a diversity of manifestations of the interaction between humankind and its natural environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature.

Uluru-Kata Tjuta National Park is an Australian example of a cultural landscape that is inscribed as a World Heritage site. Uluru-Kata Tjuta National Park was inscribed in 1987 as a site of natural heritage, and in 1994, following the adoption of the concept by the World Heritage Committee, the inscription was revised to include the cultural associations of Indigenous groups.<sup>38</sup> At a national level the concept of cultural landscapes has also been adopted, and importantly recognises associative values.<sup>39</sup> Though not all, many of the inscriptions at World Heritage level also recognise associative values (criterion vi) which recognises that significance may not be embodied in the physical site (see also Section 2.1.2). The concept of ‘inspirational landscapes’ and the methodologies associated with the commissioned report are a subset of cultural landscapes.<sup>40</sup> Inspirational landscapes are defined as:

... essentially those places associated with positive and inspiring aesthetic or cultural perceptions of a place and experiences derived from a place. They may be discrete sections of the environment or vast expanses of landscape.<sup>41</sup>

An important distinction between the concept of cultural landscapes and inspirational landscapes is the notion that inspirational landscapes hold positive associations that have a, ‘powerful influence on

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<sup>35</sup> Beazley is quoting the work of William S.F. Miles. Beazley, ‘Protecting Intangible Heritage Values through the World Heritage Convention?’, *Historic Environment* 22, no. 3, 2009; William S. F. Miles, ‘Auschwitz: Museum Interpretation and Darker Tourism’, *Annals of Tourism Research* 29, 2002.

<sup>36</sup> Laurajane Smith, *Uses of Heritage* Routledge: London, 2006. p. 60.

<sup>37</sup> UNESCO, ‘Convention Concerning the Protection of the World Cultural and Natural Heritage’, 1972. Article 1.

<sup>38</sup> UNESCO, ‘Uluru-Kata Tjuta National Park,’ <http://whc.unesco.org/en/list/447>.

<sup>39</sup> Australia ICOMOS, ‘Understanding Cultural Landscapes,’ <http://australia.icomos.org/wp-content/uploads/Understanding-Cultural-Landscapes-Flyer-5.1-For-Print.pdf>.

<sup>40</sup> Chris Johnston et al., ‘Inspirational Landscapes,’ 2003.

<sup>41</sup> Chris Johnston et al., ‘Inspirational Landscapes. Volume 1: Project Report,’ Canberra, ACT: Australian Heritage Commission, 2003. p. 5.

human emotion' which prompts a response that may take many forms (artistic outcome, protection/conservation, scientific discovery).<sup>42</sup>

The concept of cultural landscapes is strongly aligned with concepts of social value in the way it positions significance as a result of people's interaction with place. It also offers a way of understanding significance which may be about geographic locality, or associative imagery, rather than more easily recognisable cultural artefacts, such as buildings or monuments.

#### 2.2.4 Oaxaca Declaration, 1993

Chris Johnston's 1992 discussion paper 'What is social value?' makes repeated references to the *Declaration of Oaxaca* based on a translation by Joan Domicelj of the declaration that was reported in the May 1990 issue of Australia ICOMOS Newsletter.<sup>43</sup> The declaration is reported in the newsletter as an important articulation of the need to include communities in the conservation of heritage in the face of economic and demographic changes resulting from urban development and heritage tourism:

In this sense, they (the delegates) warn of the danger of people or groups, unrelated to the custodian communities, suddenly adopting - whether for political, economic, technical or other such reasons - the exclusive role of defining heritage and practising conservation.<sup>44</sup>

The newsletter also emphasises that the declaration challenges the omission of less monumental aspects of heritage sites, such as 'path structures, subdivisions, historic gardens, aqueducts' as well as the impact of tourism on the everyday life and viability of local communities.<sup>45</sup> This may explain the sustained emphasis in the discourse of social value on 'local communities' as the primary group to whom places are significant. Serge Domicelj (Joan's spouse) also included a reference to the 1989 version of the Declaration of Oaxaca in his academic article 'Recreational Visitation and Cultural Development: Push or Pull?' which focuses on the impacts of tourism on heritage places and describes the declaration as significant because it considered, 'cultural heritage in daily life and its conservation through community support'.<sup>46</sup>

However, it should be noted that the final declaration was not ratified by Mexico ICOMOS until 1993 and that it appears that the focus of the document shifted in the intervening period. While 1990-92 citations of the declaration emphasize the need to engage with local communities in the face of increasing pressures from urban development and heritage tourism, the current declaration focuses, 'on the rights of Indigenous peoples, respect for their special relationship with nature, and the need for industrialized nations to preserve the biosphere'.<sup>47</sup> While this shift may have occurred due to changing priorities, (or that there are two distinct documents) what can be drawn from the use of these ideas in 1992 is that heritage practice at the time did not regularly include communities, and specifically 'local' and/or 'Indigenous' communities is the preservation of places of heritage significance. The emphasis

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42 Johnston et al., 'Inspirational Landscapes. Volume 1: Project Report,' Canberra, ACT: Australian Heritage Commission, 2003. p. 5.

43 Australia ICOMOS, 'Fabric and Living Traditions. A New International Focus?,' *Australia ICOMOS Newsletter* 10, no. 1, 1990.

44 Australia ICOMOS, 'Fabric and Living Traditions. A New International Focus?,' *Australia ICOMOS Newsletter* 10, no. 1, 1990.

45 Australia ICOMOS, 'Fabric and Living Traditions. A New International Focus?,' *Australia ICOMOS Newsletter* 10, no. 1, 1990.

46 Serge Domicelj, 'Recreational Visitation and Cultural Development: Push or Pull?,' *Habitat International* 16, no. 3, 1992. p. 87.

47 John H. Stubbs, *Time Honoured: A Global View of Architectural Conservation* Wiley: New Jersey, 2009. p. 136.

and focus on local and or Indigenous communities should be revised in light of present day practice to determine whether the situation in heritage practice has changed or whether this is still a challenge of the profession.

#### 2.2.5 *Convention for the Safeguarding of the Intangible Cultural Heritage, 2003*

A major milestone in the development of the international heritage system was the adoption of the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* (Intangible Heritage Convention) in 2003.

Seen by many as a counterpoint to UNESCO's highly successful 1972 *Convention concerning the protection of the World Cultural and Natural Heritage* (World Heritage Convention), the Intangible Heritage Convention gave legitimacy to a new definition of heritage. Instead of conceptualising heritage as places or objects of cultural significance, the Intangible Heritage Convention recognises the, 'practices, representations, expressions, knowledge and skills' as elements of heritage significance.<sup>48</sup> This departure from tangible examples of heritage reframes the focus of inscription on the social practices and positions these, in relation to individuals, groups and communities. Unlike the World Heritage Convention's reliance on experts to qualify the value of places to be inscribed in the World Heritage list, the intangible elements must be nominated by (or with the consent of) communities. This shifts the nomination process from expert led to community led. However, nominations are still subject to political processes as are World Heritage nominations, and community involvement is usually procured and managed through formal organisations. Further, the 'values' in terms of meanings are not inscribed; instead the convention recognises that practices are constantly recreated in the present and therefore will change.

While the *Intangible Heritage Convention* privileges social practices, and communities, it also includes the 'instruments, objects, artefacts and cultural spaces' required for their preservation and viability. Importantly, the convention stipulates that nominations must not violate existing international human rights instruments (i.e. it cannot be used as a vehicle for promoting violence or destruction under the guise of cultural heritage practices). Importantly, the *Intangible Heritage Convention* promotes cultural diversity, mutual respect and sustainable development.

It should be noted that Australia has not yet ratified the *Intangible Heritage Convention*, but that Australia ICOMOS has a working group that has published a practice note that explores the relationship of intangible heritage to the inscription of places within the framework of the *Burra Charter 2013*

In addition to the definitions of intangible heritage embodied in the convention, there is also a broader discourse on intangible heritage within the academic field. There is some slippage in the use of the term to discuss 'values' which are abstract as 'intangible'. However, for the discussion on social value, the framework of the *Intangible Heritage Convention* privileges the practices which are often ways in which social values are maintained. In this way, it could provide a more direct link to the management and conservation of social values are their relationship to places, that a fabric-first approach.

#### 2.2.6 *Faro Convention, 2005*

Regional organisations, such as the Council of Europe, operate internationally alongside UNESCO's World Heritage Convention which serves as a global tier of heritage. In 2005 the *Council of Europe Framework Convention on the Value of Cultural Heritage for Society* (Faro Convention) was adopted, although to date only 17 of 47 states have ratified the convention. The *Faro Convention* is a significant departure from the UNESCO's *World Heritage Convention* and the *Intangible Heritage Convention* in that it is inclusive of both tangible and intangible forms of culture, as heritage, and of its significance to 'everyone', through its focus on communities as self-identified. The *Faro Convention* also accepts that to preserve social values a projective approach is needed, rather than an approach that seeks to preserve a past moment in time. More aligned with the *Intangible Heritage Convention*, the *Faro*

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<sup>48</sup> UNESCO, 'Convention for the Safeguarding of the Intangible Cultural Heritage,' 2003. Article 2



*Convention* puts people at the centre of heritage. It builds on the foundation of the *Nara Document of Authenticity* by articulating that it is a right for each person to engage with *their* heritage, rather than simply to acknowledge heritage fits a dominant idea of what constitutes heritage. Further its definition of heritage encompasses change and the desire to transmit values into the *future* rather than having been transmitted in the *past*:

... cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time.

... a heritage community consists of people who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations.<sup>49</sup>

The ideas in the Faro Convention are strongly aligned with social value, and offers a way to encompass some of the challenges faced in this area of heritage practice and discourse. First, it is able to draw together tangible and intangible aspects of culture and relate this to a sentiment or interested based definition of communities. Second, it shifts the emphasis from time-depth, which is currently part of the assessment process and guidelines, towards time-projection where what is of importance is current value and the desire to share this with forthcoming generations. Of course, it is not possible to ascertain what future generations and communities will value about places currently inscribed as heritage. Cornelius Holtorf, an academic in the field of heritage futures, archaeology and anthropology, has provocatively argued that in, '50 years, it is likely that much of what we today preserve as cultural heritage will have been redefined and rewritten as something else. And other things we cannot even imagine today will have arrived, rendering part of our present world into heritage.'<sup>50</sup> The inability to anticipate the longevity of social value into the future is a significant challenge in its inscription which seeks to preserve this value. Focusing on the idea of social value as a contemporaneous and future based value would enable its assessment to be based on the aspect to be preserve for transmission and for these to be central to its management.

UNESCO's *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* adopted in 2005, while not directly about heritage, also aligns with the *Faro Convention* in seeking to protect people's right to cultural diversity through cultural expressions.<sup>51</sup> The increasing recognition of people at the centre of heritage and culture underscores the importance of social value within the Australian context.

### 2.2.7 *The Uses of Heritage, Laurajane Smith, 2006*

In 2006, leading scholar Professor Laurajane Smith published one of the most influential books in contemporary heritage discourse, *The Uses of Heritage*.<sup>52</sup> The book is a provocative argument that defines heritage as a cultural construct. Smith asserts that heritage is a political process whereby some forms of culture are designated as heritage while others are not. It challenges traditional conceptions of heritage that locate the values of heritage inherently within tangible forms of culture and questions the role of the expert in heritage assessment. A key idea proposed by Smith in *The Uses of Heritage* is that

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<sup>49</sup> Council of Europe, 'Council of Europe Framework Convention on the Value of Cultural Heritage for Society (Faro Convention)', 2005. Article 2 Definitions

<sup>50</sup> Cornelius Holtorf and Anders Högborg, 'Contemporary Heritage and the Future,' in *The Palgrave Handbook of Contemporary Heritage Research*, ed. Emma Waterton and Steve Watson NY: Palgrave Macmillan, 2015. p. 515.

<sup>51</sup> UNESCO, 'The Convention on the Protection and Promotion of the Diversity of Cultural Expressions,' 2005.

<sup>52</sup> Smith, *Uses of Heritage* Routledge: London, 2006.

of the Authorised Heritage Discourse (AHD) which describes the way in which national narratives that serve particular political regimes have co-opted heritage in their service. Instead, she argues for a people-centred approach, whereby meaning is constructed through dynamic engagement rather than latent in the fabric of a place of heritage significance. For Smith, heritage is a social and cultural practice of 'meaning-making' that does not conceptualise places as intrinsically being (or not) heritage. Instead, Smith's position argues for our cultural agency in determining some forms of culture as heritage and others not, thereby reflecting ideas at particular points in history. In other words, what we value as heritage is a reflection of society's values at that time.

Smith's polemic has been widely adopted as well as critiqued. While there is much support for its intellectual position (supported by the definitional shifts evidenced in legal heritage instruments over the past three and a half decades) it is a direct challenge to the legal and government systems, and practical issues of management that are central to protecting heritage. This aligns closely with the problems encountered in inscribing social value at State and National levels, as these are community based, dynamic and not homogenous across people.

The impact of Smith's *Uses of Heritage* is widely evident in its citation, references as a seminal text and the development of a new sub-field, Critical Heritage Studies which has emerged in the last decade. Critical Heritage Studies has been formalised with an international association (Association of Critical Heritage Studies) which holds a biennial conference. The first ACHS Conference took place in Gothenburg, Sweden in 2012.

#### 2.2.8 *Historic Urban Landscapes, 2011*

In 2011, UNESCO adopted the *Recommendation on the Historic Urban Landscape* (HUL)<sup>53</sup> in response to development and planning proposals for changes, such as tall buildings, which would irrevocably change the character of historic urban areas. The HUL recommendation seeks to implement a new approach to urban conservation, one which uses a holistic lens which encompasses tangible and intangible elements and is inclusive of the need for places to prosper both socially and economically. The HUL approach provides a 'flexible and adaptable framework for localised application and the beginnings of a collaborative network of active organisations and individuals'.<sup>54</sup> Importantly, the HUL approach sees heritage as dynamic rather than static and therefore moves beyond traditional ideas of preservation as fixed in time; urban changes and new developments in historic urban places can reinforce heritage values rather categorically destroy them.

Ballarat, Victoria is piloting the HUL approach. Kristal Buckley and Susan Fayad are leading the pilot in collaboration with the local community, organisations and local government. Unlike other approaches to urban conservation where certain 'historic' sections of urban areas are bounded and treated separately, HUL takes a 'landscape approach' recognising that townships and cities are 'living' heritage areas where the tangible and intangible attributes are the basis of collective identity. Buckley and Fayad outline several ways in which the concepts of the HUL approach align or expand ideas embedded in the Burra Charter, which has largely influenced the heritage system in Australia.<sup>55</sup>

The following are relevant to our focus on social value and outlined by Buckley and Fayad. The HUL approach goes beyond the Burra Charter's concept of place, to include intangible elements, social and economic frameworks (perhaps influenced by UNESCO's 2005 Convention for Cultural Diversity). The

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<sup>53</sup> UNESCO, 'Recommendation on the Historic Urban Landscape, Including a Glossary of Definitions', 2011.

<sup>54</sup> Kristal Buckley and Susan Fayad, 'The HUL and the Australian Burra Charter - Some Implications for Local Heritage Practices,' *Historic Environment* 29, no. 2, 2017.

<sup>55</sup> Buckley and Fayad, 'The HUL and the Australian Burra Charter - Some Implications for Local Heritage Practices,' *Historic Environment* 29, no. 2, 2017. pp. 52-53.

Burra Charter tends to promote values that are inherently and tangibly expressed in place,<sup>56</sup> whereas the HUL situates values in *people*. While the Burra Charter sees values as fluid, in practice this tends to result in a static fixed statement of significance. The HUL sees significance as fluid, contested and dynamic and encompasses their revision through public engagement. The HUL approach uses community centred, interdisciplinary and locally focused methods of engagement and management, which contrasts with the dominant expert-led field of heritage practice. The HUL approach moves beyond physical observations and documentary research more common in traditional heritage practice to engage people through visual and spatial methods such as cultural mapping and digital tools.

While the HUL approach is operating in the international tier of heritage, its domain is local. In terms of social value, its community is more easily identified as its local inhabitants. HUL incorporates the recognition social values and by taking a holistic and community centred approach enables their management. It has some alignment with the Faro Convention that recognises present-day values and inscribe those for which there is a desire to share into the future.

### 2.3 Analysis

The following provides a summary of issues/outcomes arising from the summary history of social value.

In the international context, Australia would appear to have been early to engage with concepts of social value; legislation enshrining social value was passed in 1975, although it wasn't until the late-1980 that meaningful engagement with the issue gathered momentum. It is possible that the relative maturity of social value in Australia relates, in part, to the emergence of legislation to manage Indigenous cultural heritage in parallel with legislation to manage European cultural heritage. That is to say, community-centred practice (i.e. the recognition that Indigenous communities were necessarily best placed to express views about places and practices of significance to them) may have permeated practice related to non-Indigenous heritage.

Today, Australia appears to be a leader in this area of heritage practice and theory, and the idea of social value is embedded in many other established concepts. In terms of patterns and trends that are discernible over the past 25-plus years, a key shift is that understandings of 'heritage' have broadened, to encompass a far greater range of places, objects and attributes and more contemporary examples than was the case in the 1970s. However, while social value as a concept may now be understood as embedded in heritage practice, in practical terms it is not equitable with other more mainstream values. Social value is harder to get to grips with and there are few robust and widely adopted methodologies for its assessment that take account of the way contemporary communities express their value for places.

Importantly, there have not been substantive shifts in the fundamental qualities that define social value. While the wording of definitions may vary, three principles have achieved widespread acceptance:

- A place must be valued by a present-day group of people;
- The group of people (or community) must be able to be identified; and
- The community's attachment to the place must be demonstrable over a period of time.

However, these principles pose challenges to the current inscription and management system. The first principle, while accepted, means that inscriptions under social value can become 'obsolete' in the years after inscription. The second principle works well for localised and geographically based communities or those which have formal organisational bodies to represent them, but not for broader dispersed communities or communities which are latent rather than active. The third principle, an extension of the idea of time-depth in heritage, is limiting. This principle does not allow for sudden (and often intense) attachments to places as a result of traumatic or other significant events. The third principle

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<sup>56</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.2.

seems to be more relevant for spiritual value where there is likely to be a longer time-depth and intensity of attachment with a particular place.

In light of these challenges to the accepted definitions of social value, the scoping exercise highlights three key areas for further investigation: concepts of community; evidence and quantifying association.

Conceptions of *community* have broadened, if not shifted since the early-1990s where they were usually pitted against audiences (visitors). While geographically defined communities are still recognised, new social formations are operating through online media. Some online communities are extensions of geographically based one, but many others are interest based or drawn together through other kinds of social connection. A decade after the rise of social media and its widespread uptake it is clear that the distinguishing features of communities can now also be attributed to more amorphous groups that connect online. This has implications for the assessment and management of social value which is dependent on community consultation, as a singular type of community is not always applicable and evidence of communities can take many different forms, including online interactions which are not always considered legitimate.

One of the key challenges in the assessment of social value today, is generating *evidence* for social value. In the past, face-to-face workshops, or local walks and mapping, or surveys have been the dominant mode of gathering evidence. This approach works well for geographically-based communities but relies on individuals being available and having the time to engage through these processes. It also relies on interpretation of the outcomes, usually, by heritage experts. Such locally-based engagement with community groups has been demonstrated to be ineffective in terms of broad application, particularly because they are time and resource intensive. At a broad scale, social value is understood to be self-evident. Yet evidence should be necessary for both more dispersed communities or online communities as well as geographically communities. Evidence enables change to be monitored and ensure equity between all places included in the VHR under Criterion G.

Another challenge, already discussed in the report, is how to interpret evidence generated in response to threat – which is at time framed as a means of gaining protection. The timing of engagement is important – an anticipatory approach would be more robust. Further, Jones and Leech assert that, ‘much depends on the judgements and insights of individual heritage professionals’.<sup>57</sup> Digital technologies may offer a means for gathering such evidence in a way that demonstrates connection prior to threat. However, it is important to also acknowledge such sentiment may be latent rather than expressed, as Chris Johnston outlined in her 1992 paper.

One of the key aims in assessing social value is to define *association* (i.e. what are the ‘meanings’ for the community) as well as quantifying (evaluating) associations that is, do they meet the threshold for recognition at a State level.

All places have meaning to someone, and under a broad application of social value all places could potentially be inscribed as significant for a particular community. This is a key challenge to its assessment and management and the reason thresholds are key to inclusion or exclusion. At a national level the threshold is tested through comparative analysis – is a nomination as significant as other similar ones. Thresholds at a State Level, which ‘sits’ between local recognition and national recognition, need to distinguish clearly between all three levels of heritage recognition in Australia.

### **3.0 Legislation**

#### **3.1 Heritage Act 2017 (Victoria)**

The *Heritage Act 2017* (Victoria) (the Act) – which came into operation on 1 November 2017 – re-enacts, with variations, the *Heritage Act 1995* (Victoria). The 1995 Act itself replaced the *Historic Buildings Act*

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<sup>57</sup> Siân Jones and Steven Leech, ‘Valuing the Historic Environment: A Critical Review of Existing Approaches to Social Value,’ 2015. p. 25. Paragraph 4.2.

1981 (Victoria), the purpose of which was to, 'consolidate and amend the law with respect to the Preservation of Buildings, Works and Objects of historic or architectural Importance'.<sup>58</sup> The introduction of the 1995 Act saw significant changes, including providing for a more holistic understanding of cultural heritage that simply buildings and objects.

The purpose of the *Heritage Act 2017* is to provide for the protection and conservation of places and object of cultural heritage significance to Victoria. Among other things, it establishes: a Heritage Council to perform functions in relation to cultural heritage: the VHR, for the registration of places and objects; and a Heritage Inventory for the recording of archaeological sites and approved sites of archaeological value.

The Act (Part 2, Division 1(12)) embeds social value and requires that the Heritage Council, in determining assessment criteria for inclusion of places and objects in the VHR must have regard to the following matters:

- (a) historical importance, association with or relationship to the State's history;
- (b) good design or aesthetic characteristics;
- (c) scientific or technical innovations or achievements;
- (d) social or cultural associations;
- (e) potential to educate, illustrate or provide further scientific investigation in relation to the State's cultural heritage;
- (f) importance in exhibiting a richness, diversity or unusual integration of features;
- (g) rarity or uniqueness of a place or object;
- (h) the representative nature of a place or object as part of a class or type of places or objects;
- (i) methods of establishing the extent to which land or objects nominated for inclusion in the Heritage Register in association with a registered place or a place nominated for inclusion are integral to the State-level cultural heritage significance of the place;
- (j) any other matter which is relevant to the determination of State-level cultural heritage significance

The Act does not provide for the management of access to heritage places, or use of them. This presents a challenge to the management of social value.

### **3.2 Victorian Heritage Register**

Of the c. 2,333 places included in the VHR, approximately ten per cent are identified as being of social value to Victoria.<sup>59</sup> Over time, there have been different interpretations/definitions of social value, resulting in a diverse collection of places identified for social value in the VHR, some of which may not meet the current threshold tests for Criterion G. It should be noted that the early 1990s marked a formalisation in the conceptualisation of social value and therefore may have influenced inclusions post this date.

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<sup>58</sup> *Historic Buildings Act 1981* (Victoria), accessed via <http://www.austlii.edu.au>, 10 November 2017.

<sup>59</sup> At present there is no available database of place listed on the Victorian Heritage Register that would enable a more precise analysis. Therefore, the figures given are based on the estimates provided by the steering committee to the project team.

### 3.2.1 *The Victorian Heritage Register Criteria and Threshold Guidelines*

A core objective of the *Threshold Guidelines* (endorsed by the Heritage Council on 6 December 2012, and updated on 5 June 2014) is the provision of clarity and consistency regarding terminology, processes and thresholds involved in the assessment of places against the eight Heritage Council criteria. As noted in the introduction to the *Threshold Guidelines* document:

The act of determining whether a place is of cultural heritage significance is often criticised as being a subjective exercise. Views on cultural heritage significance can vary between individuals and also evolve over time. This variance reflects personal experience, values and history.

However, the process of assessing cultural heritage significance is a rigorous and objective one that is guided by the principles of *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance (2013)* and has been developed and refined over many years of heritage practice in Victoria and Australia more broadly. This guide supports that evolving practice by assisting people who engage with the State's heritage system to have an understanding of how the Heritage Council exercises its discretion when determining to include – or not include – a place or object in the VHR.<sup>60</sup>

For a place or object to be included in the Victorian Heritage Register it must meet at least one of the Heritage Council of Victoria's criteria for assessment.

Criterion A – Importance to the course, or pattern, of Victoria's cultural history.

Criterion B – Possession of uncommon, rare or endangered aspects of Victoria's cultural history.

Criterion C – Potential to yield information that will contribute to an understanding of Victoria's cultural history.

Criterion D – Importance in demonstrating the principal characteristics of a class of cultural places and objects.

Criterion E – Importance in exhibiting particular aesthetic characteristics.

Criterion F – Importance in demonstrating a high degree of creative or technical achievement at a particular period.

Criterion G – Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.

Criterion H – Special association with the life or works of a person, or group of persons, of importance in Victoria's history.

### 3.2.2 *Heritage Council, Criterion G*

Illustrated at Figure 1 is the current test to determine whether a place satisfies Criterion G. 'Step 1' describes the test to determine whether community has held social value for a particular place that is both 'special and longstanding'. 'Step 2' describes the test to determine whether a place satisfies Criterion G either through its connection to historical events or its connection to the broader community of Victoria. This second test offers the opportunity to inscribe places that may not have historical significance but have more recently become significant to the State of Victoria. However, it should be noted that the requirement for time-depth (longstanding connection) in 'Step 1' hampers the ability to

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<sup>60</sup> *The Victorian Heritage Register Criteria and Threshold Guidelines*, as amended 5 June 2014, p. 2.

satisfy 'Step 2' for places that have a connection to the broader community of Victoria that are of a recent nature. The *Threshold Guidelines* also references Johnston's discussion paper *What is Social Value?* (1992) as a resource to provide assistance when considering Criterion G, particularly in regard to that document's identification of types of places that might reasonably be seen as being of social value. The following observations regarding the *Threshold Guidelines* as they relate to Criterion G are followed by an analysis of key terms associated with the criterion (see Section 3.3).

Based on the current *Threshold Guidelines*, it is possible but not likely, that a place can satisfy Criterion G without also satisfying other criteria. This is because a place that satisfies Criterion G must also satisfy the conditions for Criterion G at the State level, where an association with 'important historical events' is most often used. This necessarily ties such places to Criterion A, 'Importance to the course, or pattern, of Victoria's cultural history'. This connection between social and historical value is borne out in the listings in the VHR; the project team is not aware of any places that are included in the VHR solely under Criterion G. Therefore, while there are two ways a place may satisfy the test to determine whether a place satisfies Criterion G at State Level significance, because of the way the test for Criterion G is structured, this alternative method is effectively impracticable.

There are parallels here with the challenges faced at an international level with inscription on to the World Heritage list under Criterion (vi): Associative values. Currently, the Operational Guidelines<sup>61</sup> it is recommended that 'associative value' (criterion (vi))b is accompanied by another of the ten criteria. On this basis, in the Victorian context, social value can reasonably be understood as a subset of historical value. It is unclear, however, whether this is intentional. Further, the definition of a community group is too imprecise to be useful— '(For the purpose of these guidelines, 'community or CULTURAL GROUP' is defined as a sizable group of persons who share a common and long-standing interest or identity).' Recognition that there are multiple types of communities defined by differing associations with places (personal/emotive, group/social etc) would assist

The *Threshold Guidelines* make no comment on who is qualified to undertake assessments against any or all of the criteria. This may imply a recognition of prevailing arrangements whereby, since the 1970s, historical (including associations), archaeological, architectural/aesthetic and technical values have been assessed by discipline specialists and/or heritage consultants. In practice, this arrangement also applies to at least some assessments of social value, although the approach is contrary to the proposition that social values must be assessed by the community for whom the place is valued (see Section 2.1.5). Examples are the Sidney Myer Music Bowl (SMMB, H1772) and Flemington Racecourse (H2220). Both places of social value to Victoria (Flemington is also of social value to Australia, see NHL listing). The relevant extracts from the VHR Statements of Significance are as follows:

The Sidney Myer Music Bowl [SMMB] is of cultural importance to Victoria as a major and long serving location for a wide range of open air cultural events and performances and is a well-known venue through-out Australia.

Flemington Racecourse is of social significance as a venue of Victoria's and Australia's greatest horse races, especially the Melbourne Cup. This is accepted as being one of the world's great horse races with its own distinctive features and is centrepiece of the Victorian spring racing carnival. Racing is one of Australia's major spectator sports, and Derby Day 2006 attracted a crowd of 129,089, one of the largest crowds in Australian sporting history. Flemington racecourse is an important venue for Australian fashion, and the Spring Carnival is a major part of the fashion industry's year. Oaks Day has since as early as the 1880s been seen as a 'ladies' day' and has continued to be recognised as the fashion event of the Melbourne year.

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<sup>61</sup> UNESCO Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage, 'Operational Guidelines for the Implementation of the World Heritage Convention', 2017.

## CRITERION G: STRONG OR SPECIAL ASSOCIATION WITH A PARTICULAR COMMUNITY OR CULTURAL GROUP FOR SOCIAL, CULTURAL OR SPIRITUAL REASONS. THIS INCLUDES THE SIGNIFICANCE OF A PLACE TO INDIGENOUS PEOPLE AS PART OF THEIR CONTINUING AND DEVELOPING CULTURAL TRADITIONS

**Note:** the *Heritage Act 1995* does not apply to a place or object that is of cultural heritage significance only on the ground of its association with Aboriginal tradition or Aboriginal traditional use.

A place or object is likely to satisfy this criterion at the state level only if **all** of the following requisites are met:

### STEP 1: A BASIC TEST FOR SATISFYING CRITERION G

Evidence exists of a *DIRECT ASSOCIATION* between the place/object and a *PARTICULAR COMMUNITY OR CULTURAL GROUP*.

(For the purpose of these guidelines, '*COMMUNITY* or '*CULTURAL GROUP*' is defined as a sizable group of persons who share a common and long-standing interest or identity).

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The *ASSOCIATION* between the place/object and the community or cultural group is *STRONG OR SPECIAL*, as evidenced by the regular or long-term use of/engagement with the place/object or the enduring ceremonial, ritual, commemorative, spiritual or celebratory use of the place/object.

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**CRITERION G IS LIKELY TO BE SATISFIED**

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### STEP 2: A BASIC TEST FOR DETERMINING STATE LEVEL SIGNIFICANCE

The place/object represents a *PARTICULARLY STRONG EXAMPLE* of the association between it and the community or cultural group by reason of its *RELATIONSHIP TO IMPORTANT HISTORICAL EVENTS* in Victoria and/or its *ABILITY TO INTERPRET EXPERIENCES* to the broader Victorian community.

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**CRITERION G IS LIKELY TO BE RELEVANT AT THE STATE LEVEL**

### Reference Tool G: Types of places/objects that may satisfy Criterion G

*What is Social Value?: A discussion paper* (Australian Heritage Commission, Technical Publications Series Number 3, 1992) may be of assistance when considering Criterion G. It points out that examples of places of "social value" can be grouped into the following categories (see pages 7-10): public places, places of 'meeting', places of 'resort' and public entertainment, 'communities', places associated with recent significant events, commemorative places and places with special meaning for particular communities.

### STEP 3: EXCLUSION GUIDELINES FOR CRITERION G

The place or object is unlikely to satisfy this criterion at the state level if any of the following conditions apply:

<b>XG1</b>	<b>Enduring attachment not substantiated</b>	The attachment to the place/object is a short-term response to an event at, or a proposed change to, the place or object.
<b>XG2</b>	<b>Community or cultural group lacks definition or has a poor association</b>	The community or cultural group does not have a clearly defined common interest (i.e. is a group with a loose sense of identity or purpose) OR the community or cultural group is unable to demonstrate a strong and enduring cultural association with the place/object.
<b>XG3</b>	<b>Attachment does not relate to the current generation</b>	The place/object was an important point of interaction for past communities but that attachment no longer exists. In such circumstances, the place/object may of significance under criterion A.
<b>XG4</b>	<b>Association is of local significance only</b>	The attachment to the place/object does not have the ability to resonate beyond the local community.

Figure 1 Steps for assessing Criterion G

Source: *The Victorian Heritage Register Criteria and Threshold Guidelines*, as reviewed and updated 5 June 2014.



It is notable that neither Statement identifies the community for whom the place is of value – the implication is that the community is ‘the Victorian people’. Also, it is understood that the social value of both places was not quantified through a formal assessment process.

Heritage experts may appear to focus on investigating the fabric of the nominated site, because the *Heritage Act 2017* cannot control access or use. However assessment is not only important as part of the process for registration. For communities, assessment is an opportunity to understand the social value they hold for places and to document how it is embedded in the way they use the place, their practices and identity. Regardless of the limitations fabric-based emphasis of the *Heritage Act 2017* understanding all aspects of social value and defining the connection of values to fabric is essential.

The *Threshold Guidelines* are also silent on the evidence that is required to support an assessment (positive or negative) of social value. This is a notable contrast to other values, where expert opinion and comparative analysis are accepted, perhaps because often they rely on established methodologies for interpreting and gathering primary sources or a reliable body of secondary sources. This is not the case for social value. The *Threshold Guidelines* also provide no direction on accepted methodologies for the assessment of social (or any) value, although it is acknowledged that this is beyond the scope of the document.

The types of approaches used by heritage practitioners to assess social value vary. At one end of the spectrum there are firms such as Context Heritage Consultants who use a variety of face-to-face methods including workshops, mapping and who incorporate digital culture through online research and at the other end there are far less rigorous attempts to assess such as a 2017 online questionnaire which sought to establish the ‘community-held’ values of the High Court, Canberra. The survey posed five questions; which State/Territory do you live in?; what age group applies to you?; how often do you visit the National Gallery Precinct (which includes the High Court)?; how long have you been associated with visiting the precinct?; and how do you normally interact with the precinct? At face value, these questions would appear to be better aligned with consumer behaviour profiling than analysis of social values because they don’t delve into the way this highly significant building plays a role in local, state or national communities and what kinds of meanings it holds. Another example, also in Canberra, was a 2009 survey of the social values of Lake Burley Griffin. This also used an online survey, but in this case posing questions about preferred views, natural versus structured places and places associated ‘special memories’ to elicit an evidence base, therefore providing a much richer account of social value, which was incorporated into a Heritage Management Plan for the lake.

### 3.3 Terminology

The following analyses key terms used in the *Victorian Heritage Register’s Criteria and Threshold Guidelines*, which form the basis for inscription of social value at state level in Victoria. The aim is to consider the terms used throughout this guiding document and those referenced within it, that specifically relate to social significance/social value. It should be noted that the focus has been on social value rather than spiritual value as this tends to be more frequently used for Aboriginal Heritage sites that are protected under the *Aboriginal Heritage Act 2006 and its amendments in 2016*.

The *Victorian Heritage Register’s Criteria and Threshold Guidelines* makes specific reference to three other documents:

- The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance (2013)<sup>62</sup>
- The Heritage Act 1995 (the Act)<sup>63</sup> (understood to refer to the Heritage Act, 2017)

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<sup>62</sup> Heritage Council of Victoria, ‘Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,’ 2014.

<sup>63</sup> Heritage Council of Victoria, ‘Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,’ 2014.

- What is social value? A Discussion Paper by Chris Johnston published in 1992<sup>64</sup>

### 3.3.1 Cultural Heritage

The *Heritage Act* 2017 defines cultural heritage in the following way:

**cultural heritage** means places and objects of—

- (a) cultural heritage significance; or
- (b) State-level cultural heritage significance;<sup>65</sup>

The *Burra Charter* 2013 does not define cultural heritage but instead focuses on place:

1.1 **Place** means a geographically defined area. It may include elements, objects, spaces and views. Place may have **tangible** and **intangible** dimensions.<sup>66</sup>

Both the *Heritage Act* 2017 and the *Burra Charter* focus on places and objects – tangible forms of cultural heritage. However, the *Burra Charter* acknowledges that the term ‘place’ is used in order to indicate that it is not only the physical elements of a geographically defined area, but also the other culturally defined qualities – intangible – elements that are recognised. The use of the term ‘place’ in the *Burra Charter* is a key distinction from the term ‘space’. Place has been a canonical term for the field of cultural geography but is now widely used across a wide range of academic disciplines.<sup>67</sup> However, there is no defined consensus or absolute definition of the term ‘place’ which means that while it is widely used both in public and academic discourse its meaning shifts depending on the context.<sup>68</sup> Location is central to the term place, but so too is its relationship to people. Places can be:

... a child’s room, an urban garden, a market town, New York City, Kosovo and the Earth...what makes them all places and not simply a room, a garden, a town, a world city, a new nation, and an inhabited planet...is that they are all spaces which people have made meaningful. They are all spaces people are attached to in one way or another. This is the most straightforward and common definition of place – a meaningful location.<sup>69</sup>

The use of the term ‘place’ in both of these key documents is significant because it situates all places inscribed as heritage as being meaningful locations for people. However, it is important to note that ‘who’ the people are, i.e. the communities who value these heritage places, is only seen as critical for inscription under social value at the Victorian State level. Yet, the notion that all values are embedded in society has been argued within the Australian context in a 2003 report by Denis Byrne, Helen Brayshaw and Tracy Ireland.<sup>70</sup> While the *Burra Charter* and the *Heritage Act* both use the term ‘place’, there is a disparity in the way inscription of social value requires the definition of a substantive and cogent group in contrast to other values where the advice of a small number of experts suffices.

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<sup>64</sup> Heritage Council of Victoria, ‘Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,’ 2014.

<sup>65</sup> Victorian Government, ‘The Heritage Act’, 2017.Part 1- Preliminary

<sup>66</sup> Australia ICOMOS, ‘The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance’, 2013.Article 1.1

<sup>67</sup> Tim Cresswell, *Place: A Short Introduction*, Short Introductions to Geography. Blackwell: Malden, MA, 2005. p. 1.

<sup>68</sup> Cresswell, *Place: A Short Introduction*, Short Introductions to Geography. Blackwell: Malden, MA, 2005. p. 6.

<sup>69</sup> Cresswell, *Place: A Short Introduction*, Short Introductions to Geography. Blackwell: Malden, MA, 2005. p. 1.

<sup>70</sup> Denis Byrne, Helen Brayshaw, and Tracy Ireland, ‘Social Significance: A Discussion Paper,’ 2003.

### 3.3.2 Conservation

The definition of conservation is the second area where the *Heritage Act 2017* and the *Burra Charter 2013* differ. The *Heritage Act* defines conservation as:

**conservation** includes—

- (a) the retention of the **cultural heritage significance** of a place or object; and
- (b) any maintenance, protection, preservation, restoration, reconstruction or sustainable use of a place or object;<sup>71</sup>

While the *Burra Charter* defines conservation as:

1.4 **Conservation** means all the processes of looking after a place so as to retain its cultural significance.<sup>72</sup>

The 2017 *Heritage Act*'s definition of conservation largely aligns with that of the *Burra Charter* in that it outlines caring for a place in order to maintain its cultural significance. However, part (b) of the definition of conservation in the *Heritage Act 2017* uses word that are much more focused on physical protection of places – i.e. restoration, reconstruction which contrasts with the use of the term 'processes' in the *Burra Charter* which encompasses both physical aspects as well as social ones.

### 3.3.3 Values/Significance

The *Heritage Act 2017* does not define values. The term is used only in relation to World Heritage properties which in Australia are inscribed onto the National Heritage list, governed by the EPBC Act 1999. Instead the *Heritage Act* in Victoria uses the term 'significance' to define the reasons why a place should receive protection measures. The *Heritage Act 2017* defines the significance of cultural heritage in the following way:

**cultural heritage significance** means aesthetic, archaeological, architectural, **cultural**, historical, scientific or **social significance**;

**State-level cultural heritage significance** means cultural heritage significance which is important to the history and development of the **State**;<sup>73</sup>

The *Burra Charter 2013* embeds the idea of values as an element of cultural significance:

**Cultural significance** means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

**Cultural significance** is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.

**Places** may have a range of values for different individuals or groups.<sup>74</sup>

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<sup>71</sup> Government, 'The Heritage Act', 2017.Part 1- Preliminary

<sup>72</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013.Article 1.4

<sup>73</sup> Victoria Government, 'The Heritage Act', 2017.Part 1- Preliminary.

<sup>74</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.2

The *Heritage Act* 2017 focuses on values that align, and expand on, those contained within the *Burra Charter* 2013. While the *Burra Charter* proposes five values, aesthetic, historic, scientific, social and spiritual, the *Heritage Act* additionally recognises archaeological, architectural as a form of significance or value. The other notable difference is that the *Heritage Act* does not recognise spiritual value (see also Section 3.3.6).

The other important point to make is that the *Burra Charter* includes the provision of significance for ‘past, present or future generations’ whereas the key criteria in the *Heritage Act* 2017 is the significance to the State. In this instance, ‘State’ could be interpreted as representing the ‘community of Victoria’ or the ‘geographical and political area of Victoria’. The term ‘State’ is preceded by the statement ‘for the history and development of’ which suggests a strong historical focus rather than an indication of the State as a form of community. The idea of significance for the State is described as being significant for ‘wider Victoria’<sup>75</sup> in the *Victorian Heritage Register’s Criteria and Threshold Guidelines*. Yet, in the *Threshold Guidelines* the term ‘community’ is repeatedly used in relation not only for criterion (g) but also for criterion (e). In contrast, the *Burra Charter* makes no mention of geopolitical area or community (except in the explanation guidelines) and instead makes a much more neutral reference to ‘individuals and groups’.<sup>76</sup> On one hand, the *Heritage Act* reinforces arguments made by Laurajane Smith in reinforcing accepted narrative as contributing to an ‘Authorised Heritage Discourse’, and on the other the *Burra Charter* seeks to provide an inclusive best practice guide. This disparity in the use and definition of ‘state’ and ‘community’ requires clarification.

#### 3.3.4 Social significance

The *Victorian Heritage Register’s Criteria and Threshold Guidelines* defines Criterion (G) as:

**Strong or special association** with a particular **community** or **cultural group** for **social, cultural** or **spiritual** reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.<sup>77</sup>

Johnston’s 1992 discussion paper *What is Social Value?* presents a number of (then) contemporary definitions of social value as articulated in the 1988 Burra Charter:

**Social value** embraces the **qualities** for which a place has become a focus of **spiritual, political, national** or other **cultural sentiment** to a **majority** or **minority group**

The *Australian Heritage Commission Act 1995*:

**Places** that have **aesthetic, historic, scientific** or **social significance** or other **special value** for **future generations** as well as the **present community**.

Register of the National Estate (closed in 2007) Criterion (g) for assessment (circa 1992):

Significant because of **strong** or **special associations** with a **community** for **social, cultural** and **spiritual** reasons (Criterion G).

Importance as **places highly valued by a community** for reasons of **religious, spiritual, cultural, educational** or **social associations** (Criterion G.1).

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<sup>75</sup> Heritage Council of Victoria, ‘Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,’ 2014. p. 3.

<sup>76</sup> Australia ICOMOS, ‘The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance’, 2013. Article 1.2

<sup>77</sup> Heritage Council of Victoria, ‘Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,’ 2014. p. 3 and 17.

Importantly, *What is Social Value?* does not propose a new definition, but instead employs the broad concept of attachment to place.<sup>78</sup> The concept of place attachment is central to the field of environmental psychology. Research in this area connects place attachment with positive social outcomes including health<sup>79</sup> civic behaviour<sup>80</sup> and memory<sup>81</sup> and the value of public places.<sup>82</sup> Maria Lewicka notes that the first definitions of place attachment emerged a decade after human geographers, including authorities such as Dolores Hayden,<sup>83</sup> Edward Relph,<sup>84</sup> David Seamon<sup>85</sup> and Yi-Fu Tuan<sup>86</sup> established the distinction between abstract space and meaningful place.<sup>87</sup> The publication of *What is Social Value?* in 1992 coincided with Irwin Altman and Setha M Low's seminal book titled *Place Attachment*,<sup>88</sup> demonstrating that this idea was well established.

There is a significant shift between the concept of 'place' to 'place attachment'. As has already been discussed, places can be defined as meaningful locations.<sup>89</sup> However, the notion of 'place attachment' extends this idea beyond a meaningful location to a location which people are *connected to or associated with*. The reasons that underpin the connection (or connections that are recognised as valid) vary a great deal from '**spiritual, political, national or cultural**' as was articulated in the 1988 *Burra Charter* to '**religious, spiritual, cultural, educational or social associations**' as was articulated in the guidelines to Register of the National Estate. The *Victorian Heritage Register's Criteria and Threshold Guidelines* currently limit social value/social significance/place attachment to social, cultural or spiritual reasons.

This notion of connection or attachment, perhaps, is the conceptual reason for the common practice established by *What is Social Value?* for clearly identifying the groups of people for whom a place is socially significant and the argument for ensuring their consultation. Past definitions in *The Australian Heritage Commission Act 1995* and Register of the National Estate describe groups of people as communities. Further the *Burra Charter* 1988 explicitly articulates 'minority groups' which supports the assertion that social value, when it was first established was conceived as a means for disenfranchised groups to put forward places of significance. However, this is no longer the case.

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78 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 7.

79 Charis E. Anton and Carmen Lawrence, 'Home Is Where the Heart Is: The Effect of Place of Residence on Place Attachment and Community Participation,' *Journal of Environmental Psychology* 40, 2014.

80 Miriam Billig, 'Is My Home My Castle? Place Attachment, Risk Perception, and Religious Faith,' *Environment and Behaviour* 38, 2006.

81 Maria Lewicka, 'Place Attachment, Place Identity, and Place Memory: Restoring the Forgotten City Past,' *Journal of Environmental Psychology* 28, 2008.

82 Gerard T. Kyle, Andrew J. Mowen, and Michael Tarrant, 'Linking Place Preferences with Place Meaning: An Examination of the Relationship between Place Motivation and Place Attachment,' *Journal of Environmental Psychology* 24, 2004.

83 Dolores Hayden, *The Power of Place: Urban Landscapes as Public History* The MIT Press: London, 1997.

84 Edward Relph, *Place and Placelessness* Pion Limited: London, 1976.

85 David Seamon, 'Body-Subject, Time-Space Routines, and Place-Ballets,' in *The Human Experience of Space and Place*, ed. Anne Buttimer and David Seamon New York: St. Martin's Press., 1980.

86 Yi-Fu Tuan, *Space and Place: The Perspective of Experience* University of Minnesota Press: Minneapolis, 1977.

87 Maria Lewicka, 'Place Attachment: How Far Have We Come in the Last 40 Years?,' *Journal of Environmental Psychology* 31, 2011.

88 Irwin Altman and Setha M. Low, eds., *Place Attachment*, New York: Plenum, 1992.

89 Cresswell, *Place: A Short Introduction*, Short Introductions to Geography. Blackwell: Malden, MA, 2005. p. 12.

The current definition of social significance embodied with the *Victorian Heritage Register's Criteria and Threshold Guidelines* distinguishes itself from Johnston's proposition in *What is Social Value?* by adding a quantification to the attachment/connection/association. This quantification is described as either strong (large or of great force) or special (distinctive). However, it does not clearly articulate who judges these qualities – does the association need to be strong for the community, a subjective assessment difficult compare between nominations, and further do the values need to be held equally by all members of the community? Because social value taps into people's connections with places, the associations or meaning may vary or even be contested between one or more groups of people or even within a community.

Finally, the 'quantification' of social value at the State level used to enable it to be distinguished from social value at a local level suggests either that inscriptions are of social value to the people who identify with the State of Victoria (i.e. State as community) or, as the text of the *Heritage Act* implies, social value to the history and development of the State as a geopolitical entity, which would certainly marginalise certain types of heritage from being inscribed. Again, the issue of community at State level is problematic under the current understandings and practices that surround Social Value.

### 3.3.5 Intangible

Neither the Victorian Heritage Register's Criteria and *Threshold Guidelines*, Johnston's discussion paper *What is Social Value?* nor the *Heritage Act* 2017 use the term intangible. Only the *Burra Charter* 2013 utilises this term both in its description of place:

1.1 **Place** means a geographically defined area. It may include elements, objects, spaces and views. Place may have **tangible** and **intangible** dimensions.<sup>90</sup>

In the explanatory note about 'setting':

1.12 **Setting** means the immediate and extended environment of a place that is part of or contributes to its cultural significance and distinctive character.

Setting may include: structures, spaces, land, water and sky; the visual setting including views to and from the place, and along a cultural route; and other sensory aspects of the setting such as smells and sounds. Setting may also include historical and contemporary relationships, such as use and activities, social and spiritual practices, and **relationships with other places**, both tangible and **intangible**.<sup>91</sup>

And in the explanatory note about meanings:

1.16 **Meanings** denote what a place signifies, indicates, evokes or expresses to people.

Meanings generally relate to **intangible dimensions** such as **symbolic qualities** and **memories**.<sup>92</sup>

The *Burra Charter's* use of the phrase 'intangible dimensions' in relation to 'meaning' clearly connects with its description of heritage as 'place', or as already described 'meaningful location'. However, useful to the definition of social value and the way it may be articulated are the examples offered: symbolic

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<sup>90</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.1.

<sup>91</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.12.

<sup>92</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.16.

qualities and memories. The use of the term intangible under 'setting' describes the way in which this characteristic can be tangible (i.e. co-located, same building or landscape typology, part of a series of sites) or intangible (through similar use or connected through other important cultural ideas or artefacts).

However, if we draw upon the definition of intangible cultural heritage from the *Intangible Heritage Convention* already discussed:

1. The 'intangible cultural heritage' means the **practices, representations, expressions, knowledge, skills** – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.<sup>93</sup>

We can see that similar aspects are articulated in the Burra Charter's definition of the embodiment of cultural significance:

**Cultural significance** is embodied in the place itself, its fabric, setting, **use**, associations, meanings, records, related places and related objects.<sup>94</sup>

1.10 **Use** means the **functions** of a place, including the **activities** and traditional and customary **practices** that may occur **at the place** or are **dependent on the place**.<sup>95</sup>

In particular, the idea of 'practices' that is a subset of 'use' aligns with the definition of intangible heritage within the convention. It also includes the idea of activities which is inclusive but perhaps function is more likely tied to the typology of a place. Notably, in Johnston's *What is Social Value?* the 'continuity of traditional practices' is seen as a central tenet of the Declaration of Oaxaca in the document.<sup>96</sup> The Declaration of Oaxaca is also used to support an argument that conservation and, by extension assessment should be carried out by the communities for whom places are significant and asserts that leaving these processes to experts distances these processes and put the heritage to be conserved at risk. This raises several issues. First, it assumes that communities use places exclusively rather than share them with other groups and secondly that their values are aligned and homogenous. *What is Social Value?* does raise the possibility that as practices change, so too may the spatial needs of the community change (A religious community and their church are given as an example):

Social value may be attached to a place as the embodiment of cultural practices and traditions, and changes to those traditions may seek the users to seek changes to the place.<sup>97</sup>

This has some synergies with the way social value is interpreted in the *Victorian Heritage Register's Criteria and Threshold Guidelines* basic test for satisfying criterion (g) where the examples given could all be classified as practices:

The ASSOCIATION between the place/object and the community or cultural group is STRONG OR SPECIAL, as evidenced by the regular or long-term **use** of/engagement with the place/object

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<sup>93</sup> UNESCO, 'Convention for the Safeguarding of the Intangible Cultural Heritage,' 2003. Article 1.

<sup>94</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.2.

<sup>95</sup> Australia ICOMOS, 'The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance', 2013. Article 1.10

<sup>96</sup> Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 5.

<sup>97</sup> Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 13.

or the enduring **ceremonial, ritual, commemorative, spiritual or celebratory** use of the place/object.<sup>98</sup>

Therefore, the notion of practices is perhaps useful for social value as it can assist in identifying communities, both small and large, defined or who may not be formally connected, practices can operate at a specific physical location, dispersed or even online<sup>99</sup> and it can be argued that it is through 'practices', that social value is maintained. While the idea of 'practices' as part of the guiding criteria should be explored further, the limitations of the *Heritage Act 2017* to control use and access should be noted.

### 3.3.6 *Spiritual value*

Reference to the concept of 'spiritual value' is largely in relation to religion or traditional custom. The *Victorian Heritage Register's Criteria and Threshold Guidelines* uses the term in relation to criterion (g) but does not provide a definition or explanatory note of its relationship to social value:

Strong or special association with a particular community or cultural group for social, cultural or **spiritual** reasons. *This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.*

The ASSOCIATION between the place/object and the community or cultural group is STRONG OR SPECIAL, as evidenced by the regular or long-term **use** of/engagement with the place/object or the enduring **ceremonial, ritual, commemorative, spiritual or celebratory** use of the place/object.<sup>100</sup>

However, the coupling of spiritual with words that are associated with religious and traditional practices (ceremonial, ritual, commemorative, celebratory) suggests a conceptual alignment with the use of the term spiritual in Johnston's discussion paper *What is Social Value?* where the term spiritual value is always presented in terms of religious beliefs or traditions:

... special attachment to a place may include a long standing spiritual or religious attachment<sup>101</sup>

... provide a **spiritual or traditional** connection between past and present;<sup>102</sup>

While there is no explicit definition of spiritual value, it seems to be presented as a sub-set of social value, one which is either distinguished by its connection to religion or tradition (which requires time-depth) or at minimum intensity and notions of personal and cultural identity.

### 3.3.7 *Community*

The term 'community' is used sparingly in both the *Heritage Act 2017* and the *Burra Charter 2013*, but it is not defined. In Johnston's discussion paper *What is Social Value?* the term community is used prolifically (over 150 times) and is defined as:

geographically or politically defined (e.g. nation, a state, a region, a local area, a neighbourhood);

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98 Heritage Council of Victoria, 'Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,' 2014. p. 17.

99 Garduño Freeman, *Participatory Culture and the Social Value of an Architectural Icon: Sydney Opera House* Routledge: UK, 2018.

100 Heritage Council of Victoria, 'Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,' 2014. p. 17.

101 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 10.

102 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 10.



socially defined (e.g. by ethnicity, shared interests and values); and  
self-defined.

These categories are not mutually exclusive. In terms of the assessment of social value, a 'community' could be defined as any group of people **recognisable** or **acceptable to the wider community** as being a 'group' or 'community'.<sup>103</sup>

The definition of community asserted in *What is Social Value?* is broad and inclusive and aligns well with contemporary understandings of communities.<sup>104</sup> However, the second paragraph provides a caveat; that the community must be *recognisable* or *acceptable* to the wider community. This places the emphasis on judging the importance or prominence of the community, rather than on the strength of association and has influenced the guidelines for criterion (g). It also has a tendency to privilege communities that can be identified geographically or through formal organisations (which in some ways may well exclude self-defined communities operating outside of western social norms).

There is an interesting difference in the way the term 'community' is used in the *Victorian Heritage Register's Criteria and Threshold Guidelines* in relation to both criterion (e):

(e) Importance in exhibiting particular aesthetic characteristics  
The aesthetic characteristics are APPRECIATED OR VALUED by the wider **community** or an appropriately-related discipline as evidenced, for example, by:

CRITICAL RECOGNITION of the aesthetic characteristics of the place/object within a relevant art, design, architectural or related discipline as an outstanding example within Victoria; or

**wide public ACKNOWLEDGEMENT** OF EXCEPTIONAL MERIT in Victoria in medium such as songs, poetry, literature, painting, sculpture, publications, print media etc.<sup>105</sup>

And criterion (g):

(g) Strong or special association with a particular **community** or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.

Evidence exists of a DIRECT ASSOCIATION between the place/object and a **PARTICULAR COMMUNITY OR CULTURAL GROUP**.

(For the purpose of these guidelines, 'COMMUNITY or CULTURAL GROUP' is defined as a **sizable group of persons** who share a **common and long-standing interest or identity**).<sup>106</sup>

Both instances use the term 'community' to refer to a group of people who share some common thread. However, the way community is referred to in criterion (e) is different from the way it is referred to in

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<sup>103</sup> Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 19.

<sup>104</sup> Emma Waterton and Laurajane Smith, 'The Recognition and Misrecognition of Community Heritage,' *International Journal of Heritage Studies* 16, no. 1-2, 2010; Emma Waterton, 'The Advent of Digital Technologies and the Idea of Community,' *Museum Management and Curatorship* 25, no. 1, 2010.

<sup>105</sup> Heritage Council of Victoria, 'Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,' 2014. p. 13.

<sup>106</sup> Heritage Council of Victoria, 'Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,' 2014. p. 17.

criterion (g). In criterion (e), which is focused on aesthetic value, community is used to describe ‘wide public acknowledgement’ that the place nominated is of aesthetic value. There is no requirement to define the community, or to consult the community or provide evidence. In contrast, criterion (g) requires that the community be defined by a ‘common interest or identity’ that it be ‘sizeable’ and that it have ‘time-depth’. In other words, the guidelines still privilege aesthetic value over social value, where expert knowledge provides ‘critical recognition’ of the place and where the value can be tangibly evidenced in the physical place (rather than in the sentiment of the community). The requirements for community in criterion (g) place caveats on the community: on the sentiment or association (which is difficult to evidence and quantify) and on time-depth, which ignores latent associations and informal communities. Some consideration to the relationship between aesthetic value and social value is needed as they are not mutually exclusive.<sup>107</sup>

The idea of community as a neatly bounded group of people was more in line with practice 25 years ago before the ubiquity of internet and communication technologies that have transformed our understandings of patterns of social interaction.<sup>108</sup> Communities are usually defined as groups of people bound together by a common thread<sup>109</sup> which is often assumed national or geographical location to be closely tied to culture and identity. However, with the rise of travel, mobility and the internet has disrupted such assumptions. Communities now form and interact online and can be made up of people who are co-located or from dispersed geographical locations. Further, as more nuanced accounts of audiences have been developed within Media and Reception Studies, oppositional ideas where audiences are passive spectators and communities are active participants have been blurred.<sup>110</sup> Through social media, online audiences now express the same kinds of sentiments previously only attributed to communities. While there has been a reluctance to view of such forms of expression as ‘valid’ or ‘real’ or even equivalent to face-to-face interaction, increasingly online interactions are gaining credibility and acceptance.<sup>111</sup>

### 3.3.8 Identity

The idea of identity is tightly bound with concepts of community. The *Heritage Act* does not use this term in relation to communities or social significance. Similarly, the Burra Charter only mentions identity as part of the rationale for conserving places in Australia.<sup>112</sup> However, the connection between identity and communities is established more clearly in *Victorian Heritage Register’s Criteria and Threshold Guidelines* and in Johnston’s discussion paper *What is Social Value?*. The guidelines use the notion of identity as both a way to define a community (shared identity) and as a *raison d’être* for the association and social value:

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- 107 Haig Beck, ‘Social and Aesthetic Values: New Assessment Methodologies for Involving the Community,’ *In Place: A Cultural Heritage Bulletin* 1, 1995. p. 17; Ken Taylor, ‘Reconciling Aesthetic Value and Social Value: Dilemmas of Interpretation and Application,’ *APT Bulletin, Landscape Preservation Comes of Age*. 30, no. 1, 1999.
- 108 Cristina Garduño Freeman, ‘Sydney Opera House on Ebay: Enabling Technologies, Community and Social Value,’ *Historic Environment* 28, no. 2, 2016. p. 47.
- 109 Hannah Lewi and David Nichols, eds., *Community: Building Modern Australia*, Sydney: UNSW Press, 2010. p. 8.
- 110 Cristina Garduño Freeman, ‘Participatory Culture as a Site for the Reception of Architecture: Making a Giant Sydney Opera House Cake,’ *Architecture Theory Review* 18, no. 3, 2013.
- 111 Daniel Miller et al., *How the World Changed Social Media* UCL Press: London, 2016; Fiona Cameron and Sarah Kenderdine, *Theorizing Digital Cultural Heritage* The MIT Press: Cambridge, MA, 2007; Richard Rogers, *Digital Methods* MIT Press: Cambridge, MA, 2013; José van Dijck, *Mediated Memories in the Digital Age*, Cultural Memory in the Present Stanford University Press: Stanford, CA, 2007; Sarah Pink et al., *Digital Ethnography: Principles and Practice* SAGE Publishing: Los Angeles, 2016.
- 112 Australia ICOMOS, ‘The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance’, 2013. Preamble

(For the purpose of these guidelines, 'COMMUNITY or CULTURAL GROUP' is defined as a **sizable group of persons** who share a **common and long-standing interest or identity**).<sup>113</sup>

While in Johnston *What is Social Value?* identity is used as a connective device between communities and places. Johnston articulates that both communities have identity and places have identity in order to propose that:

Ironically, the threat to many 'public places' of social value comes from government and is the outcome of ill-conceived planning processes where the contribution of **place to cultural identity** is ignored.<sup>114</sup>

Johnston, here is emphasizing the central tenet of place attachment as being essential to the health and wellbeing of a society. However, its coupling with cultural identity limits its application to much more dynamic notions of identity which have entered the discourse that see it as fluid, multifarious and situated beyond usual demographic categories. People identify as belonging to communities through many different means and across multiple domains. In the *Victorian Heritage Register's Criteria and Threshold Guidelines* the idea of identity is expanded to include 'shared interest' which hints at the idea that groups may not necessarily identify with a group but come together for a common practice. The idea of identity is central to a sense of self at a personal level (LGBTI, parent, ethnicity) – which seems to be the position put forward by Johnston, and perhaps more loosely connected to collective identity which operates at a larger level (Australian, professional identity, Facebook user). Further consideration of identity may assist in considerations of thresholds for State level inscription.

#### 4.0 Findings

This scoping paper is the first step in setting out the groundwork for a revision of existing methods of assessing and managing social significance under the provisions of the *Heritage Act 2017* (Victoria). It is anticipated that outcomes of this paper will inform the content and direction of the two project workshops scheduled for December and January. Key issues arising from the scoping paper are summarised below.

#### 4.1 Concepts of community

The concept of 'community' is central to social value as defined. However, as noted above (Section 3.3.7), accepted understandings of the term 'community' have evolved considerably over the past 25 or more years, related in large part, to increased mobility and the internet/social media. In light of these changes, the definition of 'community or cultural group' in the *Threshold Guidelines* is unproductively broad, '(For the purposes of these guidelines, 'COMMUNITY or CULTURAL GROUP' is defined as a sizeable group of persons who share a common and long-standing interest or identity)'.

Key challenges for this project are to bring definitions of community into line with contemporary understandings of the term, and to anticipate/accommodate future change. A related consideration is that the nature of the community for whom a place is valued has the potential to determine the ability of that community to participate in and/or direct its future management. On this basis, there may be purpose in identifying broad typologies of communities as a mechanism to enable community engagement in the processes of identifying, assessing and managing social value. See Table 1.

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113 Heritage Council of Victoria, 'Assessing the Cultural Heritage Significance of Places and Objects for Possible State Heritage Listing: The Victorian Heritage Register Criteria and Threshold Guidelines,' 2014. p. 17.

114 Johnston, *What Is Social Value?: A Discussion Paper* Australian Government Publishing Service: Canberra, 1992. p. 25.

Table 1 Community typologies (incomplete working draft)

Community type	Examples	Comment
Specific communities: groups related by common experience and/or belief, and/or small geographic location with personal perspectives	Migrant hostels, institutions, schools, religion (i.e. Mary MacKillop's birth place), people who have experienced trauma/major events (i.e. Cockatoo Kindergarten)	Ethically inappropriate for people outside of the community group to speculate about meanings and management of values on their behalf  Self-identified communities may have a spokesperson, or an internal hierarchy that identifies a figurehead
Broad communities, united by common interests and/or cultural activities or identity and large geographic areas	Sports venues, music/performance venues, educational institutions  Bush walkers  Cattlemen	Typically, very large communities; difficult to define  Is it reasonable for 'outsiders' to guide the management of social value?  Suggest that it may be reasonable if assessment is based on contemporary views collected and analysed by experts.

## 4.2 Evidence

At present, there exists no clear guidance as to what legitimate evidence is required to support the identification of social value, and then how these might be assessed in terms of the State level threshold. Methodologies vary considerably. At one end of the spectrum is the community-led, intimate engagement model as promoted by Chris Johnston, which is well suited to assessment of social value at a local level but is typically unviable at a larger (state/national). At the other end is the online survey model, a practice that has its origins in consumer behaviour profiling. It is also the case that judgements of social value are, on occasions, based on assumed truths (i.e. consultant assumptions). A key recommendation of this scoping paper is that all assessments of social value must be based on an evidence base, as is the case for all the other Heritage Council values. Challenges to enable this to happen include:

- Capacity building – perhaps informed by expertise from sociologists and/or social historians
- Preparing guidelines to enable practitioners to understand what evidence is acceptable, and how to generate it
- Engaging with social media and the Internet as legitimate sources of evidence

## 4.3 Thresholds

The third issue arising from the scoping paper is the challenge of identifying thresholds for social value. For criterion (a) historic value, the threshold assessed through comparative analysis. That is historic value at the State level is met if the place demonstrates this association better than “most other places with this association in Victoria”. For criterion (e) the threshold is determined by public recognition. The guidelines currently provide several multi-layered ways of measuring thresholds. This report outlines a number of factors of relevance to the assessment of social value that are implicated in determining the threshold, including, but not limited to: intensity of sentiment; the size of the community; and time-depth.

At Workshop 1 (1 March 2018), the issues relating to thresholds were explored through a discussion of migrant hostels as a typology of place and the conceptual idea of resonance was proposed. This is further developed in the main report.

#### **4.4 Fabric vs Use**

Common to definitions and current approaches to assessment of social value is its eminence from communities. At the same time, it is important to acknowledge that the Heritage Act 2017 only has the legal power to preserve fabric and cannot enforce access or conditions of use on a registered property. This is a challenge the conservation of social value as much of what has been learned over the past 25 years of heritage development in this area is the importance of access, use and social practices for ensuring continuity of communities' meanings and associations with registered places. To find a workable solution requires a two-pronged approach that on one hand encourages property owners to see the benefit of maintain social value from a social, cultural and economic perspective and on the other manages change to fabric *in relation to social value*. This approach will be considered in the main report.

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