

Toponymy and Cultural Heritage

The 1st Regional Training Program in Toponymy
including Marine Toponymy
Manila, 19—24 March 2018
United Nations Group of Experts on Geographical
Names (UNGEGN)

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UNGEGN & the Relationship between Toponymy and Cultural Heritage

- Interest in the relationship between cultural heritage and toponymy has grown in UNGEGN since its establishment in 1960. In 2002, a working group was established to address the promotion and use of indigenous, minority and regional language names.
- In 2012, this working group was changed to a working group for the issue of geographical names as cultural heritage (Kerfoot, 2015, Watt, 2015).

Kerfoot, Helen. 2015. Tracing UNGEGN's Evolving Interest in Geographical Names as Cultural Heritage. In *Geographical Names as Cultural Heritage: Proceedings of the International Symposium on Toponymy, Seoul, 7-9 November 2014*. ed. Sungjae Choo, 15-39. Seoul, Korea: Kyung Hee University Press.

Watt, William. 2015. Getting the Names Right: Geographical Names as Cultural Heritage and Activities of UNGEGN Working Group. In *Geographical Names as Cultural Heritage: Proceedings of the International Symposium on Toponymy, Seoul, 7-9 November 2014*. ed. Sungjae Choo, 40-48. Seoul, Korea: Kyung Hee University Press.

UNGEGN Sources on Cultural Heritage

- Contributions to the discussion of culture in UNGEGN are to be found in various documents resulting from the ten UNGEGN Conferences from 1967 to 2012 and other publications including Kadmon (2000), UNGEGN (2006) and Helleland (2006).

Kadmon, Naftali. 2000. *Toponymy: the Lore, Laws, and Language of Geographical Names*. New York: Vantage Press.

UNGEGN. 2006. *Manual for the National Standardization of Geographical Names*.

United Nations Group of Experts on Geographical Names. New York: United Nations.

Helleland, Botolv. 2006. The Social and Cultural Values of Geographical Names. In *Manual for the National Standardization of Geographical Names*. ed. United Nations Group of Experts on Geographical Names, 121-128. New York: United Nations.

Qualities of Culture

- The 'classic' qualities of culture are that:
 - it is learned, not innate;
 - it is a set of norms shared by a community or group;
 - it is a system we use to structure the world and give meaning to it;
 - its parts function together as an integrated whole;
 - it helps us to adapt to the world and thrive;
 - it is in a state of constant change (Nanda and Warms, 2012).

Other Dimensions of Culture

- In cultural anthropology two aspects of culture are distinguished.
 - The first is ways of thinking, ideas and values.
 - The second is behaviours, practices and skills (Eller, 2016: 21, Haviland et al., 2011: 27).
- Culture can also be defined in terms of:
 - its mobility, its ability to move into new geographical or social spaces;
 - its production through human cognition and action in specific locations.

Eller, Jack David. 2016. *Cultural Anthropology: Global Forces, Local Lives*. 3rd Edition. New York: Routledge.

Haviland, William A., Prins, Harald E. L., McBride, Bunny, and Walrath, Dana. 2011. *Cultural Anthropology: The Human Challenge*. Thirteenth Edition. Belmont, CA: Wadsworth, Cengage Learning.

Types of Cultural Heritage

- Cultural heritage is the cultural legacy of past generations. This can include
 - tangible products of heritage such as built structures, tools and fabricated items;
 - intangible heritage such as folklore, oral history, traditions, language, and indigenous knowledge;
 - natural heritage, which refers to works of nature with cultural value, and with which humans interact meaningfully (Vecco, 2010).

UNESCO & Intangible Cultural Heritage

- UNESCO has also been influential in the definition of what cultural heritage is, building awareness of the value of cultural heritage, and in how it should be preserved (Labadi, 2015).
- The 2003 UNESCO Convention on the Safeguarding of the Intangible Cultural Heritage (ICH) departed from previous conventions by giving the intangible aspects of cultural heritage precedence over its tangible manifestations such as movable cultural property, monuments and sites (Blake, 2009: 45-46).

Labadi, Sophia. 2013. *UNESCO, cultural heritage, and outstanding universal value : value-based analyses of the World Heritage and Intangible Cultural Heritage Conventions*. Archaeology in society series. Lanham, Md.: AltaMira Press.

Blake, Janet. 2009. UNESCO's 2003 Convention on Intangible Cultural Heritage: The implications of community involvement in 'safeguarding'. In *Intangible Heritage*. eds. Laurajane Smith and Natsuko Akagawa, 45-73. London & New York: Routledge.

Safeguarding Cultural Heritage

- UNESCO has offered some protection for the endangered languages of small indigenous communities and their oral traditions, arts, social practices and traditions.
- These things are all part of their intangible cultural heritage and relevant to toponymy (Marrie, 2009: 169-170; Kurin, 2004).

Marrie, Henrietta. 2009. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage and the protection and maintenance of the intangible cultural heritage of Indigenous peoples. In *Intangible Heritage*. eds. Laurajane Smith and Natsuko Akagawa, 169-192. London & New York: Routledge.

Kurin, Richard. 2004. Safeguarding Intangible Cultural Heritage in the 2003 UNESCO Convention: a critical appraisal. *Museum international*, 56(1-2), 66-77.

The Study of Cultural Heritage

- The study of cultural heritage is highly multi-disciplinary (Convery et al., 2014; Stefano et al., 2012)):
 - Dealing with **tangible cultural heritage**, such as the discovery and preservation of cultural artefacts, buildings and sites is the business of archaeology, history, heritage management, and heritage tourism.
 - **Intangible cultural heritage**, such as oral traditions and endangered indigenous languages, can be studied by analysing inscriptions or written historical sources.
 - **Natural heritage** meanwhile is studied in geography, ecology, geo-diversity and eco-tourism.
 - Cultural heritage also involves **legal aspects**: the study of law with respect to the establishment and enforcement of rights, and of conflict studies and criminology for the illegal trading and destruction of cultural heritage.

Convery, Ian, Corsane, Gerard, and Davis, Peter eds. 2014. *Making Sense of Place: Multidisciplinary Perspectives*. Woodbridge: Boydell & Brewer.

Stefano, Michelle L., Davis, Peter, and Corsane, Gerard eds. 2012. *Safeguarding Intangible Cultural Heritage*. Woodbridge: Boydell Press.



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TOPONYMS & CULTURAL HERITAGE

Place Names are ‘Cultural Artifacts’

- Place names are names that reflect language-users’ perception of and relation with their environment. Place names are ‘cultural artefacts’ produced by complex interactions between mind, culture and environment (Taylor, 2016: 70).
- Most place names also have a historical dimension. They were coined at some time in the past and reflect the geographical, cultural, cognitive and attitudinal aspects of human life at a former point of time.
- Place names are part of the cultural landscape (Alderman, 2008) and of its cultural heritage.

Taylor, Simon. 2016. Methodologies in Place-Name Research. In *The Oxford Handbook of Names and Naming*. ed. Carole Hough, 69-86. Oxford: Oxford University Press.

Alderman, Derek H. 2008. Place, naming and the interpretation of cultural landscapes. In *The Ashgate research companion to heritage and identity*. eds. Brian Graham and Peter Howard, 195-213. Burlington, VT: Ashgate.

Geographical Names and a Nation's Cultural Heritage

- Three reasons have been put forward for the link between geographical names and a nation's cultural heritage:
 - First, geographical names provide information about natural and cultural conditions at the time they were coined and thus represent a memory of places, and this can act as historical documentation.
 - Second, they are part of the local language and history.
 - Third, they represent a link between communities and their environment (Helleland, 2006: 121).

Helleland, Botolv. 2006. The Social and Cultural Values of Geographical Names. In *Manual for the National Standardization of Geographical Names*. ed. United Nations Group of Experts on Geographical Names, 121-128. New York: United Nations.

UNESCO, Human Rights and Indigenous Languages and Names

- The right to use and develop one's native language is a basic human right, ratified by such leading international groups as the United Nations and UNESCO. The United Nations' Declaration on the Rights of Indigenous Peoples, adopted 13 September 2007, gives specific rights to indigenous groups to promote their languages, as specified in Article 13, section 1:

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, **languages**, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own **names for communities, places and persons**.

Grenoble, Lenore A. 2011. Language Ecology and Endangerment. In *The Cambridge Handbook of Endangered Languages*. eds. Peter K. Austin and Julia Sallabank. Cambridge: Cambridge University Press.

Loss of Global Linguistic Diversity and Its Consequences

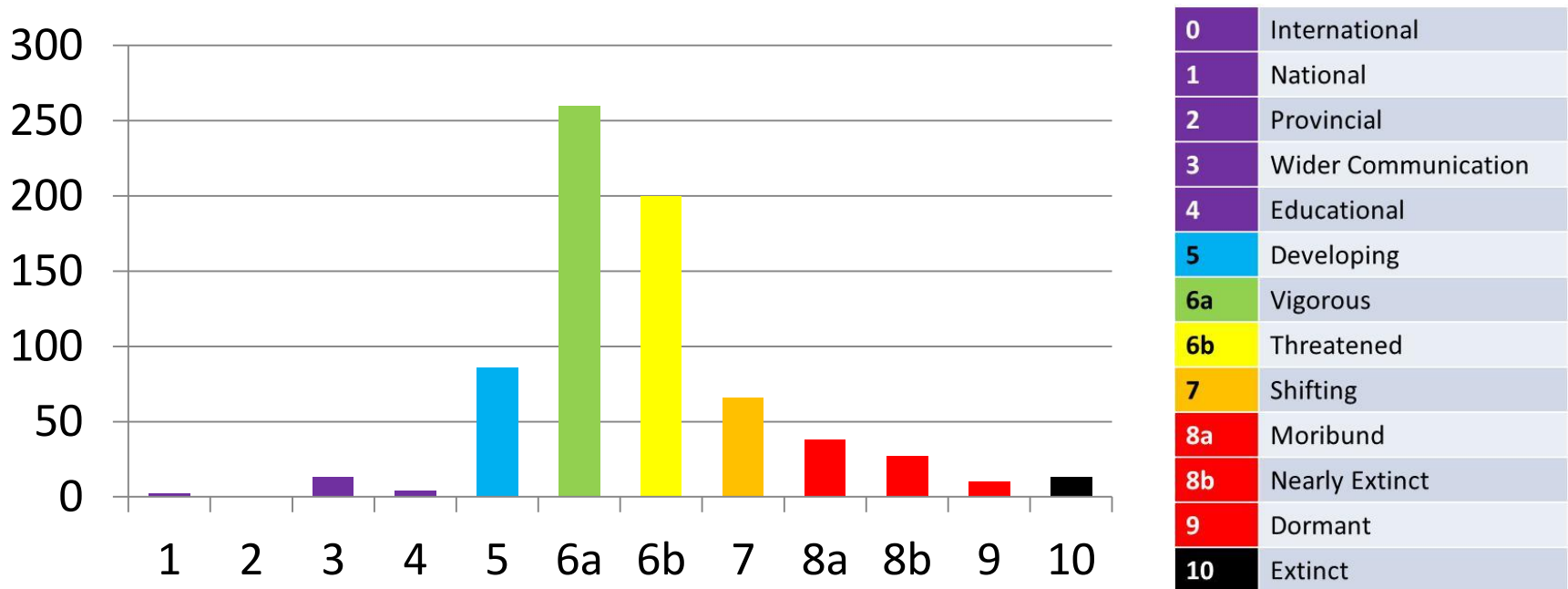
- Global linguistic diversity is being lost as smaller, indigenous languages find their speaker populations shrinking; they are no longer passed on to the younger generation who choose to speak a larger language (Crystal, 2000).
- If unchecked, this demographic trend leads to a state where the last speakers of the language get old and die; and with zero population, the language also 'dies'.
- Many of these communities have no writing system, so none of the community's knowledge is preserved in any form; it is irretrievably lost.
- Importantly, it also means that everything that was known about place names originating in a local language is also lost.
- So, it is important before the language reaches a critical state, to proactively record the etymologies and the stories that such communities have about those place names where they live.
- It is generally agreed that the pace of language loss today is "unusual and alarming" (Martí et al., 2005). So, the task of documenting place name etymologies for small ethnolinguistic communities is running against the clock.

Crystal, David. 2000. *Language Death*. Cambridge: Cambridge University Press.

Martí, Fèlix, Ortega, Paul, Idiazabal, Itziar, Barreña, Andoni, Juaristi, Patxi, Junyent, Carme, Uranga, Belen, and Amorrortu, Estibaliz eds. 2005. *Words and Worlds : World Languages Review*. vol. 52. *Bilingual Education and Bilingualism*. Clevedon [England] ; Buffalo [N.Y.]: Multilingual Matters.

The Language Situation in Indonesia

- A total of 719 languages are listed in Indonesia, of which 706 are living and 13 are extinct.
- Of the living languages, 19 are institutional, 86 are developing, 260 are vigorous, **266 are in trouble**, and **75 are dying**.



The value of geographical names in preserving cultural heritage

- Geographical names can often tell a story that can help preserve cultural heritage.
- They can give us clues to a **cultural landscape** from the past; they can also provide evidence of the **sequence of human migration and settlement** in an area, even when time has erased all physical evidence (Mills, 2011).
- This is important when pressures for building or road construction as part of development may lead to the destruction of historic cultural sites and the erasure of our **cultural heritage** (Thomas and Kelly, 2006: 436 ff.).

Mills, A. D. 2011. *A Dictionary of British Place-Names*. Revised first edition. Oxford: Oxford University Press.

Thomas, David H., and Kelly, Robert. 2006. *Archaeology*. 4th edition. Singapore: Thomson, Wadsworth.


Toponymy: Space, Place, and Landscape

- The field of toponymy has experienced a major transformation over the course of the last 20 years.
- A variety of new thematic concerns have been explored, and there is now a far greater recognition that toponymical research should be firmly grounded in an explicit engagement with critical theories of space, place, and landscape (Rose-Redwood et al., 2010: 458) which are themselves key aspects of cultural heritage.

Rose-Redwood, Reuben, Alderman, Derek, and Azaryahu, Maoz. 2010. Geographies of toponymic inscription: new directions in critical place-name studies. *Progress in Human Geography*, 34(4), 453-470.

Types of geographical names distinguished by UNGEGN

- **Populated** places (cities, towns, villages)
- **Civil** (administrative) divisions (states, cantons, districts, boroughs)
- **Natural** features (streams, mountains, capes, lakes, seas)
- **Constructed** (built) features (dams, airports, highways)
- **Unbounded** places or areas that have specific local meaning (grazing lands, fishing areas, sacred areas, cultural, archeological or heritage sites)
 - (UNGEGN, 2006: 9)



Geographical names of cities, towns, and villages

POPULATED PLACES

The Port City of Cirebon

- Cirebon is a port city located on the north coast of Java nearly 300 km east of Jakarta. The city today has a population of around 300,000 people who are made up of Javanese, Sundanese and Chinese ethnolinguistic groups. It is also the seat of an Islamic Sultanate that goes back to the 15th century.
- There are in fact two palaces (*keraton*) today. These are the *Keraton Kasepuhan Cirebon* and *Keraton Kanoman Cirebon*. Cirebon has a long history of being a major port and center for trade, shipping and the spread of Islam in Java.

Traces of Cirebon

- We know from archaeological evidence from a sunken ship, that the name Cirebon goes back to at least the tenth century. The names *Cěrbon* and *Charabao* appear on fourteenth century maps written in Javanese and on fifteenth century maps in Latin.
- We can conclude that these place names were known at that time as far away as Europe and that *Cirebon* was also an international harbor during the period from the tenth to the fourteenth centuries (Ricklefs, 2001: 104). During Cirebon's golden age, in the fifteenth century, it was one of the most important ports of call on the sea routes for the spice trade and maritime Silk Road.

Kasepuhan Palace in Cirebon



Kasepuhan Palace (*Keraton Kasepuhan*)

Etymology of Cirebon

- Some work has been done to determine the etymology and the meaning of the place name Cirebon. The name appears with variant spellings in a number of old manuscripts. There is more than one explanation of its origins and we present some of them here.
- The toponym Cirebon village (*Dukuh Cirebon*) appears in the text *Babad Tanah Sunda* (1447). Also, the name appears with the variant spelling *Cheroboam* in a Portuguese text by Tomé Pires called *Summa Oriental* (1513–1515) (Pires and Rodrigues, 1990).

Etymology of Cirebon

- In the text *Sejarah Cirebon*, it is explained that the meaning of the village named *Cairebonan* is derived from *cai/air rebon* or shrimp paste broth, possibly referring to a cooked dish consisting of small shrimp (*rebon*) boiled in a broth and concentrated (*air rebon yang diberi bumbu petis*).
- The name *Cirebon* appears in the manuscript *Carita Purwaka* (1720 M) which suggests that the name evolved through a process of sound change from *Carbon* and then *Caruban*.
- An example of a Chinese exonym for Cirebon can be found in the book *Shun-fêng hsiang-sung* (A good wind as a companion) which describes sea voyages between the fifteenth and seventeenth centuries from China to *Shun-t'a* (Sunda) with one going via *Che-li-wen* (Cirebon).



Geographical names of states, cantons, districts, boroughs

CIVIL DIVISIONS

Waringinpitu inscription

- An example of an inscription from the Majapahit Kingdom period of Indonesia's history is the *Waringinpitu* inscription from *Kediri*, dated 1369 Śaka era (1447 A.D.). The inscription was made on the orders of the Majapahit King Uri-warddhana Wijayaparakrama. The inscription was made to establish the autonomous *Rajasakusumapura* fief in *Waringinpitu*.

Śaka era is the Indian calendar date.

Describing the Majapahit territory

- In the epigraphic evidence, a number of names from the 15th century can be found. The information allows us to understand the geographical extent of the Majapahit kingdom at that time.
- In the inscription, it is written that the Majapahit territory consisted of 14 regions, which may have been “states” or “provinces”, namely:
 - (1) *Daha* (Kadiri), (2) *Jagaraga*, (3) *Kahuripan* (Janggala, Jiwana), (4) *Tanjungpura*, (5) *Pajang*, (6) *Kembangjenar*, (7) *Wengker*, (8) *Kabalan*, (9) *Tumapel* (Singhasari), (10) *Singapura* (11) *Matahun*, (12) *Wirabhumi*, (13) *Keling*, and (14) *Kalinggapura*.
- Each region is headed by a Lord (*Paduka Bhatara* or *Bhre*) (Djafar, 2007: 143).

Djafar, Hasan. 2007. Toponimi dan Topographi dalam Prasasti dan Naskah Kuno [Toponymy and topography in Ancient Inscriptions and Manuscripts]. eds. Widodo Edy Santoso and Titiek Suparwati. In *Kebijakan dan Implementasi Pembakuan Nama Rupabumi [Names Standardization Policy and Implementation of Topography]*: 137-146. Jakarta, 6 November 2007. Badan Koordinasi Survei dan Pemetaan Nasional (BAKOSURTANAL).

Written sources from the past

- Written sources from the past include inscriptions on stone or other material, and manuscripts or codex. These may contain place names and descriptions of them, where they were located and activities or events that occurred there in the past.
- Place names in manuscripts may be of places that still exist or which can be traced. They may also include places where the area has changed leaving little physical evidence of that place in the present, and thus provide clues for academic work to rediscover those places.



Geographical names of streams, mountains, capes, lakes, seas

NATURAL FEATURES

Krakatoa Island

- The name *Krakatoa* is known around the world due to the massive volcanic eruption that took place in 1883 (Winchester, 2003). The island and the volcano on it are situated in the Sunda Strait between Java and Sumatra.
- The earliest mention of the volcanic island is in an old Javanese manuscript *Pustaka Raja*, The Book of Kings, which describes a volcanic eruption on a Mount Batuwara in 416 AD, which is almost certainly a reference to *Krakatoa*. Other eruptions took place in 535 AD and 1620.
- Since 1927, a new volcano has become active and a volcanic cone has been growing. This is known as *Anak Krakatoa*, lit. Child of Krakatoa.

Winchester, Simon. 2003. *Krakatoa: The Day the World Exploded, August 27, 1883*. London: Penguin Books.

Anak Krakatoa Island



Child of Krakatoa (*Anak Krakatau*)

Etymology of Krakatoa

- The earliest mention of *Krakatoa* by name in the western world was on a 1611 map by Lucas Janszoon Waghenaer, who labeled the island “Pulo Carcata” (*pulo* is the Sundanese word for “island”).
- The first known appearance of the spelling *Krakatau* was by Wouter Schouten, who passed by “the high tree-covered island of Krakatau” in October 1658 (Winchester, 2003: 27).
- *Krakatau* could have its origins in Sanskrit *karka* or *karkata* or *karkataka*, meaning “lobster” or “crab”. *Rakata* also means “crab” in old Javanese. This is considered the most likely origin.



Geographical names of dams, airports, highways

CONSTRUCTED FEATURES

Jalan Malioboro and its Etymology

- Malioboro, is a street in Yogyakarta, an area with the status of a Special Province which is situated in central Java.
- Its special status rests on it being to this day the seat of the Mataram Sultanate where the present Sultan also holds the position of Provincial Governor.
- There are a number of hypotheses about the origins of the name Malioboro. One of these is that it derives from the name of John Churchill, First Duke of Marlborough (1650-1722), whose victories in Europe on behalf of the joint British/Dutch forces against the French were thus commemorated.

Malioboro as 'garland bearing street'

- Carey (1984, 2015), however, dismisses the claim that Malioboro has a connection with the Duke of Marlborough. He points out that Malioboro is a main thoroughfare used for ceremonial processions by the royal family on special days. On such occasions, Malioboro Street is decorated with flower garlands according to the traditions of the royal house.
- Carey claims that Malioboro is most likely to have derived from the Sanskrit word *mâlyabhârin* which means 'decorated with flower garlands'.

Carey, Peter. 1984. Jalan Maliabara ('Garland Bearing Street'): the etymology and historical origins of a much misunderstood Yogyakarta street name. *Archipel*, 27(1), 51-62.

Carey, Peter ed. 2015. *Usul Nama Yogyakarta dan Malioboro [Origins of the Names Yogyakarta and Malioboro]*. Jakarta: Komunitas Bambu.

Jalan Malioboro Today



https://id.wikipedia.org/wiki/Berkas:Malioboro_Street,_Yogyakarta.JPG

Other Etymologies of Malioboro

- Another theory of the etymology of Malioboro can be found. Mataram was an agrarian kingdom. The population were not expert in trade. The Sultan, concerned that his people should not fall behind the times, encouraged them to embrace the practice of trading.
- The word 'trade' is '*boro*' in Javanese. The Sultan gave the following instruction in Javanese to his people, '*sira kabèh sing manggon nèng kéné **maliha boro** ing pasar gedhé iki kang **bèr ing raharja**.*' which can be translated as 'all of you who stay here, shift from farming to trading in this large market full of benefits'. In this way, the Sultan's use of the word '*maliha boro*' means 'shift from farming to trading' and this word experienced a sound change to become '*malioboro*'.
- The street took this name as it was a busy main road on either side of which were shops and traders. In addition, traditional markets nearby *Malioboro* were widely known and are still in operation to this day. The biggest of these, *Pasar Beringharjo* (Beringharjo Market) also takes its name from something said by the Sultan '*bèr ing raharja*' which means 'full of prosperity' (Erikha, 2018).

Erikha, Fajar. 2018. Pengubahan Nama Jalan di Kota Yogyakarta: Sebuah Kajian Sosio-onomastik. Tesis belum diterbitkan. Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia.



Geographical names of grazing lands, fishing areas, sacred areas, cultural, archaeological or heritage sites

UNBOUNDED PLACES

Borobudur



Borobudur

- *Candi Borobudur* (Borobudur Temple) is a 9th-century Mahayana Buddhist temple in Magelang, Central Java, Indonesia. It is the world's largest Buddhist temple.
- Built during the reign of the Sailendra Dynasty, the temple was designed in Javanese Buddhist architecture, which blends the Indonesian indigenous cult of ancestor worship and the Buddhist concept of attaining Nirvana.
- The monument is both a shrine to the Lord Buddha and a place for Buddhist pilgrimage.
- *Borobudur* has the largest and most complete ensemble of Buddhist reliefs in the world.
- The monument was listed as a UNESCO World Heritage Site.

Borobudur in Old Manuscripts

- The *Borobudur* temple was mentioned in the *Karangtengah* inscription dated 824 and *Tri Tepusan* inscription, dated 842.
- The only old Javanese manuscript that refers to a monument called *Budur* as a holy Buddhist sanctuary is *Nagarakertagama*, written by Mpu Prapanca, a Buddhist scholar of the Majapahit court, in 1365 (Moens, 1951: 326-386).
- In the form of a poetic eulogy for the monarch Hayam Wuruk, the *Nagarakertagama* provides an excellent description of palaces and temples and ceremonial observances.

Moens, J. L. 1951. *Barabudur, Mendut en Pawon en hun onderlinge samenhang [Barabudur, Mendut and Pa-won and their mutual relationship]*. Tijdschrift voor de Indische Taal-, Land- en Volkenkunde: Het Bataviaasch Genootschap van Kunsten en Wetenschappen.

Etymology of Borobudur

- The origins of the name *Borobudur*, however, are unclear. The original names of most ancient Indonesian temples are no longer known (Soekmono, 1976: 13, 2005).
- The name Borobudur first appears as '*Boro Bodo*' in a manuscript map of Java by J.A. Dubois (Kaart van eiland Java, 1811. Manuscript, ARA, MIKO 73); this map was later engraved and printed for Sir Thomas Raffles' book on Javanese history published in 1817 (Raffles, 1965) in which he refers to the 'Ruins of Boro Bodo'.
- There are no older documents known to be using the name (Soekmono, 1976: 13).

Soekmono, R. 1976. *Chandi Borobudur: A Monument of Mankind*. Assen and Paris: Van Gorcum & The UNESCO Press.

Soekmono, R. 2005. *Candi: Fungsi dan Pengertiannya*. Jakarta: Jendela Pustaka.

Raffles, Thomas Stamford. 1965. *The History of Java*. Oxford in Asia historical reprints. Kuala Lumpur & New York: Oxford University Press.

Other Etymologies of Borobudur

- Another possible etymology suggests that *Borobudur* is a corrupted simplified local Javanese pronunciation of *Biara Beduhur* written in Sanskrit as *Vihara Buddha Uhr*.
- The term *Buddha-Uhr* could mean “the city of Buddhas”, while another possible term *Beduhur* is probably an Old Javanese term, still surviving today in Balinese, referring to “a high place”.
- The morphology is constructed from the stem *dhuhur* or *luhur* (high). This would mean that Borobudur means *vihara* (meeting place of monks) of the Buddha located on a high place or on a hill.



CONCLUSION

The Value of Geographical Names

- Geographical names are everywhere in our life and form a large percentage of the key words in news reports.
- Geographical names may encapsulate aspects of meaning both from the present and the past.
- Geographical names can be standardized into a gazetteer and placed in a geo-locational database.
- When geographical names are easily accessible, and linked to not only geographic information, but also to the various layers of meaning they contain, their usefulness increases greatly.

Enriching Identity Today and in the Future

- UNGEGN advises that local names are used for place names. The benefit of this is that it will help to preserve the history of the local community, their upheavals, settlements and migrations.
- Places grow and are lost; names come and go. The history of places provide a rich story that should not be lost or forgotten.
- Knowing about place names is important and it is possible to identify them. This will have a positive impact in preserving and respecting the culture of the local community, and in enriching the identity of the people living today and in the future.

Thank you