**Promotion of Programme and follow-up to Canberra Recommendations**

**A Common Heritage Methodology**
**proposed by UNESCO Bangkok Office**
**(23 May 2008)**

UNESCO is engaged in the preservation of cultural heritage through three programmes. Each of them focuses on a specific aspect: the Memory of the World Programme is concerned with the documentary heritage, the World Cultural Heritage Programme with Cultural sites and the Intangible Cultural Heritage Programme with Intangible Heritage.

These programmes tell the same story from different perspectives. Each of them enriches the story by throwing light on a specific aspect of a cultural and historical environment. While the World Cultural Heritage Programme deals with sites, the Memory of the World Programme concentrates on the documentary heritage and the Intangible Cultural Heritage Programme takes care of the human and social expressions of culture.

The different angles are unique, irreplaceable and necessary for a complete narration. But the three programmes contribute to the same story. For this reason, while reaffirming the autonomy and the specific competence of the programmes, some form of coordination among them would be welcome. First of all it would mean a more efficient management of resources. Secondly, it would imply a more embracing and complete preservation project. The challenge is to highlight the synergies of these programmes and exploit them to achieve a more efficient preservation of culture.

Coordination does not mean merger. It still means an autonomous management of the three programmes. But it also implies an active dialogue between them to design actions, common or complementary, which could be more powerful and effective than individual activities. To fully grasp the benefits of a coordinated approach, it could be useful to focus on the similarities between the programmes.

*Similarities of the Programmes: strategies*

The actions entailed by MOW, WCH and ICH are summarized in the table below. Five main strategies common to all the programmes have been identified: Identification, Raising awareness, Preservation, Access, and Relationships. For each programme, the interpretation of each strategy is explained in the table.

The table is followed by an analysis of possible coordination plans for each strategy. A more detailed explanation of each programme's actions is provided in the paragraph below called "Brief description of the Programmes", which contains also refers to the official documents which have been used to get the information.

| Strategies\Programme * | MOW REGISTER | WCH | ICH |
|---|---|---|---|
| *Identification* | Nomination process | Inclusion process | Inscription process |
| *Raising awareness* | Educational programmes and information campaign (about the document) | Educational programmes, information campaign (about the site) and training programmes (about the preservation of the site) | Education, documentation and training programmes |
| *Preservation* | Conservation of the original document, duplication and digitalization | Protection and conservation of the site | Maintaining traditions alive and diffusing them among people |
| *Access* | Technology to increase access to heritage (digitalization, internet) | Integration of the site in the community | Participation of communities, involvement in the programme management |
| *Structures, status and relationships* | Active relationships with NGOs and National Commissions | Cooperation with international and national governmental and non-governmental organizations for implementation | Non-governmental organizations as advisory bodies |

*The strategies are better explained in the Paragraph "Brief description of the Programmes", where the source used is indicated at each point.*

**Source: Memory of the world, General guidelines to safeguard documentary Heritage*

***Source: Convention for the protection of the world cultural and natural Heritage*

****Source: Convention for the Safeguarding of the Intangible Cultural Heritage, INTERGOVERNMENTAL COMMITTEE, First Extraordinary Session, Chengdu, China – 23 to 27 May 2007, INTERGOVERNMENTAL COMMITTEE, Second Session, Tokyo, Japan, 3 to 7 September 2007*

*Identification strategy*

The identification entails different procedures for the three programmes. In case of the MOW Programme any one can nominate a document, while in case of ICH and WCH Programme only the State Parties are entitled to do it. For all the programmes the procedure implies an evaluation and then, if certain conditions are fulfilled, the registration of the heritage on a list. The registration is a precondition for the implementation of the other strategies. Because of their own specificity, the programmes differ across the selection criteria.

For completeness, a table below shows the main criteria used by each programme.

| Programme | *MOW* | *WCH* | *ICH* | |
|---|---|---|---|---|
| *List* | *MOW Register* | *World Heritage List* | *Representative List of the Intangible Cultural Heritage of Humanity* | *List of Intangible Cultural Heritage in Need of Urgent Safeguarding* |
| *object* | Document produced by intellectual intent | monuments, groups of building and sites | expressions, traditions and practices (Conv., Art.2) | expressions, traditions and practices (Conv., Art.2) |
| *criteria* | World significance | Universal value | Operational management plan | Operational management plan (more detailed) |
| | authenticity | World historical or cultural value | Participation of community | Participation of community |
| | uniqueness | Listed in a national inventory of property | Inscription in national list | Inscription in national list |
| | | | | Urgent need |

*Source: Memory of the world, General guidelines to safeguard documentary Heritage*

**Source: Convention for the protection of the world cultural and natural Heritage*

***Source: Convention for the Safeguarding of the Intangible Cultural Heritage, INTERGOVERNMENTAL COMMITTEE, First Extraordinary Session, Chengdu, China – 23 to 27 May 2007, INTERGOVERNMENTAL COMMITTEE, Second Session, Tokyo, Japan, 3 to 7 September 2007*

For the purposes of this paper, coordination is not envisaged at the identification process. In fact, each Programme has already its own procedure according to its own nature and necessity. Instead, it may be useful to concentrate on ways of identifying the "common" heritage across the programmes, or different elements of heritage, each under the supervision of each programme, which share aspects in common.

An example can be the Forbidden City in Beijing (UNESCO World Heritage Site) and the Confidential Records of the Qing's Grand Secretariat (Memory of the World document). The MOW document tells many events of Chinese history during the first five centuries of the Forbidden City's existence. Another item could be the Great Barrier Reef (World Heritage Site) and the Endeavour Journal of James Cook (Memory of the World document). The MOW document in fact is one of the first written records of the peoples and flora and fauna of the South Seas. It may be considered also native Australian culture, if it were Intangible heritage.

Frequently, knowledge or practices (ICH) can happen to be reported in documents (MOW); or practice of expressions (ICH) can be developed in a particular site (WCH) in a particular moment of history; or a monument (WCH) can be described in or can contain a document (MOW). There can be several different cases in which the programmes are involved in the same issue. In these cases, a common methodology could increase the effectiveness and efficiency of the actions.

In these cases the Programmes tell the same story. Therefore it is worth thinking about coordination in actions. Coordination would still mean autonomous preservation programmes but also some

initiatives, at the informational level as well as at the access one, in which the programmes can strengthen each other.

So it may be worth to select these cases of "common" heritage. We could think at this identification stage as the precondition to reach a further coordination at the implementation level.

### Raising awareness

All the programmes mostly focus on actions to spread knowledge of the heritage among people. The ICH for example is interested in documenting the intangible heritage not to lose it and diffuse its knowledge through education in the community. MOW, as WCH, diffuses knowledge of the heritage mainly through informational campaigns and educational programmes. In addition, they also propose training programmes about the preservation of heritage (to involve local people and to improve the operators' skills).

The actions are pretty similar. Therefore, in the "common" cases, coordinated actions could be more effective. For example, one may think at an educational programme or an informational campaign which deals with the three types of heritage at the same time.

Coordination could show its benefit in two other actions: the documentation and the participation actions. The first refers to the ICH strategy: it entails a documentation action with the aim of conserving the local expression. Coordination with the MOW Programme could be beneficial to the ICH Programme, since the MOW has a sound experience in this field. The second issue has to do with the involvement of the community in the preservation process, which relates to the ICH and WCH programme. These two programmes could share their experiences to reach a better result.

### Preservation

The preservation action is very specific for each programme, so it may be difficult to propose any form of coordination. In fact both the MOW and the WCH are concerned with the physical conservation of the heritage, but evidently this entails different skills and abilities. Moreover, the MOW is focused mainly on the conservation of the content of the document through digital skills. Instead, the ICH refers to the conservation of the heritage as directly maintaining the traditions alive and diffusing them among people.

### Access

Access has been interpreted differently across the programmes. For the MOW Programme it means mostly giving to people the opportunity to be directly in contact with the content of the documentary heritage. This is realized through internet and the digitization of the document, namely through Information and Communication Technologies (ICT). Instead the WCH and the ICH programme focus on the participation of people. WCH aims at integrating the site by giving it a function in the life of the community, while the ICH involves directly the community in the management of the preservation process.

It is interesting to note that only MOW is using the Information Technology to disseminate heritage and to grant free access to its content, while the WCH and the ICH are focused on a direct approach with local people. Surely both strategies are worthwhile. For this reason the programmes could possibly learn from each other and share experiences to achieve a complete access in each field.

Participation of communities is an issue of primary importance. How can we make sure that the Intangible Cultural Heritage practicing communities retain "ownership" of their own Intangible Cultural Heritage and participate actively in decision-making about it? The ICH Committee underlines the importance of the involvement of the communities in any safeguarding project. No practical advice is given at this point but the Committee has engaged to elaborate a document for the next session on

the modalities for the participation of communities in the implementation of the Convention (Intangible Cultural Heritage 2 COM, Second Session DECISION 2.COM 8).

## Structures, status and relationships

All the programmes encourage advisory relationships with NGOs which are involved in their own field. Moreover, the WCH allows the Committee to cooperate with international and national governmental and non-governmental organizations for the implementation of the projects as well.

These relationships concern specifically each programme's management and aim at an improvement of their action. For this reason at this stage there may be no point in looking for a coordination plan between the programmes.

## Brief description of the Programmes

While having elements in common, the three programmes have always proceeded at the same time separately and differently. The *WCH* and the *ICH Programme* are based on two Conventions, while the *MOW Programme* relies on Guidelines. A Convention is a binding normative instrument for adhering States, whereas guidelines imply a more flexible implementation but lacks normative power. While the WCH Programme has also Operational Guidelines to facilitate the implementation of the Convention, this is still lacking for the ICH. The operational directives are expected in June 2008. Anyway, the aim here is not to standardize the three programmes. On the contrary, it is to reaffirm their specificity in their own field and highlight where they can coordinate to challenge the interdependencies and exploit the synergies.

## ICH Programme

Until now, the ICH Programme relied upon the "Convention for the Safeguarding of the Intangible Cultural Heritage" and two extraordinary sessions of the Intergovernmental Committee (the first one in May 2007 in China, while the other one in September in Japan).

The ICH Programme focuses on the so called "Intangible Cultural Heritage". Practically speaking this definition comprises any individual or social expression, whose meaning is shared within a community (people must consider them as cultural heritage). Therefore we can think of Intangible Cultural Heritage as expressions, traditions and practices. The Convention aims mostly at maintaining them alive and diffusing their knowledge among people. The spread of knowledge is supposed to be done through education and documentation both at the local national and international levels (Conv. Art.1, 2, 3). Moreover, training programmes are encouraged to increase the operators' skills (Conv. Art. 13, 14). Practically, the State Parties are in charge of identifying the heritage and preserving it. The programme works through the International Committee which mainly supports the safeguarding activities by suggesting the best practices (Conv. Art.18) and by providing international cooperation and assistance to the State Parties. The assistance may be financial or technical to the State Parties through experts or training programmes to increase the skills of local operators, equipment or infrastructures. For this kind of support to be granted the State Party must submit a request to the Committee (Conv. Art. 20, 21).

The Committee also manages two lists, the *Representative List of the Intangible Cultural Heritage of Humanity* and the *List of Intangible Cultural Heritage in Need of Urgent Safeguarding* (Conv. Art. 17, 16). The same element cannot be inserted in both lists. From the Convention it is not deeply explained the difference between them, but the two Extraordinary Sessions point out the criteria for the inscription procedures. They require the same criteria and differ only for the criteria of urgent need of safeguarding which is present in the second lists but not in the first one. It is important to notice that the participation of the community in the preservation of the heritage is required. This is because the involvement of the community fosters the diffusion of knowledge of the heritage among people and

across generations (DECISION 1.EXT.COM 6, Intangible Cultural Heritage 1 EXT COM, First Extraordinary Session).

The convention allows the Committee to seek advice from non-governmental organizations which are very competent in the field. The First Extraordinary Session set the criteria for the accreditation of those organizations. They must be skilled in the field considered and being regularly settled at the appropriate level (DECISION 1.EXT.COM 10, Intangible Cultural Heritage 1 EXT COM, First Extraordinary Session).

*MOW Programme*

The programme is based on the "General guidelines to safeguard documentary heritage". It is designed to protect Cultural Heritage by preserving the Documentary heritage, namely documents which have a universal value and report something by deliberate intellectual intent. To be preserved a document has to be listed in the MOW Register, and therefore fulfil certain requirements. The registered documents must be world significant, authentic and unique. It means that it must report knowledge about a cultural or historical context which should be relevant worldwide (MOW Guideline 2.6, 4.2).

The nomination may be submitted by any person or organization, including governments and NGOs. Then the evaluation process takes place to assess the adherence of the document to the criteria. Once the document is registered, the Committee is directly in charge of preserving the registered document. Its aim is to conserve physically the original document and reproduce the content to diffuse knowledge of it. This is realized both through the improvement of access to the document (for example digitization of the document) and through informational campaign and education projects (MOW Guideline 3).

The guideline encourages active relationships with NGOs and National Commissions (MOW Guideline, 2.8.6). NGOs are allowed to play the role of advisory bodies (MOW Guideline, 5.13). Instead, the relation with the National Commissions is not explained.

*WCH Programme*

The World Natural and Cultural Heritage programme concerns the preservation of Cultural and Natural sites. It relies on the *Convention Concerning the Protection of World Cultural and Natural Heritage.* It is administered by the UNESCO World Heritage Committee, which can grant the World Heritage status to sites deemed to have outstanding universal value by listing them in the World Heritage List. Only governments are entitled to nominate sites in their countries. It shall be considered as cultural heritage monuments, groups of building and sites, such as works of man or archaeological sites. Moreover, the rationale for the criteria is to select monuments, groups of buildings and sites which have a strong world historical or cultural value (WCH Conv., Art. 1).

The Committee is allowed to co-operate with international and national governmental and non-governmental organizations having similar objectives and may call on them for the implementation of its projects (WCH CONV., Art.13).

Once that a site is recognized as World Heritage Site, the State where the site is situated is in charge of implementing actions for its preservation. Preservation means the physical conservation of the site but also actions aimed at giving it a function in the life of the community. It also means the diffusion of information about the site to raise interest on it. Once again, the role of the heritage within the community is of primary importance (WCH Conv., Art. 5).

*Bibliography*

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- *Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, First Extraordinary Session, Chengdu, China – 23 to 27 May 2007*

- *Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, Second Session, Tokyo, Japan, 3 to 7 September 2007*

- *Memory of the world, general guidelines to safeguard documentary heritage, Information Society Division, United Nations Educational, Scientific and Cultural Organization, February 2002*

STORY STRUCTURE

For each of the meta-stories, a list of associated stories needs to be identified. The structure is still incomplete since up to now we are not able to identify properly a story since there are items (related to the story) which are not listed yet.

- Meta-story: **The Silk road as a melting pot of cultures**

- Meta-story: **Fusion between the western and the local cultures**

- Meta-story: **Tolerance between different religions**

- Meta-story: **Melting pot of cultures**

- Meta-story: **Local identities** *(there could be a story for each local tradition, but there are still too many blanks to write the stories. We have only 1 item for each identity, and to get a story we need to find 3 items telling about the same identity)*Possible stories are the following:

  - ✓ *Australia (**The Story of the Kelly Gang**)*

  - ✓ *Naxi Dongba (China)( **Ancient Naxi Dongba Literature Manuscripts**)*

  - ✓ *Tibetan (China)( **Historic Ensemble of the Potala Palace, Lhasa**)*

  - ✓ *Mongolia (**Urtiin Duu - Traditional Folk Long Song**)*

  - ✓ *Japan (**Itsukushima Shinto Shrine**)*

  - ✓ *Kerala (India)( **Kutiyattam, Sanskrit Theatre**)*

  - ✓ *Northern India(**Ramlila - the Traditional Performance of the Ramayan**)*

  - ✓ *Pakistan (**Jinnah Papers (Quaid-I-Azam)**)*

  - ✓ *Indonesia (**The Wayang Puppet Theatre**)*

  - ✓ *Philippines (**Radio Broadcast of the Philippine People Power Revolution**)*

  - ✓ *Malaysia(**Mak Yong Theatre**)*

- Meta-story 14: **The mankind and the environment**

  - ✓ Story 7: Rice Terraces and its role in society

- Meta-story: **Ancient local religions (animistic religions)** *(there could be a story for each local religion, but there are still too blanks to write the stories. We have only 1 item for each identity, and to get a story we need to find 3 items telling about the same identity)*Possible stories are the following:

  - ✓ *Aboriginal religion (**Uluṟu-Kata Tjuṯa National Park**)*

  - ✓ *Bangladesh(**Baul Songs**)*

  - ✓ *Chinese tradition (**Mount Taishan**; **Temple of Heaven** )*

- ✓ *Khmer tradition (**Sbek Thom, Khmer Shadow Theatre**)*

- ✓ *Indonesia (**The Indonesian Kris**)*

- ✓ *Japan, Shintoism (Gusuku Sites; **Itsukushima Shinto Shrine**; **Kii Mountain Range**)*

- ✓ *Shamanistic ritual. Korea Rep.( **The Gangneung Danoje Festival**)*

- ✓ *Maori spirituality (**Tongariro National Park**)*

- ✓ *Viet Nam, Gong spirituality (**The Space of Gong Culture**)*

- Meta-story: **Buddhism**

  - ✓ Story 6: Buddhist scriptures

  - ✓ *Possible story: Tibetan Buddhism (**Historic Ensemble of the Potala Palace, Lhasa (China))***

- Meta-story: **The ancient Hindu Tradition**

- Meta-story: **Confucianism**

- Meta-story: **Taoism**

- Meta-story: **Epic poems, an oral traditional poetry**

  - ✓ Story: The *Shâhnâmeh*: an epic Persian poem

  - ✓ Story: The Malay poem

- Meta-story: **Ancient reigns**

  - ✓ Story: The Cambodian Royal court

  - ✓ Story: The Qing dynasty

  - ✓ Story: Ancient governance of Thailand

  - ✓ Story: Military defense

*The following stories do not belong to any meta-story yet.*

Story: development of different local alphabets

Story: Khoja Ahmed Yasawi and its role in the Iranian society

Story: Instructions for architectural buildings and their actual manifestation

CASE STUDY 1: THE KHMER CIVILIZATION

The ancient reign of the Khmer Empire: the heritages are different expressions of the ritual and religious life in the ancient Cambodian society in the past. All these expressions contribute to the specific manifestation of the more global story (the meta-story) of how societies develop their civilization and how they relate to religion.

STORY:

The Khmer civilization and its religious side

META-STORY:

Civilizations and their religions

The aim of this case study is to provide a holistic management approach to reach a better preservation specifically of the Khmer story. Nevertheless, this story is only one of the manifestations of the global story, namely the meta-story, of the different civilizations and their religions. For this reason, by adapting it, this case study could be also applied to different stories which are manifestation of the same meta-story.

OUTSTANDING VALUE:

The temples as sacred place: a space in between the supernatural and the humankind.

EXPRESSIONS:

Documentary expression: stone inscriptions, carved murals and bas-relieves (not yet inscribed in the MOW list)

ICH expression: The Royal Ballet of Cambodia; Basic rituals and the Khmer language (not listed yet)

WCH expression: Angkor Archeological Park

 Movable cultural heritage expression: several objects belonging to the buildings

Brief information about the expressions:

*Angkor Archeological Park*, the city of the temples, is one of the most important archaeological sites in South-East Asia. Stretching over some 400 km2, including forested area it contains the magnificent remains of the different capitals of the Khmer Empire, from the 9th to the 15th century. The main evidence for Khmer architecture, and ultimately for Khmer civilization, remains the religious buildings, considerable in number and extremely varied in size. They were destined for the immortal gods, and as they were built of the durable materials of brick, laterite and sandstone, many have survived to the present day.

The buildings of the ancient city (mostly temples and royal palace) were the stage of the religious life of the society, as well as the place where the Emperor and its court was used to live. Thus, several practices were displaced there. While the basic rituals are nowadays lost or not observed anymore, *The Royal Ballet of Cambodia* is still alive and preserved. It is also known as Khmer Classical Dance, and has been closely associated with the Khmer court for over one thousand years. Performances would traditionally accompany royal ceremonies and observances such as coronations, marriages, funerals or Khmer holidays. It is renowned for its graceful hand gestures and stunning costumes.

The *inscriptions* that the visitor can see in the temples are those carved on the door jambs of the entrances to the sanctuaries. Inscriptions were also carved on the steles, but the majority of these are now housed in the Conservancy at Angkor to prevent them from being stolen. With some very rare exceptions, all the inscriptions are related to the Hindu or Buddhist temples in which they were carved. The earliest inscriptions, dating to the 5$^{th}$ century, are written in a language very close to that known as Pallava from Southern India. However an individual style soon developed. By the beginning of the Angkorian period, the script had become typically Khmer, taking on its characteristic, rather squared up appearance. From then the script continued to evolve into that which is used today.

The texts were written in Sanskrit or Khmer, in more or less equal quantities, but their content was very different depending on the *language* used (Khmer religious beliefs, iconography, art and architecture all stemmed directly from India, and this had a profound influence on the development of its civilization). The Sanskrit texts are poems addressed to the Hindu gods or the Buddha, while the Khmer inscriptions were written in prose and are generally more like an inventory, listing the goods belonging to the gods, such as their land, animals or cult objects. The inscriptions allow us to some extent to trace the ancient history and civilization of the Khmer. Most of them have been already translated (at least in French), but even the translations are not available for the public, nor are they used by the tourist guides to explain better the site.

Moreover, the several *bas-relieves* decorating the buildings tell religious and traditional stories or stories about the Khmer civilization. One could read these decorations as nowadays comics are read. A larger use of the content of all these stories could help visitors to understand better the Khmer culture.

Many *objects* used to belong to the buildings of the ancient Khmer capital city. Unfortunately, most of them were taken away from their original buildings to be sold, and only a small part of them were put in the museums (the National Museums of Siem Reap and of Phnom Penh) to be preserved, as most of the carved steles. Most of them are parts of the building's structure, but there remain also statues. The link between these objects and the site they belong to should be underlined, to show to visitors a more comprehensive story of the Khmer civilization: a story that encompasses the buildings as the stage for the Khmer society's life, told through inscriptions and objects. If the overall knowledge expressed by objects, buildings, inscriptions, language and rituals was integrated together in a unique story, then the understanding of the site, and therefore of the Khmer civilization, would be enhanced.

MANAGEMENT IMPLICATIONS:

*The outstanding value is the sacred of the place. Therefore a holistic approach should be concerned in ensuring the entire site as sacred, by ensuring that people actually respect and treat it as it deserves.*

Conservation and Interpretation:

The WCH sites, through its architecture, mirror the artistic and aesthetic tastes of the society on that particular context, and reveal much about values, fears and beliefs of the people. But the preservation of the actual buildings is not sufficient to preserve the sacred environment it was meant to represent. The management of the buildings should transmit to the visitors that the sacredness of the place is still alive. This could ensure a more respectful behavior from the visitors as well.

Most of the carved steles are housed in the Conservancy at Angkor to preserve them. This is required because as documents they are of great historical importance, representing the sole archives on the ancient Khmer. But a part from the actual inscriptions, it is their content which tells us about the Khmer civilization. All the available inscriptions should be translated and its contents should be integrated in the original place were each inscription was found, so that the visitors could read the content of the stele while they visit the building. In this way the understanding of the site and its underlying culture would be enhanced.

Moreover, the steles should be showed in the museums as most as possible (to the extent that their preservation in not threatened). More in general, all the objects that were taken away from the site should be showed in the museums, being adequately linked to their original place. For example, in  the museum it should be explicitly pointed out the place where each particular object were used to be and for which purpose, and each original place should contain information about which object was it used to house and where the object is now showed.  Objects are part of the story and could represent an additional source of information to enhance the understanding of the site.

Many of the Angkor's buildings were built for basic rituals purposes. Many of these rituals are now missing or at least are not observed anymore. The only Khmer performance that is recognized and preserved as an Intangible heritage is the Royal Ballet of Cambodia, expression of the ceremonies of the Cambodian court. Nevertheless, the basic rituals displayed in the temples are a relevant part of the Khmer civilization's story as well. For this reason it would be worth to safeguard the basic rituals along with the ritual ballet, to incorporate them into the site and keep them alive in the same surrounding they were originally conceived. This would help in preserving the original sacred value and meaning of the site.

*Therefore an integrated management should take care of all those aspect in order to preserve the site as much as possible, and to protect it besides the huge crowd of visitors that every day enters it. In this regard it could be useful to maintain alive a connection between the modern people and the sacredness of the site.*

Practical proposals:

- The Intangible heritage Operas are super imposed on the buildings. To incorporate the basic missing rituals in the site could be more effective in preserving the actual outstanding value of the site.
- Use the translated inscriptions to make people better understand the site and its cultural meaning. The tourist guides could use the translations of some of the inscriptions to explain better the sites. The content of the transcriptions could be exposed in their original places, so that people can enjoy the site's visit knowing more about the Khmer civilization.
- While being preserved all available objects should be showed adequately in the museums. A way to use them to enhance the understanding of the site could be to link them explicitly to the places where they used to be, so that visitors could mentally put objects and buildings together to set a unique story of the Khmer civilization.