



## Impact Analysis of UNESCO Recognition of Sangiran Site: Between Economic Growth and Cultural Preservation

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### ABSTRACT

#### Keywords:

Sangiran, UNESCO  
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The Sangiran site in Central Java, recognized as a UNESCO World Heritage Site in 1996, is a pivotal paleontological location renowned for its prehistoric fossils. While this designation has spurred economic growth through tourism, it has also introduced challenges such as cultural commodification and spatial inequality. This study examines the dual impact of UNESCO recognition on *Sangiran*, focusing on the tensions between economic development and cultural preservation. Using a qualitative approach and the Cultural Political Economy of Heritage (CPEH) framework, the research analyzes secondary data from official reports, scholarly articles, and media to explore these dynamics. Findings reveal that while tourism has boosted local incomes, benefits are unevenly distributed, favoring communities near the museum cluster. Additionally, cultural practices risk being simplified for tourist consumption, threatening intangible heritage. Governance remains top-down, marginalizing local voices in decision-making. The study concludes that UNESCO status presents both opportunities and risks, necessitating inclusive policies to balance economic gains with cultural integrity. Key recommendations include enhancing community participation, equitable benefit-sharing, and safeguarding intangible heritage.

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### INTRODUCTION

The *Sangiran* site, located between Sragen and Karanganyar regencies in Central Java province, is one of the most famous paleontological sites in the world. Known for its wealth of prehistoric human and animal fossils, *Sangiran* has been a center of archaeological research since the 19th century. Recognition of this outstanding scientific and cultural value led UNESCO to designate *Sangiran* a World Heritage Site in 1996. This status gives international legitimacy to the importance of *Sangiran* not only as a location for scientific research, but also as part of humanity's cultural heritage. Along with this recognition, the area experienced increased attention from governments, domestic and international tourists, and global research institutions. This has created a new dynamic in local development, where tourism growth and cultural preservation are high on the agenda. UNESCO recognition of a region often has long-term consequences that manifest not only in the form of increased tourist arrivals, but also in changes to the economic, social, and cultural structures of local communities.

However, recognition as a world heritage site does not always have an entirely positive impact. In many cases, UNESCO status can create tension between the need for preservation and the demands of economic development. Commercialization of culture, increased pressure on local infrastructure, and marginalization of certain communities that do not have access to the benefits of tourism are real challenges that need to be anticipated. In the context of *Sangiran*, these challenges become increasingly important to study considering that this area previously did not have adequate infrastructure readiness and tourism governance. A number of international studies have noted that cultural heritage developed as a tourist commodity is vulnerable to value distortion, both in terms of cultural content and community participation in the management process (Jimura, 2011; Labadi & Logan, 2015). In addition, research on UNESCO and local development shows that not all communities receive economic benefits equally; in many cases, there are inequalities and conflicts of interest between local community groups (Su et al., 2015). Thus, a more critical analysis of how UNESCO recognition works in specific social, economic, and cultural contexts at the local level is needed, especially in developing

countries such as Indonesia. Unfortunately, academic studies on the impact of UNESCO recognition on local communities in Indonesia are limited. Most existing studies are descriptive or focus on technical conservation, without thoroughly examining the socio-economic implications of world heritage status. In fact, the dominant approach tends to be from the perspective of governments or international institutions, so that the experiences and voices of local communities are often marginalized. In fact, local communities are the main actors who directly feel the consequences of the changes that occur, both in the form of economic opportunities and pressure on cultural values that have been passed down from generation to generation. In this context, this research is important. This study aims to analyze the positive and negative impacts of UNESCO recognition on communities in the *Sangiran* region, with an emphasis on post-recognition local economic and cultural dynamics. This research will not only describe the changes that have occurred but also identify the main challenges in sustainable and inclusive management of cultural heritage sites.

The uniqueness of this research lies in its approach that brings together the perspectives of cultural heritage management, local economics, and the sociology of development, with local communities at the center of the analysis. It also fills a gap in the national literature by presenting empirical case studies based on relevant primary and secondary data. In an academic landscape that is still dominated by heritage studies in the context of developed countries or large cities, the study of *Sangiran* as a world heritage in rural Indonesia makes an important contribution in expanding the scope of global discussions about the impact and sustainability of cultural heritage sites. Therefore, this research is expected not only to provide a deeper understanding of local conditions, but also to enrich theoretical and policy discussions regarding heritage governance amidst development and globalization.

The Cultural Political Economy of Heritage (CPEH) approach is an interdisciplinary theoretical approach used to analyze how cultural heritage operates in the context of power, markets, identity, and development. It combines a political economy perspective with critical cultural theory, to understand heritage not only as an object of preservation, but also as a social, economic, and political product that is constructed, negotiated, and contested in the public sphere and global economy. In the context of the *Sangiran* Site, this approach is particularly relevant to discuss the tension between cultural values and market logic that emerged after the area was recognized as World Heritage by UNESCO. When cultural heritage—such as fossils, archaeological sites, and local traditions—is elevated to a tourist commodity, non-material values such as historical meaning, collective identity, and cultural spirituality are often displaced by economic values and market interests (Harvey, 2010). Cultural heritage is not understood solely as the collective identity of the community, but rather as an economic asset that can be capitalized on for local development through tourism, infrastructure, and investment.

The commoditization of heritage in the context of globalization not only shifts non-material values such as history, spirituality, and collective identity, but also changes power relations in heritage management (Harvey, 2010). In *Sangiran*, the state (through the Ministry of Education and Culture), local government, and private actors become the main authorities in determining the narrative, representation, and access to heritage. Meanwhile, local communities, who have historically been the custodians of heritage, are often marginalized in the decision-making process, even though they are the most culturally and economically affected subjects.

Cultural commodification is the main process analyzed in this approach. This concept explains how elements of local culture—such as performing arts, crafts, historical narratives, and even religious rituals—are processed and packaged to meet the tastes of the tourist market. Smith (2006) states that heritage is essentially “a cultural and political process” that is often influenced by hegemonic forces, such as the state, international institutions, and the private sector. In this framework, heritage is not neutral or natural, but rather constructed, selected, and displayed according to the dominant interests prevailing at a given time. In *Sangiran*, this can be seen in how the museum cluster and the historical narratives presented are formatted for tourist consumption, emphasizing visual, spectacular, and educational aspects that match visitor expectations. While this brings economic benefits, there is a risk that the original meaning of local culture and history becomes subordinated to market logic (Harvey, 2010). For example, ancient human fossils and prehistoric artifacts are displayed with interactive technology and dramatic lighting to create a more modern experience and impression, while deeper social and cultural contexts—such as how local people can recognize ancient animal bones just by looking at them and can distinguish them from rocks in the surrounding environment—are often ignored. Museum curation processes also tend to follow global standards set by UNESCO, where narratives are focused on the universal significance of sites to human history, rather than more intimate local perspectives (Harvey, 2001).

Although this commercialization brings economic benefits, such as increased tourist visits and local revenue, there is a risk that the original meaning of rituals and local history becomes subordinated to market logic (Smith, 2006). For example, traditional rituals or ceremonies that originally had social and spiritual functions are reduced to short performances scheduled according to tourist visiting hours. Similarly, traditional handicrafts that were originally made for the needs of the local community are now mass-produced with simplified and unique designs to make them easier to sell as souvenirs (Smith, 2006). These changes not only

shift intrinsic cultural values, but also alter production relations, where local artisans become tied to fluctuating market demand. Thus, the commercialization of heritage in the *CPEH* framework is not just an economic process, but also a battle of discourse and power that determines who has the right to define, manage, and benefit from cultural heritage (Cohen, 1988). The challenge ahead is to find a balance between economic needs and the protection of cultural integrity, where local communities are not only objects of development, but also active partners in the production of heritage meaning.

One important dichotomy in this approach is between heritage as economic resource and heritage as identity. On the one hand, heritage is used as a tool to promote tourism, create jobs, and increase local income. Cultural heritage is seen as an economic asset that can be utilized for regional development through tourism sector development, infrastructure investment, and the creation of new business opportunities (Graham et al., 2016). On the other hand, heritage is also a source of collective identity and pride for local communities that has been passed down across generations. Cultural heritage contains deep symbolic, emotional, and spiritual values, which provide the foundation for a sense of community, social continuity, and cultural legitimacy (Smith, 2006). Heritage is not just an economic object, but also a living space and a medium of identity expression that combines the past, present, and future of the community.

When the focus shifts too far towards the economy, there is a marginalization of the symbolic and emotional values attached to heritage. This can lead to cultural alienation, where local people feel alienated from their own heritage because they have no control over how it is represented or utilized (Harvey, 2010). This alienation is not only about losing physical or economic access but also losing the right to determine the narrative and meaning of the heritage culturally. Smith (2006) refers to this phenomenon as disinheritance, where local groups lose authority over their own cultural interpretations due to the dominance of external actors, such as the government or tourism investors. This disinheritance can lead to social and psychological conflicts, as communities feel marginalized and unappreciated in the process of managing heritage that should belong to their collective.

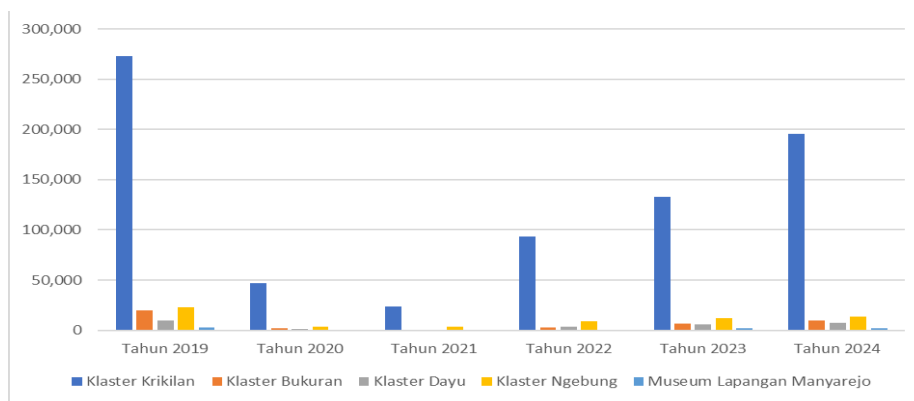
Research conducted by Waterton & Smith (2010) corroborates this view by showing that heritage commodities often result in homogenized and standardized representations, which ignore the plurality of local voices and experiences. As a result, heritage becomes a legitimizing tool for economic development that benefits a handful of actors, while local communities experience cultural and economic marginalization. In addition, Bourdieu (1993) in his theory of cultural capital asserts that control over heritage narratives and symbols is a very important form of power in maintaining social position. When local communities lose control over their heritage, they also lose the cultural capital that plays a role in the reproduction of identity and social status.

The *CPEH* approach also pays attention to geographical inequalities in the distribution of economic benefits, or what is referred to as spatial injustice. UNESCO recognition can bring economic benefits, but not all groups in society benefit equally. Those who live closer to the museum or have capital and connections tend to benefit more than other groups. This results in regional and inter-group disparities that can lead to social jealousy and economic exclusion (Harvey, 2010). This spatial injustice phenomenon is not only related to economic distribution but also includes social and political aspects that have implications for unequal access to resources and influence in decision-making. Harvey (2010) asserts that inequality in the distribution of cultural heritage benefits often reinforces existing power structures, where groups with greater social and economic capital are able to optimally capitalize on the heritage, while marginalized groups are increasingly marginalized. In the context of *Sangiran*, this approach can be used to explain why some residents benefit greatly from the tourism sector—for example by opening inns, restaurants, or transportation services—while others remain in stagnant economic conditions. Research conducted by Suparno, B. A., Arofah, K., & Sutrisno, I. (2021) revealed that residents who have access to capital and a network of relationships find it easier to develop tourism businesses, while other disadvantaged groups are unable to actively participate in the heritage economy. In addition, inequality in decision-making and access to information is also a problem, especially if the site management process does not involve the community in an inclusive manner. Smith (2006) emphasizes that exclusive heritage management can lead to cultural alienation and disinheritance, where local communities lose voice and control over their own heritage. This exacerbates existing social and economic inequalities and reduces the social legitimacy of the heritage management project. These spatial inequalities also impact social and cultural sustainability as unequal distribution of benefits can trigger social conflicts and reduce community participation in heritage preservation. Therefore, heritage management should adopt a more inclusive and equitable approach, prioritizing active participation of local communities, fair redistribution of benefits, and transparency in decision-making (Graham et al., 2016).

*Sangiran*, located in Central Java between Sragen and Karanganyar regencies, is one of the most important paleoanthropological sites in Southeast Asia and the world. The area is famous for its wealth of hominid fossils dating back 1.5 million years, including the remains of *Homo erectus*, stone tools, and various extinct fauna. Due to its enormous contribution to the understanding of human evolution and prehistoric life,

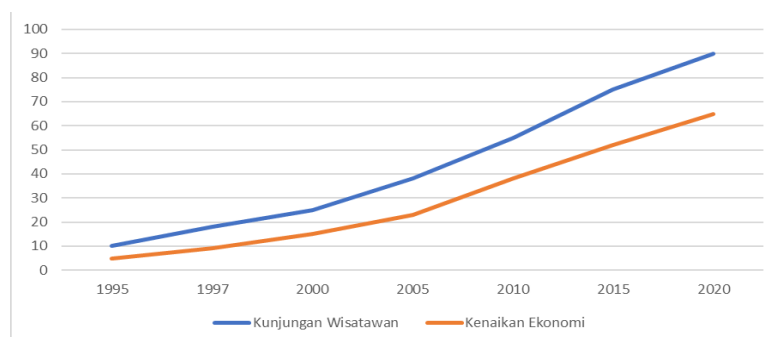
*Sangiran* was officially designated as a UNESCO World Heritage Site in 1996 under criteria (iii) and (vi), which recognize sites that have outstanding testimony to cultural traditions and that are directly linked to events or ideas of outstanding universal significance (Hidayat, 2003). This designation places *Sangiran* not only as a scientific treasure, but also as part of the common heritage of mankind, with the responsibility for its preservation resting on the shoulders of national and international actors.

*Sangiran's* inclusion on the World Heritage list brings new hope for cultural heritage preservation, public education, and sustainable development. The site is now managed by the Ministry of Education and Culture through the *Sangiran* Center for the Preservation of Ancient Human Sites (*BPSMP*), which oversees several museums and facilitates research, conservation, and tourism. As with many other cultural heritage sites around the world, UNESCO recognition is often assumed to provide benefits such as increased tourism, funding opportunities, improved infrastructure, and international prestige. At the same time, this recognition also imposes obligations relating to conservation standards, reporting, and inclusive management involving local communities (Devi et al., 2018). In theory, this recognition is intended to align cultural preservation with socioeconomic development. However, in practice, outcomes vary depending on local governance structures, community engagement, and how global frameworks are translated into local action. In the case of *Sangiran*, this global recognition has indeed attracted the attention of tourists, academics, and policymakers. Data on *Sangiran* Museum visits show an increasing trend of visitors every year, with an average of tens of thousands of domestic and foreign visitors. This provides economic opportunities for the surrounding community through the tourism sector such as homestay, culinary, and handicraft businesses.



Data on Tourist Visits at Sangiran Museum  
Source: Government Data for Sangiran Museum (2024)

However, this also gives rise to complex dynamics regarding how these sites are used, interpreted and controlled. Questions arise as to who benefits from increased tourism, how cultural practices are preserved or commodified, and whether communities have a meaningful voice in heritage governance. Several field studies indicate that, although local incomes have increased, the distribution of benefits to villages in the Sangiran region has not been equitable and still depends on an active role in the tourism chain.



Economic and Tourism Improvement of Sangiran Region  
Source: Government Data for Sangiran Museum (2023)

These concerns highlight the need to critically assess the broader implications of UNESCO designation—not just as a symbolic honor, but also as a transformative force that has real impacts on local livelihoods, culture, and identity. This research uses Sangiran as a case study to explore how international heritage recognition affects everyday realities in heritage-rich but poor regions of the Global South.

## METHOD

This research used a descriptive qualitative approach that aimed to deeply understand the social, economic, and cultural impacts of the designation of the *Sangiran* Site as a World Heritage by UNESCO. This approach was chosen because it was suitable for studying complex and contextual social phenomena, especially in examining how international institutions such as UNESCO affected local dynamics, including the processes of cultural commodification and changes in the economic structure of society. The data used in this research were secondary, obtained from various official documents, institutional reports, scientific articles, national media publications, and relevant statistical data. Primary sources included reports from the *Sangiran* Ancient Human Sites Preservation Center (*BPSMP*), UNESCO policies related to cultural heritage management, articles from the Ministry of Education and Culture, as well as media reports such as *Kompas* and scientific publications from reputable journals. Data collection was conducted through a systematic search of documents related to economic changes in local communities, the role of international institutions, and the challenges of cultural preservation that arose after UNESCO recognition.

All data were analyzed using thematic content analysis, identifying key themes that emerged in the documents, such as commodification of heritage, economic inequality, changing cultural values, and community participation in heritage governance. This analysis process drew on the Cultural Political Economy of Heritage (*CPEH*) theoretical framework, which highlighted the relationship between power, economy, and cultural identity in the management of heritage sites. Although this research did not involve primary data or direct interviews, this limitation was offset by the wealth of secondary data used triangulatively to obtain a complete and reflective picture. As such, the research was still able to contribute to a critical understanding of how international recognition of cultural heritage operated in complex and dynamic local contexts.

## RESULTS AND DISCUSSION

The designation of Sangiran as a World Heritage Site by UNESCO in 1996 has had a complex impact on the local community, especially in economic and cultural aspects. On the one hand, this recognition encourages increased tourist visits that result in economic growth, both directly through the creation of jobs and tourist services, and indirectly through the development of micro-enterprises in the culinary, transportation, and handicraft sectors. But on the other hand, the new dynamics that emerged also raised various challenges, such as the commercialization of local culture, the fading of traditional values, and the rise of illegal practices such as the sale of fossils triggered by economic pressure and weak supervision. Using the Cultural Political Economy of Heritage approach, this section thematically analyzes the various impacts of UNESCO's recognition of the Sangiran area, including spatial inequality in the distribution of economic benefits, pressure on environmental and site preservation, and tensions in governance that are still top-down. This discussion aims to understand how world heritage status affects people's lives more broadly, and the extent to which existing governance is able to maintain a balance between cultural preservation and equitable economic development.

### 1. Economic Transformation and Heritage as an Asset

After being designated as a UNESCO World Heritage Site in 1996, the Sangiran area experienced a shift in the structure of the local economy from predominantly agrarian livelihoods to heritage-based tourism and services. Increased tourist visits – especially students, researchers, and domestic tourists – have encouraged the growth of informal employment, including the emergence of homestays, souvenir sellers, food stalls, and transportation services. Reports from the Sangiran Center for the Preservation of Ancient Human Sites (*BPSMP*) show a steady increase in visitor numbers, which in turn increases income opportunities for local residents.

From a Cultural Political Economy perspective, Sangiran illustrates the transformation of cultural heritage into an economic resource. UNESCO status not only serves as a symbol of prestige, but also as a mechanism to attract investment, national funding, and market-based development strategies. In the article by Nurgroho and Wulandari (2020), it is explained that UNESCO status provides legitimacy for local and central governments to allocate special budgets for tourism infrastructure development and site conservation, while attracting private investment that contributes to local economic development.

However, this commodification of heritage-treating cultural assets as economic goods-raises questions about the sustainability and inclusiveness of such growth. While certain households and businesses benefit from tourism, others remain excluded due to unequal access to capital, infrastructure, or networks. Sulistyanto's (2009) field study reveals that, despite the increase in income from the tourism

sector, the distribution of benefits is still unequal. Certain households and businesses benefit more from tourism, others remain excluded due to travel and neighborhoods' impossible and unequal access to capital, infrastructure, or networks. This is due to limited upfront capital, lack of training and information on entrepreneurship, and lack of access to wider markets.

In addition, according to Simanjuntak et al. (2023), the modification of cultural heritage also has the potential to turn local cultural practices into packaged products for the consumption of tourists, thus posing a risk of losing the authentic value and meaning of the original folk culture. When elements of a rich and complex culture are simplified or altered to appeal to tourists, this can lead to a distortion of traditions and identities that have been passed down for generations. This process not only threatens cultural sustainability but can also create tensions between economic needs and cultural preservation. Therefore, inclusive and sustainable management is needed so that the economic benefits of tourism can be felt fairly by all levels of society, without sacrificing the local cultural identity that is the root and wealth of the community. A management approach that involves the active participation of local communities, respect for cultural values, and policies that maintain a balance between conservation and economic development are the main keys in maintaining the sustainability of Sangiran's cultural heritage.

## 2. Cultural Commodification and Intangible Heritage Erosion

As tourism increases, elements of local culture in Sangiran are increasingly reshaped to meet visitor expectations. Traditional crafts are reproduced in large quantities to commoditize the market, and cultural narratives are simplified or stylized to appeal to outside audiences. This process of cultural commodification is visible in the way exhibitions and performances are curated to emphasize spectacle and consumption over contextual understanding or spiritual meaning. For example, in the Sangiran Museum exhibition, some artifacts and cultural stories are presented with a focus on visual appeal and brief education, which sometimes overrides the depth of traditional meaning attached to these objects and practices.

Smith's (2006) theoretical lens on inheritance is useful here: communities can lose authority over how their culture is represented when external actors-whether government agencies or tourism operators-dominate the interpretation of cultural heritage. According to Claudea et al., (2024), communities around the Sangiran Region feel that they are only spectators in the process of managing their own culture, while strategic decisions are mostly taken by outsiders such as local governments and tourism managers. This powerlessness is exacerbated when residents prioritize economic benefits over traditional meanings, potentially leading to the erosion of intangible heritage. In many cases, communities are encouraged to adapt or even change cultural practices to suit tourist preferences, resulting in the erosion of the original values of the tradition. Field studies by Simanjuntak et al. (2023), revealed that some rituals and cultural performances in Sangiran now emphasize aspects of entertainment and commercialization, which reduce the spiritual and social meanings that have been at the core of these practices.

At stake is not only economic gain, but also the authenticity and autonomy of a community's cultural expression. This erosion of intangible heritage can have long-term impacts on the identity of local communities, who lose connection with their own cultural roots. It also poses a risk of cultural homogenization, where the diversity of local cultural expressions is replaced by uniform versions that are easily consumed by the tourist market. As Smith (2006) argues, cultural heritage management must take into account the right of local communities to control their cultural representations to avoid distortion and loss of meaning. Therefore, a more inclusive management approach that is sensitive to indigenous cultural values is needed, by actively involving local communities in decision-making and implementation of preservation programs. Such an approach can help maintain a balance between economic needs and the preservation of authentic intangible heritage.

## 3. Spatial Inequality and Uneven Distribution of Benefits

Although the designation of Sangiran as a World Heritage Site by UNESCO has spurred economic activity, the distribution of benefits has been uneven geographically. Residents living closer to the main museum group - particularly in Krikilan and the surrounding hamlets - tend to enjoy greater economic benefits. These include more frequent tourist visits, increased access to business opportunities, and higher land values. In contrast, peripheral communities often lack the infrastructure, visibility or market access to participate meaningfully in heritage tourism.

This phenomenon indicates a significant spatial imbalance in the distribution of economic benefits from cultural heritage-based tourism development. Villages farther away from the Sangiran tourism center experience limited access to tourism support facilities such as good and asphalted roads, communication networks, and other public facilities. As a result, it is quite difficult for residents in these areas to get the opportunity to develop tourism-related businesses and get optimal economic benefits from the UNESCO Status given to the Sangiran Region because tourist outreach also does not enter the areas of residents far from the Museum.

This spatial inequity is a major concern in Cultural Political Economy, where the “heritage dividend” is captured unequally across space. Harvey (2010) argues that global cultural interventions can reinforce local inequalities if development is not carefully managed. Global interventions in the form of UNESCO recognition and the investments that follow tend to be concentrated in certain areas that are already more developed, and closer to the museum area, thus widening the gap between center and periphery. In the case of Sangiran, this inequality can create social fragmentation, resentment, and long-term challenges to social cohesion. It also weakens the inclusive potential of heritage-based development, especially when local community participation is not prioritized in tourism planning.

#### 4. Governance, Participation and Institutional Linkages

The management of Sangiran involves various stakeholders, including UNESCO, the Ministry of Education and Culture, regional tourism agencies, and local communities (Hidayat, 2015). Although the official policy framework encourages community involvement, in practice decision-making tends to be top-down. BPSMP oversees site conservation and museum curation, but communities often have limited influence over strategic planning, branding or benefit-sharing mechanisms. Education programs and outreach initiatives exist, such as fossil identification workshops, but often focus more on compliance than empowerment (Hidayat, 2015).

The Sangiran Ancient Human Site Preservation Center carries out its role as a government institution under the Ministry of Education and Culture with strong social, cultural, and symbolic capital. BPSMP Sangiran has an extensive network with the central government, UNESCO, and various preservation stakeholders. Through this capital, BPSMP Sangiran manages preservation, community empowerment, and museum development programs, including souvenir craft training, ancient bone recognition training, and tour guide training. However, although there is community involvement at the technical and operational levels, strategic decision-making is still controlled by SPSMP and bureaucratic parties, so that the space for participation for local communities is still limited in determining the direction of management.

This disconnect reflects deeper tensions in heritage governance. While UNESCO encourages participatory approaches, institutional structures in Indonesia often rely on centralized authority. The result is a governance model that may fulfill formal obligations to international heritage standards, but fails to fully engage local knowledge systems or the cultural priorities of local communities. From a Cultural Political Economy perspective, this shows how international norms, when filtered through bureaucratic systems, can displace local institutions - raising questions about who really owns cultural heritage, who determines its value, and who benefits from its global status.

The dominance of government agencies and international standards can alienate local communities from the management process, reducing cultural autonomy and the potential for sustainable socio-economic empowerment. Community empowerment programs run by SPSMP, such as providing rewards and certificates to residents who submit fossil findings of ancient animals, as well as involving the community as fossil excavation technologists and museum workers, are positive steps for the surrounding community and support the progress of local residents in the Sangiran Region (Harianja, 2018).

## CONCLUSION

The designation of *Sangiran* as a UNESCO World Heritage Site in 1996 brought significant attention to cultural preservation and economic development, yet this study—using the Political Economy of Heritage Culture framework—found that benefits were unevenly distributed, with economic gains concentrated around the museum cluster while peripheral communities remained marginalized. The increasing commodification of cultural practices to suit tourism has raised concerns about authenticity and the erosion of intangible heritage, while governance structures have largely remained top-down, limiting community participation and equitable benefit sharing. These findings underscore the dual nature of UNESCO designation as both an opportunity and a constraint, highlighting the gap between global heritage ideals and local realities. To address these issues, the study recommends strengthening participatory governance, restructuring benefit-sharing frameworks, safeguarding intangible heritage through ethical guidelines, decentralizing management, and implementing regular impact monitoring. For future research, it is suggested to conduct in-depth fieldwork and participatory studies involving local voices to further explore community perspectives and develop more contextually grounded strategies for inclusive heritage management.

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