



Shire of Christmas Island (Indian Ocean) Heritage Management Plan Cemeteries

2022 - 2032

'Care for our historical past means care of our cultural future'

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Shire of Christmas Island Heritage Management Plan - Cemeteries

1. Introduction

In the past decade, as world populations continue to grow, the pressures on land use increase. One of the most complex and sensitive issues associated with this is the treatment of the deceased. For more and more countries, the limited availability of land has meant significant changes to laws governing burials and cremation. As a consequence, some traditional funeral rites and associated religious/cultural practices have had to change, and others have disappeared completely.

While this has been particularly evident in the heavily populated countries of south-east Asia, Australia has not been immune from these challenges. For example, South Australia has had limited tenure rights on grave sites for more than 70 years and Western Australia has limited its initial burial rights to 25 years since 1986. Across all Australian mainland states and territories, Shire Councils are generally responsible for the development and administration of cemetery management plans, using the guidelines provided under state Cemeteries Acts. These guidelines include specific sections relating to both heritage-listed cemeteries and provisions for the religious and cultural needs of groups within the community.

Christmas Island (Indian Ocean)

In 1958, when Christmas Island became a Commonwealth Territory of Australia, the appointed Administrator assumed responsibility for the management of its cemeteries. By the early 1970's, a report¹ was released to address concerns about the availability of sufficient suitable cemetery land to meet the future needs of the community, but little changed. In 1992, when the Shire of Christmas Island was established, the federal government issued a delegation of management responsibility for cemeteries in an external territory, so that the Shire could assume this role under the WA Cemeteries Act 1986². More than 50 years later, key issues and recommendations from the 1970's report remain relevant. Three factors continue to have a significant bearing on the management of Christmas Island's cemeteries for the decade 2022 – 2032

- i. The recognition of the high heritage value of the cemeteries
- ii. The consequences of a lack of whole of Island approach to heritage management planning
- iii. A governance system where one tier has the responsibility to manage and the other whose heritage assets they are, provides no guaranteed long-term funding for their care and preservation.

2. Cemeteries of Christmas Island

There are five cemeteries on Christmas Island. Two are closed and sections of the other three are still in use. All are heritage listed for their historical, religious and cultural values, as they contain significant graves, headstones and masonry whose interpretation is in many ways, unique to Christmas Island. Together with the closed cemeteries, they have become a kind of sepulchral museum for examples of cultural and religious traditions which the island's isolation has helped to preserve but which no longer exist in those parts of South-East Asia where they originated.

In heritage-listed cemeteries elsewhere, the criteria for granting heritage status to individual graves may vary quite significantly from Christmas Island. Here, the cemeteries are heritage-listed precisely because the island's first hundred years of settlement, a story of harsh work and weather conditions combined with extreme geographical isolation and enforced familial separation, is writ large on every grave. It is only in the last 30 years that current norms of family obligation for grave care could realistically apply, and even then, there are notable exceptions.

Christmas Island's cemeteries are the story of its people, their triumphs and tragedies, endurance and achievements since the first permanent settlement in 1898. Today, it is their cemeteries that the community most readily associates with their strong sense of connection, identity and belonging,

i. Closed Cemeteries

The **Old European Cemetery** is on a rocky lower slope of the escarpment, adjacent to the old Christmas Island Club in Settlement. This small cemetery contains a number of significant graves, including that of Dr. Sara Robertson, with its Victorian style 'broken column' marble headstone, and the memorial plaque to the unknown sailor from the HMAS Sydney whose remains after more than 60 years on Christmas Island, were exhumed in 2006 for re-interment in the military section of Geraldton cemetery, Western Australia. There is currently no reference to his original grave or Christmas Island on the Geraldton HMAS Sydney memorial.

The **Cocos Malay Cemetery** is a closed section of the Islamic Cemetery on the lower side of Waterfall Road outside Settlement. This cemetery and the restored accommodation buildings of the Cocos Padang in Settlement are the only remaining physical evidence of the Cocos Malay workers' re-location to Christmas Island and their unique contribution to its history and heritage.

The **Old Chinese Cemetery, Phosphate Hill**, is close to the site of the island's first quarry. Although closed for burials since 1914, it still features prominently in the spiritual and cultural life of the community. It also has strong cultural, spiritual and historical connections to the Settlement Chinese cemetery, with both cemeteries located and laid out on sites chosen by the Hungmen Brotherhood, using the traditional Taoist feng shui principles of the ancient Book of Burial³.

On Phosphate Hill, a roadside Direction Stone in characters describes the steep zigzagging path down to the cemetery, set high on a cliff, with the site's configuration of mountain and water creating its beautiful symbolic Bridge to Heaven. In this context, 'Heaven' was a reference to the deceased workers' spiritual home, the Heavenly Kingdom, an old name for China, where it was the wish of every Chinese, to be buried with their ancestors⁴.

ii. Open cemeteries

Culturally based traditions for the treatment of the dead are closely adhered to on Christmas Island. The Islamic community does not cremate, and the Christian preference here is for interment or ashes placement in existing graves where possible. In the past decade, only three spaces have been used in the Ashes Memorial Garden. The Chinese believe that '*Burial returns qi to the bones, which is the way the living are endowed*'³. Consequently, they cling strongly to the burial sites of their ancestors, their traditional Taoist funeral rites and burial rituals, including feng shui practices and armchair /turtle-back grave design. When options for a columbarium were first discussed on Christmas Island, it was irrelevant to the Muslim community, the Christians opted for an Ashes Garden compromise and the Chinese considered the columbarium alternative absolute anathema. These views were reflected in both the 2009 Heritage Cemeteries Plan and the 2013 update of the island's Cemetery Local Law⁵. Community consultations for this updated Heritage Cemeteries Management Plan 2022-2032 indicate their views remain unchanged.

The **Christian Cemetery** on Waterfall Road Settlement was opened in 1950 immediately following the closure of the Old European Cemetery. The number of children buried here in the earliest post-World War II years, speaks to the island's isolation and limited health facilities. There are now six memorials on the island to World War II servicemen who died on active duty, and two graves of decorated veterans, one from each of the world wars, but no Military Cemetery, either British or Australian to honour them.

The **Islamic Cemetery** is on the seaward side of Waterfall Road opposite the larger of the Chinese cemeteries. Its simple, unobtrusive graves face Mecca, but according to tradition, many do not include names of the deceased. With no early burial records available, and limited oral history, it is not always possible to identify who is in the oldest graves with their uninscribed, eroded wooden or stone mesan (markers) that have often been covered by years of soil washdown. Recognising the consequences of this, the stone markers on more recent graves may in certain circumstances include the deceased's name and dates of birth and/or death in English and/or Jawi script. When old graves are located, the community is notified and the graves are culturally mapped, with GPS location data recorded on survey updates.

The **Chinese Cemetery** in Settlement was established at approximately the same time as the Phosphate Hill Cemetery, from the time of the first deaths in each location. A September 1900 report⁶ confirms it as an already established cemetery, and it was recorded on an Askey map of Settlement dated January 1st1901. It is located and its graves laid out according to the Book of Burial requirements '*Where earth is high and water deep, where vegetation flourishes*³...' along Waterfall Road between the base of the jungle-covered escarpment and the ocean. The graves, with their traditional feng shui configurations, are on the higher ground, facing the sea and the cemetery's Bridge to Heaven. Since there are no formed pathways within the burial precinct of traditional feng shui-ed Taoist cemeteries, the later conversion of the original cemetery track into a formed road, has somewhat compromised the cemetery's feng shui values.

iii. Cemetery Extensions

The number of plot reservations in each of the open cemeteries is low, but a gradual rise in burial numbers in the past decade due largely to the island's ageing population, has accelerated planning to meet future needs. Following community consultations, and initial surveying in 2013, the Shire has begun the lengthy process of registering the proposed extensions.

The **Christian Cemetery** extension is the area at the front of the existing cemetery, from outside the existing walls to Gaze Road, with the entrance driveway aligned to the gates. Proposed parking is adjacent to the cemetery extension, at the front of the Ashes Memorial Garden. An additional wide driveway from the rear of the Parking area provides access to the Garden for maintenance. Pedestrian access from Parking to the Cemetery is via gates in a low dividing fence.

The **Islamic Cemetery** extension is the area from the far side of the Old Cocos Malay Cemetery, beyond the cable marker. Parking at the far end of the Lot will be of similar unobtrusive type to the area adjacent to the existing Islamic Cemetery, so that it does not impact negatively on the feng shui values of the Chinese cemetery and burial sites opposite.

The **Chinese Cemetery** extension, Section N, is the area past the open curtilage setting around the Bennett Memorial, beyond the grave of Mr Khoo Bee Chye.

3. Heritage Management Plan - Cemeteries 2022 – 2032

This Plan, to be read in conjunction with the Christmas Island *Cemetery Local Law 2013*, is prepared in the context of *Section 1 Introduction* and *Section 2 Cemeteries of Christmas Island*. It addresses heritage restoration, conservation management planning, ongoing maintenance and the burial needs of all five cemeteries, as well as the protection of their vistas and curtilage (settings) for the decade 2022 - 2032. It is underpinned by the principles of the *International Burra Charter 2013*⁷ and

recommendations of the comprehensive Commonwealth commissioned *Christmas Island Heritage Review, DCPs and Development Guidelines and Heritage Assessment Register*, Godden, McKay and Logan, November 1998⁸ and the subsequent *Indian Ocean Territories -Heritage Inventory* Godden, McKay and Logan January 2009⁹. The Plan is also compliant with the relevant sections of the *Environment Protection and Biodiversity Conservation Act 1999*¹⁰ (EPBC) relating to protection of endemic flora and fauna in the cemeteries. The Plan is designed for immediate implementation, with a review every five years, and a comprehensive implementation report produced annually. It will require a significant annual funding allocation from the Commonwealth to support its flexible, sequenced and prioritised 10-year Implementation Schedule which is informed by key elements of the Management Plan.

The Plan's now proven model for the management and preservation of heritage assets, could have further significant outcomes, if it were implemented as part of a Whole-of Island Heritage Management Plan, particularly in tandem with a spiritually and culturally linked Heritage Temples Management Plan. Unfortunately, neither of these Plans yet exist, despite multiple recommendations that they should. In the meantime, the Shire's cemeteries management model will have a key role in its Town Planning Schemes over the next decade, and by extension, have the potential to give shape and substance to heritage management under the Christmas Island Strategic Assessment, whatever the means chosen for its implementation.

Conservation Management Plans (CMPs) and Funding Guarantees

No matter what their scale or focus, heritage management plans are only as good as the long-term funding guarantee to support them. Proposed changes to the way heritage is managed on Christmas Island is a major undertaking. It will require a substantial injection of funds to support the development and implementation of Conservation Management Planning at all levels, from a Whole of Island Management Plan to focused Shire management of its Local Heritage Survey assets, and to private owners' management of their heritage listed property.

Updated Cemeteries Survey Maps

As a priority, each of the five cemeteries was re-surveyed in 2013, using a topographical map format with a transparent overlay showing the GPS location, aspect, headstone and marker-altar locations (where applicable), names (where known), and plot numbers of all existing/identifiable graves and ashes spaces. Vacant plots and ashes spaces were also documented. As data for additional burials and/or uncovered old graves is recorded, these survey maps can be updated, as part of a log of works by visiting surveyors, using the required cultural mapping format for loading to the Burial Register.

Such survey records of unique heritage cemeteries are themselves heritage documents of significant value. They have numerous practical applications in the short to medium term and multiple historical/ research applications in the long term. For cemetery management purposes, they provide an accurate basis for ongoing record-keeping and inform major works, such as the appropriate location/ installation of access ways within the feng shui tradition; the removal of asbestos as and when identified; addressing the problem of soil slippage in the Chinese and Islamic cemeteries; developing the landscaping, endemic and cultural planting schedules of all cemeteries; monitoring crab migration paths and endemic/endangered bird species' nesting sites in consultation with Parks Australia.

Cemetery Local Law 2013

Christmas Island's official Death Register¹², dating from 1949 was the responsibility of the Commonwealth Island administration, which managed it on Christmas Island until it was transferred to the Registrar of Births, Deaths and Marriages Perth WA. There were, however, no official burial records on Christmas Island until the 2015 gazettal of Shire's first Cemetery Local Law 2013 which included the legal requirement for the provision of a Burial Register.

The Cemetery Local Law also sets out requirements for a cemetery plot or ashes space, in order to maximise and effectively manage the number of suitable grave sites and ashes spaces available, to meet the anticipated increase in demand over the next decade. This has been calculated for the Cemeteries Management Plan using Christmas Island's population and burials data from previous years, combined with projected population numbers, age demographics¹¹ etc. It does not however, include the 25-year limited tenure provision which currently applies under the WA Cemeteries Act 1986. To ensure that its provisions remain up to date, the Cemetery Local Law should be reviewed every five years.

Burial Register

Data gathered during the Cemeteries Survey updates has formed the basis of a digital format Burial Register. It is a legal document, with its entry procedures monitored and associated hard-copy application forms filed. In addition to the entry of new burials, further information from validated sources about existing graves is progressively added. There is also provision for maintenance records, photos and historical data, where appropriate. Burial information of a general nature may be made available to the public on request but for legal and privacy reasons, direct access to the digital Register is limited.

Administration System and Software

Recent advice that the current Synergysoft Cemeteries package will not be supported beyond the next five years, provides the Shire with an opportunity to review its current Burial Register entry procedures and records management systems and to plan for staff training in the next generation of software, as soon as it becomes available. In the meantime, it is recommended that multiple staff (at least three) are provided with a refresher course in the use of the SynergySoft package, so that skilled personnel are always available, and that line management includes data entry monitoring with sign-off by the Records Manager prior to back-up.

Cemetery Plots and Ashes Spaces

The size of a plot is set at the standard measurements currently used. All grave surrounds, headstone or grave markers, statuary, offerings and Earth God altars must be contained within these dimensions.

A single plot will measure 245 cm long x 140 cm wide x 183 cm deep.

A double plot will measure 245 cm long x 140 cm wide x 245 cm deep.

A double plot is the same length and width as a single but is deeper to accommodate a second burial. This system, increasingly used in mainland cemeteries to conserve grave space, is known as vertical stacking. Rather than placing coffins side by side in two plots, they are placed horizontally one on top of the other, in a deeper single plot. Graves will be excavated from the existing natural ground level of the plot. The artificial raising of sites by such means as additions of soil or high based platforms, grave surrounds and canopies is not permitted, as it is not in keeping with the heritage status and cultural traditions of the cemeteries. Planting of trees and shrubs near graves is discouraged as their roots eventually cause significant damage through subsidence, buckling and cracking of masonry. Any pots or altars must be contained within the grave dimensions. Those placed at the front, back or between graves are reducing access for mowing and whipper-snipping and may be removed for safety reasons.

Ashes Space Dimensions

Each Ashes Memorial Garden bed is 2 metres wide. All free-standing beds are designed to accommodate two rows of ashes spaces. The bed adjacent to the Christian cemetery fence, with its limited access to the second row is especially suited to double and family spaces. The size of a standard space will be set at the standard size of 1 metre x 1 metre. The bronze plaque, any flower or incense holder must be wholly contained within these dimensions. Trees or shrubs will be limited to those planted by the Shire which are culturally appropriate, and unlikely to undermine the plaque plate. They will be pruned in the maintenance cycle, as required, to contain their spread. Flower vases should be a

maximum of 25 cm high and made of unbreakable material. The community is asked to reconsider the use of artificial flowers which are generally not biodegradable. Those who prefer fresh flowers are encouraged to place them in a container filled with damp sand rather than water, to discourage the breeding of mosquitoes. Trees and shrubs planted near graves eventually cause subsidence and significant damage to masonry. No provision is made for unattended naked flames which are a potential fire hazard.

A standard single space will measure 1 metre x 1 metre, with a 400mm x 400mm cement plinth and a choice of plaque size, from a minimum 100mm x 135mm to a maximum size of 280mm x 280mm.

A standard double space will measure 1 metre x 1 metre, with either a 400mm x 400mm or 360mm x 480mm cement plinth and a choice of bronze plaques.

Either a single square bronze plaque with a dual epitaph, to a maximum size of 280mm x 280mm or a single rectangular bronze plaque with a dual epitaph, to a maximum size of 300mm x 420mm

Plot and Ashes Space Allocation Options

For those who are eligible for interment on Christmas Island, grave plots and ashes spaces may be allocated either at the time of need for a one-off fee, or by reservation, with a renewal fee payable every twenty-five years. Both the one-off and the reservation fees include a maintenance component. All fees and charges are subject to annual review.

The one-off plot fee covers the cost of grave excavation, provision of topsoil fill, and the closing of the grave. The one-off ashes space fee includes the installation of the cement plinth and planting of an appropriate approved shrub at a suitable distance, if not already there.

The reservation fee entitles the individuals named to maintain rights of burial or ashes placement in their preferred location. It does not entitle them to ownership of the land and does not include the cost of grave excavation, provision of topsoil fill, and the closing of the grave or the installation of the cement plinth. The costs of headstones, altars, grave surrounds and bronze plaques etc are the responsibility of individual families. Within 2 months of completing the installation of these items, a close-up digital photo of the headstone or plaque in jpg format should be forwarded to the Shire for inclusion in burial and heritage cemetery records, so that they remain up to date.

At the time of making the initial reservation, the names of all individuals with burial rights to the plot or ashes space must be registered with the Shire. Rights to the plot or ashes space cannot be transferred or on-sold. If the plot or ashes space is no longer required or renewal fees are unpaid, it is relinquished to the Shire for re-allocation. The named individuals remain eligible for burial on Christmas Island, but re-allocation of the original preferred plot cannot be guaranteed in these circumstances. When fees are due, The Shire will issue a Reservation Fee Notice with a standard payment period of 90 days. If necessary, one further Reminder notice only will be issued. Responsibility for maintaining current contact details to ensure delivery of reminder notices and any other relevant correspondence will rest with those individuals who hold reservations.

Cemetery fee schedules are published annually.

Eligibility for Burial on Christmas Island

With significant pressure on the amount of suitable burial land available on the island, it has been necessary to establish a basic set of criteria to determine the eligibility of those wishing to be interred on Christmas Island. Proof of eligibility will be required.

- Those who were born on Christmas Island, their spouse and/or children. They retain eligibility whether they continue to live on the island or elsewhere.
- Those who have at some point, lived continuously on Christmas Island for a minimum of two years.
- Those who pass away unexpectedly during a visit to Christmas Island may be interred there.

Headstones, Altars and Statuary

All headstones, altars and statuary should be chosen to fit within the specified dimensions of grave plots. The maximum height for these items is 1.5 metres. To assist the community in the selection of durable stonemasonry, the Shire will make brochures available with advice on headstone materials and design features recommended for local conditions i.e those best able to withstand exposure to tropical temperatures, humidity and monsoonal rain, salt-laden air and sharp-edged dust particles. Engraved epitaphs on all headstones should be clearly legible at the time of installation and regularly maintained. They are usually highlighted according to cultural traditions, in black, gold or red.

Ceremonial Burners

On Christmas Island, the tradition of permanent ceremonial burners for the offering of spirit money and paper effigies is strongly associated with its Chinese temples rather than the cemeteries. During funeral rites and other ceremonies in the Chinese cemeteries, it is customary for portable burners of various sizes to be used, as individual graves here do not traditionally include a burner. Portable burners should be removed from the grave site once they have cooled.

Climate Change and Cemetery Environment – given the locations of Christmas Island’s five cemeteries, they have already and will continue to be increasingly impacted by changes in the frequency, duration and nature of weather events, as well as ocean levels and wave action. In the Christian and Islamic cemeteries, and the Ashes Memorial Garden, shoreline erosion is increasingly an issue, requiring mitigation. Cyclonic conditions, high rainfall and storm activity have impacted large trees, caused grave subsidence and significantly increased masonry mould. In the Old European cemetery, the gradual slipping of the site down the hillside is reflected in widening cracks between grave surrounds and paving. It is recommended that records be kept, to inform mitigation strategies that may be required. Concerns about loss of habitat for nesting birds in the cemeteries should continue to be addressed in consultation with Parks Australia.

Restorations, Cleaning, Repairs and Removals

In heritage cemeteries, unintended damage may be done through inappropriate repairs and cleaning, using materials, such as chemical based cleaners, abrasives, glues, cement and the wrong kind of paint. To actively involve the community and visitors in awareness-raising about preserving the island’s heritage cemeteries, multilingual signs will be placed in them to indicate that restorations, additions, cleaning and repairs, may only occur after seeking advice and obtaining prior written approval from the Shire. In general, at the community’s request, the Shire will undertake the necessary work on their behalf, including the supply and planting of selected trees in appropriate locations. Where the request involves traditional practices usually undertaken by the community as part of cultural and religious festivals, the Shire will provide guidance and support, as necessary.

Heritage Stockpile

Deterioration, accidental damage or instances of vandalism should be reported immediately, so that the Shire can record and assess the damage and determine the appropriate course of action. No stonemasonry, headstones, statuary or other items, damaged or otherwise, should be removed or replaced without prior written permission from the Shire. Damaged items are usually documented by the Shire, then tagged and stored in an area of the cemetery known as a Heritage Stockpile.

The **Christian Cemetery** - broken items are placed on the grave concerned or in the case of multiple pieces, stacked neatly as near as possible to the grave concerned.

The **Islamic Cemetery** loose bricks are stacked in the place found, as they often mark the site of an otherwise unmarked grave. Larger masonry items may be stabilised in position but if this is not appropriate, they should be tagged and placed near the soil/gravel at the far end of the cemetery.

The **Chinese Cemetery** stockpile and its driveway access are beside the turtleback of the Bennett Memorial in Section M.

Repatriation of Remains.

The Shire will provide information about the repatriation of remains on request. Each request will be assessed on an individual basis, according to the particular nature of the grave masonry. Older Turtlebacks for example, which may have been installed without foundations, are at greater risk of collapse during exhumation and may consequently require the services of a specialist stonemason for their monitoring during the exhumation and their subsequent restoration as required.

All associated costs and the obtaining of the necessary clearances, approvals and certifications are the responsibility of the individuals or families concerned. When remains are repatriated, a small bronze plaque, provided to the Shire at the family's expense, will be attached to the rear of the grave's headstone, which must remain in place on Christmas Island. Plaque specifications including size and information required on it will be available from the Shire.

Commemorative Memorials

An application to erect a commemorative memorial or statuary in any of the open cemeteries will be considered by the Shire on a case-by-case basis. Generally, these would be expected to acknowledge or celebrate events or individuals of considerable significance to the people of Christmas Island and meet with majority approval. Their impact on the surrounds in the nominated location would be assessed, in terms of aesthetics and design, construction requirements, space and height limits, and meeting cultural and heritage requirements. For example, to meet the traditional *tiān dì rén* (heaven, earth, mankind) hierarchy of the Waterfall Road Chinese cemetery, the height of any proposed structure and purpose of any memorial or statuary proposed, and its location.

Heritage Tourism

The commissioning of a template design for the Cemeteries' **interpretive signage** is a priority, as initiatives to raise the profile of Christmas Island's rich history and cultural heritage take effect. Community recommendations include visitor numbers in small groups; signage in Malay, Chinese and English; artwork that represents Christmas Island as a whole, alongside what is uniquely identifiable with particular groups; guidelines and accurate information for tour operators; raising awareness that taking path shortcuts in Chinese cemeteries compromises feng shui heritage values and is considered disrespectful.

Recommendations:

1. That the Shire adopts the updated 10-year Heritage Cemeteries Management Plan 2022 -2032, its Implementation Schedule and associated heritage preservation protocols.
2. That the Shire begins the implementation of this updated Plan immediately.
3. That the Plan is reviewed every 5 years and updated every decade.
4. That a comprehensive implementation report for the Plan, based on its Implementation Schedule is produced annually.
5. That the Heritage Cemeteries Management Plan maintains its priority in the current and regularly reviewed versions of the *Christmas Island Community Strategic Plan* over the decade 2022-2032
6. That the Shire uses its asset management role to ensure ongoing heritage-standard restoration, monitoring, and maintenance is addressed through tailored Conservation Management Plans.

7. That the Shire continues to lobby the Commonwealth until a mutually agreed funding structure is created to provide long-term guaranteed funding for the care of heritage assets under the Christmas Island Strategic Assessment (CISA) changes to Christmas Island's management of heritage.
8. That the Shire includes the proposed Christian, Chinese and Malay cemetery extensions in land survey updates and Town Planning Schemes.
9. That the Shire adopts the Plan's interment eligibility guidelines to ensure adequate interment space on Christmas Island for the next decade.
10. That the Shire increases community awareness about making burial arrangements, standardised dimensions of grave plots and ashes spaces, fee schedules, and the optional Plot reservation system.
11. That the Shire increases community awareness and understanding of the need for and benefits of applying heritage guidelines to their listed cultural assets, as a first step in the development of Conservation Management Plans.
12. That the Cemeteries Management Plan's Conservation Management Plans (CMPs), monitoring and maintenance schedules are incorporated into budgeting, so that they appear annually in its forward estimates.
13. That the Shire reviews and updates administrative procedures for the use of burial, grave masonry, plot reservation application and Certificate templates.
14. That refresher courses in the use of the Synergysoft cemeteries package are provided for Administration staff as part of a recommended review of Burial Register entry procedures and records management systems.
15. That the Heritage Cemeteries Management Plan be translated into Chinese and Malay in line with current multilingual administrative forms

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