

WORLD HERITAGE

AFRICAN HERITAGE and its sustainable development

Ennedi Massif
Chad

Grand Bassam
Côte d'Ivoire

**Bwindi & Rwenzori
National Parks**
Uganda

Mosi-oa-Tunya/Victoria Falls
Zambia/Zimbabwe



United Nations
Educational, Scientific and
Cultural Organization



World
Heritage
Convention

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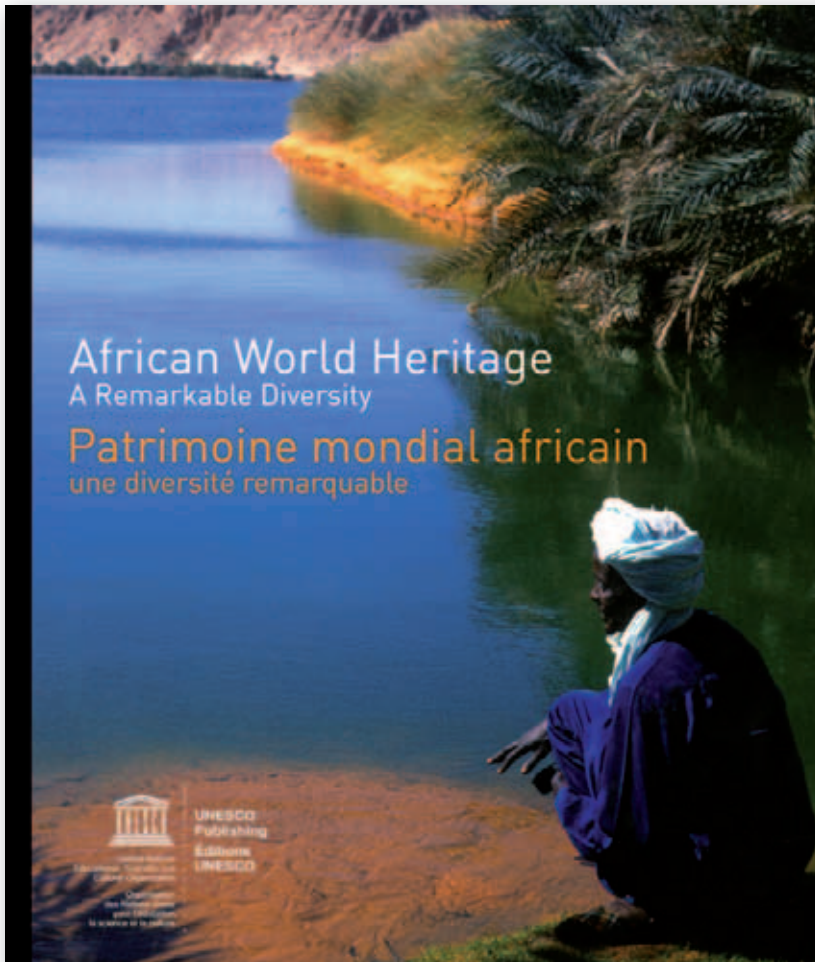
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African World Heritage A Remarkable Diversity



■ This publication presents for the first time a comprehensive overview of the World Heritage properties in the Africa region.

■ It highlights emerging issues, the impact on local communities and their role in managing and monitoring, ongoing research and new knowledge available on these properties since their inscription.

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Cover: Ennedi Massif: Natural and Cultural Landscape, Chad.

In this issue we are pleased to focus on the heritage of Africa and its sustainable development. The diversity and wealth of African heritage is extraordinary, from its large-scale ecosystems to modern architecture; from the memory of slavery and colonial heritage to cultural landscapes and sacred sites.

Preserving this heritage is an ambitious and challenging task. Once we move beyond the initial efforts to inventory this heritage, we must have goals that don't just focus on short-term gains, but work toward a larger vision: long-term sustainable development with benefits to the local communities. Part of this involves encouraging the reinvestment of financial earnings from sites into heritage conservation and best practice interpretation.

Effective efforts to preserve this heritage mean that we all must work together, and diverse stakeholders must collaborate for heritage conservation, not just at the local or national levels, but across borders to reinforce peace and security.

As George Okello Abungu points out in the introductory article, the question of whether heritage can be used sustainably for development seems to be no longer contested, and now the issue of heritage as a possible driver for development and community benefit has taken central stage.

In this issue of *World Heritage* we look at sustainable harvesting by local community members around Mosi-oa-Tunya/Victoria Falls (Zambia/Zimbabwe); tourism development at Bwindi Impenetrable and Rwenzori National Parks (Uganda); the mixed site of Ennedi Massif: Natural and Cultural Landscape in Chad, inscribed on the World Heritage List this year; and the N'zima people and the preservation of the French District of the Historic Town of Grand-Bassam (Côte d'Ivoire).

We will also look at the artisans in Timbuktu, whose expertise in preserving their earthen architecture is passed on from one generation to the next. In an interview with Webber Ndoro, Director of the African World Heritage Fund, we learn about the Fund's accomplishments and plans for its future as it celebrates its tenth anniversary.

I hope you will enjoy discovering the rich heritage of this continent, as we move forward together in preserving its treasures for the future.

Mechtild Rössler
Director of the UNESCO World Heritage Centre



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The authors are responsible for the choice and the presentation of the facts contained in the articles and for the opinions expressed therein, which are not necessarily those of UNESCO and do not commit the Organization. The designations employed and the presentation of material throughout this publication do not imply the expression of any opinion whatsoever on the part of UNESCO concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries.

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Timbuktu: the future of traditional masons

The reconstruction and restoration of the earthen architectural heritage of Timbuktu highlighted the major role played by local artisans and traditional masons. In addition, it provided a chance to assess the threat posed to this profession, which is essential to the conservation of the earthen heritage of Timbuktu.



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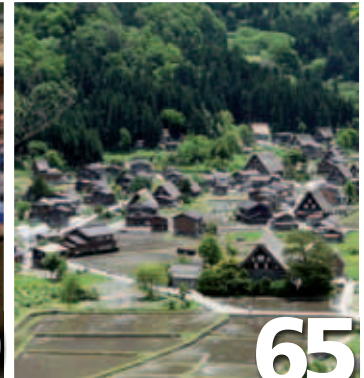
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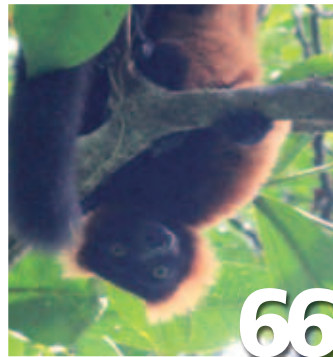
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African heritage and its sustainable development

George Okello Abungu
Okello Abungu Heritage Consultants (Kenya) and
Visiting Scholar (2016), Getty Research Institute (USA)

The annual migration to permanent water holes of vast herds of herbivores (wildebeest, gazelles and zebras), followed by their predators, is one of the most impressive natural events in the world, Serengeti National Park (United Republic of Tanzania)

© Harvey Barrison



The subject of African heritage and its sustainable development – or African heritage and sustainable development – has become one of the most discussed issues of late, both within and outside the continent. The discussion has not been confined only to heritage practitioners but has traversed the traditional boundaries, bringing in the practitioners, academicians, communities, NGOs, business concerns and even States Parties wanting to open up their heritage resources as sources of wealth creation and poverty alleviation, beyond the usual tourism activities. The question of whether heritage can be used sustainably for development seems to be no longer contested; the question is how, rather than why.

Cultural or natural heritage has always been part of national development for nearly all African States Parties to the 1972 Convention, by contributing to national economies through tourism in parks, visits to cultural landscapes and other commercial ventures. But less attention has been paid to probing the complexities of balancing heritage and development. In many countries, particularly in Africa with its peculiar centralized management of heritage – often through government agencies and at the exclusion of communities, courtesy of the colonial appropriation – most heritage places could be managed for heritage's sake. Today, however, due to population increase, more demands on resources, and more enlightened and questioning communities that are demanding back their historical rights, the issue of heritage as a possible driver for development and community benefit has taken central stage.

The World Heritage status has not exempted the properties from these expectations and demands. To the contrary, the often large parks with their newfound mineral resources are a target, just as the old living urban landscapes or towns with their attractive architecture and the opportunities they offer have become targets of new expansion and

developments. All these are pursued in the name of utilizing a country's resources to create wealth and alleviate rampant poverty and want. On a continent endowed with plenty of resources including cultural and natural heritage, and yet still a continent of adversity, nothing can sell better than a call to turn to new sources of wealth and wealth creation. In this case the focus is on heritage and heritage resources.



Namib sand sea (Namibia) is an outstanding example of the scenic, geomorphological, ecological and evolutionary consequences of wind-driven processes interacting with geology and biology.

© Julien Lagarde

The discussion on sustainable heritage conservation and development cannot be more relevant and timely than on the African continent today. For a continent of achievements with great past civilizations, some of the largest parks teeming with wildlife and an electorate of dynamic young people in a hurry to break the chains of poverty and unemployment, the use of alternative resources of wealth including heritage and heritage places is enticing.

Because of Africa's abundant and unexploited minerals, land and other natural resources, a new scramble by powers from within and without the continent has begun. This paper explores the complexities, as well as the opportunities, offered through this discussion on African heritage and its sustainable development;

it suggests possible ways forward to ensure the reconciliation of heritage conservation and sustainable development on the continent.

The question of Heritage Conservation and its Sustainable Development: origins and the journey

In his speech to the Parks Conference in 2002 in Johannesburg, President Nelson Mandela remarked 'What do we conserve for if not humanity.' This was a statement that can be interpreted in two ways. First, conservation is the responsibility of all; but second, conservation for its own sake without human benefit may not meet its goals.

On a continent with a colonial past of appropriation of resources from communities, and their exclusion from the management of these, conservation especially of parks and other heritage resources is often seen as continuation of this colonial agenda for the benefit of a few 'outsiders'. It is also seen as benefitting the elite already endowed with resources and the time to explore, experience and discover rather than the hard-working community members.

At local level, in the minds of many, properties listed as World Heritage have often been considered belonging to UNESCO, rather than to States Parties or communities living within or around them. The language of the Convention is foreign to the common person; the regulations imposed to ensure the protection of the properties' Outstanding Universal Values (OUV), and their impact on communities' lives, are often unpopular. This manifests itself even more and creates a conflictual situation when these regulations affect the needs of the States Parties, for instance World Heritage sites being declared no-go zones for extractive industries, or developments in listed historic urban landscapes being strictly regulated.

In Africa, the discussions on heritage conservation and sustainable development in and around World Heritage properties



Market in front of the Great Mosque of Djenné (Mali).

© Sara y Tzunki



Lamu Old Town (Kenya) is the oldest and best preserved example of a Swahili settlement in East Africa.

© Marcelo Druck

have been influenced by the historical experiences of alienation and appropriation of resources, and by current discoveries of other economic potentials within or adjacent to the World Heritage sites whose exploitation does not necessarily conform to the Convention and its principles. This has been reinforced by the trend in heritage thinking and practice that reflects a move away from sole concern with preserving heritage at any cost, to a more open-minded approach to heritage as being instrumental in leveraging development.

The question of coexistence of heritage and sustainable development has at times led to conflicts between States Parties and the World Heritage Committee, with some properties ending up on the List of World Heritage in Danger. Due to these conflicts, States Parties from Africa have at times declined to list sites on the basis that listing would undermine their development agenda. Two examples suffice. One African State Party's president withdrew a property from consideration for listing, saying 'UNESCO will not allow us to even till our farms if this is listed.' In another case, a minister responsible for World Heritage of a State Party also from Africa (and a member of the World Heritage Committee) declined to sign a nomination dossier for an extension of a natural heritage property, exclaiming 'over my dead body' when asked to do so.

Despite the various and at times conflicting arguments, the role of heritage in national development is not new in many African countries. To the contrary, many countries have maintained the parks created during the colonial times, created new ones, and conserved their historic urban landscapes and various sites and monuments, to serve as tourist attractions and contribute to national economies. Many have become World Heritage properties.

Regarding the 1972 Convention, African States Parties have been participants at all levels including as World Heritage Committee members. The continent is endowed with

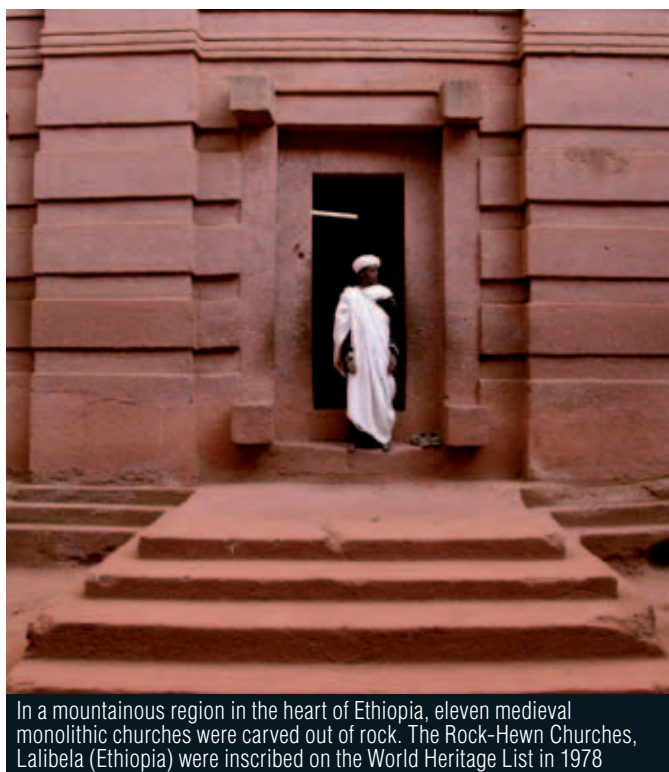
great heritage as intense and diversified as its populations. Africa is a reservoir of heritage resources and knowledge. The great migrations of Serengeti and Mara, the smoking waterfall of Mosi-ao-Tunya or Victoria Falls, the extensive rock art of the Sahara, the Pyramids of Egypt, the Rock-Hewn Churches of Lalibela, the expansive swamps of the Sudd in South Sudan, the

into sustenance for today's and future generations?

To address some of these issues, especially regarding good management of World Heritage properties, community participation, resource mobilization, improved representation of the African heritage on the List and reduction of properties listed as in danger, the World Heritage Committee introduced a number of actions, including the Global Strategy for a Representative, Balanced and Credible World Heritage List. While it has not solved many problems or challenges such as representation of properties, it contributed to the creation of programmes and activities to enhance the management of African heritage and to begin addressing issues of conservation and development. The Africa 2009 programme contributed to capacity building for heritage professionals and site managers on the continent.

Together with the recommendations of the Periodic Reporting for Africa and initiatives from representatives of permanent delegations of African countries at UNESCO, major progress was achieved including the creation of the African World Heritage Fund (AWHF). Its objectives included building capacity among heritage professionals, increasing the representation of properties on the World Heritage List, and reducing the number of those in danger. Working with the World Heritage Centre, the Advisory Bodies and various partners, the Fund has contributed significantly to capacity-building and to starting programmes empowering communities in and around World Heritage properties, as part of heritage conservation and sustainable development.

The discussion on heritage conservation and sustainable development in Africa has therefore developed with time, reaching its current peak possibly because of the many and often conflicting interests of conservation and use. The issue of heritage as a resource that needs to be sustainably conserved without compromising



In a mountainous region in the heart of Ethiopia, eleven medieval monolithic churches were carved out of rock. The Rock-Hewn Churches, Lalibela (Ethiopia) were inscribed on the World Heritage List in 1978

© Marc Veraart

impenetrable forests of the Democratic Republic of Congo, Uganda and Rwanda with their population of gorillas, the magnificent mosques of Timbuktu and Djenné provide but a glimpse of a rich and relatively intact heritage.

Despite its riches, Africa has challenges, including having the fewest properties on the World Heritage List and the most on the List of World Heritage in Danger. Wars and conflicts, poaching, neglect and bad management, and the vagaries of climate change have continued to inflict damage on properties. People associated with or living around World Heritage have often continued to be excluded, with no or little benefit. The question often asked is how much of this heritage translates into resources for the people's well-being, and

development has all along been recognized and debated at numerous forums.

The UN Stockholm, UN Rio 1 and 2, and 2002 UN Johannesburg proceedings on environment and sustainable development all recognized the potential role and use of heritage for sustainable development. These were followed by the conference organized by AWHF, the Republic of South Africa and UNESCO in September 2012 in Johannesburg to discuss World Heritage and sustainable development, 'Living with World Heritage in Africa'. All the meetings came up with recommendations to find ways of harmonizing conservation of heritage and sustainable development in Africa.

Objective 4 of the 2012-2017 Action Plan for the African Region highlighted the necessity 'to develop and implement strategies to enable States Parties to effectively address the challenges of balancing heritage conservation and development needs'.

The General Assembly of States Parties to the World Heritage Convention adopted, in November 2015, a 'Policy document for the integration of a sustainable development perspective into the processes of the World Heritage Convention'. The document reflects the goals of the United Nations 2030 Agenda for Sustainable Development. The World Heritage Committee endorsed this document at its 39th session in Bonn, Germany. The Committee encouraged the World Heritage Centre to sensitize States Parties, as appropriate, on the adoption of the policy and its implications, notably regarding the need to establish appropriate governance mechanisms to achieve the required balance.

Subsequently, the World Heritage Centre organized an expert meeting in Paris bringing together a number of African Heritage specialists, the AWHF, the Heritage Training institutions in Africa and the Centre to brainstorm on the way forward. A concept document was developed on World Heritage as a driver for sustainable

development in Africa that led to a conference organized in May-June 2016 by UNESCO and the Government of Tanzania with support from the Government of China.

Meanwhile the African Union through its 2015 'Agenda 2063: the Africa We Want' envisioned an 'integrated, prosperous and peaceful Africa, driven by its own citizens



Rock-Art Sites of Tadrart Acacus (Libya) reflect marked changes in the fauna and flora, and also the different ways of life of the populations that succeeded one another in this region of the Sahara.

© Jim Troedel

and representing a dynamic force in the international arena', with heritage cited as one of the resources to lead to this.

In April-May 2016, at the 10th anniversary celebrations of the AWHF, a workshop held in Maropeng, South Africa on 'African World Heritage...Thinking Ahead' stressed, among its recommendations, the balance between conservation and development in the continent, reiterating the central role of communities in the conservation of their cultural and natural heritage. This is in keeping with Article 5.1 of the World Heritage Convention: to adopt a general policy, which aims to give the cultural and natural heritage a function in the life of the community.

This shows that the recognition of heritage conservation and its sustainable development – or heritage conservation and sustainable development in Africa, one and the same thing – represents a reality whose time has come. No longer can we conserve for the sake of conservation. Nor can we develop without sustainably conserving heritage in Africa and demonstrating that heritage conservation and development are not inherently opposed to one another.

What needs to be done: any best practices

This discussion on African heritage and its sustainable development provides a great opportunity for the continent to reflect not only on its past challenges but also on its achievements and potentials, charting a way forward and putting to use its great wealth of resources without compromising sustainable heritage conservation. It provides opportunity to learn from the past and to select what works, to ensure sustainable development of its economies and sustainable conservation of its rich heritage, subsequently ensuring their transfer intact to future generations.

This can only be achieved in a state of peace that includes the Africa Union's 'Agenda 2063: the Africa We Want'. How can we

achieve this in a space of conflicts, wars, poverty and want? Africa is confronted with difficult problems that go beyond development: issues of rights of people, of nation states and of deprived communities marginalized over generations, trying to negotiate spaces in a competitive world where they cannot trust even their 'representatives'.

There is need for a proud Africa that protects and promotes its heritage while empowering its people with a better life. An Africa with silent guns that turns future aspirations into present reality. Where children do not know the sounds of mortar and bomb blasts, or rape, disease and hunger, but peace, plenty and play. Where they are allowed to be children. Where they

Contrasting Statistics

It is well known that Africa is the cradle of humanity. Its cultural and natural diversity are matched only by its long history, yet much of the continent's rich cultural and natural heritage is still largely unappreciated and unknown by the international community.

As of 2016, the Africa Region is still underrepresented on the World Heritage List with only 9% (90 sites) of all properties inscribed. However, African sites make up 31% of the properties on the List of World Heritage in Danger. African countries account for 27% of the 192 States Parties to the World Heritage Convention.

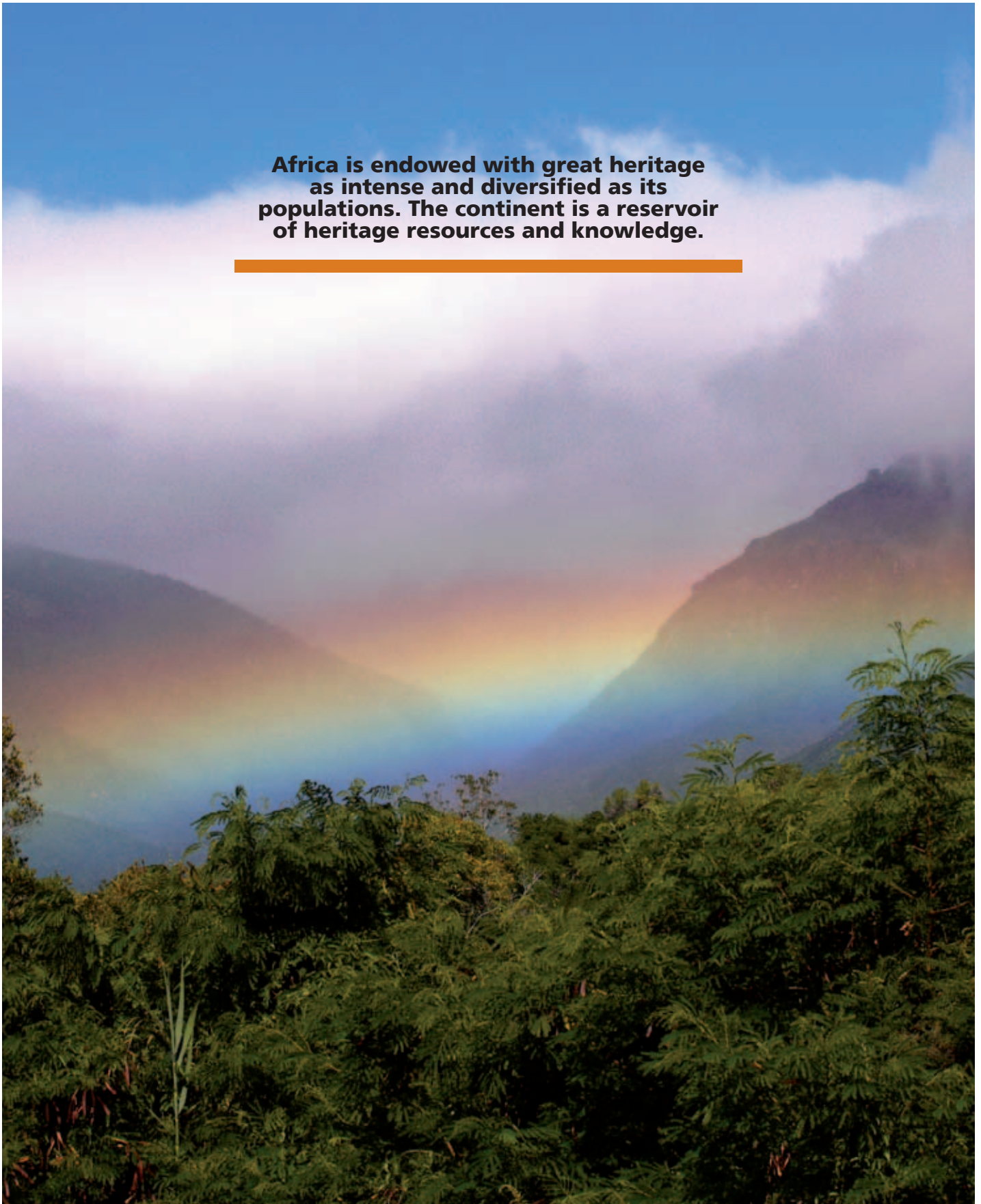
African World Heritage features a balanced mix of natural and cultural properties (38 natural sites, 48 cultural sites and 4 mixed sites), which can serve as a model for other regions. Despite spectacular attributes, and significant international and national commitments and efforts to protect this fragile heritage, African sites continue to face numerous challenges due to armed conflicts, terrorism, poaching, lack of adequate land management, climate change, unbridled population growth and other threats.



The critically endangered Mountain Gorilla (*Gorilla beringei beringei*) can be found in the Virunga National Park (Democratic Republic of the Congo).

© Ludovic Hirimann

Africa is endowed with great heritage as intense and diversified as its populations. The continent is a reservoir of heritage resources and knowledge.



The Rainforests of the Atsinanana (Madagascar) contain globally outstanding biodiversity and have an exceptional proportion of endemic plant and animal species.

© Our Place

appreciate nature: forest, mountain, caves as gifts of nature bequeathed to them to enjoy and appreciate, rather than to use as hiding places from torture and deprivation of their rights. Where diversity of cultures becomes a source of pride, inspiration and sharing rather than a source of conflicts. Where heritage contributes to all these.

Africa needs to prioritize its development. It already has challenges linked to extractive industries, dam construction, mega ports and transport infrastructure developments, considered hurtful to heritage. On the other side, it has the danger of poverty and lack of development in the face of vast resources. To tackle these dilemmas, Africa has to 'come home' first with a continental vision. It needs a common approach in the spirit of Ubuntu, the African humanist concept that states 'you are because we are' and incorporates the Nigerian saying 'if you want to go fast, go alone but if you want to go far, go with others'.

Heritage professionals, site managers and heritage activists have to start thinking beyond their spaces of responsibility to ask what best practice is. They must recognize that exclusion of community voices from World Heritage sites, the tendency to treat World Heritage as a prestige phenomenon rather than a functional asset that can improve the lives of communities, and

the over-centralization of decisions on World Heritage, left in the hands of the government apparatus, can be a threat to balanced and sustainable use and protection.

There is a need for a common language that communities understand and respect for their traditional management systems (TMS). Heritage jargon, terms such as Outstanding Universal Value (OUV), Authenticity and Integrity remain ambiguous, not conceptualized and defined from the African perspective and reality. Yet these are the words used by those engaging communities, rather than communicating in a 'language' that reflects their feelings, aspirations and experiences.

TMS is the knowledge that ecologists such as Brockman (1997), Berkes et al. (2000) and Hammersmith (2007) have identified as a key means of ecological management that encompasses wise and sustainable use. Lack of recognition of the TMS has jeopardized until recently Africa's competitiveness within global best practice in heritage management. And yet it represents resilience, deep-rooted, time-tested, based on values embedding the fundamental indivisibility of culture and nature, the tangible and intangible, so crucial to the African understanding of heritage. A people-centred management system,

TMS promotes respect, partnerships and sharing. It is able to reconcile conservation and development and it puts communities at the centre, confirming the saying 'not for us without us; if you do it for me without me, you are against me.'

The Heritage Bank in Mali; the women growing vegetables to sell to tourist hotels at the Victoria Falls World Heritage site in Zambia and Zimbabwe; the Kaya elders in Kenya empowered with eco-tourism knowledge and facilities; resource sharing in Bwindi: all these projects, and others, have shown that small start-ups can positively change community attitudes and bring economic empowerment.

Working with communities and using their knowledge is not simply one of the alternatives in Africa. It is the key to unlocking the potential of balanced conservation with balanced development. Their TMS should not be frozen in time but imagined and expanded into powerful ways of managing and conserving heritage. To deny the present generation the rightful use of their resources is a denial of human rights. Equally, the destruction or misuse of the resources bestowed on the present generation by nature or past generations, thereby depriving future generations of their rightful inheritance, is a total injustice. ☯

Culture, the pillar of sustainable development

In the debate on sustainable development and implementation of the objectives of the 2030 Agenda adopted by the international community, the position occupied by culture is becoming more and more important. The same applies to cultural heritage, in all its forms. This is all the more so in Africa, where culture is inseparably linked to development and where cultural heritage is becoming an element in the dynamic growth of African economies. What would sustainable development in Africa be without the vision of culture that is recognized as 'the fourth pillar of sustainable development', and especially without recognition of the vital importance of cultural heritage in the process of building peaceful societies and in the rebirth of Africa (African Union 2063 Agenda).

The economic growth of the African continent over the last ten years has largely exceeded expectations, and emergence has become the key word that symbolizes the rapid transformation of the African economies. However, growth is based on the exploitation of non-renewable natural resources, and has turned out not to create enough jobs, especially for young people. The challenge of sustainable development is that of creating conditions in which economies can diversify and the value of all sectors of activity that generate jobs and stimulate creativity and innovation can be increased.

It is in response to these challenges that UNESCO is present in African Member States, on one hand to reinforce the national capacity to provide protection and preservation of cultural and natural world heritage, and on the other hand to organize reflection and act as an advocate for all partners concerned. UNESCO therefore organized the International Conference Safeguarding African World Heritage as an engine for sustainable development (31 May-3 June 2016, Arusha, Tanzania). This conference is a direct response by UNESCO to the need to make African authorities and the public more aware of the considerable potential of heritage in general, and World Heritage in particular, in the promotion of sustainable development across the African continent.

The African World Heritage Day, proclaimed in November 2015 by the UNESCO General Conference and celebrated for the first time on 5 May 2016 in Africa, is an action aimed at mobilizing the African authorities and the local communities to protect the heritage.

By Firmin Matoko, Assistant Director-General, Africa Department, UNESCO

Conservation based on indigenous knowledge

Mosi-oa-Tunya / Victoria Falls

Kelvin C. Chanda
Senior Conservation Officer (Natural Heritage)
National Heritage Conservation Commission (Zambia)

The Mosi-oa-Tunya / Victoria Falls (Zambia/Zimbabwe) is the world's greatest sheet of falling water and is significant world wide for its exceptional geological and geomorphological features

© Charlie Hamilton James / BBC





The Mosi-oa-Tunya/Victoria Falls feature active land formation processes with outstanding beauty attributed to the falls, i.e. the spray, mist and rainbows.

© Kate

Cultures the world over tend to evolve in harmony with ambient environments and the inherent biotic and abiotic resources. The Mosi-oa-Tunya / Victoria Falls, for example, is millions of years old but it has, to date, remained virtually intact while continuing to sustain livelihoods for surrounding populations.

Embracing indigenous peoples and their home-grown knowledge in plans for sustainable environmental management and development is therefore critical if we want our World Heritage resources to maintain their universal value. This calls for general recognition of traditional systems and of the need for dialogue and benefits sharing.

Poor management regimes, on the other hand, are a sure trajectory to destroying World Heritage and associated biodiversity, thus compromising Outstanding Universal Values (OUV). The spiral effect is destruction of local resources that local people depend on to produce curios, for example, using indigenous knowledge.

This article will examine how some local community members living around Victoria Falls continue to thrive through the sustainable harvesting of local natural

resources, using these to produce curios sold to tourists as a source of revenue. It will also look at how the National Heritage Conservation Commission (NHCC), custodian of the World Heritage site on the Zambian side, has engaged some small-scale farmers in growing vegetables as an alternative source of livelihood, thereby reducing overdependence on flora and fauna resources at the World Heritage site and contributing indirectly to conservation.

The biggest waterfall in the world

Victoria Falls is Zambia's only World Heritage site. Inscribed in 1989, it is a shared property spanning the Zambezi River between Livingstone town on the Zambian side and Victoria Falls town on the Zimbabwean side.

Victoria Falls has the largest, most impressive curtain of falling water in the world, measuring 1,708 m wide (1,200 m on the Zambian side, 506 m is on the Zimbabwean side), and eight spectacular gorges. The deepest drop of this geomorphological feature is 110 m. The first European to see the falls was David Livingstone in 1855, and he named them for his monarch, Queen Victoria of England.

Their more descriptive name in the local Toka-Leya language is Mosi-oa-Tunya, 'the smoke that thunders'.

Richly endowed with an enormous diversity of flora and fauna, the Victoria Falls World Heritage site ensures the livelihood of countless people who live nearby. It is a source of fibre, traditional medicines, income from tourism activities, wood for curios and construction; it also represents a cultural bequest. Needless to say, the World Heritage inscription has contributed greatly to the development of tourism, and the biggest consumers for locally produced curios are the visitors (more than 150,000 in 2012).

Integrating indigenous knowledge with modern conservation science

Forging strong bonds with indigenous communities living in the vicinity of protected areas is a sure opportunity to avoid conflict and amass more local knowledge on sustainability issues. The 2008 United Nations Declaration on the Rights of Indigenous Peoples has traced a clear pathway to dealing successfully with traditional 'owners' of cultural and natural resources to achieve sustainable



Victoria Falls, Main Falls, young boy in foreground, view from southern Zimbabwe side of falls.

© Ourplace – The World Heritage Collection



The Falls is 1.708 m wide and with up to 500 million litres per minute descending at 61 m (Devil's Cataract), 83 m (Main Falls), 99 m (Rainbow Falls), 98 m (Eastern Cataract)

© Kate

management and development. In Article 26, part 1, for instance, it declares 'indigenous peoples have the right to the lands, territories and *resources* which they have traditionally owned, occupied or otherwise used or acquired'.

Thus, deliberately increasing or providing incentives and benefits derived from inherent natural and cultural resources to ambient communities, through well-organized Traditional Management Systems (TMS), can be expected to improve eagerness for local participation in conservation programmes, through the provision of a 'free' work force and indigenous or traditional knowledge. By incorporating at the World Heritage site level UNESCO's 2012 Strategic Objectives of the World Heritage Committee, which encourage '*participation of the local population in the preservation of their cultural and natural heritage*', conflict in resource management regimes can easily be circumvented.

While scientific proof and evidence provide the fulcrum of informed decisions in sustainable resource management and consumption, the indigenous populations and local communities bring complementary knowledge that cannot be ignored: knowledge that has been passed on from generation to generation to the present

epoch. It is simple common sense that, *if a particular World Heritage resource has existed for millions of years, during which time its OUV has NOT been compromised, there must have been a form of knowledge among the indigenous peoples that fostered the perpetual existence of this particular resource before contemporary science came into play.*

As a result of a close association and interaction with nature, the local people have developed an awareness and understanding of the natural processes, of the importance of biodiversity and biological resource conservation. The knowledge and skills so developed, over many years of adaption to the changing environment and manipulation of their land, flora and fauna, constitute an invaluable resource (WWF 2000).

Putting indigenous know-how to use at Victoria Falls

The geomorphological structure of the Victoria Falls World Heritage site has shaped the traditions and cultural life of the surrounding tribes. Multitudes of people living around the Victoria Falls World Heritage site employ TMS and indigenous knowledge to manage and sustainably harvest locally available natural resources

to produce high quality curios, including baskets, decorated wooden bowls and miniature animals, which are sold to both international and local tourists.

With the local community making a remarkable contribution to tourism promotion in Livingstone town with their curios, there is a corresponding need for World Heritage managers to formulate comprehensive programmes of community engagement. This engagement is an essential ingredient in modern management regimes and in maintaining and enhancing the social license – defined as the ongoing approval of the local community and other stakeholders, or broad social acceptance – to operate in a given society.

In line with the above thinking, World Heritage managers at Victoria Falls have initiated a conservation programme in the form of an alternative livelihood project.

The Lwande Mixed Farming Project of Senior Chief Mukuni

To operate within internationally acceptable conservation and sustainable development norms, as described above, NHCC recently incorporated, indirectly, some poor local community members in the conservation of flora and fauna at the Victoria Falls World Heritage site.



Toka-Leya people of Chief Mukuni's village.

© Ninara

The *Lwande Mixed Farming Project* was launched in the Mukuni Chiefdom, located in the town of Livingstone.

The Mosi-oa-Tunya / Victoria Falls World Heritage site is surrounded by the Toka-Leya people of Chief Mukuni's village. These people earn their living mainly from selling products made of wood, carved from trees harvested within the World Heritage site. This would eventually lead to deforestation, habitat and species loss and ultimately affect the core values of the site. For this reason, mixed farming was considered the most appropriate project to implement within the site, to address the heavy reliance on site resources (NHCC, 2015).

This partnership, still in its infancy, is aimed at achieving several objectives: to safeguard the ecological integrity of the site whilst ensuring livelihoods for the local community through the sale of farm products; to instill and encourage people to be 'local managers' of resources intrinsically found within the World Heritage site boundaries; and to identify and systematically provide household level incentives that encourage local participation in conservation and sustainable development issues.

Presently, the 10-hectare farm is equipped with solar panels, a water pump, main irrigation and drip lines, two water

tanks of 5000-litre capacity apiece, and fencing lined with bottles on ropes to repel crop-raiding elephants (the noise made by the bottles helps keep the elephants away from the field). A good diversity of food crops are under cultivation at the *Lwande Mixed Farming Project* site. These include green peppers, chili, butternut squash, beans, sweet potatoes and tomatoes.

To ensure good farm stewardship, NHCC carries out periodic monitoring and conducts stakeholder meetings to ensure compliance to set rules and regulations. In essence, the *Lwande Mixed Farming Project* promotes co-management between NHCC and local people, aiming to achieve consensus and sustainable conservation while stimulating socio-economic development among poor local households.

Dialogue and integrated planning

With limited central government capacity, collaboration with local people, who directly depend on cultural and natural heritage resources inherent in the Victoria Falls World Heritage site, is key to avoiding hostility.

Dialogue and collective decision-making in development through stakeholder participation is a promising strategy if incorporated in World Heritage management

programmes. Failure by heritage managers to appreciate local community knowledge and needs can culminate in conflict and the destruction of heritage resources.

When integrated planning between heritage property managers and affected parties (especially local communities) is put in place, *'the outcomes are mutually beneficial and build stronger relationships... and reduce the impacts and risks associated with managing cultural and natural heritage...'* (Rio Tinto, 2011).

As in any other underdeveloped country in Africa, most of the indigenous knowledge in Zambia has not been documented. The situation leaves World Heritage managers with no option but to continue formulating mechanisms to tap into the rich information that has been passed on from generation to generation.

It is therefore prudent to avoid exclusionary management methods so that we can fully exploit traditional or indigenous conservation knowledge and integrate it with modern science in all of our heritage activities. This is the best approach to resources identification, documentation and planning for balanced decision-making, as well as to curtailing conflict regarding World Heritage resources management, development and equitable access to incentives by all stakeholders. ☺

The N'Zima and the French District of Grand-Bassam

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The Ganamet House was ranked among the group of picturesque structures belonging to rich merchants whose architectural inspiration was drawn from local techniques of construction.

© Mathieu Duffos





Historic Town of Grand-Bassam.

©Ministère de la Culture et de la Francophonie de Côte d'Ivoire

In Côte d'Ivoire, 40 kilometres south-east of Abidjan, is the historic city of Grand-Bassam, listed as UNESCO World Heritage since June 2012. Located on a strip of land between the Ouladine Lagoon and the Atlantic Ocean, this historic city encompasses the first colonial capital, known as Quartier France (the French Quarter) and a village that is home to the N'Zima community. It can be considered the cradle of the modern state of Côte d'Ivoire, as it was the point at which the creation of the Côte d'Ivoire colony started and also the site of a key event in its struggle for independence. The bridge leading to the site takes visitors to a monumental landscape rich in different memories: French, Ivorian and also N'Zima. The historic city is therefore home to two types of heritage. The first is tangible and is represented by the importance of the colonial building, by the layout of the town which has remained unchanged since it was founded, and by the N'Zima village. The second is intangible and is represented by

the presence of the N'Zima Kingdom, its social space and the celebration of Abissa, considered a major cultural attraction in Côte d'Ivoire.

The N'Zima are a people from West Africa who are mainly found in Ghana and in Côte d'Ivoire. The Ivorian N'Zima all originate from modern Ghana, from where they emigrated in successive waves because of conflicts that tore apart the N'Zima Kingdom. The N'zima Kôtôkô Group settled in Grand-Bassam in the 15th century. There, they founded an autonomous kingdom whose principal city was located on the strip of land where the French founded Quartier France, the headquarters of the colonial administration, in 1893. Because of this, the first capital has an unusual configuration because the indigenous population lived alongside the Europeans.

The relocation of the capital to Bingerville in 1900, following a series of epidemics of yellow fever, brought about the slow decline of Quartier France. However, its colonial buildings, whether ruined or restored, recall its past grandeur. Quartier France is currently

home to all the official departments of Grand-Bassam District and to numerous beach hotels and restaurants, making it a highly sought-after location on weekends.

Living alongside Quartier France, and having witnessed its history, the N'Zima have developed a special relationship with the colonial built heritage. This symbol of colonial power is now considered a constituent element of their identity. The appropriation of Quartier France is the result of a long process, which started in the colonial period and was accentuated by heritage-building and supported by the traditional system.

Distancing from the past

The colonial built heritage could be taken over because the N'Zima had succeeded in distancing themselves from what it represented for them in the past. A number of factors led to this change in perception.

At national level, Quartier France is becoming a 'place of memory' of the struggle for independence. In December 1949, it was the setting for the first major



The Varlet House is representative of commercial architecture in the colonies.

© Affoh Guenneguez

collective movement against the decisions of the colonial authority. Between 2,000 and 4,000 women gathered together and marched on the prison to claim freedom for eight anti-colonialist militants. This event is now part of the history curriculum in schools. A monument to commemorate it has been erected at the entrance to the city. Quartier France is thus also a symbol of Ivorian national pride.

At local level, the distancing began during the colonial period, when N'Zima merchants, enriched by years of exchanges with the colonial powers, built houses inspired by the colonial style. Living in a huge house therefore ceased to be the prerogative of the European populations, and this weakened the rigid categories introduced by the colonial system. Nowadays, these houses are considered to be a remarkable feature of the historic city.

Finally, the colonial constructions formed part of the backdrop of daily N'Zima life, which made them into something familiar, almost a part of nature. In time local residents grew fond of these buildings.

The 'transfer' of the colonial buildings

The inclusion of the historic city on the World Heritage List, meanwhile, changed the relationship between the N'Zima and Quartier France. On the day after inscription, the N'Zima royalty, consisting of the king, the village chiefs and their dignitaries, adopted an active position on all matters concerning the colonial built heritage.

From the moment of inscription, the royalty launched awareness campaigns, calling in the village griots. These griots passed on the news of the historic city's listing to the inhabitants of each village, stressing that it would attract large numbers of tourists. They passed on the recommendations concerning the welcome to give them, called on all the villagers to work together with the heritage professionals, and encouraged them to watch over the historic city. Some villagers, therefore, now consider themselves guarantors of their living areas. They are quick to point out damage or deterioration suffered by the city (such as illegal extraction of sand,

resumption of building works stopped for non-compliance etc.)

In addition, the royalty works closely with the Maison du patrimoine culturel (House of cultural assets, MPC), the authority empowered to manage the site and enhance its value. The N'Zima participate in all the events it organizes, such as meetings, conferences and ceremonies involving Quartier France. Their presence is striking, as they come in large numbers, dressed in traditional costume, and each occasion starts with a traditional N'Zima dance, the Kete or the Adowa, as if to remind visitors the historic city is on their land.

Finally, the royalty is in favour of new interpretations that emphasize their attachment to the colonial built heritage.. They identify with this colonial heritage, which they consider to be their own as it forms part of their village and therefore of the N'Zima identity. They remind us that the history of the first capital is linked with their people, and thus invite every resident of the village to make Quartier France their own. The N'Zima do not draw any distinction



N'zima King Awoulae Amon Désiré Tanoé during Abissa celebration in 2014.

© Afloh Guenneguez



Quartier France.

© Mathieu Dullot



N'Zima village during the celebration of Abissa.

© Afloh Guenneguez

between Quartier France and their village, which they also refer to as 'Quartier France'.

Creating a new image for Quartier France

Every year, in October, the N'Zima celebrate Abissa, the new year festival. The festival extends over two weeks. It is considered the cornerstone of their society, as it allows disputes to be settled peacefully. Groups of dancers and singers meet together in the village centre, on Abissa Place, to dance and denounce the wrong actions of the previous year. Since 2004, the festival has been organized by Association Abissa, an organization created at the request of the king to professionalize the event and ensure its continued existence. The Association has succeeded in making the festival a major Ivorian cultural event attracting thousands of participants each year, including prominent political figures.

To promote the festival, Association Abissa uses a large-scale events communication system as well as the media. As the date approaches, large advertising panels go up in Abidjan. For a long time now, the residents of Abidjan have associated Quartier France with its

colonial buildings, beaches and restaurants. Now, because of the success of the festival and this advertising outside of Bassam, the Association is contributing to the creation of a new image for Quartier France, one systematically associated with the N'Zima.

The festival is also featured widely on television and radio, and in the newspapers. This has also helped produce the new image for Quartier France, the one associated with the N'Zima, in that each of the articles about Abissa presents 'Quartier France', or 'the first capital', or 'the historic city' as the place where the Abissa festival is held, although it is actually held mainly in the N'Zima village centre, on the Place de l'Abissa. Today, therefore, thanks to its size, publicity and media coverage, Abissa has created an indissoluble link between Quartier France and the presence of the N'Zima, which is a source of pride to them.

Looking to the future

Because they live so close to the colonial buildings, the N'Zima have developed an affection for them. The listing of Quartier France as heritage has transformed their relationship with the first capital, increasing their involvement in its protection. The

royalty encourages all the N'Zima to look on Quartier France, to which they are thus linked, as theirs. They have also helped produce a new image for Quartier France, one associated with the N'Zima, through the transformation of the traditional Abissa festival. Through their actions, the royalty are giving a new significance to the colonial built heritage and are promoting its ownership by the community. They have thus established themselves as guarantors who will protect it, enhance its value and pass it on to future generations.

Unlike the royalty, however, the inhabitants of the village show little interest in the colonial buildings. As for the young people, they play a very small part in the initiatives taking place around Quartier France. The Ivorian authorities have an opportunity to remedy this situation. They can use the occasion of African World Heritage Day (5 May), set up by UNESCO, to raise awareness among civil society and young people in Côte d'Ivoire of the importance of taking care of and protecting the country's World Heritage assets. They can thus better promote them and ensure they will be passed on to future generations. 🌿



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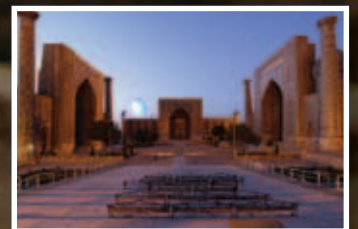
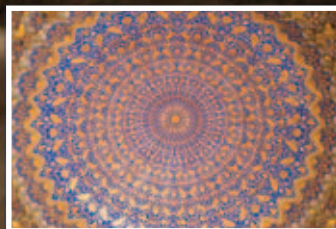
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Samarkand – Crossroad of Cultures – Uzbekistan

Ennedi Massif, Chad

A cultural and natural gem

Dr Baba Mallaye
Chairman
Technical committee responsible for the implementation of
the World Heritage Convention in Chad

Dr Stefan Kröpelin
Director of research projects in Chad
Institute of Prehistoric Archaeology
University of Cologne, Germany

Aloba Arch.

© Stefan Kröpelin / Comité Technique



Located in the heart of Africa, with a surface area of 1,284,000 km², Chad is one of the African continent's largest countries. It is also one of the most multi-ethnic and pluricultural with a population of around 12 million inhabitants. The country has three climatic zones: the Sudanian, the Sahelian and the Saharan. All three zones have a wealth of natural and cultural wonders, such as Lake Chad and the ancient hominid sites of Djourab, notably those to the west of the Rift Valley that provided evidence of the first *Australopithecus*, and the site where the ancestor of humanity *Toumaï* was discovered on 19 July 2001 by a team from the Centre national d'appui à la recherche du Tchad (National Centre for Research Support of Chad, formerly CNAR), during a mission initiated and conducted by Dr Baba Mallaye, director of the centre at the time. Chad's myriad marvels also include Tibesti, the Sahara's greatest mountain, the Lakes of Ounianga – first site in Chad to be inscribed on the World Heritage List, in 2012 – and a number of other sites featured on the Tentative List.

The Ennedi Massif lies in Eastern Sahara, in the northeast of Chad. Its inscription in July 2016 as a mixed site on the World Heritage List will contribute to its preservation for all humanity, and allow the world to discover its unique characteristics. Mixed sites represent only 3% of the inscribed World Heritage properties; in other words, there are only 33 sites in total, only five of which are in Africa. The inscription of the Ennedi Massif on the List sends out a powerful message, both for the State Party, advocating the conservation of other sites of Outstanding Universal Value, and also for a World Heritage List that is more equally balanced between continents. In fact, Africa, comprising 54 countries, accounts for only 12% of the sites inscribed as World Heritage.

Since 1999, a tight collaboration between the CNAR and the University of Cologne, in Germany, has spurred basic fieldwork research in an effort to expand the technical files and management plan for the site, within the framework of the technical committee responsible for the implementation of the World Heritage Convention in Chad. Thanks to the



The sandstone Ennedi Massif has been sculpted over time by water and wind erosion into a plateau featuring canyons.

© Stefan Kröpelin / Comité Technique

participatory approach taken, the local population has also been involved in all discussions and decisions, and throughout the entire process. As a developing country, Chad has important priorities to manage, notably education, health, food safety, etc. Despite these huge challenges the country faces, Chad's government has supported the project from the very beginning and has taken full responsibility for managing the conservation of the sites.

Ennedi Massif

The Ennedi Massif is one of the six mountain regions of the Sahara, which, expanding over 9 million km², encompasses only a dozen World Heritage sites, half of which are currently inscribed on the List of World Heritage in Danger. Ennedi is located on the southern borders of the eastern centre of this immense desert that dominates the north of Africa.

The Ennedi Massif is a triangular sandstone plateau stretching over some 40,000 km², an area nearly the size of Switzerland. The site covers 24,412 km², with a buffer strip of 7,778 km², making a total of 32,190 km².

For millions of years, water and wind erosion sculpted this plateau, carving out canyons and valleys to form spectacular landscapes. Permanent groundwater plays an essential role in the massif's ecosystem, ensuring the sustainability of the flora, fauna and humankind. On the rocky walls of the shelters and caves, thousands of images have been painted and engraved, forming one of the largest collections of rock art in the Sahara.

The Outstanding Universal Value of the Ennedi massif is based on a combination of three specific aspects: the natural beauty, the relict biodiversity and the rock art. Each of these attributes is unique and quite remarkable in itself; in their alliance, the wonder of nature's creativity is present in all its glory. These attributes can be classed under three criteria: iii (testimony to a civilization or cultural tradition which has disappeared), vii (natural phenomena of exceptional natural beauty) and ix (outstanding examples representing significant ongoing ecological and biological processes).



Camels in the Guelta d'Archei. It is a barren place, away from beaten paths; reaching it by land requires a 4x4 and at least four days' travel from N'Djamena, Chad's capital.

© Adam Polczyk / University of Cologne



Mushroom-shaped rock formations in surroundings of Guelta d'Archei.

© Stefan Kröpelin / Comité Technique

Natural beauty

Ennedi is abundant with landscapes of incomparable beauty: cliff silhouettes, rock formations, tassilis (plateaus), golden sand dunes, forest-covered valleys, lush gueltas (pockets of water), immense desert plateaus striped with ribbons of green, natural amphitheatres surrounded by gigantic red rocks, narrow gorges at dizzying heights, and arches – some slender and delicate, others massive and imposing. Some of the gorges and gueltas form a kind of tropical sanctuary, sheltering rich and dense vegetation – a completely unexpected sight in the heart of the Sahara.

Among the numerous examples of extraordinary beauty in the massif are the Archeï, Bachikélé, Koboué and Maya canyons and gueltas, the Oyo maze, the Terkeï mushroom rocks and the monumental Aloba arch – at a height of 120 m, it is the second tallest in the world. Everything, in Ennedi, evokes beauty and serenity. For thousands of years, little has changed! The Ennedi Massif is a magical place.

Exceptional fauna and flora

Ennedi is an ecosystem unparalleled in the Sahara, a true oasis of biodiversity inhabited by sahelian and tropical species in the heart of the desert. It is one of the last places, in the largest desert on the planet, to shelter species that were widely prevalent during the wettest periods of the 'green Sahara'. In this oasis exists a relict fauna and flora, concentrated for the most part in the gorges with water sources. One of the most iconic examples is the presence of crocodiles in the Guelta d'Archeï. These crocodiles have survived since the end of the river connections, thousands of years ago. They are the last survivors in the Sahara, other than populations in the Nile River Valley in Egypt and in Mauritania. To observe them in the heart of the desert is a unique sight that fascinates every visitor.

The Guelta d'Archeï holds a significant quantity of water and plays an essential role in the socio-economic life of local populations who roam the western

and southern foreland belts of Ennedi, given that the plateau has long been less travelled. Nomads often come long distances to reach the guelta so their camel herds can drink from these waters, said to have therapeutic properties.

In the neighbouring valley of Bachikélé, lush vegetation has also survived. It is an extraordinary experience to stand in such a niche ecological system, surrounded by dripping walls, vegetation and varied sahelian fauna, in the middle of a desert. For thousands of years, numerous plant species have been isolated in this botanic garden. For migratory birds, this is an indispensable water source on the long journey from sub-Saharan Africa to Europe, and back again.

For wildlife species that have disappeared in the last century, a vast reintroduction programme was launched in the area. It involves ostriches, dama gazelles, oryx and addax.



The Guelta d'Archei is inhabited by several kinds of animals, most notably the Nile crocodile (*Crocodylus niloticus Laurenti*).

© Eric Goethals / Comité Technique



Baboon at the Guelta Maya.

© Stefan Kröpelin / Comité Technique



Barbary sheep (*Ammotragus lervia*) in Archei.

© Stefan Kröpelin / Comité Technique



Acacia trees in one of the Ennedi's southwestern valleys.

© Stefan Kröpelin / Comité Technique



Thousands of images have been painted and carved into the rock surface of caves, canyons and shelters, presenting one of the largest ensembles of rock art in the Sahara.

© Stefan Kröpelin / Comité Technique



Galloping camels superposed on several thousand years older paintings of bovines and prehistoric people.

© Stefan Kröpelin / Comité Technique



The local population is involved in the conservation and in the management of the site.

© Stefan Kröpelin / Comité Technique

Rock art - A photograph of the past

The rock art found in the Ennedi Massif is among the most impressive examples in the world. Along with other archaeological remains, it provides evidence of the evolution of human life in the Sahara over a long period of time. Rock art is like a photograph of the past. There are engravings of an extraordinary size, but most abundant are the coloured and superimposed paintings of the prehistoric era. Numerous experts have agreed that certain particularities of the Ennedi Massif cave art are of outstanding value, for their style, quality and number, as well as for their state of preservation. It is clear that countless sites still remain to be discovered in the branched canyons and the vast unexplored plateaus.

The most ancient images date back to the time of resettlement in the Sahara at the end of the Ice Age, around 10,000 years ago. Hundreds of sites sheltering thousands of cave paintings and engravings provide us with valuable insight into the daily life and cultural and economic values of the people who once lived there, as well as of the key climatic and environmental changes.

An ideal sequence of superimposed layers begins with the engravings of archaic people with round heads, standing peacefully in the centre of rhinoceros or giraffe herds, suggesting that the savannah landscape was fully developed at the beginning of the wet period. These earthly paradise scenes are followed by imposing paintings of domestic bovines and detailed scenes of the life of prehistoric shepherds. The next phase features riders on horses in flying gallop, most likely of the Iron Age. The top layers show people riding camels, introduced less than 2,000 years ago in a much drier environment. The most recent drawings even show the introduction of vehicles in the last century. Thus, they remarkably and consecutively show human adaptation to the changing environments in the largest hot desert in the world, from the beginning of the 'green Sahara', to its progressive drying out, to the modern day.

Management

The inscription of the Ennedi Massif, in association with the establishment of the site as a protected area, reinforces the legal statutes regarding its management and protection. The effectiveness of the

conservation and management of the property by the local population has already been proved, as shown by the presence of the Archei crocodiles, who have survived for thousands of years. This traditional conservation and management also applies to the rock art, linked to traditional practices in which they are held to be sacred and must, for this reason, be conserved. The inscription of the Ennedi Massif on the World Heritage List, bestowing international recognition, gives great pride not only to the native population but to all Chadian citizens, and this will further encourage the local population to conserve and better manage the site. A combination of traditional and institutional management shall be implemented, to ensure that the authenticity and integrity of the site be respected by all, both national and international, visitors.

The Ennedi Massif is a unique natural and cultural jewel of the world. It is a landscape in which 10,000 years of climatic and cultural history are inscribed. It provides evidence to a time when the Sahara Desert was not a desert. It is a Louvre of the Sahara, a Noah's ark, a Garden of Eden in the Sahara. 🌍

Wealth creation through conservation

Bwindi Impenetrable and Rwenzori Mountains National Parks, Uganda

John Makombo
Director Conservation, Uganda Wildlife Authority

Bwindi Impenetrable National Park is highly significant as a home to almost half of the population of the critically endangered mountain gorilla.

© M Huy Photography



In Focus Bwindi Impenetrable and Rwenzori Mountains

Biodiversity conservation has generally been a minimally facilitated sector in national budgets. Many governments have perceived conservation as an activity not necessarily contributing tangible benefits to boost national economies. This view is dying out slowly, as more and more countries realize that environmental sustainability benefits communities by offering them livelihoods directly related to nature-based investments.

In most of Sub-Saharan Africa, biodiversity conservation has a significant impact on agricultural productivity. Protected areas in most of Africa form key water catchment areas, contributing millions of litres of water to urban and rural settlements. As most of Africa's agriculture is rain-dependent, this is more pronounced in areas next to protected forests, which experience higher rainfall resulting from the local climate modification factors. These areas clearly demonstrate that the protection of natural ecosystems is a key source of livelihood-enhancing benefits, a crucial fact many economies disregard.

The lack of quantification and documentation of these benefits linked to sustainable environmental utilization is the main reason why some wild places are likely to be considered wastelands. Yet such examples as Uganda's Bwindi Impenetrable National Park (BINP) and Rwenzori Mountains National Park (RMNP), both World Heritage Sites, make it obvious that environmental sustainability can contribute substantially to local and national development and poverty reduction.

Protecting exceptional biodiversity

The ecosystems comprised by the two forest parks are set in Uganda's rift valley, which hosts the country's highest biodiversity hot spots. Located in south-western Uganda, at the junction of the plain and mountain forests, Bwindi Impenetrable National Park covers 32,000 ha, where more than 160 species of trees and over 100 species of ferns grow. Myriad types of birds and butterflies are also found, as well as many endangered species, notably mountain gorillas – about half of the world population of these magnificent creatures

live in Bwindi – as well as chimpanzees, leopards and forest elephants.

The Rwenzori Mountains National Park covers nearly 100,000 ha in western Uganda and contains the main part of the Rwenzori mountain chain, the legendary Mountains of the Moon, including Africa's third highest peak, Mount Margherita (5,109 m). The region's glaciers, waterfalls and lakes make it one of Africa's most spectacularly beautiful alpine areas. The park has many natural habitats of endangered species and the richest montane flora on the continent, encompassing giant lobelias, groundsels and heathers referred to as 'Africa's botanical big game'.

Both parks were inscribed World Heritage properties in 1994, after it became clear that their exceptionally rich biodiversity verged on extinction due to unsustainable resource harvesting. Poaching, a prime example of the latter, was prevalent as a food source for the impoverished communities.

BINP and RMNP not only host superlative biodiversity resources, they are essential sources of water for the millions of people who live next to them in Uganda and the Democratic Republic of Congo.

© Jörn Eriksson

The Rwenzori Mountains National Park covers nearly 100,000 ha in western Uganda and comprises the main part of the Rwenzori mountain chain.



In the following paragraphs – based on information gathered through literature reviews, practical fieldwork, meetings with site managers and communities, and meetings with urban and industrial authorities operating next to the two conservation sites – we will review the various ways the two parks have contributed to sustainable development in Uganda since their inscription on the World Heritage List.

Revenue sharing schemes and community-based tourism

In 2000, the Wildlife Act was enacted to provide for benefit sharing. A 20% charge is levied on park entry fees from tourism operations, which goes to communities living in the vicinity of protected areas. The Uganda Wildlife Authority has already disbursed over US \$3.5 million as the communities' share for development projects and livelihood improvement.

The Board of UWA approved an additional US \$10 on each tourist permit to visit the gorillas, effective July 2015. Mugenyi et al. (2015) point out that the benefits to the communities from the park have risen as tourism increases, from UG X167,755,000

(US \$83,877) in 2003, UG X496,004,000 (US \$198,402) in 2006 and UG X661,774,000 (US \$264,709) in 2009. By the end of 2015, the park management had already paid a total of UG X2,388,255,000 (US \$796,085) to communities.

Tourism in the Rwenzori Park has not yet been developed to the level of Bwindi's. But by the end of 2015, RMNP had already distributed UG X310,521,350 (US \$103,507) to support 170 community groups in establishing small income generating projects.

In Rwenzori, each of the porters employed in tourist activities is paid the equivalent of US \$30 for a 7-day trip, while in Bwindi the average rate is US \$10 per day. Currently, the annual estimates of community unskilled labour related to tourism amount to UG X76,440,000 (US \$25,480), not counting the food tourists provide to porters as additional remuneration. In Bwindi, this kind of direct income to communities is estimated at UG X648,000,000 (US \$216,000). Meanwhile, community income from the Buhoma community Rest Camp, a tourism lodge at Bwindi park headquarters, has amounted to US \$2.14 million since 1994.

In Bwindi and Rwenzori, about 80% of the staff are from local communities living next to the protected areas. Rwenzori has 93 local employees and Bwindi 156. Through these 249 individuals, the two parks inject an equivalent of US \$573,696 annually into neighbouring villages.

A recent study (Namara, 2015) set the Bwindi community's employment at the tourism lodges at 76.2% local people, with the protected area's adjacent communities taking 80% of the lower level jobs, 65% of mid-range jobs and 44% of senior level jobs. Annual income to the frontline village community employees of 40 lodge facilities totalled US \$151,651, with US \$211,609 for the local administrative parishes.

Overall, through enhanced economic and social benefits derived from diverse projects, tourism at Bwindi is currently generating over US \$5.3 million annually for the government (UWA, 2014). Neighbouring communities have so far received US \$796,085 from the parks' revenue sharing schemes. An average of US \$13.3 million is generated from hotels and lodges around the parks annually.

© LMTP

Located at the junction of the plain and mountain forests, Bwindi Park covers 32,000 ha and is known for its exceptional biodiversity, with more than 160 species of trees.





Bwindi is an essential source of water for the millions of people who live close to the protected areas.

© Babak Fakhamzadeh

Resource access and collaborative management

Local populations have also been given access to resources. In Rwenzori, communities are allowed to harvest dry bamboo as one of the benefits of their good neighbourliness with the park. Since 2012, communities have so far derived the equivalent of US \$11,463 from these resources. The removal of the dry bamboo causes minimal injury to the park and has given support to community livelihood.

The General Management Plans for both Rwenzori (UWA, 2004) and Bwindi (UWA, 2014) recognize the parks as key water catchment areas. A number of gravity water schemes have been developed around these parks to benefit the communities residing close to the protected areas and those in the neighbouring towns.

Around Rwenzori, from 2013 to 2014, UBOS (2015) documented over 1,124 million cubic meters of piped water as having been sold to the more than 300,000 urban residents in Bundibugyo, Kasese, Bwera and other nearby towns. This represents more than US \$936,667 in government revenue in the Rwenzori region.

Agriculture, power and fisheries

The constant supply of water from RMNP for irrigation at the Mubuku Irrigation Scheme has helped farmers produce food continuously throughout the year. Local communities reported generating

US \$2,666 net from an acre planted with rice at the irrigation scheme. This translates into US \$2.666 million in a season of four months for 1,000 acres.

Several rivers originating in the Rwenzori Mountains have provided opportunities for hydropower development. Currently, there are three major hydropower stations and two smaller stations outside the park. The three main power stations generate an average of 2,000 MWhr per month each, and the smaller ones 1 MW each. The existence of three major power stations has enhanced industrial production. Another 6 MW facility is under construction.

The sustainability of the fisheries resources of the African Great Lakes George and Edward, and partly of Albert Lake, depends on the RMNP forest that provides the water through its river systems. The fisheries resources are a major food source for the communities adjacent to the park.

Positive outcomes


The natural-resource-based initiatives in conservation described above have succeeded in turning neighbouring communities into partners instead of enemies of the parks. The change in attitude can be attributed to inhabitants' realization that since the forest became national parks and World Heritage sites, community benefits have increased. Earlier hostility is now history and communities are instead focusing on harnessing more benefits

through collaborative forest management with UWA.

The positive attitude of inhabitants as a result of the various interventions has contributed to protection of park resources through community policing. The upward trend of the beleaguered mountain gorilla population, whose numbers rose from about 250 in 1987 to 400 in 2011, shows the system is working.

Overcoming threats

The main challenge to natural resources management at Bwindi and Rwenzori is the ever-increasing surrounding human population, which is exerting pressure on the parks' resources. Other obstacles to conservation progress include inadequate local political support to resist pressure for other developments around Bwindi, and insufficient financial resources to support operations in Rwenzori. With no buffer zones around the parks, problem animal management, to prevent crop raiding, is a recurring dilemma. Meanwhile, climate change is causing glaciers to recede in Rwenzori and more frequent forest fires in Bwindi.

Yet despite the challenges, BINP and RMNP have demonstrated that natural resources can trigger sustainable development and environmental conservation. It is hoped that their example will serve in policy formulation to benefit sustainable environmental management that will enhance national development and poverty reduction. 



Rwenzori supplies local communities with various wild resources and is an important cultural heritage.

© Brian Harries



Bwindi Impenetrable is an oasis of forest situated inside one of the most densely populated rural areas in the country.

© Travel Aficionado



Batwa people at Bwindi Impenetrable National Park.

© Brian Harries

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Timbuktu

The future of traditional masons

Alpha Diop
President of the Malian Branch of ICOMOS

Residents of Timbuktu (Mali) pass by Djingareyber Mosque.

© UN Photo/Marco Dormino





Built in the 14th century, the Sankore Mosque was, like the Djingareyber Mosque, restored by the Imam Al Aqib between 1578 and 1582.

© Johannes Zielcke

During the occupation of Timbuktu by armed groups in the period from April 2012 to February 2013, the tangible and intangible cultural heritage of this legendary city was seriously endangered and damaged. Specifically, 14 mausoleums were destroyed; the traditional practice of annual re-mudding of mosques was prohibited; over 4,200 ancient manuscripts were burnt or stolen; and the Al Farouk monument, the very symbol of the city, was destroyed.

The reconstruction and restoration of the earthen architectural heritage of Timbuktu highlighted the major role played by local artisans in general and traditional masons in particular in the entire process. In addition, it provided a chance to assess the threat posed to this profession, which is essential to the conservation of the earth-construction heritage of Timbuktu.

The role of the traditional masons

One advantage gained from the reconstruction of the mausoleums was the involvement of the younger generation in the works through the organization of schools of building. In fact, during the works, the master masons trained novice masons, passing on to them the essence of their ancestral knowledge and skills linked to the culture of construction.

This training, first and foremost practical, was aimed at continuing traditional building practices, training in new skills for preservation of the earthen architectural heritage, and contributing to the economic recovery by creating income-generating activities and paid jobs (full-time or part-time).

According to custom, each building in Timbuktu was usually placed under the technical supervision of a family of traditional masons. This is still the case today for the mausoleums and the three great mosques included in the World Heritage List.

This tradition, which was applied in Timbuktu in ancient times, is now threatened as with the appearance of new construction materials and techniques, the 'families of traditional masons' are becoming increasingly scarce.

The new trends, which give priority to materials described as modern, are threatening the very future of the profession of traditional mason. On top of that, it is knowledge of local materials in general and earthen material in particular, as well as of local construction techniques, that is threatened. This is because we know of no training centre specially dedicated to passing on this knowledge and expertise in various areas, especially the mystical and spiritual knowledge accumulated down through the centuries, and there are very few opportunities for ensuring that it will be passed on.

Most often, the younger generation of masons is taught using new construction materials such as cement, concrete iron, corrugated metal sheets, etc. most of which are imported. The professional training schools in the city do not provide any specific training relating to the earthen architectural heritage.

For this reason, it can be deduced that the threat posed to the profession of traditional mason indirectly concerns the rich earthen architectural heritage of Timbuktu. In fact, this heritage, like all other earthen architectural heritages, requires regular maintenance to be carried out by local artisans, and especially by the traditional masons with their tried and tested skills.

Increased protection in Mali

On 15 November 2012, when the Malian cultural heritage was being threatened by advancing rebel groups, Mali submitted its instrument of accession to the Second Protocol of 1999 relating to the Hague Convention of 1954 for the protection of cultural assets in the event of armed conflict (the 'Second Protocol'). The submission of the instrument of accession was accompanied by an express request for application of the Second Protocol with immediate effect, in accordance with its Article 44.

The submission of this instrument of accession marked the start of fruitful cooperation with the Secretariat of the Hague Convention for the protection of cultural assets in the event of armed conflict to safeguard Mali's cultural heritage.

In December 2012, this cooperation led to the granting, by the Committee for the protection of cultural assets in the event of armed conflict ("the Committee"), of international aid totalling US \$40,500 in relation to the fund for the protection of cultural assets in the event of armed conflict, as established by the Second Protocol. This international assistance allowed a detailed report to be compiled on the level of conservation of a number of collections, buildings, museums and archaeological sites in Northern Mali (ancient cities of Djenné, Pays Dogon, Gao Region and Timbuktu).

Armed with this initial experience, in 2015 Mali submitted an application for granting of reinforced protection for the Tomb of the Askia, a cultural site included on the World Heritage List in 2004.

Reinforced protection is an instrument of international humanitarian law (that is, law applicable to situations of armed conflict), which guarantees the highest level of immunity for cultural assets and provides a dissuasive system of criminal sanctions and proceedings at national level. The conditions for granting reinforced protection are set out in Article 10 of the Second Protocol:

- a. It is a cultural asset of the greatest importance to humanity;
- b. [The cultural asset] is protected by suitable internal, legal and administrative measures that acknowledge its exceptional cultural and historical value and guarantee the highest level of protection;
- c. [The cultural asset] is not used for military purposes or to protect military sites, and the Party under whose control it falls has confirmed in a declaration that it will not be used for that purpose.

In recent months, the Secretariat has been working closely with the competent Malian authorities in preparing this application for reinforced protection, to be presented, barring unforeseen developments, at the 11th session of the Committee (7-9 December 2016). Within this context, the Malian authorities have also submitted a second international aid application in relation to the fund for the protection of cultural assets in the event of armed conflict, this time for a total of US \$40,000, with the specific aim of reinforcing their national criminal legislation network and ensuring the training of their armed forces in rules relating to the protection of cultural assets. This application will also be examined at the 11th session of the Committee.



The site of the Land of the Dogons (Mali) is an impressive region of exceptional geological and environmental features.

© Martha de Jong-Lantink

During the reconstruction of the mausoleums in Timbuktu, the skills, knowledge and know-how of the traditional local masons were both recognized and appreciated.

Once more, they proved that they have the indigenous knowledge linked to local cultures of construction, knowledge that must be passed on. Already recognized at national level, their knowledge has now also been acknowledged at international level, thanks to the distinction of honour conferred by UNESCO in recognition of the work done, at the session of the World Heritage Committee held in Bonn, Germany in June 2015.

This distinction given to one of the heads of the Timbuktu corporation of masons (Alhassane Hasseye), is a reward to all of

the city's masons for their dedicated involvement in the process of reconstructing the mausoleums and generally preserving the traditional architecture of the city.

Although the involvement of national and international experts in the reconstruction process through the wealth of documents created (studies and supervision of works) is to be applauded, it is regrettable that this experience was not shared with other artisans (even after the works), such as the Egyptian masons in Nubia, Iran and New Mexico, and even in neighbouring countries such as Burkina Faso, Niger or any other cultural area of Mali (Ségou, Djenné, Pays Dogon) that has its own traditional masons and a culture of earthen construction.



Inhabitants of Timbuktu.


© Emilio Labrador

Possible future routes

To help the traditional masons improve their living conditions and counter the threats to their profession, we submit the following proposals for reflection:

- Prioritizing the creation of a network of artisans involved in the management and conservation of assets of world cultural heritage: organizing training workshops for traditional masons of various horizons, or study trips, in order to stimulate exchanges between them.
- Prioritizing the involvement of traditional artisans in restoration, reconstruction, conservation and other projects on sites other than their own, with a view to sharing knowledge and providing mutual enrichment.
- Encouraging the inclusion of traditional masons as 'practical work' trainers in schools or professional training

establishments, through specific modules dedicated to earth and other local materials and to local construction techniques.

- Providing training modules that lead to qualifications in artisan fields.
- Recruiting traditional masons on the basis of contracts with organizations responsible for preservation of cultural heritage: cultural missions, management committees etc.
- Providing a competition to win a distinction (medal of recognition) as a reward for the artisan who is outstanding in the preservation and conservation of World Heritage assets.
- Every two (or three) years, awarding to a traditional mason the title of 'Living Human Heritage' (national level) with the associated benefits.
- Every two (or three) years, awarding to a traditional mason the title of 'Emeritus Traditional Mason' (international level). 

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FUEL SAVING & CARBON EMISSIONS REDUCTION POLICY **AIR MADAGASCAR**



The air transport industry, under IATA's leadership, has agreed a series of ambitious targets for neutral carbon growth from 2020 onwards by reducing fuel consumption and CO₂ emissions. As an airline company, Air Madagascar is taking action to involve itself in this international effort.

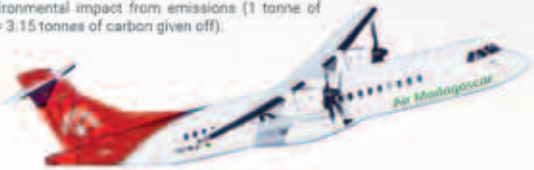
Our company's "fuel and environmental management" policy currently centres on two main aspects:

- Optimisation of aircraft fleet,
- Continuous improvement on efficiency operation.

FLEET OPTIMISATION ACTING FOR THE FUTURE

The inclusion of the "fuel consumption and CO₂ emissions efficiency" parameter is one of our criteria for choice of aircraft for our fleet. The B737-800 and the ATR72-500s that we purchased last year are recognised as being among the most efficient in their respective categories. For the ATR, for example, the fuel saving realised over an average distance of 550 km is in the region of 35% of the block fuel consumed per passenger, compared with equivalent aircraft.

The impact of using fuel-saving aircraft is twofold: reduced operating costs following reduced fuel consumption, and reduced environmental impact from emissions (1 tonne of fuel burnt = 3.15 tonnes of carbon given off).



CONTINUOUS IMPROVEMENT OF OPERATIONS BEING EFFICIENT FOR THE PRESENT

In 2008, Air Madagascar introduced the "Fuel Saving Program", a highly effective consumption optimisation tool aimed at designing, introducing and carrying out audits and evaluations for consumption reduction initiatives, while respecting the Safety First priorities for all flights. In 2015, this programme specifically covered the following aspects:

- Optimisation of Centre of Gravity of aircraft
- Use of statistical values for rolling and real calculated reserve values
- Continued improvement in accuracy of load forecast
- Reduction of impact of unnecessary weight (drinking water, tool kits)
- Optimisation of cruise control by technical teams
- Optimisation of trajectory and better use of infrastructure

For 2015, these initiatives led to a saving of USD 480,000 (107% of the target set at the beginning of the year) on fuel bills, and a reduction of some 1,500 tonnes in CO₂ emissions.

The results of these 2015 initiatives add to the saving of effort granted in previous years as part of our fuel consumption optimisation process.

ORGANIZATION OF WORLD HERITAGE CITIES (OWHC)

With over 290 adherents, the OWHC primarily assists member cities in the adoption and improvement of heritage conservation and management methods with reference to the World Heritage convention and UNESCO standards. The Organization also encourages co-operation and the exchange of information among its members and promotes sustainable development principles.

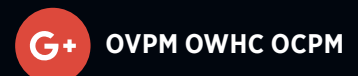
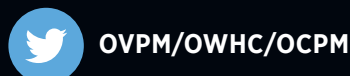
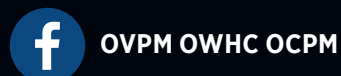
Every city can be a member of the OWHC in which, on the one hand, is located a site which represents a living urban ensemble or a property within an urban context inscribed on the World Heritage List whose Outstanding Universal Value (OUV) is recognized by UNESCO's World Heritage Committee and which meets at least one of the criteria (i)(ii)(iii)(iv)(v) or (vi) of the Convention Concerning the Protection of the World Cultural and Natural Heritage and which, on the other hand, adheres to the values of the OWHC.

Join us!



The 14TH
World Congress of the OWHC
Organization of World Heritage Cities
Gyeongju, Republic of Korea 2017
October 31 - November 3, 2017

Rock carved Buddha in World Heritage Mt. Namsan



www.ovpm.org

Forum

Experts from nearly 40 countries, including 12 outside the Africa region, gathered in Arusha (Tanzania) for the international conference 'Safeguarding African World Heritage as a Driver of Sustainable Development' co-organized by the UNESCO World Heritage Centre, the United Republic of Tanzania and the People's Republic of China, from 31 May to 3 June 2016. On the final day of the conference at the World Heritage site of Ngorongoro Conservation Area, the participants adopted a declaration reaffirming the importance of heritage for preserving and promoting culture, and as a driver of sustainable development.

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Ngorongoro Conservation Area (United Republic of Tanzania).

© Shanidov

Interview with Webber Ndoro, Director of the African World Heritage Fund (AWHF)

World Heritage:

In your view, what are the achievements of the Global Strategy for a Representative, Balanced and Credible World Heritage List and the Africa 2009 programme?

Webber Ndoro (WN): Because of the concern about the imbalance and unrepresentativeness of the World Heritage List, the UNESCO World Heritage Committee put in place a strategy in 1994 to address this concern. This was the *Global Strategy for a Balanced, Representative and Credible World Heritage List*. At that time Africa had 7 per cent of the World Heritage sites. Today the situation is more or less the same, with 9 per cent of sites on the List from Africa. One could conclude that the Global Strategy did not yield satisfactory results.

On the African continent, the implementation of the Strategy took the form of capacity-building efforts. These were initially carried out by the World Heritage Centre and later through the Africa 2009 programme, spearheaded by ICCROM. The thrust was to develop skills and competences in the management of World Heritage properties on the continent. While the efforts of the Global Strategy were noble, and produced relative success in increasing the number of actors on heritage issues, this did not increase the number of World Heritage sites nor remove any from the World Heritage List in Danger. The nominations from Europe continued to increase the imbalance of the World Heritage list.

The Global Strategy expanded the definitions of World Heritage to embrace a more anthropological perspective. It also incorporated the world's views on heritage as espoused by the 1994 Nara Document on authenticity, which presented a shift from the Eurocentric views on heritage.

All these changes brought about by the Global Strategy improved the 1972 Convention's implementation in Sub-Saharan Africa. However, as Christina Cameron points out in *Unesco and cultural heritage: unexpected consequences*, the Convention's implementation depends on three main players: the States Parties, the UNESCO World Heritage Committee and the Advisory Bodies (Cameron 2015). Thus while the capacity-building targeted the States Parties, Sub-Saharan Africa's role in the Committee and within the Advisory Bodies was on the decline. By 2014 Sub-Saharan Africa had one representative in the 21-member committee. On the subcontinent itself, ICOMOS national committees are non-existent in all countries except South Africa. Yet the role of experts in the evaluation of nomination documents and in the State of Conservation reports is critical. It is their reports that form the basis of the Committee's decision.

Yet it is critical to note that while the Global Strategy's objective to address the imbalance and unrepresentativeness of the World



© AWHF

Today there are more visible actors on World Heritage issues from Sub-Saharan Africa, ranging from local communities and NGOs to non-state actors and political decision-makers.

Heritage List has not been achieved, there have been positive developments in Sub-Saharan Africa. The level of awareness of the 1972 Convention has risen and States Parties have updated their Tentative Lists. Today there are more visible actors on World Heritage issues from Sub-Saharan Africa, ranging from local communities and NGOs to non-state actors and political decision-makers.

WH: What do you see as the major obstacles to preparing sound nomination files from African countries for the inscription of sites on the World Heritage List?

WN: The process of nomination is always a long journey, which may last several years. It needs commitment from the State Party and the advantages of a successful nomination must be clear to everyone. In Africa, however, while the prestige of a World Heritage listing is clearly gaining momentum, it unfortunately has to compete with other pressing issues on the continent – for example, the economic imperatives, health, education and peace. The result is insufficient resource allocation to heritage issues, particularly World Heritage nomination. The major issue is how we articulate the role of heritage in Africa's development agenda. Heritage has to be in the mix of sustainable development for governments to allocate more resources.

In my view, the lack of resources limits the efforts of States Parties to develop the nomination files. We need robust research

to ensure that nomination files are solid: hence the need to bring academic institutions into the process. The AWHF has conducted training courses over the years to try and help. But this capacity-building effort has yielded limited results, because many of the trained young women and men are never given a chance to practice what they have been taught. When they go home they find the opportunities to work on nominations are limited. In other words, the courses have lacked serious follow-up in the field to ensure that nomination files are completed efficiently.

The main obstacles to preparing nomination files are, one, insufficient resource allocation, which then leads to overdependence on external assistance. Two, lack of high-level support given to the heritage sector at the government level. Three, insufficient emphasis on the values of heritage and its contribution to the development agenda. Four, lack of research generally on African heritage in individual countries. And five, lack of trust in the trained local capacities.

WH: How do you see the Ngorongoro Declaration, adopted at the international conference in Arusha in June 2015, in relation to the 2012 conference “Living with World Heritage in Africa” and other efforts aimed at promoting heritage and sustainable development?

WN: The result of a joint initiative by the World Heritage Centre, Advisory Bodies and African institutions and experts, the Ngorongoro Declaration was an effective document that articulated issues related to sustainability development and heritage in the African context. This initiative was preceded by various others, such as the 2012 Recommendations on Living with World Heritage in Africa and the AWHF’s 10th Anniversary Recommendations on African World Heritage that addressed similar issues. Thus the Ngorongoro Declaration shouldn’t be seen in isolation but in a larger context of what has happened in the region during the last 15 years. Perhaps it signals Africa’s express plea to the world to consider its predicament on issues related to sustainable development and the protection of heritage. It also addresses issues related to community participation in the overall World Heritage Convention implementation. In my view, the protection of heritage, its contribution to development and the exploitation of resources are the issues critical to the future of the Convention on the African continent. How do we ensure that the poverty and the economic underdevelopment of the continent is addressed without compromising on the protection of the cultural and natural heritage of the continent?

We can have as many declarations as we want, but the issues also need to find expression in the *Operational Guidelines* of the Convention. It is clear, furthermore, that Africa is undergoing profound changes and these changes will affect heritage places. Unless we find ways of articulating the critical role heritage plays in the daily lives of ordinary citizens and villagers, they will find ways of living without paying attention to it.

WH: In 2015, African World Heritage Day was celebrated on 5 May, and the first Anglophone African Heritage Regional Youth Forum took place. How do you envisage the role of

young people in the conservation and protection of Africa’s heritage?


WN: The youth are the future of the Convention; it is they who inherit the earth. It is not the experts who live and interact with the heritage on a daily basis: it is the youth. The advantage of youth is their enthusiasm to learn, explore and be adventurous. In addition to being the future, young people are full of skills, creativity and energy that can benefit the protection and promotion of tangible and intangible World Heritage.

What youth can do is bring new thinking, especially in relation to the use of new technologies, ICTs, to preserve and promote heritage. They can volunteer on various field works, raise awareness of heritage using modern tools, spread knowledge in schools. They can carry over the legacy of heritage as a continuous investment.

Capacity-building programmes in heritage must be centred on youth. This will ensure not just better protection but also better research about the values of heritage. It will also lead to creativity in the protection and promotion of heritage places.

WH: What do you consider the greatest achievement of the African World Heritage Fund in its first decade of existence?

WN: We have had modest results in the nomination of sites from Africa. Despite limited resources over the past few years, we have been able to assist in the nomination of 15 sites, including the Okavango Delta in Botswana, the site of Meroe in Sudan, the Ruins of Loropéni in Burkina Faso, and many more. We have also set up programmes on regional tentative listing and harmonization. Several training programmes have been implemented on Risk Preparedness. We thank our partners, including the Norwegian, Spanish and the Dutch governments for their generosity in helping us implement these programmes. We have also benefited a great deal from WHC, IUCN and ICCROM experts who have helped us build capacity on the continent.

The major achievement of the Fund has been the network built over the years of professionals who are now playing a part in the implementation of the Convention, ranging from the site managers to academics and decision-makers. We have also been able to bring heritage issues to the attention of such organizations as the African Union, which has even hosted activities on World Heritage. This has enabled us to develop awareness of the issues at the highest level. As a result, most African countries have begun to contribute to our Endowment Fund. We have brought awareness to the private sector, which is now increasingly paying attention to heritage conservation and promotion. We need private sector engagement not only on a financial basis, but more importantly for the skills they bring in as we improve the management of heritage places in Africa. And finally we feel we have begun engaging local communities in a much more meaningful way, rather than just paying lip service to the idea of community participation. As long as heritage is seen as an expert-driven preserve, then our efforts will never achieve the required results. The heritage belongs to the local communities: they have to define it and own it. 

African Development Bank - Addressing cultural heritage through integrated safeguards

Ishanlosen Odiaua and Mbarack Diop, African Development Bank

Since the 1990s, international finance institutions (IFIs) such as the African Development Bank (AfDB), have increased their commitment to conserving natural and cultural heritage within the context of development funding. These commitments are often in the form of operational policies that guide requirements for protecting and managing cultural heritage throughout, and beyond, the project cycle.

In 2014, the AfDB revised its safeguards policy consolidating it in an integrated manner to reflect emerging realities while avoiding adverse impacts of projects on the environment and affected people, and maximizing potential development benefits to the extent possible. The entire system was conceived as a one-stop shop that addresses environmental and social issues comprehensively while providing guidance for the various public and private sector borrowers the Bank services.

AfDB's Integrated Safeguards System

The Bank's commitment to protecting cultural heritage is outlined in its current Integrated Safeguards System (ISS) whose strategic focus is to promote development growth that is socially inclusive and environmentally sustainable. The ISS consists of:

1. An Integrated Safeguards Policy Statement declaring the Bank's commitment to environmental and social sustainability and the management of risks associated with non-compliance with its Policies and Procedures;
2. Five Operational Safeguards (OSs) that clearly set out mandatory operational requirements for Bank-financed operations;
3. Environmental and Social Assessment Procedures (ESAP), which are specific procedures for the Bank and its borrowers to ensure that Bank operations meet the requirements of the OSs at each stage of the Bank's project cycle;

4. Integrated Environmental and Social Impact Assessment (IESIA) Guidance Notes providing technical guidance for the Bank and its borrowers or clients on safeguards instruments, methodological approaches and specific topics or project types relevant to meeting the new OSs.

Cultural and natural heritage concerns for AfDB-funded projects are addressed respectively in the overarching Operational Safeguards 1 (OS1), Environmental and Social Assessment and Operational Safeguards 3 (OS3), Biodiversity, renewable resources and ecosystem services. The Environmental and Social Assessment (ESA)

is widely established in client countries through established national environmental policy and regulatory frameworks. Under this regulatory framework, developers are required by law to obtain environmental licenses from national environmental regulatory authorities, after assessing that proposed projects apply the mitigation hierarchy to minimize adverse development impacts on the natural and human environments. ESAs prepared for AfDB-financed projects must systematically consider the full range of potential impacts on communities, including possible impacts on cultural heritage.

Case study 1 on managing sacred sites

Rehabilitation works, Yaounde-Bafousam-Bamenda Road, Cameroon:

The project involves significant adverse effects associated with risks of damage to cultural heritage and the destruction of property and the displacement of 119 people in 27 households. The nature of the impacts on project-affected persons, resources and property along the Yaounde-Bafoussam-Babadjou section of the road are as follows: 2 land parcels of land with property deeds, 21 residential buildings, 1,039 plants and crops and 19 graves. An Environmental and Social Management Plan and a resettlement action plan were developed, with special measures for cultural impacts and impacts on sacred sites:

- The Government is committed to ensure the mitigation of negative environmental and social impacts, before, during and after the work, as defined in the Environmental and Social Management Plan (ESMP) and Abstract Action Plan and resettlement action plan.
- The state expropriates local residents for a public purpose, as provided in the relevant legal texts. A declaration of public utility (DUP) will be by presidential decree to allow the expropriation of people affected by the project.
- The Government will then take the necessary steps to enable project affected persons relocate if their lands and buildings are affected or resume agricultural activities, whichever is the case.
- The state does not compensate the tombs, but will conduct a displacement of affected tombs (exhumation, and relevant reburial ceremonies). The supervising government Ministry will entrust this task to a qualified company in the field who will act under the guidance of a special commission to assess the affected graves. The implementing Ministry will finance this activity, as part of the project costs.

Case study biodiversity

Gabon Fertilizer Plant Project's Environmental Management Plan – Dredging & Land Filling Phase:

An Ammonia-Urea Plant was planned for establishment in the designated Free Trade Zone on Mandji Island near Port Gentil, Gabon. The sponsor had committed to the development of projects that are constructed to a high standard and to minimize any adverse impacts on the environment.

- The sponsor commissioned a detailed Environmental Management Plan that includes specific monitoring and management actions required during the dredging and landfill phase, to take place in a very rich and sensitive marine biodiversity area, to prevent/minimize any adverse impacts on potential receptors including people, terrestrial and marine ecology, and water quality.
- The EMP for dredging and landfill addressed all potential impacts identified through the ESIA process; it was designed to protect sensitive marine species; whales, dolphins and 4 species of marine turtles including Vulnerable Olive Ridley Turtles (*Lepidochelys olivacea*) and mangrove environments and sandy beaches very rich in biodiversity.
- One of the key requirements for safeguarding the biodiversity, potentially leading to 'no go' position for funding, is that given the functionality of the sand banks in providing shelter for marine mammals, impact on this habitat should be avoided, if possible. Retention of the shape of the existing sandbanks on the deep water side would act to retain the habitat and avoid any impact.



Beach near Port Gentil (Gabon).

In this regard, the Borrower must ensure that project sites and designs avoid significant damage to cultural and natural heritage (whether or not it is legally protected) or natural heritage. The ISS aligns closely with major international policies, especially UNESCO's Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage (1972), Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works (1968), Convention concerning the Protection of the World Cultural and Natural Heritage (1972), and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003).

Five Operational Safeguards (OSs)

OS1 – Environmental and Social Assessment;

OS2 – Involuntary resettlement: land acquisition, population displacement and compensation;

OS3 – Biodiversity, renewable resources and ecosystem services;

OS4 – Pollution prevention and control, hazardous materials and resource efficiency;

OS5 – Labour conditions, health and safety.

Avoidance

If avoidance is not possible, reduce and minimize potential adverse impacts;

If reduction or minimization is not sufficient, mitigate and/or restore;

And (as a last resort) compensate for and offset.

Identifying heritage – the role of consultations

The ISS provisions for the protection of cultural and natural heritage are not limited to legally protected or designated heritage. To ensure that cultural heritage is not damaged by investments, the Borrower, assisted by relevant specialists, must identify the cultural heritage likely to be affected by the project. Thus consultations with relevant stakeholders, especially communities, are critical for identifying heritage resources that might be affected by the project. The views and knowledge expressed during consultations must be incorporated into the decision-making process governing the project design and implementation. If it is determined that the project can proceed with planned activities, or if modifications

will be necessary to take into consideration social concerns, the consultations also provide the occasion to agree with cultural heritage stakeholders on the nature of mitigating measures to take to protect and manage heritage resources sustainably. While the documentation produced in response to ISS requirements has to be disclosed as per the Bank's Disclosure and access to information policy, OS1 allows for non-disclosure of documentation related to cultural heritage when such disclosure would compromise or jeopardize the safety or integrity of the cultural heritage.

Sites that are protected under national or international policies are considered critical habitats. OS3 will further consider sites outside legally protected areas as critical if their ecosystem functions or species rely on or provide connectivity with other critical habitats, including legally protected critical habitat areas. The AfDB will not finance projects in critical habitats downgraded for project use. It could however agree to finance a project in a critical habitat if the borrower can demonstrate compliance with a set of criteria that meets the conditions set by institutions such as the IUCN and a

Cultural and natural heritage concerns for AfDB-funded projects are addressed respectively in the overarching Operational Safeguards 1 (OS1), Environmental and Social Assessment and Operational Safeguards 3 (OS3), Biodiversity, renewable resources and ecosystem services.

If the project is located in an area where tangible cultural heritage (such as archaeological objects) is likely to be encountered during project implementation, chance finds procedures should be introduced into the Environmental and Social Management Plan (ESMP), to guide the implementing entity on the necessary steps to take. Chance finds refers to previously unknown cultural heritage resources that are encountered during project construction or operation. Chance finds procedures are not a substitute for investigation and assessment during project preparation. Addressing cultural heritage concerns early in the project cycle can be an effective cost and risk management venture.

Operational Safeguard 3 (OS3) commits to the conservation of biological diversity and the promotion of sustainable management and use of natural resources.

landscape approach.

The Integrated Environmental and Social Impact Assessment (IESIA) Guidance Notes provide specific instructions for the proper planning of responses to threat to cultural heritage and biodiversity and OS1 more specifically addresses tangible cultural heritage (physical cultural resources).

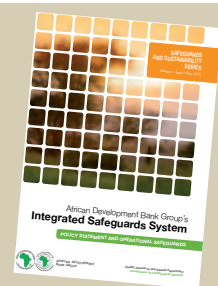
Partnerships for heritage

Through its 2013 ISS, the AfDB thus commits to safeguarding African cultural and natural heritage, within the context of sustainable development. This commitment will require support and contributions from various stakeholders to operationalize the provisions of the ISS and harness the opportunity that development promises for conservation efforts. Through strategic partnerships, the AfDB can be a pillar for the conservation of African heritage.

More information

African Development Bank Group, 2013. Integrated Safeguards System, Policy statement and operational safeguards. Tunis: AfDB. Available at

http://www.afdb.org/fileadmin/uploads/afdb/Documents/Policy-Documents/December_2013_-_AfDB'S_Integrated_Safeguards_System_-_Policy_Statement_and_Operational_Safeguards.pdf



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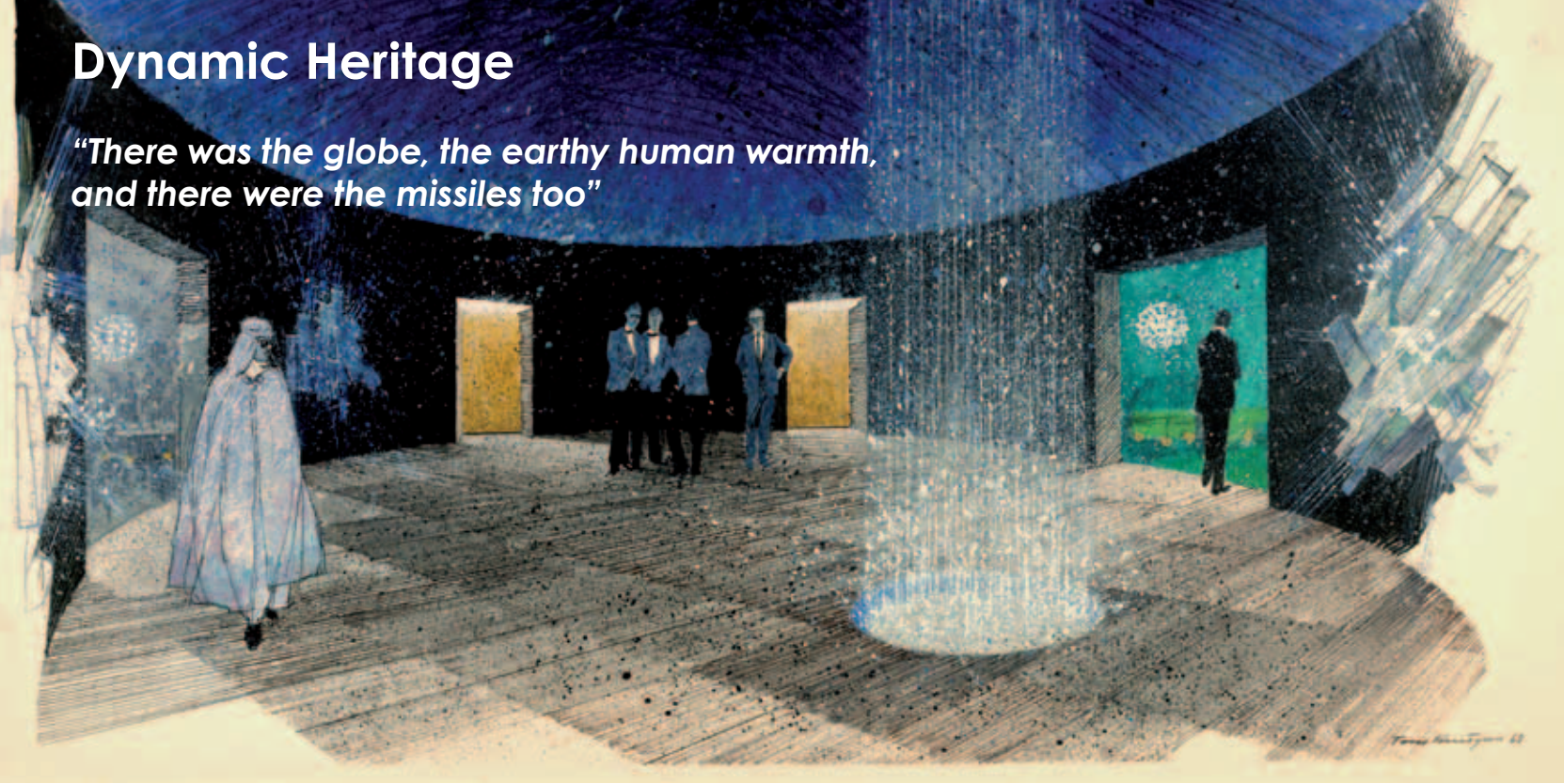
for details contact :
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Department of Forest, Environment and Wildlife Management
Government of Sikkim, India

Dynamic Heritage

“There was the globe, the earthy human warmth, and there were the missiles too”



Abraj Al Kuwait

Abraj Al Kuwait (Kuwait Towers), the sculptural component of the water distribution system in Kuwait, was designed in 1968 during the era of space race the year of political and social change around the world. The design team consisted of the Swedish VBB, Sune and Joe Lindstrom, Stig Egnell, and Bjorn and Bjorn Design from Denmark. This was the time of the surge of oil-related urbanism in the Arabian Peninsula, evidently more intensely in Kuwait as it was leading the way in the region to build the welfare state, commissioning western expertise to reflect on the new local condition and express the national identity in various architectural projects. Abraj Al Kuwait is a group of three needle-like towers in Kuwait City, standing on a promontory into the Arabian/Persian Gulf. The highest tower holds two spheres. The larger Saturn-like sphere has a concrete surface covered with irregular blue, green and grey mosaic pattern recalling the blue-tiled domes of mosques of Bukhara and Samarkand, and contains a water tank of 4,500 cubic metres capacity in its lower level. The upper level is divided into two levels, a restaurant and a garden, with a mystic atmosphere, ‘being suspended between heaven and earth’. The smaller sphere, known as The Observation Sphere, was designed by R. Buckminster Fuller and his partner Shoji Sadao with a geodesic structure where you can look up to the stars and the moon, and down on Kuwait City creating ‘an adventure story of thought’. The second highest tower holds one sphere containing a water tank of 4,500 cubic metres capacity. The third serves as a lighting tower to illuminate the group at night creating a spectacular nighttime scene.

Expression of life

The fantasy of Malene Bjorn, the architect of Abraj Al Kuwait, went on its own way. In that very moment, her thoughts brushed by Brasilia, half buildings, half sculptures. The image did not persist in her mind. She stopped to ask herself ‘What’s going on today? What’s life? What’s

future?’ And without making a conscious effort, she said, there was the globe, the earthy human warmth, and there were the missiles too, long sharp logic thoughts fired against the heavens, and suddenly the globe was pierced and there were more globes speared by rockets. It was not her intention to make the towers look like minarets, but obviously the Muslim minaret and the mighty moon missiles merge in a single architectural expression.



Dynamic heritage

The concept of Abraj Al Kuwait is closely associated with the values of the modern movement in architecture, expression, optimism and hope, a historical evidence of human effort to imagine the future, the kind of heritage that testifies to the link between east and west, the past and the future in a dynamic whole. Therefore, heritage should be viewed as a practical application and is dynamic in itself, which supposes ‘continuous process to choose from the past in the future design of our world’, allowing societies to rediscover their identity and representation as citizens, and as contributors to humanity. Accordingly, Abraj Al Kuwait goes beyond being merely a water reservoir and a restaurant. It is symbol of modernization that celebrates life, change, leadership, humanity and innovation that seeks to create the sustainable future. It takes you through the journey of self-redefinition, coexistence and tolerance. It reminds people about their troubled past and challenges in the present, and triggers their aspirations for the future with new values. Abraj Al Kuwait as a potential World Heritage site aspires to promote open dialogue and bridge cultures – driving social progress that creates cultural energy to stimulate people’s imaginations and to enrich tolerance among them – and offers a space of hope.



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News

Destruction of cultural heritage has reached unprecedented levels. In light of this, and considering culture's unique contribution to peace and sustainable development, the ratification, implementation and visibility of UNESCO's six Culture Conventions are more important than ever.

This was the focus of the Second Meeting of the Chairpersons of the Committees of UNESCO Culture Conventions at UNESCO Headquarters on 26 September 2016.

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Temple of the Arabian goddess al-Lat, Hatra (Iraq).

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South Sudan World Heritage meeting overcomes conflict

At the initiative of UNESCO, senior representatives of the World Heritage Advisory Bodies (ICCROM, ICOMOS and IUCN) as well as the Director of the African World Heritage Fund-AWHF participated in a virtual consultation by Skype on 30 September 2016 with the national team in Juba to review the Draft Tentative List Forms for natural and cultural heritage sites in South Sudan. This virtual meeting followed a national workshop in June 2016 and the eruption of conflict on 7 July 2016, which prevented holding the validation

workshop in Juba in mid-September as planned.

Despite the challenges facing the national team, representatives from the Ministry of Culture, Youth and Sport and the Ministry of Wildlife Conservation and Tourism worked ahead of the virtual meeting on preparing the inventory with support from two international experts in natural and cultural heritage contracted by UNESCO. By mid-September, they had completed the draft forms for six sites: three cultural properties, two natural properties and one mixed site.

This Skype meeting enabled an early dialogue between the State Party of South Sudan and the World Heritage Advisory Bodies in what is known as the 'Upstream Process', which was launched in 2008 in support of the 1994 Global Strategy for a Representative, Balanced and Credible World Heritage List to strengthen the

current World Heritage nomination process.

South Sudan boasts a diverse array of natural and cultural heritage sites, which range from the second largest wildlife migration route in the world to wetlands rich in biodiversity, sacred mountains and slave route sites. The meeting provided a unique opportunity for the national team to receive feedback from the leading international experts in World Heritage on the strengths and weaknesses of their draft Tentative List Forms, and to advise on how to improve them.

Following this virtual meeting, the national teams are to revise the draft forms prior to their submission to the Government of the Republic of South Sudan for final approval, which will be followed by the official submission to the World Heritage Centre for inclusion on South Sudan's World Heritage Tentative List.



South Sudan national team in Juba.

© Anna Rowett

World Heritage at the WCC

For the first time, a Nature-Culture Journey has been organized as a companion to the World Heritage Journey. IUCN and ICOMOS, in close cooperation with US/ICOMOS and the World Heritage Centre and other partners, organized the World Heritage and Nature-Culture Journeys at the World Conservation Congress, held in Honolulu, Hawaii from 1 to 10 September 2016.

The Nature-Culture Journey builds on the growing evidence that natural and cultural heritage are closely interconnected in most landscapes and seascapes, and that effective and lasting conservation of such places depends on better integration of management philosophies and procedures.

More than a thousand events covering 22 different themes were held at the conference. Over 50 events were featured at the Nature-Culture Journey and the World Heritage Journey, providing an opportunity for people from diverse backgrounds to exchange knowledge and practices to further advance the interconnectedness of nature and culture in the conservation and management of places important to people around the world.

Inspired by the debates and deliberations of the Journey, the participants adopted a

joint statement of commitments, 'Mālama Honua – to care for our island Earth'. The Hawaiian expression Mālama Honua means 'to take care of and protect everything that makes up our world: land, oceans, living beings, our cultures, and our communities'.

The statement calls upon actors from nature and culture sectors to work together to address urgent global challenges by adopting integrated nature-culture solutions for achieving the UN Sustainable Development Goals, the Paris Climate Change Agreement, the Sendai Framework for Disaster Risk Reduction, and Habitat III's New Urban Agenda.

The statement also recognizes UNESCO's contributions to setting global standards linking nature and culture for effective and holistic conservation policy and practice, notably through the World Heritage Convention, which explicitly recognizes heritage as both natural and cultural.

As part of the tourism journey at the World Conservation Congress, a workshop attended by some 60 participants was held by the German Federal Agency for Nature Conservation (BfN) in collaboration with the World Heritage Centre. The discussion focused on the links between the global conventions and the SDGs and on the need for comprehensive monitoring of tourism visitation in protected areas (PAs), as well as tourism's potential to contribute to regional economies.

Participants were invited to provide feedback on the workshop through an online voting tool. Eighty per cent of those polled confirmed the need for a global standard; they said the most urgent requirement is for guidance on how to evaluate the socio-economic impacts of PA visitation (72%), followed by guidance on how to assess visitor spending (38%).

The subsequent discussion revealed the participants' immense interest in concrete methodological approaches to evaluate the economic effects of tourism in protected areas. But it also made clear that any systematic evaluation of tourism effects should not only include the economic benefits but also the potential adverse effects on the environment or local communities.

The work towards a globally standardized approach and guidelines for the evaluation of economic effects on protected area tourism was deemed the right step forward. Individual participants also signaled their readiness to contribute further to this work. The workshop is linked to a larger UNESCO project with the University of Wurzburg (Germany) funded by the UNESCO Netherland Funds in Trust.

See the World Conservation Congress statement at: <http://whc.unesco.org/en/news/1563>



A joint statement of commitments was adopted as a result of the Nature-Culture Journey at the WCC.

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UNESCO's Culture Conventions more important than ever

Destruction of cultural heritage has reached unprecedented levels. In light of this devastation, and considering culture's unique contribution to peace and sustainable development, the ratification, implementation and visibility of UNESCO's six Culture Conventions are more important than ever.

This was the focus of the Second Meeting of the Chairpersons of the Committees of UNESCO Culture Conventions at UNESCO Headquarters on 26 September 2016. Two key themes were addressed: safeguarding cultural heritage and cultural diversity in times of conflict; and the role of the Conventions in the 2030 Agenda for Sustainable Development.

Ms Artemis Papanasiou, Chairperson of the Committee of the Second Protocol to the Hague Convention of 1954 for the

Protection of Cultural Property in the event of armed conflict, flagged the alarming situation in countries such as Iraq and Syria. 'We have witnessed a cultural cleansing... Protecting cultural heritage in the event of armed conflict is more urgent than ever,' she said. She underscored the complementary goals of several Conventions to address illicit trafficking in cultural property stemming from conflict situations.

'It is important to give visibility to the situation – to raise awareness, consciousness and action worldwide,' declared Ms Maria Vlazaki, Chairperson of the Subsidiary Committee of the Meeting of States Parties to the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. She recalled obligations under the UN Security Council Resolutions 2199 and 2253 and the necessary cooperation and information sharing with INTERPOL, customs officials and the art markets.

In discussing the interplay among UNESCO Conventions, Ms Lale Ülker, Chairperson of the World Heritage Committee, 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage,

emphasized that 'we have a strong set of legal measures and policy tools to address today's challenges. Current threats harm not only heritage, but also cultural diversity, pluralism and intercultural dialogue, which support lasting peace and sustainable development.' Noting that principles of sustainable development are mainstreamed in national processes related to World Heritage, she informed the meeting that the Committee is preparing a post-conflict recovery strategy.

H.E. Alejandro Palma Cerna, President of the Meeting of States Parties to the 2001 Convention on the Protection of the Underwater Cultural Heritage, relayed in his message that 'conflict, political turmoil, adverse geopolitical and economic situations, and rapid and unsustainable urban development along coasts damage underwater cultural heritage'. Echoing the call to bolster exchanges and synergies among the Conventions, he called for greater cooperation, and for monitoring to prevent pillage and illicit trafficking.

Mr Yonas Desta Tsegaye, Chairperson of the Committee of the 2003 Convention on the Safeguarding of the Intangible Cultural Heritage, noted that 'safeguarding living heritage in emergencies is a growing concern'. He shared Operational Directives that set out the safeguarding of intangible cultural heritage and sustainable development, and stressed the normative as well as the operational frameworks within which the six Conventions could work together.

The meeting showed clearly how each of UNESCO's Culture Conventions directly supports Member States in the implementation of the 2030 Agenda. In particular H.E. Laurent Stefanini, Vice Chair of the Intergovernmental Committee of the UNESCO 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, highlighted the strong framework for sustainable development. Promotion of cultural and creative industries addresses quality education, gender equality, sustainable cities and job creation. Implementation by Parties to the Convention brings culture tangibly into development policies and practices. 'We have to reinforce and demonstrate the values of culture, and its potential for each and every one of us,' he said.



Hatra (Iraq).

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Celebrating 40 years of heritage preservation

Representatives of international organizations, as well as alumni of the Raymond Lemaire International Centre for Conservation (RLICC), met at the University of Leuven (Belgium) on 12 September 2016 to celebrate the 40th anniversary of the institute. The late Professor Raymond Lemaire established this centre, where some 800 students from 70 countries have studied heritage preservation, in order to disseminate interest in preserving built cultural heritage worldwide through interdisciplinary training, and to promote reflection on the integration of heritage in today's society for tomorrow's generations.

The World Heritage Centre (WHC) has benefited from fruitful and active cooperation with the Centre. Several WHC staff members are alumni of the RLICC, and Minja Yang, former Deputy Director of the WHC, is currently president of the Centre. Combining different types of expertise, both institutions have worked toward the common goal of ensuring sustainable protection for heritage.

Representatives of international organizations spoke at the celebration on 12 September. Four panels composed of RLICC alumni of different nationalities and backgrounds then held discussions on the dynamics of international, national and

local organizations as well as education, research and professional activities.

The Raymond Lemaire Centre takes an interdisciplinary and international approach and promotes the notion that heritage must be fully embraced by communities in order to be conserved. This conception of the use of heritage by communities is one that is shared with the World Heritage Centre.

The basic principles of preventive conservation flow from this notion: when heritage is part of the life of a community, it is maintained through the daily care and use bestowed upon it by concerned communities. It follows that heritage conservation must involve communities in a meaningful way in order to be successful.

It is in this spirit that the UNESCO Chair for Preventive Conservation, Maintenance and Monitoring of Monuments and Sites (PRECOM3OS) carries out its mission of promoting research and education activities on the policies and practices of preventive conservation, an integral part of the activities of the Raymond Lemaire Centre.

The RLICC's stance that combining different nationalities, viewpoints and disciplines can bring about sustainable heritage management reflects UNESCO's role as a global platform for achieving common goals through cooperation and collaboration among a multiplicity of different origins and viewpoints.

The way forward will see both institutions continue to promote community involvement and the development of research and tools to advance our common goals.

CAWHFI: A network of exceptional protected areas

A workshop to launch the second phase of the Central Africa World Heritage Forest Initiative (CAWHFI), financed by the European Union, was held in Yaoundé (Cameroon) from 8 to 9 June 2016, so that all partners could meet to discuss the objectives of the project.

The World Heritage Centre established this regional programme in 2004 in order to improve the management of forest sites in Cameroon, Central African Republic, Congo and Gabon and to improve their integration within their ecological landscapes.

The project aims to strengthen the network of transboundary sites and to improve the management of the exceptional protected areas and World Heritage sites in Central Africa.

Participants discussed ways that the national and international community can be sensitized to the Outstanding Universal Value of the Congo Basin. They also studied ways to reinforce management of the region's sites that are already on the World Heritage List.

The seminar considered the goal of putting management plans into effect by 2019.

Participants also examined the state of conservation of the three World Heritage sites covered by this project: Dja Faunal Reserve (Cameroon), Ecosystem and Relict Cultural Landscape of Lopé-Okanda (Gabon) and Sangha Trinational (Cameroon, Congo and Central African Republic).



University of Leuven (Belgium).



Sangha Trinational (Congo).

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Nordic World Heritage Association is founded

The network of Nordic World Heritage sites acquired a significant addition on 23 September 2016 with the founding of the Nordic World Heritage Association. The founding document was signed at the Thingvellir World Heritage Property (Iceland), an occasion that brought together representatives of the five Nordic countries (Finland, Sweden, Denmark

including Greenland, Iceland and Norway).

John A. Bryde, the first elected chair of the Association, said the new grouping would work towards cooperation in conservation and preservation. 'A central idea of the World Heritage Convention and the World Heritage list is that our common heritage can best be protected by the shared responsibility of all nations. Cooperation is one of the key factors to success,' he said, 'Today the World Heritage List comprises 1,052 sites in 165 countries. Forty sites are situated in the Nordic countries where we have already established a long tradition of working together.'

The Nordic World Heritage sites have cooperated since 1995 to share their

experiences in implementing the World Heritage Convention. The aim of this new Association is to contribute further to its implementation by promoting competence, capacity-building and technical exchange.

The grouping will also increase cooperation with and support of local communities in all five Nordic countries. 'We are very concerned that local communities be engaged in the work of the UNESCO World Heritage,' Bryde said. 'By having a joint organization, we can achieve planned cooperation and build up common knowledge concerning the particular challenges that the individual sites will need to work with in the future.'



Nordic World Heritage Association with Surtsey (Iceland) in background.

© Einar þ. E. Sémundsen

Nature-culture in Asia and the Pacific

A 'Capacity Building workshop on Nature-Culture Linkages in Asia and the Pacific' (CBWNCL) was held in Tsukuba, Japan from 18 to 30 September 2016, with the aim of contributing to the World Heritage Capacity-Building Programme. It also focused on developing the skills of mid-career heritage practitioners in the Asia and the Pacific region to deal with the interlinkages between nature and culture at heritage sites.

The theme of the workshop was agricultural landscapes, defined in the context of the World Heritage List as testimonies of humanity's interaction with the land, and unique examples of coexistence between people and nature. Agricultural landscapes, past and present, only began to be recognized as holding Outstanding Universal Value (OUV) when the categories of organically-evolved Cultural Landscapes were introduced in the *Operational Guidelines* of the World Heritage Convention in 1992.

The workshop explored the development of new approaches to integrated

conservation of cultural and natural heritage by focusing on both theory and practice in the Asia and the Pacific Region. Five international experts representing the World Heritage Centre, ICCROM, ICOMOS and IUCN, an academic expert on agricultural landscapes and representatives of Japanese agencies in charge of heritage conservation participated. The workshop was attended by 14 young and mid-career professionals from the Asia and the Pacific region involved in the management of cultural or natural heritage sites, as well as by five students from the Certificate Programme on Nature Conservation of the University of Tsukuba.

The workshop also examined the nature-culture linkages in agricultural landscapes and their implication in conservation approaches, specifically in the context of the Asia and the Pacific region, where adequate regional management systems need to integrate culture, nature and indigenous and local knowledge. During discussion, participants noted the need to develop better synergy between the nature and culture sectors, both at the World Heritage level and at the national level, especially in terms of legal systems.

Participants discussed such challenges as the depopulation of rural areas and the urgency for youth commitment to

the continuity of traditional agricultural landscapes. The workshop noted the need to guarantee intergenerational transmission of indigenous and local agricultural practices, the development of strategies for resilience and adaptation to climate change and disaster risk management, and the importance of safeguarding intangible cultural heritage and traditional knowledge involved in the maintenance of agricultural landscapes.

With visits to Japanese heritage sites as a core component of the programme, participants were able to obtain practical knowledge. They examined issues and explored approaches adopted specifically at Ogimachi Village, the largest village at the Historical Villages of Shirakawa-go and Okayama World Heritage site. They also visited and exchanged experiences with local managers and residents at the Globally Important Agricultural Heritage Systems (GIAHS) and Satoyama Initiative Projects in the Noto Peninsula. Participants were able to establish networks among heritage practitioners in the region.

The workshop was organized by the World Heritage Studies and the Certificate Programme on Nature Conservation at the University of Tsukuba, with the collaboration of the World Heritage Centre, ICCROM, ICOMOS and IUCN.



Ogimachi village (Japan).

© Tristan Ferne

Safeguarding the Rainforests in Madagascar

A two-year project, the Emergency Plan for the Rainforests of the Atsinanana World Heritage property, was completed in September 2016. It has succeeded in advancing the objective of removing the site from the List of World Heritage in Danger.

The project, developed by the Malagasy government in collaboration with the World Heritage Centre, and with the support of the government of Norway, was aimed at safeguarding the Rainforests, which have come under threat due to illegal logging of precious wood (rosewood and ebony), deforestation and poaching of lemurs.

During the project period, the pressure on the logging of precious woods and deforestation was decreased thanks to the improvement in monitoring tools and the empowerment of patrols and brigades,



The Ranomafa National Park is part of the Rainforests of the Atsinanana (Madagascar).

© Chris

who were able to carry out systematic surveillance missions.

The project was able to set up a system of ecological monitoring of the Outstanding Universal Value attributes of the site and is now contributing directly to their long-term conservation.

The community mobilization approach adopted throughout the project has also enabled communities to become fully involved. Local communities previously participated in logging of precious wood by assisting the traffickers. By mobilizing them and getting them closely involved in all the preservation activities of the parks (surveillance patrols and ecological monitoring), the project made considerable progress in reducing illegal activity in the parks.

The project's final report noted that there were still some challenges to be overcome, including the ineffectiveness of law enforcement and sanctions for offenders, continued illegal logging of precious woods in the parks, and the parks' lack of human, material and financial resources.



Rainforests of the Atsinanana.

© Charles Davies

Restoration and reinstallation in Timbuktu

The sacred gate of the mosque of Sidi Yahia at the Timbuktu World Heritage property, which bears testimony to cultural traditions dating back to the 15th century AD, was officially reinstalled on 19 September in a ceremony organized by the inhabitants of the site.

The sacred gate had been pulled out and damaged on 2 July 2012 by armed extremists who occupied the city. The restoration and reinstallation of this ancient protective symbol of the city was carried out by local wood workers with the support of UNESCO.

The Director-General of UNESCO, Irina Bokova, welcomed the event, stressing the importance of heritage protection for the resilience of communities. 'The reinstallation of the sacred gate... marks a new and decisive step in Mali's reconstruction and peace building work. This, along with the reconstruction of the mausoleums of Timbuktu and the trial of those responsible for their destruction at the International Criminal Court, send strong message to all extremists,' she said. On 27 September the International Criminal Court (ICC) recognized Ahmed Al-Faqi Al-Mahdi guilty of war crimes and sentenced him to nine years in prison for his responsibility in the deliberate destruction of nine mausoleums and the sacred gate in 2012.

The only gate of the mosque to face the setting sun, the sacred gate, also known as the 'secret gate of Sidi Yahia,' is unique in its size and significance. It is situated in the courtyard that is the last resting place of a number of the town's historic personalities.

In January 2013, UNESCO and the Government of Mali launched an ambitious heritage rehabilitation programme for the country, which included the reconstruction of mausoleums and other monuments damaged during the time of occupation, and the safeguarding of manuscripts. The programme is supported by the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA) for logistics and security, while Switzerland and the European Union are providing funding for the project.



Restoration of sacred gate of Sidi Yahia in Timbuktu (Mali).

© UNESCO/Clarisse Njikam

Nepal's museums reopening post-earthquake

On 25 April 2015, Nepal was devastated by an earthquake and its subsequent aftershocks. This natural disaster seriously damaged Nepal's cultural and natural heritage, including 691 historic buildings in 16 districts, of which 131 collapsed entirely. Rapid visual assessment showed that the monuments, institutions and sites within the World Heritage site of Kathmandu Valley were heavily affected.

Today, the progress made through ongoing partnership and hard work can be celebrated. In the months following the disaster, UNESCO and Nepal's Department of Archaeology (DoA) joined together in salvaging, inventorying and ensuring the safe storage of artefacts and other architectural features in several stricken sites and museums, including Hanumandhoka, Swayambhu and the National Museum in Chhauni. It has been

especially important to train local museum staff in earthquake recovery, safe storage and access of museum collections.

For example, in February 2016, workshops organized by UNESCO, the DoA, ICCROM, the Institute for Disaster Mitigation of Urban Cultural Heritage at Ritsumeikan University, and ICOMOS Nepal, with the generous support of the Norwegian Ministry of Climate and Environment, trained 30 staff from museums in Kathmandu and other museums such as Pokhara, Kapilvastu, Nuwakot and Dhangadi. Focusing on sustainable collection and storage, surface cleaning, stabilization, labelling and packing of museum objects, participants gained technical, scientific and practical skills to save museum collections.

A storage facility funded by UNESCO was also set up as part of the workshops, protecting some 300 displaced objects. A further 2,955 objects are in the process of being assessed, packed and labelled for safe storing.

In July 2016, UNESCO joined forces with Nepal's National Museum and the DoA to start working on digitalization of

the Museum's collection for a systematic inventory. UNESCO's multidisciplinary team, including art historians, archaeologists and database experts, is working closely with the museum staff and technicians to assess conditions, identify software needs and implement training.

Today, the National Museum, the Patan Museum, the Panauti Museum and the National Art Gallery are once again open and visitors are coming back to enjoy their rich collections. However, much still remains to be done and other museums have yet to open their doors. The importance of local communities and volunteers in this work cannot be underestimated. For example, local volunteers have been guarding sites to prevent looting.

Cultural heritage constitutes a source of identity and pride, and its protection is essential for sustainable development and especially for the tourism economy in Nepal. The future rebuilding program is in great need of support, and UNESCO aims to incorporate means for visitors to see, understand and contribute to the



Devastation after the earthquake in Nepal, April 2015.

© Laxmi Prasad Ngakhushi / UNDP Nepal



Patan Museum (Nepal).
© sigalarana

restoration process. Furthermore, rebuilding and conservation work needs to be part of a wider sustainable development strategy.

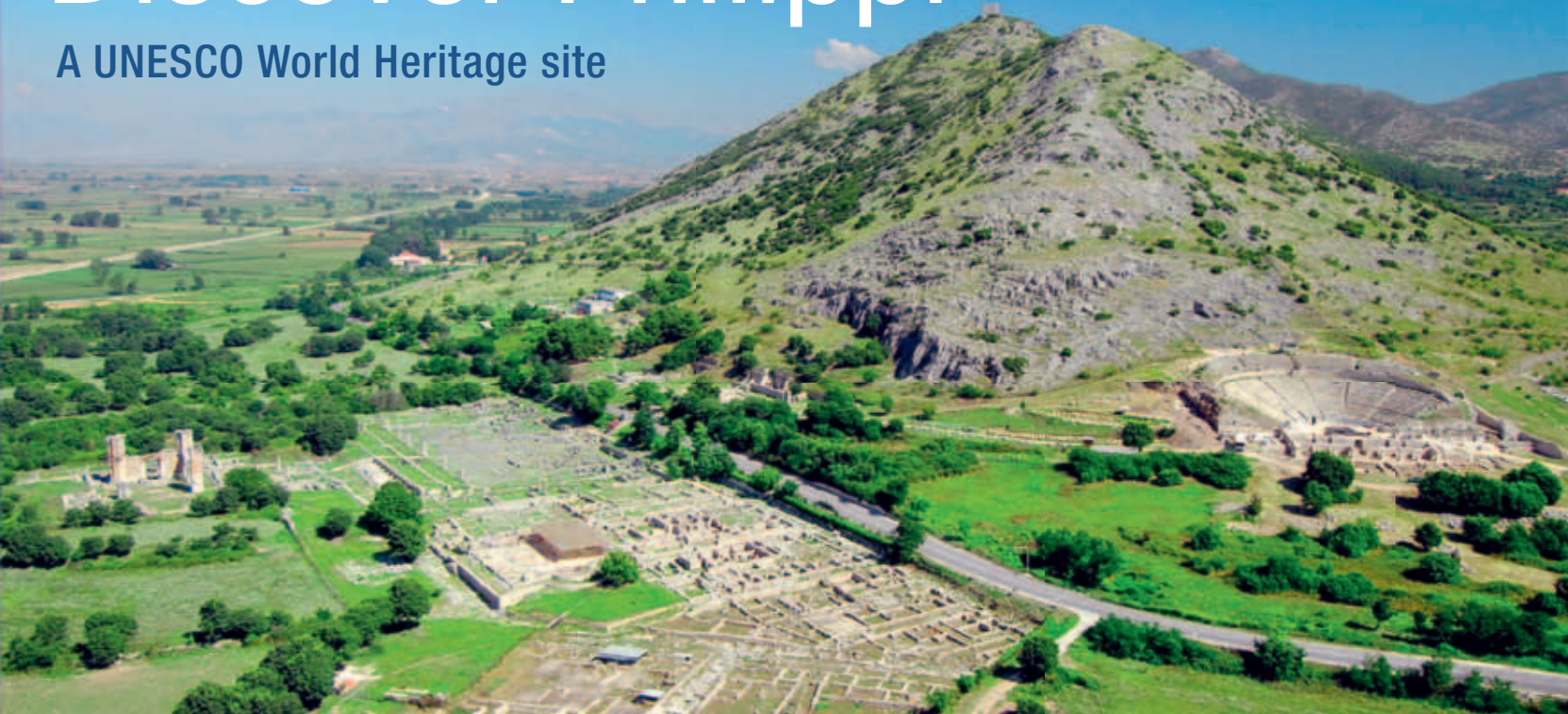
According to Christian Manhart, Director of UNESCO's Kathmandu Office, 'The rehabilitation of Nepal's museums and historical buildings following the 2015 earthquake has a deep, positive impact on the economic and social development of the country. There is a tremendous sense of identity, determination and hope that comes with the reopening of museums and the restoration of temples.'

The Post Disaster Needs Assessment for Nepal outlines short-term recovery and repair needs as well as long-term restoration and rebuilding plans. It proposes the total restoration of the damaged heritage sites within six years, as outlined in the Post Disaster Restoration Framework.

With so much important work still ahead, UNESCO continues to seek support to carry forward initiatives that will ensure Nepal's museums and monuments return to their pre-earthquake splendour, for all to enjoy.

Discover Philippi

A UNESCO World Heritage site



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KAVALA
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Archaeological Site of Philippi, Kavala, Greece

World Heritage inscription of “The Architectural Work of Le Corbusier” invites transnational cooperation

On 19 September 2016 at the Cité de l’architecture et du patrimoine (Architectural and Heritage Centre) in Paris, the representatives of seven States Parties – Argentina, Belgium, France, Germany, India, Japan and Switzerland – received the certificates of inscription of the serial property ‘The Architectural Work of Le Corbusier, an Outstanding Contribution

to the Modern Movement’ on the World Heritage List.

Jeng Srong, the chief of UNESCO’s Movable Heritage and Museums section, presented the certificates on behalf of Francesco Bandarin, Assistant Director-General for Culture, and Mechtild Rössler, Director of the Heritage Division and the World Heritage Centre. In his comments, Mr Srong stressed the importance of solidarity and transnational cooperation for the protection, conservation and enhancement of World Heritage through the development of transnational partnerships. He also underlined the need to invite further reflection on the role of heritage as an integral part of communities’ contemporary life and as a resource for a new culture of modern and sustainable development.

The event was organized by the French Ministry of Culture and Communication, the Cité de l’architecture et du patrimoine, the Le Corbusier Foundation and the Association of Le Corbusier sites.

World Heritage inscription ceremony for two Indian sites

The Director of the World Heritage Centre, Dr Mechtild Rössler, attended a ceremony on the occasion of the new inscriptions from India on the World Heritage List. The ceremony was organized by the Wildlife Institute of India with the Indian authorities and representatives of the Archaeological Site of Nalanda Mahavihara (Nalanda University) at Nalanda, Bihar, and the mixed property of Khangchendzong, a National Park located at the heart of the Himalayan range in northern India in the State of Sikkim, who were present to receive the certificates.

The celebration was also an occasion to discuss the linkages between nature and culture in the framework of the 1972 World Heritage Convention, particularly relevant in light of the “Nature-Culture Journey” and the 32 workshops on World Heritage at the World Conservation Congress in Hawaii in September 2016.



Chandigarh Capitol Complex by Le Corbusier (India).



Archaeological Site of Nalanda Mahavihara (Nalanda University) at Nalanda, Bihar (India).

© Duncid

© Heidi Reyes

African Natural World Heritage Site Support Network

The African Natural World Heritage Site Support Network is a coalition of global and regional conservation organizations working with government agencies, UNESCO and IUCN to support implementation of the World Heritage Convention on the ground and at a policy level. There are currently seven NGO members of the network: the African Wildlife Foundation, BirdLife International, Fauna & Flora International, Frankfurt Zoological Society, the Wildlife Conservation Society, WWF International and the Zoological Society of London.

Support provided by ANWHSSN members includes specialist conservation advice, for example in the form of scientific research and monitoring to enhance conservation actions or identify imminent challenges. Member NGOs support protected areas through the SMART Spatial Monitoring and Reporting Tool, by helping formulate site management plans, and – where necessary

– through co-management of entire sites under Public Private Partnerships.

ANWHSSN members help mobilize operational funding in support of natural World Heritage site management, and can help establish sustainable revenue streams through ecotourism development and the creation of conservation trust funds. In emergency situations where other assistance would take too long to mobilize, they can provide financial support quickly via the Rapid Response Facility.

At a global policy level, ANWHSSN members help focus attention in support of local action to address environmental risks, for example from oil, gas or mineral exploration. They also encourage decision-makers to support World Heritage sites generally, and contribute data from their field sites to IUCN's Outlook monitoring system (<http://www.worldheritageoutlook.iucn.org>) for natural World Heritage sites.

Together, ANWHSSN members support 25 of the 42 natural and mixed World Heritage sites in Africa – including such iconic sites as Virunga and Serengeti National Parks – and are keen to add new partners, especially within the region, to increase that coverage. For further information or to join the Network, contact ANWHSSN@gmail.com.

Deputy Director of Heritage Division appointed

On 10 October 2016, Lazare Eloundou Assomo (Cameroon) was appointed Deputy Director of the Division for Heritage in UNESCO's Culture Sector.

An architect by training, Mr Eloundou Assomo began his career in 1996 as a research associate at the International Centre for Earthen Construction of the Grenoble National School of Architecture. He joined UNESCO in 2003, as a Programme Specialist at the Africa Desk of the World Heritage Centre in the Culture Sector. In this capacity, he contributed significantly to the creation of the African World Heritage Fund and the development of the World Heritage Earthen Architecture Programme (WHEAP) as important new mechanisms for implementing the World Heritage Convention in Africa.

In 2008, Mr Eloundou Assomo was promoted to Chief of the World Heritage Centre's Africa Unit, and during the 2012 crisis in Mali, he was responsible for coordinating UNESCO's actions to protect Mali's cultural heritage and ancient manuscripts. He was named Officer-in-Charge of the UNESCO Office in Bamako (Mali) in September 2013, and in April 2014 was appointed Head of that Office and UNESCO Representative to Mali. As part of his work in Mali, he contributed to the successful reconstruction of the mausoleums in Timbuktu.

Mr Eloundou Assomo has published numerous articles on the conservation of World Heritage in Africa and on earthen architecture. He is also the author of the book, "African World Heritage, A remarkable diversity" published by UNESCO in 2012.



ZSL trains ICCN ranger in camera trap survey methods to monitor okapi in northern Virunga National Park (Democratic Republic of Congo).

© ZSL

Conference highlights mutually reinforcing mission of World Heritage sites and museums

Armed conflict, climate change and scarce resources are some of the challenges facing both World Heritage sites and associated museums. The first international conference on the relations between museums and World Heritage sites, organized by UNESCO and the Arab Regional Centre for World Heritage (ARCWH), took place at UNESCO Headquarters from 2 to 3 November in cooperation with ALECSO, ICCROM, ICOM, ICOMOS and IUCN. It focused on shared challenges and examined the key role of World Heritage museums in helping people maintain and reinforce their relationship to their shared cultural and natural heritage.

'Museums allow us to understand the outstanding universal value of our World Heritage sites. They allow us to engage on a personal level. As they tell the story of the place, they bring communities together. The benefits they bring are immeasurable, both for the international visitor and for the local population,' said Shaikha Mai bint Mohamed Al Khalifa, Chairperson of ARCWH (Bahrain), in opening the conference on the links between World Heritage sites and museums.

Today, 1052 cultural, natural and mixed World Heritage sites are home to thousands of museums, many of them 'site museums' or institutions engaged in site preservation and promotion through their collections. 'Such museums are custodians, conveners, mediators and educators. On the one hand they contextualize archaeological discoveries and assist in scientific research, on the other hand they present us with world history and our own history – showing how connected we are across regions and the globe,' explained Azedine Beschouch, of the Institut de France and former Minister of Culture of Tunisia, in showcasing the example of the Site Museum of Carthage (Tunisia).



Acropolis Museum (Greece).

© Brownpau

'We need to make heritage more relevant to local communities,' stressed Molly Fannon, Director of International Relations at the Smithsonian Institute (USA). 'If people see this as their own heritage, if they value it and connect to it, they will work to protect it and our museums and heritage will become more resilient.'

This is why many museums are offering interactive exhibitions and workshops for children and students, the most important target audience for this message.

The latest museum trends were explored. Examples included the new Acropolis Museum in Greece whose archaeological site is an integral part of the visit, the National Palace in Mexico City where young people experience historic monuments both first-hand and through digital technology, Lebanon's Museum on a Bus showcasing the World Heritage site of Tyre to villages across the country, or Mali's regional and historical museums in Gao, Sikasso and Timbuktu where local populations are involved in restoration work and the development of exhibits.

'The museums are a source of pride, identity and employment for the people, and they are also the gateway through which international visitors experience our history and culture,' stressed Baba Fallo Keita, Mali's Heritage Conservator and former Director of the country's Ecole du patrimoine africain (African Heritage School). 'Community Chiefs especially appreciate that these museums safeguard

not only their traditions but also the natural habitat, from threats brought about by globalization and environmental degradation.'

Many World Heritage sites and museums, particularly in the Middle East, face the additional threats of conflict, pillage and illicit trafficking. In presenting the recent damage to the site of Palmyra and its museum, Maamoun Abdelkarim, Director-General of Syria's Antiquities and Museums, stressed that while over 90% of the Palmyra museum's artefacts had been removed to safety, a huge international effort will be needed to rebuild and restore the site and its museum to current scientific standards.

'Palmyra was a universal city in ancient times and it is the heritage of all of humanity. Like so many sites threatened around the world, we share this common identity and common duty to protect and to rebuild. Our fight is your fight,' he said.

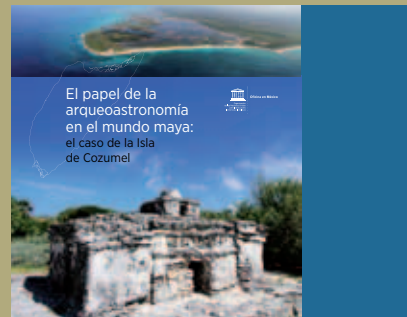
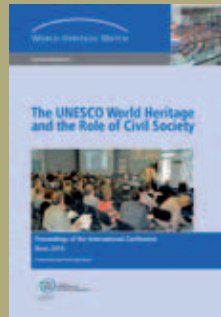
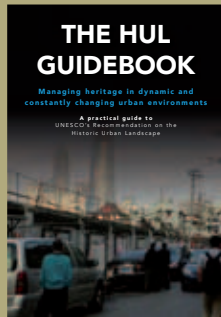
'We cannot underestimate the importance of international cooperation and assistance to support both sites and museums, and UNESCO's role as a coordinator in emergency situations,' stressed Mounir Bouchenaki, Director of ARCWH. He also drew attention to UNESCO's 2015 Recommendation concerning the Protection and Promotion of Museums and Collections, their Diversity and their Role in Society, which highlights the role of museums in generating social, cultural, educational and economic benefits.

The Case of the Lost World Heritage, 19th episode

World Heritage is pleased to present a series of World Heritage comic strips featuring Rattus Holmes and Dr Felis Watson, the famous pet detectives of Sherlock Holmes and Dr Watson. The sleuths save the World Heritage sites from evil Moriarty, who plans to steal them for an interplanetary theme park.

They are part of a series produced by UNESCO and Edge Group, UK, which includes other adventures of Holmes and Watson in *Rattus Holmes in the Case of the Spoilsports* (about doping in sports) and *Rattus Holmes and the Case of the World Water Crisis*. For more information about Edge Group and their work, write to edgesword@yahoo.com.





African cultural heritage conservation and management: Theory and practice from southern Africa
 Susan Osireditse Keitumetse
 Springer Publishing
 English only
<http://www.springer.com/>

This book aims to catalyze cultural heritage experts' thinking towards conservation and management challenges surrounding the issue of heritage in the everyday African social context. It proposes a comprehensive theoretical framework of cultural heritage conservation and management by using African scenarios. As the book is intended to be used as a handbook, it not only contains scholarly debates on the topic, but also practitioner reference material for on-the-ground management issues. The African heritage examples in the book will be an important contribution to broadening the approach to.

The HUL Guidebook: Managing heritage in dynamic and constantly changing urban environments
 League of Historical Cities
 15th World Conference
 Published by the World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP)
 English only
 PDF version available for download: <http://www.historicurbanlandscape.com/index.php?classid=5355&id=170&t=show>

The HUL Guidebook is a practical guide to UNESCO's Recommendation on the Historic Urban Landscape (HUL) and was launched at the League of Historical Cities 15th World Conference, in Bad Ischl, Austria, on 7 June 2016. This guidebook delivers a practical understanding of the HUL approach, along with information regarding its purpose and application. It is designed to equip readers with an introductory set of practical and theoretical information, so that they can effectively reconcile urban conservation with urban development.

Consensus building, Negotiation, and Conflict Resolution for Heritage Place Management
 Edited by David Myers, Stacie Nicole Smith and Gail Ostergren
 The Getty Conservation Institute
 English only
 PDF version available for download: http://www.getty.edu/conservation/publications_resources/pdf_publications/consensus_building.html

This publication contains the proceedings of a Getty Conservation Institute (GCI) workshop held in December 2009 to explore the application of consensus building, negotiation and conflict resolution concepts and strategies to the management of heritage places. These proceedings present nine papers from the workshop, including background papers concerning relevant challenges in heritage place conservation and management, and on dispute resolution and consensus-building concepts and strategies, as well as case studies from diverse geographic and cultural contexts. Also included are recommendations made by workshop participants for promoting the application of dispute resolution methods to heritage management. The publication will be a good resource for heritage practitioners in dealing with the challenges of heritage place management.

The UNESCO World Heritage and the Role of Civil Society Proceedings of the International Conference, Bonn 2015
 World Heritage Watch
 Edited by Stephan Doempke
 English only
<http://www.world-heritage-watch.org/>

This publication brings together the proceedings of the international conference 'The UNESCO World Heritage and the Role of Civil Society' held in Bonn, Germany on 26 and 27 June 2015. Themes include strategies for involving civil society in the implementation of the World Heritage Convention, contributions of natural and cultural heritage NGOs to the safeguarding of World Heritage sites, assessments of sites, historic cities and monuments, and the participation of local communities in site conservation. The resolutions of the conference are also included.

El papel de la arqueoastronomía en el mundo maya: el caso de la Isla de Cozumel
 UNESCO National Office in Mexico
<http://unesdoc.unesco.org/images/0024/002447/2447225.pdf>
 Spanish and English

This publication on Mayan archaeoastronomy is the result of two years of successful cooperation between the Government of Quintana Roo/Cozumel and the UNESCO Office in Mexico. In August 2014, national and international experts in archeology, astronomy, caving and epigraphy of Maya writing joined together to reach a consensus on the scientific and cultural values of Cozumel through analysis of Pre-Hispanic sites related to Mayan astronomy. This interdisciplinary work is summed up in 12 articles contained in the book. The book is a fascinating guide to Cozumel, which was recently nominated as a UNESCO Biosphere Reserve, and also to the archaeoastronomical approach to our heritage.

UNESCO Global Report on Culture for Sustainable Urban Development
 UNESCO Publishing
http://www.unesco.org/culture/culture-for-sustainable-urban-development/pdf-open/global-Report_en.pdf
 English only (French and Spanish versions to come)
 Executive summaries in English, French, Spanish, Arabic, Chinese, Russian

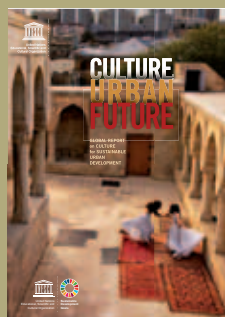
The Global Report aims to present an up-to-date picture of the current policies and practices of urban regeneration and sustainable development that have put culture at their core. By providing an assessment of the experiences from all regions of the world, the Global Report will provide guidelines and recommendations to foster culture-based sustainable urban development initiatives at the international, national, regional and local levels. The preparation of the Global Report was launched in line with the 2030 Agenda for Sustainable Development, particularly Goal 11 to 'make cities and human settlements inclusive, safe, resilient and sustainable'.

Managing MIDAS. Harmonising the management of Multi-Internationally Designated Areas: Ramsar Sites, World Heritage sites, Biosphere Reserves and UNESCO Global Geoparks
 IUCN
 English, French and Spanish versions
 PDF version available for download: <https://portals.iucn.org/library/node/46176>

An Internationally Designated Area (IDA) is a natural area internationally recognized by a global or regional designation mechanism. Among these, there are 263 areas where different IDAs fully or partially overlap, thus carrying double, triple or even quadruple international designations. These areas are named Multi-Internationally Designated Areas (MIDAS). Following up on a Resolution by the IUCN World Conservation Congress (Jeju Island, Republic of Korea, September 2012), this Guidance addresses specific issues related to the management of MIDAS. It includes recommendations for harmonizing the management, systematic conservation and sustainable use of these areas aimed at the local, national and international stakeholders of MIDAS.

Archaeology Worldwide: World Heritage Science and Basic Research Special Edition 2015
 German Archaeological Institute
 English and German versions
 PDF version available for download: <https://www.dainst.org/publikationen/e-publikationen/archaeologie-weltweit>

This publication brings new insight to how archaeological methods can be used for investigating and protecting World Heritage sites. Starting out with a discussion of the legacy of Abu Simbel, which inspired the idea of the World Heritage Convention, it goes on to present a brief introduction of World Heritage with facts, figures and interviews. It also provides articulate explanations on archaeological methods and on-site examples that are used to perform research at World Heritage sites. It will assist any professionals seeking to deepen their understanding of the relationship between archaeology and World Heritage.



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2017 Lumbini International Scientific Committee Meeting.

Lumbini and Kathmandu, Nepal.

Information: s.nipuna@unesco.org

23 to 24 February

International conference on the heritage of Iraq.

UNESCO Headquarters, Paris, France.

Information: l.haxthausen@unesco.org

30 to 31 May

Sixth session of the Meeting of States Parties to the Convention on the Protection of the Underwater Cultural Heritage.

UNESCO Headquarters, Paris, France.

Information: u.guerin@unesco.org

12 to 15 June

5th General Assembly of States Parties to the Convention for the Protection and Promotion of the Diversity of Cultural Expressions.

UNESCO Headquarters, Paris, France.

Information: l.mayer-robotaille@unesco.org

2 to 12 July

41st session of the World Heritage Committee.

Kraków, Poland.

Information: r.veillon@unesco.org

7 to 22 November

39th session of the General Conference of UNESCO.

UNESCO Headquarters, Paris, France.

Information: <http://www.unesco.org>

22 to 24 November

21st session of the General Assembly of the States Parties to the World Heritage Convention.

UNESCO Headquarters, Paris, France.

Information: r.veillon@unesco.org



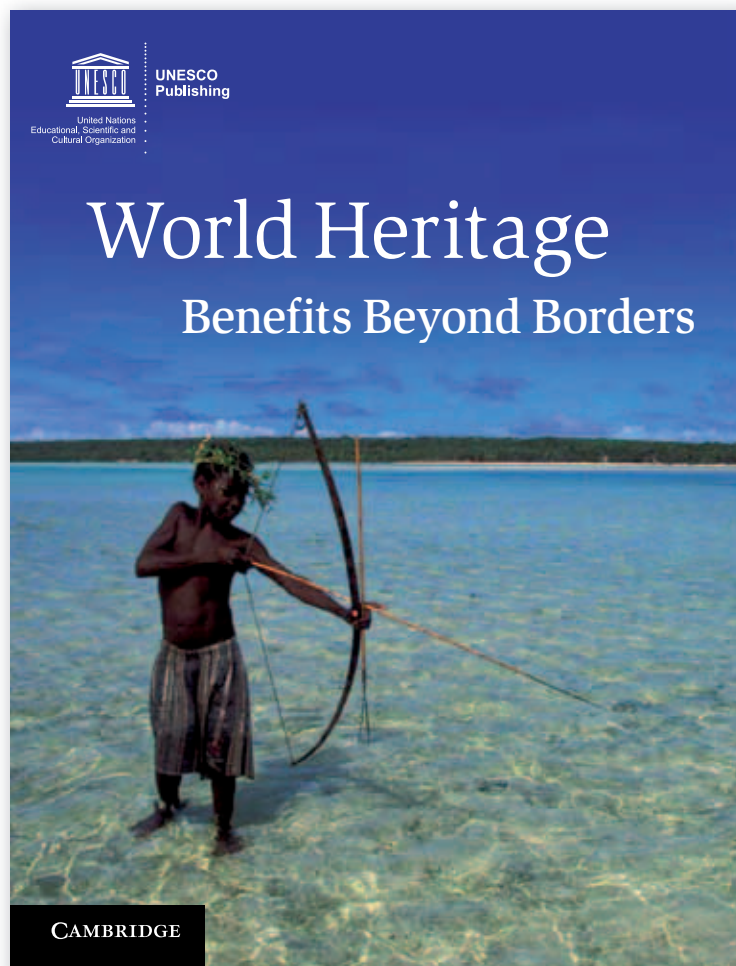
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Plantin-Moretus House-Workshops-Museum Complex (Belgium).

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In Focus: Museums and visitor centres

With tourism growing worldwide every year, museums and visitor centres are increasingly important to help visitors understand the cultural and historical significance of World Heritage sites. This also includes zoos and aquariums, which increasingly play an important role in species conservation.

The next issue of *World Heritage* will present the role of many of these centres and their contribution to visitors' experiences, whether it's revitalizing World Heritage site museums in Cambodia, Laos and Viet Nam; the National Palace Museum of Mexico and its importance in the cultural history of UNESCO; the conservation, education and research roles of the Vienna Zoo; or Belgium's Plantin-Moretus House-Workshops-Museum Complex, a printing plant and publishing house dating from the Renaissance and Baroque periods. 📍



National Palace Museum of Mexico (Mexico).

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GORHAM'S CAVE ACHIEVES WORLD HERITAGE STATUS.

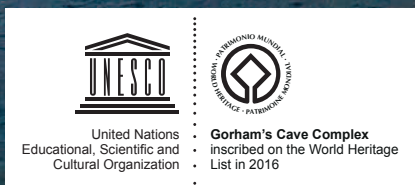
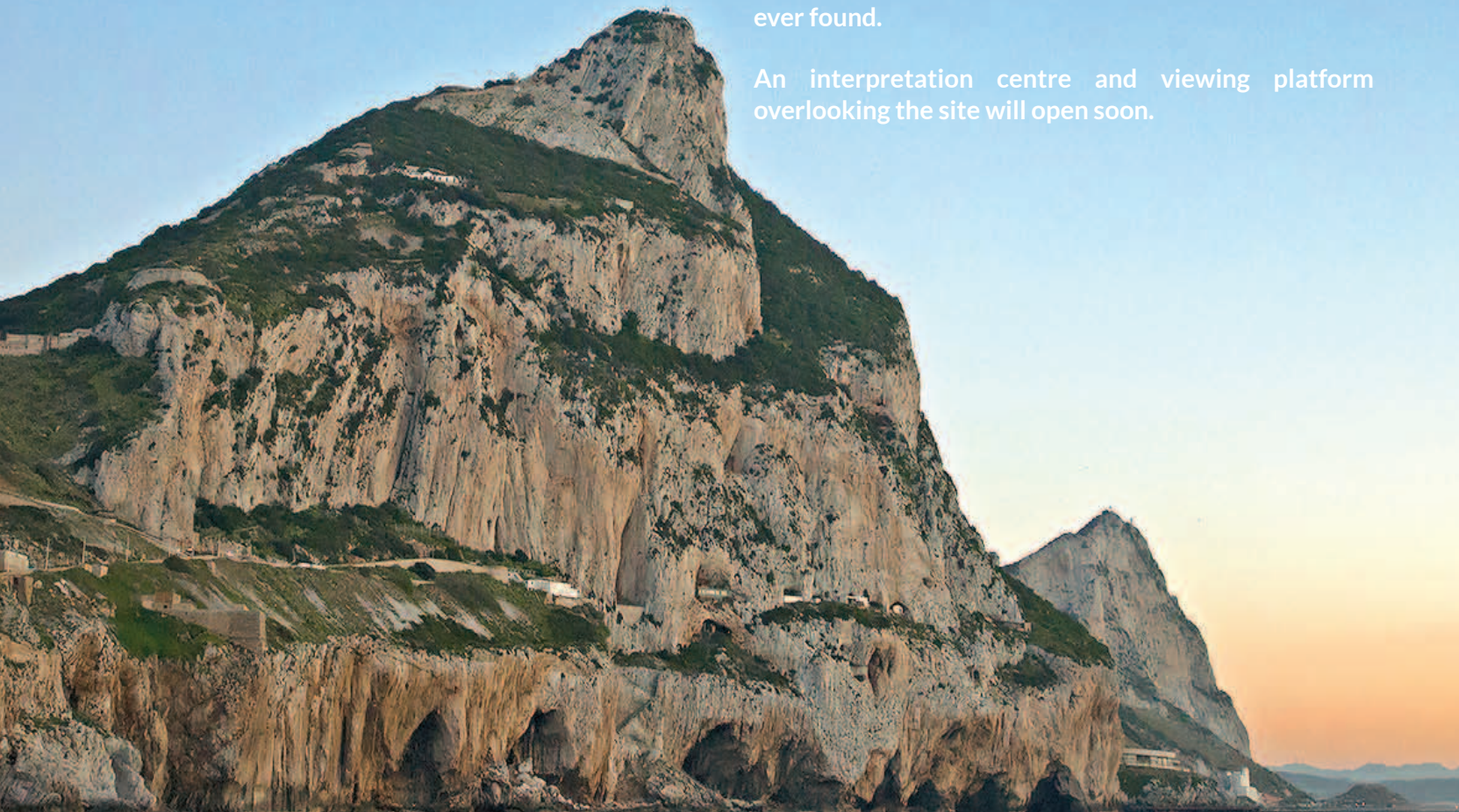
The Gorham's Cave Complex on the British Overseas Territory of Gibraltar was inscribed on the UNESCO World Heritage List the 15th of July 2016.

The complex, situated on the steep limestone cliffs on the eastern side of the Rock of Gibraltar on the southern tip of the Iberian peninsula, contains four caves which provide an exceptional testimony to the occupation, cultural traditions and material culture of Neanderthal and early modern human populations through a period spanning approximately 120,000 years.

This is expressed by the rich archaeological evidence in the caves, the rare rock engraving at Gorham's Cave (dated to more than 39,000 years ago), rare evidence of Neanderthal exploitation of birds and marine animals for food, and the ability of the deposits to depict the climatic and environmental conditions of the peninsula over this vast span of time.

The Gibraltar Museum's new galleries currently hold a wealth of information that portrays the life and habitat of our ancestors, the Neanderthals. The exhibition includes forensically-accurate reconstructions of a woman and child based on the first Neanderthal skull ever found.

An interpretation centre and viewing platform overlooking the site will open soon.



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