

# WORLD HERITAGE



## CULTURE – NATURE LINKS

**Río Abiseo National Park**  
Ancient monuments in the Andes

**Ifugao Rice Terraces**  
Terracing technology

**Socotra Archipelago**  
Bonds between people, land and sea



United Nations  
Educational, Scientific and  
Cultural Organization



World  
Heritage  
Convention

ISSN 1020-4202



3 059630 101752

World Heritage No. 75 • April 2015 7,50€ US\$9 £6 ¥850

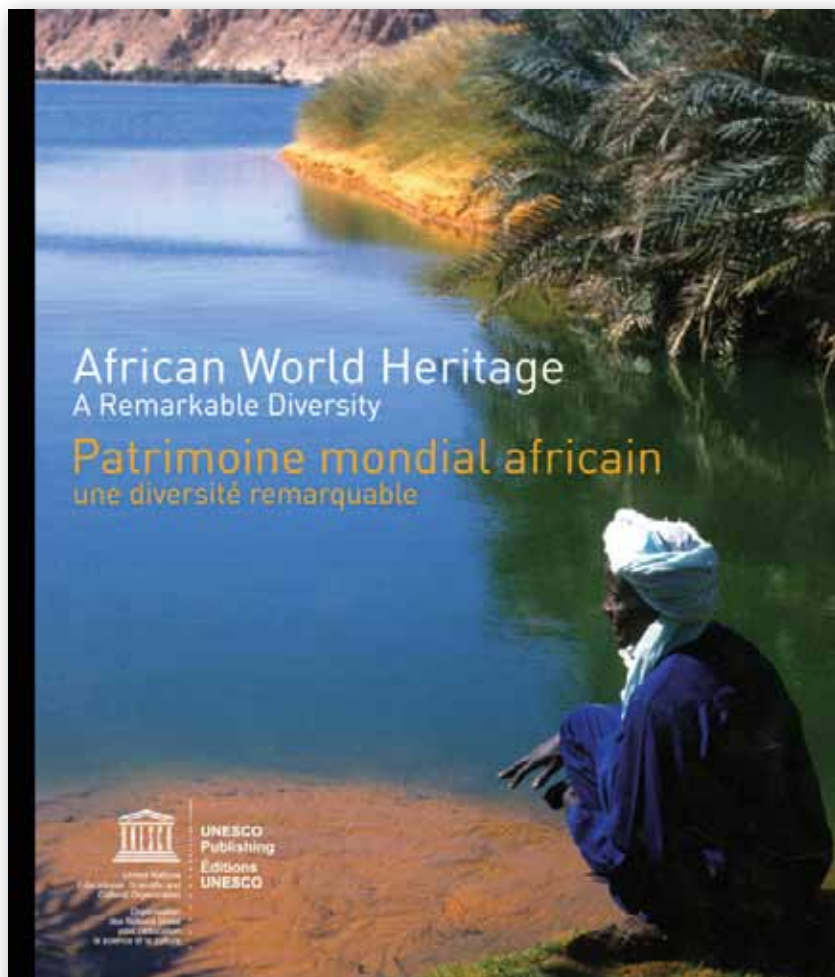


United Nations  
Educational, Scientific and  
Cultural Organization

# UNESCO Publishing

7, place de Fontenoy, 75352 Paris 07 SP, France • [www.unesco.org/publishing](http://www.unesco.org/publishing)  
E-mail: [publishing.promotion@unesco.org](mailto:publishing.promotion@unesco.org)

## 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.

€ 30.00  
208 pages, hardback,  
colour photos, graphics,  
maps and illustrations  
24,3 x 28,5 cm  
2012, 978-92-3-001103-1  
Bilingual edition (English/French)

To order, please contact

**DL Services – C/O Michot**

Chaussée de Mons 77 Bergense steenweg,

B 1600 Sint Pieters Leeuw, Belgium

Tel.: (+ 32) 477 455 329

E-mail: [jean.de.lannoy@dl-servi.com](mailto:jean.de.lannoy@dl-servi.com)

Postage by ordinary mail: Europe: € 5.50. Rest of the world: € 10.00

or [www.unesco.org/publishing](http://www.unesco.org/publishing) (Secure payment)





Cover: Socotra Archipelago (Yemen)

This special issue of *World Heritage* is about interlinkages between nature and culture. One of the defining characteristics of the World Heritage Convention is that the governance of both natural and cultural heritage of Outstanding Universal Value falls under one international instrument, but we have still to harness the full potential the Convention offers to recognize and build on their interlinkages. As evidenced in these pages, there is growing interest in bridging the divides and differences between nature and culture and addressing commonalities and possible shared opportunities through heritage conservation strategies. In the recent past, debates on these topics have resurfaced at World Heritage Committee meetings with both plenary discussions and side-events about the multiple challenges associated with nomination and management of properties.

Whereas the nature–culture division in the World Heritage system poses both policy and institutional challenges, it also presents States Parties and heritage practitioners with implementation complexities in their everyday work. In response, new efforts have been initiated by the World Heritage Committee and its Advisory Bodies (ICCROM, ICOMOS and IUCN), ranging from capacity-building to integrative research and practice. This special issue is an opportunity to reflect upon experiences in this evolving field, highlighting two main points. At the conceptual level, there is a growing need to rethink natural and cultural heritage as an interrelated and interdependent concept, rather than as separate domains. At the management level, there is a need to rethink current approaches, where nature and culture management remain separate. Far too often cultural aspects within nature conservation remain neglected, and vice versa. We need to build synergies across sectors and engage far more proactively with indigenous peoples and local communities. Discussions on cultural landscapes, mixed sites and sacred sites highlight the importance of such rethinking.

In this context, it is notable that this issue is published in the wake of the November 2014 IUCN World Parks Congress, raising two points of significant importance to the future orientation of World Heritage as a whole. The first point is the recognition of the fact that the immediate impact of a cultural site on visitors hinges upon the way it fits into its natural setting. This goes hand in hand with the realization that natural sites are frequently marked by longstanding cultural connections and biocultural heritage. The second point is a new strategy of close collaboration between World Heritage (with its 197 natural sites and 31 mixed) and other protected areas through a comprehensive landscape conservation effort. This is of vital importance to the protection of all natural territories worldwide, as well as a basis for cultural diversity.

A collective effort has been made by the Advisory Bodies and UNESCO’s World Heritage Centre in recent years. With the support of the Committee they have developed and launched a capacity-building effort with a view to addressing these concerns and transmitting existing knowledge through practitioners from both natural and cultural heritage for more effective management of their sites.

All these crucial topics are thoughtfully explored as we take a closer look at culture–nature links at the Ifugao Rice Terraces of the Philippine Cordilleras and Peru’s Rio Abiseo National Park, as well as sites in Europe and North America.

**Kishore Rao**  
Director of the UNESCO World Heritage Centre



Quarterly magazine published jointly in English, French and Spanish, by the United Nations Educational, Scientific and Cultural Organization (UNESCO), Paris, France and Publishing For Development Ltd., London, United Kingdom.

## Editorial Director

Kishore Rao  
Director, UNESCO World Heritage Centre

## Managing Editor

Vesna Vujcic-Lugassy

## Editors

Helen Aprile, Gina Doubleday, Michael Gibson

## Publisher

Richard Forster

## Production Editor

Caroline Fort

## Copy Editors

Caroline Lawrence (English), Brigitte Strauss (French), Luisa Futoransky (Spanish)

## Editorial Board

ICCROM: Joseph King, ICOMOS: Regina Durighello, IUCN: Tim Badman, UNESCO World Heritage Centre: Nada Al Hassan, Feng Jing, Edmond Moukala, Mauro Rosi, Mechtild Rössler, Petya Totcharova, Isabelle Anatole Gabriel Vinson, UNESCO Publishing: Ian Denison

## Editorial Assistant

Barbara Blanchard

## Advertising

Efrén Calatrava, Fernando Ortiz, Fadela Seddini, Peter Warren

## Cover

Photo: Peter Franc  
Design: Recto Verso

## Editorial Staff

World Heritage Centre, UNESCO  
7, Place de Fontenoy, 75007 Paris  
Tel. (33.1) 45 68 16 60 – Fax (33.1) 45 68 55 70  
E-mail: g.doubleday@unesco.org  
INTERNET: <http://whc.unesco.org>

## Advertisements, production

PFD Publications Ltd  
Chester House, Fulham Green  
81-83 Fulham High Street, London SW6 3JA  
Tel: +44 2032 866610 - Fax: +44 2075 262173  
E-mail: [info@pfdmedia.com](mailto:info@pfdmedia.com)

## Subscriptions

Jean De Lannoy, DL Services sprl  
Avenue du Roi 202 - B 1190 Brussels - Belgium  
Tel: +32 2 538 43 08 - Fax: +32 2 538 0841  
E-mail: [subscriptions@dl-servi.com](mailto:subscriptions@dl-servi.com)

# Contents



## In Focus

4

### Nature-culture interlinkages in World Heritage: bridging the gap 4

The World Heritage Convention is unique in that it aims to protect both cultural and natural heritage of Outstanding Universal Value.

### Socotra – enduring bonds between people and place 16

Socotra – its nature and people – appear inseparable. The Socotrans have long adapted themselves to being a dynamically functioning component of the ecosystem and rejected mechanical and industrial transformations of their world.

### World Heritage sites in North America: places with stories that interweave culture and nature 22

Understanding the complex interrelated cultural and natural values of World Heritage sites from multiple perspectives can shape a more inclusive, collaborative approach for stewardship.

### Culture-nature linkages in European World Heritage sites 30

Most human activities have impacts, both positive and negative, on the natural environment, especially in regard to biodiversity and ecosystems.

### Río Abiseo National Park 36

The park is an outstanding example of ongoing ecological and biological processes, but also of pre-Hispanic human occupation at high altitudes in the Andean region dating back about 8,000 years.

### Rice Terraces of the Philippine Cordilleras 42

All stakeholders must continue to work together to ensure continuing Ifugao stewardship of the rice terraces using traditional terrace farming and management systems to secure their long-term sustainability and maintain their grandeur.



**Close-Up**

**48**

**A training course on Nature–Culture Interlinkages, Participation and Management in World Heritage**

The new course is based on a comprehensive curriculum development process including inputs from a two-day expert meeting held in Gland (Switzerland), as well as a short pilot involving participants from twenty-two countries, held in Italy in April 2014.



**48**

**Forum**

**53**

**Points of View 54**

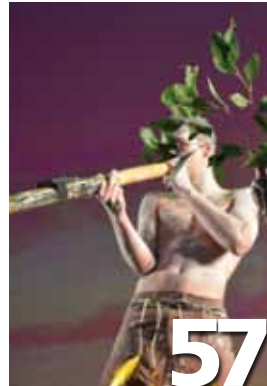
Eralda Bushi, Albania; Horacio Ortega, Mexico; Chilangwa Chaiwa, Zambia; Lina Dikšaitė, Lithuania; Evelyn Emmanuel Swai, United Republic of Tanzania; Ma Li, China; Eisuke Nishikawa, Japan; Naser Al Zawaidah, Jordan; Batjéni Kassoum Soro, Côte d'Ivoire.



**55**

**Advisory Bodies 57**

IUCN: A promise made for the future of natural World Heritage.



**57**



**63**

**Conventions 60**

The natures of culture, the cultures of nature – paradox of the landscape.



**70**



**73**

**News**

**65**

**Preservation 67–71**

Compliance control; Great Barrier Reef under an international spotlight; Buddhist culture preserved; Religious heritage and tourism; EU and UNESCO join forces in transboundary Lake Ohrid region; Operationalizing Outstanding Universal Value; Tourism and culture worldwide; Final Periodic Reporting meeting in Europe; The re-greening of Grand-Bassam.

**In Danger 73–75**

UNESCO course on First Aid to Cultural Built Heritage in Syria; Bamako conference urges emergency action for manuscripts; Belize agrees to chart road map to solve critical conservation issues; Reinforcing heritage under threat.

**Outreach 76–78**

LED lighting for Prambanan Temple Compounds; Panasonic and UNESCO inspire pupils in Fujian (China); New apps for marine World Heritage; UN Goodwill Ambassador Gisele Bündchen champions marine heritage; 2014–2015 World Heritage Map published; The Case of the Lost World Heritage, 14th episode.

**In Print and Online**

**80**

**Calendar**

**81**

**Subscription Form**

**83**

**Next Issue**

**85**

**Download the World Heritage app**

Available for iPad, Android and Kindle Fire tablets.

With the app, not only can you read exclusive articles written by experts on the ground, but see videos of the world's most spectacular sites.

Download the *World Heritage* magazine app from iTunes, Amazon and Google Play.



*Panasonic, a long-standing partner of the UNESCO World Heritage Centre, contributes to the printing of World Heritage magazine.*

# Nature–culture interlinkages in World Heritage

## Bridging the gap

---

Peter Bille Larsen  
University of Lucerne (Switzerland)

Gamini Wijesuriya  
International Centre for the Study of the Preservation and Restoration of Cultural  
Property (ICCROM)

---

The ruins of the Ancient City of Sigiriya (Sri Lanka) lie on the steep slopes and at the summit of a granite peak standing some 180 m high (the 'Lion's Rock', which dominates the jungle from all sides).

© Our Place – The World Heritage Collection





Whereas many stress the originality of the World Heritage Convention in linking the conservation of nature and culture in a single instrument, it is increasingly under attack for sustaining the divide. However, divisions between nature and culture are not universal. Indeed, it is considered that nature and culture are very often complementary and inseparable. Cultural identities have been forged in specific environments, just as many creative works of humankind are profoundly inspired by the beauty of natural surroundings. Such linkages have also been recognized outside the World Heritage domain.

Although the connection between nature and culture has appeared continually in the history of the Convention, and much action is being undertaken in this realm, this article argues that the time has come to revisit current policies and practices and thus to respond to a major opportunity to reassert the contribution of World Heritage to the effective and equitable protection of cultural and biological diversity. This may, for example, recognize the inherent aspects of interdependency as well as stimulate the cross-fertilization of experiences and practices being developed by the cultural and natural heritage sectors.

The United Nations Environment Programme (UNEP) estimates that between 150 and 200 species are lost every day. In comparison it is estimated that one language dies out every two weeks.<sup>1</sup> If linguistic diversity is taken as a proxy for cultural diversity, such losses together with the degradation of biodiversity are not only among the urgent global challenges of our times, but can be seen as interconnected phenomena. Targets to integrate traditional knowledge and practices alongside participation in the Convention on Biological Diversity illustrate the growing global understanding of interlinkages, but also the continuous challenges to reverse trends of decline.<sup>2</sup> From this perspective, heritage interlinkages are not merely about co-evolving landscapes, cultures and practices,

but a crosscutting reality that makes the role and contribution of the World Heritage Convention a major concern.

Many positive actions have been undertaken within the World Heritage processes from the inception of the Convention. These include a variety of policies adopted by the World Heritage Committee and activities by its Advisory Bodies (ICCRUM, ICOMOS, IUCN) collectively and individually. Indeed, this



Ecosystem and Relict Cultural Landscape of Lopé-Okanda (Gabon) was inscribed as a mixed site on the World Heritage List in 2007.

© jbdodane

issue was triggered by one such activity started collectively by all three Advisory Bodies and the World Heritage Centre involving the development of a course module for World Heritage practitioners on nature–culture interlinkages (see p. 48).

### Gaining momentum

First, the recent trend towards bridging or connecting heritage is not accidental, but signals how dominant modernist models of heritage are being questioned. In the academic field, the nature–culture dichotomy has long been under attack.<sup>3,4,5</sup> It is increasingly seen as a cultural expression of a distinct historical period rather than a universally valid split pertinent for heritage classification.

Second, the use of the World Heritage Convention has increasingly been internationalized beyond its European mainstay. Furthermore, shifting expert understandings and post-colonial notions of heritage values<sup>6</sup> defy the split between

nature and culture. From Australian engagements with Aboriginal notions of country and landscape to Buddhist temples and sacred mountains in Sri Lanka<sup>7</sup>, heritage realities covered by the Convention today challenge narrow concepts of nature and culture. This is equally true in the European context (see articles by Papayannis, p. 30 and Luginbühl, p. 60).

Third, heritage thinking in both natural and cultural fields has moved from ideas of freezing heritage as ‘static’ values and attributes to one of recognizing heritage as dynamic, interrelated and complex. The lived everyday dimension of heritage is no longer an anomaly, but often recognized as an integral dimension of specific values and landscapes.<sup>8</sup> In the field of protected area conservation, much ‘transboundary’ work is being undertaken in relation to spiritual and sacred values, and other cultural dimensions. In particular, the field of biocultural diversity promoted by UNESCO has stressed the interrelated and co-evolving nature of biological and cultural systems, values and practices.<sup>9,10</sup> The recognition of natural and cultural dynamics as intimately connected also require a rethink of conservation practice.<sup>11</sup>

Fourth, heritage specialists are increasingly recognizing the limitations of their own domains of expertise. A growing critique from civil society, not least indigenous peoples, also underlines the need to shift from heritage as an exclusive expert domain towards one building on local community perspectives and values that often defy narrow nature–culture distinctions. Where nature conservation just a few decades ago was dominated by natural scientists and management experts, it today includes indigenous and local community voices often stressing interlinkages through local knowledge, livelihood practices and age-old landscape connections. In many cultural sites, the significance of natural values and local socio-environmental dynamics are equally gaining importance.

Fifth, at present, we need to recognize that cultural and natural heritage sectors have developed many tools and methods,



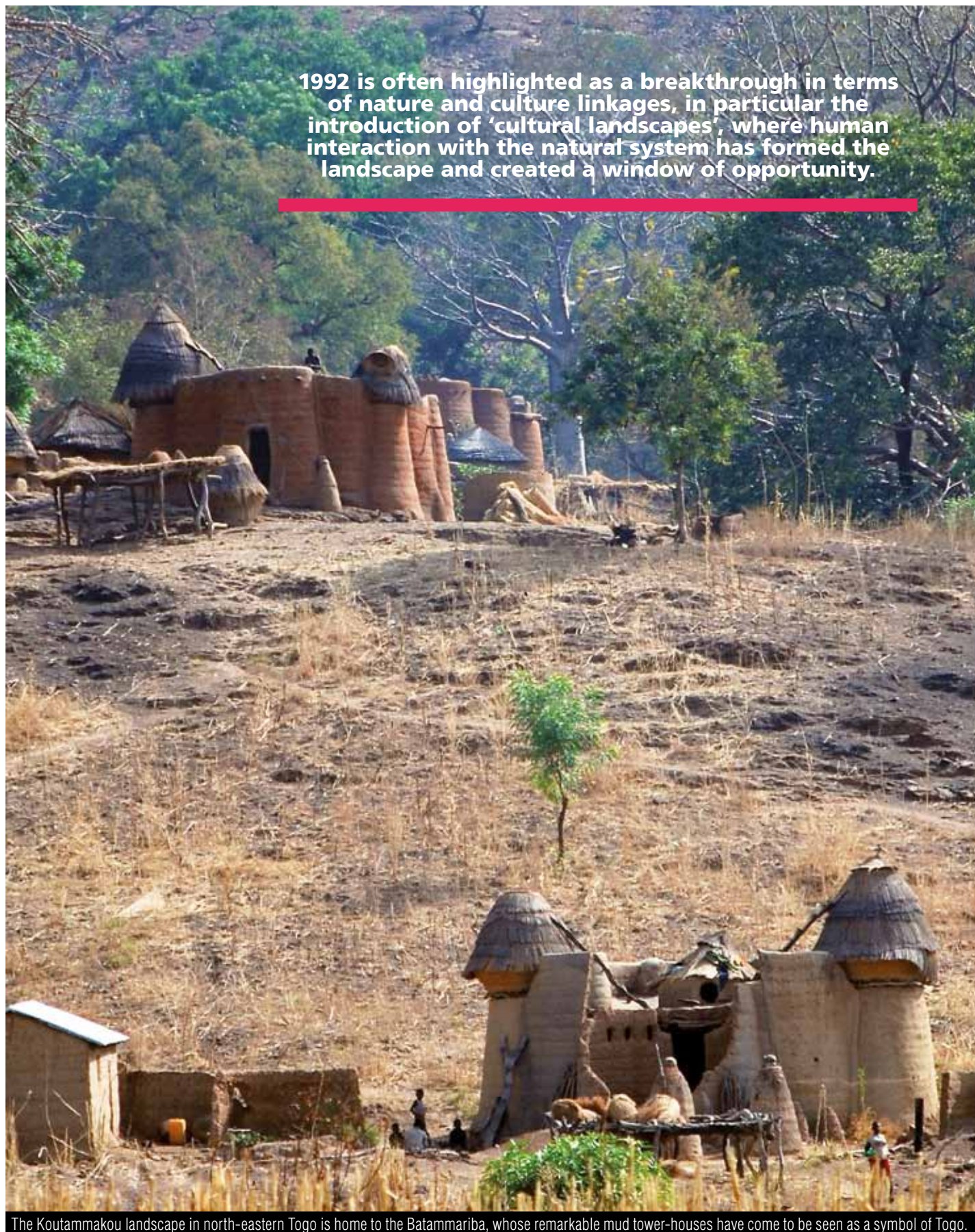


The cone-shaped volcano is Mount Ngauruhoe at Tongariro National Park (New Zealand).

© Laura Beasley



1992 is often highlighted as a breakthrough in terms of nature and culture linkages, in particular the introduction of 'cultural landscapes', where human interaction with the natural system has formed the landscape and created a window of opportunity.



The Koutammakou landscape in north-eastern Togo is home to the Batammariba, whose remarkable mud tower-houses have come to be seen as a symbol of Togo.



often in isolation from each other. Management planning tools using a values-based approach to heritage management and UNESCO's *Enhancing our Heritage* (EoH) toolkit are among many that can be shared for the benefits of both sectors. While practitioners may sit at opposite sides of the table, much can be shared for the benefit of more effective heritage management.

In sum, a major drive is under way to rethink the boundaries between nature and culture as:

- embedded and connected rather than isolated qualities;
- constituted relationally rather than unique and distinct properties;
- a dynamic web of processes rather than fixed elements;
- a field for experience sharing and mutual learning.

Whereas the nature–culture dichotomy has evolved into separate heritage fields and domains of expertise, there is today a growing understanding that heritage sites are not made up of isolated natural or cultural attributes split into separate realities, but are intertwined, connected and constituted of relationships. Heritage thinking has matured in its appreciation of the complex interconnections between values both cultural and natural, attributes and the people living in and around World Heritage sites regardless of whether they manifest Outstanding Universal Value (OUV) only.

### Recognizing management impasse and new avenues

As the number of sites now exceeds 1,000, the World Heritage system is today at a crossroads where four decades of success are challenged, among other factors, by a deepening gap between nature and culture. In practice, the majority of national management bodies are split according to natural and cultural sectors. Where national agencies are responsible for both fields, expertise, line agencies and regulatory arrangements often remain split between nature and culture. Such institutional divides are tied to the historical developments of the heritage fields, where their marriage in

the World Heritage Convention was more of a historical coincidence or concurrence of parallel processes than their integration as such.<sup>12</sup> Furthermore, the defining articles of the Convention keep natural and cultural heritage as separate domains by situating humanity, history and construction in the cultural field, contrasting these with natural features.

Whether concerning nature or culture, it is increasingly obvious that the 'culture of World Heritage' and the institutional infrastructure built up over the years cannot



Members of the Hani community enjoying products from the rice terraces with elders at the Cultural Landscape of Honghe Hani Rice Terraces (China).

© ICCROM

merely be viewed as a further addition of protection and international support. In 2013, the debate erupted once again in the World Heritage Committee session in connection with the Pimachiowin Aki mixed site nomination from Canada. Committee discussions were concerned with the 'bonds that exist in some places between culture and nature' and concluded that more work was needed. A questioning of the nature divide is taking hold, where inscription criteria, nomination practices, management planning and evaluation procedures are no longer considered neutral procedures but constitute transformative practices in need of reform.

The sheer upgrading of national heritage to the common heritage of humankind entails social effects and transformation of the very fabric of heritage. Cases of heritage recognition fuelling divides

between cultural and natural practitioners, nationalism, conflict, dispossession or commodification have challenged the very meaning of World Heritage. This is, we argue, more than a simple working misunderstanding, and in practice runs the risk of undermining not only the legitimacy of the World Heritage system, but equally the very interlinked fabric that constitutes and sustains the OUV.

It is becoming obvious that questions of interlinkages are critical to the integrity and authenticity of *both* natural and cultural sites (although authenticity is limited to cultural sites in World Heritage processes) as well as management. The integral role of local values and connections for the OUV is being rehabilitated, no longer as superfluous local flavour, but as a basic ingredient. Studies in the field of biocultural diversity are particularly important in demonstrating such interlinkages. This even raises questions not only about the integrity of all sites but also about the 'authenticity' of natural sites. Spiritual values, cultural conservation practices, traditional ecological management knowledge and stewardship practices are just some examples of nature–culture interlinkages not only valuable in themselves, but equally critical to ensure the wholeness and integrity of the site as such. They may not meet any World Heritage criterion but nonetheless form inseparable entities for management.

### Cultural landscapes and mixed sites: learning from practice

1992 is often highlighted as a breakthrough in terms of nature and culture linkages, in particular the introduction of 'cultural landscapes', where human interaction with the natural system has formed the landscape and created a window of opportunity.<sup>13</sup> With its three categories – created landscapes, organically evolved landscapes and associative cultural landscapes – the cultural landscape has arguably opened up a whole new range of connections, recognizing that interplays and dynamism exist with traditional ways of life and livelihoods both in terms of material implications as well as cases of 'associative

## In Focus Nature–culture interlinkages in World Heritage

cultural landscapes’ where (immaterial) cultural, religious or spiritual associations are at stake. Tongariro National Park in New Zealand became the first World Heritage cultural landscape to recognize Maori values and linkages in the landscape (based on the cultural criteria of the *Operational Guidelines to the Implementation of the World Heritage Convention*).

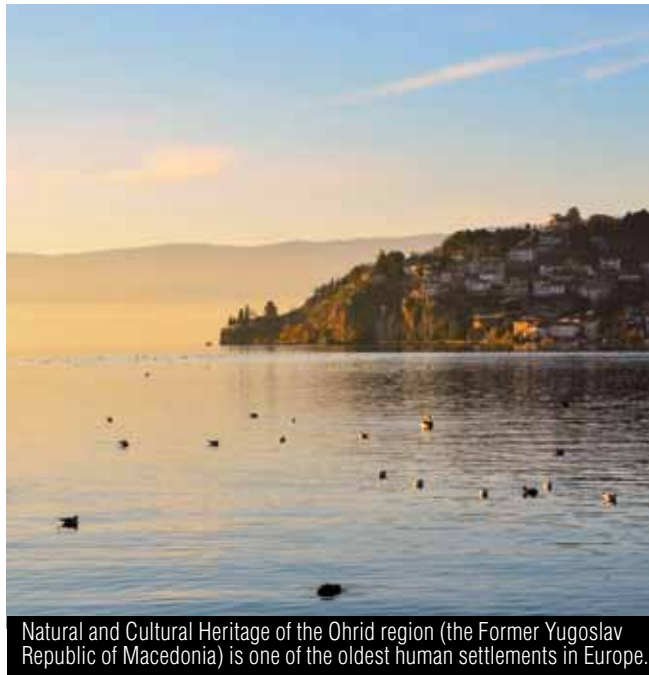
The recognition of categories of cultural landscape was not simply a move to further integration, but also led to further separation. Whereas the introduction of cultural landscapes led to explicit attention to nature–culture linkages, changes made in natural criteria that same year removed existing language pointing to interaction and combinations from the natural criteria. ‘Man’s interaction with his natural environment’ was removed from former natural criterion (ii) (currently criterion viii) leaving ‘ecological and biological processes’ as defining elements. In similar terms, exceptional combinations of natural and cultural elements disappeared from former natural criterion (iii) (current criterion ix). Furthermore, cultural landscapes as a category of heritage are recognized only under cultural criteria (i)–(vi) of the *Operational Guidelines*.

This has in many cases caused interlinkages to become invisible in attempts to ‘pitch’ or retrofit local realities within global categories. The division of labour between natural and cultural specialists in the World Heritage arena has left nomination teams with the creative production of retrofitting interconnected heritage values and practices into ‘pure’ natural and cultural language. The emphasis resulting from this reorganization of heritage values around global significance has downplayed the importance of interlinkages except in cases where these have been seen as adding value to the nomination dossier (cultural landscapes or mixed sites) and non-binding discussions taking place between ICOMOS and IUCN at the time of the evaluations.

As one site manager explained, ‘we initially presented both natural and cultural

values, but experts advised us to rework our dossier and only concentrate on natural values’. The site was eventually listed, yet the manager is only now seeking to incorporate longstanding cultural dynamics into landscape management.

The World Heritage community has long been aware of this trend. States Parties are easily driven to focus on single criterion qualities when defining OUV for immediately recognizable attributes, thus sticking to either natural or cultural criteria without having adequate



Natural and Cultural Heritage of the Ohrid region (the Former Yugoslav Republic of Macedonia) is one of the oldest human settlements in Europe.

© Amer Demishi

institutional support and incentives to address other linkages. The fact remains that many nomination processes are urged to downplay interlinkages in order to portray global significance except where interlinkages are seen as ‘added value’. As Papayannis argues in this issue (see pp. 30), this has led to obvious omissions in World Heritage designation.

Another attempt to bridge the divide has involved the creation of one set of inscription criteria while emphasizing that these should not function as a ‘straitjacket’.<sup>14</sup> While united inscription criteria in theory allow for the recognition of integrated values, in practice procedures maintain a divide with set of natural and cultural criteria ‘owned’ and evaluated separately by IUCN (criteria vii to x) and ICOMOS (criteria i

to vi) respectively<sup>15</sup>. Cultural landscapes are inscribed under cultural criteria only and evaluated separately by ICOMOS.<sup>16</sup>

The practice of ‘mixed sites’ inscribed for both natural and cultural values, reappearing at times through renomination processes, offers obvious potential to expand beyond the single criterion gaze. In fact mixed sites remain a small minority in the bigger picture, making up only 3 per cent of the World Heritage List. The challenge is threefold. First, nominations are required to demonstrate the OUV for both natural and cultural values. As a result, mixed sites only concern a subset of natural and cultural values considered to have OUV thus limiting the potential application. Second, mixed sites do not necessarily address interlinkages, but merely recognize juxtaposition. Cultural and natural values may co-exist, yet values are assessed by separate teams, management may be undertaken separately through distinct agencies and it is not unusual to find separate management plans in place. Third, there are limited incentives to nominate mixed sites given the in-built emphasis on outstanding singularity. States Parties may avoid mixed nominations because they are considered too complex. Even mixed sites that have been nominated in the past, as a

result of separate recommendations by the Advisory Bodies, have prompted the States Parties to opt for listing under the more favourable recommendation, thus completely overlooking the other.

There are today eighty-five properties with four transboundary properties listed as cultural landscapes. There are thirty-one mixed properties, some of which overlap with the former. There is now a widespread perception that a significant number of existing sites would have qualified as cultural landscapes if nominated today.

The inclusion of additional criteria may in effect be encouraged in some sites, yet is unlikely to be relevant for the vast majority of interlinkages. Whether in terms of cultural landscapes or mixed sites, the ‘add-on’ approach of inserting more nature

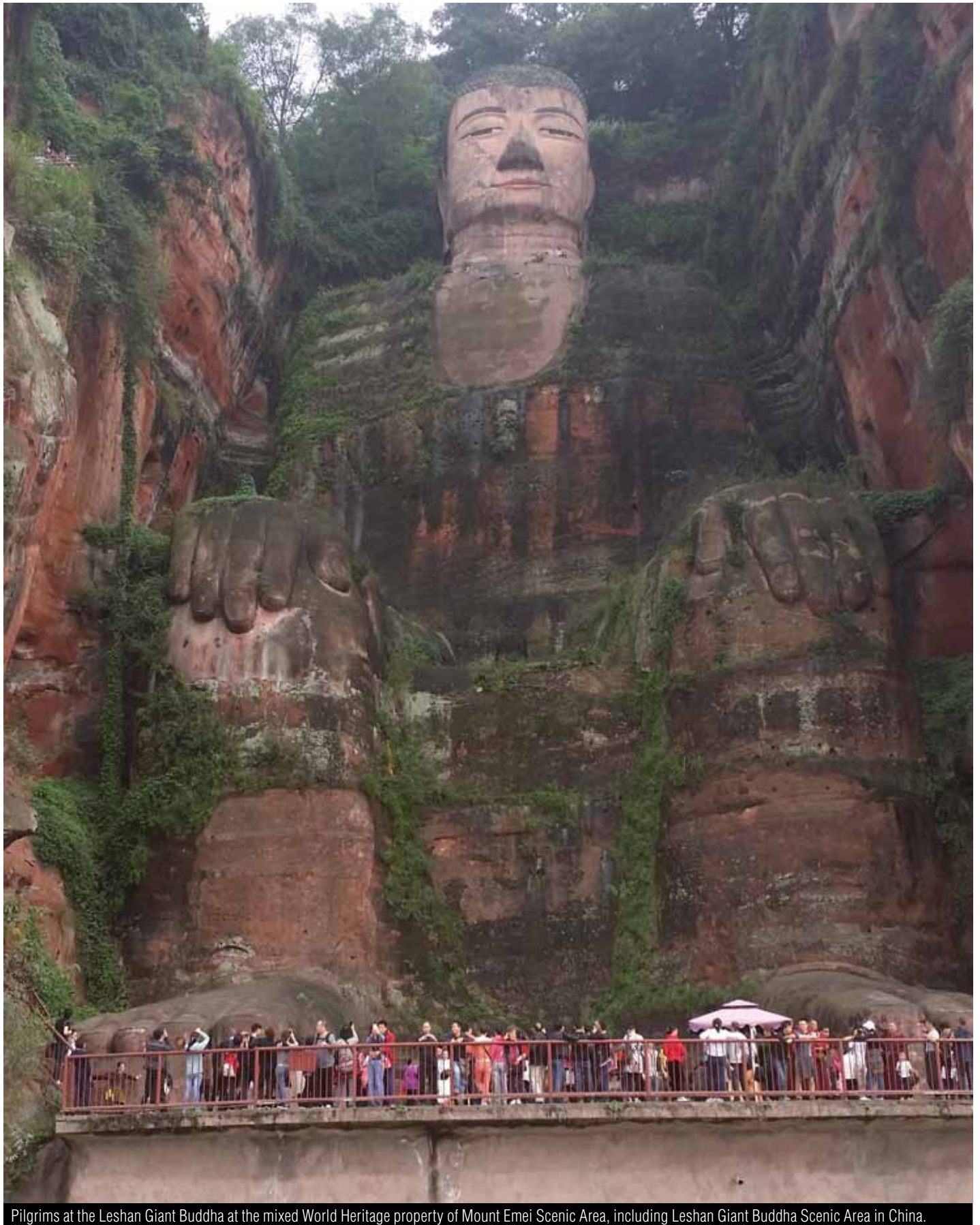




The mixed site of Pyrénées – Mont Perdu (France/Spain) is a pastoral landscape reflecting an agricultural way of life that was once widespread in the upland regions of Europe but now survives only in this part of the Pyrenees.

© CRT Midi-Pyrénées / D. Viet





Pilgrims at the Leshan Giant Buddha at the mixed World Heritage property of Mount Emei Scenic Area, including Leshan Giant Buddha Scenic Area in China.

© ICCROM



or culture is challenging. Cultural landscapes and mixed sites rely on a separation between nature and culture as values that can or may be bridged. Mixed sites require both values to be present, whereas cultural landscapes involve a specific outstanding combination of nature and culture interlinkages. As a result, everyday interlinkages in the vast majority of sites occupy an uncomfortable grey zone ... In practice, interlinkages are repeatedly under-represented compared with their actual significance, with far too little space for recognizing their significance outside the models of mixed sites and cultural landscapes. Still, much can be learned from specific management efforts and experience.

While nominations and renominations for combining cultural and natural values in the World Heritage process form one part of the equation, the other challenging part is the management of both values together. Indeed, management approaches have to be oriented towards integrating all values, be they World Heritage or of local, cultural and natural significance. It is in this context that the recognition of inherent aspects of interdependency, as well as experiences and practices being developed by the cultural and natural heritage sectors, can bring added value for more effective management of World Heritage sites.

### Looking ahead

World Heritage practitioners have struggled with the nature–culture divide for decades.<sup>17</sup> Nature–culture linkages we suggest are not exotic exceptions, but part of the very fabric and lifeline of living heritage across the majority of World Heritage sites. Whereas only a minority of sites are considered as cultural landscapes or mixed, all sites display varying forms of interlinkages of either a tangible or intangible nature. The new trend is therefore not just about linking nature and culture ... they *are* linked in multiple ways. The challenge is about creating a new space, new institutional practices and a new language to address interconnected natural and cultural values. Can we move towards dynamic nomination and management

practice, where World Heritage recognition of OUV supports rather than undermines age-old connections, knowledge practices and evolving interlinkages between nature and culture? Can World Heritage shift from being islands of protection to offer an active contribution to wider cultural and natural landscape integrity? As we recognize the massive power and transformative potential of the heritage complex, can such energy be shifted from displacement to empowerment, from disconnection



© Salvatore Freni Jr

Gobustan Rock Art Cultural Landscape (Azerbaijan) bears testimony to 40,000 years of rock art.

towards interlinkages? Different approaches may be considered. These questions were addressed at a workshop devoted to develop the curriculum mentioned above for an international training course on addressing interlinkages in managing World Heritage by the Advisory Bodies and the World Heritage Centre. A week-long course module was implemented for both cultural and natural heritage professionals as part of the ICCROM course on Conservation of Built Heritage (CBH14, see p. 54).<sup>18</sup>

The 'rethinking model' discussed in Larsen and Wijesuriya's report on the course requires a rethink of heritage concepts by recognizing their cultural basis and bias. It suggests bringing on board new categories and language to move beyond the divide. Ranging from the categories used to the ways we collaborate, a thorough rethink is warranted. It is about bringing World Heritage out of a Eurocentric legacy and reconciling OUV with local values and connections. In contrast, the integration approach discussed does not question the separation between nature and culture,

but rather questions the way in which approaches to natural and cultural heritage are being implemented independently of each other. Responses may involve cultural sites 'adding' natural values to their equation, or vice versa, natural sites recognizing cultural values and attributes without necessarily questioning the respective heritage categories as such. The 'synergy approach' does not question the divide between nature and culture, yet suggests that there is room for cross-fertilization and synergy building between the two heritage sectors. In contrast, critical approaches challenge World Heritage with regard to the way it is framed and institutionalized, and its social effects. At stake are not simply 'local' cultural or natural heritage values, but the values and cultural practices of the (global) heritage sector potentially displacing other values and practices, neglecting rights, transforming power relationships and/or leading to commodification. Addressing nature and culture interlinkages in this respect requires addressing and harnessing the power inherent in these dynamics.

Debates have today reached a stage where they are no longer about only recognizing linkages as a distinct type of World Heritage (cultural landscapes) or as juxtaposed values (mixed sites), but about recognizing the variety of interlinkages found in *all* World Heritage sites. They also recognize that if heritage management does not take these into account, OUV and the conditions that maintain it may be lost. This has implications for strengthened notions of authenticity and integrity. It entails re-embedding OUV in the everyday fabric of connections, which allowed specific attributes to emerge and persist in the first place. As institutional limitations are encountered, new horizons for practice that sustain and support vital embedded linkages are being spearheaded across the globe, as several articles in this issue illustrate (e.g. Mitchell, pp. 22). Three immediate steps are needed to reinforce this work.

A first step involves recognizing the legacy of divides and taking up a more inclusive approach. This requires a far more integrated and holistic approach to values assessment



Rock Islands Southern Lagoon (Palau) consists of numerous large and small forested limestone islands, scattered within a marine lagoon protected by a barrier reef. The remains of stonework villages, as well as burial sites and rock art, bear testimony to the organization of small island communities over some three millennia.

© Matt Kieffer



and the interlinked and embedded nature of attributes, and will also contribute towards securing equitable and cultural representation on the World Heritage List.

Second, new tools and mechanisms are needed to assess connections and map various forms of knowledge and practices from the stages of assessment and nomination towards the identification of management responses. This entails the mobilization of contextual perspectives such as local and indigenous knowledge systems and practices.

Third, more than a top-down conceptual paradigm shift of heritage experts, there is a need to define spaces in which to engage everyday stewards and rights-holders on World Heritage matters, beyond the actual identification of interlinkages. This entails an emphasis on levelling the playing field when values are described and decisions made regarding World Heritage. Much can be learned from the emerging practices of consent-based inscription and participatory management in this respect.


World Heritage may trigger massive tourism flows, media coverage and



Rio de Janeiro: Carioca Landscapes between the Mountain and the Sea (Brazil) was inscribed as a cultural landscape in 2012.

©Sama 093

commoditization and, this being the case, it is now urgent to render World Heritage more connected to the 'affairs of life'. It is all about amplifying our understanding of the foundations of OUV and the subtle processes that constitute and sustain heritage of global significance over time. There is ample room for action with practitioners on the ground.

The course module mentioned above, developed by the Advisory Bodies as part of the World Heritage Capacity Building Strategy adopted by the Committee at its 35th session, is ready to bring heritage practitioners from both cultural and natural heritage sectors into one learning process interacting over a period of two to four weeks to trigger new collaborative approaches. 

## Notes

<sup>1</sup> David Crystal, 2000, *Language Death*, Cambridge, UK, Cambridge University Press.

<sup>2</sup> SCBD, 2014, *Global Biodiversity Outlook 4*, Montreal, Secretariat of the Convention on Biological Diversity.

<sup>3</sup> Philippe Descola and Gisli Pálsson, 1996, *Nature and Society: Anthropological Perspectives*, European Association of Social Anthropologists (eds), London/New York, Routledge.

<sup>4</sup> Luisa Maffi, 2007, Biocultural diversity and sustainability, in J. Pretty et al. (eds), *The Sage Handbook of Environment and Society*, London, Sage Publications.

<sup>5</sup> Jules Pretty et al., 2008, How do biodiversity and culture intersect? Plenary paper for *Sustaining Cultural and Biological Diversity In a Rapidly Changing World: Lessons for Global Policy*, a symposium co-organized by the American Museum of Natural History's Center for Biodiversity and Conservation, IUCN-CEESP Theme on Culture and Conservation, Terralingua/Wenner-Gren Foundation.

<sup>6</sup> Aurélie Elisa Gfeller, 2013, Negotiating the meaning of global heritage: 'cultural landscapes' in the UNESCO World Heritage Convention, 1972–92, *Journal of Global History*, Vol. 8, No. 3, pp. 483–503.

<sup>7</sup> Gamini Wijesuriya, 2001, Protection of sacred mountains – towards a new paradigm, in *Conservation*, Address on behalf of ICOMOS in UNESCO Thematic Expert Meeting on Asia-Pacific Sacred Mountains, 5–10 September, Wakayama City, Japan, Final Report, pp. 47–62.

<sup>8</sup> Ken Taylor and Jane Lennon, 2012, *Managing Cultural Landscapes*, New York, Routledge (Key Issues in Cultural Heritage series).

<sup>9</sup> Jonathan Loh and David Harmon, 2005, A global index of biocultural diversity, *Ecological Indicators*, Vol. 5, pp. 231–41.

<sup>10</sup> Luisa Maffi and Ellen Woodley (eds), 2010, *Biocultural Diversity Conservation: A Global Sourcebook*, London, Earthscan.

<sup>11</sup> Gonzalo Oviedo, Luisa Maffi and Peter Bille Larsen, 2000, *Indigenous and Traditional Peoples of the World and Ecoregion Conservation: an integrated approach to conserving the world's biological and cultural diversity*, Gland, Switzerland, Terralingua/WWF-International.

<sup>12</sup> Cameron, Christina and Rössler, Mechthild, 2013, *Many Voices, One Vision: The Early Years of the World Heritage Convention*, Farnham, UK, Ashgate.

<sup>13</sup> Mitchell, Nora; Rössler, Mechthild and Tricaud, Pierre-Marie (eds), 2009, *World Heritage Cultural Landscapes. A Handbook for Conservation and Management*, Paris, UNESCO World Heritage Centre (World Heritage Papers No. 26).

<sup>14</sup> Cameron, Christina and Herrmann, Judith (eds), 2014, *Exploring the Cultural Value of Nature: a World Heritage Context*, Proceedings of Round Table, 12–14 March, Canada Research Chair on Built Heritage, Faculty of Environmental Design, Université de Montréal.

<sup>15</sup> Ibid., p. 12.

<sup>16</sup> Leitão, Leticia and Badman, Tim, 2015, Opportunities for integration of cultural and natural heritage perspectives under the World Heritage Convention: towards connected practice, in Ken Taylor, Nora J. Mitchell and Archer St. Clair (eds), *Conserving Cultural Landscapes: Challenges and New Directions*, New York, Routledge.

<sup>17</sup> Denyer, Susan, 2014, The cultural value of nature: a World Heritage perspective, in Cameron and Herrmann (eds), op. cit., p. 27.

<sup>18</sup> Larsen, Peter Bille and Wijesuriya, Gamini, 2014, *Nature–Culture Interlinkages, Participation & Management in World Heritage*, 22–29 April, Herculaneum, Italy, ICCROM/ICOMOS/IUCN.



# Socotra

## Enduring bonds between people and place

---

Tarek Abulhawa  
Specialist for natural heritage of the Arab region

---

Dragon's Blood trees at Socotra Archipelago (Yemen) are included on the IUCN Red List, indicated as a Vulnerable species.

© T. Douglas







## In Focus Socotra Archipelago

Socotra Archipelago, known as the 'Galápagos of the Indian Ocean', is a relatively small oceanic group of islands belonging to the Republic of Yemen. The land area of the islands is in excess of 3,600 km<sup>2</sup> and they are inhabited by approximately 50,000 people, most of whom live on the main island of Socotra and are of Arabian descent with some African influence along the coast.

In Socotra, the highest mountain peak reaches 1,550 m above sea level in the heart of the Heg'her Mountains, which distinguish the main island of Socotra from the surrounding smaller islands of Abdul Kuri, Samha and Darsa. The existence of the Heg'her Mountains underpins Socotra's exceptional richness in nature and culture.

### Inaccessibility and biodiversity

Socotra ranks high among the world's most biologically diverse islands. It is home to over 900 plant species – 30 per cent

of which are endemic – and almost 200 bird species, including at least six that are endemic. With the exception of mammals, most of the Socotra fauna are not found anywhere else in the world. The marine life is also very diverse with around 700 species of fish, 300 species of corals and over 1,000 species of other marine fauna and flora.

Between land and sea, the islands represent an amalgamation of endemism and diversity encapsulated in a visually outstanding mosaic of mountain ranges, high plateaus and coastal plains; all interconnected by numerous wadi systems draining their fresh waters into the adjoining seas. Until the mid-20th century, the islands of Socotra were not easy to reach. The monsoon season with its strong winds prevented all sea transport to and from the islands from July to October, and only fairly recently – in the mid-1990s – did regular commercial flights start landing on the main island, carrying passengers and vital amenities.

The long-lasting isolation of the islands has enabled their ecological systems to remain pristine and their cultural attributes unique. These, however, have been subject to increasing change as globalization continues. The people of Socotra have lived on the islands for thousands of years, developing their own traditions of co-existence in some of the harshest conditions on Earth. Living in harmony with nature was not a choice for the population of Socotra, it was a necessity.

### Livelihood resources

The people of Socotra still live off the sea through coastal and deep-water fishing, in addition to livestock and cattle herding, the cultivation of palm trees and the export of honey, medicinal plants and other products of nature gathered by traditional methods. Urban development continues to grow on Socotra thanks to the generous family-centred support that Socotrans receive from relatives who long



Wadi with palm trees at Socotra.

© Rod Waddington



ago moved to the Arab Gulf countries, along with government caretaking – especially in matters of road maintenance and basic services.

Nature on Socotra has much in common with its people. Natural and cultural heritage are so closely intertwined that they developed almost identically and are still developing and responding in very similar ways to change induced by natural and human causes. The terrestrial ecology of the islands is marked by an extremely high level of endemism in plant and animal life, while the sea surrounding the islands is ecologically very diverse but with less endemism. The sea is Socotra's gate to the outside world; hence it maintains a gathering zone for many marine fauna and flora found in other parts of the world.

Mirroring this, the culture appears to be more homogeneous towards the interior of the island

and more diversified near the coast. This is reflected in the level of uniqueness and homogeneity, but also in terms of demography, language and lifestyles. For example, Socotri is an ancient unwritten language of pre-Islamic origin, related to the Mahri language spoken in Southern Arabia. In the coastal areas, most literate people are bilingual (Arabic-speaking), while in rural areas, especially among women and children in the mountains, Socotri remains dominant. In essence, natural and cultural values are more unique and isolated towards the central and more elevated parts of the islands, while at the same time, and often equally important, they are more diverse and integrated in the coastal areas.

**The sea is Socotra's gate to the outside world; hence it maintains a gathering zone for many marine fauna and flora found in other parts of the world.**

### The bond between nature and people

A very important lesson can be drawn from the outstanding characteristics of this puzzling place.

Socotra – its nature and people – appear inseparable. Historically speaking, behaviour is profoundly dependent on environmental patterns and trends. It seems that the people of Socotra have long adapted themselves to being a dynamically functioning component of the ecosystem and rejected mechanical and industrial transformations of their world. Nature and people of Socotra have developed what might be called a passive strategy against outsider influence through gently retreating into their protective core in response to external pressures, and conversely returning to its periphery as soon as outsider influence has receded or vanished.

Today, in order to become acquainted with untainted



Qalansiya fishing village.

© Gerri & Bonni



Socotra is home to 192 bird species and 300 species of crab, lobster and shrimp.

© Stefan Geens

Socotran culture or ecological integrity, one must travel far inland where endemic flora and fauna are in pristine condition and the unaltered language, lifestyles and traditions remain intact and functioning. In this perception of the islands and their people, Socotra could be seen as an elusive reality that continuously adapts itself to the factors that influence its living and non-living constituencies. Socotra was never a complex of nature and culture rigidly frozen in time. It has always and, we may hope, will always remain dynamic and changing, a trait leading to its long-term sustainability. However, this adaptive capacity of Socotra is not necessarily imperishable and its resilience in the face of change is likely to

have a threshold beyond which outside factors influencing its nature and culture exceed its adaptive capacity and overwhelm its lines of defence.

Socotra was inscribed on the World Heritage List in 2008 as a natural site under criterion (x), 'to contain the most important and significant natural habitats for in situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation'. Associated cultural values were also recognized, however, mostly for intangible values in terms of language, poetry, lifestyle and indigenous knowledge. The islands deserve to be better recognized

for their cultural heritage, both intangible and tangible, as its long-term integrity and sustainability are equally dependent on both these foundations of its Outstanding Universal Value.

Finally, safeguarding the natural and cultural values of Socotra depends upon the commitments of all stakeholders to the empowerment of its people as the rightful owners of their natural and cultural values. This appears possible if we ensure that contemporary science actually takes into account the indigenous knowledge of the people of Socotra. The prevalence of one over the other – of abstract science over eroding local know-how – will not provide the much-needed answers for the survival of both. 🌀



Sheep and lambs at Socotra.

© María Victoria Rodríguez





Socotra is of particular importance to the Horn of Africa's biodiversity hotspot and, as one of the most biodiversity rich and distinct islands in the world, has been termed the 'Galápagos of the Indian Ocean'.

© Rod Waddington



# World Heritage sites in North America

## Places with stories that interweave culture and nature

---

Nora J. Mitchell  
Adjunct Associate Professor, University of Vermont, Burlington, Vt.

---

*I want to thank many people who generously contributed to this article – Jonathan Putnam, Rebecca Kennedy, Christophe Rivet, Shawn Johnson, Susan Buggiey, Christina Cameron, Rolf Diamant, Letícia Leitão – and express my appreciation for use of photographs from Jamie Robertson. I also acknowledge the contributions from a joint IUCN and ICOMOS initiative, “Connecting Practice” under the leadership of Tim Badman and Kristal Buckley, that is defining new methods and strategies to recognize and support the interconnected character of nature and culture through engagement in the World Heritage Convention.*

Grand Pré Tractor Straw Church – view from the hill on Old Post Road overlooking the Acadian Memorial Church, dykelands and Blomidon, and two tractors loading bales of straw.

© Jamie Robertson









Grand Pré Horton Landing Cross on Gaspereau River, showing the Acadian Deportation Cross and Planters Memorial at Horton Landing, with a dyke along the Gaspereau River at high tide. This is where the Acadians boarded the ships during their expulsion, and where the ships landed on the arrival of the Planters.

© Jamie Robertson

The 1972 World Heritage Convention broke new ground by addressing conservation of both natural and cultural heritage under one framework. However, in the early years, the implementation of the Convention diverged into two distinct domains of culture and nature. During this time, both Canada and the United States were very active in nominating World Heritage sites and these reflected this dichotomy. Over half of the initial inscriptions were large-scale natural sites in western North America, most of which had already been designated as national parks; many others were iconic cultural and historic sites.

By the early 1990s, some fundamental shifts in our understanding of heritage began to influence the types of places nominated as well as their management. In a landmark 1992 decision, the World Heritage Committee recognized cultural landscapes as eligible for the World Heritage List. This was a significant departure as

**'The special nature of this place is self-evident... the waters made the land; the land's made the people.' Charlie Curry, 7th-generation dykeland farmer.**

the values of cultural landscapes derive from the interaction between people and their environment. In addition, there was growing recognition of the significant associations that many communities and indigenous peoples had established with their landscapes.

Since the early 1990s, a number of sites in North America presenting interwoven natural and cultural values have been inscribed on the World Heritage List. Management of these sites, as well as those previously inscribed, began to incorporate the interrelationship of culture and nature, and to actively engage communities in conservation, as illustrated in the three following case studies.

### Landscape of Grand Pré – Nova Scotia (Canada)

The tidal range of over 11 m along the shore of the Bay of Fundy's Minas Basin is the most extreme in the world. In the 17th century, an ambitious undertaking by French settlers of this territory known as Acadie transformed extensive salt marshes into productive agricultural land. The Acadians established cooperative relations with the native Mi'kmaq people, and over the next seventy years, the Acadians, using their knowledge of European techniques of dykes, ditches and wooden sluices (*aboiteaux*), created over 1,000 ha of good farmland. A collaborative community management system was created to construct and maintain hydraulic management of extensive





Mokumanamana (island) in Papahānaumokuākea. The area has deep cosmological and traditional significance for living Native Hawaiian culture.

© Jonathan Pulnam of USNPS

dykelands. While working the land in this challenging natural environment, the settlers developed a culture and identity as Acadians. In the mid-18th century, as part of the British-French wars, the British authorities ordered the expulsion of the Acadian community from Grand Pré, transporting them to many places around the world. The British then enticed farmers from New England to settle these abandoned lands; and these farmers adapted the Acadian agricultural traditions. Their successors continue to farm this vast extent of dykelands today, still using a collaborative management system.

In 2012, the Landscape of Grand Pré was inscribed on the World Heritage List as a continuing cultural landscape. For over 300 years, these rich agricultural lands have been cultivated continuing a tradition of community-based environmental stewardship (criterion v). This agrarian landscape also became the most important place of remembrance for the diaspora of Acadians from around the world (criterion vi). The interaction of many generations of

farmers, using their traditional cultural and ecological knowledge, with the rugged coastal environment of Grand Pré has created the values recognized by this World Heritage inscription.

For more information, see <http://www.landscapeofgrandpre.ca/>

### Papahānaumokuākea – Hawaii (United States)

Vast blue horizons of ocean and sky meet in the remote North Pacific Ocean, punctuated only by a long line of small, low-lying islands extending north-west from the Hawaiian Archipelago. In 2010, Papahānaumokuākea was inscribed on the World Heritage List as a cultural landscape and a mixed site, recognizing the interaction of people and their environment over time and the site's remarkable complex of natural and cultural values (criteria iii, vi, viii, ix, x).

Papahānaumokuākea Marine National Monument is one of the world's largest marine protected areas, covering over 36 million ha. The extraordinary range of

habitats – from shallow lagoons and coral reefs to deep-sea ecosystems – supports rich biological diversity, including numerous threatened and endangered species, some found only here. This natural heritage has deep cultural significance for Native Hawaiians and this ancestral place represents kinship between people and the natural world where it is believed that life originates and where spirits return after death. Native Hawaiian beliefs and living traditions are also associated with archaeological remains and *heiau* shrines on two of the islands, Nihoa and Mokumanamana.

For many generations, Native Hawaiians practised a traditional sustainable marine management system based on subtle changes in natural systems. This traditional system was disrupted by Western contact in the 19th century and is no longer widely used. Today, ecological knowledge and some practices from this traditional system are being incorporated to improve the effectiveness of contemporary marine management. These interconnections





View from Mount Blakiston in Waterton Lakes National Park into Glacier National Park, Montana and Akamina-Kishinena Provincial Park.

© Parks Canada

are also reflected in the management of the National Monument through formal inclusion of Native Hawaiians in decision-making and continuation of traditional rights and cultural practices.

For more information, see <http://www.papahānaumokuākea.gov/>

### **Waterton Glacier International Peace Park – Alberta (Canada) / Montana (United States)**

The spine of the Continental Divide crosses the United States–Canadian border high in the glacially carved Rocky Mountains. In 1932, the United States Congress and the Canadian Parliament jointly designated two national parks along this boundary, Waterton Lakes National Park (Canada) and Glacier National Park (United States) as the world's first International Peace Park. In 1995, Waterton Glacier International Peace Park was inscribed on the World Heritage List for its spectacular scenery and exceptionally rich biodiversity (criteria vii, ix). The park encompasses the headwaters of three major watersheds covering over 450,000 ha with diverse habitats ranging from alpine tundra to prairie grassland in the east.

The International Peace Park lies at the centre of the 7 million ha landscape conservation initiative known as the Crown of the Continent. This collaboration is critical for biodiversity conservation and, in particular, for wide-ranging species such as grizzly bear and grey wolf that depend on wildlife corridors that extend far beyond the boundaries of the park. National park managers have joined representatives from North American Tribes and First Nations and state and provincial agencies in a transboundary forum to coordinate public land stewardship within this ecosystem. The Crown of the Continent also has many working landscapes where traditional practices of forestry and ranching contribute to the region's heritage. To guide the future of this complex region, residents and organizations participate in the Roundtable on the Crown of the Continent. This forum connects people who care about the region and want to work together to sustain its cultural and natural heritage and the vitality of its communities.

For more information, see <http://www.pc.gc.ca/eng/pnnp/ab/waterton/natcul/inter.aspx>

### **In conclusion**

These case studies, selected from many others, illustrate diverse interconnections between culture and nature and associated management and governance strategies. The cultural landscape traditions of Grand Pré, the associations with nature and traditional knowledge of Native Hawaiians at Papahānaumokuākea, and the collaboration in the Crown of the Continent ecosystem surrounding Waterton Glacier International Peace Park demonstrate ways of working that respect the interwoven cultural and natural heritage. There is an increasing need for new language to describe this more integrated approach. Adaptation of terms – such as 'biocultural' and 'cultural ecotone', a transitional zone between two communities containing the characteristics of each – represents an opportunity for innovation and creativity. Ultimately, as these examples indicate, understanding the complex interrelated cultural and natural values of World Heritage sites from multiple perspectives can shape a more inclusive, collaborative approach for stewardship. 🌐



Memorial Church revered by Acadians worldwide and Statue of Evangeline, iconic symbol of Acadian history and deportation from Grand Pré.

© Jamie Robertson



Laysan Island at Papahānaumokuākea.

© Jonathan Putnam, USNPS



Glacier National Park.

© Jonathan Putnam, USNPS





WORLD HERITAGE PHOTOGRAPHY & EXHIBITIONS

**SPECIALISTS IN WORLD  
HERITAGE SITE PROMOTION AND  
PRESERVATION THROUGH GREAT  
ORIGINAL PHOTOGRAPHY**

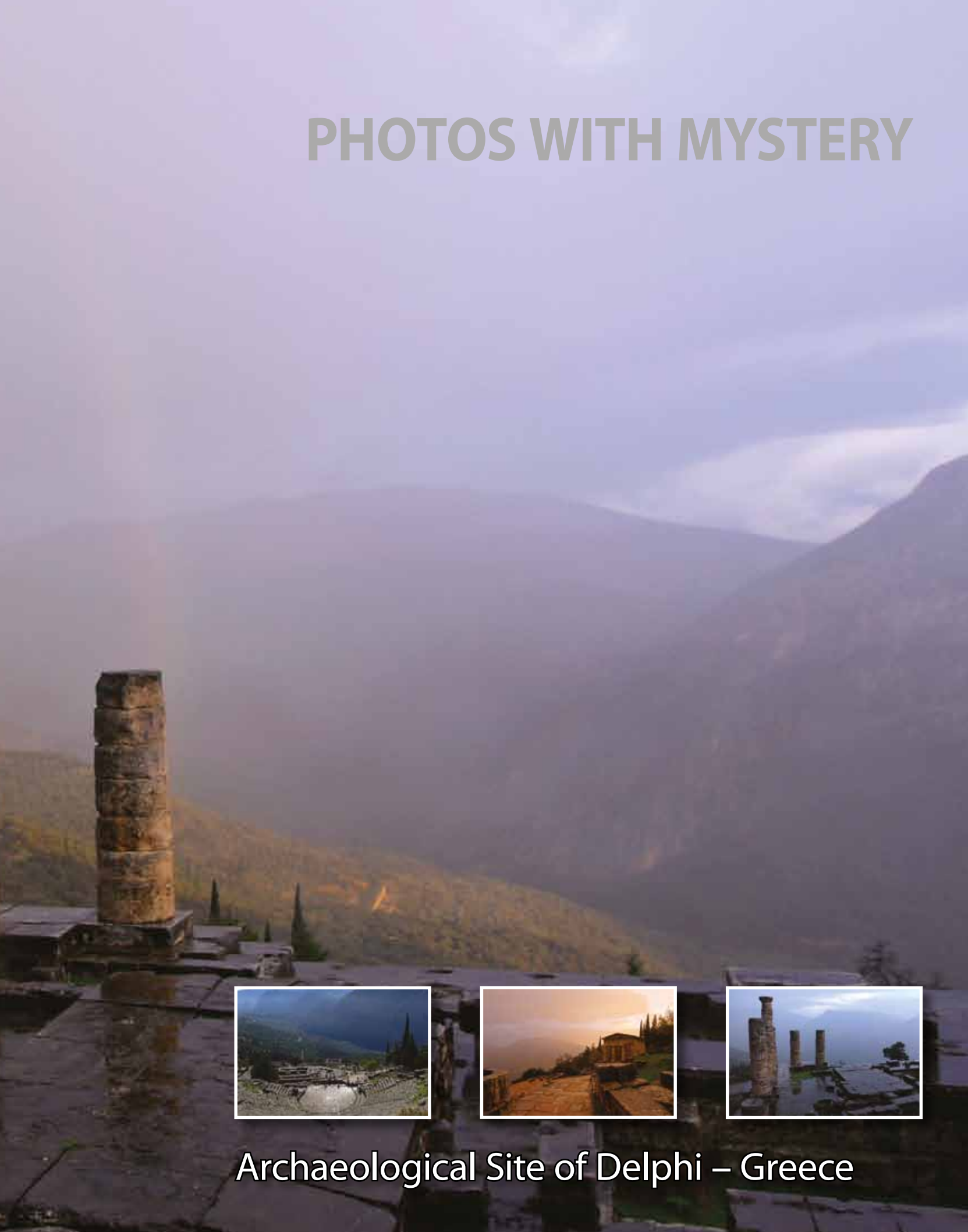
**[www.ourplaceworldheritage.com](http://www.ourplaceworldheritage.com)**

**CONTACT GEOFF STEVEN, CEO  
[geoffs@ourplaceworldheritage.com](mailto:geoffs@ourplaceworldheritage.com)**

IN PARTNERSHIP WITH THE UNESCO WORLD HERITAGE CENTRE



# PHOTOS WITH MYSTERY



Archaeological Site of Delphi – Greece



# Culture–nature linkages in European World Heritage sites

---

Thymio Papayannis  
Mediterranean Institute for Nature and Anthropos (Med-INA)

---

Ibiza, Biodiversity and Culture (Spain) provides an excellent example of the interaction between the marine and coastal ecosystems.

© Binu Nair







In a region of almost inaccessible sandstone peaks, monks settled on these 'columns of the sky' from the 11th century onwards at Meteora (Greece).

© Richard Mortel

Concern for the interface between human activities and the natural environment – and the wide diversity of linkages that it entails – has moved towards the centre stage in recent decades. Most human activities have impacts, both positive and negative, on the natural environment, especially in regard to biodiversity and ecosystems. The natural environment frequently influences human activities as well, and it often does so decisively. Climate, too, plays a key role, while the availability of resources – and whether they are used in an exploitative or sustainable fashion – has determined the fate of civilizations.

Most places on our planet have been influenced by human activities in many different ways and to varying degrees of intensity. Thus, human intervention can vary from complete urbanization, in which the natural environment has been pushed beyond the periphery of human habitation, to indirect and as yet distant influences such as climate change. One conclusion that can be drawn is that natural sites can no longer be considered pristine, especially in a continent such as Europe, which has experienced intense human occupation over a long period. On the other hand, few

cultural sites exist without natural elements, which in many cases enhance their cultural characteristics and thus play a major role in determining their attractiveness to visitors.

The sensitive interface between nature and culture is manifest in the framework of the World Heritage Convention.

### Mixed World Heritage sites

World Heritage concerns sites with Outstanding Universal Value that satisfy a number of specific criteria. They are regarded as exceptional places for their natural or cultural aspects. A few have been designated for both, as mixed sites.

In Europe (as defined geographically by UNESCO), there are 442 World Heritage sites, of which 390 are cultural, 43 natural, and only 9 mixed.

The Natural and Cultural Heritage of the Ohrid region in the FYR of Macedonia was recognized as early as 1979.

Göreme National Park and the Rock Sites of Cappadocia in Turkey were designated as mixed World Heritage sites in 1985, with the islands of St Kilda in the United Kingdom following a year later. The spiritual sites of Meteora and Mount Athos in Greece were added to the World Heritage list in 1988, as well as Hierapolis-Pamukkale in Turkey.

During the following decade, the Laponian Area of Sweden – inhabited by the Saami people – was designated as a mixed World Heritage site in 1996, while two contiguous mountain areas in southern Europe, Pyrénées – Mont Perdu, were added by France and Spain. Finally, in 1999, the tourist island of Ibiza in Spain

### Mixed World Heritage sites in Europe

- Pyrénées – Mont Perdu (France / Spain) 1997
- Meteora (Greece) 1988
- Mount Athos (Greece) 1988
- Ibiza, Biodiversity and Culture (Spain) 1999
- Laponian Area (Sweden) 1996
- Natural and Cultural Heritage of the Ohrid region (the Former Yugoslav Republic of Macedonia) 1979
- Göreme National Park and the Rock Sites of Cappadocia (Turkey) 1985
- Hierapolis-Pamukkale (Turkey) 1988
- St Kilda (United Kingdom) 1986





Mont Perdu (France / Spain) provides exceptional insights into past European society through its landscape of villages, farms, fields, upland pastures and mountain roads.

© CRT Midi-Pyrénées / D. Viet



Göreme National Park and the Rock Sites of Cappadocia is one of the two mixed World Heritage sites in Turkey.

© Marteen



The St Kilda archipelago (United Kingdom), uninhabited since 1930, bears the evidence of more than 2,000 years of human occupation in the extreme conditions prevalent in the Hebrides.

© Rhonda Surman

## In Focus Culture–nature linkages in Europe

was designated as a mixed site. During the sixteen years that have followed, no other place has been selected as a mixed World Heritage site.

There are various possible explanations for this unsatisfactory development. The first is that Europe has been inhabited continuously and densely for millennia, and consequently its natural values – especially its biodiversity – have decreased over time and, to a large extent, have stopped being both outstanding and universal. This explanation, however, is disproved by the thousands of sites that have been selected for the Natura2000 network, in accordance with the Birds and Habitats Directives of the European Union, as well as the 1,059 wetland sites in the continent recognized by the Ramsar Convention.

A second reason is perhaps related to the lack of an interdisciplinary method which would favour an integrated approach to sensitive sites and to their diverse heritage. Thus, archaeological sites are often selected for World Heritage status, while their natural environment tends to be ignored, at least formally. A characteristic example of this is Mont-Saint-Michel and its Bay (France), designated as a World Heritage site for culture only, despite the fact that its unique marine location plays a key role in its impact and attractiveness, an attribute recognized even in its name. The Greek archaeological sites of Delphi, Mystras, Olympia and Mycenae and Tiryns are intimately related to their characteristic natural environments and could have been designated as mixed sites. This would have the added benefit

of according a protective status to the surrounding natural zones. This tendency to ignore the natural element of sites may also be attributed to the fact that in many countries the activities of UNESCO, and of the World Heritage Convention in particular, are mostly handled by culture ministries, with little participation from ministries of environment or ecology, due to the prevailing lack of interdisciplinary mentality.

### Landscapes

A similar pattern affects landscapes. Since 1992, landscapes have been added to the roster of World Heritage sites and thirty-nine have been designated in Europe so far, only two of which are mixed. Strangely enough, the emphasis has been on cultural landscapes. This



Built between the 11th and 16th centuries, the abbey at Mont-Saint-Michel (France) is a technical and artistic tour de force, having had to adapt to the problems posed by this unique natural site.

© Morosphinx



seems to complicate matters, especially through UNESCO's use of the phrase 'significant interactions between people and the natural environment have been recognized as cultural landscapes' (<http://whc.unesco.org/en/criteria/>). Documents such as the *Operational Guidelines for the Implementation of the World Heritage Convention* argue convincingly that cultural landscapes often reflect traditional techniques of land use that can maintain cultural values while simultaneously supporting biological diversity: 'The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity' (2013, Annex 3, para. 9). The case of the ancient Prespa Lakes – shared by Albania, the FYR of Macedonia and Greece – is a good example, as scientific studies carried out

by the Society for the Protection of Prespa have demonstrated convincingly that the rich biodiversity of the lakes is due largely to traditional activities and to the diverse landscapes that have resulted from them.

The European Landscape Convention in turn defines landscapes as follows:

'Landscape means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors' ([conventions.coe.int/Treaty/en/Treaties/Html/176.htm](http://conventions.coe.int/Treaty/en/Treaties/Html/176.htm)).

The conclusions that can be drawn are primarily that all landscapes are mixed and should be treated accordingly. In addition, landscapes provide an appropriate framework for handling and managing areas endowed with significant and sensitive heritage, both cultural and natural, in an integrated manner.

### An integrated approach

The preceding remarks indicate that quite a few World Heritage sites could benefit from a broadening of their surface, so as to include significant natural areas in their proximity. Such an approach would create substantial buffer zones, and would increase the roster of mixed sites and landscapes. The Advisory Bodies to the World Heritage Convention IUCN and ICOMOS could establish a working group to test this possibility in appropriate European World Heritage sites.

In any event, the arguments in favour of an integrated approach to natural and cultural heritage are growing stronger with time and new realities will probably emerge in the coming decades. UNESCO should lead in this direction. ☉



Blending harmoniously with the superb landscape and charged with sacred meaning, Delphi (Greece) in the 6th century BC was indeed the religious centre and symbol of unity of the ancient world.

© Daniel Enchev



# Río Abiseo National Park

---

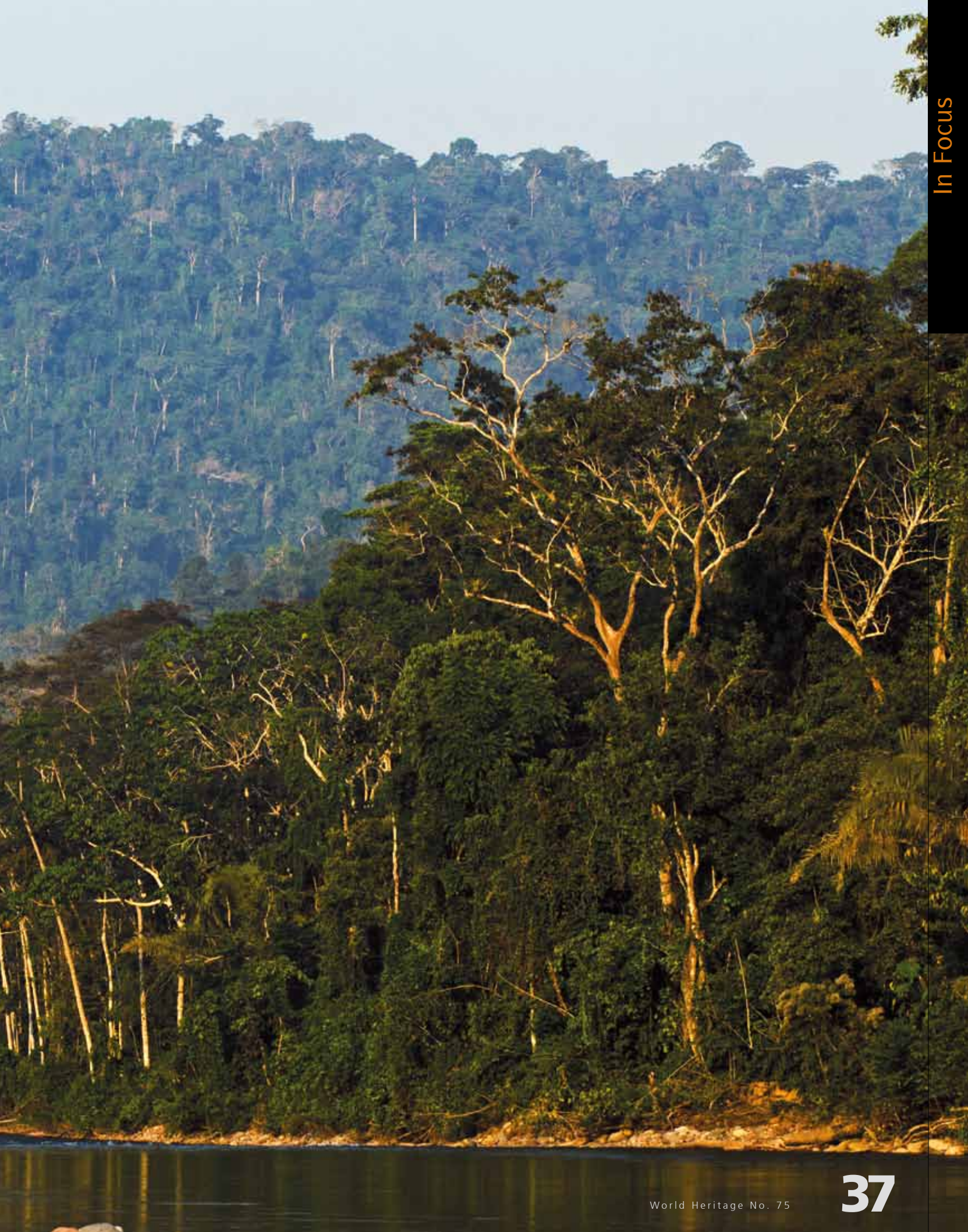
Marcos Pastor Rozas  
Coordinator  
National Service of Protected Natural Areas (SERNANP)

---

Inscribed as a mixed site in 1990, Río Abiseo (Peru) is renowned for its pristine primary cloud forest and highland grasslands.

© SERNANP









Río Abiseo National Park is an outstanding example of significant ongoing geological processes and biological evolution.

© SERNANP

**R**ío Abiseo National Park, along with the Historic Sanctuary of Machu Picchu, is a mixed property inscribed on the World Heritage List in 1990 for its exceptional combination of natural and cultural elements. The park is not only an outstanding example of ongoing ecological and biological processes believed to be part of evolution in the Huallaga Pleistocene Refuge and the habitat of threatened species, but also of pre-Hispanic human occupation at high altitudes in the Andean region dating back about 8,000 years.

The park is located in north-eastern Peru in the Amazon slopes of the Eastern Cordillera of the Andes, in the Huicungo district, province of Mariscal Cáceres, department of San Martín. Precisely because of its inaccessibility resulting from geographically daunting topography, the conservation and integrity of the park have been maintained intact.

Covering a vast altitudinal range from 3,050 m to 4,349 m above sea level and seven ecological zones ranging from lowland to moors or *paramos* (highland wet grasslands), the park has an important biological and landscape diversity (highland moors, streams, forests of stunted native species, numerous lakes and ponds, cloud forests and high forest) which are still intact and which make this one of the most biodiverse parks in the country.

### Flora, fauna and culture

In 1802, Alexander von Humboldt, visiting the city of Chiclayo (northern coast of Peru), happened upon the hide of an unknown primate today identified as the yellow-tailed woolly monkey (*Oreonax flavicauda*), now the largest endemic primate. This species is listed as part of Peru's national heritage, but back in 1925–26 only dead specimens were being found, then in 1974 the monkeys were again seen in their habitat of primary forest. Other

wildlife species categorized as vulnerable or endangered such as the spectacled bear, the taruca (deer), the otorongo (jaguar) and the white-bellied spider monkey also live in the park.

Among the 1,134 species of wild flora reported in the park, the cedro tree (*Cedrela montana*) and rosemary (*Prumnopitys montana*) are considered in danger of extinction. Also notable are the seventy-two species of orchid and the forty-six species of the flowering plant family Melastomataceae, especially the genus *Miconia*, and among the Solanaceae (nightshades) the genus *Solanum*.

An important number of cultural monuments, dating about 3,000 years and pertaining to the Chachapoyas culture, may be found within the boundaries of the park. Until 1989, thirty-six archaeological sites, twenty-nine in the high-altitude puna grassland and seven in the mountain rain forest, had been found. Pre-Hispanic archaeological sites such as Los Pinchudos





Wooden figures of Chimu type.

© SERNANP

and El Gran Pajatén, among others, highlight the engineering knowledge of the Chachapoyas and their high skills and talent in the use of local materials, standing as testimony to the way their culture adapted and coexisted with the natural conditions of the region.

These defensive structures are strategically located at a high altitude where natural landscapes of outstanding beauty are to be found. They survived there thanks to the rough terrain and isolation, but also because of the vision of the cosmos specific to this culture, which assumed that these extraordinary places would bring them closer to their divinities or tutelary gods and their messengers, such as the Andean condor and the jaguar, and keep them at a distance from the demons.

### Duality of nature and culture

This duality between nature and culture is not only expressed in the adaptation and possession of the physical and geographical

## Los Pinchudos and El Gran Pajatén highlight the engineering knowledge of the Chachapoyas, standing as testimony to the way their culture adapted and coexisted with the natural conditions of the region.

space, but also in the exceptional contributions of human knowledge, reflected in these remarkable stone constructions and roads, which appear to have survived for 2,000 years. This allows us to confirm that we are dealing with a society that had reached a high level of development while maintaining a holistic relationship with the natural surroundings, without even having acquired the use of such tools as the wheel or iron.

The first information on cultural discoveries dates from 1916 and was provided by over sixty-four visits and expeditions. In 1980 the biologists Mariella Leo and Enrique Ortiz reported the discovery of the wild yellow-tailed woolly monkey and of the

archaeological complexes of Los Pinchudos and Las Papayas, and together with other organizations proposed the establishment of this site as a protected area. Later, in the same year, the Rupa Rupa expedition led by Dr Federico Kauffmann Doig revealed Los Pinchudos to the scientific world.

Currently the park offers a circuit called Churo-Shiringal-Oros, which allows visitors to observe different landscapes, with access by way of the eastern sector. It is reached by road or air from Lima through the city of Tarapoto, after which two further hours' journey by paved road leads to the city of Juanjuí, from where visitors can continue by motor boat or hovercraft through the districts of Pachiza





Los Pinchudos is a burial complex. A funerary enclosure contains small mounds and niches: four of the tombs are decorated with Greek fret and zigzag ornament, and much of the original paintwork survives.

© SERNANP



and Huicungo to the checkpoint of Churo where the tour begins.

The management of the World Heritage site is the responsibility of the National Service of Protected Natural Areas (SERNANP) for its natural values and the Ministry of Culture for its cultural values. It is important to mention that the management of this property is currently facing various challenges, such as the issue of governance. Indeed, the stakeholders involved (authorities at various levels and other interested parties) should cooperate and come to an agreement on the management of the site. For example, forty years ago, the complex of Gran Pajatén initiated a series of activities to improve

the state of conservation of the property, without prior analysis of their potential impacts and without making appropriate use of the information available or taking into account the fact that this site is difficult of access and very wild. As a consequence, the cleaning or removal of part of the vegetation decided at the complex itself caused the reappearance of this vegetation as an attempt at ornamental cover.

Furthermore, the management of the property requires the means to undertake specialized work and a skilled and trained staff, as well as adequate equipment, infrastructure and budget. The conservation of a property with such a variety of factors that may affect it is a constant theme. Monitoring

is also a great challenge in mixed sites where innovative approaches must be developed in terms of research and publication of results. An increased exchange of information about the conservation and management of mixed sites is urgently needed. For this reason, coordination is already under way with the authorities of Tikal National Park in Guatemala, another mixed World Heritage site, in order to identify common approaches and share experiences. This will help to ensure that the best possible management policies are applied to maintain the integrity and Outstanding Universal Value of these sites. Of course, the support of UNESCO is fundamental in dealing with this issue and many others. ☉



The park is located at the confluence of the Marañón and Huallaga rivers.

© H. Silenus



# Rice Terraces of the Philippine Cordilleras

---

Joanne B. Agbisit  
Philippine Social Science Council  
UNESCO National Commission of the Philippines

---

The Rice Terraces of the Philippine Cordilleras is an outstanding example of an evolved, living cultural landscape that can be traced as far back as two millennia in the pre-colonial Philippines.

© Jamie Robertson









Banaue Rice Terraces are carved into the mountains of Ifugao.

© International Rice Research Institute.

**R**ising majestically at altitudes ranging from 700 m to 1,500 m above sea level and straddling a land area of 20,000 ha, the Rice Terraces of the Philippine Cordilleras (commonly called the Ifugao Rice Terraces) create a stunning panorama that has captivated locals and visitors for decades.

In 1995, five clusters of these terraces – Nagacadan, Hungduan, Mayoyao, Bangaan and Batad – were formally inscribed on UNESCO’s World Heritage List. Apart from their aesthetic value, the terraces were recognized as a testament to the engineering prowess and industry of the ancient Ifugao, as well as exemplifying the productive and sustainable use of land and water resources to supply the needs of the community.

At national level, the terraces first gained recognition in the 1970s with the issue of presidential decrees declaring the terraces as a ‘national cultural treasure’ and prohibiting the modification and destruction of their original features. Subsequent policies established bodies to monitor the state of the terraces and provide for their protection.

### An ancient engineering marvel

The terraces were built 2,000 years ago by the forebears of the Ifugao, an indigenous group populating the Cordillera mountain range in the northern part of the Philippine archipelago. Working collectively and without the benefit of mechanized implements, Ifugao farmers systematically carved row upon row of rice paddies out of the steep slopes.

This seemingly simple terrace technology belies the Ifugao’s deep understanding of their natural environment – rain patterns, water sources, soil type and vegetation – and their ability to manipulate this knowledge to create a self-sufficient and sustainable agro-forestry system. Multi-tiered paddies fortified by stone and mud walls seal the mountain soil and allow the paddies to become catch basins for rainwater, thus preventing soil erosion and landslides while conserving water for rice cultivation.

The network of canals and ditches along the terraces allows water collected from family-owned forests or woodlots at the top of the mountain to be distributed evenly to the terraces below throughout the year (the *muyong* system). *Muyong* are maintained not

only as water reservoirs but also as important sources of other food items (e.g. fruits, root crops, vegetables), medicinal herbs, and timber for shelter, fuel and woodcraft.

This terracing technology that underpins an intricate agro-forestry system has been handed down from generation to generation without direct interference from outside forces, despite the upheaval brought about by 350 years of colonial rule in the country.

### Living cultural landscape

What separates the Rice Terraces of the Philippine Cordilleras from other heritage sites is that they continue to be worked and inhabited by a thriving community. The terraces are not only essential to the survival of the Ifugao; they are also intertwined with their history, social organization and way of life.

The Ifugao material culture is derived directly from terrace resources. Their houses, clustered into hamlets in the lower sections of the terraces, are constructed from trees found in *muyong* such as molave, lauan and yakal. Household utensils, baskets and woodcarvings, which provide additional





Farming in the area is carried out in much the same way as hundreds of years ago.

© Magalie L'Abbé

sources of income to the Ifugao, are also crafted from timber gathered from *muyong*.

Ownership of terraced rice fields is linked to Ifugao social status. The more sizeable the fields they own, the higher their standing and influence in the community. Ifugao rituals, ceremonies and feasts follow the rice-growing cycle in the terraced fields, from the onset of the planting season to post-harvest thanksgiving.

### Endangered site

Until UNESCO placed the Rice Terraces of the Philippine Cordilleras on the List of World Heritage in Danger in 2001, a mere six years after the site was inscribed, people took it for granted that the terraces would be perpetually viable and retain their physical grandeur. As a living cultural landscape, however, the terraces and their caretakers have not been immune to changing times and conditions.

Low income from rice farming, changing aspirations brought about by mainstream education and modern influences, and opportunities presented by an open market economy, have pushed younger generations of Ifugao to migrate to the cities and seek

other, more lucrative, employment. This has reduced the number of farm workers and led to the abandonment of the terraces. Experts estimate that as much as 25–30 per cent of terrace property has been abandoned, leaving the walls and fields in a state of disrepair. Outmigration has also disrupted the transmission of knowledge and skills relating to the maintenance of the terraces and their components.

Meanwhile, increased tourist traffic (which, ironically, was partially caused by the World Heritage status) has put pressure on terrace resources. It raised the demand for Ifugao crafts, particularly woodcarvings, as well as tourist-oriented infrastructure, leading to intensified logging activities in the *muyong*, conversion of land to non-agricultural uses, and unregulated establishment of commercial facilities.

These problems were exacerbated by natural calamities such as earthquakes and typhoons, which damaged irrigation canals and accelerated the deterioration of many parts of the terraces.

The mechanisms put in place by the Philippines government had largely proved unsuccessful in stemming these problems.

The threat of delisting from the World Heritage List was a wake-up call for the government to work hand in hand with the Ifugao to identify and implement viable solutions and ensure the preservation of the terraces.

### Multifaceted and multi-stakeholder interventions

The strategy employed to address the threats to the Rice Terraces of the Philippine Cordilleras is multifaceted and grounded on partnerships.

The first addresses the urgent concern of restoring the physical aspects of the terraces and their components. The national government, local government units and international organizations (such as the FAO's Globally Important Agricultural Heritage Systems) have supported the reconstruction of collapsed terrace walls, rehabilitation of damaged irrigation systems, and reforestation of the *muyong*. Mapping of the terraces was also completed to delineate the boundaries of the heritage areas and prevent their encroachment from outsiders. More recently, the local government partnered with the private sector to launch





Mayawyaw (Mayoyao) district, Ifugao.

© International Rice Research Institute.

its Adopt a Rice Field programme aimed at encouraging corporations and individuals to adopt and maintain terraced rice paddies.

The second strategy seeks the continued transmission of indigenous knowledge and practices that are vital to the sustainability of the rice terraces. A consortium of government and non-government organizations (including the Department of Education, Ifugao State University, National Commission on Indigenous Peoples, and Save the Ifugao Terraces Movement – SITMO), with funding from the National Federation of UNESCO Associations in Japan, developed the Nurturing Indigenous Knowledge Experts programme designed to ‘transfer indigenous knowledge from the old folks to the younger generation of Ifugao through formal and informal means’. This ongoing programme entails the mapping of knowledge sources; development of oral and written knowledge bases through a pilot at the university and a database at SITMO; integration of indigenous knowledge in the basic education curriculum and higher education syllabus and textbooks; setting up community learning centres devoted to the teaching of Ifugao rice production, traditional stone walling, Ifugao house construction, and forest and water resources management; and increasing the

## **The terraces are not only essential to the survival of the Ifugao; they are also intertwined with their history, social organization and way of life.**

number of knowledge holders/teachers and development of appropriate teaching tools.

The third set of interventions focuses on providing an effective management mechanism to plan, coordinate and monitor preservation efforts. Ifugao province, which has political jurisdiction over the heritage areas, appointed focal persons (cultural heritage and tourism officer) for each terrace cluster for efficient project coordination. The province has also taken the lead in formulating land use/zoning guidelines, an integrated tourism management plan, and an environmental code in collaboration with the Ifugao community and NGOs. It dialogues with Rice Terraces Owners associations on issues of management and protection. One of the province’s key partners in government is the Philippines National Commission for UNESCO, which helped the province to link with several donor agencies (e.g. Prince Claus Fund of the Netherlands, World Heritage Centre/Netherlands Funds-in-Trust) to support terrace rehabilitation efforts. The National

Commission also supported research projects to assist the province in governing the heritage areas, including studies to analyse the vulnerability of the rice terraces to climate change and to examine the socio-economic conditions of rice terrace owner-cultivators and their households.

These decade-long interventions contributed to the removal of the Rice Terraces of the Philippine Cordilleras from the Danger List in 2012. While this was a tremendous and well-earned achievement on the part of the Philippines Government, the Ifugao community and various advocates, the lifting of the terraces’ endangered status must not be the end goal of restoration and preservation measures. All stakeholders must continue to work together to ensure continuing Ifugao stewardship of the rice terraces using traditional terrace farming and management systems, and to successfully manage the pressures of tourism and modernization, in order to secure their long-term sustainability and maintain their grandeur. 🌾

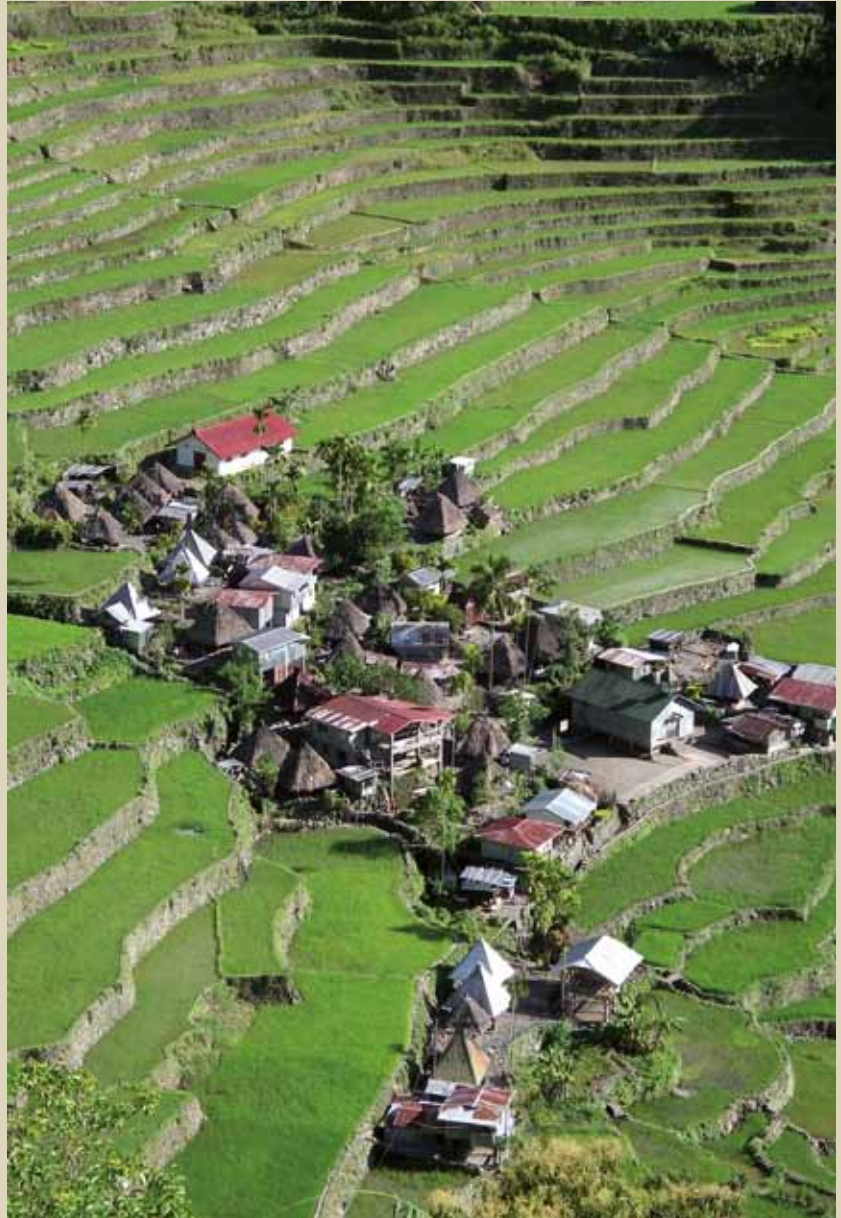


## An Ifugao perspective

That the Ifugao terraces have managed to remain largely intact for some 2,000 years despite the steady march of time, the adverse impact of the typhoons that barrel through the Cordillera, as well as the changing economic fortunes that have led many of the younger generation of Ifugao to leave the terraces in favour of white- and blue-collar jobs in the lowlands or abroad, can be attributed mainly to the fact that the terraces are an inextricable part of the unique Ifugao environment and identity. The terraces have shaped the people as much as the proud Ifugao have shaped the terraces over millennia.

Far from being mere museum pieces that are lovely to behold, the Ifugao rice terraces are a living testimony to the Ifugao way of life. Providing the backbone to the terracing system is the *muyong*, a word meaning forest or woodlot. By tradition and also by necessity, harvesting of firewood and timber is limited and replanting is continually practised to preserve the vigour of the *muyong*, which act as a natural and effective buffer between human settlements and the communal forests. The forests capture water and hold the soil in place, thus preserving the integrity of the delicate terraces below the *muyong*. Their role has become even more crucial given the unpredictability of weather patterns, with the terraces being hit more frequently by typhoons of increasing intensity. The flow of the water from the forests to the *muyong* is regulated and preserved through intricately designed canals and waterways, allowing the precious resource to be distributed evenly through the delicate terraces, no matter what the altitude, without inundating them. A terrace at a higher altitude will thus have as much water as the lower parts of the structure, helping to ensure the productivity of the terraces, ownership of which has passed on quietly and without fanfare from one generation to the next, with all of the accompanying traditions and rituals, from planting to harvesting, intact and protected by tribal laws as well as government laws on ancestral rights.

Maintaining the rice terraces, however, is not without daunting challenges and immune to grave threats brought about by modernization, including the exodus of young Ifugao for what are perceived to be better jobs outside the terrace farms and the steady march of climate change. Joint efforts by the Ifugao people, non-government organizations such as SITMO, and local and government units, helped to rescue the terraces from the List of World Heritage in Danger by addressing concerns on the physical rehabilitation of deteriorated areas as well as the revival of traditional practices. As long as the Ifugao identity remains intact, and the Ifugao youth source pride in the remarkable achievements of their forebears, the chances are great that these rice terraces will dominate the landscape of the Cordilleras for millennia to come.



Batad, one of the clusters of Ifugao Rice Terraces that make up the World Heritage site.

© Magalie L'Abbé

Teddy Brawner Baguilat, District Representative,  
Ifugao House of Representatives, Philippines



# A training course on Nature–Culture Interlinkages

---

Gamini Wijesuriya  
International Centre for the Study of the Preservation  
and Restoration of Cultural Property (ICCROM)

---



Participants in the course on Nature–Culture Interlinkages on top of Mount Vesuvius, Italy, April 2014.

© ICCROMS







One of the most proactive endeavours undertaken in the recent past by the Advisory Bodies (ICCRROM, ICOMOS and IUCN) and the World Heritage Centre has been devised to address the interlinkages between nature and culture and consists in the development of a course intended to bring together heritage practitioners. As part of the wider World Heritage Capacity-Building Programme, in 2015 this specific initiative will address interlinkages and interdependencies between natural and cultural heritage, with a view to building the capacity of practitioners.

While there have been some shared activities over the years arising out of joint efforts among the Advisory Bodies, there is growing interest in bridging the divides and differences between nature and culture sectors as well as addressing commonalities and shared opportunities. The course has been designed on the following premises.

First, as highlighted in the lead article of this issue, there is recognition of the necessity to view natural and cultural heritage as interrelated and interdependent, rather than as separate domains. Second, at the institutional level, it is recognized that activities such as management are implemented through self-contained institutions and concepts of management – at times lacking teamwork or only occasionally making full use of the potential for synergies. This can lead to the neglect of cultural aspects within nature conservation, and vice versa. Conversely, not only is much being done in many countries to better integrate conservation approaches, there is also international commitment to further address commonalities and opportunities. Third, it is recognized that natural and cultural site managers face similar challenges and knowledge needs. This has been identified in state of conservation reports submitted to the World Heritage Committee as part of the Reactive Monitoring process, in relation to factors such as management planning, development pressures and governance, offering immediate opportunities for cross-fertilization.

The new course is based on a comprehensive curriculum development process including inputs from a two-day expert meeting held in Gland (Switzerland), as well as a short pilot involving participants from twenty-two countries, held in Italy in April 2014. The following paragraphs outline the main goals and aspects of the course.

## Overall goal

By the end of the four-week course, participants will have acquired the knowledge, skills and awareness they need to address nature and culture interlinkages and to improve management and governance approaches through shared experience from both sectors.

The course is designed to provide support to site managers in order to favour quality management at World Heritage properties and to explore methodologies and improve the abilities and skills of practitioners with a view to bridging gaps in linking culture and nature, to develop resource material dealing with nature and culture that can be adapted for use with other target audiences and, in general, to create and strengthen networks among practitioners.



Participants at the Training Course on Nature–Culture Interlinkage.

© ICCROM

## Course contents

The curriculum contains four key modules, each intended to run for one week.

### 1: World Heritage concepts

This first module should provide participants with a common understanding of different ways of viewing heritage, values-based approaches and nature–culture interlinkages in World Heritage management. Recognizing that participants come from highly diverse and specialized fields of expertise, the intention is to provide them with a shared set of concepts and a common language that should take them beyond the all-too-frequent separation between nature and culture towards an understanding of the relevance of a different approach to assessing values. For this purpose a number of sessions will provide a brief history of basic World Heritage concepts and of the different ways in which nature and culture have been articulated in the World Heritage context. This first module will explore the consequences and effects resulting from the separation of natural and cultural heritage, introducing theoretical literature and case studies to sensitize participants to the panoply of challenges resulting from the nature–culture dichotomy. While introducing a values-based approach, the module goes further with the identification of different values and the notion of interlinkages.



While encouraging those employed in the heritage field to think beyond the separation of nature and culture, the module will apply the concepts and tools needed to reflect upon participants' experiences with nature and culture values and interlinkages at their own sites.

### 2: Harnessing participatory approaches

The second module engages heritage professionals with a wide range of stakeholders in the identification and understanding of values, linkages and challenges by sharing experience from both sectors and presenting case studies. The module introduces a range of approaches as well as specific tools and methods for a participatory strategy, in which values and interlinkages can be identified from the bottom up. This will include how assessment tools employed in World Heritage management can be better tailored and complemented to identify and understand interlinkages and their significance to Outstanding Universal Value.

### 3: Management/governance


This module will attempt to situate nature–culture interlinkages in a World Heritage management and governance context. It is based on the assumption that managing interlinkages and the processes that sustain them requires the ability to explore and share different management approaches and governance modalities rather than focusing on Outstanding Universal Value in isolation. The

module will combine sessions on addressing current management approaches to nature and culture and exploring opportunities and tools available in both in order to better manage interlinkages. A specific session explores the management of local use, development and cultural practices that appear relevant in both natural and cultural sites. People-centred approaches will also be discussed.

### 4: Learning from fieldwork

This last module builds on the realization that both fieldwork and practice-based exchange are critical learning tools to complement theory and case studies. There are two different entry points. First, adequate time is required for individual site presentations and horizontal exchange among participants, so it is recommended that these be included as group work and plenary sessions with resource persons. The second entry point is the role of fieldwork, normally conducted in groups, which is a key learning experience and tool for the overall course, offering participants grounded insights within a given World Heritage context.

### Moving forward

The course is now moving from the development phase to one of mainstreaming as part of the Advisory Body capacity-building strategy. While much has been said about the need to bridge nature and culture, this course will seek to provide the practical tools to reinforce approaches to World Heritage. 



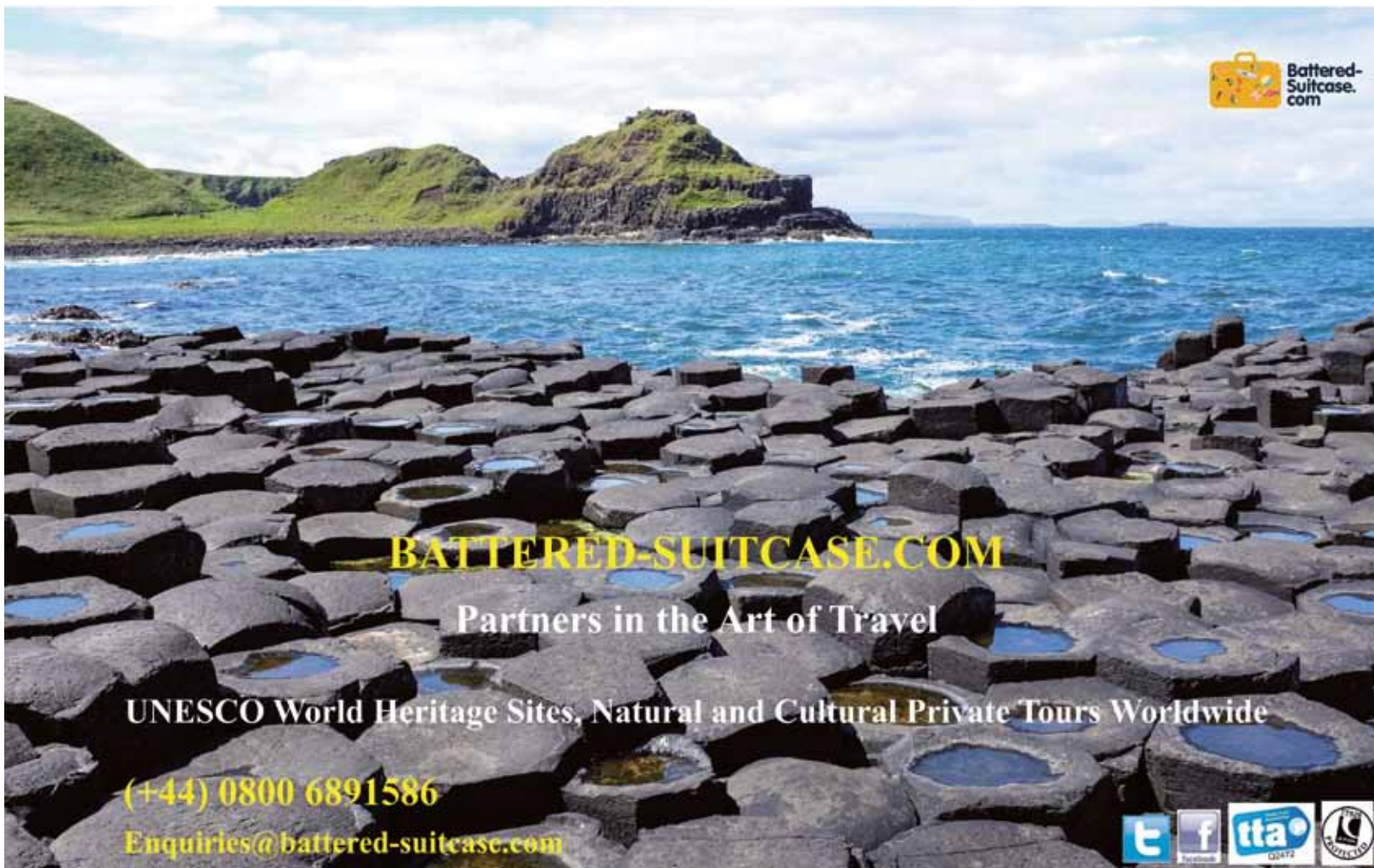
**BATTERED-SUITCASE.COM**

Partners in the Art of Travel

UNESCO World Heritage Sites, Natural and Cultural Private Tours Worldwide

**(+44) 0800 6891586**

**Enquiries@battered-suitcase.com**





# Split

is the best preserved historical port in the Mediterranean and a city with an impressive history. It is also a most vital Croatian city with a growing university culture and several high-profile scientific and cultural institutions. It is a vibrant and intimate city, where life is lived, on the squares and piazzas, and on the waterfront - under a gentle sky. Its ancient heart is Diocletian's Palace - one of the most suggestive spaces of Antiquity.

Visitors have been fascinated for centuries, just as they are today, with the city's unique architecture, the seemingly effortless merging of a Roman imperial palace with a winding medieval town. Split is also deeply connected with the broad Dinaric hinterland, and with the many coastal cities, which lie, threaded like beads, below the steep mountains and with the incomparable archipelago before it.

Historically, it is hard to find a more stratified city than Split. Many have seen - in its contrasting architecture, of such diverse ages, styles and formats - the lasting traits of the typical Split mentality. Although deeply rooted in history and with an expected traditionalism, today's Split often shows an almost brash spirit of innovation, permeating everything - science, culture and sport, and indeed life itself.

#### Tourist board of Split

Obala hrvatskog narodnog preporoda 9 | 21000 Split | Croatia

Tel: +385 21 348 600 | Fax: +385 21 348 604

[www.visitsplit.com](http://www.visitsplit.com)

[touristinfo@visitsplit.com](mailto:touristinfo@visitsplit.com)



United Nations  
Educational, Scientific and  
Cultural Organization



Historical Complex of Split with the Palace  
of Diocletian  
Inscribed on the World Heritage List in 1979





# Forum

The distinction between cultural landscape and natural landscape is no longer a necessity – even Mount Everest, which appears on the World Heritage List as part of Nepal’s Sagarmatha National Park, is not merely an area of outstanding natural beauty, it is also a cultural asset in its capacity as the ‘top of the world’ known and publicized the world over. It forms part of the culture of our planet.

See page **63**

**Points of View** Page **54**

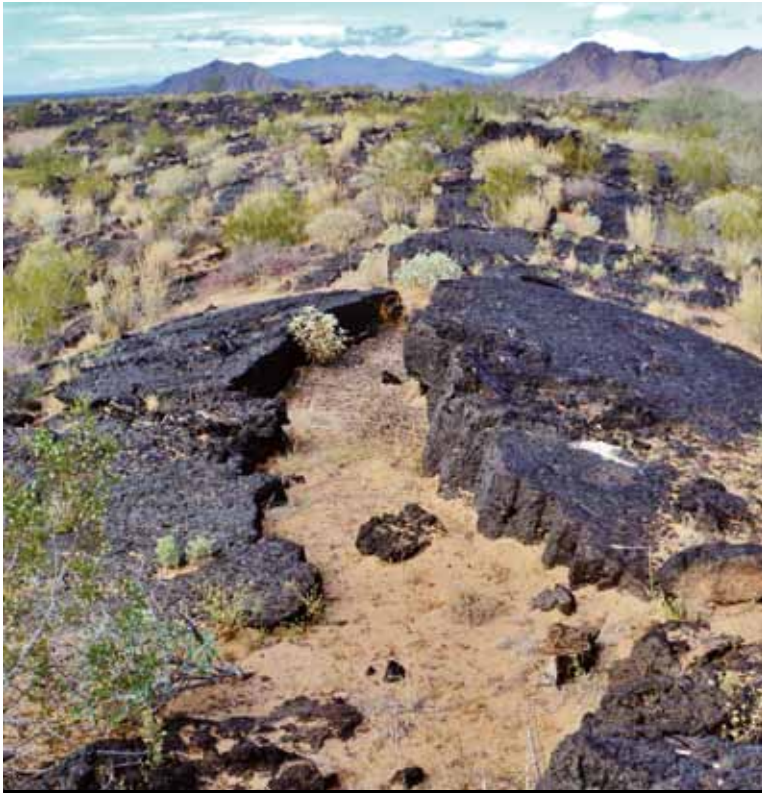
**Advisory Bodies** Page **57**

**Conventions** Page **60**

Sagarmatha National Park (Nepal).

© Göran Höglund (Kartlåsarn)





El Pinacate and Gran Desierto de Altar Biosphere Reserve (Mexico).

© Kyle Magnuson



Curonian Spit (Lithuania).

© Kyle Taylor

Addressing interlinkages in World Heritage involves thinking outside the box and building convenient new zones in which to undertake conservation and management work that bridges rather than divides natural and cultural heritage. A seven-day module of the International Course on Conservation of Built Heritage (CBH14), entitled Nature–Culture Interlinkages in World Heritage, was spearheaded by the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) together with the other Advisory Bodies of the World Heritage Convention and the World Heritage Centre. Held in Italy from 22 to 29 April 2014, the course brought together natural and cultural heritage professionals from twenty-two countries. Participants with responsibility for shaping their heritage policies and activities came from national agencies or major sites. The following excerpts capture some of the momentum and cross-fertilization arising out of this meeting between heritage professionals from both fields.

**Eralda Bushi** is an architect/restorer and head of the division attached to the National Office for the Protection of Monuments in Albania. She remarked: ‘The course module was challenging, on the personal level, but it changed my point of view.’ She further explained that ‘the module itself introduced us to new ideas and new fields. It will be an added value to cultural and natural sites, but will be something of a challenge especially in countries that do not recognize this interlinkage. I will need more personal research and more studying to be able to use it in the field and introduce it to others ...’.

**Horacio Ortega** is deputy director of El Pinacate and Gran Desierto de Altar Biosphere Reserve in Mexico. He studied industrial and systems engineering at the University of Sonora, specializing in sustainable development, before joining the Biosphere Reserve team where he organized environmental education activities and,

among other tasks, supervised environmental impact. In 2011 he was appointed deputy director. ‘I shall apply all the knowledge I acquired at this course to improve the interdependency relationships among agencies and give the site a single focus (natural–cultural).’ ‘I think the course was great,’ he further acknowledged. ‘One of the most important things was the interchange of experiences and culture with participants from different countries.’

**Chilangwa Chaiwa** is an architect working for the National Heritage Conservation Commission of Zambia and she had this to say: ‘The heritage commission in my country deals with both natural and cultural heritage but since I fall into the cultural department my focus is more into the cultural heritage. Hence, this module has helped me appreciate natural heritage more and to recognize the interlinkages with cultural heritage.’





Huanglong Scenic and Historic Interest Area (China).

© Culantor Lin



Wadi Rum Protected Area (Jordan).

© Jose Luis Canales

**Lina Dikšaitė** is a deputy director of the Curonian Spit (World Heritage site) National Park Administration in Lithuania. The main fields of her work at the national park are planning and coordination of administrative activities in recreation and landscape management, environmental education and international cooperation. She is also responsible for cooperation with scientific institutions conducting research activities in national park areas. She is convinced that ‘this course will help her better understand the need for this sort of interlinkages’.

**Evelyn Emmanuel Swai** is a conservator of antiquities working for the Ministry of Natural Resources and Tourism in the United Republic of Tanzania. She is currently involved in the People and Wildlife: Past, Present and Future project which aims to connect wildlife management to the sustainable development of communities in the Ngorongoro Conservation Area. ‘Coming from the natural sector,’ she said, ‘we also deal with cultural issues most of the time. This module has helped me to understand the importance of interlinkage between culture and nature and how to deal with interlinkage.’

**Ma Li** is an engineer, working in the People’s Republic of China Ministry of Housing and Urban-Rural Development, engaged in the protection and management of China’s National Parks and natural World Heritage. She participated in the drafting of National Park regulations and planning laws, presiding over the revision of the National Park review in China and working on the protected areas project in the International Union for Conservation of Nature

(IUCN) Asia Regional Office from 2006 to 2007. She said of the course module that it offered rich content: ‘Increased content on protection and management proves useful to participants. On the whole, this module is important for conservation of natural and cultural heritage.’

**Eisuke Nishikawa** is a specialist of cultural properties attached to the Division of Architecture and Other Structures, in the Cultural Properties Department of the Agency for Cultural Affairs of the Japanese Government. He commented: ‘I’m in charge of risk management, and it appears to me that the concept of interlinkage between natural and cultural heritage is an important aspect of natural disaster risk management.’

**Naser Al Zawaidah** is the director of Wadi Rum Protected Area, established in 1997, the largest protected area in Jordan. His main objective is to protect the natural and cultural resources and encourage the ecotourism activities that maximize returns for local communities. In 2011 Wadi Rum was designated a cultural and natural World Heritage site. ‘I really found the programme useful. I hope that we have opportunities to repeat for in this way we can apply the exercises on-site and work things out in detail.’

**Batjéni Kassoum Soro** is assistant manager of the Ivorian Office for Cultural Heritage in Côte d’Ivoire. He stated: ‘This module has been a great opportunity to think about a good collaboration process for culture–nature management for use by both professionals and politicians.’




# Visit Selangor


Discover Selangor  
Terokai Selangor 2015

Selangor  
has more!

LET'S DISCOVER!



 TourismSelangor

 #TourismSelangor



Tourism  
**SELANGOR**  
[www.tourismselangor.my](http://www.tourismselangor.my)  
#VSY2015 #TMS2015 #discoverSelangor #TerokaiSelangor



## A promise made for the future of natural World Heritage

Célia Zwahlen  
World Heritage Communications Officer  
International Union for Conservation of Nature (IUCN)



Last November in Sydney, World Heritage was a centrepiece of the IUCN World Parks Congress 2014, a landmark global forum on protected areas taking place once every ten years. As one of four themes cutting across eight streams, World Heritage immersed thousands of delegates in discussions and workshops highlighting the challenges and opportunities we face today. The event, convened to set the course for protected areas up to 2025 through its official output, the Promise of Sydney, placed World Heritage sites as crucial drivers of change.

The Promise of Sydney puts forward a set of high-level ambitions that assert the role of protected areas in providing inspiring solutions to such global challenges as poverty, health, inequality, disaster or biodiversity loss. It offers innovative approaches in how decision-making, practice, policy, capacity and financing can be transformed in order to value and scale up protected areas' contribution to human well-being and prosperity.

The World Heritage Convention is of central importance in recognizing protected areas of Outstanding Universal Value. The 228 natural and mixed sites inscribed on the World Heritage List today are small in number in comparison with the 200,000-plus protected areas worldwide; but their combined surface amounts to a massive 8 per cent of the total surface covered by all protected areas.

Given the special international status that natural World Heritage sites are granted, they clearly have an opportunity to take on leadership in conservation practice. They should be models of excellence, providing solutions to complex challenges and demonstrating the value of protected areas as one of the best investments for the planet and its inhabitants. This demonstrates that World Heritage sites contribute to sustainable development, in



Performance at the opening ceremony, IUCN World Parks Congress 2014.

© Wayne Quilliam Photography

**Given the special international status that natural World Heritage sites are granted, they clearly have an opportunity to take on leadership in conservation practice.**

a manner consistent with (and without in any way detracting from) their Outstanding Universal Value, and the eradication of poverty, and should thus contribute to the forthcoming United Nations Sustainable Development Goals (SDGs) with clearly defined targets and sharper indicators.

Yet the World Heritage Convention is now highly challenged. Despite their iconic status and global recognition, World Heritage sites are subject to the same threats and pressures as protected areas worldwide. They, too, suffer from the impacts of climate change and are increasingly under pressure from large-scale development projects, including some very damaging industrial extractive activities.

The promise concerning World Heritage sites agreed at the IUCN World Parks Congress 2014 is to secure the highest level of international protection for the most iconic natural areas, and to provide exemplary leadership within the protected areas movement on land and in the oceans. Delivering this promise is the litmus test: allowing World Heritage sites to be degraded would constitute a clear failure of the conservation movement.

In order to change the dynamics for World Heritage, we shall have to act together and make the conservation of these outstanding places a global, joint responsibility shared by States Parties, the private sector (including extractive industries), civil society, local





Luvuyo Mandela, grandson of Nelson Mandela and champion of the IUCN World Parks Congress 2014.

© Wayne Quilliam Photography



Plenary session of the 2014 Congress.

© Wayne Quilliam Photography

communities and indigenous peoples. Success demands commitment to World Heritage as a common purpose.

Such an ambition is not new. The very foundation of the 1972 World Heritage Convention was motivated by a resolve to recognize places of Outstanding Universal Value and, through an international mechanism, keep them intact for future generations. Fast forward to 2014: pressure from various threats is mounting while the number of sites added to the prestigious list has grown past the 1,000 mark. In recent years, decisions disregarding the technical, evidence-based advice of Advisory Bodies, including IUCN, have cast a shadow on the Convention as a credible conservation instrument.

To maintain credibility, a shift in focus from quantity to quality must take place. This means that sites put forward for nomination should be clearly identified as gaps on the World Heritage List and be supported early on. It also means that the management of existing World Heritage sites should be central to the Convention's focus, so that successful practices can be sustained and insufficiencies rectified through additional support.

In line with this thinking, the first global assessment of natural World Heritage was

launched at the World Parks Congress with the IUCN World Heritage Outlook website ([worldheritageoutlook.iucn.org](http://worldheritageoutlook.iucn.org)) featuring Conservation Outlook Assessments for all 228 sites with natural Outstanding Universal Value, and a report presenting main global and regional results. To date, the state of conservation of about two-thirds of natural and mixed sites have been monitored through the World Heritage Convention. The detailed reports on those specific sites (146 natural and 23 mixed) presented to the World Heritage Committee since 1979 as part of the statutory monitoring process are available through the UNESCO online State of Conservation Information System (<http://whc.unesco.org/en/soc>). This public online system supports analytical studies and assists all stakeholders in site management and improved decision-making.

This work represents a major stepping stone that will enable IUCN experts, members and partners better to support the Convention in fulfilling its role as leader of the conservation movement over the coming decade. Effectively managed World Heritage sites are recognized for the first time and challenged to spread concrete examples of effective solutions and best practice throughout the World Heritage system, as well as the wider protected areas network.

World Heritage Outlook shows that two-thirds of natural World Heritage sites are likely to be well conserved over time, providing current conservation measures are maintained. Sites with a 'good' conservation outlook include Uluru-Kata Tjuta National Park (Australia), Mount Huangshan (China), Swiss Alps Jungfrau-Aletsch (Switzerland) and Namib Sand Sea (Namibia).

It also confirms that numerous sites are facing such threats as invasive species, impact of tourism, poaching, dams and logging – which in many instances are exacerbated by inadequate resources and capacity on the ground. In spite of the established monitoring systems, some of these sites have been off the Convention's radar. For example, impacts of fishing raise significant concern for the long-term conservation of Indonesia's Komodo National Park, where no monitoring has been undertaken through the Convention during the last twelve years.

Affected by severe threats, nineteen sites have a 'critical' outlook and need urgent, large-scale intervention, failing which their values may be lost. Many of them already figure on the UNESCO List of World Heritage in Danger. This is the case of Selous Game Reserve (United Republic of Tanzania),





Zhang Xinsheng, President of IUCN.

© Wayne Quilliam Photography

where poaching has dramatically reduced the number of elephants. But not all sites facing severe threats are Danger listed.

For example, Mexico's Monarch Butterfly Biosphere Reserve, whose exceptional role in protecting monarch butterflies during winter is threatened by agricultural activities, affecting their migration across North America.

As demands for the planet's resources continue to grow, it is time to increase the resilience of World Heritage sites and their protection against global challenges. We must improve the outlook for all these exceptional places to achieve the objectives of the World Heritage Convention and assert its role as the highest form of conservation.

If World Heritage sites are to serve as models for long-lasting natural and cultural conservation, States Parties need to work together with civil society and other partners. Increasing numbers of global and regional community organizations have recently emerged in support of World Heritage sites, through both field work and advocacy. But the scale of this engagement

### **The 2014 Congress has provided the platform needed in order to advance towards a future where World Heritage plays a central role, offering inspiring solutions for the benefit of nature and of peoples.**

is still limited and fragile. To secure a healthy future for World Heritage, civil society – including non-governmental organizations, indigenous peoples, local communities and faith groups – will need to be recognized as full actors in the way the Convention functions.

Wider engagement of civil society and community groups will help to demonstrate the contribution of World Heritage sites to sustainable development and poverty eradication, thus supporting the SDGs to be achieved in 2020. The sites must be managed in an integrated and equitable way, ensuring shared benefits for the communities whose livelihoods depend upon them.

The Benefits of Natural World Heritage (<https://portals.iucn.org/library/node/44901>), IUCN's report that was also launched at the World Parks Congress, identifies for the first time the benefits

and ecosystem services provided by the world's iconic natural places. The study confirms the life-supporting role of natural World

Heritage sites and their contribution to economies, culture, climate stability and human well-being.

New approaches to World Heritage are however needed to meet the expectations and needs of local communities, and particularly of indigenous peoples. The Congress's Promise of Sydney recommends that the World Heritage Convention adopt global standards for indigenous peoples' rights, including updating the Convention's *Operational Guidelines* to ensure full participation and informed prior consent of indigenous peoples whose territories are incorporated into a site.

The global context for World Heritage has evolved significantly since the last World Parks Congress in Durban in 2003. The 2014 Congress has provided the platform needed in order to advance towards a future where World Heritage plays a central role in demonstrating how protected areas can succeed by offering inspiring solutions for the benefit of nature and of people. 



# The natures of culture, the cultures of nature

## Paradox of the landscape

Yves Luginbühl

Emeritus Research Director

National Centre for Scientific Research, Mixed Research Unit, Laboratory for Social Dynamics and Reconfiguration of Spaces (CNRS UMR LADYSS), Paris

The numerous debates recently held in Europe and elsewhere with the aim of defining the word 'landscape' appear to have produced a consensus. According to this consensus, landscape is a material and non-material construction, as defined in the European Landscape Convention,<sup>1</sup> as 'an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors'. This definition, apparently simple, is however the fruit of years of discussions by a group of experts at the Council of Europe, which has, in sometimes tense debates, examined the meaning and significance of each term used.

It has the merit of introducing several different fields of meaning that together trace the contours of a complex domain – a domain that can be assimilated to a 'diagonal' or 'transverse' science, as Georges Bertrand wrote in 1968 in his attempt to report on interactions between the material and non-material on the one hand (the latter being represented by the perceptive or 'perceived' dimension) and the natural and social on the other hand (natural and/or human factors, interrelations).

### Nature–culture

The introduction of nature–culture interaction into the discussion is the response to a separation of these two categories of representation of the world, rooted in the perception of landscape produced at the end of the 19th century under the influence of German geography, notably by scientists such as Schmitthüsen. He proposed a distinction between *Naturlandschaft* and *Kulturlandschaft*, which, in the context of the period, carried a particular resonance. That period, in fact, was marked by the rise in nationalist sentiments that led to the First World War, in which context the well-

fed debate on the protection of landscape simply fuelled tensions between nationalists and regionalists. These two trends were very clearly represented at the first Congress for Landscape Conservation, held in Paris in 1910, at which Germany defended the protection of the emblematic landscapes of its *Heimat* (fatherland or homeland) as assured by the *Bundheimatschutz* (Federation of Associations for Protection of German Landscapes).

In reality, the distinction between *Naturlandschaft* and *Kulturlandschaft* was

distinctly ambiguous, insofar as German culture had been greatly influenced by the Romantic current that gave nature a central place, as is evident from paintings of that period. It showed culture in popular traditions, often shown with German peasants tending the land and folk festivals in the midst of nature, particularly in forests. German painting of the time glorified the idea of the hermit in the depths of the forest, where the sun's rays never penetrated, and was a response to the irrepressible attraction of the



Water features and Hercules within Bergpark Wilhelmshöhe (Germany).

© Esther Westerveld



*Dunkelheit*, the light–dark contrast beloved by 19th-century landscape artist Caspar David Friedrich and indeed most German painters.<sup>2</sup>

Today, the separation of nature and culture is not clearly portrayed by research into anthropology or human geography, especially in developing or emerging countries where researchers have been able to review indigenous peoples' cultures of nature.<sup>3</sup> Research into landscape has shown that these cultures of expression of nature also exist in developed countries; in fact, many analyses reveal such cultures, for example in drystone terraces or exploited marshland. However, the old reflex comes bouncing back, and the distinction is still frequently invoked as a means of separating landscapes little affected by the footprints of humanity and landscapes in which human manifestation is very conspicuous, at the expense of natural manifestation.

UNESCO's *Operational Guidelines for the Implementation of the World Heritage*

*Convention* were revised in 1992 and given new criteria, which in a way were still rooted in the separation between cultural and natural. Certainly the concept of cultural landscape was introduced, but without creating the concept of natural landscape, which was instead included in the area of 'natural beauty', which raised numerous problems. In addition, the Convention led to a kind of competition between defenders of the cultural and of the natural. Here also, the distinction between cultural and natural is beset with many ambiguities. Curiously, in fact, certain cultural landscapes have been produced on the basis that the social practice of expressing nature is 'exceptional', while their aesthetics form part of an elitist conception of beauty, in keeping with the academic canons criticized by Picasso.<sup>4</sup> UNESCO has the specific task of preserving the popular traditions and the practices of indigenous peoples, who have produced an aesthetic far removed from the academic canons.

## From exceptional to everyday landscape

The 'patrimonial current' that emerged with the World Heritage Convention turned landscape into a heritage category at a time when the inverse was in fact true; heritage is one component of landscape, even though the French Environmental Code considers landscape to be an integral part of the nation's heritage.

However, the overall meaning given to the term 'landscape' aims to deviate from the exceptional. The European Landscape Convention, defining its field of application, specifies that it applies not only to landscapes that might be considered outstanding but also to everyday or degraded landscapes (Article 2). The authors of this convention wished to point out in this way the need for an interest in improving the landscapes in which the vast majority of the population of Europe (if not the world) live, and to show that the challenge is also to be found in landscapes that certain people class as 'everyday', a term that hardly suits the hope for a better life that the population places in the landscape.

The criterion of exception also raises an essential question: what kind of landscape can boast of not being exceptional? Think about it – no landscape can be reproduced in a place other than where it is located; in other words, each landscape is unique and therefore in some way exceptional. Everything depends on the point of view: in relation to the criteria adopted in 1992 in the *Operational Guidelines*, the exception is understood to occur in each category proposed, be it a set of monuments, a system of volcanoes or a unique building. However, although the cultural landscapes and areas of natural beauty listed as World Heritage are considered exceptional, they are no less exceptional for those living there than are the landscapes lived in every day, something that the evaluation procedures did not necessarily take into account.

At the World Heritage site of Mont-Saint-Michel and its Bay (France), the permanent residents and those working in the shops, restaurants and hotels live in this landscape daily. The Tokaj Wine Region Historic Cultural Landscape (Hungary) was nominated without the local population even being consulted. And it is amazing that the entry does not recognize anticipated







Tokaj Wine Region Historic Cultural Landscape (Hungary).

© Jerzy Kocialkiewicz

success, and that certain actors consider World Heritage status to be a restriction added to those already imposed by states within the context of public policy.

Today, many experiments of participation in political decision-making relating to development of territory or protection, management or development of landscapes are applied everywhere in the world, at least in democratic countries, testifying to the willingness of the population to contribute to the landscape that forms their background for living. The European Landscape Convention, adopted in 2000, which refers to the 1998 Aarhus Convention on Access to Information, Public Participation in Decision-making and Access to Justice on Environmental Matters, provides proof of these experiments, which are very diverse. They may be started by the local collectives or by spontaneous collectives of citizens mobilized to dispute an amenity or development that they consider does not improve their landscape. An example is the *comitati* of Venice, which increased in number from 108 in 2000 to 253 in 2010 by forming committees to organize landscape

projects. Another is the *Lifescape – Your Landscape* operation in the Netherlands, which contributed to the meeting of interested parties from fourteen European territories with European Union aid (Interreg programme) with the aim of sustainable management of rural landscapes.

There are many more examples of methods of participatory management of rural or urban landscapes, which call on scientists, practitioners and artists alike, mobilize residents and involve them in a joint landscape project. The French Ecology Ministry's *Paysage et Développement Durable* (PDD) programme<sup>5</sup> also financed experiments involving analysis of participation systems in France and the United States in an atmosphere of research and action. However, participation experiments raise many questions, including representativeness of participants, leadership and contribution of expert or empirical knowledge. In any case, they are a response to the desire of citizens to contribute to improving their life, against a background in which the globalization of business and finance exchanges affects

landscapes<sup>6</sup> and imposes conditions that local populations cannot control. In this way, they constitute a refuge against these processes that cannot be controlled at local collective level. However, it still cannot be affirmed that those responsible for local or national policies greatly favour them (even though their discussions speak in their favour), insofar as they involve time spent in debate and dispute that could endanger their particular projects. This is however the price to pay for implementing so-called participative democracy.

### Aesthetics of the everyday

Do the aesthetics of the everyday exist? And what does this term, a category of philosophy as analysed by Hegel,<sup>7</sup> cover? The concept of the 'aesthetic' cannot be reduced to forms; rather, it concerns the full range of forms of sensitivity experienced by humans through their full range of senses: music, poetry and taste contribute as much to human sensitivity as does sight, as explained by American anthropologist Arnold Berleant<sup>8</sup> and analysed by various research works in Europe and especially





Mount Everest within Sagarmatha National Park (Nepal).

© Göran Höglund

in France on social representations of landscapes. The idea that sight dominates in the process of appreciating landscapes raises innumerable questions.

The aesthetics of the everyday do in fact exist and are not confined to sight; rather, they call on the full range of human senses, as is evident in the family gardens of Eastern Europe where gardeners provide proof of aesthetic inventiveness by combining vegetable plants and perfumed ornamental plants in plays on colour and texture. The lakeside dwellings in southern Chile provide

evidence of careful attention by the builders in their pastel shades that contribute to the harmony of the landscape. These examples are also models of expression of nature through a popular, or in other words an everyday, culture.

The distinction between cultural landscape and natural landscape is no longer a necessity – even Mount Everest, which appears on the World Heritage List as part of Nepal's Sagarmatha National Park, is not merely an area of outstanding natural beauty, it is also a cultural asset in

its capacity as the 'top of the world' known and publicized the world over. It forms part of the culture of our planet. The aesthetic criterion must be revised and not reduced to the forms of the academic canons; it must take account of social sensitivities, open itself to popular aesthetics and move towards recognition of the everyday landscape. This is the price to pay for raising the fundamental challenge of improving the quality of life and the well-being of the world's population, and of allowing us to live happily together on Earth.

## Notes

<sup>1</sup> The European Landscape Convention, adopted in 2000, has been ratified by thirty-eight Member States of the Council of Europe.

<sup>2</sup> Friedrich also referred to the myth of Siegfried, who conquered the dragon in the depths of the forest but ended by losing his life.

<sup>3</sup> As for example by Claude Lévi-Strauss, 1955, *Tristes tropiques*, Paris, Plon.

<sup>4</sup> Pablo Picasso: 'The teaching of beauty is false ... The beauties of the Parthenon, the Venuses, the Nymphs and the Narcissi are also lies. Art is not the application of a canon of beauty, but everything that brain and instinct can conceive independently of the canon.' Declarations by Picasso in *Gaceta de Arte*, March 1936, pp. 12-13, reproduced in Picasso and the Masters exhibition, October 2008, Grand Palais, Paris.

<sup>5</sup> This Landscape and Sustainable Development programme, implemented in 2005 for the first phase and in 2010 for the second, has helped to finance some fifteen research projects, some of which were based on the study of participating landscape projects. The author of this article presided over its scientific committee.

<sup>6</sup> If only because they intervene in the prices and volumes of agricultural or industrial products exchanged.

<sup>7</sup> G. W. F. Hegel, 1979 (1st edn 1835), *Aesthetics*, 4 vols, translated from German by S. Jankélévitch, Paris, Flammarion.

<sup>8</sup> A. Berleant, 2004, The aesthetics of art and nature, in A. Carlson and A. Berleant (eds), *The Aesthetics of Natural Environments*, Peterborough, UK, Broadview Press, pp. 76–88; A. Berleant, 2010, Reconsidering scenic beauty, *Environmental Values*, Vol. 19, pp. 335–50.



Pinacate and Gran

# Desierto de Altar Biosphere Reserve

Natural World Heritage Site



[cometorockypoint.com](http://cometorockypoint.com)



United Nations  
Educational, Scientific and  
Cultural Organization



El Pinacate and Gran Desierto  
de Altar Biosphere Reserve  
Inscribed on the  
World Heritage List in 2013

**México**  
LIVE IT TO BELIEVE IT  
[visitmexico.com](http://visitmexico.com)



# News

An oasis in the Syrian desert, Palmyra contains the monumental ruins of a great city that was one of the most important cultural centres of the ancient world. Together with the other five World Heritage sites, Palmyra has been on the List of World Heritage in Danger since 2013.

On 11 December 2014, conservation architects, engineers, archaeologists and experts from different regions across Syria, concluded the First Aid to Cultural Built Heritage in Syria training course.

See page **73**

**Preservation** Page **67**

**In Danger** Page **73**

**Outreach** Page **76**

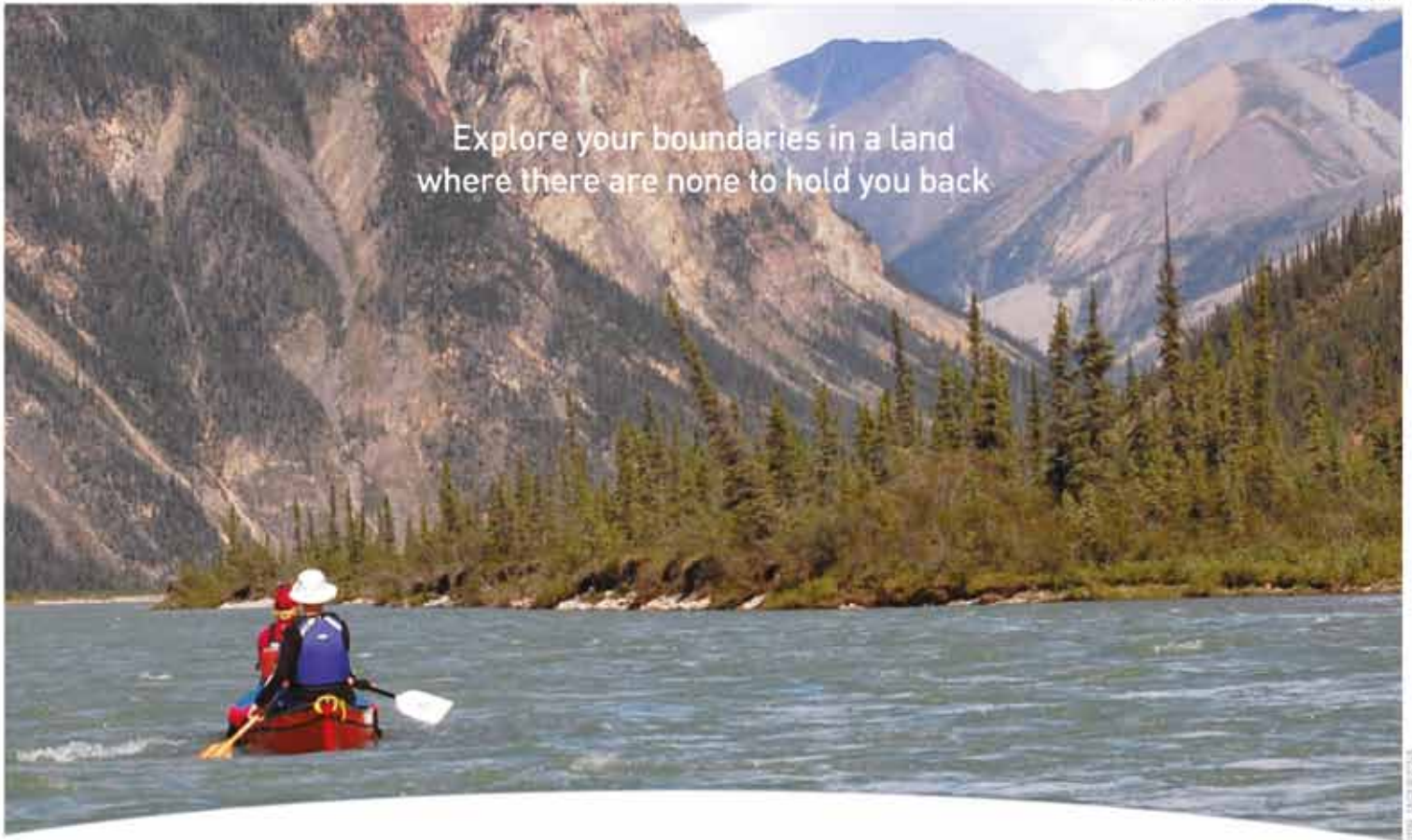
Site of Palmyra (Syrian Arab Republic).

© Ergo



Your Adventure Starts Here.

Explore your boundaries in a land  
where there are none to hold you back



**SPECTACULAR NORTHWEST TERRITORIES** THERE ARE TRIPS AND THEN THERE ARE JOURNEYS. IN THE NAHANNI NATIONAL RESERVE THE VISTAS, RIVERS AND ADVENTURES ARE THE PIECES WHICH DREAMS ARE MADE FROM. DON'T WAIT TO LIVE YOUR DREAMS; EXPERIENCE A WONDROUS UNESCO WORLD HERITAGE SITE - THE NAHANNI NATIONAL RESERVE.



Northwest Territories  
CANADA  
SPECTACULARNWT.COM



#### **Simpson Air**

Experience the Nahanni National Park, UNESCO's very first World Heritage Site. For logistical support for canoe and raft expeditions, daily flight tours and overnight lodge accommodations, please contact us at:

**simpsonair.ca**  
**info@simpsonair.ca**  
**Toll-free: 1-866-995-2505**



#### **North Nahanni Naturalist Lodge**

The Total Nahanni Experience. Packaged jet boat and air tours into Cili Lake, Nahanni National Park and the Ram Plateau. Traditional Dehcho hospitality and comfortable lodgings in the Nahanni Mountains. Weekend, week-long, summer or winter.

**nahannilodge.com**  
**nnnlodge@ssimicro.com**  
**Toll-free: 1-888-880-6665**

For package information, please give us a call.



**NORTHWEST TERRITORIES TOURISM**

## **GET YOUR FREE EXPLORERS' GUIDE NOW!**

Visit us online at [spectacularnwt.com/nwtt/order-guides](http://spectacularnwt.com/nwtt/order-guides) to order your guide and start planning your spectacular adventure!



## Compliance control

Preceding the 6th World Parks Congress in Sydney (Australia), the World Heritage Marine Programme and the Great Barrier Reef Marine Park Authority co-organized from 9 to 11 November 2014 a compliance management workshop in Townsville for some forty conservation practitioners, including eleven World Heritage marine site managers.

The workshop's aim was to underline the importance of advancing the cause of marine heritage, as well as to exchange best practices and reinforce the coordination of the World Heritage marine site manager network in the Pacific. Still today, over 30 per cent of all marine World Heritage sites are suffering serious pressure from fishing activities, most of which are illegal and unreported. Monitoring and evaluation of these sites is often costly and the need for an intelligence system that focuses effort where it is most needed is one of the most pertinent in this community.

Representatives of all thirteen local management committees involved in the management of the Lagoons of New Caledonia (France) participated and met with other World Heritage marine site managers, benefiting from the thirty-year experience of the management of Australia's Great Barrier Reef.

The meeting began with a presentation on how to make Outstanding Universal Value central to the overall management of a World Heritage site and included an extensive visit to the compliance control centre at the Great Barrier Reef Marine Park Authority.

As a follow-up to the meeting, preparations are currently under way to scale up the compliance management system in the Galápagos Islands (Ecuador). A first follow-up activity concerned the revision of the Management Plan of Tubbataha Reefs Natural Park (Philippines).

This initiative received support from the Conservatoire des Espaces Naturels de Nouvelle-Calédonie (France), the French Ministry for the Environment, Sustainable Development and Energy and the Pacific Fund within the framework of the France-UNESCO cooperation agreement.

## Great Barrier Reef under an international spotlight

UNESCO Director-General Irina Bokova visited Australia's Great Barrier Reef from 15 to 16 November 2014 for a close-up look at how the World Heritage site is being managed. Her visit came amidst widespread concern over the health of the reef, which experts say is threatened by climate change, pollution and other environmental issues that make careful, long-term planning absolutely essential.

Ms Bokova visited reef sites around Hamilton Island in the Whitsunday group in the company of Queensland Environment Minister Andrew Powell, Deputy Secretary of the Federal Department of the Environment Kimberley Trippe, and Chief Executive of the Great Barrier Reef Marine Park Authority Russel Reichelt. She met with local tourism leaders and officials, as well as some of the rangers responsible for guarding the reef against illegal activities.

Discussions ranged from zoning regulations in the Marine Park to the impact on the coral of global warming, coastal development and land use, as well as measures already taken to limit pollution and improve water quality.

The Director-General described the talks with the Australian authorities as 'constructive'. She welcomed the announcement by the Federal Environment Minister, Greg Hunt, that the dumping of dredged sediment into the reef's marine park would be banned. The government has started listening to international concerns, she said, and this was 'very encouraging'.

The Great Barrier Reef was the first Australian site to be inscribed on the World Heritage List, in 1981.



Iguana at Galápagos Islands (Ecuador).

© blinking idiot



## Buddhist culture preserved

An international conference on the Promotion, Protection and Preservation of Buddhist Culture and Heritage was held from 15 to 18 November 2014 at Lumbini, the Birthplace of the Lord Buddha (Nepal) World Heritage site, with the objectives of preservation, conservation, renovation, protection and promotion of Buddhist sites and cultural heritage.

The conference was attended by over 800 representative members of the *Sangha*, Buddhist scholars, cabinet ministers, diplomats, archaeologists, scientists and journalists from thirty-two countries. As a result, the conference adopted and issued a twenty-three-point Lumbini Declaration encompassing different topics ranging from promotion and preservation of archaeological and spiritually significant Buddhist World Heritage sites, sustainable development to environmental conservation.

The conference is related to the cycle of thematic and regional consultations on sustainable management of the World Heritage properties of religious interest contributing to the UNESCO Initiative on Heritage of Religious Interest and

reinforcement of dialogue with religious communities.

Buddhist temples around the world share certain common fundamental features, such as architectural design, as well as their cultural role in the community. Nevertheless, over the centuries, the appearances of temples and the cultural activities associated with them in different parts of the world have exhibited great diversity, reflecting different local and regional cultural styles, different historical development, and the tastes of different eras of history. This diversity enriches the culture of the country.

Meetings of this sort with international experts and religious communities provide crucial inputs in developing the most appropriate response to challenging problems of heritage protection and generating understanding and mutual respect.

UNESCO contributed to the discussions and exchanges during the presentation of its activities for preservation of Buddhist sites within the framework of the World Heritage Convention.

The conference was organized by the Theravada Buddhist Academy (Nepal) and Sitagu International Buddhist Academy (Myanmar) in close cooperation with Lumbini Development Trust (Nepal).

## Religious heritage and tourism

An international conference on Religious Heritage and Tourism: Types, Trends and Challenges was held in Elche (Spain) from 27 to 28 November 2014.

The aim of the conference was to raise awareness of the importance of religious heritage in tourism development and to discuss best practices in developing heritage sustainably for tourism purposes, with a view to fulfilling its enormous potential for local stakeholders and visitors alike.

Within the context of the UNESCO Initiative on Heritage of Religious Interest, the World Heritage Centre participated in the conference, outlining the role UNESCO has played in developing general guidance to States Parties regarding the management of this heritage.

The conference, with the participation of international experts and specialists, was able to provide crucial inputs in developing the most appropriate approaches towards deeper understanding of heritage of religious interest.

In the current context, the symbolism of properties of religious interest takes on crucial significance, as its history bears witness to UNESCO's belief in the global role of culture, and cultural heritage, in forging intercultural and interreligious dialogue and building the foundations of peaceful coexistence among diverse communities.

The conference was organized by the UN World Tourism Organization (UNWTO), the Ministry of Industry, Energy and Tourism of Spain and the City Hall of Elche.

In collaboration with UNWTO, UNESCO will enhance the capacity to integrate sustainable tourism principles within the protection of World Heritage through the UNESCO World Heritage and Sustainable Tourism Programme.



Lumbini, the Birthplace of the Lord Buddha (Nepal).

© Daniel Snelson



## EU and UNESCO join forces in transboundary Lake Ohrid region

On 15 and 16 September 2014 the Inception Workshop for the project Towards a Strengthened Governance of the Shared Transboundary Natural and Cultural Heritage of the Lake Ohrid region kick-started a three-year initiative aimed at reinforcing the protection and sustainable development of the Lake Ohrid region.

The project is funded by the European Union within the framework of EU assistance to pre-accession countries in the field of Environment and Climate Change. The EU contribution amounts to approximately 1.7 million euros, with the Government of Albania co-financing an additional 10 per cent.

The EU has partnered with UNESCO in this joint management project in order to support the efforts of Albania and the former Yugoslav Republic of Macedonia to sustainably develop the fragile Lake Ohrid region, which is shared between the two countries.

Outlined project activities include the reinforcement of transboundary cooperation, the establishment of integrated management mechanisms, and capacity-building on management effectiveness and cooperation. Activities also aim to identify and safeguard cultural and natural assets, provide technical assistance to national authorities for the preparation of a transboundary World Heritage property extension file, as well as implement a waste awareness campaign.

In attendance were twenty-four representatives from Albania and the former Yugoslav Republic of Macedonia, including national authorities from the respective Ministries of Environment and Culture, local authorities, Advisory Bodies to the World Heritage Committee ICOMOS and IUCN, as well as the representative of the EU delegation to Albania.

The Inception Workshop began with presentations on the current state of World Heritage in both countries and bilateral cooperation in the Lake Ohrid region. The



Natural and Cultural Heritage of the Ohrid region (the Former Yugoslav Republic of Macedonia).

© Daniel Snelson

first of two working sessions was dedicated to a situation analysis concerning different institutions and authorities involved in the management of the Lake Ohrid region, while the second session presented the Dynamic Work Plan and discussed the distribution of tasks, along with identification of lead and contributing partners to each project activity.

Main points of discussion concerned the multiple designations of the Lake Ohrid (Ramsar, UNESCO Man and the Biosphere, World Heritage and Protected Areas) which have led to a number of management planning documents, while the implementation of such plans is currently limited due to lack of funds and human resources. The mandate and operational status of the Lake Ohrid Management Board was also discussed in detail and the difficulties in convening the board on a regular basis were highlighted.

Discussions also stressed the importance of ensuring the involvement of local authorities, especially on the Albanian part of the lake. Overall, the Inception Workshop reconfirmed the high interest and commitment to the project by all partners.

## Operationalizing Outstanding Universal Value

A workshop at the 6th World Parks Congress in Sydney (Australia), held on 15 November 2014, showed managers of World Heritage properties how the concept of Outstanding Universal Value could be more understandable and useful for their management.

This workshop focused on how the term Outstanding Universal Value is central to the way the World Heritage Convention is implemented. Participants learned that although the term is used over ninety times in the *Operational Guidelines for the Implementation of the World Heritage Convention*, many managers do not understand what the Outstanding Universal Value for their property is or how it can assist their management.

Case studies from five different World Heritage properties were included: three in Australia (Great Barrier Reef, Wet Tropics of Queensland, Fraser Island), one from Denmark/Germany/Netherlands (Wadden Sea) and another on using the values approach to help a proposed site in Martinique to prepare a more effective World Heritage nomination.

The workshop considered the benefits accrued from applying this approach, which can, for example, help to focus on the specific values for which a World Heritage property was inscribed. Participants learned that it also raises awareness of the Outstanding Universal Value of a property and determines the trends in values today compared with at the time of inscription.

They discussed how the values approach could also help to identify key threats and the necessary management actions and prioritize knowledge gaps and research needs, as well as assist developers in understanding what values they need to assess for an Environment Impact Statement. Finally, the group considered how the same approach could be applied to assess other values of a property.



## Tourism and culture worldwide

For the first time over 900 participants, including more than forty-five ministers and vice ministers of tourism and culture, international experts, speakers and guests from 100 countries, gathered at the UNWTO/UNESCO World Conference on Tourism and Culture in Siem Reap (Cambodia), to explore and advance new partnership models between tourism and culture (4–6 February 2015).

Over the course of two days, ministers, leading experts and stakeholders in the fields of tourism and culture highlighted the need to create a new framework for collaboration between tourism and culture, which includes active participation of host communities, visitors, the public and the private sector.

Tourism, moving more than 1 billion people across international borders each year, offers immense possibilities for socio-economic development in destinations around the world. Cultural tourism has proved that it can increase competitiveness, create employment opportunities, curb rural

migration, generate income for investment in preservation, and nurture a sense of pride and self-esteem among host communities. Yet in order to effectively promote and safeguard the very heritage cultural tourism relies on, a sustainable, multi-stakeholder approach is crucial.

'We need cross-cutting policies to promote the sustainable development of cultural tourism,' said Samdech Akka Moha Sena Padei Techo Hun Sen, Prime Minister of the Kingdom of Cambodia. 'This conference represents an important contribution to advance the future Sustainable Development Goals (SDGs) through the link between tourism and culture,' he added.

The UN World Tourism Organization Secretary-General, Taleb Rifai, noted that 'cultural heritage tells mankind's story ... Carefully managed, tourism can protect and enliven this heritage, generate new opportunities for local communities, and foster tolerance and respect between peoples and nations'.

'Every tourist must be a custodian of World Heritage, an ambassador of intercultural dialogue. This is why safeguarding cultural heritage must move forward with sustainable tourism,' said Irina Bokova, UNESCO Director-General, in

her message to the conference. UNESCO Assistant Director-General for Culture, Alfredo Pérez de Armiñán, as well as Kishore Rao, Director of the World Heritage Centre, both attended the conference.

The Ministerial Dialogue, moderated by Andrew Stevens from CNN International, focused on how tourism and culture administrations can work together to develop a governance framework for sustainable cultural tourism, which contributes to the socio-economic development of host communities, promotes cross-cultural exchanges, and generates resources for heritage conservation. Ministers stressed the importance of creating common institutional structures to plan and manage cultural tourism, ensure community engagement and empowerment and cooperation with the private sector.

The technical sessions focused on cultural preservation, cultural routes, tourism and creative industries, and urban regeneration through cultural tourism.

The conference was hosted by the Kingdom of Cambodia in Siem Reap, home of UNESCO World Heritage site of Angkor. His Majesty Preah Bat Samdech Preah Baromneath Norodom Sihamoni, King of Cambodia, presided over a gala dinner and performances.



Temple of Ta Prohm at Angkor (Cambodia).

© Peter Nijenhuis



## Final Periodic Reporting meeting in Europe

The final meeting for the second cycle of the Periodic Reporting exercise in the Europe Region was held at the Fortress of Suomenlinna (Finland) World Heritage property from 1 to 2 December 2014.

The group first considered an overview of the trends of the second cycle. The methodology used for the quantitative analysis of the results was discussed. It was noted that a new feature of the Europe report is that both positive and negative factors have been taken into account in the quantitative analysis. This is particularly useful to show the balance that exists between factors. The data show, for example, how tourism sometimes has a negative impact but often bears tremendous positive potential for World Heritage properties.

Some participants concluded that, overall, the second cycle of Periodic Reporting appears to have been very useful, both at national and site levels, as it gave States Parties an opportunity to look at the individual properties and the implementation of the Convention as a whole. Others pointed out that considerable progress has been made since the first cycle, notably with regard to collaboration among focal points, site managers, national and local authorities, but also among the States Parties themselves.

It was noted that since the first cycle there has been a clear increase in awareness of the implications of World Heritage inscriptions,

both at national and site levels. However, attention was drawn to the fact that the focus on prestige rather than responsibilities, although diminished, has not entirely vanished.

The participants agreed that a large number of management plans have already been submitted to the World Heritage Centre, and that the very existence of so many management plans already constitutes a significant improvement since the first cycle.

During the meeting, the Draft Action Plan for the Second Cycle of Periodic Reporting in Europe was presented and discussed in working groups.

The gathering also reflected on the third cycle of Periodic Reporting. Participants noted that UNESCO has been facing unprecedented financial constraints, while at the same time trying to deliver the best possible service in response to very many relevant questions and suggestions sent by the focal points. All these should be taken into account in the reflection towards the third cycle.

Regarding the future of Periodic Reporting, it became clear that focus needs to be placed even more on the benefits of the exercise for site managers. Many focal points expressed their wish for a shorter but more specific questionnaire, which could address the state of conservation of properties in more detail, as well as take into account the specificities of certain types of property (notably transnational and transboundary sites, serial properties, mixed properties).

The meeting was organized and hosted by the Finnish Ministry of Education and Culture, the Finnish Ministry of the Environment and the Finnish National Board of Antiquities, in cooperation with the World Heritage Centre.

## The re-greening of Grand-Bassam

On the occasion of the 100th anniversary of the founding of the town of Grand-Bassam (Côte d'Ivoire), the city, in collaboration with the Cultural Heritage House and local schools, launched an operation on 6 December 2014 to replant trees along the main boulevards.

Alongside the mayor, Georges Philippe Ezaley, and the town council, 500 students from the nine schools situated on the Historic Town of Grand-Bassam World Heritage site, planted 325 coconut and mango trees. Mayor Ezaley pointed out the Outstanding Universal Value of the site, and called on inhabitants to help in its preservation and conservation.

Under the auspices of the France-UNESCO Convention, a technical assistance mission was carried out in Grand-Bassam from 29 October to 2 November 2014 to aid local authorities in establishing a detailed analysis of the state of preservation of the historic Courthouse on the site. The project aims not only at restoration, but will also involve training in conservation and preservation.



Grand-Bassam (Côte d'Ivoire).

© Ministry of Culture & Francophonie (Côte d'Ivoire)



Plenary session of the meeting discussion on the third cycle of Periodic Reporting.

© WHC/Fiebig/Etowar





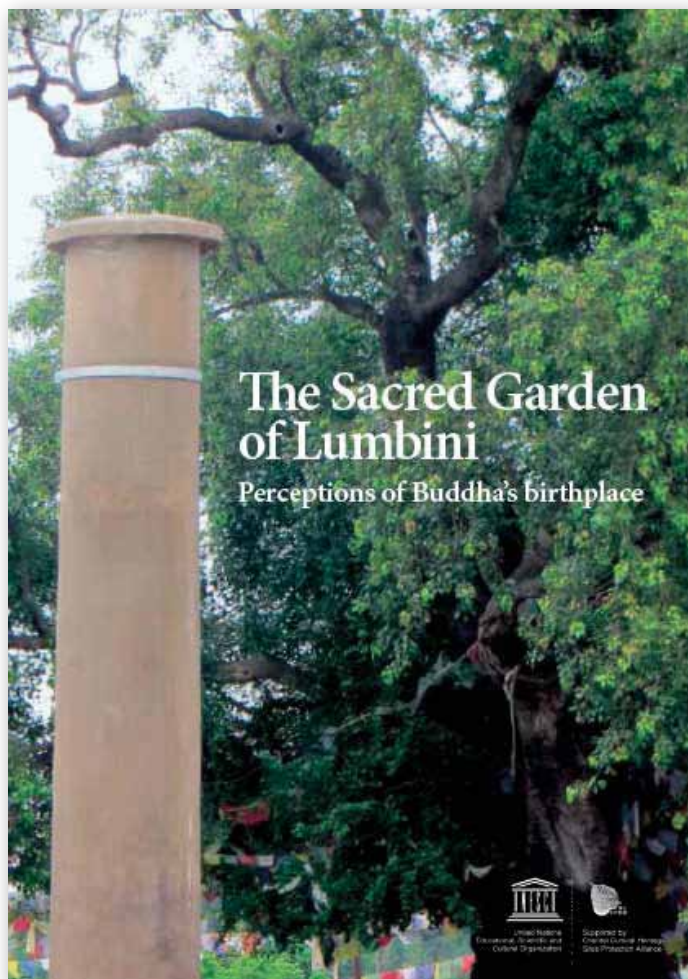
United Nations  
Educational, Scientific and  
Cultural Organization

# UNESCO Publishing

7, place de Fontenoy, 75352 Paris 07 SP, France • [www.unesco.org/publishing](http://www.unesco.org/publishing)

E-mail: [publishing.promotion@unesco.org](mailto:publishing.promotion@unesco.org)

## The Sacred Garden of Lumbini



### Perceptions of Buddha's birthplace

■ Lumbini, the Birthplace of the Lord Buddha, was inscribed on the World Heritage list in 1997. It is situated in an area commonly referred to as the 'Sacred Garden', and has become a major pilgrimage site. This publication will provide a means for the various stakeholders to come to an understanding of each other's historical, religious, environmental and touristic perspectives of this site for its long-term safeguarding.

€ 20.00

208 pages,  
paperback,  
colour illustrations

14,5 x 21 cm

2013, 978-92-3-001208-3

To order, please contact

**DL Services – C/O Michot**

Chaussée de Mons 77 Bergense steenweg,

B 1600 Sint Pieters Leeuw, Belgium

Tel.: (+ 32) 477 455 329

E-mail: [jean.de.lannoy@dl-servi.com](mailto:jean.de.lannoy@dl-servi.com)

Postage by ordinary mail: Europe: € 5.50. Rest of the world: € 10.00

or [www.unesco.org/publishing](http://www.unesco.org/publishing) (Secure payment)

## UNESCO course on First Aid to Cultural Built Heritage in Syria

On 11 December 2014, twenty-two conservation architects, engineers, archaeologists and experts from different regions across Syria, including Damascus, Maaloula, Daraa, Homs and Aleppo, concluded a three-week training course that aimed to enhance their technical skills and introduce them to recent conservation trends in order for them to secure their endangered built cultural heritage and take the appropriate preparatory procedures for the post-conflict recovery phase.

The First Aid to Cultural Built Heritage in Syria training course was jointly organized by UNESCO, the ICCROM-ATHAR Regional Conservation Centre and the Arab Regional Centre for World Heritage in Bahrain (ARC-WH), in the framework of the Emergency Safeguarding of the Syrian Cultural Heritage project, a pioneering initiative funded by the European Union with the support of the Government of Flanders that focuses on building the technical capacities of Syrian experts and institutions and strengthening local, regional and international coordination to develop efficient responses based on complementary schemes, initiated and led nationally.

The First Aid training course took place from 24 November to 6 December 2014 at the UNESCO Office in Beirut, and included several field visits to prominent cultural and archaeological sites across Lebanon.

'This training expanded our technical knowledge and improved skills in various key areas,' said Ms Mona Alkhouli from the Syrian Directorate General of Antiquities and Museums (DGAM). 'It provided us with a deeper understanding of the concept of cultural heritage and the dangers surrounding it; highlighted the significance of teamwork and effective distribution of responsibilities to successfully counter the various threats; and introduced us to important elements previously disregarded in heritage protection plans, like the debris management.'



Funerary busts stolen from the tomb of Tybl in Palmyra (Syrian Arab Republic).

© DGAM 2014

'This training course was excellent,' stated another participant. 'We are now much more familiar with the different strategy components and the methodology to follow when planning and implementing first aid interventions and documentation related tasks.' The curriculum of the course was developed in close collaboration with DGAM and adapted to the particular needs of its staff. Throughout its various modules, it addressed risk mitigation, preparedness and response planning. Over three weeks, participants were introduced to, discussed and practised key elements in built heritage preservation, including the notion of first aid to cultural heritage; emergency documentation; damage assessment; temporary storage; team building and management; and legal tools to enable respective authorities to retrieve looted properties.

The main output from this activity was the creation of a core first response team that will train other professionals. This will enhance crisis response strategies and planning by heritage protection professionals and increase their efficiency in emergency documentation of movable and immovable heritage, as well as preparing damage assessment reports. 'This course

will allow us to go and train other experts and colleagues, and create emergency response teams within our cities,' said Ms Alkhouli, 'which will have a very positive impact in terms of immediate emergency intervention on sites at risk.'

Having successfully completed this course, participants asked UNESCO for complementary training activities as they agreed on the importance of transferring this knowledge and building national capacities of other DGAM staff members. Another training course will take place in 2015 aimed at building the capacities of national stakeholders to protect movable heritage during and after the conflict, and protect museums from looting.

As the conflict in Syria enters its fourth year, and with the worsening of the humanitarian and security situation, concerns over the protection of the Syrian cultural heritage have increased notably. In response to this alarming situation, and at the explicit request of Syrian stakeholders, and particularly DGAM, UNESCO has launched a series of activities to help safeguard Syrian cultural heritage from increasing acts of destruction, illicit excavations and looting.



## Bamako conference urges emergency action for manuscripts

The storage conditions of ancient manuscripts smuggled out of Timbuktu to Bamako (Mali) in 2012 must be improved rapidly to avoid decay, concluded participants at an international conference, Ancient Manuscripts Facing Modern Day Challenges, held from 28 to 30 January 2015 in the national capital. They also called for the adoption of an emergency plan to preserve the manuscripts in the long term.

The conference was attended by academics; representatives of cultural and religious institutions; as well as local communities; political leaders, historians and researchers. They stressed the need to involve all stakeholders, notably the families that own the private libraries of Timbuktu, in order to examine thoroughly the state of this documentary heritage and reinforce conservation measures. Participants identified two particularly urgent priorities: the provision of appropriate boxes for the manuscripts, and the documents' digitization. They called on authorities to grant legal and institutional recognition to this heritage.

The document adopted at the close of the conference also recommends the renovation of the Ahmed Baba Institute of Higher Learning and Islamic Research and of the private libraries in which the manuscripts were originally kept, to prepare for their return. It also calls for more resources to be allocated to the fight against illicit trade, and for the facilitation of national and international researchers' access to the manuscripts.

The conference was organized by UNESCO's Office in Bamako, Mali's Ministry of Higher Education and Scientific Research and the Ahmed Baba Institute in partnership with the Malian Ministry of Culture, Crafts and Tourism.

Cultural heritage, including ancient manuscripts, suffered severe damage during the occupation of northern parts of Mali by armed groups in 2012 and 2013.



© UNESCO/Lazare-Eloundou



Mali's ancient manuscript collections.

© UNESCO/Lazare-Eloundou

The insurgents burned or stole 4,203 manuscripts held at the Ahmed Baba Institute. Nonetheless, the local population was able to save 90 per cent of Timbuktu's ancient manuscripts, with the help of the non-governmental heritage organization, SAVAMA-DCI, which was a partner of the conference.

The conference was supported by Norway with additional contributions from the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA) of France, the European Union, Switzerland and the United Kingdom.

## Belize agrees to chart road map to solve critical conservation issues

From 19 to 23 January 2015 the World Heritage Centre, in cooperation with the International Union for Conservation of Nature (IUCN), undertook a technical support mission to Belize with the objective of assisting the government in its efforts to prepare a road map for the removal of Belize Barrier Reef Reserve System from the List of World Heritage in Danger.

Honorable Prime Minister Dean Barrow welcomed the UNESCO representatives and expressed his willingness to chart a course forward on key management requirements for a sustainable future for the reef. Prime Minister Barrow confirmed the government's policy position to prohibit oil exploitation within and adjacent to the protected areas in the Belize Barrier Reef System.

Belize Barrier Reef is the second largest reef system in the world and was inscribed on the World Heritage List in 1996. The World Heritage Convention is aimed at ensuring that the exceptional values for which these sites are listed are maintained so that future generations can continue to enjoy them. The reef was added to the Danger List in 2009 because of concerns over the sale, lease and



Dr Fanny Douvere, Head UNESCO World Heritage Marine Programme; Honorable Prime Minister Dean Barrow; Dr Elena Osipova, IUCN World Heritage Programme.

© World Heritage Marine Programme

development of mangrove islands and the absence of a solid regulatory framework aimed at ensuring that the exceptional and unique values are retained. Furthermore, in 2010, the World Heritage Committee expressed its serious concerns about the potential for oil developments within and immediately adjacent to the iconic World Heritage site.

The mission was organized at the request of the Government of Belize as a follow up to the decision on the Belize Barrier Reef adopted by the World Heritage Committee at its last session (Doha, 2014) and coordinated by the Ministry of Forestry, Fisheries and Sustainable Development. Discussions were held with a wide spectrum of fisheries and tourism stakeholders, site managers and government officials. The mission also included a field visit to the South Water Caye Marine Reserve, one of the seven components that make up this unique World Heritage site. The outcome was a draft proposal for a Desired State of Conservation for removal of the site from the List of World Heritage in Danger, which includes a suggested set of targets and time frame.

The technical support mission, made possible through the financial support of the Government of Flanders (Belgium), built on initiatives from the World Heritage Centre and UNESCO's World Heritage Marine Programme to increase management effectiveness by using spatial planning approaches as a key tool in marine conservation.



## Reinforcing heritage under threat

The 9th meeting of UNESCO's Committee for the Protection of Cultural Property in the Event of Armed Conflict, held on 21 December 2014, urged all countries not yet party to the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict and its Protocols, to ratify and fully implement them. The Convention has so far been ratified by 126 nations. The Second Protocol of 1999, covering enhanced protection, has been ratified by sixty-seven of the Convention's States Parties.

At the end of its two-day meeting, the Committee also encouraged States Parties and the international community to take measures to prevent any new tensions that could result in threats to cultural property, and to explicitly include the protection of cultural property in the mandates of armed forces. Finally, it condemned repeated and deliberate attacks against cultural property around the world and in particular in the Syrian Arab Republic and Iraq.

The Committee reviewed and approved operational and procedural arrangements to supervise the implementation of the Convention's Second Protocol through technical missions in the field in the event of armed conflict, including occupation. It also encouraged the Committee Chair, in close collaboration with the Director-General of UNESCO, to exercise prerogatives under the relevant provisions of the Second Protocol to pursue reconciliation efforts between the parties concerned by armed conflict, including situations of occupation, so as to monitor the protection of cultural property in the field.

The Committee considered a proposal to create a distinctive emblem for cultural property under enhanced protection that could be used to better identify such property in times of conflict, and encourage respect for its immunity. This immunity is consistent with the call for the establishment of 'protected cultural areas' around cultural sites, made by UNESCO Director-General Irina Bokova at the International Conference on Heritage and Cultural Diversity at Risk in



Erbil Citadel (Iraq).

© Travels With Luke

Iraq and Syria, organized by UNESCO on 3 December 2014.

The Committee also requested the UNESCO Secretariat to continue developing synergies with other UNESCO normative instruments and programmes, intensify partnerships, and strengthen awareness-raising and education on the importance of protecting cultural heritage at all levels, including among youth.

At the opening of the meeting, outgoing Committee Chairman Benjamin Goes made an appeal to strengthen the global mobilization for the Hague Convention and its two Protocols, which include provisions aimed at helping states to reinforce protection and prevent risks to cultural property posed by armed conflicts or natural disasters. These include training and awareness programmes, the establishment of inventories, the construction of shelters and the development of emergency plans.

Mr Goes, whose elected successor is Ms Artemis Papathanassiou (Greece), also praised the work of citizens involved professionally and personally, and civil society at the heart of events. The Committee for the Protection of Cultural Property in the Event of Armed Conflict is composed of twelve States Parties to The Hague Convention, who are elected for four years. It works in close cooperation with UNESCO's Director-General to grant, suspend or cancel enhanced protection of cultural property; supervise the implementation of the Second Protocol; and attribute international assistance from the Fund for the Protection of Cultural Property in the Event of Armed Conflict and its subsequent use.



## LED lighting for Prambanan Temple Compounds

The Panasonic Corporation, in cooperation with the UNESCO Office Jakarta, organized a launching ceremony of LED lighting installations in Prambanan Temple Compounds (Indonesia) on 17 December 2014. The ceremony was attended by more than 100 participants representing different stakeholders including the national and local government, UNESCO Jakarta and UNESCO Headquarters, local communities, craftworkers and NGOs, as well as creative industries producers.

The ceremony marked the start of the illumination of Prambanan Temple with Panasonic-supported LED lamps. On 18 December UNESCO and the Borobudur

Conservation Office, with the support of Panasonic, also launched the project Supporting Sustainable Development at the Borobudur and Prambanan World Heritage Sites through Youth Livelihood Development and Green Technologies.

Prambanan Temple, inscribed on the UNESCO World Heritage List in 1991, previously used halogen lamps to illuminate the compounds. These conventional lamps have now been replaced by a total of sixteen LED light projectors, which will substantially reduce energy consumption. Their long life can also significantly lower maintenance costs. The green technologies introduced in this partnership with Panasonic align well with UNESCO's long-term objective of safeguarding World Heritage sites while strengthening their environmental sustainability. The LED installation will enable promotion of the site and preservation of the surrounding environment.

The launching ceremony also showcased different local producers and craftworkers

from the Borobudur and Prambanan area as the beneficiaries of this cooperation between UNESCO and Panasonic. UNESCO supports sustainable development in both World Heritage sites through various activities, including a Youth Forum, to raise awareness of conservation and World Heritage protection, education in cultural activities aimed at sustainable development, and business development activities for a variety of different creative industries in Borobudur and Prambanan.

The launch followed the signing in October 2014 of a Memorandum of Understanding (MoU) between the Ministry of Education and Culture of the Republic of Indonesia, Taman Wisata Candi Borobudur, Prambanan and Ratu Boko, UNESCO and the Panasonic Corporation. Through this MoU the parties are committed to promote conservation and awareness-raising for the protection of UNESCO World Heritage sites and education and cultural activities aimed at sustainable development for young people in the vicinity of the sites.



Prambanan Temple Compounds (Indonesia).

© Tian yake

## Panasonic and UNESCO inspire pupils in Fujian (China)

Since their first agreement signed in 2011, UNESCO and Panasonic have worked together to educate young people about protecting natural and cultural heritage. Long-term success of the programme depends on the children of today, hence their involvement is of key importance.

As part of the cooperation with UNESCO, Panasonic China hosted fifty pupils and teachers in a school excursion from 3 to 6 February 2015 to four of the Fujian *Tulou* – a World Heritage site inscribed in 2008

consisting of forty-six traditional earthen Chinese houses constructed between the 15th and 20th centuries in south-west Fujian province. The participants became ‘ambassadors’ of environmental and cultural protection.

Children between the ages of 8 and 12 and their accompanying teachers had the opportunity to visit these examples of outstanding human settlements and learn about UNESCO activities. The children then gave an account of what they learned during the programme, and made their own proposals of how to raise public awareness of the importance of environmental protection.

In conjunction with this programme, UNESCO organized with Panasonic support a World Heritage Media/Communication Training Workshop (1–6 February 2015)

where youth leaders and volunteers from Beijing, Sanquingshan, Chengdu, Qufu and other provinces acquired basic skills to produce different media in support of communication about World Heritage conservation.

To date, Panasonic has hosted World Heritage Environment Education Programmes at twenty-two World Heritage sites in fifteen countries. Thanks to the Panasonic – UNESCO joint initiative, thousands of children from all over the world are given the opportunity to visit and get to know World Heritage sites in their own countries. These visits help young people to understand why protecting their environment is important. A total of 5,000 children have participated in these excursions so far.



Children at Fujian *Tulou* (China).

© Panasonic



## New apps for marine World Heritage



Coiba National Park (Panama).

© Kevan Mantell

In order to strengthen the knowledge of key concerns at marine World Heritage sites, the World Heritage Marine Programme has unveiled new smartphone apps that share all data, reports and decisions relating to the conservation of World Heritage marine sites. These apps are an important resource for site managers and partners working at the forty-seven coastal and marine sites inscribed on the World Heritage List.

With the apps, the regular site managers' network meetings and the online site managers' platform, the World Heritage Marine Programme provides vital ongoing support to teams on the ground at these sites,

Together, these sites, which include some of the most iconic on the planet, cover almost a quarter of all marine protected areas by surface area. Inscription on the World Heritage List brings global attention to these biologically important places and the power of the World Heritage Convention to their protection and stewardship.

The World Heritage Committee created the World Heritage Marine Programme in 2005, following an initiative at the previous World Parks Congress, held in Durban (South Africa) in 2003.

## UN Goodwill Ambassador Gisele Bündchen champions marine heritage



Gisele Bündchen, supermodel and UN Goodwill Ambassador for the Environment.

© UNEP

Supermodel and UNEP Goodwill Ambassador for the Environment Gisele Bündchen narrates the latest film from the World Heritage Marine Programme, which premiered on 14 November 2014 at the 6th World Parks Congress in Sydney (Australia) to a standing-room-only crowd.

In the 4-minute film Ms Bündchen tells the story of major conservation achievements over the last decade in three World Heritage marine sites: Aldabra Atoll (Seychelles), iSimangaliso Wetland Park (South Africa) and Waterton Glacier International Peace Park (Canada/United States). At the end of the film she invites the international community to join her in championing marine heritage and to work together to ensure the protection of marine sites on the World Heritage List.

Despite the successes highlighted in the film, a third of all marine World Heritage sites still have unsustainable fisheries practices and face many challenges inherent to multi-use marine areas. Coastal development, maritime pollution and climate change all substantially increase the threats these critical sites are facing. Ms Bündchen's support helps to bring international attention to the need to preserve these precious crown jewels of the ocean.

## 2014-2015 World Heritage Map published

The latest version of the World Heritage map, produced by the UNESCO World Heritage Centre and National Geographic Maps with the support of Germany, can now be ordered for a modest fee from the World Heritage Centre website.

The image featured on the map presents the Upper Middle Rhine Valley in Germany, the country hosting the next session of the World Heritage Committee in June 2015.

This poster-sized wall map features all 1,007 World Heritage properties and is illustrated with magnificent photos and explanatory captions. It also presents brief explanations of the World Heritage Convention and its related Marine, Earthen Architecture and other conservation programmes.

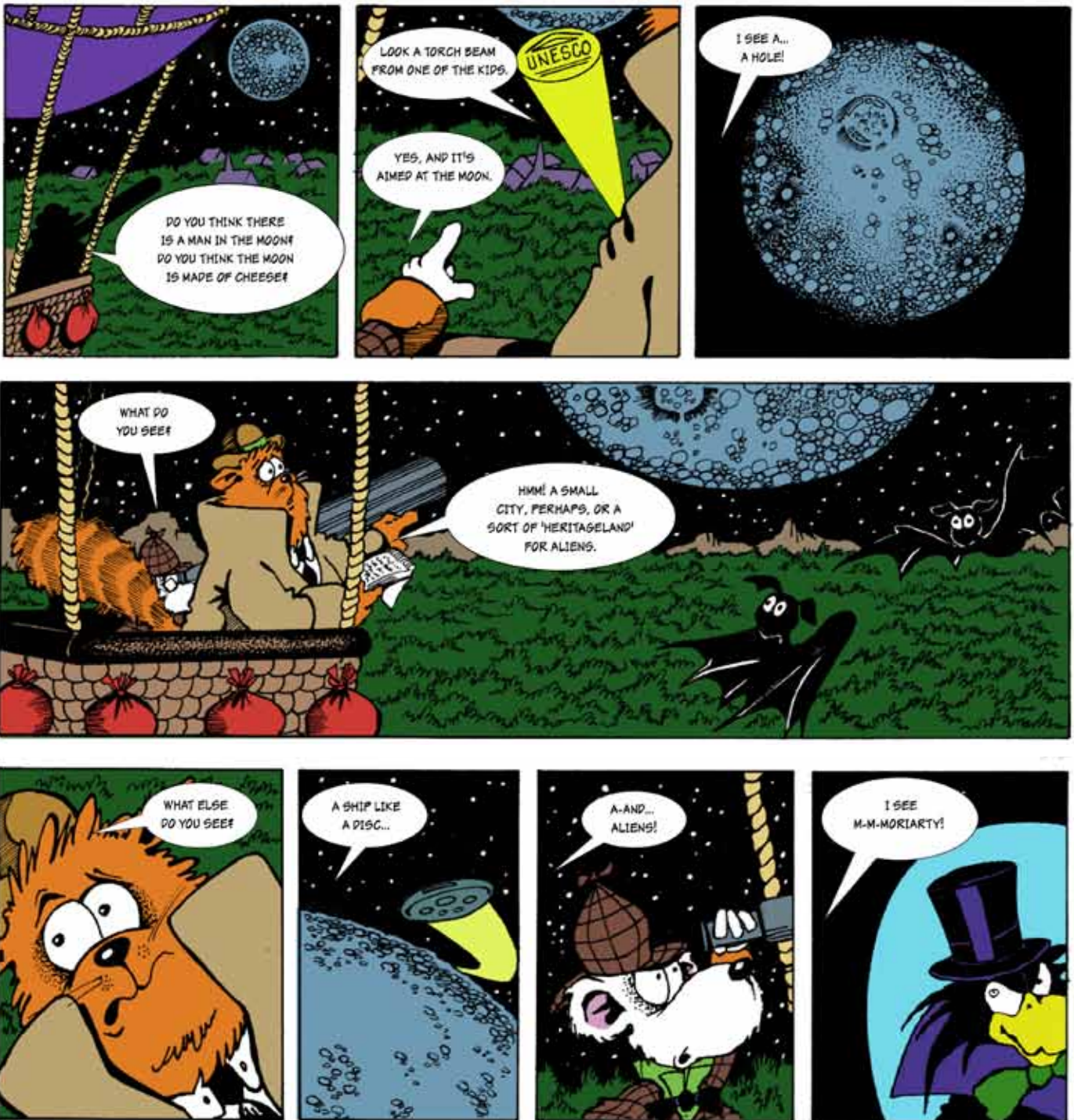
<http://whc.unesco.org/en/map/>



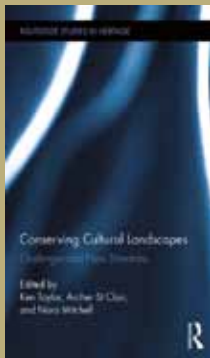
# The Case of the Lost World Heritage, 14th episode

A series of World Heritage comic strips featuring Rattus Holmes and Dr Felis Watson, the famous pet detectives of Sherlock Holmes and Dr Watson, will soon be published. 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 co-published 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*. It will also be available on the World Heritage Centre website <http://whc.unesco.org>. For more information about Edge Group and their work, write to [edgesword@yahoo.com](mailto:edgesword@yahoo.com).

The story continues in the next issue of *World Heritage*...







## Conserving Cultural Landscapes: Challenges and New Directions

Routledge Studies in Heritage Series  
Routledge  
Edited by Ken Taylor, Archer St Clair and Nora J. Mitchell  
English only  
<http://www.routledge.com/>

Challenging traditional notions of historic preservation, *Conserving Cultural Landscapes* takes a dynamic multifaceted approach to conservation. It builds on the premise that a successful approach to urban and cultural landscape conservation recognizes cultural as well as natural values, sustains traditional connections to place, and engages people in stewardship where they live and work. It brings together academics, conservation and preservation professionals, practitioners and stakeholders to rethink the meaning and practice of cultural heritage conservation, encourage international cooperation, and stimulate collaborative research and scholarship.

## Reconnecting the City: The Historic Urban Landscape Approach and the Future of Urban Heritage

Wiley-Blackwell  
Edited by Francesco Bandarin and Ron van Oers  
English only  
<http://www.wiley.com>

*Historic Urban Landscape* is a new approach to urban heritage management, promoted by UNESCO, and currently one of the most debated issues in the international preservation community. However, few conservation practitioners have a clear understanding of what it entails, and more importantly, what it can achieve. This book thus fosters a better comprehension by addressing key issues and best practice for urban conservation with examples drawn from urban heritage sites worldwide – from Timbuktu to Liverpool, richly illustrated with colour photographs.

## Between Withdrawal and Opening, What Limits for Heritage Spaces?

ICOMOS France  
French only  
[http://france.icomos.org/fr\\_FR/Formations/Les-publications/Autres-publications/Entre-repli-et-ouverture-quelles-limites-pour-les-espaces-patrim](http://france.icomos.org/fr_FR/Formations/Les-publications/Autres-publications/Entre-repli-et-ouverture-quelles-limites-pour-les-espaces-patrim)

ICOMOS France has released the digital records of the seminar, *Between Withdrawal and Opening, What Limits for Heritage Spaces?*, that took place in Maisons-Laffitte on 5 and 6 November 2013. In 2011, representatives of different types of protected places gathered at ICOMOS France and discussed a key issue that troubled all: limitations of these areas. After two years of participatory work, this seminar once again brought together the supervisors of the heritage areas, and facilitated exchange of experiences and approaches to the subject matter. This free online publication includes the debate workshops and the final recommendations, as well as the papers presented during the seminar and a photo gallery of the event.

## The Jurassic Coast – A Mighty Tale

Jurassic Coast Trust  
Written and illustrated by Tim Britton  
English only  
<http://www.jurassiccoasttrust.org/store/ProductDetails.aspx?id=21>

Jurassic Coast Trust presents a new book on the story of the Jurassic Coast and how it came to be. The book is based on a short film which author and illustrator Tim Britton narrates with vibrant hand-drawn illustrations in his unique style. It intrigues children and adults with a brief story taking in science and the 250 million-year history of Earth. Readers will witness a variety of aspects of the Jurassic Coast making it a World Heritage site of global significance. For those who are tantalized for further discovery after reading this *Mighty Tale*, Jurassic Coast Trust provides details of the story on the dedicated page on its website. Books can be ordered online now.

## Managing Disaster Risks for World Heritage

ICCROM, ICOMOS, IUCN and UNESCO World Heritage Centre  
Newly published in Portuguese (English, French, Spanish also available online)  
PDF version only  
<http://whc.unesco.org/en/resourcemanuals/>

This publication is the first of the World Heritage Resource Manual Series. A joint undertaking of the World Heritage Centre and the Convention's Advisory Bodies ICCROM, ICOMOS and IUCN, *Managing Disaster Risks for World Heritage* acknowledges the worrying increase in disasters and aims to raise the awareness of World Heritage site managers and administrators of the real extent of risks associated with disasters. It provides them with a sound methodology for identifying, assessing and then reducing these risks, in order to better preserve their heritage and contribute to the sustainable development of their communities. It is available in pdf format online, in English, French, Spanish, and now in Portuguese as well.

## The World Heritage 2015 Online Calendar

Panasonic Corporation and UNESCO World Heritage Centre  
Available online in English, French, Spanish, Chinese, Japanese  
[http://panasonic.net/promotion/UNESCO\\_worldheritage\\_calendar/en/index.html](http://panasonic.net/promotion/UNESCO_worldheritage_calendar/en/index.html)

Since 1994, Panasonic Corporation and UNESCO World Heritage Centre have presented a World Heritage calendar including stunning photographs of World Heritage sites from around the world. Featuring brief descriptions of the sites in English, French, Spanish, Japanese and Chinese, it is available to view online, or to download to PC, Android or iOS devices from the Panasonic website.

## Teacher's Manual: Introducing Young People to the Protection of Heritage Sites and Historic Cities

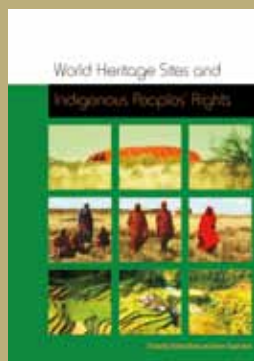
ICCROM, UNESCO  
Newly published in Georgian  
PDF version only  
[http://www.rcchd.icomos.org/ge/img/multimedia/pub\\_1403596509723149.pdf](http://www.rcchd.icomos.org/ge/img/multimedia/pub_1403596509723149.pdf)  
Also available in English:  
[http://www.rcchd.icomos.org/ge/img/multimedia/pub\\_1425749941151675.pdf](http://www.rcchd.icomos.org/ge/img/multimedia/pub_1425749941151675.pdf)

This publication was prepared within the framework of the Regional Co-operation for Cultural Heritage Development project of the Eastern Partnership Culture Programme funded by the European Union. Addressing students 12–18 years old as well as teachers, it presents the overall concept and reflects the activities undertaken during a skills development training course held in Petra (Jordan) in 2002. The manual serves as a tool to assist educators in raising awareness among future decision-makers and guardians of World Heritage in the field of hands-on conservation. It is now also published in Georgian, available in PDF format online.

## World Heritage Sites and Indigenous Peoples' Rights

International Work Group for Indigenous Affairs (IWGIA), Forest Peoples Programme and Gundjeihmi Aboriginal Corporation  
Edited by Stefan Disko and Helen Tugendhat  
<http://www.iwgia.org/publications>  
English only

With the adoption of the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), there has been increasing attention on the need for measures to ensure that the rights of indigenous peoples are respected in many World Heritage sites. The case studies and background articles included in this book explore and document, from a human rights perspective, indigenous peoples' experiences with World Heritage sites and with the processes of the World Heritage Convention.



## Ordering information:

For books and publications from publishers other than UNESCO, please contact the publisher directly, or order from a bookstore.

To order from UNESCO Publishing, visit the website (<http://publishing.unesco.org>), or write to:

### UNESCO Publishing

UNESCO  
7, Place de Fontenoy  
75352 Paris 07 SP  
France  
Fax: +33 1 4568 5737  
E-mail:  
[publishing.promotion@unesco.org](mailto:publishing.promotion@unesco.org)

To request copies of the *World Heritage Papers Series*, contact the UNESCO World Heritage Centre via e-mail ([wh-info@unesco.org](mailto:wh-info@unesco.org)) or at the address below:

### World Heritage Centre

UNESCO  
7, place de Fontenoy  
75352 Paris 07 SP  
France  
<http://whc.unesco.org/>

## 15 April to 3 July

### **19th International Course on Stone Conservation.**

Rome, Italy.

Information: <http://www.iccrom.org/nineteenth-international-course-on-stone-conservation>

## 27 to 29 April

### **5th session of the Meeting of States Parties to the Convention on the Protection of the Underwater Cultural Heritage.**

UNESCO HQ, Paris, France.

Information: [u.guerin@unesco.org](mailto:u.guerin@unesco.org)

## 1 to 3 May

### **World Heritage Volunteer Planning & Networking Meeting: Europe.**

Weimar, Germany.

Information: [c.quin@unesco.org](mailto:c.quin@unesco.org)

## 9 to 12 June

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

UNESCO Headquarters, Paris, France.

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

## 17 to 29 June

### **World Heritage Young Experts Forum: Youth Involvement in Sustainable Management of World Heritage Sites.**

Koblenz and Bonn, Germany.

Information: [c.quin@unesco.org](mailto:c.quin@unesco.org)

## 28 June to 8 July

### **39th session of the World Heritage Committee.**

Bonn, Germany.

Information: [r.veillon@unesco.org](mailto:r.veillon@unesco.org)

## 11 to 14 July

### **Terra 2016: XIIth World Congress on Earthen Architecture.**

Lyon, France..

Information: <http://terra2016.sciencesconf.org>





# “Mystery of the Archeological Heritage” THE CHIMNEY OF LABUAN



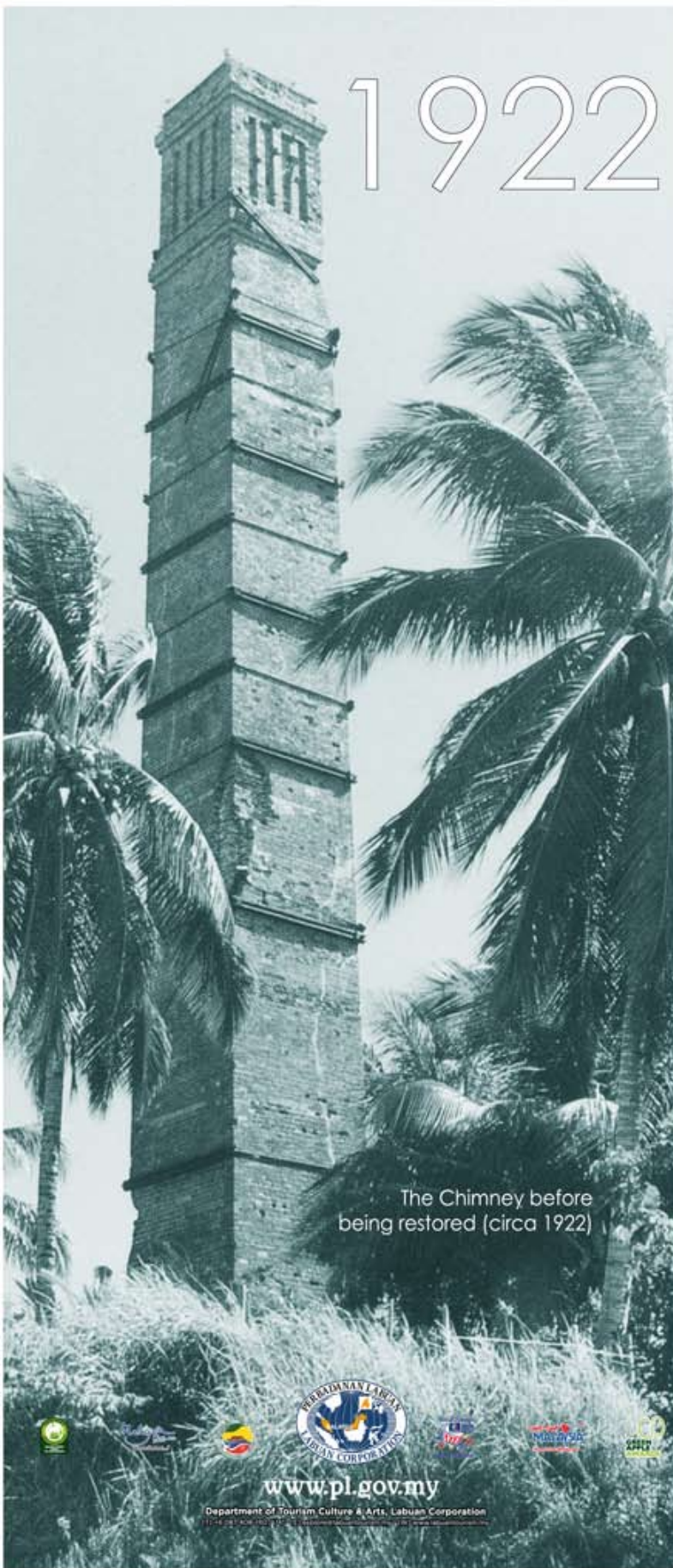
## RESTORATION OF THE CHIMNEY

This project is to maintain the original structure of the Chimney as it was first built. The objective of this project is as evidence of history that Labuan island once benefited industry and the economy, as a source of fuel for British commercial steamships.

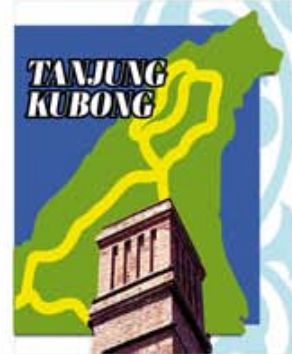
This project undertaken by the Department of Museums of Malaysia, which involves the restoration or replacement of damaged bricks for rebuilding a damaged chimney. The recovery ration is 60 per cent by using the cleaned or repaired original bricks and 40 per cent are new bricks with the same materials (red bricks), which were bought from Sabah. This project also involves the upgrading of landscape at the surrounding area, development of the Chimney Information Center that includes information about the Chimney itself, the archaeological activities and the existence of railway track (coal mining activities).

The Chimney has contributed to tourism industry in terms of its historical value and become one of the tourism icons in Labuan. By implementing this project, the value of history and heritage can be preserved for future generations. In addition, the restoration of the Chimney also benefits the country's heritage especially Labuan.

In 2013, Labuan Corporation submitted an entry to The Green Apple Organisation based in London. Labuan won Bronze Award for Built Environment and Architectural Heritage Category. This Award also entitles Labuan as the Green World Ambassadors in 2014.



The Chimney before being restored (circa 1922)



## The Chimney

- An Archeological Mystery -

Standing a proud 106 feet on a rise at Tanjung Kubong is a red brick chimney, instantly recognizable as Labuan's most famous landmark. It is the only known relic of a prolific coal mine industry in British Labuan as a source of fuel for British steamships. Coal mining was carried out in these hillocks at Tanjung Kubong for 65 years from 1847 to 1911. By early 1900, an expansive network of underground tunnels was dug in the surrounding area. Some extended few hundred feet below the surface while a few meandered dangerously out beneath the seabed.

During that time, a thriving settlement was set up at the beach front below this hilltop. Across the hill are traces of an eight-mile railway track built by *New Central Borneo*, the last of the five English mining companies to transport coal to Port Victoria.

This 106 feet high red brick tower has been nicknamed "The Chimney". It was built around the same time on this highest point in Tanjung Kubong. More than 23,000 England-made red bricks were used. The Bricks layering and masonry works are typical of British style. This structure nicknamed 'The Chimney' is Labuan's most famous landmark. It was long thought to be the ventilation shaft for the underground tunnels.

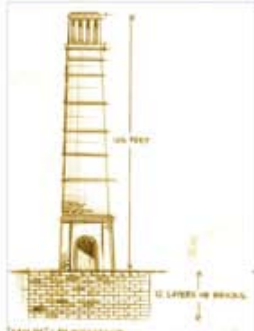
But recent survey of the structure showed no sign of burning. Careful diggings revealed that the Chimney's foundation comprise of twelve layers of bricks that sit firmly on a large tract of kaolin deposit or white porcelain clay. This material can withstand a pressure of up to 30 tons per square inch. This strong natural foundation has kept the structure from sinking or leaning to one side, as would be expected of most structures this old.

Many hypotheses were forwarded as to the purpose of this Chimney. Some said it was an unfinished mansion. While others said it was a lighthouse beaconing passing ships. Interviews with local residents reported its use as a bell tower to announce the arrival of ships to the residents below.

The actual purpose of the Chimney is still unknown until today. It remains one of Malaysia's most intriguing archeological mystery.



The restored Chimney (2018)



A technical drawing of the Chimney showing its foundation comprising of 12 layers of bricks.



[www.pl.gov.my](http://www.pl.gov.my)

Department of Tourism Culture & Arts, Labuan Corporation

114-A, Jalan Kota, 54500 Kuala Lumpur, Malaysia. Tel: 603-2011-1111. Fax: 603-2011-1112. Email: [info@pl.gov.my](mailto:info@pl.gov.my)





United Nations  
Educational, Scientific and  
Cultural Organization



World Heritage  
Convention



## Dear supporter of World Heritage,

*World Heritage* magazine is published jointly by UNESCO and Publishing for Development and printed four times a year in English, French and Spanish. The publication presents and promotes the preservation of our World Heritage, with detailed feature articles and news items about the most outstanding cultural and natural sites around the world. This magazine is particularly designed to reflect and enhance UNESCO's dedication to World Heritage sites; our legacy from the past, our responsibility for the present and our duty to future generations.

By subscribing to *World Heritage* you will help to raise awareness about the need to preserve our common heritage.

### ORDER FORM WORLD HERITAGE

#### subscription details:

duration:  1 year (four issues)  2 years (eight issues)  
language:  English  French  Spanish

*The annual subscription rate is €27.00 (€54.00 for two years) for Europe and US\$ 37.00 (US\$ 74 for two years) for the rest of the world and includes postage.*

#### delivery address:

Name \_\_\_\_\_ Telephone \_\_\_\_\_  
Organization \_\_\_\_\_ Fax \_\_\_\_\_  
Address \_\_\_\_\_ E-mail \_\_\_\_\_  
\_\_\_\_\_  
Postal code \_\_\_\_\_  
City, Province \_\_\_\_\_  
Country \_\_\_\_\_

#### payment:

Cheque (Payable to DL SERVICES)

Direct Bank Transfer

Account Name: DL SERVICES  
Account Number: 001-4460599-33  
Bank Name: FORTIS BNP  
Swift Code: GEBABEBB  
Iban Code: BE79 0014 4605 9933

Credit Card Payment

Visa or Mastercard Card N°: ...../...../...../...../  
Exp. Date: ...../...../  
Security Code: .....

Date and signature: .....

#### Where to send your order:

DL SERVICES  
Avenue du Roi 202  
B 1190 Brussels (Belgium)  
Tel: +32 2 538 43 08 • Fax: +32 2 538 08 41  
E-mail: subscriptions@dl-servi.com



Subscription Form



*Existe un lugar donde...*

**TE ENAMORA EL COLOR  
DE NUESTROS CAMPOS DE AGAVE**

*Paisaje Único*  
**EN EL MUNDO**

**SCENERY LIKE NO PLACE ELSE ON EARTH · UN PAYSAGE UNIQUE AU MONDE**

*There's a place where you'll fall in love with the color of our agave fields  
Il existe un endroit où tu tomberas amoureux de la couleur de nos champs d'agave*

*En cada rincón*

**JALISCO**  
**ES MÉXICO**

[jaliscoesmexico.mx](http://jaliscoesmexico.mx)

[f JaliscoEsMexico](https://www.facebook.com/JaliscoEsMexico)

[@JaliscoEsMexico](https://www.instagram.com/JaliscoEsMexico)

**México**  
[visitmexico.com](http://visitmexico.com)





Cologne Cathedral (Germany).

© Kyle Taylor



Palaces and Parks of Potsdam and Berlin (Germany).

© ian plumb




Völklingen Ironworks (Germany).

© Jean & Nathalie

### Special Issue: World Heritage in Germany

The 39th session of the World Heritage Committee will be held from 28 June to 8 July 2015 in Bonn (Germany). This issue will be dedicated to the country's thirty-nine World Heritage sites, from Aachen Cathedral to the Zollverein Coal Mine Industrial Complex in Essen. The sites are rich and varied, including cultural touchstones such as Classical Weimar and Berlin's Museumsinsel (Museum Island), natural sites such as the Wadden Sea, and transnational properties such as the Prehistoric Pile dwellings around the Alps, a site shared with five other countries.

This issue will also present many examples of excellent international cooperation on a variety of projects, supported or implemented by German institutions, as well as activities with non-governmental organizations, and capacity-building through educational networks, universities and training centres.

There will also be a message from UNESCO Director-General Irina Bokova and from the German Federal Minister for Foreign Affairs Frank-Walter Steinmeier, as well as an interview with Maria Böhmer, Chair of the World Heritage Committee. 



# Jaén, Olives growing Landscapes



Jaén (Spain), gate to the South, immerses one in a sea of sensations rocked by the olive growing landscapes. Mountain olive trees growing side by side with the Nature Parks of Cazorla, Segura y las Villas, Sierra Mágina o Sierra Morena; silver trees that sprout up from the colour carpet of the ecological olive grove: never ending seasons.

The tree has modelled this millennial Olive Growing and Olive Oil Culture, which is aspiring to become a World Heritage Cultural Landscape. Let us guide you with some reasons.

Come with us to the oil mills. There you will learn about their traditional architecture and produce your own oil. You can continue by visiting museums and interpretation centres, among which you must see the unmissable Olive Culture Museum or Terraoleum Museum. But if you would rather pamper yourself, our extra virgin oils hold great promise for

you, heart and soul. Caressing your skin in spas, offering you advanced skin treatment and looking after your hearts and health thanks to its properties.

And, of course, indulge your palate. Jaén, with its sixty million olive trees, leads worldwide production in terms of quality and flavour. Enjoy the single elegance of oil in a tasting, or even better, share gourmet delights from tapas to traditional dishes, including nouvelle cuisine.

The olive growing region, a unique landscape sitting in a rich historical legacy, comprising some of the most significant fields of Iberian civilisation, the greatest number of castles and fortresses in Europe and, of course, the World Heritage Renaissance cities of Úbeda and Baeza. An unforgettable experience with which the province of Jaén will surprise you.