

WORLD HERITAGE

WORLD HERITAGE AND INDIGENOUS PEOPLES

**Rich cultures and
traditional practices**

The Saami
in the Laponian Area

Tribes
in Manú National Park

The Nama
in Richtersveld



United Nations
Educational, Scientific and
Cultural Organization



World
Heritage
Convention

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Atlas of the World's Languages in Danger

(3rd edition, revised and expanded)

Editor-in-Chief: Christopher Moseley

■ Languages are not only tools of communication. Languages are vehicles of value systems and cultural expressions and are an essential component of the living heritage of humanity. Yet, many of them are in danger of disappearing.

■ Created by more than 30 international specialists, the atlas framework identifies endangered languages in each region of the world. It evaluates their vitality, while making way for initiatives to revive and increase awareness of local languages.

2010

Book (218 pp with tables and footnotes) + 29 maps

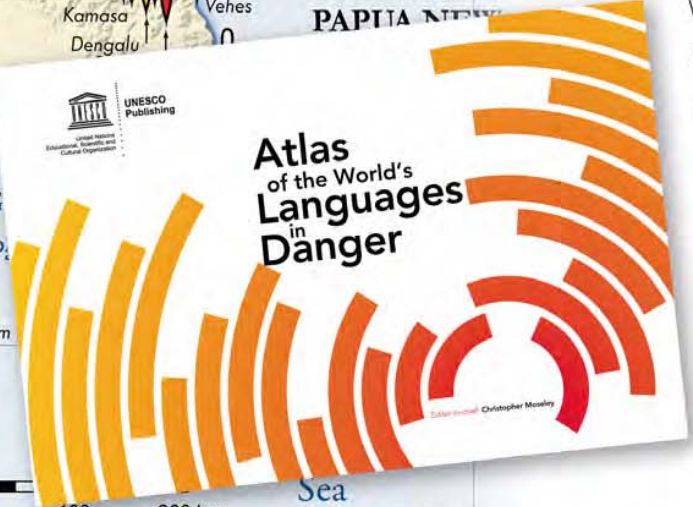
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Cover: Quechua woman and her child near Calca, Peru.

This edition of *World Heritage* is devoted to the enduring relationship between a number of World Heritage sites and the indigenous peoples that inhabit them.

For historical, cultural and practical reasons this is a complex and sensitive matter, but the very fact that it has become a focus of attention holds great promise for the future.

Forty years ago, framers of the UNESCO World Heritage Convention sensed the need to grant formal protection to the most exceptional cultural and natural sites, including those that appeared threatened by the swift and far-reaching transformations through which the world was then (and still is) going.

Through subsequent decades, even as the United Nations Organization drew practical conclusions from the principles it had laid down for itself in the 1940s and subsequently, as it formalized these conclusions in a number of Declarations, Resolutions and Conventions, many issues came to the fore, received formal recognition and were in turn integrated into the World Heritage process.

This has most recently been the case in matters concerning the indigenous peoples of the world, who are gradually obtaining recognition not only of their rights but also of the part they have played in the sustainable management of the territories they inhabit and the contribution they can make to efforts to ensure their sustainable conservation.

For as the World Heritage institutions acquired experience in matters of conservation over the decades, it became apparent that the protection of natural sites could best be implemented by recognizing the existence of the traditional inhabitants of these sites, as they had been discreetly but effectively managed, sometimes over tens of thousands of years, by the very indigenous peoples that had, in recent centuries, all too often been excluded in principle from the management concerns of their own territories.

The United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007, was conceived to ensure that the provisions of the United Nations Charter and Declaration of Human Rights are duly applied to the peoples thus designated. This edition provides helpful insights into ways in which the principles of this Declaration are being applied in a World Heritage context, for example, in the Laponian Area, where an agreement was recently reached between the Swedish Government and the Saami inhabitants of the country's northernmost regions, but also in South Africa, with the Nama population of Richtersveld Cultural and Botanical Landscape. An overview of the situation worldwide is provided in a thoughtful article by Tumu te Heuheu, Merata Kawharu and R. Ariihau Tuheiava, who have played a prominent part in the formulation of World Heritage issues over the years, and a perceptive interview with Myrna Cunningham, Chair of the United Nations Permanent Forum on Indigenous Issues (UNPFII).

In the words of Irina Bokova, Director-General of UNESCO, 'World Heritage is a building block for peace and sustainable development. It is a source of identity and dignity for local communities, a wellspring of knowledge and strength to be shared. In 2012, as we celebrate the 40th anniversary of the UNESCO World Heritage Convention, this message is more relevant than ever'.

Kishore Rao

Director of the UNESCO World Heritage Centre



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

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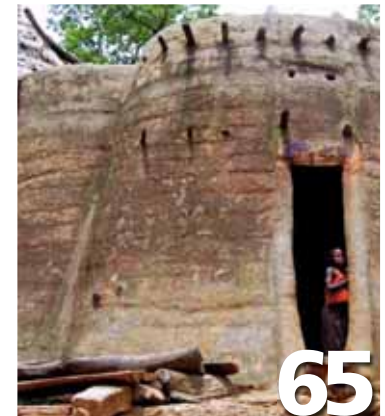
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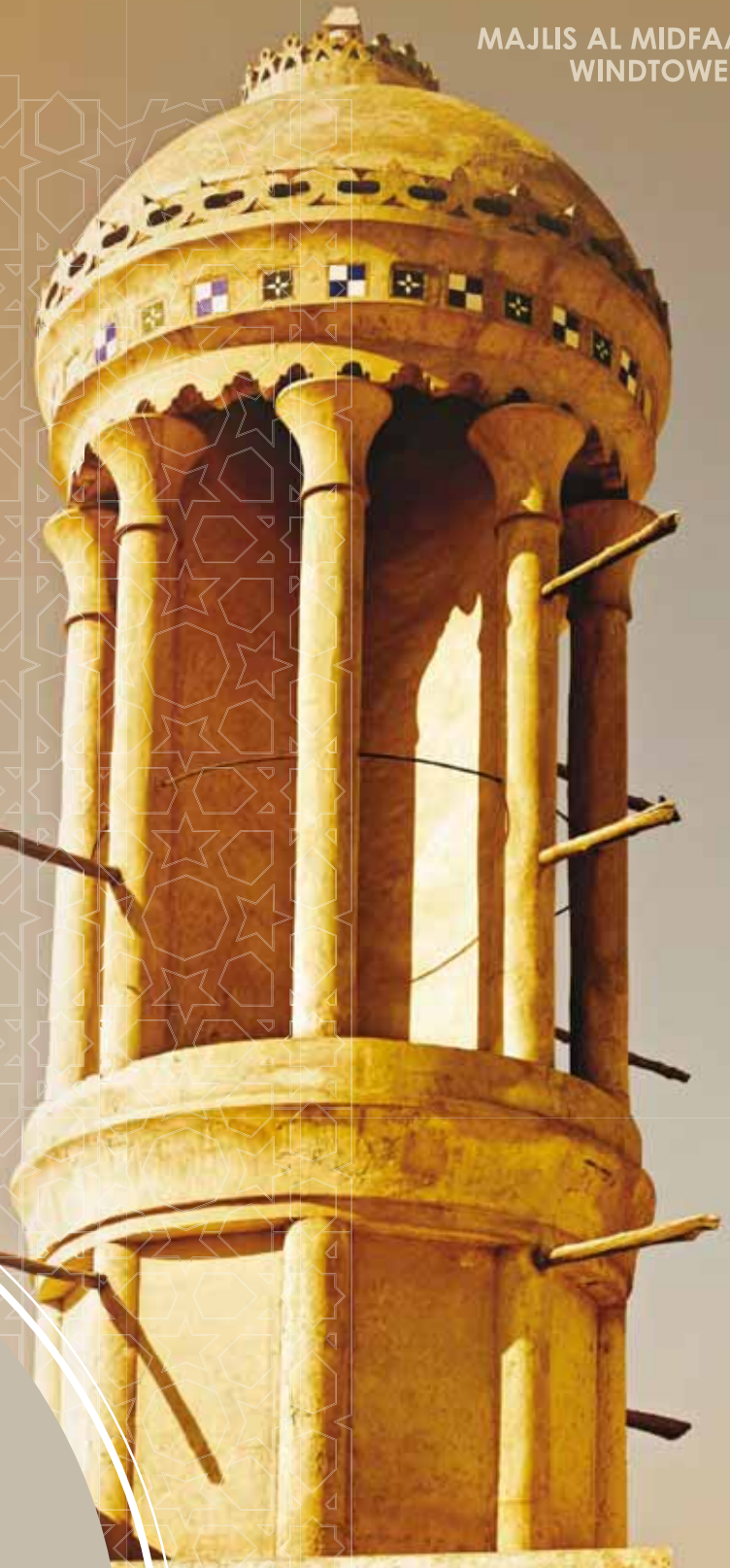


United Nations
Educational, Scientific and
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World Heritage
Convention





*“Culture is the
cornerstone of
the growth we
seek.”*

H.H. Dr. Sheikh Sultan Bin Mohammed Al Qasimi

A low-angle photograph of the Sharjah Hisn Museum, showing a tall, light-colored stone tower with a wooden door and a sign. The tower has several windows and decorative elements. The sky is blue with some clouds. A decorative geometric pattern is overlaid on the top half of the image.

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World Heritage and indigeneity

Tumu te Heuheu
Paramount Chief of the Ngāti Tūwharetoa Māori Tribe (New Zealand) and
former Chair of the World Heritage Committee

Merata Kawharu
Research Fellow at The James Heneare Māori Research Centre, University of Auckland (New Zealand)

R. Arihau Tuheiava
Member of the Senate of France, representing French Polynesia

The mountains of Tongariro National Park (New Zealand) have cultural and religious significance for the Māori people and symbolize the spiritual links between this community and its environment.



The concept of *indigeneity* has been gaining attention in recent years in many international and national forums and it holds considerable relevance in the global World Heritage forum. Indigeneity has received different forms of emphasis depending on the context and the groups involved. Some groups have taken active or reactive stances both direct and subtle. But whatever their position, groups have invoked indigeneity to promote or celebrate their identity and to participate in policies and programmes of direct concern to them. Indigeneity has also been about promoting an indigenous worldview and values and applying them to social, economic, political or environmental issues. These issues are of course about the well-being and sustainability of indigenous groups, but they may also be about wider community aspirations, including for example environmental improvement, town planning, museums, businesses, architecture, education and health.

Key elements of indigeneity that apply to World Heritage include the ideas of 'living dualisms', a holistic approach to understanding the environment and how people find their place in it, and the importance of intangibility and associative values.

- Living dualisms include relationships such as those between humans and their environment, the sacred and profane, the world of the living and the world of the ancestors, and indigenous and non-indigenous groups, the principles guiding these relationships being reciprocity, accountability and respect.

- A holistic approach brings together all dimensions of the cosmos – both material and non-material realms.

- Intangibility is particularly important because of the emphasis that indigenous people place on things invisible – the stories and histories – that help them to

interpret landscapes, the roles that people play in those landscapes and the reason for which certain places are respected in certain ways, as Tumu te Heuheu has explained in various World Heritage contexts. These values then help to shape what should be done in relation to planning, conservation and management.



The cosmopolitan Aymara Chola dress which is an icon to Bolivia (bowler hat, heavy pollera, skirts) began and evolved in La Paz.

© Caroline Fort

Indigeneity has been about promoting an indigenous worldview and values and applying them to social, economic, political or environmental issues.

What does this mean in the World Heritage context? Two elements of the *Operational Guidelines for the Implementation of the World Heritage Convention*, the focus on cultural landscapes and the World Heritage Committee's Strategic Objective of enhancing the role of communities, provide significant opportunity for the expression of indigeneity. It appears useful to briefly consider these elements and think about further opportunities within the cultural landscape framework and community.

Community: 'the fifth C'

In 2007 the World Heritage Committee recognized '... the critical importance of involving indigenous, traditional and local communities in the implementation of the Convention, [and] further decides to add "Communities" as a fifth Strategic Objective' alongside the other four pillars of World Heritage: Credibility, Conservation, Capacity-building, Communication.

The 'community' proposal was made because the Committee considered that the identification, management and successful conservation of heritage must be pursued with the meaningful involvement of human communities and the reconciliation of conflicting interests, but should not be achieved against the interests or through the exclusion of local communities.

The concept of 'community' further emphasizes the importance of local values. An interpretation of Outstanding Universal Value can be better achieved by taking the 'local' context into account. Such a context also confers a more logical sense to the requirements of the World Heritage system devised to identify the values under consideration for listing. For a community, it is indeed crucial that they be given an opportunity to share the way they traditionally see, feel and listen to the Universe, and to do so through secured and sustainable processes. The

emphasis on community encourages further bridging between the macro World Heritage system and the various micro community levels. The importance of the involvement of indigenous peoples who have interests in areas under consideration for World Heritage listing, or those already inscribed on the World Heritage List, cannot be overestimated. There are several ways for this involvement to happen.

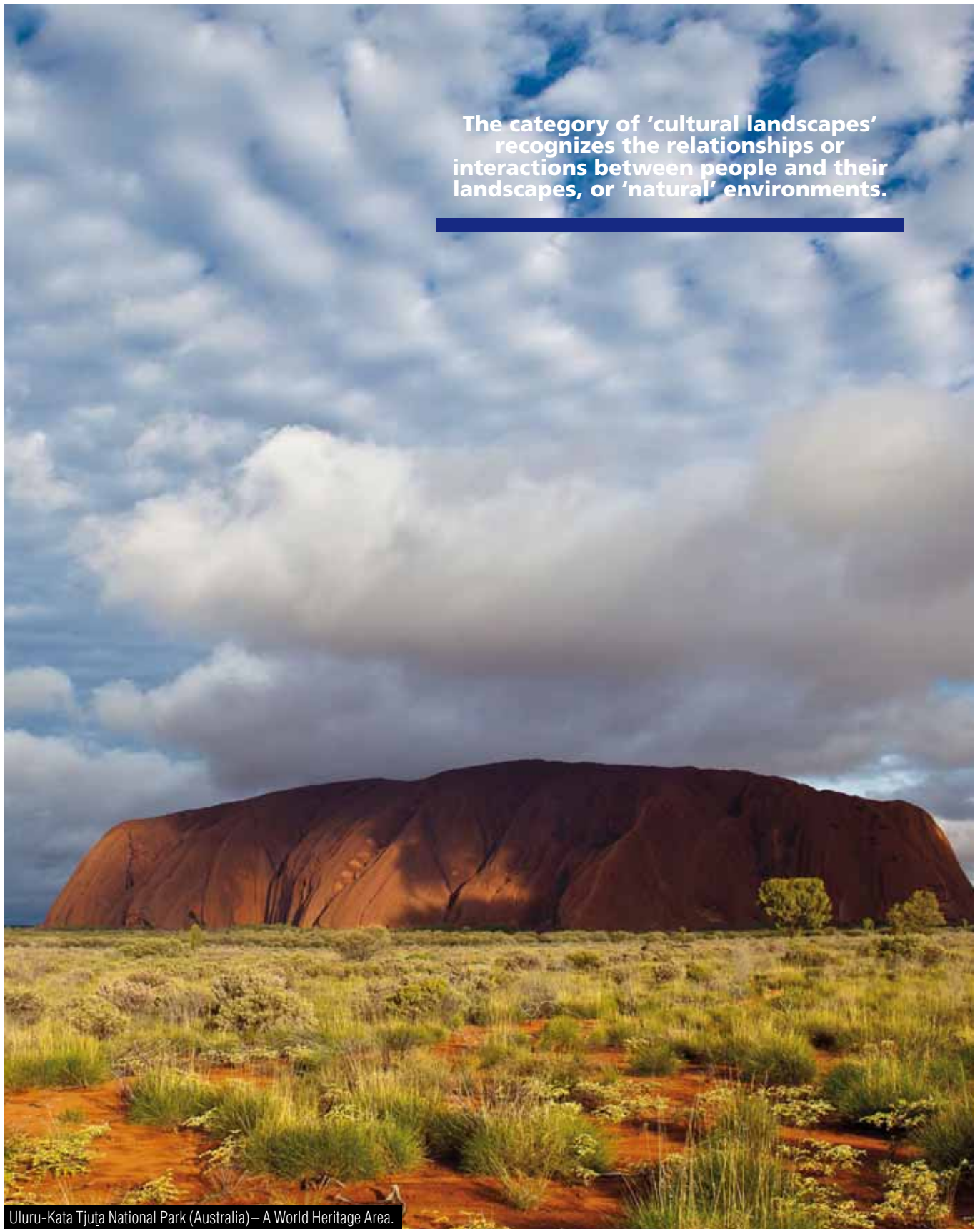


An interpretation of Outstanding Universal Value can be better achieved by taking the 'local' context into account.

Konso Cultural Landscape (Ethiopia), inscribed in June 2011, demonstrates the shared values, social cohesion and engineering knowledge of its communities.

© UNESCO

The category of 'cultural landscapes' recognizes the relationships or interactions between people and their landscapes, or 'natural' environments.



Uluru-Kata Tjuta National Park (Australia) – A World Heritage Area.

© Grenville Turner

Cultural landscapes

In 1992, the *Operational Guidelines* were amended to incorporate the category of 'cultural landscapes', which basically recognizes the relationships or interactions between people and their landscapes, or 'natural' environments. The 1992 revision was a milestone that has provided opportunity for better recognition of indigenous values as they relate to the landscape. It has also helped to bring a better balance to the World Heritage List and encourage those regions such as the Pacific, which are under-represented in World Heritage, to nominate sites. Since 1992, sixty-six properties have been inscribed as cultural landscapes. There are many examples or models of management and conservation of World Heritage sites where indigenous peoples maintain a close association with these sites which are their ancestral landscapes, not least Tongariro National Park (New Zealand) which was the first site worldwide to receive recognition for its cultural landscape values.

Almost ten years ago Peter Fowler, in his assessment of cultural landscapes in the World Heritage context, suggested that by 2012 there could be between seventy-five and a hundred cultural landscapes inscribed. The World Heritage List, with sixty-six cultural landscapes, has not yet reached that mark. But as Fowler discusses, this figure does not take into account all actual cultural landscapes listed as World Heritage. Some places are inscribed under other criteria but they could also be recognized as cultural landscapes. This omission is far from being a minor issue. In May 2011, a collective of indigenous groups petitioned the United Nations Permanent Forum on Indigenous Issues, pointing out that not enough was being done to ensure proper indigenous involvement in World Heritage. They stated that at least three sites (one in India and two in Africa) scheduled to be considered by the World Heritage Committee in June 2011 were of direct interest to indigenous peoples, yet there had been little or no meaningful

involvement of the communities concerned. The *Operational Guidelines* provide that 'nominations should be prepared in collaboration with and the full approval of local communities' (Paragraph 12). This much is clear. What is not so clear is how States Parties go about involving these communities. This might be a basic point. But sometimes basics are overlooked, even if unintentionally. If detailed policy was developed, processes for monitoring and review of actual practice would also turn out to be important.



Front end of a traditional Māori (New Zealand) long canoe.

© Steve Evans

Tongariro National Park was the first site to receive recognition for its cultural landscape values.

Practice and some new possibilities

So how can 'success' be measured when it comes to recognizing and providing for cultural values and sites in terms of cultural landscape and community and doing so from an indigeneity perspective?

There are several ways to achieve this and some of them are touched on here. Numbers are a good measure, but they alone do not provide a comprehensive picture.

It is obvious enough that indigeneity can be taken into account in the preparation of a nomination for inscription on the World Heritage List, and the preparation of the

management, conservation or tourism management plans of World Heritage sites. Successful outcome depends on a number of factors, including political circumstances in states which recognize (or fail to recognize) their indigenous peoples, but also resources and the ability of indigenous peoples to participate effectively in the process. These are local or country issues but it is equally essential that World Heritage policy guidance assists States Parties and community groups.

What might such policy incorporate? Guidance is crucial on how States Parties meaningfully engage communities at each stage of the World Heritage process that affects them. In Tentative listing, communities need to be fully informed of the process and should have the opportunity to participate in it. The case of the volcanic cones in Auckland, New Zealand (which were proposed for the Tentative List) highlighted this point. But participation by itself is not a goal. Rather, it is an important step to achieving a sound outcome. Equally important is for the officers responsible for World Heritage to understand what meaningful participation actually is, and thus to understand the information (or cultural knowledge) that results from participation and to ensure that relevant information is integrated into a World Heritage dossier, a management or conservation plan. Formal and informal dialogue and good faith negotiations are

important, as is socio-culturally appropriate and effective consultation, evaluation and monitoring. Other factors important in discussions with communities are recognition of the particular characteristics of indigenous communities, including their different languages, beliefs and values, legal or socio-economic status and ability to access information. Also important are possible geographical isolation, the need to adapt to internal time (within reason) and to procedures such as decision-making, to recognize legitimate representatives, to stand accountable to indigenous people by setting up effective mechanisms for documenting

and disseminating results, and to support the indigenous communities' capacity for negotiation where necessary. Leaders may need to consult their communities, which will take time. All this is just a snapshot of the type of procedural issues that should be taken into consideration in order to ensure that meaningful outcomes are achieved.

Indigenous participation and interpretation of cultural values and knowledge associated with cultural landscapes at a global level are other ways of supporting indigeneity. In 2001, a proposal to establish a World Heritage Indigenous Peoples Council of Experts (WHIPCOE) was put to the World Heritage Committee. The council would advise the Committee and States Parties, in support of the goals of the Convention (for example, advice on preparing nominations on indigenous values; advice on the management of World Heritage properties). Although their recommendation was not supported, the proposal deserves re-examination for two key reasons. First, 148 countries have adopted the United Nations Declaration on the Rights of Indigenous Peoples. Second, the World Heritage Committee has formally adopted 'community' as a Strategic Objective. Circumstances are, therefore, quite different from what they were ten years ago. There is much potential for one arm of the UN (i.e. the Permanent Forum on Indigenous Issues) to assist in guiding another arm (i.e. World Heritage).

Indigeneity in the Pacific

As we reflect on the future of indigeneity in World Heritage, it could be that transnational nominations will become more important in time. Not only because the intangible indigenous values associated with sites within the same region (in our case, the Pacific) are exceptionally similar and may reflect single concepts (navigation or wayfinding, living dualisms, etc.) or historical sequences (regional or subregional migrations, etc.), but in some cases, indigenous cultural landscapes do

not 'fit' within state territorial boundaries. For example, the sacred site Taputapuātea in Opoa (Ra'iātea Island, French Polynesia) is strongly linked through narratives and cultural landscapes to other areas across the Pacific including New Zealand, Rarotonga, Hawaii and Easter Island. The World Heritage listing of such a Pacific site should be in connection with most of



© Fabio Valentim

these neighbouring states and with respect to each local indigeneity. There are many other examples worldwide. So challenges lie ahead when it comes to interpreting and recognizing community and cultural landscapes, but such challenges also provide opportunities for improved outcomes.

And so we see that indigeneity is important because it is about a journey towards understanding the past, and at the same time becoming aware of our position (and in our case, as Pacific peoples) living in a wider contemporary global network. There are a number of challenges that are especially germane to the Pacific region. We have gained some satisfaction from seeing our own priorities recognized by the World Heritage Committee. It was especially gratifying to note that at the Quebec session of the Committee in 2008, three

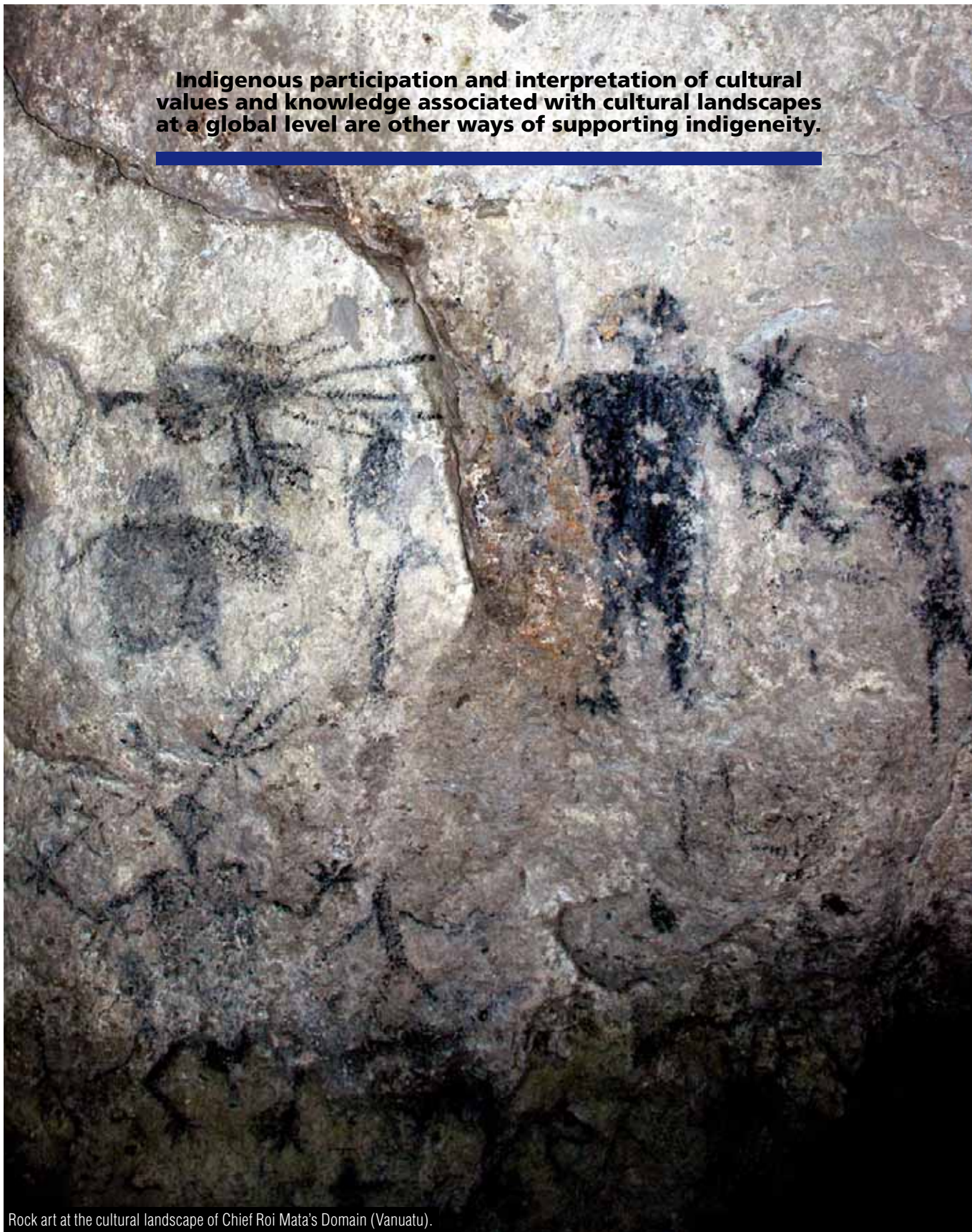
more Pacific sites were inscribed on the World Heritage List: Kuk Early Agricultural Site (Papua New Guinea), Lagoons of New Caledonia: Reef Diversity and Associated Ecosystems (France), and Chief Roi Mata's Domain (Vanuatu). In 2011, an important extension was approved to Kakadu National Park (Australia) (see page 14).

Although our perspectives and the position of indigenous peoples in the World Heritage framework are now more widely acknowledged, we have yet to unfold the several layers that make up the 'fifth C'. As communities within communities, and as communities that have particular affiliations to certain specific environments and sites, collectively we may reflect upon much of what makes the Pacific unique. A very humbling illustration of such a calling is the crucial stewardship placed in the hands of the Pacific indigenous community of its common ocean, as an ancestral legacy handed down from one generation to the next, as acknowledged by the 'Maupiti Ocean Declaration' adopted at a Pacific Islands World Heritage Workshop held on Maupiti island (French Polynesia, August 2009). This declaration stands as a strategic reassertion of the deep links that exist and that must be safeguarded

between indigenous communities and their surrounding natural environment, as applied to the Pacific region and its unique cultural heritage, in pursuance of the UN Declaration on the Rights of Indigenous Peoples adopted two years before (September 2007).

Simply reflecting upon a Pacific presence, however, is not tantamount to prescribing a Pacific approach to World Heritage. But we should take into account the contributions that Pacific states can make, not only by identifying sites worthy of global recognition and heritage protection, but also by revisiting the scope and meaning of heritage and adding a Pacific dimension to both our theory and our practice. Within the framework of indigeneity, we can consider the future alongside the past and develop an agenda for heritage centred

Indigenous participation and interpretation of cultural values and knowledge associated with cultural landscapes at a global level are other ways of supporting indigeneity.



Rock art at the cultural landscape of Chief Roi Mata's Domain (Vanuatu).

© Phillip Capper



Wooden Kanak sculpture in New Caledonia (France).

© Paul Julien

35th session of the World Heritage Committee, Paris, June 2011 Kakadu World Heritage Area - Australia

Statement by Mr Jeffrey Lee, senior traditional owner of the Djok (Gundjeihmi) clan, to the World Heritage Committee

I am the senior traditional owner of the Djok Gundjeihmi people of Kakadu National Park in Australia's Northern Territory. I am responsible for the land, stories and sacred sites on the country known as Koongarra. By Bininj (Aboriginal) tradition only I can speak for that country. I humbly ask that the World Heritage Committee support the submission of the Australian Government that the Koongarra area be inscribed on the World Heritage List.

The Koongarra area is a very special place to all Bininj in the Kakadu and West Arnhem Land region. This is my country, it is beautiful and I fear somebody will disturb it. There are sacred sites, there are burial sites and there are other special places out there which are my responsibility to look after.

There has been a lot of pressure on me. For a very long time I didn't want to talk or think about Koongarra. But now I want to talk about what I have decided to do because I fear for my country and want to see it properly protected.

There is *Djang* there at Koongarra. *Djang* is powerful and this is a sacred and dangerous place. If you disturb that land bad things will happen - there will be a big flood, there will be an earthquake and people will have a big accident. There are other places at Koongarra that I can't visit or even talk about. I cannot allow people to go around disturbing everything.

The Australian Government has committed to Koongarra becoming part of Kakadu National Park, in order to protect its natural and cultural heritage. I wanted and I welcome this commitment. The Government has received strong support from the Federal Opposition, the Northern Territory Government and groups outside government. Many people have contacted me to say they are happy to see that Koongarra will be protected.

I am supported by all the Bininj clans of Kakadu and most particularly by neighbouring clans such as the Mirarr People, through their representative body the Gundjeihmi Aboriginal Corporation, representatives of which are here with me at this meeting. I want to ensure that the traditional laws, customs, sites, bush tucker, trees, plants and water at Koongarra stay the same as when they were passed on to me by my father and great-grandfather. Inscribing the land at Koongarra as World Heritage is an important step in making this protection lasting and real.

I have travelled many thousands of miles away from my traditional country to be here in Paris so that I can speak for my land, so that it can be recognised for its World Heritage values. We all share a commitment to protect the cultures and the places that make our world so precious. Koongarra truly is such a place. I have the right and the responsibility to work to protect it. And today you have a clear opportunity to do so.

I was taken all through that country on the shoulders of my grandmother. I heard all the stories and learned everything about this land, and I want to pass it all onto my children, to the future generations. I hope - and thank you - for your support in my efforts to have Koongarra inscribed on the World Heritage List as part of Kakadu National Park.

on indigenous aspirations, indigenous opportunities and indigenous challenges.

That will require us to anticipate the future while we appreciate the past. Fortunately we are not starting from scratch. We have already accepted that heritage is essentially about acknowledging and honouring the links that communities have established with the surrounding world. Our challenge is to devise strategies, supported by the World Heritage Committee, to ensure that this heritage is protected for the benefit and enjoyment of generations to come.

Distinctions between the tangible and intangible qualities of this heritage agenda become blurred when viewed through an indigenous lens. Material and immaterial, tangible and intangible qualities appear to fuse into one. Heritage has a temporal dimension that moves simultaneously in two directions. The past is more highly valued when an object or site can at the same time demonstrate a link to the future. Rather than seeking 'historical authentication' and confining heritage to a distant past, indigenous communities are more inclined to link 'authenticity' to uninterrupted human engagement and intergenerational commitment. Rather than simply measuring authenticity in terms of the passage of time, an additional measure should be recognized in the strength of an ongoing relationship established with successive generations. By the same token, value is further added by an ongoing relationship with the surrounding natural world. As part of a unique landscape that not only provides material resources but also sustenance, access and distinctiveness, heritage is especially valued when it is in harmony with the environment and part of the ecological backdrop. A case can indeed be made that these four components – site, people, past and future, and the natural environment – are the hallmarks of authenticity and of Outstanding Universal Value.

That perspective is especially significant when we consider the position of Pacific peoples and Pacific islands both now and in the future. Time will not stand still, nor can it be expected that the relative isolation enjoyed by Pacific nations will remain effective. Global travel is too far advanced for us to expect that travellers will somehow bypass the Pacific; nor does it seem likely

the concepts of indigeneity and heritage take on new dimensions. They are not simply about identifying and then saving sites, but also about facing the possibility that a whole island might utterly disappear, taking with it the physical, cultural, social and economic strands of a nation's heritage. Were there a simple answer to global warming, the problem might be averted. But given our current state of knowledge and the reluctance in many parts of the developed world to face up to the problem, the more pressing issue becomes one of developing an approach devoted to the very survival of communities. Protecting their survival also means protecting their heritage. This approach will provide inhabitants of threatened islands with a degree of certainty that not all aspects of heritage need be lost.

Climate change aside, global threats will also result from the imposition of values, fashions and economic models that already hold dominance in other parts of the world. No country will be immune from the influence of worldwide cultures. While those influences will bring benefits and greatly expanded opportunities, there will also be associated risks. Local distinctiveness and a unique heritage could well be submerged, not under the ocean, but under the overwhelming weight of world domination. Even though it might be possible to ring-fence sites of value, the values

themselves will be seriously eroded if the cultural dimension, which is an integral part of the site, is lost to whatever worldwide trend happens to be fashionable at any particular moment. For these reasons, the concepts of indigeneity, cultural landscapes and community possess great significance. It is incumbent upon us all to work together to find ways to make them effective. ☯

Merata Kawharu would like to thank Hirini Tane for assisting with her contribution to this article.



A society of Polynesian origin developed an original tradition of monumental sculpture at Rapa Nui National Park (Chile).

© Christian Córdova

The concepts of indigeneity, cultural landscapes and community possess great significance.

that tourist operators will accept that. But other global forces, more sinister in nature, will have greater impact. The very survival of some Pacific states, and the islands that have been home to their people for centuries, will be threatened. If global warming and climate change continue unabated, there will be serious consequences for low-lying and even not so low-lying atolls. Even though the possibility of submersion under the ocean as sea levels rise should be considered unthinkable, it is nonetheless more than likely to occur. In this perspective,

Who are indigenous peoples?

Fact sheet by the United Nations Permanent Forum on Indigenous Issues. Source: <http://www.un.org/esa/socdev/unpfii/>

It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practising unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants – according to a common definition – of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means.

Among the indigenous peoples are those of the Americas (for example, the Lakota in the United States, the Mayas in Guatemala or the Aymaras in Bolivia), the Inuit and Aleutians of the circumpolar region, the Saami of northern Europe, the Aborigines and Torres Strait Islanders of Australia and the Māori of New Zealand. These and most other indigenous peoples have retained distinct characteristics which are clearly different from those of other segments of the national populations.



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Understanding the term 'indigenous'

Considering the diversity of indigenous peoples, an official definition of 'indigenous' has not been adopted by any UN-system body. Instead the system has developed a modern understanding of this term based on the following:

- Self-identification as indigenous peoples at the individual level and accepted by the community as their member
- Historical continuity with pre-colonial and/or pre-settler societies
- Strong link to territories and surrounding natural resources
- Distinct social, economic or political systems
- Distinct language, culture and beliefs
- Form non-dominant groups of society
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

A question of identity

• According to the UN the most fruitful approach is to identify, rather than define, indigenous peoples. This is based on the fundamental criterion of self-identification as underlined in a number of human rights documents.

• The term 'indigenous' has prevailed as a generic term for many years. In some countries, there may be preference for other terms including tribes, first peoples/nations, aboriginals, ethnic groups, *adivasi*, *janajati*. Occupational and geographical terms like hunter-gatherers, nomads, peasants, hill people, etc., also exist and for all practical purposes can be used interchangeably with 'indigenous peoples'.

• In many cases, the notion of being termed 'indigenous' has negative connotations and some people may choose not to reveal or define their origin. Others must respect such choices, while at the same time working against the discrimination of 'indigenous peoples'.

Culture and knowledge

Indigenous peoples are the holders of unique languages, knowledge systems and beliefs and possess invaluable knowledge of practices for the sustainable management of natural resources. They have a special relation to and use of their traditional land. Their ancestral land has a fundamental importance for their collective physical and cultural survival as peoples. Indigenous peoples hold their own diverse concepts of development, based on their traditional values, visions, needs and priorities.

Political participation

Indigenous peoples often have much in common with other neglected segments of societies, i.e. lack of political representation and participation, economic marginalization and poverty, lack of access to social services and discrimination. Despite their cultural differences, the diverse indigenous peoples share common problems also related to the protection of their rights. They strive for recognition of their identities, their ways of life and their right to traditional lands, territories and natural resources.



PIMACHIOWIN AKI

WORLD HERITAGE PROJECT

The Land that Gives Life

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In the heart of Canada is Pimachiowin Aki, a cultural landscape of the Anishinaabeg (Ojibwe people). We are an indigenous hunting-gathering-fishing community and our ancestors and elders have made this land our home for thousands of years.

Our people have created a cultural landscape in the Canadian boreal shield ecosystem of ancient bedrock, old forests, networks of waterways and restorative wildfires alongside animals like the wolf, moose and woodland caribou. This boreal forest is healthy and whole. Together we have co-evolved across the millennia in Pimachiowin Aki. The Anishinaabeg and the boreal forest - have each shaped the other; we are one.

In our language “Pimachiowin Aki” means the Land that Gives Life. “Pimachiowin” means life in the fullest sense. “Aki” includes everything in the land - all that is spiritual, living and non-living; that ensure the survival and well-being of our people.

“The most important thing is to preserve the land and all its plants, trees, animals, fish, water and the air. So that we will all see a better tomorrow. That’s what our elders were talking about. That’s what we are trying to do with our World Heritage approach... so it will grow generation after generation.”

—Chief Harold Crow, from Pauingassi First Nation, one of the five First Nations that have partnered with the Manitoba and Ontario provincial governments to nominate a proposed UNESCO World Heritage site in the heart of Canada.

To learn more about our efforts, see the land and meet the people - visit our website:
pimachiowinaki.org

The Laponian Area

A new spirit of consensus

Åsa Lindstrand
Journalist with *Samefolket* magazine

The Laponian Area (Sweden) was inscribed on the World Heritage List in 1996, as a mixed, cultural and natural, site.

© Johan Assarsson



Fifteen years have passed since 1996 when the Laponian Area (Sweden) was designated a World Heritage site. It has taken that much time for the Swedish Government and the Saami reindeer herders living in the heritage area to reach an agreement leading to a Saami majority on the Laponia Management Board.

But let's go back to the beginning. Several contiguous national parks were established in northern Sweden over the years, the best-known of these being Sarek, which contains some of the most dramatic mountain landscapes in northern Europe and was designated in 1909 as Sweden's first national park. Initially, in 1990, the government had sought to obtain World Heritage status for Sarek and other national parks and protected areas, which cover 9,400 km² in the northernmost reaches of the country, but the World Heritage Committee did not approve this proposal, which was based on natural values only.

But then the Swedish Government renewed its proposal, adding cultural values to their description of the site as a cultural landscape. This new category referred to the Saami practice of reindeer herding – an activity for which the Saami have the exclusive right in Sweden. In fact most Saamis are not reindeer herders, for historical reasons. And while those who are reindeer herders are in fact a minority, they currently enjoy special rights in matters of hunting, fishing and land and water use in the protected areas.

This blend of natural and cultural values obtained the approval of the World Heritage Committee in 1996. The natural heritage thus listed includes some of the larger north European carnivores, including the brown bear, wolverine, lynx and wolf, but also a number of small, rare but surprisingly resistant flowers found at altitudes of up to 2,000 m in this arctic climate, together with old pine forests whose trees are estimated to be some 500 years old.

But what about the site's cultural values? The Saami reindeer herding culture has left few visible traces on the environment and those that do remain are barely recognizable to the untrained eye. The Saamis moved their herds through the



Laponia is the largest area in the world (and one of the last) with an ancestral way of life based on the seasonal movement of livestock.

© Johan Assarsson

area without degrading the environment and what traces are to be found include such features as open areas for milking the reindeer cows, old fireplaces, trapping pits and emplacements in which to hide or store meat and bones. Many places were also considered holy by the natural, pre-Christian Saami religion. The names of the mountains, the lakes and the valleys tell stories about the landscape, but also reveal how Europe's only recognized indigenous people viewed their world, their universe.

Reindeer herding

Today's reindeer herding is still practised as it was 2,000 years ago. The Saami herders still move their animals from the mountains, where they spend the summer, to the forests and the winter grazing areas. Many of the old traditions are still in use, but much has happened in the interval and the indigenous Saami people have adapted to the modern world as would any other living culture, often as a result of colonization and under legal constraints,

but sometimes, too, upon their own initiative. Thus most of the reindeer herders who have traditional land rights in the World Heritage area live in nearby towns or villages, where their children go to school. Modern reindeer herding also calls for the use of such technical means as snowmobiles, motorcycles and helicopters. As a result of which, this World Heritage site is not a museum but rather an area in which very old traditions fuse into a contemporary way of life, while nonetheless remaining a culture in many ways distinct from that of the surrounding Swedish majority.

The reindeer herders in Sweden are divided into *samebyar* (Saami villages), which is a rather misleading word as it appears to suggest a specific, geographical emplacement, whereas it actually designates a large area within which the herding of animals is practised. But it is also an economic division. In Sweden there are fifty-one *samebyar*.



Mijá ednam

The question of how and by whom the area should be administered was raised as soon as Lapponia was listed as a World Heritage site. Time after time negotiations broke down, until 2005 when the head of the regional authority in Norrbotten (the northernmost part of Sweden) gave the discussion a new orientation. The reindeer herders in Lapponia set up an institution known as *Mijá ednam* ('our land') and before negotiating anything they laid down a strategy for discussion with the authorities. All negotiations should lead to a consensus, rather than decision by majority vote. This was later dubbed the Lapponia Process.

Representatives of the local community were also included in the process. It was their job to follow the discussions and represent the points of view of various groups of people and communities, including tourism interests, local non-Saami people, the Saamis who were not part of the reindeer herding system and the hunters. Representatives of the regional

In the new organization the Saamis are in the majority and to those living in the World Heritage area the agreement is a victory.

and national authorities also took part in the discussions.

Much of the time the Saami representatives and the Swedish authorities had great difficulty in reaching a consensus. It was particularly difficult for representatives at the national level to give up old ways in which Lapponia was considered as no more than a piece of Swedish state property, in which the state had a free hand in deciding who would be allowed to do what in this area, and who was to be excluded from it.

But in autumn 2011, after six years of discussions, the Lapponia Process finally led to the signature of an agreement between the *Mijá ednam* organization and the Swedish Government. A new organization, *Laponiatjuottjudus* (Lapponia management), was set up and a document described as a

Tjuottjudusplána (management plan), was drawn up for the next three years.

In the new organization the Saamis are in the majority and to those living in the World Heritage area the agreement is a victory. The chair is also chosen by the Saamis, and this organization will be in charge of the practical management of the World Heritage site. This means that the indigenous people will have a much greater influence on how tourism can (or cannot) expand in the area, and information about the site will be provided by an authentic indigenous resident.

The Swedish state still owns the land, however, and in matters of public interest the Swedish authorities have the final word, for example concerning the large carnivores found in the area including wolverine, bear, wolf and lynx.



Arvidsjaur Saami Village.

© Maria Vilaró Sanfeliu

The organization has successfully and innovatively developed a common and participatory management in the protected areas of Laponian World Heritage.

Great hope

Nevertheless the Saamis in the area look upon the agreement and the management plan with great hope and satisfaction. To quote Gudrun Kuhmunen, one of the Saamis involved in the Laponia Process from the outset:

– ‘This is an important step in what we call the decolonization process. When the national parks were designated a long time ago it was all done over our heads, but now we are the majority on the board of the World Heritage of Laponia.’

During the negotiations Gudrun Kuhmunen fought several tough battles with the authorities and criticized the old systems and the cultures of management and power that the authorities have often taken for granted.

– ‘I never gave up saying that our rights, our land and our culture are on the same level as are those of the Swedes

or the authorities and that they are to be regarded as equal.’

Michael Teilus was chosen as the first chair of the *Laponiatjuottjudus* board. He calls this a historic day for Saamis – and not only for the Saamis, but for the whole of Sweden. For this is the first time the Swedish Government has granted real power, or at least a great influence, to the people living and working in the area.

He also considers the government’s decision concerning the management of Laponia to be a very good one, even in its details.

– ‘To let the Saamis take over the management and operative responsibility without reservations is certainly a big step. Granted, we have not obtained the right to exercise public authority, but this is close enough for the time being. And, I would say, that it is not certain that we would actually wish to take over all the tasks that the

authorities handle today. But we will prepare ourselves to do so, if this were something we would wish to do in the future.’

And, as if all this success were not enough for the new organization, further good news was to come. In early October 2011 the *Laponiatjuottjudus* and the process behind it received the Swedish WWF prize for nature conservancy. The motive invoked by the jury is that the organization has successfully and innovatively developed a common and participatory management in the protected areas of Laponian World Heritage. The jury also noted that this undertaking is at the forefront of both Swedish and European conservation approaches. Michael Teilus received the prize from the hands of the King of Sweden in Ulriksdal castle near Stockholm, where the Swedish WWF is based. In addition to the honour itself, the prize also made the organization 50,000 Swedish crowns richer.

– ‘It is a great honour to receive the prize,’ says Michael Teilus. ‘A new spirit is growing and I hope that we have found a model for getting along in management while at the same time guaranteeing the rights of indigenous people.’



Saami people in traditional clothing.

© Morten Oddvik



Saamis have the exclusive right to practise reindeer herding in Sweden.

© Mats Andersson



Sarek National Park is the best known park of the Laponian Area World Heritage site.

© Kitty Terwolbeck



Torneträsk, in Kiruna Municipality, Lapland, is the seventh largest lake in Sweden.

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Manú National Park

Link between Andean and Amazonian cultures

Luis Alfaro, former Director of the Peruvian Service of Natural Protected Areas (SERNANP)
José Nieto, Director of Manú National Park

Manú National Park was inscribed on the World Heritage List in 1987.

© Corey Spruit



Who one who happens to head down the road leading to Manú National Park (Peru) can fail to appreciate the rapid transformation of the vegetation, beginning with that of the *puna* (grassland) and, below that, the exuberant and diverse cloud forest with its powerful rivers, which finally lead down to the Amazonian planes.

Our ancestors also loved this extraordinary and changing landscape and attached great value to it. The presence of ancient trails, archaeological traces, and traditions handed down the generations show that a rich interaction between Andean and Amazonian cultures developed within what we now call the Manú River Basin.

Historical records relative to the Manú indicate that the Quechua Indians sought to control and use the varied resources of this land. The Incas established large coca plantations and initiated contact with the local Machiguenga. Later, in colonial times, this area continued to provide coca and other forest products. At the order of King Charles III the Spaniards built the great bridge of Paucartambo, which serves as the gateway to Manú. Ever since 1760,

this bridge named for the king has carried considerable traffic, thus earning income for the crown.

The republican era was noted for the disastrous raids of the rubber barons which affected indigenous villages in the area. A milestone of this period was the arrival of the rubber baron Carlos Fermín Fitzcarrald in the Manú Basin. In August 1891 Fitzcarrald sailed up the Camisea River and finally reached the Manú by a trail opened by the local people.

The rubber trade had an enormous impact on the area until the beginning of the 20th century because it reduced the indigenous population to slavery. According to specialists some of these indigenous groups are still living in voluntary isolation and still have not forgotten this terrible period.

The end of the 1960s saw the development of logging once the road from Cusco had been extended to the lower jungle of Shintuya in upper Madre de Dios. This gave the loggers access to the heart of the forest and the industry expanded swiftly to the point that it still continues to affect certain indigenous groups living outside the boundaries of the National Park in voluntary isolation.

With the loggers also came such nature lovers as the biologist and taxidermist, Celestino Kalinowski, who collected specimens of fauna previously unknown to him. The powerful impression this made impelled him to request that the Manú be declared a Reserved Area. Only one year after his proposal was submitted in 1968 the status was granted, banning hunting and the commercialization of timber.

In 1973 Manú National Park was founded and, in 1977, it obtained the status of Biosphere Reserve. UNESCO also acknowledged its importance and that of the surrounding areas which include the National Park and the territories intended for the settlement of neighbouring populations and the Manú buffer zone.

Being integrated into the international network of Biosphere Reserves consolidates the conservation process but also offers development and logistic support to the area, spreading information about the biodiversity of the area, thereby increasing interest in its preservation. In 1987, after ten years of recognition as a Biosphere Reserve, the park was inscribed on the World Heritage List as natural heritage.

UNESCO acknowledged the importance of the park and that of the surrounding areas which include the National Park and the territories intended for the settlement of neighbouring populations and the Manú buffer zone.

Cultural and natural diversity of the Manú

Due to its great cultural wealth and biodiversity Manú National Park is important not only to Peru but also to the rest of the world. In accordance with the Antonio Brack Egg classification system (2000) the park is composed of the following ecoregions:

- *puna* (montane grasslands and shrublands biome);
- high jungle forest (cloud forests, rain forests);
- tropical Amazon forests (*guaduas*, terrace forests, hill forests, etc.).

In the lower jungle, due to the very slight incline of the plain, the meanders of the rivers are constantly shifting. The curves formed by the river drift now in one direction now in another, thus leading to the steady erosion of the banks. This process constantly creates new beaches whose wealth in nutrients and light favour the progression of the forest cycle. The open spaces that are created favour plant species that need light and the flora has had to adopt a variety of strategies to deal

Manú National Park population

Indigenous communities/populations	Number of inhabitants
Tayakome	338*
Yomibato	357*
Santa Rosa de Huacaria	175**
Callanga	140***
Mameria-Piñipiñi	113***
Populations in voluntary isolation	300****
Populations in initial contact	880****
Not identified	
Total	2303

Sources: SERNANP, from

* Frankfurt Zoological Society 2010

** Casa de los Niños (Children's House) 2008

*** Park Special Patrol 2007 and Cadastral Update 2010

**** Anthropological Plan of the Park



The tropical forest in the lower tiers is home to an unrivalled variety of animal and plant species.

© Corey Spruit

with limited quantities of nutrients, as well as the changes and devastation caused by the river. At the same time the fauna had to adapt its biological cycles to the diversity of plants and the seasonal cycles of the river. The tremendous biodiversity of the Manú is a consequence of the singular complexity and dynamics of its ecosystems that shape the landscape day by day.

The tropical forests of Manú National Park are among those that have least suffered from human intrusion. Ecological and evolutionary processes continue to unfold there with minimal intervention from the population that has been living there for centuries. This being the case, research into the contribution of these human groups is

indispensable to the management of this World Heritage site.

Manú National Park forms part of an abundant space of interaction between Andean and Amazonian villages, many of which still maintain their traditional customs which favour the conservation of biodiversity.

Inhabitants of the National Park or its buffer zone follow cultural patterns that result from their forms of settlement: now assembled, now dispersed, now, too, impermanent or itinerant settlements like those of the populations living in voluntary isolation and those in a phase of initial contact. According to SERNANP (Peruvian Service of Natural Protected Areas) estimates, the population within the park is about 2,300.

According to SERNANP estimates, the total population within the park has grown by 36 per cent between 2007 and 2010. The indigenous communities of the Tayakome and Yomibato and the traditional Machiguenga populations are constantly spreading and creating new areas of permanent settlement as each has already established further communities.

As for the populations living in voluntary isolation, current estimates (which are based on sightings and actually refer only to populations in initial contact) will have to be revised and a census undertaken, while recognizing the inherent difficulty in view of their disperse settlement patterns.



The puna vegetation (montane grasslands and shrublands) is found at high altitudes.

© Dominik Tyalski



The park is located on the eastern slopes of the Andes and extends down from precipitous mountains.

© Dominik Tyalski

Andean populations

The Andean populations are settled in the buffer zone between the valleys of the Kcosñipata, Yavero and Lacco Rivers and in the mid and upper bay of the Mapacho River. These areas have at various times been occupied by enforced or voluntary colonization. These settlements can be classified into three areas from north to south:

- The lower area, that comprises both banks of the Yavero and the right bank of the Yanatile River in the Quellouno and Yanatile districts;
- The intermediate area, comprising the Lacco valley and both banks of the upper basin of the Llavero River in the Calca and Challabamba areas.
- The upper area, consisting of both banks of the middle basin of the Mapacho River in the Challabamba, Lares, Calca, Lamay and Paucartambo areas.

The peoples of the Andean region are organized into rural communities, settlements, land squats and smallholdings. The mid basin of the Mapacho River holds forty-five rural communities; fifteen of which are adjacent to Manú National Park.

The colonos inhabit the Yavero, Lacco and Kcosñipata valleys and the river basin of the upper Madre de Dios.

Only the rural settlement of Callanga is located within the park, occupying 3,300 ha of cloud forest. Since pre-Hispanic times it has been an area of coca production and later, during the colonial era, there was a sugar cane plantation established to supply the producers of brandy (Rummenhoeller, 2008).

Breeding small livestock and cultivating agricultural crops (coffee, peanuts and fruit) are currently the main source of income in Callanga, coffee being the most profitable. Accessibility is the major handicap to commercialization of these products (they can only be reached by walking along an 8 km trail from the road) and part of the production is consequently set aside for barter with neighbouring communities. The 140 inhabitants of the village have access to a medical post staffed by a single person. This may account for the fact that locals mostly resort to traditional medicine. According to the Peruvian Association for

the Conservation of Nature (APECO, 2007), in 2000 the population of Callanga stood at 194 inhabitants, which means that there has been a decrease of 27 per cent. Poor health and educational conditions may have led to the migration of part of the population.

Colonos

The population settled in the villages of the buffer zone are known as *colonos*. They inhabit the Yavero, Lacco and Kcosñipata valleys and the river basin of the upper Madre de Dios. There are three forms of occupation: definitive settlements extending over several generations, permanent immigration and recent immigration.

The settlement process of the valleys mentioned above was intensified in the second half of the 20th century due to the extension of the road as far as Shintuya and the improvement of water and air transport and extended means of communication.

Amazon villages

The indigenous Amazon peoples found in the buffer zone of the park are the Machiguenga, Yine, Harakmbut, Yora and Nanti. Within the park can also be found the Machiguenga and Harakmbut, the Machiguenga and Nanti populations in initial contact, and finally groups living in voluntary isolation, among which only the Mascho-Piro and a subgroup of the Machiguenga have been identified.

It should be stressed that the Amazonian indigenous tribes have a pattern of itinerant displacement for which traditional corridors have been established between the park and adjacent areas. These corridors or trails allow them to pursue their traditional activities, visit families and in some cases they also serve as a refuge. 'Many of the villages that we refer to as native to the park did not always come from this area but are groups that have found refuge in conditions which, at least provisionally, appear more favourable' (Helberg and Ruiz, 1988).

The Machiguenga

Located inside and outside the park, these people speak Machiguenga and other languages such as Asháninka, Yine and Yanasha. In the park there are the Yomibato and Tayakome communities and in scattered settlements (in initial contact) of Cumerjali, Sotileja and the Upper Yomibato, to the north in Abaroa, Mameria, Maestrón, Piñipiñi and Amalia and Santa Rosa de Huacaria in the south. Very close to the borders of this eastern sector are found the indigenous communities of the Shipetiari and Palotoa-Teparo.

The traditional economy rests on slash-and-burn agriculture, gathering activities in secondary forests outside the settlement and cultivation of farms within the forest. The new economic activities include forestry outside the park, the raising of small livestock for exchange between families within the community, and touristic activities.

Tayakome and Yomibato

Both Yomibato and Tayakome are recognized indigenous communities whose establishment was encouraged in the 1950s by the Summer Institute of Linguistics with a view to assembling the Machiguenga population.

According to Frankfurt Zoological Society, the indigenous communities of the Tayakome and Yomibato had had populations of 338 and 357 respectively in 2009. They jointly occupy an area of some 800 ha and are officially recognized but remain without title to the land. One part of the Tayakome population has settled outside Cosha Cashu in a community known as Maizal. According to Cesar Luis Portillo, the population stood at thirty-nine in 2007. There is also a community called Sarguimineki or Cacaotal, consisting of some twenty families.

The indigenous communities (*comunidades nativas*: CCNN) of the Machiguenga, Tayakome and Yomibato follow much the same activities as they did traditionally but now in areas of permanent use; according to a recent study of hunting and fishing practices in these communities they continue to be sustainable and compatible with the objectives guiding the creation of the park.

Profitable activities include tourism through the Casa Machiguenga. So far, this company has failed to achieve its objectives, but the population has successfully infiltrated the tourism sector by selling craftwork and providing guides and boat crews for tourists. Some of their needs are met by the Church and occasionally by visiting scholars. Currently, however, this form of assistance fails to cover the growing needs of the population and this is generating some discontent.



Matchiguenga woman cooking yuca.

© Jade Wah'oo Grigori



The Manú is a tributary to the Madre de Dios River.

© Dominik Tyalski



The entire area is situated within the Amazon River basin.

© Dominik Tyalski

Most of the time, the Quechuas colonos set out from the Cusco, Puno and Apurímac regions. Their settlements have created the urban centres of Patria, Pillcopata, Salvación and Boca Manú, the semi-urban settlements of Chontachaca, Atalaya and Santa Cruz, as well as the dispersed rural settlements of Tono Alto, Tono Bajo, Asunción, Fortaleza, Mistiana, Aguas Santas, Túpac Amaru, Sabaluyoc, Pampa Azul, Bajo Queros, Santa Alicia, Coloradito, Gamitana, Tropical, Yunguyo, Los Aguanos, Adán Rayo, Mansilla, Nueva Mansilla, Palotoa-Llactapampa, Itahuania, Mamajapa, Bonanza, Nuevo Edén and Barraca and also various private estates scattered throughout the river basin of the upper Madre de Dios, Villa Carmen, Amazonía, Erika, Mashcoitania, Santa Elena and Teparo.

Manú National Park has four primary-level education centres: Tayakome and Yomibato and their communities in Maizal and Cacaotal.

This population still practises communal organization and the cultural patterns of the Andean region, speaks Quechua and Spanish and maintains traditional dietary habits. The economy is based on agriculture, forestry and small livestock to which trade and tourism have been added.

Manú National Park has four primary-level education centres: Tayakome and Yomibato and their communities in Maizal and Cacaotal. Following an agreement with the Ministry of Education, these centres are under the control of an organization dependent on the Apostolic Vicariate of

Madre de Dios. The total student population has grown to 204 children and adolescents.

According to a Frankfurt Zoological Society study, the curriculum and formal educational materials are not adapted to the realities of this community. Books, pencils, etc. are provided through donations and the fact that pupils must first learn to read and write in Spanish is deemed an impediment to learning. Most of the drop-outs are girls (a result of cultural values that govern their lives after puberty) and the courses contain no information on the park or conservation and development matters. Fortunately, the education authorities have accepted the proposal of the indigenous communities that teachers recruited for the initial and primary level should themselves be Machiguenga.

Manú National Park and Frankfurt Zoological Society, through a formal education programme initiated in 2008, have committed to improving education in both communities, supporting and analysing their initiatives and contributing to the lodgings and food of eleven students entering secondary school in Boca Manú. They also provide bakery training so

Groups Communities	3 years	4 years	5-9 years	10-11 years	12-17 years
Tyakome (Maizal)	8	7	36	14	35
Yomibato (Cacaotal)	8	7	38	14	37
Total	16	14	74	28	72
204 children and adolescents					

Source: Frankfurt Zoological Society, 2010.

Santa Rosa of Huacaria

This indigenous community enjoys official recognition and property title. More than half of its territory overlaps the park. The population centre of the CCNN Santa Rosa of Huacaria is located outside the park; with scattered and semi-clustered settlement patterns. Most homes are located near the school and community centre although some are scattered through the forest.

Santa Rosa of Huacaria practises traditional subsistence activities, but because of its proximity to the Pillcopata locality it has become involved in economic activities such as the sale of agricultural produce including fruit, manioc and chonta palm. The people are also involved in tourist activities, taking advantage of their trails and organising experiential tourism to the plots on which they grow medicinal plants. These activities are still in an initial phase and do not yet benefit from any technical support. Tree pruning is among the activities that have developed over the last few years.

The community has a primary school that depends on the Paucartambo service unit. The school is multi-level with forty-five students in primary and sixteen in PRONOI (Non-formal National Early Education Programme) but there is no secondary school. As the community is close to the town of Pillcopata, the children are sent to the secondary schools there.



Paucartambo (Peru).

© Dominik Tyalski

The Yine (Piro)

The Yine are an ethnic group that belongs to the Arahua linguistic group (Farabee, 1922; Mason, 1950; Matteson, 1965). The people are also known as Piro by outsiders, but they call themselves Yine.

Their productive activities include slash-and-burn agriculture, hunting, fishing, gathering and the breeding of farmyard animals. The new activities are river transport, forestry (log management on the Manú River) and craftwork for tourists visiting the area. They also make money from the airport concession. The designs that adorn their cushmas (traditional garments) and their artwork serve to identify them and differentiate them from other ethnicities.

The Harakmbut

The Harakmbut include the subgroups Harakmbut, Huachipaeri, Toyeri, Sapiteri, Arasaeri, Aiweieri and Pukirieri, who all speak variants of a language of the Harakmbut linguistic group (without classification) (Lyon, 1975; Helberg, 1993).

A large part of the indigenous community's territories lie within the park but the population live outside, at a distance of 7 km from Pillcopata. Other Harakmbut communities in the buffer zone are the San Miguel of Shintuya, Queros, Puerto Azul-Mberohue and Boca Isiriwe.

The traditional productive activities are slash-and-burn agriculture, fishing, hunting and gathering wild fruits. Modern activities include forestry, livestock, rice cultivation, small business and small-scale mining (Mora and Zarzar, 1997) as well as tourism through trails and experiential tourism to the plots on which they grow their medicinal plants.

The percentage of Harakmbut that migrate from their communities is on the increase; there are also populations without territory who migrate to such urban centres of the region as Boca Manú, Salvación, Pillcopata, Patria, Chontachaca, Cusco, Puerto Maldonado and to a lesser degree to Lima.



Harakmbut people.

© Alejandro Parellada, International Work Group for Indigenous Affairs (IWGIA) (www.iwgia.org)

that the students can sustain themselves economically. Since 2011, the municipality of Fitzcarrald has been responsible for accommodation, while SERNANP provides funds for some of the food for the students, who now number sixteen.

Tribes in voluntary isolation and initial contact

Indigenous tribes in isolation and in initial contact are found in the park and certain surrounding areas. They include a recognized subgroup of the Machiguenga known as the Kugapakori or Nanti, the Mascho-Piro and others not yet identified who form part of the fourteen Amazonian tribes living in voluntary isolation that have been identified in Peru.

Inside the park, tribes in initial contact phase are found in the headwaters of Sotileja, Alto Manú, Piñipiñi and Mameria. Despite knowledge of their existence, SERNANP does not have a social-economic diagnosis concerning them. The tribes maintain a sporadic link with the surrounding communities of Yomibato and Santa Rosa of Huacaria.

Various groups in initial contact phase are found in the buffer and in the Kugapakori Nahua Nanti reserve. These include a subgroup of the Kugapakori, who call themselves the Nanti and who migrate temporarily to the headwaters of the Piñipiñi and Upper Manú within the park.

Currently the social dynamic of the Kugapakori Nahua Nanti reserve has changed greatly, mainly due to the Camisea



Matchiguenga girl.

© Erik Schneider

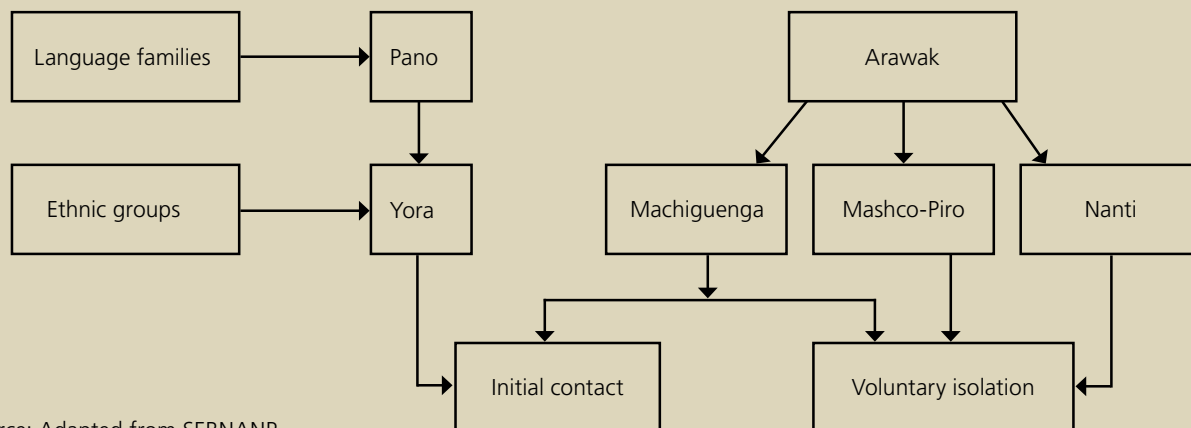
project which aims at creating new centres of attraction for this population which includes, for example, the Sepahua and the Camisea. The fact is that this adjacent sector must be monitored by the administration of the park in view of certain unforeseen impacts resulting from the Project, such as the availability of money which allows them to buy cartridges and has a significant impact on hunting in the headwaters of the Manú.

It must also be remembered that there have been constant sightings of indigenous

peoples in voluntary isolation within Manú National Park since 2008 and above all in 2011. The park has always played a pre-eminent part in such matters. In close coordination with representative organizations of the indigenous tribes and other institutions, they have taken measures to avoid forced contact and the eventual spread of contagious diseases.

In early 2011 twenty-one individuals settled in the basin of the Piñipiñi in the buffer zone of the Manú with the intention

Ethnic groups in voluntary isolation and initial contact



Source: Adapted from SERNANP.

of developing agriculture there. SERNANP, with the support of the community of Santa Rosa of Huacaria, FENAMAD (Native Federation of Madre Dios and Tributaries), ACCA (Association for the Conservation of the Amazon Basin) and the Management Committee played a decisive role by sending special patrols to the area and filing complaints with the fiscal authorities, leading to the withdrawal of the intruders.

If this had not been achieved there would inevitably have been contact with tribes of the Piñipiñi basin now in a phase of initial contact, with grave and foreseeable consequences, bearing in mind the great vulnerability of these populations. Our point of view is that we must respect the deliberate choice of these tribes and their desire to control their relations with outsiders.

Challenges

As the foregoing suggests, the planning of the park management has proved a real challenge for the administrators and the lessons learned over thirty years of management have been passed on to the new generation of park managers.

Exceptionally notable has been the conclusion of two important processes, the first aimed at the conservation of biodiversity and the second at the protection of indigenous groups living in voluntary isolation. The first has consisted in the 2002 expansion of Manú National Park, which now consists of 1,692,137.26 ha. The second was the creation in 2004 of the Alto Purús National Park, with an area of 2,510,694 ha, and Megantoni National Sanctuary. Without considering other surrounded protected areas from these national parks and conservation and ecotourism concessions, the total conserved area has risen to over 4 million ha.

Note that since the creation of SERNANP, Manú National Park has grown in a sustainable and substantial manner, with financial and human resources from state finance. The budget for 2007 was US\$165,000 rising to US\$400,000 in 2010. The number of park wardens, while still insufficient, has increased by 20 per cent.

Nevertheless there is still insufficient protection to ensure adequate monitoring by park management, especially as

increased public use will require that greater attention be paid to ecological and cultural criteria.

It has become particularly important to reinforce the capacity of the park personnel of SERNANP so that it can uphold the policies of respect and acknowledgement of the different ethnicities and the right to free self-determination of the tribes in voluntary isolation or in a phase of initial contact.

Manú National Park has years of rich experience behind it. Thanks to this and to the hard work of its personnel, it has been able to confront the problems encountered this year, when there have been constant sightings of tribes in isolation on the borders of the park.

Due to their high degree of vulnerability to diseases brought in from the outside, the park staff take actions such as awareness campaigns and vaccination of the local population, and have promoted the adoption of such standards as Regional Ordinances 032-2010 GRMDD/CR, which declare the protection of these peoples to be of regional interest. ☺



The Machiguenga is the largest ethnic group within the park.

© Dominik Tyalski



The park works with representative organizations of the indigenous tribes and other institutions to avoid forced contact and the possible spread of contagious diseases.

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The Nama in Richtersveld Cultural and Botanical Landscape

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Quiver trees and vegetation in Richtersveld National Park (South Africa).

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Richtersveld Cultural and Botanical Landscape is one of the few places where the original Nama traditions survive.

© David Sasaki.

The Nama people, who inhabit certain parts of Namibia and South Africa, are descended from the pastoral Khoi-Khoi who, for thousands of years, led a nomadic life in the arid deserts of the region. Many of them have melded into the general population and now speak Afrikaans. Others have settled in the harsh mountainous region, known since 2007 (date of its inscription on the World Heritage List) as Richtersveld Cultural and Botanical Landscape, where they mixed with members of the Bantu group known as the Damara, thus forging a Damara/Nama identity. Members of this group not only live in this region, they also graze their cattle in its rocky landscape and are now the legally acknowledged communal owners of the site as well as its managers.

Richtersveld Cultural and Botanical Landscape was nominated as an outstanding example of 'a landscape which illustrates a significant stage in human history' (criterion iv), and 'a traditional human

The Nama people are descended from the pastoral Khoi-Khoi who, for thousands of years, led a nomadic life in the arid deserts of the region.

settlement' (criterion v), with emphasis on transhumance pastoralism, which remains a practice of the Nama people to this day. This activity has shaped the landscape through grazing and it continues to reflect the millennial practices of the Nama community.

Water is rare in this part of the world and temperatures are extreme (up to 53°C by day and cool by night), but the site is also the only Arid Biodiversity Hotspot on Earth, with a rich array of desert life forms. The fact that the site enjoys 'the highest botanical diversity and rates of endemism of any arid region' was also a value that weighed in the balance when Richtersveld was inscribed on the World Heritage List, while the natural environment includes the fauna and flora along with the ecological systems which sustain them and of which they are part.

An improbable achievement

The settlement of the Nama people in what has since become a World Heritage site would have appeared highly unlikely to the political authorities in the days when they lived in destitution under apartheid. In those days, the site was only acknowledged for its natural values and the very idea that heritage and its interpretation actually applies to Africa has still to be internalized and systematized in ways that will allow the local population to understand it.

Workshops have now been organized with this in mind. Training, lobbying and public awareness initiatives have been launched with a view to aligning traditional knowledge with the concept of 'universal value' – a concept which had been unfamiliar to them until recently. Efforts at heritage interpretation of African



Richtersveld Cultural and Botanical Landscape is the only Arid Biodiversity Hotspot on Earth.

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indigenous and local communities will have to enlist the participation of the local people themselves, and take into account their own special way of understanding and appropriating the site. For example, the scenic values of Richtersveld are important in the sight of outsiders who visit the area during the flowering season. But the knowledge that local people have of the insects, the winds and the caves found on the site, and even its scenic beauty, is closely related to spiritual considerations and survival strategies.

Legal protection

The Nama people in Richtersveld have not forgotten that they were dispossessed over the years and have lost much of their original way of life, partly due to forced settlement prior to their migration into this area and later when faced with forced removals and acculturation. For these reasons, the establishment of a heritage site with legal protection and strictly controlled and monitored access is something entirely new to them.

The Nama today are not a pure socio-cultural linguistic community but share heritage that is not authentically local but was adapted in response to new needs.

Those who manage and live on the site are the only group that perpetuates at least some of their indigenous traditions, thus ensuring the survival of both their Damara/Nama language and their culture. And while their pastoral lifestyle remains strongly anchored in their nomadic history, as can be seen both in their continued pursuit of their pastoral way of life and in the way they build their homes, it has nonetheless been much transformed both by forced settlement and modern usage.

Today, the Nama dome huts are no longer the characteristic construction of former days. Some people prefer to camp in caravans at their cattle post. But even those who do still build the dome huts use modern materials instead of the more traditional ones, which are no longer to be found in the natural environment.

All through the 19th and 20th centuries, however, a process of 'indigenization', (which leads to the modification of a service, an idea or a product to suit local needs) has allowed the local people to adapt to existing environmental conditions and to integrate certain exogenous practices into what has remained a strong Damara/Nama context. This was the case, for instance, when the Nama group managed to integrate migrant Oorlam people, who were also Nama by descent but had mixed with slaves from Madagascar, India and Indonesia. This integration has indeed reached a point at which any valid distinction between Nama and Oorlam can no longer be made. The Nama today are thus not a pure socio-cultural linguistic community but share heritage that is not authentically local but was adapted in response to new needs.



The Nama hut is made from reed mats.

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Threefold heritage

The threefold heritage that underlies the beliefs of the Nama is dominated by both Christian and Muslim religious systems – the former being dominant. Both these religions, along with African indigenous beliefs, which have unfortunately fallen into disuse, form the layers of the common belief systems. Since the Nama have appropriated non-local religious practices, their spiritual relationship to the site may have declined in importance and the significance of the cultural-traditional landscape is now less apparent in their belief systems. Their wedding ceremonies also reflect outside influences and indigenized practices which in part perpetuate African marriage ceremonies but also adopt certain practices of other communities.

Although the heritage values most widely recognized today are largely natural, scenic and related to fauna, there is nothing wrong with such an approach. The point is rather that intangible heritage, which provides the kind of knowledge needed to ensure the harmonization of people and nature, has remained unacknowledged. This unspoken and untapped knowledge of the indigenous population is at the heart of the Nama

socio-psychological continuum and of the creation of the memories that protect and perpetuate local skills. The fact that the Nama have managed to maintain a cultural tradition that is utterly unique did not result solely from a conscious decision to pursue certain practices. These were, indeed, neglected for some time in favour of a form of modernization and development initially enforced by colonial structures and later by the apartheid regime. Apartheid, quite as much as the German colonial authorities in Namibia, strove to eradicate the very cultures, language, tangible heritage and sense of place that are now being honoured by the World Heritage community.

This 'primitivization' of peoples by successive repressive regimes did not last and now, with the coming of participatory democracy and of the principle of self-determination, these same people can expect recognition. It is therefore significant that oral traditions directly related to the site are no longer ignored in the current celebration of Richtersveld. Preference no longer goes to tourist attractions nor even to an academic quest for suitable subjects of research. Henceforth, the people who consciously or unconsciously created the

Richtersveld landscape will have to play an important part in defining categories and levels of interpretation. This will not only strengthen the oral history of the site but will also provide opportunities for local people to reclaim their intellectual property and output based both on the site itself and on earlier attempts to survive peacefully in this environment.

The part played by imported social practices long since adopted by the Nama should not be underestimated. The Nama polity has been influenced over the years by a threefold heritage. It has retained memories of the pre-colonial and colonial mindset and has been shaped by the experience of the slave trade, dispossession and migration. Such historical facts are not necessarily taken into account when a site is being considered for inscription but they may turn out to be invaluable to locals who want to reach a better understanding of their past – a past which may provide them with a link between themselves and the site. Failure to take such matters into consideration will tend to form an incomplete link to the site and prevent locals from acquiring the same in-depth knowledge that is transmitted to those who are now being trained as tour guides.



Traditional Nama dome huts, although ideal for nomadic people, are nowadays no longer in use.

© ECOAFRICA

Heritage values and local interpretation

The link that indigenous people establish with a natural site should always be seen as part of a system of knowledge that ensures a measure of self-reliance in places where modern technology and methods of development are unavailable. The landscape and its history have inspired the art and music of the Nama and stories relating to the landscape are also important, certainly when it comes to socializing young people, but also in providing outsiders with some understanding of the Nama cosmology. Nama crafts and design should also be part of the overall heritage site. This suggests that cultural boundaries should take precedence over political ones and over the administrative demarcation or zoning of the parks, for once a site has been listed, such zoning inevitably becomes the sole official reference to the detriment of the fabric of oral tradition or of tacit knowledge that may well extend beyond such boundaries.

Site interpretation calls for insight into the cultural politics imported from Europe over past centuries. The Germans who colonized Namibia, for example, laid emphasis on the ethnic and cultural identity of national groups. Those responsible for national cultural policy today find it difficult at times to provide an interpretation of reality at the local level of the Nama, for unlike the San who live in Botswana, they have integrated much of their traditions with those imported by outsiders.

Such contradictions turn up as soon as an attempt is made to determine the sense of repossession of the land by confronting the dispossessed belief systems of the

locals and the international understanding of localization and indigenization in terms of 'heritage'. The case of the Nama, whose language and cultural heritage has been revived and mixed with Asian and Afrikaans elements, stands as a good example of intercultural formations and cross pollination. The local people have managed to preserve their traditional memory and tangible heritage in various forms that can be currently seen at Eksteenfontein Museum. Thanks to efforts to link the heritage site with conservancy, the potential for local interpretation is improved and the Nama, who are a small community, may be able to leverage further development.

The local people have managed to preserve their traditional memory and tangible heritage in various forms.



Richtersveld sustains the semi-nomadic pastoral livelihood of the Nama people.

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Gaps in heritage

The non-local (World Heritage) approach based on cultural exchange and best practices can assist the local peoples in developing a better understanding of their own cultures. The site and its inhabitants offer an outstanding example of 'filling gaps' in areas in which World Heritage has so far found little or no representation. The site consequently offers an interesting case study on how local knowledge can be used to develop a body of science that takes indigenous skills and environmental knowledge into account.

Richtersveld, unlike other World Heritage sites in South Africa, is far from being a populous human settlement and access

remains difficult. The problem with sites that are both exotic and unfamiliar to the general public is poor visitation and inadequate public understanding of their 'universal significance and relevance'. Today the area is mostly known for its biodiversity, which is studied in scientific journals and specialized publications. Much less is known about the history of the population and of its ultimate triumph over extermination and discrimination. A better awareness of the site and its cultural values should result in further research and an increase in visitor turnover. And for those interested in nature, the site also offers a truly breathtaking view of the night sky of a sort that is denied those who live in the

built-up and thoroughly Westernized parts of the country.

Finally, efforts to achieve sustainable conservation and management should focus on strategies that will allow the local communities to achieve a better understanding of the material, linguistic and spiritual value of their own heritage and thus to share their sense of belonging with outsiders. To achieve this, a balance needs to be struck between training in new technologies and the development and transmission of indigenous skills that favour the use of local materials and techniques. The people of Richtersveld will have to cooperate with informed local people and professionals in order to develop applications of heritage in the fields of culture and tourism. Teaching materials and public documentation should be produced, appropriate measures taken to ensure the quality of training and a code of ethics drawn up to prevent any form of manipulation by other interests. ☞

Today the area is mostly known for its biodiversity, which is studied in scientific journals and specialized publications.



Richtersveld is a mountainous desert landscape characterized by rugged *kloofs* (gorges) and high mountains.

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East Rennell, Solomon Islands



World Heritage and indigenous peoples

The evolution of an important relationship

Christina Cameron (Canada)
Professor, Canada Research Chair on Built Heritage, University of Montreal, Canada

Mechtild Rössler (UNESCO World Heritage Centre)
Chief of Policy and Statutory Meetings Section, UNESCO World Heritage Centre

Indigenous women in the City of Cuzco (Peru).

© Corey Spruit





Maasai villagers in traditional clothing and jewellery in the Serengeti National Park (United Republic of Tanzania).

© William Warby

As highlighted by the United Nations Permanent Forum on Indigenous Issues on many occasions, the relationship between indigenous peoples and heritage places, between aboriginal peoples and their cultural and natural environment, is an important one.

UNESCO, the UN specialized agency with a mandate in both culture and science, has played a crucial role in the protection of the world's cultural and natural heritage since it was set up in 1946. Over time UNESCO has prepared a range of legal texts, including Recommendations and Conventions, and has established programmes with considerable relevance to indigenous peoples. In 2001, the UNESCO Universal Declaration on Cultural Diversity was adopted, specifically urging countries to respect the fundamental freedoms and traditional knowledge of indigenous peoples. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage recognizes the important role that indigenous peoples play in creating and protecting intangible cultural heritage.

One of the most important Conventions, however, remains the World Heritage Convention adopted by UNESCO's General Conference on 16 November 1972, which is now the most universal legal instrument in the field of heritage conservation. 188 States

Parties have adopted the Convention and 936 sites are included on UNESCO's World Heritage List. Many of these properties have great significance for indigenous peoples; while forming part of the heritage of humanity, these places are primarily protected and managed by indigenous communities. They represent the diversity of the world's cultural and natural features, whether we look at cultural landscapes such as Tongariro National Park (New Zealand) and Uluru-Kata Tjuta National Park (Australia), the Sacred Mijikenda Kaya Forests (Kenya), mixed sites as the Laponian Area (Sweden) or natural properties cherished by indigenous peoples such as Central Suriname Nature Reserve (Suriname), Serengeti National Park (United Republic of Tanzania) or Manú National Park (Peru).

The text of the World Heritage Convention includes specific references to the 'combined works of nature and man'. Interpretation of this text has evolved over time beyond the protection of monuments and nature reserves to recognition of the interaction between people and their environment. A decisive step for indigenous peoples was the adoption in 1992 by the 16th session of the World Heritage Committee of 'cultural landscape' as a category of World Heritage site, as many cultural landscapes illustrate the Outstanding Universal Value of the interaction between people and the natural environment.



Women of the Flower Hmong hill tribe sell cooked rice at a local market in Can Cau (Viet Nam).

© UN Photo/Kibae Park

The text of the World Heritage Convention includes specific references to the 'combined works of nature and man'.

As emphasized in the article co-authored by Tumu te Heuheu in this issue (see page 6), the link between people and the natural environment in all its forms, including intangible associative values, is a crucial aspect of the heritage of indigenous peoples. Since 1993, with the inscription of Tongariro National Park, sacred places, associative cultural landscapes and other sites representing this connectivity have been inscribed on the World Heritage List. This is not only a step forward in international recognition of such sites, it is at the same time a major opportunity for testing best practices in collaborative management such as customary law and traditional management forms.

Building on this momentum, an initiative developed by indigenous peoples from Australia, Belize, Canada, New Zealand, Peru and the United States was presented to the World Heritage Committee at its 25th session in 2001. The group requested the establishment

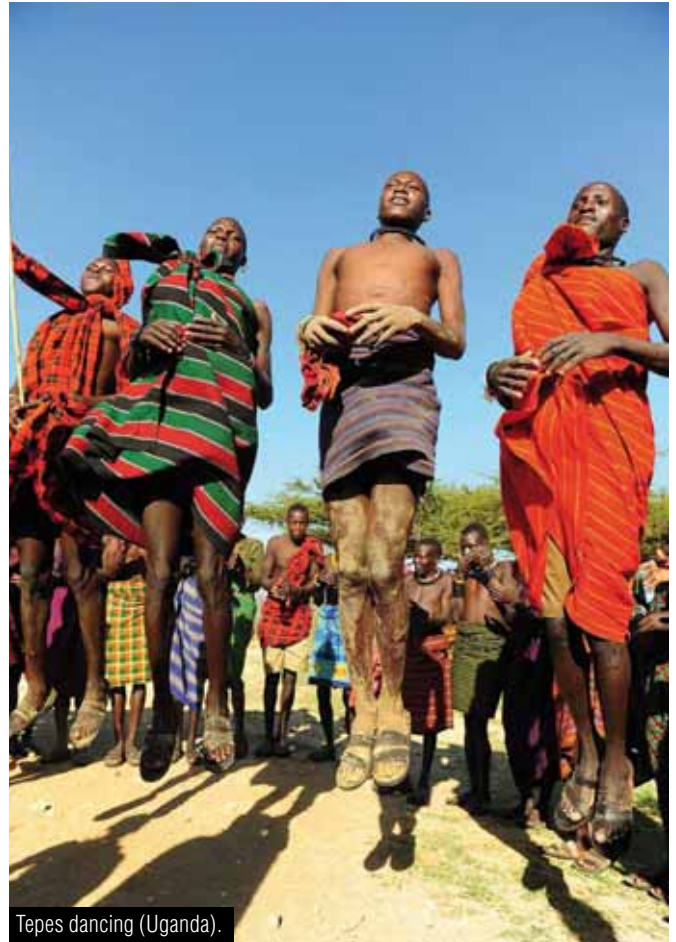
of a World Heritage Indigenous Peoples Council of Experts (WHIPCOE), whose purpose was to provide complementary advice on nomination processes and management practices for World Heritage sites associated with aboriginal peoples. Disappointingly, the World Heritage Committee did not accept the proposal.

Ten years later, however, we can look back at a major evolution: in addition to progress made with listing sites from the Pacific, sub-Saharan Africa and the Caribbean, a number of regional workshops and thematic conferences have been organized. Of particular significance is the recent International Conference on Biological and Cultural Diversity held in Montreal (Canada, 8–10 June 2010). Held within the framework of the International Year of Biodiversity and the International Year for the Rapprochement of Cultures, the conference was jointly organized by UNESCO, the Canadian Commission for UNESCO, the Secretariat of the Convention on Biodiversity, the United Nations Environment Programme and the University of Montreal, with the participation of indigenous peoples. In taking stock of indigenous knowledge and practices highlighting the links between biodiversity and cultural diversity, it paved the way for the development of a work programme on links between cultural and biological diversity to be implemented jointly by UNESCO and the Secretariat of the Convention on Biodiversity. This



Hammer Women, Lower Valley of the Omo (Ethiopia).

© Alessia de Marco



Tepes dancing (Uganda).

© Luca Gargano

was not only taken into account by the World Heritage Committee at its 34th session (Brasilia, July 2010), but also by the Conference of the Parties to the Convention of Biological Diversity (Nagoya, Japan, October 2010).

Moreover, at the last two sessions of the World Heritage Committee (2010 and 2011), official statements were made by representatives of the UN Permanent Forum on Indigenous Issues, another important step in allowing indigenous voices to be heard in this intergovernmental forum. Specific matters were raised at both occasions including:

- issues relating to full prior and informed consent for World Heritage nomination processes of sites relating to indigenous peoples;
- state of conservation and monitoring of sites on the World Heritage List;
- sustainable development and sustainable use of World Heritage areas.

In the run-up to the 40th anniversary of the World Heritage Convention, the World Heritage Committee, at its 35th session in 2011, has taken bold decisions to deepen the involvement of indigenous peoples in the World Heritage system:

The World Heritage Committee *'Acknowledges the statements made by the Representative of the United*

Nations Permanent Forum on Indigenous Issues (UNPFII) at its 34th and 35th sessions, held in Brasilia (Brazil, 2010) and Paris (UNESCO Headquarters, 2011), respectively, and notes that UNESCO is in the process of preparing a policy with regard to its programs on indigenous peoples; further notes that these considerations should be included in the theme of the 40th anniversary, "World Heritage and Sustainable Development: the Role of Local Communities";' and encourages States Parties to

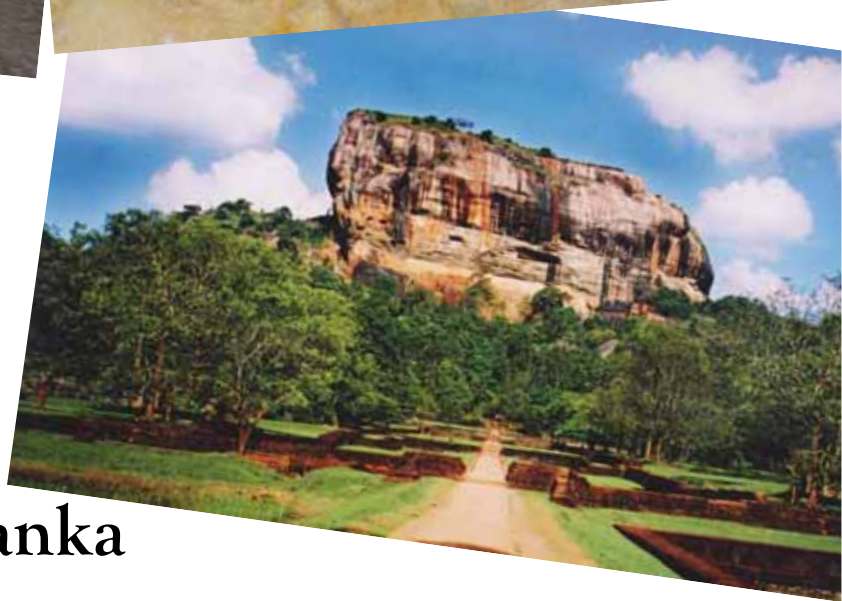
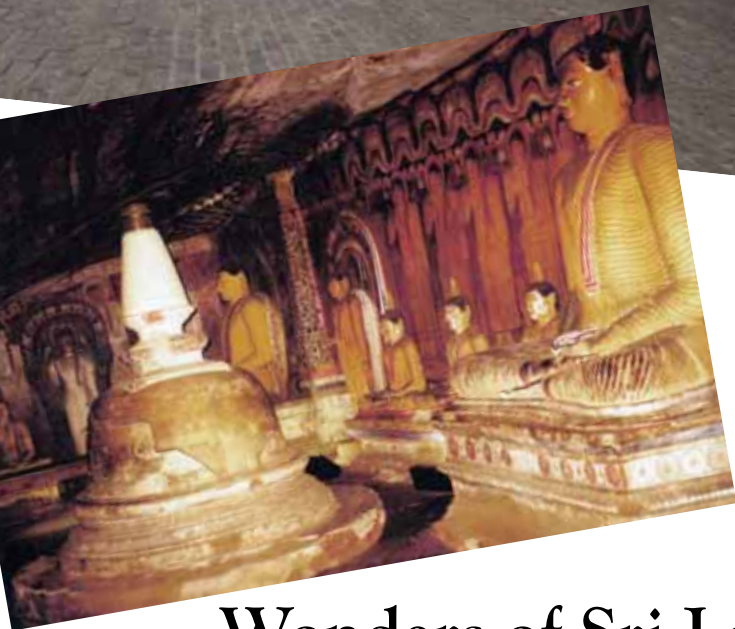
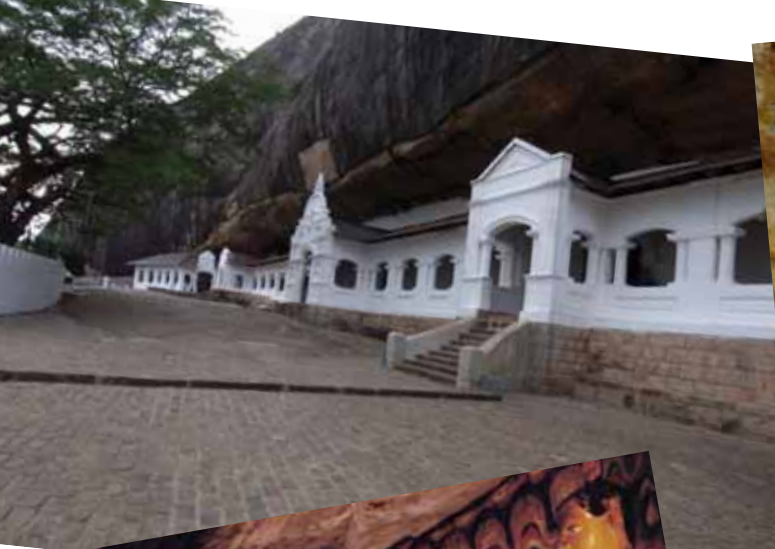
'Involve indigenous peoples and local communities in decision making, monitoring and evaluation of the state of conservation of the properties and their Outstanding Universal Value and link the direct community benefits to protection outcomes [and] Respect the rights of indigenous peoples when nominating, managing and reporting on World Heritage sites in indigenous peoples' territories'.

We are therefore optimistic that these recent decisions taken by the Committee and the work on a UNESCO Policy on Indigenous Peoples, launched on 10 November 2011, will advance the recognition of the role of indigenous peoples and their heritage. 🌀



Himba girl, Oase Village (Namibia).

© Julien Lagarde



Wonders of Sri Lanka

Sigiriya Rock Fortress

Out of the eight World Heritage Sites in Sri Lanka, Sigiriya has received a great deal of attention for its magnificent architectural work comprising a rock fortress, stairways, galleries, caves and an extensive garden complex.

The Sigiriya Fortress was built by King Kassapa in the late 5th century on a sheer-sided volcanic rock, which is 200 metres above the surrounding jungle. According to the Sri Lankan Chronicles, Kassapa put his father to death in a rebellion and, fearing the revenge of his brother, abandoned Anuradhapura as his capital and built this fortress to protect himself. However, a more recent school of thought suggests that Sigiriya was not a fortress or a palace, but a great Mahayana monastic complex.

The royal park is a carefully planned piece of garden architecture and some of the water fountains of the garden are still in working order. On the terrace near the top of the rock are two huge lion paws, the remains of an enormous lion-shaped entrance. Sigiriya takes its name from this lion and visitors would have had to enter between its paws and climb up through its mouth to reach the peak.

The Sigiriya murals are world famous for their beauty, depicting graceful ladies painted on the side of the rock. For more than a thousand years, visitors have written about their impressions of the paintings as well as their experiences and thoughts on Sigiriya.

The Golden Rock Temple in Dambulla

The Golden Rock Temple constitutes the largest cave temple complex in Sri Lanka, located a few kilometres south of the market town of Dambulla. There are seven to eight caves in total, of which five consist of sculpture and paintings. These five caves, located separately in the rock temple, accommodate sculptures of Buddha, Bodhi-Satva, deities, kings and a large number of murals, belonging to different eras, from Anuradhapura to the end of the Kandyan period.

The Golden Temple was declared a World Heritage Site by UNESCO in 1991.



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United Nations
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Cultural Organization



World Heritage
in Sri Lanka

Forum

The Mijikenda Kaya Forests consist of 11 separate forest sites spread over some 200 km along the coast containing the remains of numerous fortified villages, known as kayas, of the Mijikenda people. The kayas are now regarded as the abodes of ancestors and are revered as sacred sites and, as such, are maintained as by councils of elders. The site is inscribed as bearing unique testimony to a cultural tradition and for its direct link to a living tradition.

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Mijikenda Chiefs in the Sacred Mijikenda Kaya Forests (Kenya)

© Cyrille Le Déaut



Interview with Myrna Cunningham, Chair of the United Nations Permanent Forum on Indigenous Issues (UNPFII)

Dr Cunningham, a surgeon, is an indigenous Miskita and a former member of the National Assembly of Nicaragua where she also served as Minister of Health and Governor of the North Atlantic Coast. She is a long-time feminist activist and champion of indigenous peoples' rights in Nicaragua and has worked as a consultant to various organizations on health, education and international human rights instruments on indigenous peoples.

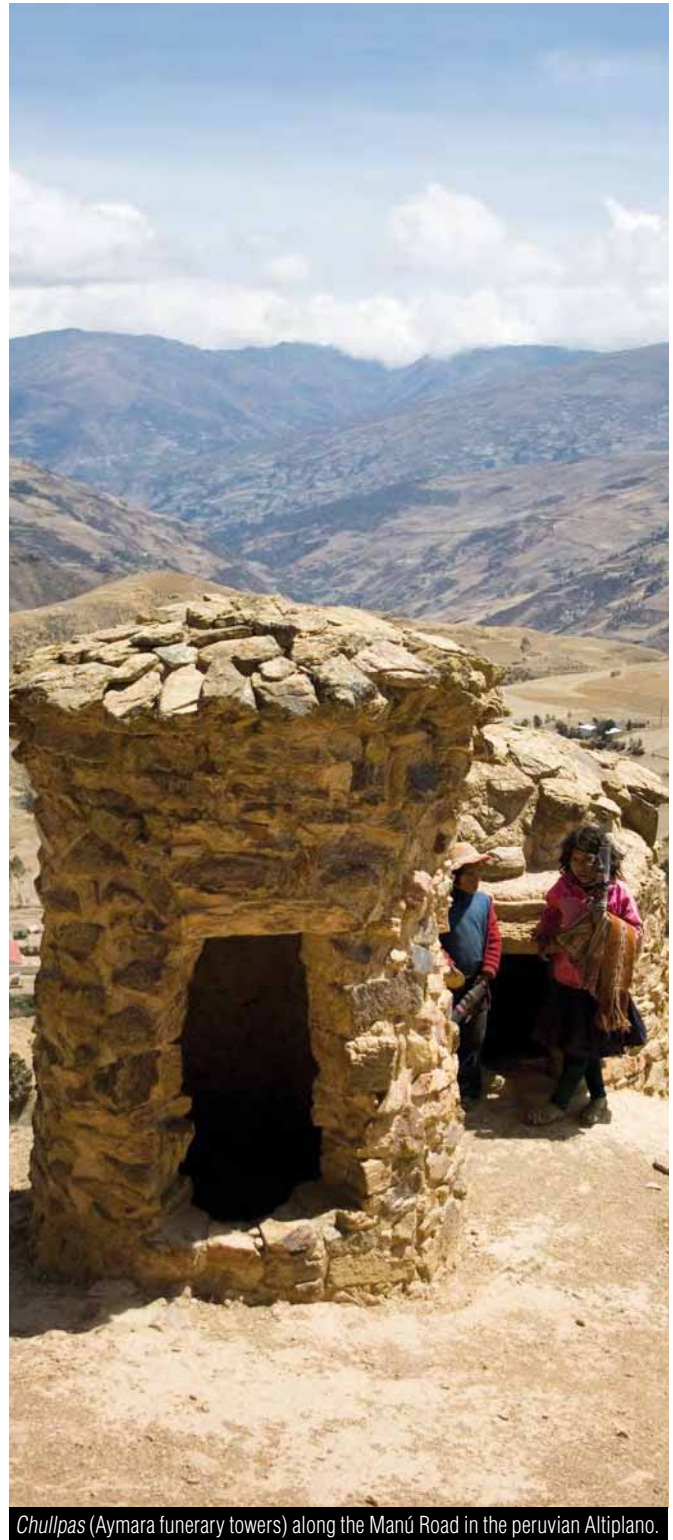
World Heritage:

How do you see the involvement of indigenous peoples in World Heritage and what might be the positive factors and the specific challenges?

Myrna Cunningham: Indigenous peoples have a major role to play in World Heritage processes, given the fact that many World Heritage sites have been managed by indigenous peoples for generations. Many of these sites are of spiritual, cultural and livelihood importance to indigenous peoples and also serve as ecologically significant regions that have been developed, conserved and managed by indigenous peoples through their traditional knowledge and practices. A potentially positive side is that these sites receive protection and at the same time some attention. However, such 'protection' and 'attention' can have negative impacts on indigenous peoples, if these are not designed and implemented from a rights-based perspective.

We are well aware that the World Heritage Convention and its *Operational Guidelines* do not offer the necessary provisions on the rights of indigenous peoples, nor do they include other references to human rights or the rights of indigenous peoples. I understand that this is due in part to the early adoption of the Convention, in 1972, when international and national protected area policy frameworks paid little importance to the relationship between indigenous peoples and their communities. With regard to indigenous peoples' involvement, for those World Heritage sites that are already established, new provisions and guidelines need to be adopted to ensure full and effective participation of indigenous peoples in the management and decision-making concerning these sites.

One of the specific challenges for indigenous peoples is the World Heritage Convention's differentiation between 'cultural' heritage on the one hand and 'natural' heritage on the other. This distinction can be problematic for World Heritage sites located on indigenous peoples' lands and territories because their lives and spiritual beliefs are inseparable from their lands, territories and natural resources. Hence, indigenous peoples' natural and cultural values are deeply interconnected by their holistic view of land. Decision-making and management of sites must therefore also be holistic, with no artificial separation of culture, nature and human rights.



Chullpas (Aymara funerary towers) along the Manú Road in the peruvian Altiplano.

© Paul Ollig

WH: In many cases, indigenous peoples discovered the benefits of World Heritage designation and conservation and welcomed the inscription of sites which they use or which are located within their territories, such as the recent extension to Kakadu National Park (Australia). Do you think that the beneficial provisions are fully understood by all?

MC: World Heritage status does have some advantage for indigenous peoples because it gives international conservation status to protected areas and strengthens the prohibitions against any actions that may be contrary to the management plans of these sites. It also provides a possible role for the participation of indigenous peoples in protected area policy and management. Additionally, World Heritage status contributes to the growing body of academic work that dispels the myth of 'pristine lands' and reveals how indigenous peoples live on and use the land, as well as policies that they subsequently face such as exclusion and eradication. Joint management has also been established between indigenous peoples and governments for some World Heritage national parks. Federal legislation has also been enacted that has provided legal foundation for joint management of national parks. However, in some instances there are ongoing issues because the current model for most World Heritage listings is often related to securing land and protecting its 'pristine' quality by not allowing indigenous peoples to continue their traditional and cultural practices on those lands.

There are some exceptions, such as the Kakadu case.

Land tenure and management:

- 300 Biniŋ live in the park with recognized social and traditional attachments to the area. Human occupation dates back 50,000 years in the Kakadu region and 50 per cent of the land is held as inalienable freehold land by Aboriginal peoples.
- In addition to its World Heritage status, Kakadu is a Federal Government national park. Approximately half the land has been granted as Aboriginal-owned land under Federal legislation and leased to the Director of National Parks (a government agency). The remainder of the park land will probably be given the same land tenure status in coming years.
- Kakadu National Park is jointly managed by the traditional Aboriginal owners and the Director of National Parks through a Board of Management. Ten of the fourteen board members are Aboriginals nominated by the traditional owners, representing all communities in the region. Aboriginal peoples are also closely involved with the management of the park through traditional land-use practices such as burning. The contributions of this co-management initiative are the following:
 - The complexity and effectiveness of traditional land management practices and the widespread use of fire to manage the wetlands helps to promote a variety of food resources and gain access to hunting grounds. In terms of biodiversity conservation, water-bird monitoring shows that abundance and richness is many times higher at recently burned sites. Aboriginal peoples also support the management of native vegetation structures and habitats.
 - Aboriginal peoples are entitled to continue to exercise their traditional rights to use land in Kakadu to hunt and gather food and for ceremonial purposes.

- Aboriginal peoples also provide for tourists and teach visitors about the park and its rich heritage. In these activities, they draw on their depth of ecological understanding and their experiential knowledge that has been honed over generations of intimate living with the land. Within the park, there are some 15,000 rock art sites. Access to sacred sites is restricted (ceremonial sites and sites relating to the Creation Era).

- In Kakadu, people are considered fundamental to the maintenance of ecosystem health – it is widely acknowledged that the entire history of these ecosystems has been in association with its inhabitants.

- The recent decision of the World Heritage Committee extended the World Heritage site to include an area (not currently part of the national park) of cultural significance to traditional landowners, at their request, through the Australian Government, which strengthens the protection of that area since, for example, traditional owners demanded that mining should not be allowed. The process to include this area in the national park is under way.

Nevertheless, I don't think enough information is provided to indigenous peoples about the World Heritage Convention, nor is information about good practices distributed to them. On the other hand, it is not only the facts about beneficial provisions that should be understood by all but also the adverse impacts, particularly on the rights and livelihoods of affected indigenous peoples in the case of some World Heritage sites. Indigenous peoples must not pay the price for World Heritage status.

One of the specific challenges for indigenous peoples is the World Heritage Convention's differentiation between 'cultural' heritage and 'natural' heritage.

WH: What could be improved in Tentative List and nomination processes, which are the pathway to future World Heritage designation, to ensure adequate participation of indigenous peoples as partners in site management?

MC: Indigenous peoples remain concerned that the vast majority of indigenous sites on the World Heritage List are inscribed as 'natural sites' and therefore the connections and relationships between these sites and living indigenous peoples, their communities, and their desire to protect and assert custodianship over these sites, may not be taken into account in the justification for inscription.

There are also concerns regarding indigenous sites on the World Heritage List that have been inscribed without the free, prior and informed consent of the indigenous peoples. In many cases they were not even consulted when their territories were designated World Heritage sites. The lack of consultation with indigenous peoples can have far-reaching consequences on their lives and human rights, in particular their rights over their ancestral lands and territories, their ability to carry out subsistence activities, and their ability to freely pursue their economic, social and cultural development in accordance with their right to self-determination.

There are other sites on the World Heritage List where indigenous peoples have no role in management and they are regularly marginalized in decision-making, consequently affecting their lands, cultures and everyday lives in significant ways. In some cases, indigenous peoples are treated as threats to their own territories, especially in instances where management systems of these sites are imposed, based on Western norms and perspectives unrelated to their own governance systems. It would be very sad to consider that designation of World Heritage sites may result in the further loss of control over indigenous peoples' lands, and over their economic, social and cultural development. There are also instances where indigenous peoples have been pressured to leave or been forcibly removed following the establishment of World Heritage protected areas.

Therefore it is important to make sure that injustices and marginalization of indigenous peoples do not occur in World Heritage areas and that their rights are respected in the implementation of the Convention, including the nomination of new sites and particularly the adherence to the right and principle of free, prior and informed consent of the indigenous peoples involved. If their values of sites are ignored and not taken into account, this can have far-reaching human rights implications, including violation of their rights.

We are peoples with a special historic and spiritual binding to our lands and territories, with a distinct identity and specific world views, notably on our heritage and heritage sites.

WH: At the last two sessions of the World Heritage Committee (Brazil 2010 and Paris 2011), UNPFII was invited and made formal statements at the Committee session – in your opinion, is it useful for UNPFII to participate in these sessions and to draw the Committee's attention to specific issues relating to the rights of indigenous peoples?

MC: It is very important for Permanent Forum members to participate in World Heritage Committee sessions. As you point out, two members have already provided short statements to the World Heritage Committee in the past year on indigenous peoples' rights. The focus of their statements has been on the need to consult with indigenous peoples when inscribing World Heritage sites and to request that the implementation of the World Heritage Convention is consistent with the United Nations Declaration on the Rights of Indigenous Peoples, which was adopted by the General Assembly in 2007. Further partnerships between the Permanent Forum and the World Heritage Committee would be most welcome, and we would also recommend the expansion of the relationship between the World Heritage Committee, the Secretariat at UNESCO and indigenous peoples, through more regular and institutional dialogue opportunities.

During its 10th session, the Permanent Forum welcomed the initiative of UNESCO and its Advisory Bodies, the International Union for Conservation of Nature (IUCN), the International Council on Monuments and Sites (ICOMOS) and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) to review current procedures and capacity to ensure free, prior and informed consent, and the protection of indigenous peoples' livelihoods, tangible and intangible heritage. I see this review process as an opportunity to address the inconsistency of approaches to natural World Heritage and cultural World Heritage.



The Bassari people live in Senegal, Gambia, Guinea and Guinea-Bissau.

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WH: In your opinion, would the preparation of a UNESCO policy be a positive step forward despite the issues of independent international legal instruments?

MC: UNESCO has announced that it is preparing a policy with regard to its programmes on indigenous peoples. This will undoubtedly go some way towards resolving several of the major issues between indigenous peoples and their communities and the World Heritage Convention. Hopefully, it will also explicitly clarify UNESCO's position towards recognizing and respecting the rights of indigenous peoples, as well as building more effective systems in World Heritage.

WH: What are the functions and roles of UNPFII with respect to other organizations, specifically UNESCO?

MC: According to its mandate, the Permanent Forum provides expert advice and recommendations on indigenous peoples' issues to the Economic and Social Council (ECOSOC), as well as to programmes, funds and agencies of the United Nations, through ECOSOC. These recommendations from the Permanent Forum's annual sessions, often proposed by indigenous peoples, are distributed to UN Agencies, governmental and other bodies each year. Many of them relate to the mandates of UNESCO on education, culture, natural science, social and human sciences. Permanent Forum sessions can also be dedicated to a specific theme; for example education and indigenous peoples in 2005.

The Permanent Forum also raises awareness and promotes the integration and coordination of activities relating to indigenous peoples' issues within the UN system and prepares and disseminates information on these issues. It also supports, through its Secretariat, the UN Inter-Agency Support Group on Indigenous Peoples' Issues, of which UNESCO is an active member.

Moreover, the Permanent Forum also supports the United Nations Development Group (UNDG) Guidelines on Indigenous Peoples' Issues, which were adopted and became operational in February 2008. These guidelines promote the inclusion of indigenous peoples' issues as well as adherence to the Declaration on the Rights of Indigenous Peoples within the UN system. Of course, Articles 41 and 42 of the Declaration require the United Nations, its Agencies (which include UNESCO), and the Permanent Forum to promote respect for, and full application of, the provisions of the Declaration and to follow up on its effectiveness.

At the same time, the Permanent Forum welcomes the contributions of UN Agencies and governments including the work they do in respect of indigenous peoples. Hence I believe the role of the Permanent Forum is to develop stronger relationships between indigenous peoples and UN Agencies such as UNESCO.

WH: The theme of the 40th anniversary of the 1972 World Heritage Convention to be celebrated in 2012, is 'World Heritage and Sustainable Development: the role of local communities' – do you envisage the specific involvement of UNPFII in this respect?

MC: Certainly, and of course it would be great if there is specific reference to indigenous peoples as we are not just local communities. We are peoples with a special historic and spiritual binding to our lands and territories, with a distinct identity and specific world views, notably on our heritage and heritage sites. The theme of the anniversary is very appropriate; heritage is not only a matter of conserving but also part and parcel of sustainable development. Development cannot take place in a vacuum, and our heritage is the basis, framework and guidance for sustainable development.



The East Rennell (Solomon Islands) World Heritage site is under customary land ownership and management.

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Our Common Dignity: rights-based approaches to heritage management

ICOMOS

Amund Sinding-Larsen
Coordinator
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A brief outline follows of the ICOMOS initiative to make human rights dimensions more visible in international heritage management in order to contribute towards appropriate equitable heritage management and sustainable local community development.

Unlike later United Nations conventions, the World Heritage Convention, which dates from 1972, makes no direct reference to human rights. This raises a question: is it sufficiently equipped to deal with conflicts that may arise between local communities and national authorities when heritage properties are identified? Can the understanding of human rights be of help in handling potential conflicts and channel them into calmer waters?

On 10 December 1948, the newly founded United Nations adopted the Universal Declaration of Human Rights. This was the first international



Disconnecting living heritage and people: from sacred power base to museum: Potala Palace, Lhasa (China).

© Amund Sinding-Larsen, 2000

proclamation of the inherent dignity and equal rights of all people and a milestone document that remains the most important reference point for discussion of ethical values across national, ideological and cultural divides. In 1949 the UNESCO Constitution made human rights a vital dimension of UNESCO activities. Following numerous international agreements, the UN Member States, assembled in Vienna in 1993, reaffirmed their shared belief in the universality and indivisibility of human

rights. Celebrating the fiftieth anniversary of the Universal Declaration of Human Rights, ICOMOS in the 1998 Stockholm Declaration reaffirmed its commitment to the cause of human rights. Three years later, following the call by UN Secretary General Kofi Annan (Nobel Prize Lecture 10 December 2001, Oslo) to mainstream human rights in all UN work, such references are typically being implemented in the form of 'rights-based' strategies to planning and implementation. ICOMOS

Resolution adopted by the ICOMOS 17th General Assembly in Paris on 1 December 2011

Draft Resolution GA 2011/30 – Our Common Dignity: rights-based approaches to heritage management (submitted by ICOMOS Norway)

The 17th General Assembly

Recalling that human rights have already been expressed as a vital dimension in all UNESCO activities (UNESCO Constitution) and also by ICOMOS in the 1998 Stockholm Declaration celebrating the fiftieth anniversary of the Universal Declaration of Human Rights;

Noting the strong cooperation between ICOMOS and organizations such as the International Coalition of Sites of Conscience, and reaffirming ICOMOS members' common commitment to the cause of human rights;

Reflecting that neglect of human rights might negatively affect national and international commitments to universally accepted goals of human development, and believing that increased knowledge about and use of rights-based approaches to heritage management may contribute to a calmer and more constructive resolution of potential disputes;

Acknowledging the positive contributions of the World Heritage Convention in building international understanding of cultural and natural diversity, ICOMOS is aware of cases where the human rights of individuals and communities associated with or living within World Heritage properties have been overlooked:

Recognizes that an integration of human rights concerns is essential to heritage identification and conservation, and considers that the implementation of heritage conservation initiatives needs to be supported by human rights-based approaches introduced as a 'sustainability check' to all phases of these activities; and

Requests the ICOMOS Executive Committee to develop an 'Our Common Dignity' initiative as a key activity in the ICOMOS 2012–14 Triennial Action Plan.



Kishankot, Punjab (India) – UNESCO Asia-Pacific Awards for Cultural Heritage Conservation, Award of Distinction 2001.

© Amund Sinding-Larsen, 2001



Amritsar (India).

© Amund Sinding-Larsen, 2001

in its prepared response to the UNESCO World Heritage Centre Reflection Meeting on 'The Future of the World Heritage Convention' in Paris (UNESCO, February 2009) recognized human rights as one of its seven main priority concerns.

Human rights and heritage management

Today references to human rights are included as a matter of routine in virtually all international policy and legal documents – as well as in most international cooperation strategies, programmes and projects. References to human rights and sustainable development have become standard components of such documents.

To the international conservation community, the topic of human rights has continued to be of emerging interest only – and the same could be said of the way in which the 'human rights community' has treated the topic of cultural heritage.

An increasing number of research institutions and individuals are today engaged in theoretical and practice-based studies on interrelated topics of cultural and natural heritage, community development and human rights. The combined field is nevertheless generally recognized as under-theorized and under-utilized by practitioners and appropriate international institutions.

Human rights concerns need to be integrated with cultural heritage and World Heritage work – all the way through from heritage identification to conservation and into management.

Significant achievements – but...

While recognizing the positive contributions of the World Heritage Convention in building international understanding of cultural and natural diversity – favouring cultural continuity and ensuring that the dignity of stakeholders is properly taken into account, while also strengthening democracy at all levels – ICOMOS, IUCN and the World Heritage Centre are aware of cases in which the rights and interests of individuals and communities associated with or living within World Heritage property have been overlooked.

Such neglect might negatively affect States Parties' commitment to human rights promotion, poverty reduction and to promoting equitable, harmonious and sustainable development.

Local or regional conflicts involving rights and benefits are known to arise at times when cultural property and natural areas are designated at national or international levels – with states and/or local stakeholders finding themselves at odds.

ICOMOS believes that increased understanding and application of rights-based approaches to heritage management – *applying* 'human rights' rather than merely invoking them – may contribute to a calmer and more constructive resolution of potential disputes between states and/or local stakeholders.

Current needs and opportunities

Human rights concerns need to be integrated with cultural heritage and World Heritage work – all the way through from heritage identification to conservation and into management. Although it is the intention of the World Heritage Convention that acceptance by local communities and stakeholders is achieved through consultation – issues also built into the *Operational Guidelines* to the Convention – it should be borne in mind that it was formulated and adopted before the inclusion of human rights concerns became mandatory for international treaties.

Our Common Dignity – Oslo Workshop March 2011

All of this and a recognized need for more knowledge of how human rights affect heritage management work defines the basis on which the initiative on 'Our Common Dignity' emerged. In this perspective, in March 2011, ICOMOS Norway, in collaboration with various institutions, invited about twenty experts representing the three Advisory Bodies (from fifteen countries) to a workshop to discuss such matters from a variety of theoretical and practical perspectives.

The workshop presentations will be published as a Special Issue of the *International Journal of Heritage Studies* (IJHS), under the heading 'World Heritage and Human Rights' (No. 3, April 2012).

The ICOMOS initiative

In response to the intentions of the World Heritage Convention and the current UNESCO General Conference programme and strategy, ICOMOS considers that the World Heritage Convention needs to be reinforced in order to deal effectively with potential disputes and better to protect, manage and utilize unique cultural and environmental assets with a view to building local, regional and national social and economic capacities.

There is a need for recommendations or guidelines that illustrate how planning and implementation of World Heritage work can benefit from adopting human rights-based approaches formulated as a 'sustainability check'.

The idea is to make the human rights dimension more visible in cultural heritage and World Heritage work, thereby favouring appropriate and equitable heritage management and sustainable local community development – in collaboration with other relevant institutions.

On 30 November 2011 a joint working group from ICOMOS, IUCN, ICCROM and UNESCO World Heritage Centre, together with invited experts, met in Paris and agreed to develop the 'Our Common Dignity' initiative.

Further, the 17th ICOMOS General Assembly held at UNESCO Headquarters in Paris on 1 December 2011 adopted

the resolution prepared on the topic of heritage management and human rights (see box), and asked ICOMOS to adopt the 'Our Common Dignity' initiative as a key activity in its 2012–14 Triennial Action Plan.

In May 2012 the 'Our Common Dignity' initiative will be presented at the World Heritage Convention regional/international meeting to be held at Røros (Norway) – and hope was expressed in June 2011 that the joint working group would also present the initiative at the World Heritage Committee Meeting in St Petersburg, Russian Federation (June/July 2012).

The joint working group intends to report to the 18th ICOMOS General Assembly (Florence, 2014) with specific recommendations as regards ICOMOS procedures relevant to human rights in all aspects of its World Heritage work.

The World Heritage Convention needs to be reinforced in order to deal effectively with potential disputes and better to protect, manage and utilize unique cultural and environmental assets with a view to building local, regional and national social and economic capacities.

Oslo Workshop on World Heritage and Human Rights, March 2011

In summary, the recommendations of the Oslo Workshop were:

- Human rights should be upheld, respected and included in the implementation of the World Heritage Convention, and in particular through education and training initiatives, consistent with the commitment of States Parties.
- ICOMOS should take the initiative to establish a working group with IUCN and ICCROM to develop and enhance good practice in relation to World Heritage evaluation and monitoring, and to develop appropriate guidance and tools to support States Parties to adequately integrate human rights considerations in their work to implement the World Heritage Convention. The working group should collaborate with interested States Parties and human rights organizations to further strengthen an open, informed and inclusive process.
- The workshop organizers should present its results at the World Heritage Convention anniversary events in 2012, contributing to its theme 'World Heritage and Sustainable Development: the Role of Local Communities', and to coordinate with the Advisory Bodies to bring outputs of further work.
- States Parties to the World Heritage Convention should bring the outcome and report of the workshop to the attention of UNESCO to ensure that the objectives of conserving World Heritage sites go hand in hand with the national and international efforts to secure human rights.

The above is summarized from the workshop 'Statement by the Participants'. The Oslo Workshop on World Heritage and Human Rights (9–11 March 2011) was organized by ICOMOS Norway with the Norwegian Centre for Human Rights and the Norwegian Helsinki Committee; see (<http://www.icomos.no/cms/content/view/142/56/lang,english/>). The workshop was generously funded by Norway's Ministry of the Environment.

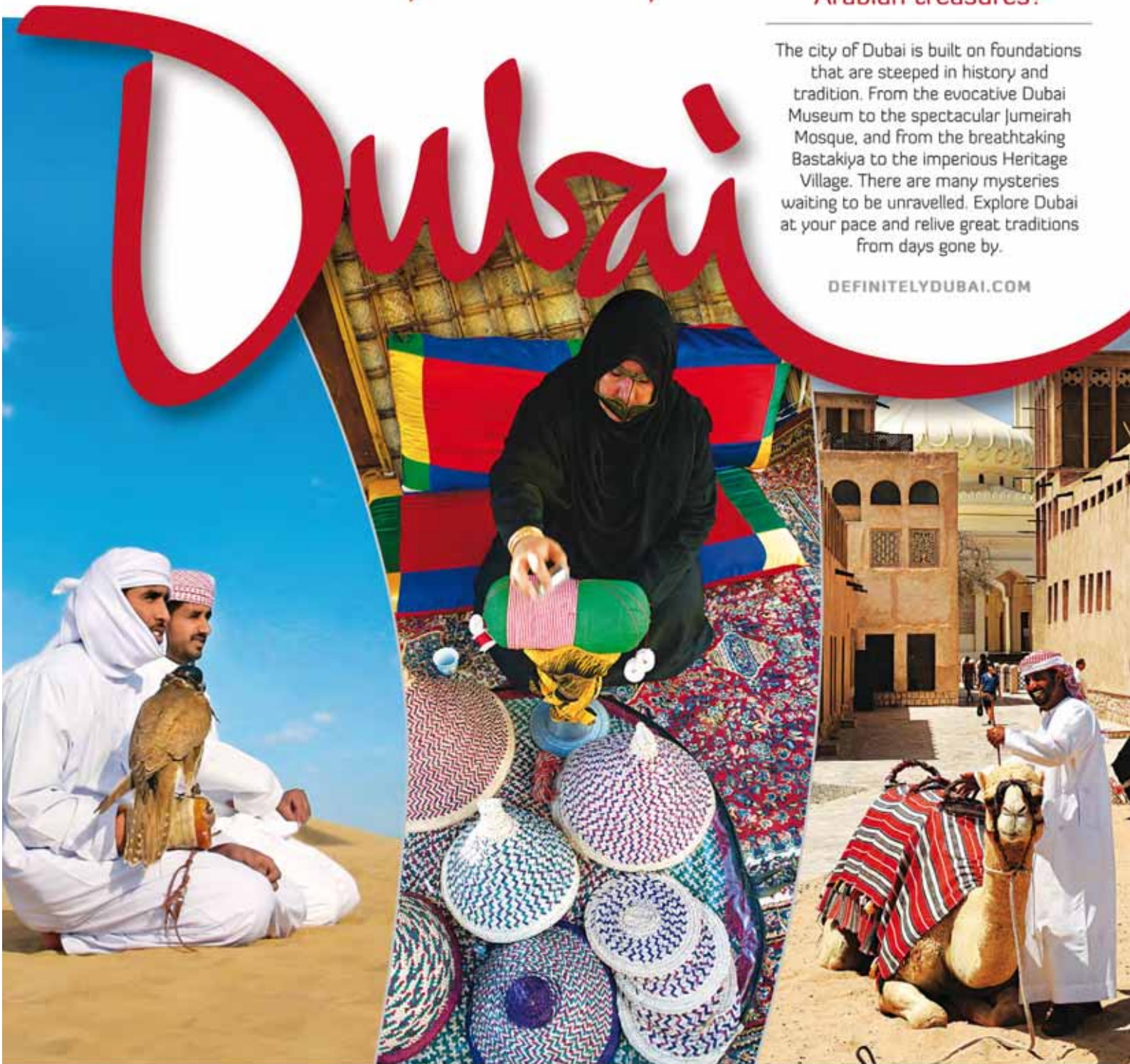
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Traditional knowledge, the Convention on Biological Diversity and World Heritage

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The Convention on Biological Diversity (CBD) requires parties to 'respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application ...' (Article 8(j)). In doing so, it recognizes that traditional knowledge can contribute to the objectives of the Convention, specifically the conservation of biological diversity and sustainable use of its components.

Defining traditional knowledge is not simple and has been the subject of much discussion and research. Focusing on knowledge relating to the natural environment, Berkes, in *Sacred Ecology: Traditional Ecological Knowledge and Resource Management* (1999), defines it as 'a cumulative body of knowledge, practice and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment ... an attribute of societies with historical continuity in resource use on a particular land'.

A 2006 expert meeting of the United Nations Permanent Forum on Indigenous Issues defined traditional knowledge as 'the complex bodies and systems of knowledge, know-how, practices and cultural expressions that have been and are maintained, used and developed by local and indigenous communities, not only sustains the daily life of these communities, but is also a key element in maintaining their identities and building their self-determination', and stressed that it embodies indigenous peoples' holistic worldviews.

Beyond the discussions on the definition, there is wide agreement today that traditional



Uluru-Kata Tjuta National Park (Australia) – A living cultural landscape.

© Grenville Turner

knowledge relating to the environment is an important element for the conservation and sustainable use of ecosystems and biodiversity in the lands and resources inhabited by indigenous and traditional peoples. The fundamental reason for this is precisely the fact that traditional knowledge emerges from the interaction between humans and nature over time and evolves by its continuous testing by management practices, among other factors.

Traditional knowledge and conservation

The CBD has been focusing for some time on the value of traditional knowledge for protected areas management and other site-based conservation practices. A recent compilation of information and cases for discussions at the Seventh Meeting of its Open-ended Working Group on Article 8(j) and Related Provisions (October–November 2011) includes, for example, a submission

by Australia drawing attention to traditional fire management in Northern Australia, which is now the subject of a specific project that focuses on implementing traditional, mosaic-style fire-management practices to help prevent intense wildfires that regularly burn 40 per cent of some savannah regions in a single fire season and cause significant biodiversity loss. The paper also reports on case studies and lessons learned through the Equator Initiative, where prizewinners suggest the implementation of measures that enable them to 'continue to apply their traditional knowledge, innovations and practices on land and waters that have been traditionally occupied or used by them and to continue to pass this knowledge on to future generations'. Having considered these and other cases, later in 2011 the Working Group decided to recommend the Conference of the Parties to develop a Plan of Action on customary management that would, inter alia, 'encourage the

application of traditional knowledge and customary sustainable use in protected areas, including marine protected areas, as appropriate’.

The value of traditional knowledge for conservation is an important reason, but not the only one, for involving indigenous and traditional peoples in protected areas and other conservation measures. A 2008 IUCN report on Outstanding Universal Value recalled that it ‘has long emphasized the importance of involving indigenous people in the planning and management of protected areas ... IUCN has consistently argued that indigenous people and local communities must be more effectively engaged in the establishment of protected areas, and natural World Heritage properties, if such areas are to have a viable future. IUCN therefore welcomed the formal extension of the mission of the World Heritage Convention to embrace formally a “Fifth C” of Community “to enhance the role of communities in the implementation of the World Heritage Convention”’.

Recognition of the value of traditional knowledge and value systems gained considerable ground in the World Heritage Convention with the creation of the category of cultural landscape in 1992, and its application to Tongariro National Park (New Zealand, 1993) and Uluru-Kata Tjuta National Park (Australia, 1994). Traditional systems are at the core of conservation and management in these areas and are the basis for their inscription under cultural criteria.

‘We Aboriginal people have obligations to care for our country, to look after *djang* (sacred sites), to communicate with our ancestors and to teach all of this to future generations. Aboriginal peoples and park managers are walking together, side by side, to look after Kakadu country, look after cultures’ reads the management plan of Kakadu, a World Heritage site in Australia recognised for both its natural and cultural values, where the presence of Aboriginal people dates back 50,000 years. Traditional land management practices, including the widespread use of fire to manage the wetlands, have been recognized as effective means to maintain and enhance biodiversity, as shown for example by water-bird monitoring. Aborigines also support the management of the native vegetation structure and habitats and gather native plants for food.



Traditional owner Donald Fraser and his grandson George Fraser at Uluru-Kata Tjuta National Park.

© Australian Department of Sustainability, Environment, Water, Population and Communities

Traditional systems are at the core of conservation and management in Uluru-Kata Tjuta and are the basis for its inscription under cultural criteria.

Developing legal instruments

In its ongoing work to develop a legal instrument for the protection of traditional knowledge, the World Intellectual Property Organization (WIPO) has recently identified three key characteristics of traditional knowledge, among them that it is ‘integral to the cultural identity of an indigenous or traditional community or people which is recognized as holding the knowledge through a form of custodianship, guardianship, collective ownership or cultural responsibility’. This characteristic has been often cited as a key distinction between traditional knowledge and modern scientific knowledge, as the latter is supposed to be universal in nature and detached from

specific cultural contexts; whatever the case, traditional knowledge is deeply embedded in culture and is integral to it, in particular to cultural and livelihood value systems.

The link of traditional knowledge with cultural and spiritual values and its importance for conservation is shown clearly in the case of sacred sites and landscapes. Sacred natural sites, areas ‘of special spiritual significance to peoples and communities’, according to a 2008 IUCN report, are possibly the oldest form of protected area created by human communities and are presumed to cover significant portions of lands and waters of the planet; they are often included in formal protected areas and in World Heritage sites: Tongariro



A large number of Karen lives in Thailand, mostly on the Thai-Burmese border.

© Christine Zenino

in New Zealand, Tiburon Island (part of Mexico's Islands and Protected Areas of the Gulf of California) and the Sacred Mijikenda Kaya Forests of Kenya are good examples of this. In sacred sites, traditional knowledge is intimately linked to the values and beliefs and is often at the basis of the attribution of sacred values to species and landscape features. The strength of values and customs can lead to tangible conservation outcomes in those areas.

An example of the link of traditional knowledge with livelihood values is shown in the case of the forest cover classification system of the Pwo Karen people living in Thung Yai Naresuan Wildlife Sanctuary, a World Heritage site since 1992, in western Thailand. The Karen system is closely related to their swidden farming practice (slash-and-burn clearing of an area for temporary cultivation), and is based on a detailed understanding of the different forest types and ecological succession. The system allows the Karen to farm in a way that is not only sustainable as a form of subsistence agriculture, but also results in conservation of wildlife populations due to the maintenance of a wide range of habitats with varying growth conditions that provide

a large number of foraging habitats for wildlife populations. In fact it is the Karen traditional knowledge, intimately linked to their livelihood strategy, which allowed the creation of the outstanding values that justified the inscription of the Sanctuary as a World Heritage site.

But the growing recognition of the value of traditional knowledge for conservation has not gone far enough to guarantee its own maintenance and its proper integration in World Heritage site management, and to safeguard the right of the knowledge holders to continue practising their management strategies and maintain their cultures. In fact the history of the Karen in Thung Yai itself is a testimony to the inadequacy of legal and policy measures regarding indigenous and traditional cultures in protected areas: several Karen villages have been forcefully removed from the sanctuary since it was created, and the various documents submitted by the Thai Government to the World Heritage Committee specifically consider the presence of the remaining Karen communities as a threat to the area and contemplate their possible resettlement. But as the Karen have shaped the ecology and

increased the biodiversity of the sanctuary with their traditional land use system, and their unique body of knowledge of their natural environment has integrated them into the management of the sanctuary and secured their right to cultural self-determination, the forests and wildlife in Thung Yai would probably be protected most effectively by them, according to a Working Group on the Socio-Economics of Forest Use in the Tropics at the University of Freiburg (Germany) in 2003.

A recent development under the CBD is the adoption in 2010 of the Tkarihwaié:ri Code of Ethical Conduct to Ensure Respect for the Cultural and Intellectual Heritage of Indigenous and Local Communities, which provides ethical principles important for the protection and maintenance of traditional knowledge. The Code places emphasis on the intimate links between knowledge and culture, as well as with the material basis of knowledge generation – the interactions of people with their environments over time, thus the need to secure the right of communities to continue living from their lands and resources: '... recognizes the integral connection of indigenous and local communities to their sacred sites, culturally



Kaya Fungo Elders perform a ritual to appease the ancestors represented by the decorated memorial sticks known as Koma at the Sacred Mijikenda Kaya Forests World Heritage site (Kenya).

© Okoko Ashikoye

significant sites and lands and waters traditionally occupied or used by them and associated traditional knowledge, and that their cultures, lands and waters are interrelated' (Principle 17). This principle should inform decisions and approaches that are relevant to the management of natural or cultural elements of the lives and environments of the communities.

CBD efforts such as those described here herald important progress in the protection, maintenance and application of traditional knowledge on matters concerning the conservation and sustainable use of biodiversity and ecosystems. Some positive impacts from such efforts are already visible especially on policy provisions, both

nationally and internationally, as well as on the empowerment of indigenous and community actors in policy processes. Much remains to be done, however, and one of the areas inviting further development is that of bringing the lessons and positive developments of the CBD into the processes and practices of other international environmental instruments.

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**The Natural Heritage Department
Ministry of the Environment
and Drainage
One Sturges
St Thomas
BARBADOS**

As a Small Island Developing State, and former member of the World Heritage Committee, there is much to be celebrated and commemorated by the Government and People of Barbados.

We are deeply honoured to have been able to bring to the attention of the world a significant aspect of Caribbean heritage.

The Natural Heritage Department, a member of Barbados World Heritage Committee, would like to express its thanks to all those who have worked with the Barbados Delegation over the years in the development and presentation of the Nomination of Bridgetown and Its Historic Garrison to the UNESCO World Heritage Committee.



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News

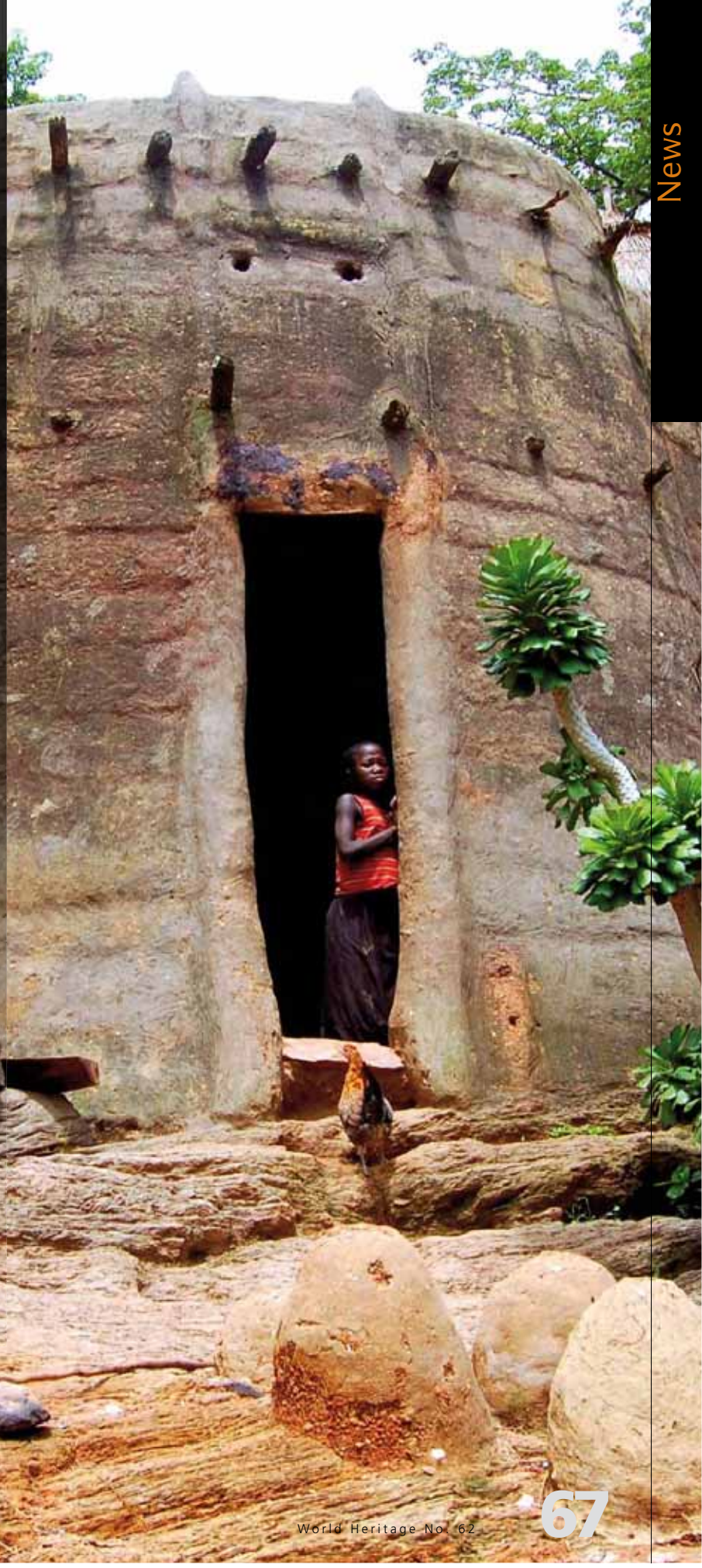
From 19 July to 5 August 2011, volunteers from Europe and Africa participated in a camp at Koutammakou, the Land of the Batammariba World Heritage site in Togo. The Koutammakou landscape in north-eastern Togo, which extends into neighbouring Benin, is home to the Batammariba whose remarkable mud tower-houses (*takienta* or *tatas*) have come to be seen as a symbol of Togo.

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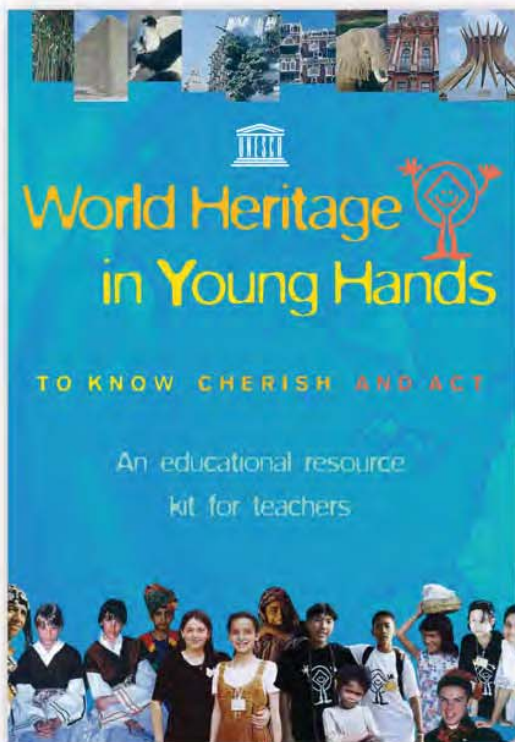
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World Heritage in Libya

At the invitation of UNESCO Director-General Irina Bokova, a consultative meeting of experts met at Paris headquarters on 21 October 2011 to examine the preservation of cultural heritage in Libya. In the wake of civil strife and the overthrow of the Gaddafi regime, the meeting also discussed measures to safeguard cultural sites, prevent illicit trafficking, protect museums and strengthen cultural institutions.

Libya has five cultural heritage sites inscribed on the World Heritage List that reflect the country's strategic geographic positioning through the intermingling of cultures and regional influence: Archaeological Site of Cyrene, one of the principal cities of the Greek Hellenic world; Archaeological Site of Leptis Magna, a prominent city of the Roman Empire; Archaeological Site of Sabratha, a Phoenician trading post that served as an outlet for African goods; Rock-Art Sites of Tadrart Acacus, which feature thousands of cave paintings dating from 12 000 BC to AD 100; and Old Town of Ghadamès, which is one of the oldest Saharan cities still in existence.

The experts recommended that UNESCO undertake a fact-finding mission as early



Arch of Septimius Severus, Archaeological Site of Leptis Magna (Libya).

© NH53

as possible and agreed that a strategy for assisting the Libyan authorities in ensuring the conservation and management of cultural heritage should be based on rapidly securing heritage sites, historic areas and cultural institutions. They recommended, for example, the establishment of temporary buffer zones around sites and historic areas where no construction would be allowed. The meeting also called for a cultural heritage police service to be set up.

The experts recommended the strengthening of the Libyan legal and institutional framework for heritage protection and management, through the implementation of existing legislation as well as the reinforcement of existing institutions. They called for a consideration of the expansion of the current focus on antiquities and archaeology to other categories of site, including landscapes.

The establishment of a Scientific Advisory Committee under UNESCO auspices, whose mandate would be to advise on the implementation of an action plan, was suggested, together with the organization of an international conference, preferably in Libya, on rehabilitating the country's cultural heritage, presenting the action plan and setting up partnerships and fundraising.

The experts also felt that it would be important to launch, at the earliest possible date, specific pilot initiatives for the rehabilitation of heritage properties or institutions, along with a series of media campaigns to raise public awareness.

In a longer-term perspective, they concurred on the importance of ensuring that Libya's future policies will give adequate consideration to integrating social and economic considerations in heritage programmes, so as to ensure their sustainability.



Old Town of Ghadamès (Libya).

© Motohiro Sunouchi

18th General Assembly meets at UNESCO



UNESCO Headquarters in Paris (France).

© UNESCO/M. Ravassard

The General Assembly of States Parties to the World Heritage Convention met at UNESCO Headquarters in Paris from 7 to 9 November 2011. The General Assembly takes place every two years and coincides with the sessions of UNESCO's General Conference, the Organization's highest ruling body. During the session, the celebration of the 40th anniversary (2012) of the Convention was launched and the 187 States Parties elected nine new members to the World Heritage Committee: Algeria, Colombia, Germany, India, Japan, Malaysia, Qatar, Senegal and Serbia. Each country will serve a mandate of four years, taking effect from 11 November 2011.

The World Heritage Committee members as of 11 November 2011 are Algeria, Cambodia, Colombia, Estonia, Ethiopia, France, Germany, India, Iraq, Japan, Malaysia, Mali, Mexico, Qatar, the Russian Federation, Senegal, Serbia, South Africa, Switzerland, Thailand and the United Arab Emirates.

The Committee also discussed the future of the World Heritage Convention, adopting a Vision and Strategic Action Plan that encompasses directives and activities for the coming years. The goal of the Plan is to use the strengths of the Convention to assist the World Heritage Committee in adapting to an evolving context and maximize the identification, protection, conservation and presentation of World Heritage and its transmission to future generations.

French meet on heritage management and protection

The France UNESCO Cooperation Agreement (CFU) participated in the ninth annual meeting of the Association of French World Heritage properties (ANBPM, Association des Biens Français du Patrimoine Mondial), held in Amiens Métropole from 8 to 10 June 2011. The meeting brought together those involved in the management and protection of World Heritage in France, including local authorities, managers, representatives of public services and the French National Commission for UNESCO.

The ANBPM general assembly, held on 9 June, was dedicated to reviewing activities for the year and showed that the association increased its potential in 2010 and consolidated its network of members. A bill before the French Senate on World Heritage was also discussed, as well as the Green Book of French World Heritage sites and cooperation with other European site networks.

Three thematic commissions (management, communication and international relations) were also held. The ANBPM discussed its input to the 40th anniversary of the World Heritage Convention.

The results of the meeting will be published by the ANBPM.

For information on the association's activities, contact Chloé Campo-de Montauzon at: campo@mission-valdeleire.fr



Amiens Cathedral (France).

© Matt Joyce

Arctic clean-up



Aerial view of the Natural System of Wrangel Island Reserve (Russian Federation).

© Jacques Desclotres MODIS Land Rapid Response Team

The clean-up has begun of some 250,000 discarded steel drums containing remnants of fuel and lubricants from the Natural System of Wrangel Island Reserve World Heritage site (Russian Federation). Also due for removal are 100,000 empty barrels and abandoned military equipment, such as cars and radar installations.

Located well above the Arctic Circle, the site includes the mountainous Wrangel Island, Herald Island and surrounding waters and is home to exceptionally high levels of biodiversity for the region. The material, a holdover from the Soviet era which has been left rusting, is a serious environmental threat to the local Arctic environment.

Site employees have prepared scrap metal for recycling and export by ship. This part of the operation should take about three years. Once the operation is completed, the technical equipment used in the clean-up of Wrangel Island will be used in other such operations in other locations.

Marine spatial planning training in Mexico

The World Heritage Marine Programme organized an ecosystem-based marine spatial planning training session from 28 September to 5 October 2011 for site management staff of the Whale Sanctuary of El Vizcaino and the Islands and Protected Areas of the Gulf of California marine sites.

El Vizcaino was inscribed on the World Heritage List in 1993. It is the only calving and nursery area for the Eastern Pacific gray whale population, the only healthy population of gray whales left in the world, which travels thousands of miles from the Bering and Chukchi seas in the Arctic. The Gulf of California site was inscribed in 2005.

Currently neither El Vizcaino nor the Gulf of California site has a comprehensive management plan that addresses specifically its Outstanding Universal Value. At the Gulf of California, management plans do exist for the individual parts of the site, but there is no overarching plan.

The training session resulted in a clear understanding of the various parts of a comprehensive management plan for the El Vizcaino site and a commitment from

the staff and other stakeholders to move forward on both the management plan and the raising of awareness of the World Heritage status of the site among the local community. The training session also showed how marine spatial planning can help to develop an overall management plan for the Gulf of California serial site, which would particularly address the question of the connectivity of its various parts.

Ecosystem-based management could assist the El Vizcaino site in the future development of an overview of the baseline conditions for gray whales, sea lions, harbour seals and a number of threatened marine turtle species. It could also assist the Gulf of California to strengthen the network of marine protected areas (MPAs) which form part of the serial site. Talks were held with CONANP, the Mexican Parks Service, in order to identify the next steps to be taken at the site, including a meeting in late 2011 or early 2012 with all site managers from the nine MPAs that make up the site.

Content for the training session was based largely on the guidebook *Marine Spatial Planning: A Step-by-Step Approach toward Ecosystem-based Management*, drawn up by UNESCO's Intergovernmental Oceanographic Commission in 2009:

(<http://unesdoc.unesco.org/images/0018/001865/186559e.pdf>).

Biodiversity boosted



Strategic Plan for Biodiversity 2011–2020 and the Aichi Targets “Living in Harmony with Nature”

On 20 September 2011, twenty-seven of the largest international agencies, organizations and environmental conventions signed a Memorandum of Cooperation in Montreal (Canada) for the implementation and achievement of the 2020 Aichi Biodiversity Targets. Director-General Irina Bokova signed for UNESCO.

The Memorandum creates a task force to provide a platform for agencies to coordinate their activities in support of the achievement of the Strategic Plan for Biodiversity 2011–2020 and its Aichi Biodiversity Targets. It will build upon and complement the work being carried out by the United Nations Environment Management Group.

The Aichi Biodiversity Targets, agreed by the Parties to the Convention on Biological Diversity in Nagoya (Japan) in October 2010, are now being translated into revised national strategies and action plans by the 193 Parties to the Convention.

The Strategic Plan and the related Aichi Targets provide a framework for coordinated UN system-wide action in support of the conservation and sustainable and equitable use of biological diversity for human well-being and development. The related targets will allow concrete progress towards solving the biodiversity crisis to be measured and contribute to reducing, and eventually halting, the loss of biodiversity at global level by the mid-21st century.



Sea of Cortez, part of the Islands and Protected Areas of the Gulf of California World Heritage site (Mexico).

© Vox EtX

Rapid Response Facility in action

The UNESCO-FFI-UNF Rapid Response Facility (RRF), an emergency small-grant programme that provides rapid support to allow immediate responses to major threats to wildlife conservation, primarily in UNESCO-designated natural World Heritage sites, has participated in several rescue operations over recent months.

In May 2011, Niokolo-Koba National Park (Senegal), which was inscribed on the List of World Heritage in Danger in 2007 due in large part to intensive poaching pressures, received support from the RRF to help its anti-poaching patrols until renewed government funding became available. An RRF application was made to repair and restore several vehicles, to enable surveillance staff to cover greater ground during routine monitoring and patrols. Since the government committed to assuming a larger role in the management of the site in the future, the RRF agreed to support ongoing efforts until the end of 2011.

The Rapid Response Facility also awarded an emergency grant to the United Republic of Tanzania's Wildlife Conservation Society in May 2011 in response to a request for assistance in dealing with a sudden rise in the killing of elephants on the border of Udzungwa Mountains National Park. Rapidly expanding human populations in areas around the park and the farming of land up to its border have led to villagers



Niokolo-Koba National Park (Senegal).

© Jurgen

killing elephants which raid their crops. In cooperation with the Udzungwa Elephant Project, the grant supports the application of elephant control methods successfully tested in nearby areas.

Finally, in October 2011, Fauna & Flora International, which provides the secretariat services of the RRF for World Heritage sites, launched a global appeal with the objective of helping to protect over 50,000 ha of the unique *fynbos* (shrubland) ecosystem in the Cape Floral region of South Africa. The targeted lands are in the buffer areas of the Cape Floral Region Protected Areas World Heritage site. The appeal hopes to raise sufficient funds to help increase the area of protected and sustainably managed *fynbos* ecosystem in the region.



Cape Floral Region Protected Areas (South Africa).

© Damien du Toit

Elwha River restoration at Olympic National Park



Olympic National Park (United States).

© Angel Schatz

One of the largest restoration projects in the history of the United States is under way at Olympic National Park World Heritage site in the state of Washington. Begun in September 2010, the removal of the Elwha and Glines Canyon dams on the Elwha River will result in salmon populations swelling from 3,000 to more than 300,000 as all five species of Pacific salmon return to over 100 km of river and stream. The return of fish will bring bear, eagles and other animals back to an ecosystem that has been deprived of a vital food source for a hundred years.

The returning salmon and restored river will also renew the culture of the Lower Elwha Klallam Tribe, who have lived along the river since time immemorial. Tribal members will have access to sacred sites now inundated and cultural traditions can be reborn. The National Park Service and the Tribe are primary partners in this project.

Inscribed on the World Heritage List in 1981, Olympic National Park is renowned for the diversity of its ecosystems. The park includes 100 km of wilderness coastline, the longest undeveloped coast in the contiguous United States, and is rich in native and endemic animal and plant species, including critical populations of the endangered northern spotted owl, marbled murrelet and bull trout.

For photos, project updates and news, see nps.gov/olym or interact with Elwha River Restoration on Facebook.

Historic Urban Landscape: test run

An approach for the protection and management of urban heritage was tested in two workshops on the Swahili Coast of East Africa in August 2011, which targeted the World Heritage-designated cities of Zanzibar (United Republic of Tanzania) and Lamu (Kenya). The first workshop took place at Ilha (Island of Mozambique) in July 2011.

These workshops were funded by the Flemish Government (Belgium) and designed to introduce the Historic Urban Landscape (HUL) approach to local governments and communities in order to help them meet tomorrow's urban challenges by investigating the impacts of modern developments and architectural insertions in historic urban environments, as well as developing guidance on impact assessments.

Twenty-two Kenyan experts, professionals and community leaders and representatives of government and organization participated in the five-day workshop from 8 to 12 August in Lamu. Forty-four professionals participated in the third and final five-day workshop held in Zanzibar from 15 to 19 August.

Apart from the general issues of conservation and development, participants at the Lamu workshop spent a considerable amount of time discussing the planned Lamu Port–South Sudan–Ethiopia Transport Corridor project. Despite negative media publicity and a World Heritage Committee discussion on the subject in 2010 and 2011, many of the participants voiced the opinion that spin-off from the project could benefit Lamu Old Town and its residents. It was agreed that an Environmental and Cultural Impact Assessment should be undertaken that would outline the pros and cons in the short, medium and long term.

The participants agreed that a database should be set up to map the physical, intangible and natural attributes of Lamu

Old Town, which will be developed in a follow-up phase to be undertaken by the University of Minnesota. It was also decided that the local Planning Commission should be reactivated. The workshop also agreed to start work on resource mobilization for the improvement of infrastructure and services.

The Zanzibar workshop considered the technical assistance the town has received in recent years, and found that a systematic inventory of all surveys and documents and other information and data was needed. Participants decided that existing (online) databases need to be linked, along with the digitization and integration of existing studies and reports. They also called for the coordination and establishment of a stakeholder forum. The workshop pointed out the importance of rehabilitating Zanzibar's Botanical Garden, as well as the developing of a traffic plan for the town. Although a Heritage Impact Assessment on a five-star hotel project is under way, the workshop called for the participation, consultation and contribution of the public to its outcomes.



Stone Town of Zanzibar (United Republic of Tanzania).

© David Berkowitz

Illegal logging threatening Madagascar rainforest

From 23 to 31 May 2011, a joint World Heritage Centre/IUCN reactive monitoring mission visited the Rainforests of the Atsinanana World Heritage site (Madagascar), following its inscription on the List of World Heritage in Danger in 2010 as a result of the impact of illegal logging. The World Heritage site includes six national parks in the eastern rainforest belt, boasting remarkable rich biodiversity and an exceptionally high number of endemic species found only in Madagascar. Illegal logging for precious wood, mainly rosewood and ebony, has in particular affected the two northern parks of the site, Marojejy and Masoala National Parks.

The mission found that illegal logging has been halted in Marojejy but is continuing in Masoala, where logging is moving deeper into the forest along the rivers that allow easy evacuation of the logs.

The mission noted the ongoing efforts of the government to address the issue and to implement the existing decree prohibiting all cutting, exploitation and exportation of rosewood and ebony. However, in meetings with various stakeholders, it became clear that the decree is still not fully applied.

The main reason for this seems to be that the decree continues to be circumvented by certain authorities. The fact that no action has yet been undertaken against the existing stockpiles of rosewood, which are illegal, is another major issue, as wood illegally exported from these stocks is apparently quickly replaced by freshly cut logs – there is a prevailing conviction among those involved in trafficking that new measures will be taken to allow for the export of precious wood. The mission further noted that the illegal logging of hardwood species has led to increased clearing of land for agriculture inside Masoala National Park.

Although the mission praised the level of management at both parks, it noted that the problem cannot be treated solely by park managers, but must be handled



The Marojejy National Park, part of the Rainforests of the Atsinanana World Heritage site (Madagascar).

© Frank Vassen

at a higher level. In order to increase management efficiency, it was suggested that an inventory of the entire stock of wood should be made and that the wood not only immediately seized, but eliminated within a year of seizure. The mission also called for an increase in joint patrols and the reinforcement of cooperation with the local population.

It was concluded that the Outstanding Universal Value of the site has not been fundamentally compromised. The degradation of the ecosystem is still within a confined area and can be corrected through natural regrowth or simple ecological methods.

The mission also called on States Parties to the World Heritage Convention to take measures against the import and sale of illegal wood from Madagascar.

Based on these recommendations and in response to the Decision taken during the 35th session of the World Heritage Committee in July 2011, the Government of Madagascar and in particular the Ministry of Environment and Forests, with the support of conservation non-governmental organizations, has started to take measures to solve the problem, particularly by

mobilizing local populations against this illicit activity and sending out mixed patrols to monitor the situation.

At the Conference of Parties to the Convention on Biological Diversity held in Nagoya (Japan) in 2010, the Government of Norway pledged US\$1 million in support of urgent activities to address the illegal logging crisis in Madagascar and to implement an action plan for the rehabilitation and monitoring of the site, with the aim of removing it from the Danger List. Norway requested the World Heritage Centre to work with the Government of Madagascar to identify the necessary actions that can be funded through this grant. In September 2011, the World Heritage Centre fielded a second mission to work on the action plan and currently a project is being prepared for submission to the Norwegian authorities. The aim is to assist with law enforcement and site monitoring while at the same time developing community conservation activities.

These activities will also be supported by international assistance from the World Heritage Fund, as approved in 2010 by the World Heritage Committee when the site was inscribed on the Danger List.

Progress on reconstruction after fire at Kasubi

Preparation for the reconstruction of the Tombs of Buganda Kings at Kasubi (Uganda) is well under way, following the March 2010 fire which completely destroyed the Muzibu Azaala Mpanga main building. Since July 2010 the site has been on the Danger List.

The reconstruction project, funded by the Government of Uganda and, through UNESCO, the Government of Japan, has

already seen the reconstruction of three new buildings. In addition, the technical team has constructed thatched roofs over these buildings, allowing craftsmen to practise their skills and fine-tune some details before tackling the much larger roof of the main building, which is a major example of an architectural achievement in organic materials, principally wood, thatch, reed, wattle and daub. The site's main significance lies however in its intangible values of belief, spirituality, continuity and identity.

On-site capacity-building is an ongoing process that at the moment mainly benefits the artisans. A mission undertaken from 22 to 26 August 2011 by the World Heritage Centre and CRATERRE-ENSAG (Grenoble, France), found that the team of thatchers

and decorators had made progress since a previous mission in April 2010 and that they are now ready to begin the reconstruction of the main building. The team of architects responsible for the design and supervision of the Balongo houses had also acquired relevant skills, with two members of the pre-reconstruction committee benefiting from training in Japan and Kenya. The mission found, however, that the documentation needs improvement and recommended that experts should be identified who could produce quality documentation, including a logbook of progress and a series of detailed archive photographs of the reconstruction process. They also recommended better communication on the progress of the reconstruction so that the public could be regularly informed.



Tombs of Buganda Kings at Kasubi (Uganda).

© Kevin O'Connell

Youth volunteers around the world

The fourth session of World Heritage Volunteers in 2011 carried out twenty-eight work camp projects in seventeen countries organized by twenty local youth organizations.

Two projects in July and August 2011 in Togo and the Republic of Korea, respectively, illustrate the continuing efforts by youth organizations and young volunteers to take responsibility for World Heritage preservation and conservation, making the programme a success.

From 1 to 13 August, fifteen World Heritage Volunteers participated in a project organized by the International Work Camp Organization at the Jeju Volcanic Island and Lava Tubes site (Republic of Korea). The World Heritage site includes Geomunoreum, regarded as the finest lava tube system of caves anywhere, with its multicoloured carbonate roofs and floors, and dark-coloured lava walls; the fortress-like Seongsan Ilchulbong tuff cone, rising out of the ocean, a dramatic landscape; and Mount Halla, the highest in Korea, with its waterfalls, multi-shaped rock formations, and lake-filled crater. In coordination with the village headman and the Jeju Prefecture, the volunteers mounted an exhibition, conducted games for the site visitors and local young people, and participated in a lecture by a heritage expert on the nature,

value and history of Jeju and its inscription to the World Heritage List. They held a forum to discuss the question of tourism on Jeju Island, which brings needed income to the local community and at the same time increases pressure on the environment.

From 19 July to 5 August, volunteers from Europe and Africa participated in an international 'Patrimoinito' camp at Koutammakou, the Land of the Batammariba World Heritage site in Togo, organized by the Frères Agriculteurs et Artisans pour le Développement (FAGAD). The Koutammakou landscape in north-eastern Togo, which extends into neighbouring Benin, is home to the Batammariba whose remarkable mud tower-houses (*takienta* or *tatas*) have come to be seen as a symbol of Togo. Most of the volunteers' activities centred on planting *neré* (*Parkia biglobosa*), a tree used primarily in the construction of *tatas* and the protection of seedlings planted in the previous year's project. They crafted signs indicating the location of the forestation and carried out activities to raise awareness and discussions on World Heritage preservation with local residents and schoolchildren.

The support and collaboration of the local village associations and site management authorities, as well as the national authorities, was crucial to make the work camp projects more relevant to the needs of the site and the communities and meaningful for the young volunteers and youth organizations.



Volunteers at Koutammakou, the Land of the Batammariba (Togo).

© FAGAD

Launch of 40th anniversary year



Director-General of UNESCO Irina Bokova launched the 2012 anniversary celebrations of the World Heritage Convention at the General Assembly of States Parties in Paris on 7 November 2011. The celebrations mark the 40th anniversary of the Convention concerning the Protection of the World Cultural and Natural Heritage, adopted by UNESCO Member States on 16 November 1972.

In her address, Ms Bokova called for a year of renewal for World Heritage: 'Heritage stands at the crossroads of climate change, social transformations and processes of reconciliation between peoples. Heritage carries high stakes – for the identity and belonging of peoples, for the sustainable economic and social development of communities.' She recommended reflection, as well as celebration, to involve all stakeholders in the anniversary whose theme is World Heritage and Sustainable Development: the Role of Local Communities.

The ceremonial launch of the 40th anniversary celebrations took place at UNESCO Headquarters in Paris on 30 January 2012, with the participation of legendary jazz musician and UNESCO Goodwill Ambassador Herbie Hancock, Corinne Bailey Rae, Esperanza Spalding, Manu Katché and Stephen Brown. Events are taking place around the world throughout the year to mark the occasion. A special event to close the year is being organized by the Government of Japan in Kyoto from 6 to 8 November 2012.

For more information, see the dedicated website: <http://whc.unesco.org/en/40years>

Patrimonito selects winners

The winners of the Patrimonito International Storyboard Competition 2010–2011 have been chosen, entitling the first-place winner in four different themes to have their storyboard professionally developed into an episode of the animated cartoon series *Patrimonito's World Heritage Adventures*.

The World Heritage Centre received a total of 289 storyboards from the National Commissions of forty-three States Parties. Three winners per theme were selected by an independent jury composed of heritage and education specialists.

First in the category of 'World Heritage and the Role of Communities' was 15-year-old María Angélica Villasante Villafuerte, from IESPP school in Santa Rosa (Peru), featuring the World Heritage site of the City of Cuzco. This theme echoes the main topic of the 40th Anniversary of the World Heritage Convention in 2012.

For the theme of 'World Heritage and Sustainable Development', Nour Al Hoda-Fakih of Al-Kawthar High School (Lebanon), also 15, won first prize for her storyboard on the World Heritage site of Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab).

Elangwe Sesse, 16, from Le Crayon de D'jino High School (Cameroon), was placed first in the 'World Heritage and Sustainable Tourism' category for his storyboard on the World Heritage site of Dja Faunal Reserve.

First prize on the theme of 'World Heritage and Biodiversity' was won by 14-year-old Aditi Sinha Amity International School (India), for her storyboard on the World Heritage site of Sundarbans National Park.

Within the framework of the World Heritage Education Programme, the Patrimonito International Storyboard Competition aims to give young people the opportunity to use their creative and problem-solving skills to raise awareness of World Heritage sites.

Remembering Wangari Maathai



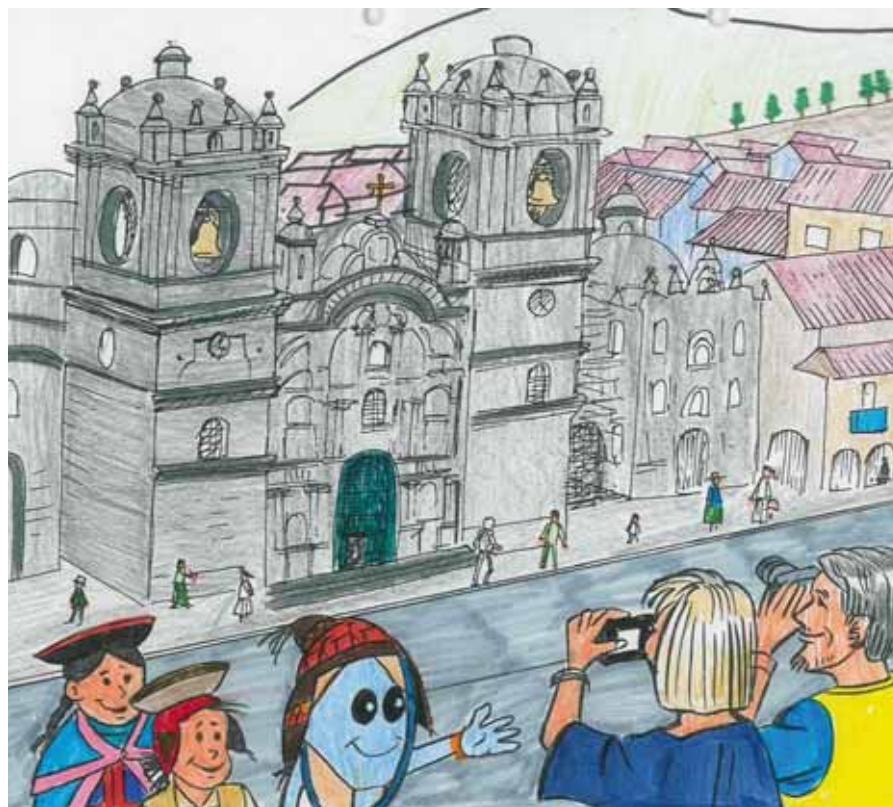
Wangari Maathai at Yale Club, New York, in 2002.

© Martin Rowe

With the passing of Wangari Maathai on 25 September 2011 at the age of 71, the world has lost a visionary and leader. Through her Green Belt Movement, Ms Maathai, the first African woman to win the Nobel Peace Prize, worked ceaselessly for sustainable development, democracy and peace. This movement and other activities earned her a nomination as a United Nations Messenger of Peace in 2009.

Wangari Maathai challenged gender inequality by providing positive examples of women's achievements. She put this into practice through the Green Belt Movement, which encouraged poor rural women to plant trees and use natural resources in order to overcome problems of poverty and hunger. She argued that these examples of women's achievements should provide a powerful message to men, and to women themselves.

In 2005, Ms Maathai was a keynote speaker at the International Scientific Conference on biodiversity held at UNESCO in the presence of the then French President Jacques Chirac, other dignitaries and scientists. Director-General Irina Bokova has stated that UNESCO would continue to work in support of Wangari Maathai's legacy in Africa and beyond.



Winner of the theme Role of communities in the International Storyboards Competition with the City of Cuzco.

2011–2012 World Heritage map available

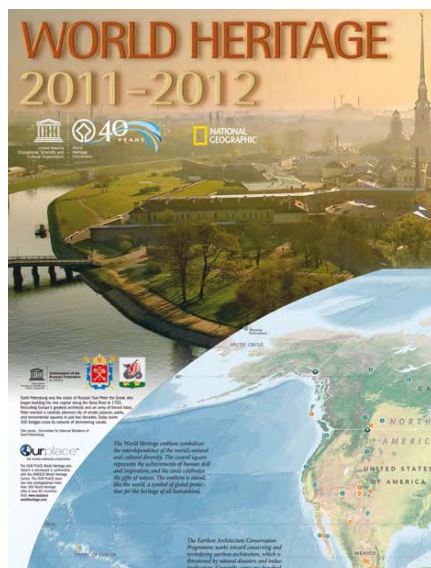
The latest version of the World Heritage map, produced by the UNESCO World Heritage Centre and National Geographic Maps with the generous support of Russian Federation, can now be ordered for a modest fee from the World Heritage Centre website. The featured image on the Map presents Saint Petersburg, where the next session of the World Heritage Committee will be held (June/July 2012).

The World Heritage map is an educational visual tool, allowing UNESCO to communicate its work in this field on a large scale. It is especially important as printed documents, accessible to everyone, are an essential communication tool.

The map features the 936 World Heritage sites, brief explanations of the World Heritage Convention and conservation programmes, as well as superb photos of sites with explanatory captions. The dimensions of the map are 78 x 50 cm (31 x 20 in), available in English, French and Spanish versions. A Russian version will also be produced this year.

A copy of the map may be ordered at: <http://whc.unesco.org/en/map/>

All proceeds will go towards the preservation and promotion of World Heritage sites.



Newspaper brings Europe and the Middle East closer



© Sønderskov-Skolen, Sønderborg

Students in Denmark, Egypt, Jordan, Lebanon and the Syrian Arab Republic are working towards a better understanding of the preservation and protection of World Heritage through an exchange of newspapers edited in schools in each country.

The project began in 2005 when Sønderskov School in Sønderborg (Denmark) and Nayfa School in Amman (Jordan) each began editing a newspaper on World Heritage, which they then exchanged. Students from both schools commented on the articles on cultural and natural heritage, which were used in English-language classes.

Since 2005 many schools from Jordan and Denmark, as well as from Egypt, Lebanon and Syria, have participated in the joint publication of a newspaper about World Heritage and being young in different countries. Students in these countries contribute articles and teachers then use the topics discussed in their classes.

It is now possible to communicate with these students by the use of QR (Quick Response) codes. The next edition will feature short videos, whose codes can be scanned into a smartphone.

For more details see: www.whe-sbb.dk

World Heritage Centre and Turismo de Portugal cooperate on tourism

In June 2011 UNESCO's World Heritage Centre and Turismo de Portugal, the Portuguese tourism authority, signed an agreement engaging in a cooperation project on capacity-building for tourism management in World Heritage of Portuguese Origin (WHPO). This project is an integral part of the continuous cooperation that is being carried out by the World Heritage Centre and Portugal, represented in this project by its National Commission.

World Heritage sites, both natural and cultural, are often faced with uncontrolled tourism and related infrastructure. Taking into account the capacity-building strategy adopted by the World Heritage Committee at its 35th session (June 2011) and the ongoing programming work on World Heritage sustainable tourism, this joint project is designed to enhance a shared understanding of how the conservation of each site's Outstanding Universal Value and socio-economic needs can be addressed and sustainably managed.

Building on the WHPO network the initiative involves site managers and experts from over fourteen countries worldwide, including Portugal, Brazil, India and Mozambique. The training workshops will be complemented by specific experiences from those World Heritage sites that host the workshops.

For more information: <http://www.turismodeportugal.pt>
<http://whc.unesco.org/en/sustainabletourism/>



© Javier Bouzas

The Case of the Lost World Heritage, 4th 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.

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



HERITAGE BELONGS TO ALL HUMANKIND



NATIONS NEED TO PROTECT THEIR HERITAGE.



A MAP OF WORLD HERITAGE SITES IS AVAILABLE FROM [HTTP://WHC.UNESCO.ORG/](http://whc.unesco.org/)

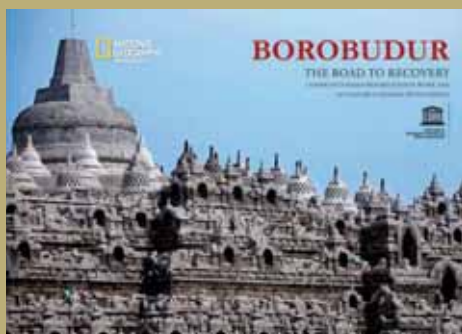
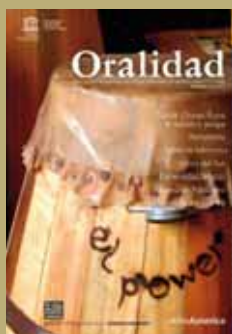


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Forum conference report 2011: Stakes Replacing Rights – New Pathways for Indigenous Peoples in Development Cooperation? Report of the 12th annual Forum for Development Cooperation with Indigenous Peoples
English only

This report covers the 12th annual Forum for Development Cooperation with Indigenous Peoples, which took place 12–13 October 2011 at the University of Tromsø (Norway). The conference addressed the impact of new policy principles for indigenous peoples and explored possible new agendas for indigenous peoples as stakeholders. Speakers at the conference included academics, representatives of indigenous organizations and the Norwegian Government, and non-governmental organizations. This report includes both texts and summaries of the presentations. The Centre for Sami Studies is the coordinating institution of the Forum for Development Cooperation with Indigenous Peoples. It was established in 2000 to provide a meeting place for academics, representatives of indigenous organizations, non-governmental organizations, students and others interested in indigenous issues.

For more information about the Forum: www.uit.no/sesam/forum

World Heritage Papers Series No. 28 Navigating the Future of Marine World Heritage
UNESCO World Heritage Centre
English only

This report summarizes the conclusions and recommended actions from the first meeting of World Heritage marine site managers held in Honolulu, Hawaii (United States), from 1 to 3 December 2010. The meeting focused in particular on the exchange of success stories, providing the basis for a stronger community of site managers, and the capacity needed to deal with the increasing complexity of conserving World Heritage marine sites. The first part of the report focuses on background to marine World Heritage, and the second part concentrates on the meeting and its results.

The Treasures of Kotayk Marz in Armenia in the UNESCO World Heritage List
Published with the support of the UNESCO Office in Moscow for Armenia, Azerbaijan, Belarus, the Republic of Moldova and the Russian Federation
English only

This brochure was produced in the framework of the Roads of Culture and Tourism for Development and Dialogue in Armenia project, the main goal of which is to strengthen the safeguarding of tangible and intangible heritage and development of cultural tourism involving communities in Kotayk Marz, where the Monastery of Geghard and the Upper Azat Valley World Heritage site is situated. Information is provided on various attractions in the region, from monuments and historic places to details on musical traditions, literature and cuisine.

The brochure is available online at: <http://unesdoc.unesco.org/images/0021/002110/211082eb.pdf>
Or write to the Armenian National Commission for UNESCO: k.mehrabekyan@mfa.am or s.melkonian@mfa.am

World Heritage Papers Series N° 29 Human Evolution: Adaptations, Dispersals and Social Developments (HEADS)
UNESCO World Heritage Centre
English and Spanish in one volume

Human evolution-related properties represent a process of evolutionary accretion that took place over a vast period of time, offering vital insight to scientific, cultural, ethological and historical dimensions of human development, and the earliest evidence of human expressions and practices. This publication offers an overview of the developments of the HEADS Thematic Programme since its inception in 2008, substantiated by scientific contributions from experts in the related fields of study: human evolution and sites related to early human origins, early archaeological sites and the beginning of cultural diversity, and rock art.

Handbooks on the Wise Use of Wetlands on CD-ROM The Ramsar Convention on Wetlands
Published by Ramsar
English only

This series has been prepared by the Secretariat of the Ramsar Convention following each of the meetings of the Conference of the Contracting Parties (COP7, COP8, COP9, COP10). The guidelines on various matters formally adopted by the Parties at those COPs have been prepared as a series of handbooks to assist those with an interest in, or directly involved with, implementation of the Convention at any level. Each handbook brings together, subject by subject, the various guidelines adopted by the Parties, supplemented by additional material from COP information papers, case studies and other relevant publications in order to illustrate key aspects of the guidelines. The CD-ROM includes all twenty of the handbooks in Adobe pdf format in English, French and Spanish versions, as well as the Strategic Plan 2009–2015 as a final volume, with a Web-based interface.

For more information: <http://www.ramsar.org/>
The CD-ROM can be ordered free of charge by contacting Ramsar's Montse Riera (riera@ramsar.org) and specifying postal address and number of copies desired.

World Heritage Papers Series N° 30 Adapting to Change: The State of Conservation of World Heritage Forests in 2011
UNESCO World Heritage Centre
English only

As of June 2011, there were 104 World Heritage forest sites covering over 77 million hectares across all biogeographic realms. Beyond providing an overview of the state of conservation of World Heritage forests in general, this publication attempts to provide some welcome thoughts on the relationship between World Heritage forests and their surrounding landscapes, and on mechanisms that could be applied to ensure that this relationship is mutually beneficial alongside social, economic and environmental criteria.

Borobudur: the Road to Recovery Community-based Rehabilitation Work and Sustainable Tourism Development
English only

This book documents the extensive work that has been carried out by UNESCO at the Borobudur Temple Compounds World Heritage site in Indonesia since the Mount Merapi eruptions of October 2010. It includes an outline of Borobudur's history and an account of recent safeguarding operations, with a tribute to those who made emergency operations at the site possible, including members of the local community and donors. A general introduction to the temple is included, as well as stories and images of how the volcanic eruption of Mount Merapi affected the whole temple compound and the life of the surrounding community. It highlights the efforts made by all stakeholders in the emergency operation to save Borobudur and the immediate area, and also features a community map, demonstrating cultural highlights of villages nearby. The book may be purchased through National Geographic Indonesia until the end of February 2012. All proceeds from copies sold will be donated to UNESCO for work on preserving the Borobudur temple and its surrounding areas. <http://nationalgeographic.co.id/beranda>

From 1 March 2012, orders can be placed with the UNESCO Jakarta Office: contact.Jakarta@unesco.org for further information.

Oralidad magazine UNESCO Havana Office
Spanish only

Published since 1988 by the UNESCO Regional Office for Latin America and the Caribbean, *Oralidad* is dedicated to the promotion and safeguarding of oral traditions in Latin America and the Caribbean as a vehicle of intangible cultural heritage of the region. Issue No. 17 focuses on linguistic diversity; literature, painting and journalism; orality and culture among communities in the region.

For more information, contact the UNESCO Havana Office at: habana@unesco.org
The pdf version is available at <http://www.unesco.org/new/es/havana/>



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World Heritage Centre

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75352 Paris 07 SP
France

27 March to 1 April

International Expert Meeting on criterion (vi).

Warsaw, Poland.
Information: m.rossler@unesco.org

9 to 13 April

1st International Conference on Best Practices in World Heritage: Archaeology.

Menorca, Balearic Islands, Spain.
Information: <http://www.congresopatrimoniomundialmenorca.cime.es/>

22 to 27 April

Terra 2012: 11th International Conference on the Study and Conservation of Earthen Architecture Heritage.

Lima, Peru.
Information: L.Eloundou-Assomo@unesco.org

14 to 17 May

'Living with World Heritage' Interregional Conference.

Issues, experiences and challenges linked to the theme of the 40th anniversary of the World Heritage Convention: "World Heritage and Sustainable Development: The Role of Local Communities".
Røros, Norway.
Information: g.boccardi@unesco.org

23 to 25 May

Workshop on World Heritage and Impacts of Developments.

Impacts of development activities and resource extraction in and around World Heritage properties in the Africa region.
Gauteng, South Africa.
Information: <http://whc.unesco.org/en/40years/>

31 May to 1 June

International Colloquium on the Conservation and Management of World Heritage cities.

Bruges, Belgium.
Information: r.vanoers@unesco.org

3 June

World Heritage Day in Germany.

Hosted by Potsdam with events at German World Heritage sites.
Information: <http://www.unesco.de>

Welcome to the "Archaeological Sites of the Island of Meroe-Sudan":

This newly inscribed property on the World Heritage List is a serial nomination comprising the three most important archaeological sites of the Middle Nile Region. At about **220km** north of Khartoum, the visitor can admire the largest preserved concentration of pyramids on Earth at **Meroe (Bejrawia)**, the capital of the country from the **4th century BC** to the **4th century AD**. Three fields of pyramids at the outskirts of the desert and a complex of a royal city on the river bank are the main relics of the site. Naqa and Musawwarat are located in the hinterlands of Meroe about **30 km** to the east of the Nile.

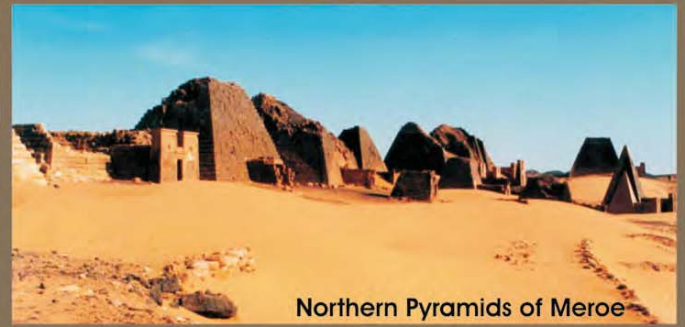
Naqa: is a big centre of temples, the remains of a town and an unexcavated cemetery.

The site is marked by three highly decorated sandstone structures.

Temples: these are the **Lion Temple**, the Amun Temple and the kiosk. The latter is influenced by Hellenistic models of art and architecture.



Naqa: The Lion Temple



Northern Pyramids of Meroe

Musawwarat was an important religious centre. The main structure of the site is a vast sandstone building dotted with corridors and temples. It is known as "the Great Enclosure" and might have been the major pilgrimage centre of the Kingdom. A highly decorated Lion Temple was reconstructed at the beginning of the 1960s and is preserved today to its roof level.

The three sites are located in a virgin setting which has changed little over the last two thousand years.



Roman kiosk



Musawwarat: The Great Enclosure

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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.

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Citadel of the Ho Dynasty: a World Heritage site

The Citadel of the Ho Dynasty, which was built in 1397, is composed of the Inner Citadel, La thanh Outer Wall and the Nam Giao Altar, which cover 155.5 ha and which are surrounded by a buffer zone of 5078.5 ha. It is located, in accordance with geomantic principles, in a landscape of great scenic beauty between the Ma and Buoï river in the Vinh Loc district, part of the Thanh Hoa province of Vietnam.

The Inner Citadel, which is constructed of large limestone blocks, represents a new development in architectural technology and urban planning in an East Asian and South-East Asian context. It demonstrates the use of architectural elements in terms of the management of space and the use of decoration designed for a centralized imperial city to show the concept of royal power, based on the adoption of the Confucian philosophy within a predominantly Buddhist culture.

Being the capital of Vietnam from 1398 to 1407 and also the political, economic and culture centre of North Central Vietnam from the 16th to the 18th century, it bears an exceptional testimony to a critical period in Vietnamese and South-East Asian history when traditional kingship and Buddhist values were giving way to new trends in technology, commerce and centralized administration.

On June 27th 2011, at the 35th session of the World Heritage Committee held in Paris (France), the Citadel of the Ho Dynasty was officially recognized as a site of world cultural heritage on the basis of criteria (ii) and (iv).

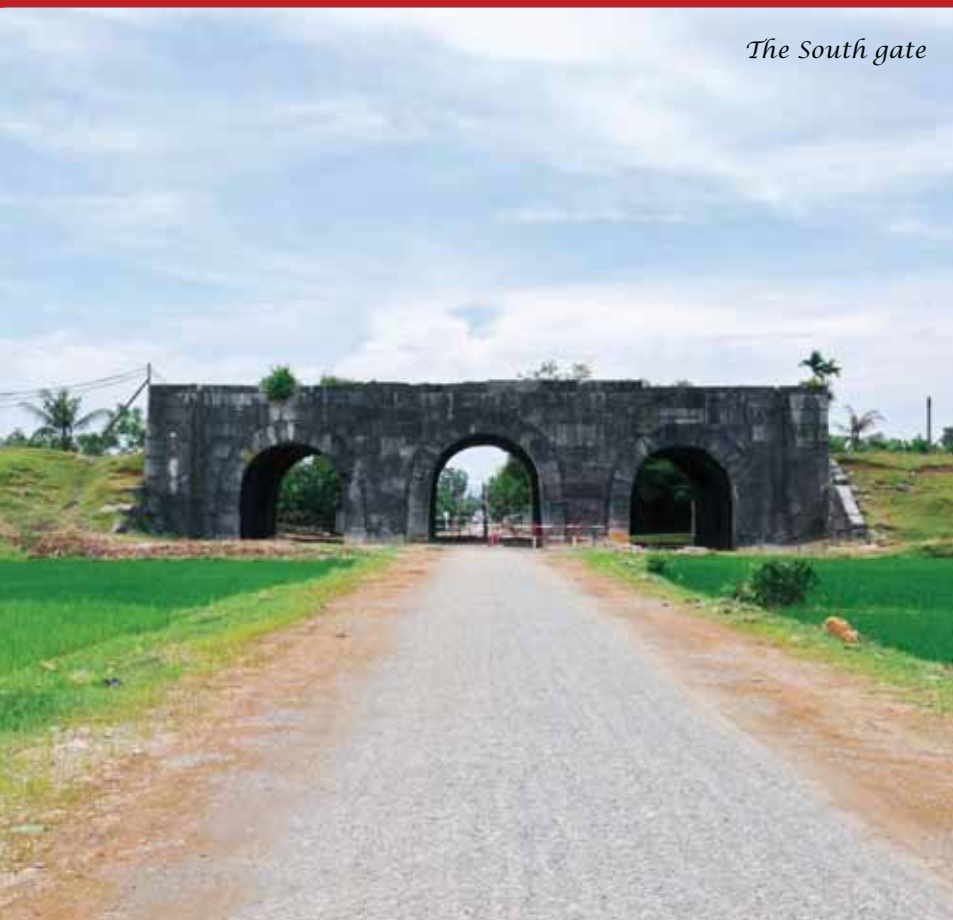
A month later, on July 27th 2011, through research and a land survey, the Conservation Centre for Ho Citadel discovered a large ancient stone quarrying section in Phu Luu Mountain about 1.5 km to the north-west of the Inner Wall, which was used to supply materials for construction of the Citadel. This discovery provides further credible scientific basis of the authenticity of the heritage site, in addition to the scientific dossier of Citadel of the Ho Dynasty, and is evidence for further extending the inscribed zone as a sign of the commitment of Viet Nam to UNESCO.



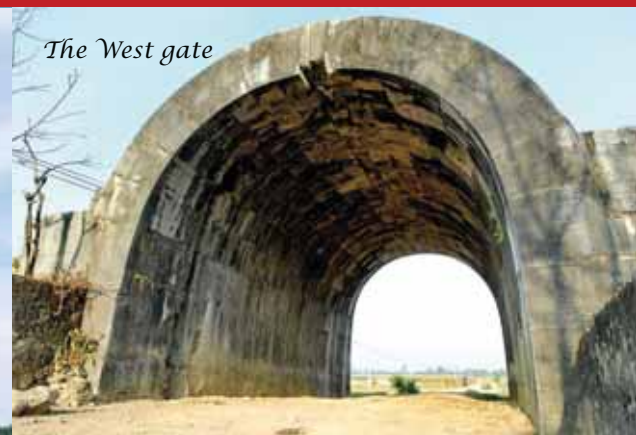
The Conservation Centre for Ho Citadel
Email: thanhanton@gmail.com
Website: <http://www.thanhnhaho.vn>



Citadel of the Ho Dynasty
Inscribed on the World
Heritage List in 2011



The South gate



The West gate



Stone explored site



Mount Huangshan (China).

© Gustavo Madico



Monarch Butterfly Biosphere Reserve (Mexico).

© Scott Clark



Kenya Lake System in the Great Rift Valley (Kenya).

© Franco Pecchio

**In Focus:
40th anniversary of the
World Heritage Convention
and criterion (vii), or the
“wow” effect natural sites**

As 2012 marks the 40th anniversary of the World Heritage Convention, throughout the year *World Heritage* will retrace the evolution of this remarkable international treaty. Through the lead article and the interview, this issue will look back to the adoption of the Convention and the early years of its implementation.

To be inscribed on the World Heritage List, a site must meet at least one of ten criteria. This issue will focus on World Heritage sites inscribed under criterion (vii): *contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance*. Known commonly as the “wow” effect, these sites

are more than just stunning landscapes, and we take a close look at their unique qualities and conservation challenges. Featured sites include the Kenya Lake System in the Great Rift Valley, the Monarch Butterfly Biosphere Reserve in Mexico, and Mount Huangshan in China. 🌀

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