ICOMOS GA2020 Scientific Symposium

Sydney, Australia, 5-9 October 2020

SELECTED ABSTRACTS

AUSTRALIA ICOMOS
International Council on Monuments and Sites

ICOMOS
GA 2020
1-10 OCTOBER 2020 • SYDNEY, AUSTRALIA • #ICOMOSGA2020
SHARED CULTURES, SHARED HERITAGE, SHARED RESPONSIBILITY

ICOMOS
international council on monuments and sites

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Acknowledgement of Country

We acknowledge the Gadigal People of the Eora Nation as the Traditional Custodians of the land on which the GA2020 Scientific Symposium was to have taken place, and pay respects to their Elders, past and present and extend that respect to all Indigenous peoples who contributed to and/or were to attend GA2020.

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PREFACE

Australia ICOMOS was ready and eager to host the 20th General Assembly and Scientific Symposium of ICOMOS (International Council on Monuments and Sites) in Sydney in October 2020 – under the theme: *Shared Cultures – Shared Heritage – Shared Responsibility*. That is until the COVOD-19 pandemic intervened . . .

ICOMOS is a global organisation of cultural heritage professionals and advisory body on cultural heritage to the UNESCO World Heritage Committee. ICOMOS has more than 9,500 members and more than 110 National Committees. ICOMOS works for the conservation and protection of cultural heritage places and General Assemblies provide an important forum for ICOMOS members to gather to discuss approaches to conservation, to share knowledge – and to experience different cultural heritage places!

Australia ICOMOS, established in 1976, seeks to lead cultural heritage conservation in Australia by raising standards, encouraging debate, and generating innovative ideas. In hosting the 20th General Assembly and Scientific Symposium (GA2020), Australia ICOMOS was strongly supported by the Australian and New South Wales Governments as well as many public and private sector partners.

The theme for GA2020; *Shared Cultures – Shared Heritage – Shared Responsibility* had been selected to reflect the global context of heritage as part of cultural identity at a time of rapid population shift and conflict, but also the important notion of shared stewardship. Within this overarching theme, six sub-themes provided a framework for a diverse program which offered participants opportunities to be involved in and experience different and intersecting concepts and practices current in the field of heritage conservation:

- **Shared Cultures**: Communities – collaborative, consultative, contested
- **Shared Heritage**: Multiple attributes, multiple values, multiple actors
- **Shared Responsibility**: Safeguarding and managing places, collections, and practices
- **Indigenous Heritage**: Sharing, exchange, and control
- **Culture-Nature Journey**: Reaching agreement on what's next?
- **Marginalised Heritages**: Shared or shunned?

An online 'Marker Event' in October 2020 facilitated by Professor Tracy Ireland with 20 presenters, spread across five continents, was held to commemorate the gathering that would have been held in Sydney, to acknowledge the work and thought contributed for GA2020, and to thank those who had been involved. Hosted from the International Convention Centre, Sydney, presented online in English, French, and Spanish, and watched by more than 1,000 registered attendees, this event delivered a balance of contemporary relevance, intellectual rigour, and engaging content. The Australian and International Co-Chairs of each sub-theme each presented part of the thinking and ideas that would have framed the GA2020 sessions. Papers prepared by each of the Co-Chairs were published in a special GA2020 legacy issue of *Historic Environment* which was launched at the Marker Event.

But what of the Scientific Symposium itself? By the time it was apparent that GA2020 could not proceed as planned, more than 600 abstracts had been submitted, including nearly 100 proposals for sessions, almost 500 individual papers, plus posters. The majority of these had been peer reviewed and announcements about the program and selected papers and posters were imminent. Rather than consigning this considerable body of work and ideas to permanent pandemic posterity, the Co-Chairs of the GA2020 Scientific Committee, Dr Steve Brown and Dr Ona Vileikis have nobly undertaken the additional onerous task of assembling and editing this volume – as a record of what was selected, what was to be, and what was ultimately thwarted by a global crisis.

The abstracts are in one sense a tantalising glimpse of what might have followed, but, as a series of related thematic sets of overview perspectives, they also serve to document contemporary issues, research, and concepts – and this volume makes that contemporary document accessible to a global audience as a fitting testimony, given the emphasis that the GA2020 theme placed on ‘sharing’.

While deeply disappointed at being unable to welcome colleagues from around the world to Sydney in 2020, Australia ICOMOS is delighted (and daunted) that the Board of ICOMOS has again entrusted Australia to host the 21st General Assembly and Scientific Symposium of ICOMOS in Sydney in 2023 (GA2023) and welcomes ongoing government, corporate, community, and member support.

The theme for GA2023 – Heritage Changes – will seek to examine the tumultuous changes taking place in the first years of the 2020s. Climate emergencies, COVID-19, lockdowns, closed borders, virtual meetings, and the Black Lives Matter movement have profoundly altered the ways in which the world is experienced. What is changing in the field of heritage and what needs to change? And what does heritage change – for example, in civil society, the environment, the economy, and in politics? As with the approach to GA2020, a series of related sub-themes have been defined, namely: Resilience, Responsibility, Rights, and Relationships. These concepts will be pursued both directly and through programs including: Indigenous Heritage, Culture-Nature Journey, Heritage for Climate, Heritage as Sustainability, and Digital Heritage.

Pandemic permitting, GA2023 will, like GA2020, be staged across iconic heritage venues including Sydney Opera House, Hyde Park Barracks, Sydney Town Hall, Luna Park, and Cockatoo Island, and will include an engaging program of site visits, functions, workshops and an international Scientific Symposium, leaving a legacy for the management of cultural heritage and the communities that value and care for it in Australia and globally.

The selected abstracts from GA2020 emerge from the efforts of hundreds of individuals and many organisations: the abstract authors, session organisers and poster proponents; the abstract reviewers; the GA2020 Organising, Executive and other Committees, Indigenous Advisory Panel, marketing team, professional conference organisers at Arinex, the Australia ICOMOS Executive Committee, Secretariat and membership, many international ICOMOS colleagues, including Board, Secretariat, and Advisory Committee and of course the Australian and NSW Governments and GA2020 and GA2023 Strategic Partners and Corporate Patrons.

However, the volume particularly reflects the intellectual contributions of the GA2020 Scientific Committee: Tracy Ireland, Caitlin Allen, Anita Smith, Tanya Koeneman, Mikel Landa, Nupur Prothi, Nargiz Aituganova, Ève Wertheimer, Teresa Patricio, and Kristen Walker, and the scholarly rigor and long hours of members of the GA2020 Sydney Scientific Sub-committee, who co-ordinated the Scientific Symposium theme selections: Cristina Garduño Freeman and Marco Antonio Chávez-Aguayo, (Shared Cultures), Agnieshka Kiera and Kai Weise (Shared Heritage), MacLaren North and Susan Macdonald (Shared Responsibility), Chris Wilson and Diane Menzies, (Indigenous Heritage), Susan McIntyre-Tamwoy and Tim Badman, (Culture-Nature Journey), and James Lesh and Tokie Laotan-Brown (Marginal Heritages).

Above all, this volume bears testimony to the vision, intellect, energy, good-natured camaraderie, and perseverance of the two editors, Dr Steve Brown and Dr Ona Vileikis, who have not only well-acquitted their obligations for GA2020, but have also signed on for reprise roles at the Co-Chairs of the GA2023 Scientific Committee and Co-Convenors of the GA2023 Scientific Symposium: thank you!

Prof Richard Mackay, AM
Convenor GA2020

PRÉFACE

L'ICOMOS Australie s'apprêtait avec enthousiasme à accueillir en octobre 2020, à Sydney, la 20ème assemblée générale et symposium scientifique de de l'ICOMOS (le Conseil international des monuments et des sites). Le grand événement devait porter sur le thème de « Cultures partagées – patrimoine partagé – responsabilités partagées ». Puis, la pandémie de la COVID-19 a frappé…

L'ICOMOS est une organisation internationale regroupant des professionnels en patrimoine culturel, et joue aussi le rôle d'instance consultative en la matière, en appui au Comité du patrimoine mondial de l'UNESCO. L'ICOMOS compte plus de 9500 membres répartis au sein de plus de 110 comités nationaux, et œuvre à la conservation et à la protection de lieux patrimoniaux culturels. L'Assemblée générale offre un forum d'échange important aux membres, leur permettant de se retrouver pour discuter des approches à la conservation, pour partager leurs connaissances, mais aussi pour vivre et découvrir de nouveaux lieux patrimoniaux!

Fondé en 1976, l'ICOMOS Australie a pour mandat d'orienter la conservation du patrimoine culturel au pays en y élevant la pratique, stimulant le débat et promouvant des idées nouvelles. Dans l'organisation de la 20ème Assemblée générale et symposium scientifique (AG2020), le comité national de l'ICOMOS était solidement appuyé par les gouvernements de l'Australie et de la Nouvelle Galles du Sud, de même que par des partenaires des secteurs privé et public.

Le thème de l'AG2020, « Cultures partagées – patrimoine partagé – responsabilités partagées », avait été retenu afin de refléter le contexte mondial du patrimoine comme partie intégrante de l'identité culturelle, à un moment de conflits et de rapide mouvance de la population, mais aussi pour refléter l'importante notion d'une intendance partagée. Sous ce thème général, six sous-thèmes servaient de cadre à un programme varié, offrant aux participants d'être exposés à différents concepts et pratiques transversaux, qui sont au cœur du domaine de la conservation du patrimoine :

- **Cultures partagées** : communautés : collaboration, consultation, contestation
- **Patrimoine partagé** : multiplicité des attributs, des valeurs, des acteurs
- **Responsabilité partagée** : sauvegardé et gérer les sites, collections et pratiques
- **Patrimoine autochtone** : partage, échange et mainmise
- **Parcours culture-nature** : s'accorder sur la suite à donner
- **Patrimoines marginalisés** : partagés ou écartés?

Un Événement Clé virtuel s'est tenu en octobre 2020, modéré par la Dr. Tracy Ireland et regroupant 20 conférenciers des 5 continents. Celui-ci visait à commémorer le rassemblement qui devait se tenir à Sydney, à reconnaître les efforts déployés en vue de l'AG2020 et à remercier les personnes impliquées. Diffusé depuis le centre international des congrès de Sydney et présenté en anglais, français et espagnol, il a été suivi par plus de 1000 participants inscrits, offrant un contenu stimulant, pertinent et rigoureux. Les co-présidents australiens et internationaux responsables de chaque sous-thème présentèrent chacun les idées qui auraient encadré les sessions de l'AG2020. Leurs communications ont été publiées dans une édition commémorative spéciale du périodique « Historic Environment », lancé lors de l'Événement Clé.

Mais qu'en est-il du symposium scientifique lui-même? Alors qu'il est devenu apparent que l'AG2020 ne pourrait se tenir tel que prévu, plus de 600 propositions de communications avaient été reçues, y compris près de 100 propositions de séances, près de 500 propositions de communication individuelles ainsi que de posters. La majorité de celles-ci avaient déjà fait l'objet d'une revue par les pairs, et on s'apprêtait à annoncer le programme, les communications et les posters sélectionnés. Plutôt que de reléguer ce corpus considérable à une postérité pandémique, les co-présidents du comité scientifique de l'AG 2020, le Dr. Steve Brown et la Dr. Ona Vileikis, ont noblement entrepris une tâche additionnelle onéreuse, soit celle d'assembler et d'éditer le présent volume. Celui-ci se veut une archive de ce qui a été retenu, de ce qui devait être, et de ce qui fut finalement mis à l'échec par une crise globale.

Les propositions de communication offrent un aperçu alléchant de ce qui aurait pu suivre, mais en tant que séries thématiques inter-reliées de perspectives, elle servent aussi à documenter les enjeux, objets de recherche et concepts contemporains propres au domaine. Ce volume rend ce contenu accessible à un lectorat international, offrant un témoignage bien à propos compte tenu de l'emphase que mettait le thème de l'AG2020 sur la notion de « partage ».

Profondément déçu de l'impossibilité de recevoir ses collègues internationaux à Sydney en 2020, l'ICOMOS Australie est ravi que le conseil d'administration lui ait une fois de plus confié l'organisation de la 21ème Assemblée général et symposium scientifique de l'ICOMOS. Ceux-ci se tiendront à Sydney en 2023, et l'ICOMOS Australie compte sur un appui gouvernemental, corporatif et communautaire continu, ainsi que sur le soutien de ses membres.

Le thème de l'AG2023, « Patrimoine et Changements » cherchera à examiner les changements tumultueux que nous traversons en ce début de la décennie 2020. Urgences climatiques, COVID-19, confinements, fermetures des frontières, rencontres virtuelles et mouvements sociaux tels que Black Lives Matter, ont profondément transformé la manière dont nous appréhendons le monde. Qu'est-ce qui transforme le domaine du patrimoine, et qu'est-ce qui devrait changer? Et que change le patrimoine – par exemple dans la société civile, au niveau environnemental, sur le plan économique ou politique? Comme pour l'AG2020, une série de sous-thèmes a été identifiée, soit : la résilience, la responsabilité, les droits et les relations. Ces concepts seront abordés directement et à travers des programmes, y compris ceux du patrimoine autochtone, du parcours culture-nature, du patrimoine pour le climat, du patrimoine comme levier au développement durable, et du patrimoine digital.

Si l'évolution de la pandémie le permet, et comme devait le faire l'AG2020, l'AG2023 se tiendra dans des lieux patrimoniaux emblématiques tels que l'Opéra de Sydney, les Hyde Park Barracks, l'Hôtel de Ville de Sydney, Luna Park et l'île Cockatoo. Elle comprendra un programme stimulant de visites, de réceptions, d'ateliers, ainsi que le symposium scientifique, contribuant à enrichir la gestion du patrimoine culturel et les communautés qui le valorisent et en prennent soin, aussi bien en Australie qu'autour du monde.

Les propositions de communications retenues pour l’AG2020 sont le résultat des efforts de centaines d’individus et de plusieurs organisations : leurs auteurs, les présidents de séances, les pairs évaluateurs, les comités d’organisation, exécutif et autres de l’AG, le comité aviseur autochtone, l’équipe de marketing, les organisateurs professionnels de la conférence chez Arinex, le comité exécutif de l’ICOMOS Australie, son secrétariat et ses membres, plusieurs collègues internationaux de l’ICOMOS, dont les membres du conseil d’administration, du secrétariat et du conseil consultatif, et, bien entendu, les gouvernements de l’Australie et de la Nouvelle-Galles du Sud, les partenaires stratégiques et mécènes des AG2020 et 2023.

Toutefois, ce volume reflète tout particulièrement les contributions intellectuelles du comité scientifique de l’AG2020 : Tracy Ireland, Caitlin Allen, Anita Smith, Tanya Koeneman, Mikel Landa, Nupur Prothi, Nargiz Aituganova, Ève Wertheimer, Teresa Patricio, and Kristen Walker, ainsi que la rigueur académique et les longues heures accordées par les membres du sous-comité scientifique de l’AG2020, qui ont coordonné les sélections thématiques du symposium scientifique: Cristina Garduño Freeman and Marco Antonio Chávez-Aguayo, (Cultures partagées), Agnieshka Kiera and Kai Weise (Patrimoine partagé), MacLaren North and Susan Macdonald (Responsabilité partagée), Chris Wilson and Diane Menzies, (Patrimoine autochtone), Susan McIntyre-Tamwoy and Tim Badman, (Parcours culture-nature), and James Lesh and Tokie Laotan-Brown (Patrimoines marginalisés).

Par-dessus tout, ce volume témoigne de la vision, de l’intellect, de l’énergie, de la camaraderie et de la persévérance de ses deux éditeurs, le Dr. Steve Brown et la Dr. Ona Vileikis, qui ont non seulement acquitté leurs obligations pour l’AG 2020, mais ont également accepté de reprendre leur rôle de co-présidents du comité scientifique de l’AG2023 et la responsabilité du symposium scientifique de l’AG 2023. Merci !

Prof Richard Mackay, AM
Responsable de l’AG 2020

PREÁMBULO

Australia ICOMOS estaba listo y deseoso por acoger la 20.ª Asamblea General y el Simposio Científico de ICOMOS (Consejo Internacional de Monumentos y Sitios) en Sídney en octubre de 2020, bajo el tema: Culturas Compartidas - Patrimonio Compartido - Responsabilidad Compartida. Eso hasta que intervino la pandemia de la COVID-19. . .

ICOMOS es una organización mundial de profesionales vinculados a la conservación del patrimonio cultural y órgano consultivo sobre patrimonio cultural del Comité del Patrimonio Mundial de la UNESCO. ICOMOS tiene más de 9.500 miembros y cuenta con más de 110 Comités Nacionales. ICOMOS trabaja para la conservación y protección de los sitios del patrimonio cultural y sus Asambleas Generales brindan un foro importante para que sus miembros se reúnan para discutir enfoques de conservación, compartir conocimientos y experimentar diferentes sitios patrimonio cultural!

Australia ICOMOS fue establecido en 1976, y busca liderar la conservación del patrimonio cultural en su país elevando los estándares, fomentando el debate y generando ideas innovadoras. Al albergar la 20ª Asamblea General y el Simposio Científico (AG2020), Australia ICOMOS recibió un fuerte apoyo de los gobiernos de Australia y Nueva Gales del Sur, así como de muchos socios del sector público y privado.

El tema seleccionado en la AG2020 fue *Culturas Compartidas – Patrimonio Compartido – Responsabilidad Compartida,* el que intentó reflejar el contexto global del patrimonio como parte de la identidad cultural, en un momento de un vertiginoso y conflictivo cambio generacional, en donde es también importante la noción de gestión compartida. Dentro de este tema general, seis subtemas proporcionaron un marco para un programa diverso que ofreció a todos los participantes, oportunidades para involucrarse y experimentar diferentes conceptos y prácticas actuales en el campo de la conservación del patrimonio:

- **Culturas Compartidas**: Comunidades – colaborativas, participativas, disputadas.
- **Patrimonio Compartido**: Atributos múltiples, valores múltiples, actores múltiples.
- **Responsabilidad Compartida**: Salvaguarda y manejo de lugares, colecciones y buenas prácticas.
- **Patrimonio Indígena**: Compartir, intercambiar y controlar
- **Viaje Cultura-Naturaleza**: ¿Llegar a un acuerdo sobre qué hacer a continuación?
- **Patrimonios Marginados**: ¿Compartidos o evadidos?

En octubre de 2020, se llevó a cabo un evento en línea “Marker Event” (Evento Clave) el que fue facilitado por la Dra. Tracy Ireland con 20 presentadores, repartidos en los cinco continentes; con lo que se pudo conmemorar la reunión que se habría celebrado en Sídney, y en donde también se reconoció el trabajo de todos los que habían estado involucrados y aportaron para la AG2020. Esta reunión estuvo organizada desde el Centro Internacional de Convenciones de Sídney, presentado en línea en inglés, francés y español, y visto por más de 1000 asistentes registrados. Este evento tuvo gran relevancia, rigor intelectual y contenido atractivo. Los copresidentes de cada subtema de Australia e Internacionales presentaron parte de las reflexiones y las ideas que habrían enmarcado las sesiones de la AG2020. Los documentos preparados por cada uno de los copresidentes temáticos se publicaron en una edición especial del legado AG2020 de *Historic Environment* (Contexto Histórico) que se lanzó en el “Marker Event” (Evento Clave).

Pero, ¿qué pasa con el Simposio Científico en sí? Cuando se hizo evidente que al AG2020 no podía realizarse según lo planeado, se habían presentado más de 600 resúmenes, incluidas casi 100 propuestas para sesiones, casi 500 artículos individuales, además de pósteres. La mayoría de estos habían sido revisados por pares y colocados en el programa, así los artículos y pósteres seleccionados estaban listos. En lugar de colocar esta considerable cantidad de trabajo e ideas a la posteridad permanente de la pandemia, los Co-Presidentes del Comité Científico de la Asamblea General 2020, el Dr. Steve Brown y la Dra. Ona Vileikis, han emprendido noblemente la onerosa tarea adicional de re-ensamblar y editar este volumen, como un registro de lo que se seleccionó, lo que iba a ser y que lamentablemente fue frustrado por una crisis global.

Los resúmenes seleccionados son, en cierto sentido, un vistazo tentador de lo que el evento pudo haber sido, como una serie de conjuntos temáticos relacionados de perspectivas generales. Sin embargo, también sirven para documentar problemas, investigaciones y conceptos contemporáneos, y este volumen hace que ese documento contemporáneo sea accesible para una audiencia global como un testimonio apropiado, dado el énfasis que el tema de la AG2020 puso en “compartir”.

Si bien causó una profunda decepción el no haber podido dar la bienvenida a colegas de todo el mundo en Sídney 2020, Australia ICOMOS está encantado (y a la vez temeroso) de que el Comité Internacional de ICOMOS haya confiado nuevamente a su país para albergar la 21.ª Asamblea General y el Simposio Científico de ICOMOS en Sídney en el 2023 (AG2023) y agradece el apoyo continuo del gobierno, las empresas, la comunidad y sus miembros.

El tema de AG2023 -Patrimonio y Cambios- buscará examinar los turbulentos cambios que se están produciendo en los primeros años de la década de 2020. Las emergencias climáticas, la COVID-19, los confinamientos, las fronteras cerradas, las reuniones virtuales y el movimiento Black Lives Matter (Las vidas negras importan) han alterado profundamente la forma en que se experimenta el mundo. ¿Qué está cambiando en el campo del patrimonio y qué debe cambiar? ¿Y qué cambia el patrimonio, por ejemplo, en la sociedad civil, el medio ambiente, la economía y la política? Al igual que con el enfoque de AG2020, se han definido una serie de subtemas relacionados, a saber: Resiliencia, Responsabilidad, Derechos y Relaciones. Estos conceptos se perseguirán tanto directamente como a través de programas que incluyen: Patrimonio indígena, Viaje Cultura-Naturaleza, Patrimonio y Clima, Patrimonio Sustentable y Patrimonio Digital.

Si la pandemia lo permite, AG2023, al igual que AG2020, se llevará a cabo en lugares icónicos sitios patrimoniales, como La Opera de Sídney, Cuartel de Hyde Park, Ayuntamiento de Sídney, Parque Luna Park y la Isla Cockatoo; además incluirá un atractivo programa de visitas al sitio, funciones, talleres y un Simposio Científico Internacional, dejando un legado para la gestión del patrimonio cultural y las comunidades que lo valoran y cuidan en Australia y en todo el mundo.

Los resúmenes seleccionados de la AG2020 surgen de los esfuerzos de cientos de personas y muchas organizaciones: los autores de resúmenes, organizadores de sesiones y proponentes de pósteres; los revisores de resúmenes; los Comités Organizadores, Ejecutivos y otros de la AG2020, el Panel Asesor Indígena, el equipo de marketing, los organizadores profesionales de conferencias en Arinex, el Comité Ejecutivo, la Secretaría y los Miembros de Australia ICOMOS. Además de muchos colegas internacionales de ICOMOS, incluidos el Comité Internacional, la Secretaría y el Comité Asesor Australiano, así como los gobiernos de NSW y los socios estratégicos y patrocinadores corporativos de las AG2020 y AG2023.

Sin embargo, el volumen refleja particularmente las contribuciones intelectuales del Comité Científico de AG2020: Tracy Ireland, Caitlin Allen, Anita Smith, Tanya Koeneman, Mikel Landa, Nupur Prothi, Nargiz Aituganova, Ève Wertheimer, Teresa Patricio y Kristen Walker, y el rigor académico y largas horas de miembros del Subcomité Científico de Sydney GA2020, quienes coordinaron las selecciones de temas del Simposio Científico: Cristina Garduño Freeman y Marco Antonio Chávez-Aguayo, (Culturas Compartidas), Agnishka Kiera y Kai Weise (Patrimonio Compartido), MacLaren North y Susan Macdonald (Responsabilidad Compartida), Chris Wilson y Diane Menzies, (Patrimonio Indígena), Susan McIntyre-Tamwoy y Tim Badman, (Viaje Cultura-Naturaleza), y James Lesh y Tokie Laotan-Brown (Patrimonios Marginales).

Sobre todo, este volumen da testimonio de la visión, el intelecto, la energía, la camaradería bondadosa y la perseverancia de los dos editores, el Dr. Steve Brown y la Dra. Ona Vileikis; quienes no solo cumplieron con sus obligaciones para la AG2020, sino que también se les solicitó que continúen en sus funciones como Co-Tutores del Comité Científico de la AG2023 y los Co-Organizadores del Simposio Científico de la AG2023: Gracias!

Prof Richard Mackay, AM
Organizador GA2020

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INTRODUCTION

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Situating the ICOMOS 2020 Scientific Symposium

Every three years since 1965, ICOMOS (International Council on Monuments and Sites) has held a world-wide, triennial General Assembly and Scientific Symposium; and, since 2015, an Annual General Assembly and Scientific Symposium in each of the intervening years. ICOMOS's scientific symposia are one component of each General Assembly, which typically also include: business meetings (ICOMOS Board, Advisory Committee, Scientific Council, International Scientific Committees, and National Committees); pre- and post-tours; side events (such as workshops and short tours); and, in recent times, a youth forum. Thus, each General Assembly provides an opportunity for the ICOMOS global community to touch base, discuss and compare contemporary heritage matters, build professional networks, and socialise. The purpose of the ICOMOS Scientific Symposia is to examine, explore, debate, and draw attention to key heritage issues and challenges through conference-style sessions as well as presentations by keynote speakers: key thinkers and globally recognised individuals in the field of heritage and associated disciplines.

The overarching focus of the ICOMOS 2020 General Assembly and Scientific Symposium (GA2020) was to have been *Shared Cultures, Shared Heritage, Shared Responsibility*. The Scientific Symposium would have reflected this overarching focus area by adopting a structure of six themes and four cross-cutting topics (Table 1). Amongst these themes, Indigenous heritage and Queer heritage were particularly significant as this would have been the first time for a sustained focus on these topics at an ICOMOS Scientific Symposium. The cross-cutting topics primarily reflect the focus areas of ICOMOS's Working Groups (ICOMOS 2020a). The topic of 'Digital Heritage' was also included since there was widespread interest evident in the submissions to the 2020 Symposium.

Typically, each ICOMOS Scientific Symposium focuses on a theme and results in the issue of a declaration related to that theme (ICOMOS 2020b), as well as associated resolutions and published papers. However, it was not intended that there would necessarily be a 'Sydney Declaration' arising from the 2020 Scientific Symposium. Rather, the event intended to recognise and celebrate the sustained collaborative and 'shared' work of ICOMOS and IUCN (International Union for Conservation of Nature), since 2013, in addressing the challenges of better integrating cultural and natural heritage in the care and safeguarding of places and landscapes, whether of outstanding, national, or local significance. This collaboration, formalised through the adoption of a Memorandum of Understanding signed in May 2020 by the two organisations, was to have been announced and developed at GA2020.

Table 1. GA2020: Scientific Symposium themes and cross-cutting topics. The Indigenous Heritage and Culture-Nature Journey themes were planned to be both themes and cross-cutting topics. Published papers on each of the GA2020 themes are available in *Historic Environment* vol. 32, no. 1. The volume is available as a free download at: <https://australia.icomos.org/publications/historic-environment/>.

GA2020 Theme	Theme Co-chairs	Cross-cutting topics
SHARED CULTURES: Communities – collaborative, consultative, contested	Cristina Garduño Freeman Marco Antonio Chávez-Aguayo	Climate Change
SHARED HERITAGE: Multiple attributes, multiple values, multiple actors	Agnieshka Kiera Kai Weise	
SHARED RESPONSIBILITY: Safeguarding and managing places, collections, and practices	McLaren North Susan McDonald	Sustainability
INDIGENOUS HERITAGE: Sharing, exchange, and control	Chris Wilson Diane Menzies	Rights-based Approaches
CULTURE-NATURE JOURNEY: Reaching agreement on what's next?	Susan McIntyre-Tamwoy Tom Badman	
MARGINALISED HERITAGES: Gender, sexuality, minorities	James Lesh Tokie Laotan-Brown Sarah May	Digital Heritage

Abstract submission

Submission of abstracts to the GA2020 Scientific Symposium was open from 2 October 2019 until 14 January 2020 (i.e., 15 weeks). The GA2020 Scientific Symposium abstract submission process was managed electronically through the GA2020 website. The abstract criteria, submission guidelines, and theme descriptions were available for download from the GA2020 website. The submission portal and related documents were available in English and French, and abstracts could be submitted in English, French, and/or Spanish.

Three different forms of abstract could be submitted to the ICOMOS GA2020 Scientific Symposium.

- **Session proposals** (i.e., for 90-120-minute sessions). The abstract required a 75-character title, 500-word abstract, 150-word outline of format (including names of participants), and 100-word statement of intended outcome/s.
- **Individual abstracts for short** (5-minute) **and long** (15-minute) **papers** consisting of a 75-character title and 300-word abstract.
- **Individual abstracts for posters** consisting of a 75-character title and 300-word abstract.

Once authors had completed their abstract, they uploaded it through the online abstract submission portal. Abstracts were required to be typed into textboxes to ensure authors abided by the word limit and that the formats of all abstracts were consistent. Authors had the opportunity to edit their submission until the submission deadline of 14 January 2020. The submission portal remained open for 48 hours after the stated closing time in order to provide international authors the opportunity to submit their abstract because, for example, Australian Eastern Standard Time is 22 hours ahead of Hawaii-Aleutian Standard Time. In addition, late submissions were accepted from authors that requested special consideration from the Scientific Symposium Co-Chairs (Steve Brown and Ona Vileikis). The consideration was given to those that had been affected by crises (such as the Australian bush fires), had minimal access to internet or capacity due to field work, and or experienced technical difficulties with the submission portal.

Some authors experienced technical challenges in attempting to submit an abstract. These included: (1) failure to receive a verification email to allow the author to log into their account (an issue related, in part, to the author's level of email security); (2) the submission portal went down for eight-hours on 14 January 2020; and (3) authors were advised that the portal would not allow them to complete the submission process (i.e., they received 'error' messages – typically because some fields required in the submission process had not been completed). The GA2020 Organisers (Arinex) were available to respond to requests for assistance throughout the abstract submission process.

617 abstracts were submitted to the GA2020 Scientific Symposium, comprising 91 proposals for full sessions, 483 individual paper proposals, and 43 proposals for posters (Table 2). Abstracts were received from 74 countries, with the highest number of submissions from Australia, China, Taiwan, United States, and India. Almost one third of all proposals were submitted to the Shared Responsibility theme. Almost 90% of submissions were submitted in the last week of the abstract submission period.

Table 2. GA2020: Abstract submissions received for the GA2020 Scientific Symposium.

Theme	Session No.	Paper No.	Poster No.	TOTAL
Shared Cultures	5	66	9	**80**
Shared Heritage	13	128	8	**149**
Shared Responsibility	32	155	10	**197**
Indigenous Heritage	10	38	5	**53**
Culture-Nature Journey	25	53	4	**82**
Marginalised Heritages	1	21	2	**24**
Not sure which theme	5	22	5	**32**
Total	**91**	**483**	**43**	**617**

Abstract review process

The *ICOMOS Handbook – Hosting a Triennial General Assembly: Terms of Reference* (2017) outlines the process to be followed in selecting abstracts for an ICOMOS Scientific Symposium. This system requires that each abstract be reviewed under the following criteria:

1. ***Technical criteria***
    1.1 Relevance to Scientific Symposium theme
    1.2 Substance: originality, quality, and clarity
    1.3 Discussion value: capacity to inspire reflection, discussion, and debate
2. ***Diversity criteria***
    2.1 Geographic or Regional
    2.2 Cultural
    2.3 Gender

A numerical assessment and ranking system was applied to the technical criteria to determine the selection of sessions, papers, and posters. Each assessor applied a score of between 1 and 5 (with 5 being highest) to each of the three sub-criteria – i.e., each abstract was given a score out of 15. The diversity criterion was not scored, but rather became a consideration after the technical evaluation was completed to ensure regional, cultural, and gender diversity. It was not possible to identify authors who are young and emerging professionals, and thus to ensure inclusion of abstracts from this group. It is recommended that this information be collected in future submission processes to enable this aspect to be considered.

The abstract review process was undertaken between 15 January and 16 March 2020 (8 weeks). The *ICOMOS Terms of Reference* (2017) requires that a minimum of three reviewers, and preferably five (but no more) review each abstract. For 617 abstracts, this meant a minimum of 1,851 and a maximum of 3,085 individual assessments. The Scientific Symposium Co-chairs reviewed and allocated abstracts submitted to the 'Not sure which theme' category (Table 2). A pool of 119 volunteers reviewed the abstracts submitted to the GA2020 Scientific Symposium. The reviewers are identified and acknowledged in Appendix 1. The volunteers were assembled by the theme co-chairs (as 'Theme Working Groups') and through an international call. In addition, the Theme Co-chairs reviewed all abstracts submitted to their theme. For the most part, three (and often four) reviewers assessed each abstract.

Reviewers were provided with instructions regarding the electronic reviewing process. Each reviewer received a password to enable them to log into the GA2020 Scientific Symposium abstract submission portal, where they were able to score and comment on the abstracts allocated to them. The Scientific Symposium Co-Chairs and Arinex (the GA2023 conference organiser and website manager) had access at all times to the reviews to assess progress of the review process.

Abstract selection

On the completion of the abstract review process (16 March 2020), the Theme Co-chairs undertook a final overview of abstracts and reviews in each of their themes; and developed draft theme programs for the GA2020 Scientific Symposium (by 20 April 2020). It was intended that the Scientific Symposium Co-chairs would then collate these six theme programs into a draft final program for the Scientific Symposium, which was to be published on the GA2020 website by 4 May 2020.

Although the process was proceeding in accordance with the schedule, unfortunately, the process of assembling a GA2020 Scientific Symposium was impacted by the

COVID-19 pandemic, and following a decision by Australia ICOMOS – supported by the ICOMOS Board – to suspend the GA2020 General Assembly and Scientific Symposium from taking place in Sydney. Consequently, a draft final programme was not produced since the considerable unpaid volunteer-time in doing so was not warranted. However, a decision was made to publish those abstracts that had been provisionally accepted to be part of the GA2020 Scientific Symposium. This volume is the result of that decision.

343 abstracts were selected (Table 3) These abstracts are identified as separate in the table, but some sessions and papers would probably have been combined – particularly where similar topics were covered. A limit of 100 posters was set for the Symposium. The authors of some of the papers submitted would have been offered the opportunity to present in poster format. Consequently, the abstracts selected for the GA2020 Scientific Symposium would have been subject to considerable ‘massaging’ to create a coherent GA2020 Scientific Symposium programme. In addition, 97 ‘reserve’ abstracts were selected (Table 3), with the intention that some of these be presented if authors of any ‘selected’ abstracts were unable to attend the GA2020 Scientific Symposium.

Table 3. GA2020: Abstracts selected for the Scientific Symposium for presentation. The selected abstracts represent 55% of all abstracts submitted.

Theme	**Session No.**	**Paper No.**	**Poster No.**	**Round Table No.**	**TOTAL**
Shared Cultures	4	19	4	0	27
Shared Heritage	7	41	46	0	94
Shared Responsibility	10	51	29	0	90
Indigenous Heritage	11	29	10	0	50
Culture-Nature Journey	13	30	9	10	62
Marginalised Heritages	1	17	2	0	20
Total	**46**	**187**	**100**	**10**	**343**

Reserve / Replacement abstracts	19	46	32	0	**97**

About this volume

This volume of abstracts selected for the GA2020 Scientific Symposium draws from the 617 submissions of sessions, papers, and poster abstracts, the abstract review process, and the choices made by the Theme Co-chairs and the Scientific Symposium Co-chairs.

The GA2020 ICOMOS Scientific Symposium had been scheduled to take place at the International Convention Centre, Darling Harbour, Sydney. The Symposium was to comprise the following components:

- Three keynote speaker sessions. The speakers were: **June Oscar AO** (Australia’s Aboriginal and Torres Strait Islander Social Justice Commissioner and Bunuba woman from the Kimberly region, Australia); **Dr Thant Myint-U** (an award-

winning writer, historian, conservationist, and a former adviser to the President of Myanmar); and **HRH Princess Dana Firas** (a global advocate for heritage protection and preservation and a UNESCO Goodwill Ambassador).
- Conference-style sessions over two-days (6-7 October 2020). Four time slots were allocated for each day, to take place in 11 Meeting Rooms (ranging in capacity from 106 to 351 persons) per timeslot (and, thus a total of 88 separate sessions).
- 'Round-table dialogues' for discussions (eight tables with a capacity of 12 persons each).
- Three public discussion spaces (c.60 person capacity each) within the Heritage Exposition part of the GA2020 General Assembly – a huge gallery space, which was to be the public face of GA2020. That is, these sessions and presentations were to be open to the public.
- One hundred posters displayed in a foyer area adjacent to the conference Meeting Rooms.

Allocating sessions, papers, posters, and dialogues to all the available venues meant that developing a coherent and inclusive Scientific Symposium programme would have been a challenging task! For this volume, a relatively straightforward process has been adopted whereby all abstracts selected by the Theme Co-chairs are included, as well as a number of remaining abstracts – selected by the GA2020 Scientific Symposium Co-chairs. In reality, any 'final' programme for the Symposium would have been somewhat different, depending on the number of authors attending the event. A large number of papers would have been held in 'reserve' to replace any speakers who did not attend the event. These 'reserve' papers were not determined (since the Symposium was not proceeding), although a number of these are included in this volume. Nevertheless, this volume contains many more session and paper abstracts than could have been presented in the available time, even where some sessions were amalgamated and some papers limited to 5-minute (or 'snapshot') presentations.

For some of the abstracts appearing in this volume, there have been small edits – for example, for clarification, to correct spelling, grammar, and punctuation, to ensure 'Indigenous' is always spelt with a capital 'I' when referring to people, and the use of 'humans' or 'people' (not the gendered term 'man'). The English language used for the abstracts are a mix of UK spelling and US spelling because the spelling as submitted is retained for each abstract rather than making it consistent across all abstracts.

Finally, prior to this publication, all authors of abstracts proposed for inclusion were given the option of not having their abstract included. Four authors chose to do so and, thus, do not appear in this volume.

The volume is published as a downloadable PDF on the International ICOMOS website and there is no intention that it will be published for distribution in hard copy.

How to use this volume

Had the event proceeded, the GA2020 Scientific Symposium programme would have been available as an online mobile application (or 'app') with the schedule linked to individual abstracts. This is not possible now since no programme was produced.

The abstracts are presented across the six GA2020 Scientific Symposium Themes (Table 1), with the selected sessions, papers, and posters presented under each Theme. The simplest way to find particular abstracts, authors, or topics in this volume is to use the search function.

The GA2023 Scientific Symposium Co-Chairs (Ona Vileikis and Steve Brown) welcome any constructive feedback on this volume, as well as in relation to the submission, selection, and programming of abstracts for the ICOMOS 2023 General Assembly and Scientific Symposium (GA2023), which will be hosted in Sydney in August and September 2023. Our contact details can be found on the GA2023 website (https://icomosga2023.org/) as well as at the start of this Introduction.

Acknowledgements

We express our huge thanks to all those authors who submitted an abstract to the GA2020 Scientific Symposium. We acknowledge the thinking, collaboration, and work that went into preparing each and every abstract submitted. We were thrilled with the number and quality of the abstracts and, consequently, disappointed that the Symposium had to be suspended and the opportunity to engage in the sessions, papers, and presenters was lost.

Any conference requires the input of large numbers of people. Some made huge contributions and others small contributions, but all contributions were important. We express our thanks to the GA2020 Sydney Convener Prof. Richard Mackay AM, the GA2020 Strategic Partners and Corporate Patrons, Australia ICOMOS Executive Committee, Australia ICOMOS Secretariat, GA2020 Sydney Organising Committee, GA2020 Sydney Executive Committee, GA2020 Sydney Marketing Sub-Committee, GA2020 Sydney Indigenous Advisory Panel, GA2020 Sydney Scientific Committee, GA2020 Sydney Scientific Sub-Committee, GA2020 Sydney Risk Quality and Review Committee, GA2020 Sydney Youth Forum Sub-Committee, GA2020 Sydney Professional Conference Organiser – Arinex, ICOMOS Board 2017-2020, and ICOMOS International Secretariat. The names of all the individuals that are members of these groups can be found at: https://australia.icomos.org/publications/historic-environment/he-vol-32-no-1-2020-icomos-2020-scientific-symposium-a-legacy/; as well as in the front pages of this volume.

We thank the Theme Co-chairs (Table 1) for their considerable work and thinking in reviewing abstracts and assembling theme programmes. It was not an easy task, and made all the more challenging with the onset of the Covid-19 pandemic and the uncertainty associated with the period in which the future of the ICOMOS GA2020 was being considered. We are greatly disappointed that the Theme Co-chairs did not get to see the fruits of their labours.

We thank Arinex (the professional conference organisers) for their considerable work and working with us to develop the conference abstract submission portal, for coordinating the reviews of abstracts, and for responding to the many queries associated with these processes. In particular, we thank Sabrina Georges for her

collegiality in coordinating much of this effort.

Finally, we thank the many reviewers (listed in the Appendix) for their generous and dedicated efforts in assessing the submitted abstracts. We also thank James Lesh, who reviewed the abstracts in the Marginalised Heritages and Indigenous Heritages sections of this volume for English clarity.

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SHARED CULTURES:

Communities – collaborative, consultative, contested

SHARED CULTURES:
Communities – collaborative, consultative, contested

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THEME ABSTRACT

The ‘Shared Cultures’ theme examines the ways in which communities and cultural groups collectively create, connect with, value, and care for heritage, be they places (including buildings, towns, and landscapes), practices, objects, or collections. For some communities, groups, and individuals heritage may been seen to have similar, overlapping, or mutually reinforcing meanings; but for others such meanings, values, and ownership can be contested – to the extent of occasioning destruction and violence.

Some of the questions to be examined may include:

- How do communities come together, identify, and maintain their connections with heritage and each other?
- In what ways are the cultural traditions and perspectives of diverse communities acknowledged, shared, and respected?
- How might conflict arising from multiple and contested valuing of heritage be productive or constructively addressed?
- What are communities’ obligations to share or not share their culture and heritage, and how can such wishes be respected?
- How can the heritage of minority and marginalised cultures be acknowledged and shared?
- What role can digital media play in connecting communities to heritage in the contemporary era of global internet communication?

The ‘shared cultures’ theme seeks to explore these and associated matters with particular reference to the ways in which ICOMOS members and the broader heritage community can play a role (through mediation, facilitation, and ‘soft’ diplomacy, for example) in sustaining peace, security, fairness, and equity in the recognition, protection, and conservation of, and respect for, loved and contested heritage places, practices, and collections.

DRAFT PRELIMINARY PROGRAMME

The draft preliminary program (below) for the ‘Shared Cultures’ theme is based on parallel sessions (in two separate rooms) across two days, as well as four posters. The ‘Final’ programme could have been quite different, depending on which presenters attended the ICOMOS Scientific Symposium in person. The numbers in the table below refer to the abstract submission number.

MEETING ROOM 1	MEETING ROOM 2
Day 1, Session 1	
154 (session) Case Studies in Recovery and Reconstruction: A Joint ICOMOS-ICCROM Project	
Day 1, Session 2	
INSTITUTIONAL TENSIONS TO SHARED CULTURE 15 International Heritage Law for Communities: Exclusion and Re-Imagination 55 Contested Heritage and Community Consultation 318 Memory and Oblivion. Investigation of the Need to Forget in Order to Preserve 170 Truth and Responsibility in Heritage Interpretation Panel discussion	
Day 1, Session 3	
SHARED CULTURE AND ATTACHMENT TO PLACE AND NATURE 252 The Shared Culture and Historical Interrelation of Date Palms and its Products 387 Reconciliation Rocks: Shared Cultural Sites and Journeys of Reconciliation 454 The Identity and Constancy of Landscapes in Korean Clan Villages 483 Revealing Shared Values: Places and Things Connecting Generations in Ankara Panel discussion	
Day 1, Session 4	
SOCIAL RESOURCES TO PRESERVE SHARED CULTURE 495 ‘Shared Cultures’ and Contested Heritage: Byzantium in Turkey 418 Vernadoc and the Spatial Conservation Conflict: Problems in Shared Cultures 341 Sustaining Faith Heritage through Social and Spiritual Collaborations 621 Cultural Heritage – Communities Shared Responsibilities Panel discussion	552 (Session) Patrimonio Cultural y Desarrollo Sostenible: Retos para Gestión del Cambio

Day 2, Session 1	
DIGITAL TECHNOLOGIES TO SHARE CULTURE 121 Challenges in Mapping Sites of ‘Unnatural Disaster’ Heritages 247 Building an Historical Environmental Education Platform in Guangzhou City 107 Hidden Stories of Sydney's Suburban Context Panel discussion	
Day 2, Session 2	
RESILIENCE AND UNDERSTANDING SHARED CULTURE 289 What Theories of Conservation Should There be in the Globalization Era? 196 Bonding and Dissonance in Heritage Tourism: A Case Study in Xidi and Hongcun 632 A Community Approach to Resilience and Heritage Protection During Conflict 248 Women's Resilience Restoring Traditional Crafts after GEJE in Japan Panel discussion	
Day 2, Session 3	
474 (session) Playing with the Past: Using Games and Activities in Community Engagement	
Day 2, Session 4	
272 (session) Are Right Based Approaches a Success-Indicator for Heritage Management?	

POSTERS
130 Creole Cultures, Folklore, or Prefiguration of our Future? 132 Painted Towns of Shekhawati: A Shared Venture for a Living Heritage 253 Shared Cultures and Conservation: British Levantine Heritage in İzmir 101 LALI: A Shared Platform of Knowledge, Co-learning, and Cooperation

Case Studies in Recovery and Reconstruction: A Joint ICOMOS-ICCROM project

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Session Description

The scale, intensity, and frequency of catastrophic events affecting cultural property has become a subject of international concern. Efforts at recovery and reconstruction of damaged communities and environments have increasingly attracted attention, from the perspective of supporting peoples impacted by such events while attempting to maintain the cultural significance of places. These dramatic losses – the results of natural disaster or human action – have raised awareness of the vulnerability of cultural inheritance and the need for the international community to commit to preserving and transmitting that inheritance to future generations. This project arises from the World Heritage Committee's decision in June 2018, directing the attention of Advisory Bodies towards the examination of case studies.

Separately, ICCROM and ICOMOS have addressed the issues involved in post trauma recovery and reconstruction in the context of cultural heritage. The joint project, **Analysis of Case Studies in Recovery and Reconstruction**, seeks to bring the knowledge and capacities of both bodies to bear, in order to enhance understanding of experience with the aim of clarifying issues and improving guidance.

This collaboration involves the commissioning of case studies, chosen to represent a comprehensive set of factors, including geographical, cultural and causational. The causational factors focus on natural occurrences and human conflict. The following case studies have been commissioned, demonstrating a breadth of regional coverage and diversity of causational factors: Sevri Hadzi Hasan Mosque and Nezir-aga Mosque (Bosnia and Herzegovina); Carli-Benedetti Palace of L'Aquila (Italy); Christchurch (New Zealand); Taishun Covered Bridges in Zhejiang Province (China); Temple of Our Lady of the Assumption of Santa María Acapulco (Mexico); Sacred City of Kandy (Sri Lanka); Historic City of Nablus (Palestine); Patan Durbar Square in Lalitpur (Nepal); Cultural Landscape in Nyanza (Rwanda); San Pedro de Alcantara (Chile); Cultural Landscape in Wachau (Austria); Suq al-Saqatiyya in Aleppo (Syria); Annunciation Seminary in Sichuan Province (China).

The case studies are modelled on the *ICOMOS Matrix for the Compilation of Case Studies*, prepared within its 2018 Global Project on Post-trauma Recovery and Reconstruction. The *ICOMOS Matrix* has been developed for case studies of damaged heritage sites that allows for shared learning of both successes and real challenges in the recovery process. The Matrix can be used in various situations, at different scales and at different times, during or after events. It was designed as a useful tool in anticipatory contexts such as disaster planning preparations or management plans.

This initiative addresses the theme of ‘Shared Cultures’ by focussing on ways in which experts and communities collectively care for heritage places through carefully structured processes of recovery and reconstruction. Drawing from examples provided by case studies, the project addresses how experts and communities come together, identify and maintain their connections with heritage and with one another in post-conflict/disaster contexts. The case studies reveal how diverse communities share and value their cultural traditions in light of conflict and disaster.

By means of mediation, the offer of guidance and the promotion of shared learning, the project contributes to the conservation of shared heritage and shared cultures.

Session Format

The format will be a panel discussion featuring various speakers, including ICOMOS and ICCROM representatives who have been involved in the different phases of the reconstruction and recovery initiative, as well as case study authors.

The panel chair will begin with an overview of the project and its aims, emphasizing the importance of shared learning as foundational to conserving shared heritage and shared cultures in post-conflict/disaster contexts. Then, the remainder of the session will be constituted of presentations by individual case study authors, representing a diversity of communities, regions and causational factors. After moderating the Q&A with the audience, the panel chair will offer a summary perspective on the recovery and reconstruction initiative.

Confirmed speakers are Toshiyuki Kono, President of ICOMOS, Zaki Aslan, Director of ICCROM-Sharjah, and Catherine Forbes, conservation architect and one of the Christchurch case study authors.

Session Objectives

In the context of catastrophic events affecting heritage properties, this initiative reflects emerging views on heritage and its importance to the social and economic life of people as well as a growing awareness of culture and heritage, especially post-trauma, as identity markers and factors of social cohesion.

Drawing from case studies, the session will demonstrate how causational factors affect ways in which experts and communities value and care for their heritage, and how they collaborate and connect to their heritage in a post-conflict/disaster context.

This ICOMOS-ICCROM endeavor also intends to emphasize the value of shared learning in achieving best practice.

Description de la session (Français)

L'ampleur, l'intensité et la fréquence des événements catastrophiques affectant les biens culturels sont devenues un sujet de préoccupation internationale. Les efforts de rétablissement et de reconstruction des communautés et des environnements endommagés ont de plus en plus attiré l'attention, dans la perspective de soutenir les populations touchées par de tels événements tout en essayant de maintenir la signification culturelle des lieux. Ces pertes dramatiques - résultant de catastrophes naturelles ou de l'action de l'homme - ont fait prendre conscience de la vulnérabilité du patrimoine culturel et de la nécessité pour la communauté internationale de s'engager à préserver et à transmettre cet héritage. Ce projet découle de la décision du Comité du patrimoine mondial de juin 2018, attirant l'attention des organisations consultatives sur l'examen d'études de cas.

Séparément, l'ICCROM et l'ICOMOS ont abordé les questions liées au rétablissement et à la reconstruction post-traumatique dans le contexte du patrimoine culturel. Le projet conjoint, **Analyse des études de cas sur le rétablissement et la reconstruction**, vise à mettre à profit les connaissances et les capacités des deux organismes, afin de mieux comprendre l'expérience acquise dans le but de clarifier les questions et d'améliorer les orientations.

Cette collaboration implique la réalisation d'études de cas, représentant un ensemble complet de facteurs, notamment géographiques, culturels et causaux. Ces derniers sont axés sur les événements naturels et les conflits humains. Les études de cas sont les suivantes: Mosquée Sevri Hadzi Hasan et Mosquée Nezir-aga (Bosnie-Herzégovine) ; Palais Carli-Benedetti de L'Aquila (Italie) ; Christchurch (Nouvelle-Zélande) ; Ponts couverts de Taishun dans la province du Zhejiang (Chine) ; Temple de Notre-Dame de l'Assomption de Santa María Acapulco (Mexique) ; Ville sacrée de Kandy (Sri Lanka) ; Ville historique de Naplouse (Palestine) ; Patan Durbar Square à Lalitpur (Népal) ; Paysage culturel à Nyanza (Rwanda) ; San Pedro de Alcantara (Chili) ; Paysage culturel à Wachau (Autriche) ; Suq al-Saqatiyya à Alep (Syrie) ; Séminaire d'Annonciation dans la province du Sichuan (Chine).

La *Matrice de l'ICOMOS pour la compilation d'études de cas* de 2018 a servi de modèle pour les études de cas. Elle a été élaborée pour des sites patrimoniaux endommagés, ce qui permet de partager les succès et les défis réels du processus de rétablissement. La Matrice a été conçue pour être un outil utile dans des contextes d'anticipation tels que les plans de gestion ou de prévention des catastrophes.

Cette initiative aborde le thème de "Cultures partagées" en mettant l'accent sur les façons dont les experts et les communautés prennent collectivement soin des lieux patrimoniaux par le biais des processus de rétablissement et de reconstruction. A partir d’études de cas, le projet aborde la façon dont les experts et les communautés se réunissent, identifient et maintiennent leurs liens avec le patrimoine dans des contextes post-conflit/catastrophe. Celles-ci révèlent comment diverses communautés partagent et valorisent leurs traditions culturelles en dépit des conflits et des catastrophes.

Par la médiation, le conseil et la promotion de l'apprentissage partagé, le projet contribue à la conservation du patrimoine commun et des cultures partagées.

Format de la session

Le mode de présentation souhaité est une session, sous la forme d’un panel de discussion avec divers intervenants, y compris des représentants de l'ICOMOS et de l'ICCROM ayant participé aux différentes phases de l'initiative de reconstruction et de rétablissement, ainsi que les auteurs des études de cas.

Le président du panel commencera par une présentation générale du projet, en soulignant l'importance du partage pour la conservation du patrimoine et des cultures partagées dans les contextes post-conflit/catastrophe. Ensuite, la session sera constituée de présentations par des auteurs d'études de cas, représentant de diverses communautés, de régions et de facteurs de causalité. Après la séance de questions-réponses avec le public, le président du panel fera une synthèse de l'initiative de rétablissement et de reconstruction.

Les présentateurs confirmés sont Toshiyuki Kono, Président de l'ICOMOS, Zaki Aslan, Directeur de l'ICCROM-Sharjah, et Catherine Forbes, l'un des auteurs des études de cas de Christchurch.

Objectifs de la session

Dans le contexte actuel d'événements catastrophiques croissants, l’initiative reflète les nouvelles perspectives sur le patrimoine et son importance pour la vie sociale et économique ainsi qu'une prise de conscience de la culture et du patrimoine en tant que marqueurs d'identité et facteurs de cohésion sociale.
A partir d’études de cas, la session démontrera comment les facteurs de causalité affectent la manière dont les experts et les communautés valorisent leur patrimoine, et comment ils collaborent et se connectent à leur patrimoine dans un contexte post-conflit/catastrophe. Cette initiative vise également à souligner la valeur du partage dans le développement des meilleures pratiques.

Playing with the Past: Using Games and Activities in Community Engagement

Sarah May[1] and Kate Clark[2]
[1] University of Swansea
[2] University of Suffolk

Session Description

More and more people are using games and activities in their own heritage practice, drawing on a tradition long-established by actors, planners, teachers, designers, business leaders, mediators, and others.

Reflecting the broader theme of Shared Cultures, games and activities can bring communities together to explore their connections with heritage, to understand diverse perspectives, and even to deal constructively with multi and contested values for heritage. They are an important part of the tool-kit of heritage practitioners who work as facilitators, seeking to understand how and why things matter to people. They can also be used too help engage people with other areas of heritage practice including decision-making, resource planning, and place management. They can help with project and programme evaluation, site interpretation, advocacy and outreach, and of course in developing skills in heritage practice.

However there are also challenges: not everyone is comfortable in such environments. There can be different cultural attitudes towards engaging, sensitivities around what can be shared, and concerns around voice and authority.

At ICOMOS GA 2017 in Delhi we played ‘Future Heritage’, imaging future heritage objects. The result was some extraordinarily creative ideas, as well as deeper thinking about what future heritage might involve. The process of playing a game also brought people together and created new connections.

This session aims to build on the experience of Delhi, in order to understand how we can use activities and games in our own heritage practice. In line with the theme of ‘Shared Cultures, we will focus on using activities and games to engage with communities and cultural groups as they collectively create, connect with value and care for heritage.

We hope that the session will bring together anyone at GA2020 who is already using activities and games, as well as people who are interested developing this area of their own heritage practice. The session will be an opportunity to share experiences and best practice – and indeed lessons learned!

The session will be facilitated by Sarah May, who was part of the team that lead the Future Heritage session at GA2017 and by Kate Clark, who has just published a book of around 80 different activities and games for heritage practitioners.

Session Format

This participatory session will involve the whole group in several activities, followed by a structured discussion. The activities will include ‘An Encounter with Heritage’ (a powerful exploration of our own story and how it feels to be heard), a story-based game, and an opportunity to create a game.

The structured discussion will focus on using activities and games in community engagement, addressing such questions as:

- What are your favourite activities and games - and how have you used them to work with different communities?
- What have you learned from the process?
- Do different communities need approaches? And are there culture-specific approaches?
- What skills do practitioners need in order to facilitate activities and games in a responsible and ethical way?

Session Objectives

1. As a result of this session, participants should have an understanding of the potential role of activities and games in heritage practice, and particularly in community engagement.
2. They should be aware of some of the challenges of using games and activities, particularly in a cross-cultural context.
3. Those who are already using activities and games will have connected with others to share experiences and best practice.
4. In the long term, is hoped to create a network of people who can learn from each other as this area of heritage practice develops in the future.

Abstract 274 – Session

Are Rights-Based Approaches a Success-Indicator for Heritage Management?

Adriana Careaga[1], Bente Mathisen[2], Ave Paulus[3], Gurmeet Rai[4], Deidre Mc Dermott[5], Benedicte Selfslagh[6], Riin Alatalu[7], and Peter Larsen[8]
[1] ICOMOS
[2] Our Common Dignity Initiative - Rights Based Approaches working group (OCDI-RBA wg)
[3] ICOMOS Estonia
[4] ICOMOS India
[5] ICOMOS Ireland
[6] ICOMOS Belgium
[7] ICOMOS ESTONIA
[8] IUCN

Session Description

The objectives of the present Our Common Dignity Initiative Rights Based Approaches (RBA), has been to contribute towards building awareness of rights issues in world heritage, and heritage management in general, to promote ‘good practice’ approaches, and to develop and recommend relevant tools and guidelines in World Heritage work, from tentative lists and nominations, to everyday management.
How can the role of RBA be strengthened on the future Culture-Nature Journey? Might ICOMOS and IUCN arrive at a common ground in 2020 and a road map which may show our next steps for implementation of RBA? In which ways are Rights Based Approaches a Success-Indicator for Heritage Management?

Diagram summarising the experience of RBA to date.

RIGHTS BASED APPROACHES IN HERITAGE MANAGEMENT				
	Regional Diversity	Nature –Culture	Women and Conflict Resolution	⇨
Policy				
Training				
Practice				

Past initiatives in Rights Based Approaches in heritage management reveal how practitioners can interact with rights holders (collectives or individuals) and duty bearers, thus supporting the implementation of the SDGs. These desirable outcomes are only possible through an integrated approach through policy, training and practice requiring the joint effort of IUCN, ICOMOS, and ICCROM, Advisory Bodies to the World Heritage Convention.

Numerous cross cutting themes, such as learning from regional diversity and Culture-Nature connecting practices and training, need to be included in public policy to facilitate RBA and sustainable management.

Indigenous peoples and local communities play a central role in cultural continuity of their heritage, they are the key factor for the successful management of cultural landscapes. One of the main topics of the session is the discussion on the role, rights, and possibilities of local communities in the protection and sustainable development of cultural and natural diversity.

Given the vital role women play in their community as caregivers, knowledge holders and caretakers of natural and cultural resources, and given the challenging times we find ourselves in, there will be special focus on gender issues during the session acknowledging the critical role women can play in peace building and conflict resolution as stated in the UNSC Resolution 1325 – Women, Peace and Security.

Session Format

The session will comprise two parts.

Part one will introduce the participants to broad topics in Rights based Approaches in Heritage Management. An introduction to International Human Rights Law (IHRL) will give examples showing how heritage practitioners from Asia, Europe, and Latin America understand and apply Rights-Based Approaches (RBA) (Adriana Careaga)**.**

Two presentations will illustrate community rights and gender issues: ‘The Evolvement of Rights of Indigenous Peoples and Local Communities – a Way Forward’ (Ave Paulus, Peter Bille Larsen), ‘The Vital Role of Women in their Communities to Foster Peace’ (Gurmeet Sangha Rai).

In the second part of the session, the participants will be invited to a workshop sharing experiences, followed by group presentations of the initial workshop outputs and conclusions and a final summing up ‘call for action’ – identifying common ground for ICOMOS, IUCN, and ICCROM in implementing RBA.

Session Objectives

The session will offer a platform for the speakers and participants to engage in a discussion on Rights Based Approaches as a potential indicator for successful heritage management in the Culture-Nature Journey. The case-studies from different regions and the participatory nature of the session will ensure that all participants, regardless of their gender, expertise or age will be able to 'demystify' Rights Based Approaches and to identify new ways to include RBA in their own practice.

Description de la session (française)

Les premiers objectifsde l’initiative ‘Notre dignité commune’ - approches fondées sur les droits (AFD)étaient de contribuer à une meilleure prise de conscience des questions liées aux respect des droits humains dans le cadre du patrimoine mondial et de la gestion du patrimoine en général, de promouvoir des «bonnes pratiques» pour ces approches, ainsi que d'élaborer et de recommander des outils et des lignes directrices pour le patrimoine mondial, partant des listes indicatives et des propositions d'inscription jusqu’à la gestion quotidienne des sites.

Comment renforcer le rôle des AFD dans la prochaine étape du parcours Nature-Culture ? L’ICOMOS et l'UICN pourront-ils arriver à un terrain d'entente en 2020 et mettre au point une feuille de route qui indique les prochaines étapes pour la mise en œuvre des AFD?

Diagramme résumant l'expérience desAFD à ce jour.

APPROCHES FONDÉES SUR LES DROITSDANS LA GESTION DU PATRIMOINE				
	Diversité régionale	Nature –Culture	Les femmes et la résolution des conflits	
Politique				
Formation				
Pratiques				

Les initiatives qui ont utilisé les approches fondées sur les droits dans la gestion du patrimoine montrent comment les professionnels du patrimoine[2]peuvent interagir avec les titulaires de droits (collectifs ou individuels) et lesresponsables, soutenant ainsi la mise en œuvre des ODD. Ces résultats désirables ne sont possibles que moyennant une approche intégrée liant politique, formation et pratiques sur le terrain; ils nécessitent un effort conjoint de l'UICN, de l'ICOMOS et de l'ICCROM, les organisations consultatives de la Convention du patrimoine mondial.

De nombreux thèmes transversaux - tels que l'apprentissage à travers la diversité régionale et les pratiques et la formation liant culture et nature -doivent être inclus dans les politiques publiquespour faciliterles AFD et une gestion durable du patrimoine.

Les peuples autochtones et les communautés locales jouent un rôle central pour assurer la continuité de leur patrimoine; ils sont le clef de la réussite pour la gestion des paysages culturels. L'un des principaux thèmes de discussion de la session concernera le rôle, les droits et le potentiel des communautés locales pour la protection et le développement durable de la diversité culturelle et naturelle.

Étant donné le rôle vital que jouent les femmes dans leur communauté à la fois comme dispensatrices de soins, de détentrices de connaissances et comme gardiennes des ressources naturelles et culturelles, et compte tenu des défis auxquels la société est confrontée en ce moment, une attention particulière sera accordée pendant la session aux questions de genre, reconnaissant le rôle essentiel que les femmes jouent dans la prévention et le règlement des conflits et dans la consolidation de la paix comme indiqué dans la résolution 1325 (2000) – Les femmes, la paix et la sécurité, adoptée par le Conseil de sécurité des Nations Unies.

Format de la session

Une session de 120 minutes, divisée en deux parties, est proposée.

La première partie offrira une introduction auxapproches fondées sur les droits dans la gestion du patrimoine. Une introduction générale au droit international des droits humains avec des exemples montrant comment des professionnels du patrimoine comprennent et appliquent les AFD à travers le monde (Adriana Careaga)**.** Deux présentations illustreront les droits des communautés et les questions de genre : «L'évolution des droits des peuples autochtones et des communautés locales - une voie à suivre» (Ave Paulus, Peter Bille Larsen), «Le rôle vital des femmes dans leurs communautés pour favoriser la paix» (Gurmeet Sangha Rai).

Dans la deuxième partie, les participants partageront leurs expériences. Les résultats du travail en groupes et des conclusions seront présentés pour terminer avec un ‘appel à l’action' qui visera à identifier les points communs pour la mise en œuvre des AFD par l'ICOMOS, l'UICN et l'ICCROM.

Objectifs de la session

La session offrira une plate-forme de discussion entre les intervenants et les participants sur les approches fondées sur les droits comme indicateur potentiel de succès pour la gestion du patrimoine dans le parcours Nature-Culture. Les études de cas provenant des différentes régions et le caractère participatif de la session garantiront que tous les participants, indépendamment de leur expertise, sexe ou âge, pourront "démystifier" les approches fondées sur les droits et seront en mesure d'identifier de nouvelles façons d’inclure ces approches dans leur propre pratique professionnelle.

Patrimonio Cultural y Desarrollo Sostenible: Retos para Gestión del Cambio

Ona Vileikis[1], Jordi Tresserras[2], Pedro Delheye[3], Adriana Careaga[4], and Marco Antonio Chávez Aguayo[5]
[1] University College London, Institute of Archaeology
[2] Vice-President ICOMOS Spain/ Universitat de Barcelona
[3] ICOMOS Argentina
[4] ICOMOS
[5] Universidad de Guadalajara

Session Description

Cultural Heritage and Sustainable Development: Challenges Towards Managing Change

The inclusion of cultural heritage has become a pillar for sustainable development. The Sustainable Development Goals (SDGs) of the United Nations 2030 Agenda, the New Urban Agenda adopted at the United Nations Conference on Housing and Sustainable Urban Development (Habitat III), ICOMOS resolutions 18GA 2014/37 and 19GA 2017/21, as well as the current publication of the UNESCO Thematic Indicators for Culture in the 2030 Agenda (Culture|2030 Indicators), demonstrate their relevance.

This session will be a continuation of the discussion initiated at the ICOMOS General Assembly in 2018 with the theme ‘Sustainability: Cultural Heritage and Sustainable Development’. Some of the topics discussed in the sessions were: conservation of modern heritage, integration of heritage in urban planning tools, and the crossing point between heritage, construction, climate change and sustainability.

The governance model of formal and not formal networks created for a sustainable management of cultural heritage, involving national, regional, and local authorities, and a wide range of other stakeholders, will also be at the heart of the session.

The presentations will illustrate the pivotal role local community plays around the world for an effective sustainability of the projects, at the local, regional, and transnational level. It will also present how tourism linked to cultural heritage – tangible and intangible – can be a driver for a sustainable local development.

A series of case studies worldwide will be presented to initiate the discussion:
- Management plans for the Development of Sustainable Tourism in World Heritage Sites from Inclusion and Community Participation: Tiwanaku (Bolivia) and Valle de Viñales (Cuba) – Jordi Tresserras
- Values and Participation: Nabón (Ecuador) – Verónica Heras
- Cultural Routes in Europe: Examples and Policies – Eleonora Berti
- Development of Management Plans and Heritage Impact Assessments (HIA) on the Silk Roads – Ona Vileikis

- Alto Valle Calchaquí Project 2018-2020: Environmental Governance to Collaborate with the Mitigation of Climate Change (Argentina) – Pedro Delheye and Isolina Correa
- The Challenges of the Cultural Heritage of the 21st Century in Mexican Legislation – Marco Chávez
- Cultural Heritage and Mining in Brazil – Leonardo Castriota and Flavio de Lemos Carsalade.

The case studies presented will allow a comparison of practices, underlining common points and differences, as well as defining a framework for future discussions.
The session will be in Spanish with simultaneous translation in English and/or French (based on available budget).

Session Format

Based on short presentations with case studies, the coordinators will facilitate the dialogue of a 120-minute session and discuss in a practical way the question of heritage and development for management change.

- Introduction and presentation of the objectives of the session – co-chairs
- Short presentations of case studies. Distribute beforehand a dossier to the participants following a common model
- The ‘Knowledge Café’ format will allow us in small groups to discuss, reflect, learn, and generate understanding in a collective way among the participants
- Final large circle conversation, an agenda for future plans
- Conclusion and thanks.

Session Objectives

Operational guidelines and policies with the following priorities:

- To disseminate the concept of ‘Management Change’ towards the protection of cultural heritage and its relevance for the sustainable development of communities.
- To discuss the importance of collaborative networks: how to integrate this approach into existing projects.
- To train and exchange experiences at local and transnational levels in order to promote good practices and models.
- To publish the papers and results of the discussion in the Journal ‘América Patrimonio’ (in Spanish with abstracts in English and French).

Description de la session (Espagnol)

La inclusión del patrimonio cultural se ha convertido en un pilar para el desarrollo sostenible. Los Objetivos de Desarrollo Sostenible (ODS) de la Agenda 2030 de las Naciones Unidas, la Nueva Agenda Urbana adoptada en la Conferencia de las Naciones Unidas sobre la Vivienda y el Desarrollo Urbano Sostenible (Hábitat III), las resoluciones de ICOMOS 18GA 2014/37 y 19GA 2017/21. Así, como la reciente

publicación de Indicadores temáticos de la UNESCO para la cultura en la Agenda 2030 (Cultura| Indicadores 2030), demuestran su relevancia.

Esta sesión será una continuación de la discusión iniciada en la Asamblea General de ICOMOS en 2018 con el tema “Sostenibilidad: Patrimonio Cultural y Desarrollo Sostenible”. Algunos de los temas discutidos en las sesiones fueron: conservación del patrimonio moderno, integración del patrimonio en herramientas de planificación urbana y la intersección entre patrimonio, construcción, clima cambio y sostenibilidad.

Así mismo también será el centro de la sesión el modelo de gobernanza de las redes formales y no formales creadas para una gestión sostenible del patrimonio cultural, involucrando a las autoridades nacionales, regionales y locales, y a una amplia gama de otras partes interesadas.

Las presentaciones ilustrarán el papel fundamental que desempeña la comunidad local en todo el mundo para una sostenibilidad efectiva de los proyectos, a nivel local, regional y transnacional, y cómo el turismo vinculado al patrimonio cultural (tangible e intangible) puede ser un motor para un desarrollo local sostenible.

Para iniciar la discusión se presentarán una serie de estudios de caso a nivel mundial:

- Planes de gestión para el desarrollo del turismo sostenible en sitios Patrimonio Mundial desde la inclusión y la participación comunitaria: Tiwanaku (Bolivia) y Valle de Viñales (Cuba) – Jordi Tresserras
- Valoración y participación: Nabón (Ecuador) – Verónica Heras
- Rutas Culturales en Europa: Ejemplos y políticas – Eleonora Berti
- Desarrollo de planes de gestión y Estudio de Impacto Patrimonial (EIP) en Ruta de la Seda – Ona Vileikis
- Proyecto del Alto Valle Calchaquí 2018-2020: Gobernanza ambiental para colaborar con la mitigación del cambio climático (Argentina) – Pedro Delheye e Isolina Correa
- Retos del patrimonio cultural del siglo XXI en la legislación mexicana – Marco Chávez
- Patrimonio cultural y minería en Brasil – Leonardo Castriota y Flavio de Lemos Carsalade

Los estudios de caso presentados permitirán una comparación de prácticas, resaltando puntos y diferencias comunes, definiendo un marco para futuras discusiones. La sesión será en español con traducción simultánea en Inglés y/o Francés (dependiendo del presupuesto disponible).

Format de la session

Basándose en presentaciones cortas con estudios de caso, los coordinadores facilitarán el dialogo de una sesión de 120 minutos y discutirán de una manera práctica el tema de patrimonio y desarrollo para la gestión del cambio.

- Introducción y presentación de los objetivos de la sesión – coordinadores

- Presentaciones cortas de estudios de caso. Entrega de un dossier previamente a los participantes siguiendo un modelo común
- El formato "Café de Conocimiento" permitirá discutir, reflexionar, aprender y generar conocimiento de una manera colectiva entre los participantes
- Final: circulo grande de conversación, una agenda para planes futuros
- Conclusión y agradecimientos.

Objectifs de la session

Directrices operativas y políticas con las siguientes prioridades:

- Diseminación del concepto 'Gestión del Cambio' para la protección del patrimonio cultural y su relevancia para el desarrollo sostenible de las comunidades.
- Discutir la importancia de las redes colaborativas: cómo integrar este enfoque en los proyectos existentes.
- Capacitar e intercambio de experiencias a nivel local y transnacional para promover buenas prácticas y modelos.
- Publicación de las ponencias y los resultados de la discusión en la revista *América Patrimonio* (en Español con resúmenes en Inglés y Francés).

International Heritage Law for Communities: Exclusion and Re-Imagination

Lucas Lixinski
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Abstract

International heritage law, seen through the lenses of the five major UNESCO treaties for the safeguarding of different types of heritage, has achieved tremendous success. At the same time, I argue that these five treaties have effectively prevented local communities, who bear the brunt of the costs associated with international heritage protection, from having a say in how their heritage is managed. The exclusion of local communities often alienates them not only from international decision-making processes but also from their cultural heritage itself, ultimately meaning that systems put in place for the protection of cultural heritage contribute to its disappearance in the long term.

By looking at these UNESCO treaties not as isolated regimes, but rather as belonging to a discursive continuum on cultural heritage, it is possible to better examine their blind spots and unintended consequences. I focus on themes that cut across the relevant UNESCO regimes like the use of expert rule in international heritage law, economics, the relationship between heritage and the environment, among others, rather than the regimes themselves. Choices made in their drafting have continuing and potentially negative impacts on how we think about and safeguard heritage. If we are serious about community-centric heritage safeguarding, we need to understand the ways in which the law prevents communities from having a real seat at the table, and engaging with the limits of the law opens up a space for a broader conversation that can genuinely tap into the potential of communities for heritage governance without the constraints of a pre-existing and unwelcoming legal framework.

Abstract (Français)

Le droit international du patrimoine, envisagé sous l’angle des cinq grands traités de l’UNESCO pour la sauvegarde de différents types de patrimoine, a connu un succès retentissant. En même temps, je soutiens que ces cinq traités ont effectivement empêché les communautés locales, qui supportent le fardeau des coûts associés à la protection internationale du patrimoine, d’avoir leur mot à dire sur la gestion de leur patrimoine. L'exclusion des communautés locales les aliène souvent non seulement des processus décisionnels internationaux, mais également de leur patrimoine culturel, ce qui signifie en définitive que les systèmes mis en place pour la protection du patrimoine culturel contribuent à sa disparition à long terme. En considérant ces traités de l'UNESCO non pas comme des régimes isolés, mais plutôt comme appartenant à un continuum discursif sur le patrimoine culturel, il est possible de mieux examiner leurs angles morts et leurs conséquences inattendues. Je me concentre sur des thèmes communs aux différents régimes de l'UNESCO, tels que

l'utilisation de la règle de l'expert en droit international du patrimoine, l'économie, la relation entre patrimoine et environnement, entre autres, plutôt que les régimes eux-mêmes. Les choix qui ont été faits lors de leur rédaction ont des conséquences négatives permanentes et potentielles sur la manière dont nous pensons et préservons le patrimoine. Si nous prenons au sérieux la sauvegarde du patrimoine centrée sur les communautés, nous devons comprendre comment la loi empêche les communautés d’être véritablement assises à la table des négociations et s’engager dans ses limites ouvre un espace à une discussion plus large qui peut puiser véritablement dans le potentiel des communautés pour la gouvernance du patrimoine sans les contraintes d'un cadre juridique préexistant et peu accueillant.

Contested Heritage and Community Consultation

Allison Bitar
Aboriginal Areas Protection Authority, Australia

Abstract

This presentation considers how conflict arising from contested heritage can be addressed and resolved. The Northern Territory (NT) has two legislative mechanisms in which cultural traditions of diverse communities can be heard and heritage protected, through the NT *Aboriginal Sacred Sites Act 1989* and through the NT *Heritage Act 2012*. After extensive public consultation the NT Government announced a proposal to construct a National Aboriginal Art Gallery on the site of the former Alice Springs High School, known as ANZAC High. The proposed plan for the gallery would include the sporting oval to the south, used at the time for rugby and for public events. What followed was a very public battle over the preferred site. The government undertook 'Heritage Clearances' under the NT Aboriginal Sacred Sites Act which set out the parameters for protecting Indigenous cultural heritage. Eight months after the announcement, a nomination was lodged for heritage protection for the high school and the oval. The NT Heritage Council found the oval met the significance threshold and it proceeded to the next stage of the heritage assessment process. The high school was found not to meet the threshold and it did not proceed.

This paper considers the influence of traditional and non-traditional media in the fight to 'save our school' that continued beyond the Heritage Council's decision and the legislative mechanisms through which conflict was managed and resolved.

Memory and Oblivion: Investigation of the Need to Forget in Order to Preserve.

Emanuele Morezzi
DAD - Department of Architecture and Design Politecnico of Turin, Italy

Abstract

The field of conservation and restoration aims to maintain the cultural heritage assets so that they are a vivid testimony of the past societies. As stated by Aleida Assmann ‘remembering and forgetting are closely linked but they are not opposites’. In a certain sense, we could say that we remember, and therefore we keep, what we don't want to be forgotten, but also the opposite: that is, what we do not want to remember is forgotten. In this specific view, the conservation of the architectural and artistic heritage does not appear to be linked only to the action of memory and protection, but also, paradoxically, to oblivion and cancellation.

The article, therefore, intends to reflect on this contrast which appears of great importance to think about the value of conservation in the contemporary age: the forgotten/erased heritage, through carelessness or conscious decision. In this sense, some case studies will be investigated in which the value has been denied, seeking their cancellation and elimination. This phenomenon can be considered a contemporary *damnatio memoriae*, an activity which, as it will be testified, has not existed only in the past but continues to constitute a rational aware action to increase the value of the heritage which has to be preserved and safeguarded. This specific theme will highlight the current dynamics of worldwide conservation, highlighting some contradictions and some phenomena that are of great interest to understand the contemporary asset. The essay will consider some case studies related to architectural heritage: the destruction or forgetting of them proved the affirmation of another specific memory of the past, through the conservation of another architectural heritage by a specific community. The essay proposes a reading of this extremely current phenomenon, reiterating how the need to forget can have importance similar to the remembering one.

Abstract (Espagnol)

La disciplina de conservación y restauración tiene como objetivo mantener los bienes del patrimonio cultural para que sean un verdadero testimonio del pasado y de la civilización. Como también lo afirmó Aleida Assmann "recordar y olvidar están estrechamente vinculados pero no son opuestos". En cierto sentido, podríamos decir que recordamos, y por lo tanto guardamos, lo que no queremos olvidar, sino también lo contrario: es decir, lo que no queremos recordar se olvida. La conservación del patrimonio arquitectónico y artístico no parece estar vinculada solo a la acción de la memoria y la protección, sino también, paradójicamente, al olvido y la cancelación.

Por lo tanto, el artículo pretende reflexionar sobre este contraste que parece de vital importancia para reflexionar sobre el valor de la conservación en la era contemporánea: el patrimonio olvidado, a través del descuido o la decisión racional. En este sentido, se investigarán algunos estudios de caso en los que la propiedad ha sido denegada, buscando su cancelación y eliminación. Este fenómeno puede considerarse una damnatio memoriae contemporánea, una actividad que, como se verá, no ha existido solo en el pasado sino que continúa constituyendo una acción de selección racional para preservar y salvaguardar el patrimonio. Este tema específico destacará la dinámica actual de la conservación mundial, destacando algunas contradicciones y algunos fenómenos que son de gran interés. El ensayo considerará algunos estudios de casos pertenecientes al patrimonio arquitectónico, cuya destrucción u olvido por parte de una comunidad ha demostrado ser de vital importancia para la afirmación de otra memoria específica del pasado, a través de la conservación de otro patrimonio arquitectónico.

El ensayo propone una lectura de este fenómeno extremadamente actual, reiterando cómo la necesidad de olvidar puede tener una importancia similar a la de recordar y conservar.

Truth and Responsibility in Heritage Interpretation

Anne Ketz
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Abstract

The Truth and Reconciliation Commission that emerged during the dismantling of South Africa's apartheid system in 1998 developed four notions of truth as part of a societal healing process: factual truth, personal truth, social truth, and healing truth. These truths should form the fiber of our efforts as heritage professionals. To interpret heritage places appropriately, we must cultivate an understanding of the interests, concerns, and experiences – i.e. the truths – held by the communities with whom we work. But what is truth, and whose truth are we talking about? Accounting for these multiple truths through dialogue and healing, can lead to valuable outcomes for heritage management, including management plans, interpretive exhibits, and visitor experiences.

The presenter will share their work with African American slave descendant communities and Dakota people. First, at the historic retreat home of the third U.S. President, Thomas Jefferson, and second, for the African American urban community, St. Paul. In addition, she will share the evolution and reclamation of a special Indigenous place called Wakan Tipi – the home of the great spirit on the Mississippi River. This cave, sacred to Dakota people, was damaged, sealed, and surrounded by toxic residue from railroads. The Dakota people and local community have reclaimed the land and their hidden narrative. The Wakan Tipi Center will be a Dakota cultural and environmental interpretive center.

Each project shows how meaningful public engagement, equitable collaborations, and inclusive storytelling can begin to address the notion of truth and help find ways of healing historical traumas. Each story is one of truth, reconciliation, and reclamation.

The Shared Culture and Historical Interrelation of Date Palms and its Products

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Abstract

Date palms (*Phoenix dactylifera*) are linked to Arabian heritage, they represent a shared culture of tangible and intangible heritage. They are manifested in many aspects of the inhabitants' life. Therefore, this study aims to verify, clarify and document it.

Based on the foregoing, the palm tree and its derivatives have had a clear and significant impact on the shared culture of the region. The study will be conducted through surveys, documentation and questionnaires and will cover the following:

1. Construction techniques and materials.
2. Shared customs and traditions.
3. The association with the nutritional habits linked with it, the shared culture i.e. serving dates in Ramadan, as well as it is widely recognized as a symbol of hospitality.
4. Its connectivity to the food presentation, packaging etiquette – i.e. food preservation and dining tables made of wicker.
5. Developing knowledge about the types of dates, their health and therapeutic benefits.

The presentation will elaborate the findings of the study of the date palm's impact on tangible and intangible cultural aspects of the region. In addition to the geographical extension of the shared culture associated with the date palm tree and its products, and the endeavors of the entities to safeguard this culture which started by inscribing the palm tree in 2019 on the Representative List of ICH in UNESCO and strongly related with some of the registered WHS such as Al-Turaif district in the historic Diriyah (construction materials and architectural heritage), and Al-Ahsa Oasis as it is the largest oasis of palm trees in the world with 2.5 million palm trees.

In conclusion, this study is a necessary continuity to emphasize the shared culture associated with the palm tree and its derivatives in order to safeguard, document, and preserve this culture for the next generations from extinction.

Abstract (Français)

Les palmiers du dattes (Phoenix dactylifera) sont liés au patrimoine arabe, ils représentent une culture commune du patrimoine matériel et immatériel. Elles se

manifestent dans de nombreux aspects de la vie des habitants. Par conséquent, cette étude vise à la vérifier, à la clarifier et à la documenter.

Sur la base de ce qui s'est passé, le palmier et ses dérivés ont eu un impact clair et significatif sur la culture commune de la région. L'étude sera menée par differents moyens d'enquêtes, de documents et de questionnaires et portera sur les éléments suivants :

1. Techniques et matériaux de construction.
2. Coutumes et traditions partagées.
3. L'association avec les habitudes nutritionnelles qui y sont liées, la culture partagée c'est-à-dire servir les dates pendant le Ramadan, ainsi qu'elle est largement reconnue comme un symbole d'hospitalité.
4. Sa connectivité à la présentation des aliments, l'étiquette d'emballage comme la conservation des aliments et les tables.
5. Développer des connaissances sur les types de dates, leur santé et leurs bienfaits thérapeutiques.

Le document de travail détaillera les résultats de l'étude de l'impact du palmier sur les aspects culturels matériel et immatériels de la région. Outre l'extension géographique de la culture partagée associée au palmier et à ses produits, et les efforts des entités pour sauvegarder cette culture qui a commencé en inscrivant le palmier en 2019 sur la liste représentative du PCI à l'UNESCO et fortement lié avec certains sites des WHS enregistrés tels que le district d'Al-Turaif dans la Diriyah historique (matériaux de construction et patrimoine architectural), et Al-Ahsa Oasis car c'est la plus grande oasis de palmiers dans le monde avec 2,5 millions de palmiers.

En conclusion, cette étude est une continuité nécessaire pour souligner et sauvegarder la culture partagée associée au palmier et à ses dérivés.

Reconciliation Rocks: Shared Cultural Sites and Journeys of Reconciliation

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Abstract

In 2018, following extensive consultation with the local community, the National Trust of Australia (Queensland) [NTAQ] began working with the Cooktown community to gain recognition of the heritage value of Reconciliation Rocks; the place of Australia's first recorded act of reconciliation.

The following research, consultation, discussions, and yarning revealed a place of outstanding value to the nation due to its strong and special association with the Cooktown community; Indigenous and non-Indigenous. Reconciliation Rocks is a place of immense significance that demonstrates the complex cultural structure of the Bama-ngay, the commencement story of Australia's reconciliation in 1770, and the place of the first recorded act of reconciliation between Indigenous Australian's and pre-settlement European explorers. The place is a publicly accessible symbol of the power of shared history and shared futures.

The Bama, the NTAQ, and local community stakeholders are now working together to have the place recognised on Australia's National Heritage List as an associative landscape of immense value to the Nation.

This presentation will:

- Share the story of Reconciliation Rocks and its place as a key event in Australia's pre-settlement history;
- Discuss how the Bama-ngay led dialogue disrupted our knowledge of Australia's history;
- Outline the advantages of a community driven project relating to shared heritage by illustrating how Reconciliation Rocks acts as a driver to draw community together through the use of soft diplomacy;
- Demonstrate how the indigenous translation of European texts (in this case the journals of Cook, Banks and Solander) provide a previously unknown narrative and
- Illustrate the depth of Australia's reconciliation history and discusses one of the ways that heritage places can assist in reconciliation journeys.

This paper, co-presented by Jane Alexander and Bama man Harold Ludwick, illustrates how communities can come together to identify and maintain their connections to heritage and use heritage as a driver for building stronger communities.

The Identity and Constancy of Landscapes in Korean Clan Villages

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Abstract

The clan village, where the majority of inhabitants belong to one or a few clans, is a traditionally dominant settlement type in Korea. Each of the clan villages has its own characteristic landscapes, which tend to be constant over long periods of time. Considering that they have been formed and managed by inhabitants for generations, their constancy implies a mechanism for inhabitants' consistent practice in managing them. The objective of this paper is to clarify the inner mechanism, not the outer one such as legal measures, to make the management of landscapes in Korean clan villages consistent. This paper is based on the field surveys on typical Korean clan villages with diverse methods such as observation, photographing, interview and measuring by the author.

Through this study it has been clarified that the identity and constancy of Korean clan village landscapes is resulted from inhabitants' consistent management, which has been guided by their shared interpretation of village landscapes passed down generation after generation, generally focusing on the three kinds of objects; hills or rocks, trees of forests, and waters. This study demonstrates that the shared interpretation is basically framed by the common understanding of the geomantic landscape shape or fengshui elements of the village in animistic, organic, or ecological way. And it exemplifies the two aspects of the tacit but strong guidelines of landscape management shared by inhabitants; one to prohibit any change of some elements such as the three kinds of objects, and the other to set the standards or limits of making or development of other elements such as buildings and roads. As a consequence of this paper, it is asserted that village landscapes can be managed consistently to maintain their identity by the local community when its members belong to the same interpretive community sharing interpretation of landscapes.

Abstract 483 – Paper

Revealing Shared Values: Places and Things Connecting Generations in Ankara

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Abstract

Cities with continual settlement history embody various tangible and intangible properties in relation to different periods, which have changing meanings and values for the inhabitants from different generations. Revealing the values shared through generations can have essential contributions to conservation decision-making processes. Thus, this study aims at introducing an approach for discovering shared cultural heritage values by the people living in the city.

The research focuses on the multi-layered city of Ankara, the capital of modern Turkey, and it conducts a spatiotemporal survey to illuminate the continuities and shifts in the cultural meanings attributed to places and things. Aiming at capturing the 'shared heritage values' of the city among different generations, the research embraced a qualitative methodological framework, which includes person-to-person interviews (with 124 people) belonging to different generations in Ankara, a national radio broadcast and social media posts.

This collective participation was transferred to the interactive exhibition setting entitled: *Places and Things Connecting Generations in Ankara* as part of the national events in Turkey for ICOMOS International Day of Monuments and Sites in 2018 the theme of which was 'Heritage for Generations'. The exhibition did not only display the data that is acquired through different modalities and illuminated the places and things shared by generations, but also organized as a participatory environment. The exhibition visitors could mark their memory places on the Ankara map, note down their stories on Ankara, or share their memories by social media posts. By the installation of these interactive systems for the visitors to reflect and share the places and things they identify with the city of Ankara, the exhibition was expanded as a process of research.

Abstract 495 – Paper

‘Shared Cultures’ and Contested Heritage: Byzantium in Turkey

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Abstract

This paper aims to investigate how communities identify themselves with value and care for the heritage of specific periods of the past, with particular emphasis on the Byzantine cultural heritage in Turkey, and is based upon two basic premises. First, only an affective awareness, understanding, and interpretation of the past can help encourage the need to conserve cultural heritage for a wider audience. Second, Byzantium (330-1453) needs to be reinterpreted and represented as part of a common cultural history for the greater recognition of its values and better protection of its heritage.

The concept of identity, or identification with a place, tradition, or belief, is fundamental in shaping attitudes towards the past. Byzantine cultural heritage is more difficult to associate closely with everyday life and traditions than, for instance, Seljuk and Ottoman sites, monuments and artifacts, in contemporary Turkey, where, in contrast to, for example, Greece and the Balkans, cultural, religious, or linguistic, connections with the Byzantine past have long been lost. There are different ideological (ethnic, religious, cultural, socio-political) and pragmatic (heritage economics, opportunities for [adaptive] reuse) factors affecting the understanding of Byzantium and the protection of its heritage in Turkey. Such factors similarly determine the ‘selection’ or ‘exclusion’ of specific areas of the past within different geographical contexts.

This paper will investigate the meaning of Byzantium for the Turkish beholder and those challenges experienced by local communities in identifying with its concept and material culture. It will also seek to explore how communities identify and connect with heritage sites with challenging and conflicting values, and in what ways can those cultural heritage sites that are now outside their original ethic, religious and cultural contexts, be recognized, shared and respected by diverse communities involved with the legacy of past cultures and civilizations within their current territorial and political boundaries.

Vernadoc and the Spatial Conservation Conflict: Problems in Shared Cultures

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Abstract

Vernadoc—abbreviation for vernacular documentation—was introduced mainly to increase awareness of the forgotten and decaying built heritage through meticulous hand-drawn pictures. It is presented to raise awareness and pride for the local community, the Vernadoc drawings then brought to fulfill a more ambitious goal of introducing the built-heritage to broader audiences across nations. Exhibitions and publications are amongst the two most popular takes by the academics and community to share the vernacular heritage. Local community also plays their role in increasing awareness of their vernacular tradition even in the most intimate setting of displaying the Vernadoc drawings in their living room. However, raising awareness is not enough; people require the government's effort to solidify the Vernadoc drawings to preserve and conserve the future of vernacular architecture.

Taking two examples of Vernadoc workshops in Muntok Town, Indonesia—the Malay stage-house in 2018 and the Chinese Major's house in 2019—this paper explores conflicts that emerge from sharing the cultural heritage through Vernadoc drawings. Conflicts are focused on the government's role, which in the current state was limited as the financier for the workshop and exhibition. No further action is taken to raise awareness of the endangered vernacular architecture, making the idea of sharing cultural heritage becomes a conflict of interest between stakeholders – the community, locals, and the government itself. Through a qualitative methodology, focusing on literature and narrative explorations, this paper discusses the problems and conflicts of sharing cultural heritage, reflecting on the government's role as the policy-maker in conservation guidelines after Vernadoc workshops.

keywords: post-vernadoc; drawings; shared heritage; government's role in cultural heritage; conflicts

Abstract (Français)

Le Vernadoc—abréviation de la documentation en langue vernaculaire—a été introduit principalement pour accroître la sensibilisation au patrimoine bâti oublié et en décomposition grâce à des images méticuleuses dessinées à la main. Il est présenté pour sensibiliser et susciter la fierté de la communauté locale, les dessins de Vernadoc ont ensuite permis d'atteindre un objectif plus ambitieux de présenter le patrimoine bâti à un public plus large à travers les nations. Les expositions et les publications sont parmi les deux prises les plus populaires par les académiciens et la communauté pour partager le patrimoine vernaculaire. La communauté locale joue également son rôle en sensibilisant davantage à leur tradition vernaculaire, même dans le cadre le

plus intime de l'affichage des dessins vernadoc dans leur salon. Cependant, la sensibilisation ne suffit pas; les gens ont besoin des efforts du gouvernement pour solidifier les dessins de Vernadoc afin de préserver et de conserver l’avenir de l’architecture vernaculaire.

Prenant deux exemples d’ateliers de Vernadoc à Muntok Town, en Indonésie—la maison malaise en 2018 et la maison du major chinois en 2019—cet article explore les conflits découlant du partage du patrimoine culturel au moyen de dessins de Vernadoc. Les conflits sont axés sur le rôle du gouvernement, qui, dans l’état actuel des choses, était limité en tant que bailleur de fonds pour l’atelier et l’exposition. Aucune autre mesure n’est prise pour sensibiliser la population à l’architecture vernaculaire en voie de disparition, faisant en sorte que l’idée de partager le patrimoine culturel devienne un conflit d’intérêts entre les intervenants. Au moyen d’une méthodologie qualitative, axée sur la littérature et l’exploration narrative, le présent document examine les problèmes et les conflits liés au partage du patrimoine culturel, en réfléchissant au rôle du gouvernement en tant que politique-fabricant de lignes directrices de conservation après les ateliers de Vernadoc.

Sustaining Faith Heritage through Social and Spiritual Collaborations

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Abstract

Churches, some of the first permanent structures built in Australia, symbolised for early colonists the importance of both faith and community. Today's secular communities mourn the destruction of heritage places of faith for the loss of past values and community. In 2018, when the Anglican Church of Tasmania announced that it planned to sell 76 churches, most of them in rural areas, there was consternation amongst local communities already under pressure from loss of public amenities.

Contemporary Australia, with its secular constitution, does not prioritise conserving heritage places of faith. With the acknowledged decline in Australia's community spirit, the future for those places could lie in collaborations between congregations and local neighbourhoods in adapting heritage places of faith for wider community use. This has been one model for the rebirth of many of the UK's significant historic churches.

At times of crisis, secular communities often look to local places of faith to provide solace and refuge. During bush fires local faith centres are often the focus of caring for those who are affected. Communities can become stronger and more resilient by working together in social and spiritual collaborations, whilst also finding new relevance in their heritage places of faith.

- *Objective*: to review how secular communities value heritage places of faith, and how collaborations between local and spiritual communities have helped to conserve and sustain those places by looking at examples of collaborations in the UK, Canada and Australia.
- *Findings*: such collaborations have assisted heritage places of faith in finding wider community relevance.
- *Conclusion*: heritage places of faith can find sustainable futures through community collaborations.

Abstract (Français)

Les églises, parmi les premières structures permanentes construites en Australie, symbolisaient pour les premiers colons l'importance de la foi et de la communauté. Les communautés laïques d'aujourd'hui pleurent la destruction des lieux de foi patrimoniaux pour la perte des valeurs et de la communauté passées. En 2018, lorsque l'Église anglicane de Tasmanie a annoncé qu'elle prévoyait de vendre 76 églises, la

plupart dans des zones rurales, il y avait de la consternation parmi les communautés locales déjà sous la pression de la perte des équipements publics.

L'Australie contemporaine, avec sa constitution laïque, ne donne pas la priorité à la conservation des lieux de foi patrimoniaux. Avec le déclin reconnu de l’esprit communautaire en Australie, l’avenir de ces lieux pourrait résider dans des collaborations entre les congrégations et les quartiers locaux en adaptant les lieux de foi patrimoniaux à une utilisation communautaire plus large. Cela a été un modèle pour la renaissance de nombreuses églises historiques importantes du UK.

En temps de crise, les communautés laïques se tournent souvent vers les lieux de foi locaux pour leur offrir réconfort et refuge. Pendant les feux de brousse, les centres religieux locaux sont souvent au centre des soins aux personnes touchées. Les communautés peuvent devenir plus fortes et plus résilientes en travaillant ensemble dans des collaborations sociales et spirituelles, tout en trouvant une nouvelle pertinence dans leurs lieux de foi patrimoniaux.

- *Objectif*: examiner comment les communautés laïques apprécient les lieux de foi patrimoniaux et comment les collaborations entre les communautés locales et spirituelles ont aidé à conserver et à maintenir ces lieux en examinant des exemples de collaborations au UK, au Canada et en Australie.
- *Conclusion*: les lieux de foi patrimoniaux peuvent trouver un avenir durable grâce à des collaborations communautaires.

Cultural Heritage – Communities Shared Responsibilities

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Abstract

This presentation aims to reflect on the responsibility of communities on cultural heritage protection. Due to the tourism pressure that Portugal has with in recent years, the historic centers are in process of gentrification, as the historic buildings are being transformed, causing several protests from the population.

Three recent cases illustrate the successful involvement of communities against threats to cultural heritage, supported by lawyers, associations and ICOMOS Portugal.

The first case is the Jewish museum project for Largo de São Miguel, in Lisbon. The new construction foresees occupation of four lots, one that is empty and three for demolition. The location chosen is due to the tradition of the Jewish people in that neighborhood, however, the demolition of such a significant heritage, coupled with the need for resettlement of the inhabitants, led to strong protests by the population.

The second case is the project of a residential building for Praça das Flores, in Lisbon. The proposal included the demolition of the existing building and the construction of luxury apartments. Local people protested the dissonant architecture proposed for the square. Despite various protests and reports from ICOMOS Portugal and other associations, the building was demolished and its reconstruction is currently being questioned.

The third example is that of Forte de Santo António, a 17th century fort located at Estoril. The structure, which was in advanced state of dereliction due to years of neglect and vandalism, made the object of a precautionary lawsuit by three Heritage NGOs against the government ministries involved. As a result, the fort was promptly subjected to intervention, including landscaping and securing, enabling the facility to be opened to the public.

These examples show that communities, associations, and ICOMOS can play an important role for the management and protection of monuments and sites.

Challenges in Mapping Sites of 'Unnatural Disaster' Heritages

Julie Nichols, Stephen Nova, and Darren Fong
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Abstract

The heritages associated with the built and cultural landscapes of Burra, in the mid-north of South Australia, represent complex sets of historical relationships between Aboriginal and non-Aboriginal peoples. Geographer, Richard Howitt (2012) calls these sites of colonial intervention 'unnatural disasters' in their wholesale disruption of Aboriginal peoples' holistic ways of being. In the recording and mapping of these heritages, it is an opportunity to investigate and appreciate shared and contested cultural landscapes. Conventional recording processes highlight the challenges of this content and as a result documented Aboriginal heritage is overwhelmingly under-represented. Conservation Management Plans are based on non-Aboriginal practices and requirements, and therefore by default alienate Aboriginal contributions and heritages.

This paper explores collaborative and consultative ways of bridging the limitations of heritage documentation through the use of digital media to capture intangible heritages. To what extent can digital media connect people in shared experiences of capturing their heritage? Is digital media recording an appropriate approach to shared cultural heritages? The method uses drawing and walking alongside harnessing sounds and images to capture an ephemeral experience of cultural landscape to seek to answer these questions. This method both raises and causes, the visual and imaginative qualities of Aboriginal and non-Aboriginal layers of cultural landscapes to be intertwined in the representations. The study is a small gesture in exploring a narrowing of the gap of understanding shared cultures, in a contested heritage space.

Building an Historical Environmental Education Platform in Guangzhou City

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Abstract

Guangzhou, one of the third largest urban areas in China, has a history of more than 2,200 years. The traditional wisdom left by it is still of great value to building today's urban environment and high-quality urban life. However, the historical cognition and discussion of Guangzhou history in the modern society are far less than those of the same level cities in China, and the current academic researches of Guangzhou heritage, have no effective connection with citizens' life. Due to the rapid development of Guangdong-Hong Kong-Macao Greater Bay Area, the histories that have not been continuously recited will soon be forgotten.

Environmental Education is a kind of education method that tries to solve environmental problems with education to promote environmental sustainability. Environmental Education usually aims at individuals or community groups to help them understand the knowledge of environmental problems, realize the solutions, and have the ability to solve these problems. The aim of this paper is to showcasing a project that builds a platform for the purpose of historical environmental education in the Guangzhou urban context by using digital landscape, digital media, and public participation means.

The project aims to provide the historic urban landscape knowledge services from the perspective of the integrity and sustainability of Guangzhou to the public. The Historical Environmental Education Platform uses digital landscape techniques to summarizes the characteristic historic urban landscape of Guangzhou. Uses online techniques, building applications, to popularizes the information in multiple ways and collects the knowledge of on-going Guangzhou history from public. And by creating offline activities in the local communities, the Platform is linking the history and impacting young citizen’s life in Guangzhou. At the same time the Platform serves as a bridge between academic research and public life, provides a practical education platform for the university students who participate in the work.

Abstract 107 – Paper

Hidden Stories of Sydney's Suburban Context

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Abstract

This paper discusses the specific approaches to data collection and digital visualization techniques in the generation of information and the interpretation of cultural and ethnic diversity in our cities. By interrelating digital mapping, historical research, and oral history narrated in multimedia formats, the discussion reveals the ways in which diverse groups reinterpret and adjust their cultural meanings to suit their new spatial locations. Sydney provides the primary site of investigation as its multicultural character offers a rich milieu for the exploration of the relationship between architecture and culture. The discussion focuses on distinct spaces, such as religious and community spaces for migrant and minority groups, and the way in which their capacity to spatially represent beliefs and practices allows these spaces to capture the inherent contradictions of the private-public duality of migrant experiences.

Diverse community and public spaces, as well as places of consumption, are contextualized to show the engagement of these spaces with popular and daily aspects of culture, as well as the ability of architecture to negotiate the representation of dominant and marginal groups. Using three distinct forms of representation; namely visual, descriptive, and narrated, the discussion considers the relationships between public and private spaces. The exploration of diverse public spaces reveals intricate private layers that underpin the formations of the public realm. This discussion allows for an understanding of the ways in which built fabric connects and mediates diverse cultural and historical contexts, and the manner in which these environments provide a site for various narratives. The paper demonstrates the manner in which social and cultural heritage is a product of its place within the broader assemblages of culture, practices, and people.

What Theories of Conservation Should There be in the Globalization Era?

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Abstract

At the dawn of the third millennium, the theoretical and methodological approach to restoration requires some reflections on emerging issues associated with national and international phenomena. A critical revision of what has been said up to now, at the time when this field is opening up to other ‘theories of restoration’, could modify the very structure of the theoretical thought, leading to a vision that should include ideological, anthropological, social, economic, and political phenomena. This process could dismantle the traditional categories of restoration, stimulating greater attention to poorly studied contexts and thus promoting new research aimed at deepening our understanding of them. Therefore, an informed multidisciplinary debate could introduce new ‘visions of restoration’ and, perhaps, undermine the Euro-centric conception of restoration theories.

The question, then, is whether or not it is right to try to find common principles and shared guidelines and to what extent. In other words, should the cultural identity of any single country prevail (Nara Document of Authenticity) or a compromise is needed? And if a compromise has to be found, on what basis and regarding which aspects of the question? The approach, then, could be to integrate knowledge networks with the territory, cultural concepts with the various different operational capabilities found in the field of conservation and restoration, hoping that no new ideological barriers will be created and that, instead, a shared and unified vision of restoration – despite specific differences – will be defined.

Abstract (Espagnol)

Al entrar en el tercer milenio, el enfoque teórico y epistemológico de la restauración requiere reflexiones impulsadas por la aparición de ciertos aspectos orientados a la comprensión de los fenómenos nacionales e internacionales. Una revisión crítica de lo que ya se ha dicho hasta ahora, podría cambiar la estructura misma del pensamiento teórico cuando la disciplina se abra a otros "relatos de restauración", en una visión que incluya no sólo los fenómenos ideológicos sino también los antropológicos, sociales, económicos, políticos. Esto puede desbaratar las categorías tradicionales de la restauración al estimular una mayor atención a ciertos temas que profundizan, a través de nuevas investigaciones, contextos poco estudiados. Por lo tanto, una comparación consciente y multidisciplinaria puede abrir nuevas "visiones de la restauración" y, quizás, también poner en crisis la concepción eurocéntrica de las teorías de la restauración.

La cuestión es si parece correcto encontrar principios comunes y directrices compartidas; si la identidad cultural de cada país individual debe prevalecer (la declaración de Nara) o si se debe encontrar un compromiso y en qué niveles. La perspectiva podría ser entonces la de integrar las redes de conocimiento con los territorios, las concepciones culturales con las diferentes capacidades operativas en el campo de la conservación y la restauración, con la esperanza de que no se creen más barreras ideológicas sino una visión compartida y unificada de la restauración, aunque con diferencias específicas.

Bonding and Dissonance in Heritage Tourism: A Case Study in Xidi and Hongcun

Rouran Zhang
Nankai University, China

Abstract

The tension between tourism and heritage has existed for a long time. Tourists are routinely defined as causing economic commodification, pollution, and physical damage to sites, and they obscure or erode other values of heritage. Most importantly, tourists have been defined as ‘culturally inauthentic’ and as passive sightseers, with little or no agency in the meanings they construct at heritage sites. However, Smith (2006, 2012), Ashworth (2009), and Hall (2009) argue that tourists may bring above noted negative effects, but they are much mindful and actively engage in constructing heritage meaning during their visiting. One of the key issues of tourists using heritage is about their emotion and affect feature in the fields. Scholars such as Smith (2006, 2012, 2015) and Waterton and Watson (2012) have been identified empathy is a key emotion for facilitating tourists' sense of place which underpinned and validated the way visitors engaged or disengaged with the information contained heritage sites.

My presentation explores the idea of emotional empathy and its role in the expression of different forms of heritage in Asia context. It suggests that empathy is one that local residents also engage in and that, moreover, they take some meaning that reinforces their own identity and pride in that, from witnessing the performances of visiting enacted by tourists. This conducted with respect to a Chinese World Heritage site, *Ancient Villages in Southern Anhui – Xidi and Hongcun*, and is based on three and half months of fieldwork.

Abstract 632 – Paper

A Community Approach to Resilience and Heritage Protection During Conflict

Anna Paolini and Ahmed Zaouche
UNESCO Office for the Arab States of the Gulf and Yemen

Abstract

In times of conflict, the protection of World Cultural Heritage is the shared responsibility of public authorities, international institutions, and, more than ever, local civil society organizations. The crisis context in Yemen has severely weakened the capacities of local governance of tangible and intangible heritage within fragmented, under-resourced state institutions to deal with conflict-related threats posed to heritage.

UNESCO recognizes the role of local communities for the safeguarding of cultural heritage in the 1972 Convention and advocates for the involvement of youth and women-focussed civil society at the center of (pre-)recovery urban strategies. However, few community-based interventions have been implemented in the conflict context. The UNESCO-EU project in Yemen presents a novel approach that combines innovative methodologies in modern heritage rehabilitation and social protection to meet the most urgent humanitarian needs of crisis – providing access to livelihoods, strengthening economic resilience, and restoring social cohesion – while promoting local ownership over the safeguarding of World Heritage.

Participatory cash-for-work schemes in heritage restoration and urban regeneration are implemented in World Heritage Sites for the first time through cohesive community-led approaches. Community-based damage assessments in Sana’a, Aden, Shibam, and Zabid, supported by consultations with local government agencies, were conducted to identify priority intervention sites based on both inclusive human needs and heritage concerns. Beneficiary selection and risk mitigation mechanisms are similarly based in community-centred structures verified by transparent scientific data. The intervention reaffirms the importance of human-centred approaches to cultural heritage safeguarding and urban resilience that ensure community ownership over heritage management. The project contributes to an environment for sustainable cultural development that allows communities to come together and maintain their connections with heritage and each other, and appreciate the diversity of cultural traditions and contribute to efforts to rebuild dialogue and peace.

Women's Resilience Restoring Traditional Crafts after GEJE in Japan

Miwako Kitamura
Tohoku University, Japan

Abstract

Purpose: This study shows the importance of the link between women's resilience and traditional culture in recovery from natural disasters. In this study, I look into the relationship between women and local traditional culture after the occurrence of the Great East Japan Earthquake (GEJE) and provide information on how this culture affects disaster resilience through literary analysis and a theoretical basis for field practice.

Design/methodology/approach: I discuss a case where Sashiko gives women resilience to a natural disaster following the GEJE. I argue that the resurgence of women's traditional handicrafts has become a significant factor in improving women's resilience in communities during a crisis caused by the GEJE. Sashiko is a traditional handicraft that is part of the culture of Tohoku and has had positive effects on affected women and has alleviated those effects.

Findings: The main handicrafts in Otsuchi, the study area for this research, have been linked to women's resilience in communities. To prepare for natural disasters, respond to them well, and ensure sustainable recovery, it is important that disaster management is centred not only on infrastructure but also on situations where local culture and community resilience are essential factors.

Research limitations/implications: This study adds academic value to the process of understanding resilience in relation to local traditional crafts and women's communities and has practical relevance in enhancing women's disaster resilience.

Originality/Value: From a socioeconomic perspective, a Japanese case study on disaster resilience in women's communities is relatively new. It is crucial to study women's resilience in an ageing society with low birth rates, which has become a major social problem in developed countries.

Abstract (Espagnol)

Propósito: este estudio muestra la importancia del vínculo entre la resiliencia de las mujeres y la cultura tradicional en la recuperación de los desastres naturales. En este estudio, analizamos la relación entre las mujeres y la cultura tradicional local después de la ocurrencia del Gran Terremoto del Este de Japón (GEJE) y proporcionamos información sobre cómo esta cultura afecta la resiliencia ante desastres a través del análisis literario y una base teórica para la práctica de campo.

Argumentamos que el resurgimiento de la artesanía tradicional de las mujeres se ha convertido en un factor importante para mejorar la resiliencia de las mujeres en las comunidades durante una crisis causada por el GEJE. Sashiko es una artesanía tradicional que forma parte de la cultura de Tohoku y ha tenido efectos positivos en las mujeres afectadas y ha aliviado esos efectos.

Hallazgos: las principales artesanías en Otsuchi, el área de estudio para esta investigación, se han relacionado con la resistencia de las mujeres en las comunidades. Para prepararse para los desastres naturales, responder bien a ellos y garantizar una recuperación sostenible, es importante que la gestión de desastres se centre no solo en la infraestructura sino también en situaciones en las que la cultura local y la capacidad de recuperación de la comunidad son factores esenciales.

Originalidad / Valor: desde una perspectiva socioeconómica, un estudio de caso japonés sobre resiliencia ante desastres en las comunidades de mujeres es relativamente nuevo. Es crucial estudiar la capacidad de recuperación de las mujeres en una sociedad que envejece con bajas tasas de natalidad, que se ha convertido en un problema social importante en los países desarrollados.

Creole Cultures, Folklore or Prefiguration of our Future?

Michèle Prats
ICOMOS France

Abstract

From Louisiana to Caribbean and Guyana, and in the Indian Ocean, in the Comores, Mascarenes, and Seychelles, one can still find, despite the time, the distance, the political events, a common background, which expresses itself through various specific languages founded on a basis of French, the vector of cultures and ways of life, different according to the place though very similar, one may define as 'creoleness'.

One or several Creole cultures?

Creole populations are issued from the contact of various new arrivals, conquerors, settlers, migrators, mingling with Indigenous inhabitants or people of another origin and culture, thus originating new languages and cultures. It's a prevalent and millenary phenomenon, which has given birth to new languages and cultures: the vulgar Latin spoken by the multicultural Roman legions and adopted by local population was already a creole.

In the 16th century Americas, according to the nationalities of the newcomers, the creoles were founded on Portuguese, English, or French languages and cultures. Over the next centuries, with the development of the plantation economy and, consecutively, the slave trade, many of these new traders, navigators, pirates, and colonials, alas, were French. As they settled in Americas, Caribbean, and South-Eastern Indian Ocean islands, the French creole tended to become a popular lingua franca.

I will try to analyse this common heritage and explore the genesis and the characteristics linking these new populations and cultures; describe how, from a common multi-ethnic trunk, they have diversified into rich, similar, yet different and evolving cultures, sometimes co-existing with others, and present their attributes, similarities, differences as their subtle link to their environment through one of its genuine translation: the creole garden. I will question creoleness future, due to disappear in a globalized world, or on the contrary, as an eco-model and a prefiguration of our societies' evolution?

Abstract (Français)

De la Louisiane aux Caraïbes et à la Guyane, et, dans l'Océan Indien, des Mascareignes aux Seychelles, persiste, malgré le temps, la distance, le contexte politique, un fond commun qui s'exprime à travers différentes langues issues du

français, vecteur de cultures et de modes de vie variables selon les lieux, mais similaires : la culture créole.

Une ou plusieurs cultures ?

Les populations créoles sont le produit du contact de divers nouveaux arrivants : conquérants, navigateurs, colons, migrants, qui, se mélangeant avec les populations autochtones ou des peuples d’autres origines et cultures, finissent par créer de nouveaux idiomes et de nouvelles cultures. C’est un phénomène universel et millénaire : le Bas-Latin, parlé par les légions Romaines multiculturelles et adopté par les populations locales, n’était autre qu’un créole.

Dans les Amériques du 16 th siècles, selon la nationalité des nouveaux arrivants, les créoles se fondèrent sur les langues et cultures Portugaises, Anglaises, Françaises… Aux siècles suivants, avec le développement de l’économie de plantations, qui s’accompagna de la traite des esclaves, de nombreux adeptes de ce terrible commerce, ainsi que navigateurs, pirates et colons étaient français; ils fréquentèrent ou s’installèrent dans les Amériques, les Antilles, les archipels du Mozambique, des Mascareignes et des Seychelles, le créole français devenant l’une des “lingua franca” les plus développées.

Nous tenterons d’explorer cet héritage commun, sa genèse, les caractéristiques unissant ces nouvelles populations et cultures. Nous analyserons comment, à partir d’un tronc multi-ethnique, elles se sont diversifiées en riches cultures, similaires, mais néanmoins différentes, syncrétiques et évolutives. Nous présenterons leurs attributs ainsi que leur lien subtil à l’environnement, dont la plus originale manifestation est le jardin créole. Enfin, nous nous interrogerons sur le devenir de la "créolitude", appelée à disparaître dans un monde globalisé, ou au contraire, préfiguration et éco-modèle de l’évolution de nos sociétés ?

Abstract 132 – Poster

Painted Towns of Shekhawati: A Shared Venture for a Living Heritage

Cécile Charpentier, Sabine Cotte, Harpreet Tanday, and Giovanna Carravieri
The Shekhawati Project, India

Abstract

The Indian region of Shekhawati, in Northern Rajasthan, is famous for its magnificent painted architectural heritage dating from the 19th and early 20th centuries. The *Haveli* (painted mansions) display on their external walls the fortune of the Marwari merchants trading spices, opium, and textiles, before commerce moved to the coast. Scenes of Hindu mythology are mixed with courtly life and inventions such as trains and telephone, creating an extraordinary open air gallery, witness of a glorious past that now attracts tourists curious of less crowded paths.

However, neglect and the harsh climate of North Rajasthan have resulted in the monuments’ state of disrepair. Only half of the 2,000 private painted *Haveli* survive, most of them in poor condition.

Created in 2016, The Shekhawati Project aims to work with the community to preserve the *Haveli*. Through international conservation workshops and local advocacy, we favour a holistic approach that integrates heritage monuments into modern life needs. The Project advocates for the region’s economic revival through development of sustainable tourism, in close liaison with local entrepreneurs, to preserve traditional skills and promote adapted reuse of the buildings for the local community. We work with our regional connections to lobby local governments to implement protective measures for the monuments, including town infrastructures and city services such as waste management, which impact directly on the condition of the buildings and their frescoes.

The interdisciplinary conservation workshops train students and graduates in architecture and conservation, from India, Europe, and Australia. Integrating Asian and European approaches, we successfully use the workshops to showcase best practice and act as an inventive for *Haveli* owners to conserve and rehabilitate their properties. The economic and political benefits from rehabilitating this heritage are important for the region, in terms of employment, cultural dynamism and health through well managed urban planning.

Abstract (Français)

La région indienne du Shekhawati, dans le nord du Rajasthan, est connue pour son merveilleux patrimoine architectural peint, datant du 19e, et du début 20e. Les *Haveli* (demeures peintes) montrent sur leurs murs extérieurs la richesse des marchands Marwari qui faisaient commerce d'épices, opium et de tissus... Des scènes de la mythologie indienne côtoient des illustrations de la vie quotidienne et des inventions

comme le train, le téléphone, créant ainsi une galerie d'art à ciel ouvert, témoin d'un passé glorieux, qui attire aujourd'hui les touristes. Cependant, en raison de négligence et du climat rigoureux, elles sont aujourd'hui en voie de disparition. Celles qui subsistent sont en très mauvais état.

The Shekhawati Project (association née en 2016) s’est donné pour mission de contribuer à leur préservation. En organisant des chantiers écoles internationaux tenant compte des pratiques locales, nous favorisons une approche holistique qui intègre les monuments patrimoniaux aux besoins de la vie moderne. Le projet tente de relancer l’économie de la région par le développement d’un tourisme écologique, en partenariat avec des entrepreneurs locaux, pour préserver les compétences traditionnelles et promouvoir la réhabilitation des bâtiments au bénéfice des communautés locales.

Nous travaillons pour faire pression sur les gouvernements afin de mettre en œuvre des mesures de protection, des infrastructures et des services municipaux tels que la gestion des déchets, qui ont un impact direct sur l'état des bâtiments et de leurs fresques.

Les ateliers interdisciplinaires forment des étudiants en architecture et conservation/restauration, d'Inde, d'Europe et d'Australie. Les chantiers-écoles intégrent des approches de conservation asiatiques et européennes, afin d'inciter les propriétaires de maisons à conserver et à réhabiliter leur patrimoine. Les avantages économiques et politiques de la réhabilitation des *Haveli* sont importants pour la région, en termes d'emploi, de dynamisme culturel et de santé grâce à une planification urbaine bien gérée.

Shared Cultures and Conservation: British Levantine Heritage in İzmir

Isilay Tiarnagh Sheridan and Erdem Erten
Izmir Institute of Technology, Turkey

Abstract

Situated in a privileged geography with its naturally protected port and fertile hinterland, İzmir has always been a busy node of trade. Due to these advantages, the city experienced a considerable trade boom and urban expansion as a result of foreign industrial initiatives during the 19th and early 20th centuries and gained real importance as a Mediterranean port city. Its port superseded that of İstanbul, and the city and its hinterland became an arena of commercial competition that attracted mainly British and French investors. Later, even though labelled as foreigners at the beginning, many of these investors settled in the region. 17 of the 25 notable 19th century trade families who came from the 'western' countries such as Britain, France, etc. to what was called 'the Levant' started to be called 'Levantines' and settled in the city for generations to come. One of the most important of these 'foreign families' became the British Levantines who settled and traded in and around İzmir.

Today, the city embodies both the British Levantine population and the urban heritage of this settlement period. Some of the heritage sites built during this era are still in service for the British community either living in or visiting İzmir while some of them are used by all the citizens of the city. While some of them are conserved by the British community, some of them are being conserved by other authorities. This study, therefore, aims to discuss this dual aspect of British heritage both in communal practices and conservation initiatives by questioning the ownership over these heritage sites with overlapping histories, knowledge, practices of heritage; and how do British Levantine, British, and Turkish communities come together, define, identify, and maintain their connections in relation to these heritage places today.

LALI: A Shared Platform of Knowledge, Co-learning, and Cooperation

Martha C Fajardo
Latin American Landscape Initiative LALI

Abstract

SHARED CULTURES. COMMUNITIES - COLLABORATIVE, CONSULTATIVE, DISPUTED

We stand at a critical moment in Earth’s history where we must choose our future. We are living in a time of intense change in the way we value our lives. There is an amazing revival taking place as society, governments, and stakeholders begin to appreciate the true value of the LANDSCAPE.

Inspired by both the ELC and the cosmovision’s of Latin American Ondigenous peoples, we have created the Latin American Landscape Initiative LALI. LALI comes as a declaration of fundamental ethical principles to promote the recognition, valuation, protection, and sustainable planning/design of Latin American landscapes by means of the adoption of agreements and laws that recognize local, regional, and national diversity and tangible, intangible landscape values, as well as principles and processes to safeguard it.

COLLABORATION AND CO-CREATION

LALI has been building this platform of shared-knowledge, co-learning, and cooperation to embrace key stages of development that characterize the initiative: 1) creation of a landscape identity, values, ethics; 2) strengthening of institutions and partners leading landscape juridical aspect; 3) implementation of local actions through LALI clusters; and 4) delivery of results at the digital media.

The intention of this presentation is to show the progress of the Latin American Landscape Initiative (LALI) beyond landscape boundaries. Outlined in four arguments:

1. LALI provides new ways of reaching agreements, of acting, from bottom-up, to transverse and horizontal cooperation between actors through clusters.
2. The Landscape a contemporary and shared interest; a fundamental right or common good?
3. A new horizon: towards a Latin American Landscape Law / Charter (through activism, mediation, facilitation, and ‘soft’ diplomacy).
4. The Power of Landscape in the local world.

Abstract (Espagnol)

La intención de esta conferencia es mostrar los avances de la Iniciativa Latinoamericana del Paisaje (LALI) más allá de las fronteras en materia de paisaje. Enmarcada en cuatro argumentos:

1.LALI nuevas formas de conseguir acuerdos, de actuar, de abajo a arriba, y de cooperar transversal y horizontal entre actores a través de Nodos.
2.El Paisaje un interés contemporáneo y compartido; un ¿derecho fundamental o bien común?
3.Un nuevo horizonte: ¿hacia una Ley de Paisaje marco e interdisciplinar (a través del activismo, la mediación, la facilitación y la diplomacia "blanda").
4.El Poder del Paisaje en el mundo local.

INDIGENOUS HERITAGE:

Sharing, exchange, control

INDIGENOUS HERITAGE:
Sharing, exchange, control

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THEME ABSTRACT

The ‘Indigenous Heritage’ theme will consider the powerful intersections between heritage, rights-based approaches, and sustainability. In the field of ‘heritage studies’, First Nations peoples have frequently raised concerns regarding violations of their rights and a lack of regard for their cultural heritage, values, and livelihoods. Many First Nations scholars have also pointed to the longevity of colonial power structures in the institutions and knowledge systems that continue to define heritage.

The adoption of the *United Nations Declaration on the Rights of Indigenous Peoples* (2007) draws attention to the need to ensure that heritage practices are implemented in accord with the Declaration. The UNESCO World Heritage Committee, as well as its Advisory Bodies – ICOMOS, IUCN, and ICCROM – work with Indigenous peoples to continue to implement heritage systems that acknowledge and respect the rights of First Nations peoples and their territories.

Some of the key topics that may be considered under this Theme include:

- *Key Strategic Priorities for Indigenous Communities*: Identifying and ratifying the key heritage issues, debates, and philosophies affecting First Peoples in 2020;
- *Identity, Nation, and Sovereignty*: Anti-colonial frameworks, resistance, understanding structural disadvantage and inequalities in the heritage legislative process;
- *Economic Barriers and Innovative Solutions*: What are some of the key economic barriers and/or structural disadvantages for Indigenous communities and how can Indigenous communities’ benefit (economically, socially, and in terms of wellbeing, for example) from their traditional knowledge and intellectual property?
- *Heritage Pedagogy ‘Two Way Learning’*: The management of Indigenous places, landscapes, and educational philosophies for good practice;
- *Indigenous Heritage Futures*: Including language, performance, visual arts, traditional skills, and the diversity of Indigenous communities;
- *Heritage and Memory for Living Traditions*: Addressing and networking into private and business ventures (interpretive, experimental, creative, cultural, intellectual tourism heritage and memory).

This theme will include one or more closed sessions for Indigenous participants at the GA2020 – as well as sessions open to all attendees. Work in the field of Indigenous heritage in New South Wales (the Australian State of which Sydney is the capital city) will be highlighted under this theme and will serve to explore the links between local issues and global matters of concern to all Indigenous groups.

The co-chairs gratefully acknowledge the GA2020 Indigenous Advisory Panel members for their support and beneficial work in building of the Indigenous Heritage theme.

DRAFT PRELIMINARY PROGRAMME

The draft preliminary program (below) for the 'Indigenous Heritage' theme is based on an opening and closing plenary sessions and parallel sessions (in two or three separate rooms) across two days, as well as ten posters. The 'Final' programme may have been quite different, depending on which presenters attended in person the ICOMOS Scientific Symposium. The numbers in the table refer to the abstract submission number.

DAY 1: Indigenous Heritage Theme – Welcome Breakfast Indigenous delegates		
Day 1, Session 1		
Welcome by Co-chairs Keynote address: Chrissy Grant – Indigenous Heritage Futures		
Day 1, Session 2		
589 (session) Deeper Hearing: Immersion into Songlines		
Day 1, Session 3		
MEETING ROOM 1	**MEETING ROOM 2**	**MEETING ROOM 3**
631 (session) Strengthening the Engagement of Indigenous Peoples in the World Heritage System 123 (session) Healing Wadjemup / Rottnest Island	584 (session) Exploring the Relationship Indigenous Values and World Heritage Concepts 600 Indigenous Heritage Perspectives, Values: New Approaches for World Heritage	385 (Session) Strengthening Engagement of Indigenous Peoples in the World Heritage System 88 Protecting Australian Rock Art in Shared, Culturally Meaningful Ways 329 Managing Large-scale Rock Art Complexes: Issues and New Approaches 616 What has Changed? 30 Years of Impacts to Aboriginal Rock Ert at Ganguddy
Day 1, Session 4		
620 (session) Wanggajarli Burugun: Our People are Coming Home. Repatriation as Heritage	370 (session) Clash or Cooperation? First Peoples' and Other Values in Cultural Landscapes	429 Selecting Maori Rock Art Sites for Registration in New Zealand 497 Rock Art as an Alternative Mode for an Indigenous Linguistic Landscape 479 Past and Present 'Art' and its Role in the Transferal of Knowledge 294 'For whom the Bell Tolls': Rock Gongs and the Moffat Mission Station
Indigenous Heritage Theme – Plenary Session		

Day 2: Indigenous Heritage Theme – Reconciliation Breakfast All delegates	
MEETING ROOM 1	**MEETING ROOM 2**
Day 2, Session 1	
556 (session) Truth Telling and Difficult Stories	566 (session) Revitalising our Cultures by Remembering our Places: Sharing Successes

Day 2, Session 2

558 (session) Approaches of Australian Governments to Indigenous Heritage Management	613 (session) Indigenous People and Management of Protected Areas: Empowerment or Tokenism 314 Collective Impact Initiatives in Hawaiian Heritage Management 203 In Dialogue – Heritage Ontologies and Heritage Systems at #protectihumaatao

Day 2, Session 3

226 Cultural and Scientific Perspectives on Caring for Country in Australia 626 Journey to Healing: Kinchela Boys Home, a Site of National Truth-Telling 143 Protecting the Sacred in Australia: A Traditional Peoples View 331 Cultural Assessment of the Aboriginal Cultural Values of the TWWHA	478 ‘Development’ at the Cost of Heritage, Identity, and Traditional Practices 600 Indigenous Heritage Perspectives, Values: New Approaches for World Heritage 524 Participative Working Strategies with Indigenous Communities in Argentina 56 Hkakaborazi: Co-Management and Indigenous Heritage in Conflict Zones

Day 2, Session 4

426 To Preserve the Post-Disaster Indigenous Heritage: A Case Study in Taiwan 302 The Skolt Saami – A Threatened Minority among Minorities 305 Counter-Methodologies: Supporting Indigenous Communities in Counter-Mapping 273 Mapping Practices for the Assessment of Indigenous Values in World Heritage	260 Public Space Characteristic of Traditional Hmong Villages at Huayuan County 485 Balinese Indigenous Villages: Heritage Conservation and Management Strategy 346 Sharing and Developing of Taiwan Indigenous Weaving Techniques 591 Références indigènes dans le contexte de Parintins boi-bumbá

Indigenous Heritage Theme – Plenary Session

POSTERS

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79 The Study on the Origin of the Barn in the Rukai and Paiwan Tribe
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108 Assimilative Nature of Indian Heritage and its Continuity
263 The Architectural Characteristic of Koguryo Told from Wunv Mountain City
319 Closing the Gate on Movable Indigenous Cultural Heritage in Australia
392 Post-colonial Manga: Wisecrack and Ainu Heritage in ‘Golden Kamuy’
617 Comparative Analysis and Indigenous Heritage
520 Le patrimoine culturel des kola et Gyeli à la croisée des chemins

Deeper Hearing: Immersion into Songlines

Leah Domanski[1], Raymond Kelly[2], Jesse Hope-Hodgetts[2], and Ray Ingrey[3]
[1] Heritage NSW, Australia
[2] University of Newcastle, Australia
[3] The Gujaga Foundation, Australia

Session Description

Language is inextricably linked to culture and heritage. Retracing and reconnecting Songlines has the potential to rebuild vital relationships with neighbouring groups for mutual benefits, including drawing greater attention to protecting and preserving natural ecosystems and other valuable resources.

Songlines that crisscross the Australian landscape hold valuable knowledge of Australia's First Peoples. They tell of the law, history, and culture and have been renewed for thousands of years. In NSW, Songlines have been dramatically impacted by colonial pressures. Sound recording and other historical documentation provide the means for communities to reconnect with these powerful and significant sites.

Early European transcriptions of First People's languages were undertaken with ears unattuned to the complexities of local linguistic terrains. Recent developments in linguistic transcription have revealed that more nuanced hearing of recordings uncovers complexities of meanings unable to be captured by current transcription protocols.

This session, chaired by Glenda Chalker, Chaor, NSW Aboriginal Cultural Heritage Advisory Committee, will explore how deeper hearing of language offers richer understandings of cultural heritage and ritual.

Dr Raymond Kelly is a playwright, actor and singer with a special interest in historical Thangatti cultural material – Songs from the land, by the people, for the people. Researching and writing in his Thangatti Language since 2006, Dr Kelly was awarded a PhD from the University of Newcastle in 2015 for his thesis titled, *Dreaming the Keepara: New South Wales Indigenous Cultural Perspectives 1808-2007*. Dr Kelly will lead participants through a language learning process that includes technology, the making, recording, and repetition of sound, leading to song making and performance.

Mr Jesse Hodgetts, Associate Lecturer, Wollotuka Institute, University of Newcastle is a PhD candidate seeking to explore Aboriginal song and language from Ngiyambaa and Wiradjuri singers in Western NSW. An accomplished musician, dancer and actor, Jesse will highlight elements of his research that showcases the power of song for First People in NSW. Participants will be encouraged to learn historical songs and several of Jesse's recent compositions.

Mr Ray Ingrey is a Dharawal and Dhungutti person and belongs to the La Perouse Aboriginal community at Botany Bay, the only discreet Aboriginal community in the greater Sydney area. He is the Chairperson of the Gujaga Foundation. The Gujaga Foundation is a leading agency involved in reclamation of the Dharawal language in his community. Ray is passionate about the power of language in communities and says, 'It is important that our young ones grow up with a solid cultural foundation and become strong with who they are and where they belong', this will put them on the right path to achieving any goal they set in the future. Ray will provide insights into the program at La Perouse and highlight the foundation's success to date.

Our session is being conceived as a modern-day Corroboree, with time for talking, listening, and asking questions. Participants will also engage in language building, song making, and physical movement.

NSW Government representatives working to facilitate Aboriginal languages through legislative measures and programs will also participate in the session.

Session Format

This session will entail a range of communication methods, including presenter address, performance, and the opportunity for the audience to participate in group discussion and movement.

Session Objectives

- Provide opportunity for First People in NSW to showcase languages and recent developments in researching and practicing their cultural heritage.

- Promote and share the efforts and findings of people working in research, recording, renewal, and education of First People's languages.

- Showcase languages, performance, and communication modes of First People as alternate ways to express and share information in a symposium environment.

Strengthening the Engagement of Indigenous Peoples in the WH System

Chrissy Grant
International Indigenous World Heritage Peoples Forum

Session Description

The International Indigenous Peoples' Forum on World Heritage (IIPFWH) was established at 41COM in Krakow, Poland. Meetings were held via Skype with the Interim Steering Committee and was eventually launched at 42COM in Mannan, Bahrain, at the World Heritage Committee (WHC) meeting. The IIPFWH introduced themselves to the Advisory Bodies to discuss and outline their role and responsibilities and that the IIPFWH was a voice at the WHC meetings for Indigenous peoples who were not able to attend these meetings each year.

At 43COM in Baku, Azerbaijan, the IIPFWH established themselves with engagement in the WH processes and input into the *Operational Guidelines* and through interjecting statements raising issues on behalf of the Indigenous peoples where their places on the World Heritage List was under review. The IIPFWH also joined with the World Heritage Centre in UNESCO to co-organise and conduct back-to-back side events to celebrate the International Year of Indigenous Languages and line up speakers from World Heritage sites to speak on their challenges and opportunities for their engagement in the World Heritage processes. The speakers ranged across existing, newly listed and nominated places to the World Heritage List.

The IIPFWH established meetings with the Advisory Bodies IUCN, ICOMOS, and ICCROM to discuss potential issues. This will be a standing practice at each WH Committee meeting going forward. Another issue the IIPFWH raised with IUCN and ICOMOS was the opportunity for Indigenous assessors (professionally qualified) to do independent assessments on specifically Indigenous cultural values of spirituality, story lines, song lines, traditions, cultural practices, and traditional knowledge as part of the formal process of the Advisory Bodies.

The IIPFWH would like to explore this idea and opportunity further at the ICOMOS GA2020 Conference, which will provide the perfect opportunity to present the initiative and get feedback from the participants.

Session Format

The session will be introduced by the Chair of the International Indigenous Peoples' Forum on World Heritage who will also facilitate the event. There will be presentations from Indigenous and supporting professionals – archaeologists, anthropologists, and cultural advisors. There will be 4-5 presenters to provide experiences in this area and information of what could be improved upon. There will be discussions to take on ideas and feedback to draw together to work into a formal proposal for the Advisory Bodies to the World Heritage Committee.

Session Objectives

The purpose of this session is to come up with ideas and recommendations for a proposal which will outline the way forward to include Indigenous professionals to undertake assessments of Indigenous cultural values from an Indigenous perspective for their nomination for inclusion to the World Heritage List. This approach will ensure that Indigenous people's engagement with the World Heritage system is a paramount and set the priority for the World Heritage Committee.

Exploring the Relationship: Indigenous Values and World Heritage Concepts

Christophe Rivet
ICOMOS Canada, Canada

Session Description

This session stems from a General Assembly resolution adopted in Delhi in 2017 urging the creation of an international working group to provide guidance on defining and conserving Indigenous heritage. The resolution indicated that the work would be carried out by Indigenous people from various countries and that the ICOMOS International Secretariat would be hosted by one of the national committees.

Since then, ICOMOS Canada took the lead to begin organizing the working group with the help of an ad hoc group of members from around the world. The initial step focused on scoping out the breadth of themes tied to Indigenous heritage. The discussion landed on the relationship between Indigenous values and World Heritage, where it became apparent that Indigenous views of heritage represented a challenge to fit within a strict conceptual framework as compiled in the *Operational Guidelines for the Implementation of the World Heritage Convention*. This became a starting point because of the interests from a number of countries to submit sites with Indigenous values and the need for ICOMOS to be better equipped to understand them.

The study commissioned in 2019 to look at the relationship between Indigenous heritage and the World Heritage Convention highlighted some important points (excerpts):

- It is crucial to recogniz[e] and respect the rights of Indigenous peoples in World Heritage contexts, including through securing free, prior and informed consent (FPIC) to any development of (or change to) World Heritage sites and through effective participation in all aspects of World Heritage site processes, from identification of values to daily management of those values;
- There is a need for greater representation of Indigenous heritage on the World Heritage List;
- There is a need to better accommodate heritage that expresses a more holistic understanding of cultural and natural values, and tangible and intangible values.

In addition, it invited ICOMOS working group members to ‘consider what it is about Indigenous heritage that makes it unique, and perhaps therefore more difficult to address in a World Heritage context rooted in very different understandings of heritage. Indigenous people can breath new life into World Heritage, in particular by bringing a more holistic understanding that sees natural and cultural values, and tangible and intangible values, as one integrated whole. Indigenous heritage can also provide a strong sense of the living aspects of heritage; the immediacy of heritage in the cultural continuity, even survival, of people engaging with their heritage in the present.’

The terms of the study served as the foundation of the discussion of the Working Group’s meeting in Ottawa (Canada) in the summer of 2020 during which time, the group began the outlines of a plan to start addressing these points and develop guidance. The outcome of that meeting formalized the group and set the course for a multi-year project leading to improved guidance from ICOMOS.

Session Format

The format proposed for this session combines presentations and facilitated discussions. Two speakers are asked to give a 15 minute presentation on the conclusions of the Ottawa meeting to cover the definition of cultural heritage and Indigenous values and the management challenges. Following these presentations, the attendants are divided into groups each discussing one idea based on one example with a facilitator to stimulate the discussion. Groups rotate between the tables over the course of an hour. The remaining time is left to discuss as a plenary and draw key points.

Session Objectives

The main outcome of this session is a record of a rich exchange of views and experiences that add to the Working Group’s process leading to ICOMOS guidance on the matter. Specifically, it offers an opportunity to enrich the initiative’s knowledge base with regional perspectives, thus contributing to ensure the credibility of the project’s conclusions.

Strengthening Engagement of Indigenous Peoples in the World Heritage System

Bridget San Miguel
Department of Agriculture, Water and the Environment, Australia
On behalf of Heritage Chairs and Officials of Australia and New Zealand (HCOANZ)

Session Description

This session will explore the issues and identify changes required in World Heritage policy and/or processes that Australia may seek to advance as a World Heritage Committee member.

In 2015, the World Heritage Committee endorsed the inclusion of free, prior and informed consent (FPIC) in the *Operational Guidelines for the Implementation of the World Heritage Convention.* Improved Indigenous peoples and local communities' engagement is also a key objective of the *World Heritage Sustainable Development Policy* and in 2019, amendments were made to the *Operational Guidelines* to operationalise the Policy. The intent of these decisions is to ensure that Indigenous peoples and communities have a voice in World Heritage decision-making processes, particularly where Indigenous peoples and communities live, hold cultural values, or have connections to place.

While these steps are encouraging, Indigenous peoples and local communities still face significant barriers to engaging with the World Heritage system.

Indigenous peoples and local communities are often the custodians, knowledge-holders, and interpreters of the places that States Parties seek to advance as having Outstanding Universal Value. But too often they are left out of the decision-making processes and/or have not had the capacity nor the external support they need to engage effectively. Recent examples suggest that the values and perspectives of Indigenous and local communities are not well-represented in the World Heritage system processes, including by ICOMOS as an Advisory Body to the World Heritage Committee. And due to this lack of recognition and capacity it is clear that properties with Indigenous cultural values are not well represented on the World Heritage List.

The session will commence with short presentations introducing a variety of perspectives and experiences of Indigenous engagement and local community in the World Heritage system. This will be followed by a facilitated discussion.

The aim of the session is to:

- Examine aspects of World Heritage policy and/or process that currently limit Indigenous and local community engagement in the World Heritage system;
- Identify the changes required in World Heritage policy and/or process to facilitate the engagement of Indigenous peoples and local communities; and
- Consider the pathways by which these changes may be affected.

Session Format

The session will be introduced by a representative from the Australian World Heritage Focal Point who will also compere the event. There will be 4-5 short presentations to introduce different experiences and perspectives on Indigenous peoples and local communities' engagement within the World Heritage system, followed by facilitated discussion to include the audience. The Facilitator and compere will draw discussions together to conclude.

Session Objectives

The aim of the session is to identify changes or improvements to World Heritage policy and/or process that will facilitate the engagement of Indigenous peoples and local communities with World Heritage and consider the pathways by which these changes and improvements may be affected.

Increasing Indigenous representation and engagement in the World Heritage System is a priority for Australia's World Heritage Committee membership term.

Healing Wadjemup / Rottnest Island

Ezra Jacobs and Angela Elder
Department of the Premier and Cabinet, Western Australia (WA), Australia

Session Description

This session will provide a snapshot of the State of Western Australia's (WA) history of incarceration and segregation of Aboriginal people, exploring Wadjemup/Rottnest Island's historic use as a prison for Aboriginal men and boys between 1838 and 1931, and work currently underway to resolve this historic injustice through the Wadjemup Project.

The Wadjemup Project is a state-wide reconciliation project, being undertaken as a partnership between the WA State Government and Aboriginal peoples of WA. The Project will acknowledge the Islands' prison history, its impacts on Aboriginal people, and subsequent intergenerational trauma with an ultimate aim to memorialise associated sites, including the Wadjemup Aboriginal Burial Ground and adjacent former prison building, known locally as the 'Quod'.

Grounded in a powerful narrative of ancient cultural beliefs and contemporary obligations to protect Country, held by the Aboriginal Traditional Owners and Custodians of Wadjemup, the Whadjuk Noongar people, this Project presents a unique opportunity to address historic injustice through truth-telling, healing, and reconciliation between the State Government and WA Aboriginal peoples.

Today Wadjemup is one of WAs top tourism destinations, renowned within Australia and internationally for its pristine environment, beautiful beaches, and famous native marsupial, the Quokka. The challenge to achieving genuine reconciliation on Wadjemup is balancing the Islands' ancient Whadjuk cultural values and injustice of the former prison with its contemporary profile as a tourism destination and place of leisure.

Rebalancing the Islands' values and sharing the responsibility for maintaining and revitalising cultural heritage, the Wadjemup Project has the potential to transform a place of historic segregation, injustice and trauma to one of healing and truth telling that also celebrates the strength, resilience and enduring power of Aboriginal peoples and their ancient knowledge systems.

Healing Wadjemup / Rottnest Island provides an opportunity to engage with and confront the difficult histories of Australia – specifically those associated with place, including incarceration, massacre, mission, and reserve sites. The proposed memorial has the potential to demonstrate best practice cultural heritage interpretation and management related to the impacts of colonisation on Aboriginal people in Australia.

Session Format

The session will begin with an informative presentation about Wadjemup's ancient Aboriginal culture, its history of Aboriginal incarceration and segregation, and a summary of the efforts underway to resolve historic injustice through the Wadjemup Project. A panel discussion will follow the presentation and will bring together Aboriginal leaders and Government representatives working together to achieve a shared vision for Wadjemup.

Session Objectives

- Raise awareness of Wadjemup's Aboriginal culture and history.
- Explore reconciliation through truth-telling and healing in relation to historic injustice.
- Explore how the harmonious coexistence of diverse peoples is reliant on the co-existence of diverse values.
- Explore how sites of historic injustice can be transformed to sites of healing and reconciliation and become places that create strong futures for communities.
- Collaborative partnerships between Government, community, and industry are key to successful reconciliation processes.

Wanggajarli Burugun: Our People are Coming Home. Repatriation as Heritage

Naomi Appleby and Sarah Yu
Nyamba Buru Yawuru, Australia

Session Description

Indigenous people have lost so much in the colonisation of Australia — land, family, language, children, rights, and history. The focus in this paper is to consider how we may begin to redress this loss through heritage avenues. Yawuru woman Naomi Appleby and curator Sarah Yu will discuss this issue of the recognition of Indigenous heritage in relation to their current project of producing a memorial site, a film, and a travelling exhibition entitled 'Wanggajarli Burugun: We are coming home'. This project is focused on the repatriation of ancestral remains to Yawuru country, near Broome Western Australia, that were deposited in museums in England and Germany in the late 19th century. We will discuss the personal and community impacts of the journey in repatriating their ancestors through the prism of mabu liyan (loosely translated as well-being), to provide a cultural way of representing the return of their ancestors and their story.

The repatriation, which has involved more than just the return of remains, has brought the community together — Indigenous and non-Indigenous, as well as national, international and local — to redress the reality of this painful and traumatic past. As an organisational project it has also connected with all aspects of Yawuru cultural heritage: language, Law, nurlu (dance), the retrieval of archival records, land and sea management, as well as working with youth and elders, both within the Yawuru community and their cultural neighbours. As such, the repatriation project has raised many questions about the way aspects of cultural heritage, which within Yawuru society are viewed in a holistic way, are separated and codified in Australian heritage practice and law.

In the evolution of international heritage practice there has been a bias towards Euro-centric, place-based (natural and cultural) heritage and its preservation and management. This has resulted in a disconnect between 'heritage' and other basic human rights such as the recognition of native title (Indigenous rights in land and sea) and, with particular reference to the Yawuru repatriation project, the right to look after their deceased. For the restoration of Indigenous notions of heritage, which are founded in their cultural worldviews, and focused on the rights of their community to manage their own heritage, this bias has to be redressed. Some issues to be considered include: Who decides what is significant heritage? How do we embrace the non-secular in heritage identification and management? And, what does liyan (well-being) have to do with heritage, and how can good heritage management heal a community? Given that many museums and institutions will not return remains, the repatriation of human remains is an international heritage and human rights issue that ICOMOS should support at an international level. In doing so, we may find ways to reconcile the divide between Indigenous and non-Indigenous concepts of heritage and its practice.

Session Format

This session will be presented with a digital presentation, followed by discussion.

Session Objectives

It is anticipated that the discussion generated around the repatriation project is aligned with the conference theme of ‘Shared Cultures – Shared Heritage – Shared Responsibility’ and will contribute to the ICOMOS OCDI (Our Common Dignity Initiative) which is currently looking at how to develop a human rights approach to heritage identification, protection, and management.

Clash or Cooperation? First Peoples' and Other Values in Cultural Landscapes

Leah Domanski
Heritage NSW, Australia

Session Description

Do Australia’s and New Zealand’s heritage frameworks and planning processes have within them, the criteria to assess and identify cultural landscapes while recognising the values of individual heritage items that are part of the same landscape? What values should be prioritised when determining the best frameworks under which a landscape should be listed? Are some heritage assessment and protection methods better able than others to facilitate consultation between diverse rights-holders and stakeholders? Can the values of different groups within communities of First Peoples or non-Indigenous, settler communities be individually recognised in listings? Does acknowledging and respecting narratives from multiple sources inspire and improve heritage outcomes for cultural landscapes?

Cultural landscapes can be challenging to identify, assess, and conserve. They are often expansive, poorly understood by heritage and planning practitioners as well as management authorities, and subject to competing claims of custodianship. Frequently, piecemeal approaches (past and present) to planning and heritage protection mean that the values of cultural landscapes are eroded, or lost, before identification and assessment of a cultural landscape begins, leading to management efforts that inadequately address conservation needs. A regularly cited impediment to an ability to understand the significance of cultural landscapes is a focus on the values of individual elements (typically a Western heritage approach), rather than a macro, or holistic, approach (common in the cosmologies of First Peoples).

Chair of the Heritage Council of NSW, Frank Howarth will chair a discussion, moderated on cultural landscape case studies that examines how the values of First Peoples and non-Indigenous, settler communities have been identified, assessed and managed. NSW Aboriginal Cultural Heritage Advisory Committee members, Sharon Hodgetts and James Williams, alongside Professor Sharon Sullivan AO, FAHA, will talk about the Calga Aboriginal Cultural Landscape – Peats Ridge Road, Calga, NSW, listed on the NSW State Heritage Register in 2019.

Jennifer Beer, Victorian Aboriginal Heritage Council and Barengi Gadjin Land Council Aboriginal Corporation, alongside Michael Stewart, CEO, Barengi Gadjin Land Council Aboriginal Corporation and Megan Goulding, Heritage Council of Victoria, will discuss the Ebenezer Mission, Antwerp. The Ebenezer Mission is registered for values associated with its architectural significance and its relationship to Victoria’s cultural history of the movement of Aboriginal Peoples off Country and onto missions during colonisation.

Colleen Morris, landscape heritage consultant and co-author of the Australian Institute of Landscape Architects (NSW) Landscape Heritage Conservation Listing Project will discuss the assessment of values in the Sydney Harbour Green Necklace cultural landscape.

To conclude, a summary of the challenges and solutions raised in the session will be provided and future pathways will be proposed.

Session Format

Introduction - Chair
Case study presentations - A representative for each case study to give ten-minute overview of cultural landscape, heritage values, rights-holders and stakeholders, frameworks and challenges in identifying, assessing and managing cultural landscape
Moderator led panel discussion of up to 10 panellists:

- NSW case study - Calga Aboriginal Cultural Landscape - Peats Ridge Road, Calga. NSW State Heritage Register 02014
- Victorian case study - Ebenezer Mission. Ebenezer Mission Road (off Dimboola-Rainbow Road), Antwerp. Victorian Heritage register Database Place ID 22
- New Zealand case study (TBA)
- NSW case study - Australian Institute of Landscape Architects (NSW) Landscape Heritage Conservation Listing Project

Summary of the discussion and articulate future directions arising from the session

Session Objectives

- Provide opportunities for global practitioners to benchmark and learn from counterparts by exchanging information and experience.
- Provide a forum for heritage practitioners and community heritage groups from regional and metropolitan Australia and New Zealand to discuss findings from recent actions on cultural landscapes and First Peoples cultural heritage.
- Share lessons from successful listing and conservation management, to support, engage and inspire stakeholders to negotiate outcomes that facilitate improved heritage listings, increased commitment to effective conservation and management of heritage.
- To leverage the authority and knowledge of First Peoples in the heritage sector to improve outcomes for First Peoples' cultural heritage.

Truth Telling and Difficult Stories

Bridget San Miguel
Department of Agriculture, Water and the Environment
On behalf of Heritage Chairs and Officials of Australia and New Zealand (HCOANZ)

Session Description

In postcolonial contexts, how can governments manage heritage places in an inclusive and respectful way? Australia and New Zealand's contact history, like that of many colonial countries, is one of intense conflict, displacement, and trauma for Indigenous people. This colonial past also led to the development of today's systems of government, with heritage management systems based within these frameworks. Led by the Heritage Chairs and Officials of Australia and New Zealand (HCOANZ), this panel, followed by a facilitated discussion, will explore the value of sensitive truth telling and sharing difficult stories in a postcolonial environment.

Under Australia's federal system of government, local councils manage locally significant heritage, state and territory governments manage state and territory significant heritage, and the Commonwealth Government manages nationally significant heritage. HCOANZ is a group of representatives from each of the state, territory, Commonwealth, and New Zealand governments, made up of the chairs of each jurisdiction's heritage council and the government officials who support those councils. HCOANZ is an information-sharing forum to recognise all aspects of Australia and New Zealand's shared history and culture. Through this group, Australia and New Zealand government representatives work to coordinate, share perspectives, and learn from each other about heritage management across jurisdictions.

Including a chair of the discussion and three to four speakers, this session will present case studies that will together show some of the challenges of telling the story of modern Australia and New Zealand, including impacts of colonisation and hardships faced by Indigenous people. Speakers will be representative of the four stories present within the discussion; Australian colonial, New Zealand colonial, Indigenous Australian, and New Zealand Māori. Truth-telling about the history of colonisation and its impacts today should be shared as part of the comprehensive Australian and New Zealand heritage story and for its contribution towards healing and reconciliation. Aboriginal, Torres Strait Islander, and Māori people have oral histories, songs, art, and dance that depict this significant part of often untold and unrecognised history. There is an opportunity for both Indigenous and non-Indigenous people to share the stories they want to tell, in the way they want to tell them.

Through this session, HCOANZ will share and demonstrate their efforts and experiences in truth-telling across Australia's system of government. They will explore the ways states and territories are increasing recognition of Indigenous experience, demonstrating an acknowledgement of past wrongs and committing to healing and reconciliation. The speakers will spark discussion about national recognition and acceptance and the cultural and historical importance of the story of First Peoples.

The session is also part of HCOANZ's learning experience and they intend to bring ideas raised during this session into their approach in the future. HCOANZ are positioned to play a role in establishing high-level frameworks, principles, and initiatives to support work on the recognition and commemoration of difficult stories at state and local levels.

Please note that this topic may be sensitive, upsetting, and disturbing for many Indigenous and non-Indigenous people.

Session Format

This one-hour session will be facilitated by an experienced Indigenous member of the Indigenous Heritage Chairs and Officials of Australia and New Zealand. They will facilitate up to four speakers giving 5 to 10 minute presentations. We have left the number of speakers negotiable because some case studies may warrant further discussion. If so, we will have fewer speakers and allow for in depth discussion of sensitive issues. Following the presentations, a facilitated discussion with audience members, including Indigenous delegates, will examine approaches to truth-telling and sharing difficult stories.

This abstract comes from the HCOANZ and has been developed in negotiation with multiple stakeholders. HCOANZ is well placed to provide high quality speakers and will confirm speakers and participants if this abstract is accepted. We will draw speakers from our expert group of Indigenous Chairs and Officials and other Indigenous community members.

Session Objectives

In line with the principles of *United Nations Declaration of the Rights of Indigenous Peoples* (UNDRIP), this discussion will foster ideas and feedback about to appropriate ways to advance cultural heritage management and recognition with regard to the impact of our colonial past including memorialisation of frontier conflict sites. Australian and New Zealand governments are moving to prioritise recognition of the trauma and discrimination faced by Indigenous people today and in the past. This panel discussion will display our commitment to truth-telling, as well as stimulate discussions that will continue to inform our approach to culturally sensitive recognition and reconciliation.

Revitalising our Cultures by Remembering our Places: Sharing Successes

Xavier Forde[1] and Diane Menzies[2]
[1] Heritage New Zealand Pouhere Taonga, New Zealand
[2] Landcult Ltd, New Zealand

Session Description

What are the successful ways in which we First Nation peoples around the world have engaged with our important ritual, ancestral, and sacred places for the revitalisation of our cultures?

What type of projects will evolve and survive in the long term and remain relevant to our younger generations?

Have these contributed in any way to the economic viability of our communities and the continuation or restoration of our traditional ways of living?

Bring stories of your successes and failures to share together.

Session Format

Introduction followed by open-mike roundtable discussion in one of the closed Indigenous sessions. Short 5-minute presentations of willing participants organised in advance could feature in the introduction.

Session Objectives

This session aims to assist with the sharing of useful ideas, strategies, and cases for Indigenous cultural revitalisation through engagement with heritage places in a safe space closed-session.

Approaches of Australian Governments to Indigenous Heritage Management

Bridget San Miguel
Department of Agriculture, Water and the Environment, Australia
In behalf of Heritage Chairs and Officials of Australia and New Zealand (HCOANZ)

Session Description

This session will explore the challenges associated with creating a more inclusive cultural heritage narrative and will discuss best practice as implemented by Australian and New Zealand government agencies.

Government practices concerning the recognition and treatment of Indigenous heritage have evolved over the years, including the adoption of policies such as Free, Prior and Informed Consent. This panel will discuss how the state, territory, Australian, and New Zealand Governments recognise Aboriginal and Torres Strait Islander heritage values, showcasing current practices, policies, and guidelines. This panel will compare past practice with current best practice models.

Under Australia's federal system of government, local councils manage locally significant heritage; state and territory governments manage state and territory significant heritage; and the Australian Government manages nationally significant heritage. The Heritage Chairs and Officials of Australia and New Zealand (Chairs and Officials) has been established to champion cultural heritage conservation; lead national and trans-Tasman initiatives, raise the profile of cultural heritage, and advocate for it within senior levels of government and industry. Membership of the Chairs and Officials is comprised of a Chair from each government's cultural heritage advisory council and a senior official from each supporting cultural heritage agency across Australia and New Zealand.

Session Format

This session will be introduced by a representative from the Chairs and Officials, who will also chair the event. This session's speakers will present case studies that will illustrate some of the challenges associated with creating a more inclusive cultural heritage narrative; as well as provide an opportunity for jurisdictions to showcase best practice. This will be followed by a facilitated discussion.

This session will include a chair of the discussion and 3 - 4 speakers, which will be representative of the membership of the HCOANZ, including senior officials selected from Australian and New Zealand cultural heritage agencies.

Session Objectives

This session is intended to foster ideas and feedback regarding best practice management of Indigenous heritage, identify potential modifications to be made to current processes and policies to facilitate meaningful engagement and develop relationships and partnerships within the wider international heritage community.

Note: This abstract comes from the HCOANZ, and due to this submission being negotiated with multiple stakeholders, we may not be easily able to make changes.

Indigenous People and Management of Protected Areas: Empowerment or Tokenism

Lance Syme
Kayandel, Archaeology and Heritage Consultancy, Sydney, Australia

Session Description

This session looks at case studies of different management structures from across the world that have been implemented to increase the level of involvement that Indigenous people in asserting their rites to make discussions about how to 'care for Country'. The management structures that have been implemented have varied from Nation State to Nation State and also in response to individual requirements of different Indigenous/First Nations communities.

Across the world many Nation States that have moved towards these systems of co-management or advisory bodies assert, that they are empowering Indigenous/First Nations people to take control of their heritage, the case studies presented will explore if this aspiration has in reality been achieved. Has there been a shift to Indigenous/First Nations people being able to exert control and influence, is there clear and obvious evidence available to confirm the shift is occurring, if not then what does the evidence show has been concurring.

Session Format

Round Table discussion or presentations from Case Study locations, folloed by questions and answer session. Speakers to be included from Australia, New Zealand, Canada, Saudi Arabia (Bedouin), Nordic (Sami), and US (American Indian).

Session Objectives

To identify the diversity of responses implemented by Nation States to assist Indigenous/First Nations people in asserting their rights to manage their own heritage and country. Critically evaluate the diverse range of responses by Nation States. Identify reasons for both positive and negative contributions towards the documented outcome. Are there lessons that can be learnt with regard to the empowerment of Indigenous/First Nations People to ensure that in the future the prospect for positive outcomes is increased and the Indigenous/First Nations people have real and documented control of their own heritage within Protected Areas.

Indigenous Heritage Perspectives, Values: New Approaches for World Heritage

Diane Archibald
ICOMOS International Scientific Committee on Theory and Philosophy

Abstract

This presentation discusses the outcomes and findings of the Indigenous Cultural Heritage conference and forum organized by the ICOMOS International Scientific Committee on Theory and Philosophy in partnership with the Indigenous Institute, the First Nations House of Learning, at the University of British Columbia, Canada. The Pacific Northwest coast of Canada is the ancestral home of over 198 First Nations, making up one third of all First Nations in Canada, representing diverse Indigenous cultures, histories, and traditions. Within the framing of the *ICOMOS New Delhi Resolution on Indigenous Heritage* (19GA 2017/27)**,** *Truth and Reconciliation Commission of Canada's Report on Calls to Action 2015*, and *UN Declaration of the Rights of Indigenous Peoples* (2007), one of the principle aims of the conference was to provide a forum for dialogue with Indigenous communities in developing new approaches and best practices for World Heritage criteria, valorisation, conservation and restoration that both recognises and ensures the protection of Indigenous Cultural Heritage in all its diverse forms.This conference also responded to a study conducted by UNESCO in 2005 which identified gaps in World Heritage designations in the Pacific region and in regard to Indigenous cultural heritage globally.

Within the context of this presentation, the main themes, topics of presentations, strategic priorities within a community-based approach, and significance on a global scale will be examined. Topics of discussion were inclusive of Indigenous ways of knowing, traditional knowledge systems, sustainable cultural eco-systems, Indigenous-based architecture, built heritage as an organism, co-existence of cultural and natural heritage, tangible and intangible heritage, and living heritage.

One of the main outcomes of the conference and forum was the inclusivity of Indigenous representation and voices in developing protocols and Indigenous-led stewardship for respective cultural heritage sites.

Protecting Australian Rock Art in Shared, Culturally Meaningful Ways

Paul Tacon
Griffith University, Queensland, Australia

Abstract

Australia has over 100,000 rock art sites, with hundreds open for public visitation and dozens of undocumented sites found across the country each year. Consisting of rock shelters, caves, rock platforms and boulders, these are landscape places marked with paintings, drawings, stencils, prints, petroglyphs, finger flutings, and figures made of beeswax. For Indigenous Australians, rock art sites are an integral part of living culture and are described as Indigenous history books, libraries, galleries, and living museums that are fundamental for the well-being of both individuals and communities. But they are more than heritage places and places of history because they are charged with old and new stories, ancestral connections, and social meaning. They are places of knowledge, spirituality, and experience that shape Indigenous identity. However, some sites can be shared through actual and/or virtual tourism, connecting people, places, and cultures.

In this paper it is argued that the best way to protect rock art sites is to take a collaborative landscape approach that addresses the specific needs and concerns of relevant Indigenous communities and Traditional Owners. These needs and concerns vary widely across Australia. Consequently, although broad strategies can be developed they need to be flexible so as to incorporate local Indigenous knowledge and desires. Case studies and recent research with dozens of New South Wales, Queensland, and the Northern Territory communities will structure the paper. It is concluded that the most successful and meaningful way to conserve rock art for future generations is for rock art specialists and community members to work together using both traditional and scientific knowledge, what some refer to as a two toolbox, side-by-side, or walking together approach.

Managing Large-scale Rock Art Complexes: Issues and New Approaches

Sally Kate May[1] and Melissa Marshall[2]
[1] Griffith University, Queensland, Australia
[2] University of Notre Dame, Broome, Australia

Abstract

This paper explores issues relating to the management of large-scale rock art complexes. Throughout our time working with Indigenous communities, the issue of how to apply heritage-industry management and conservation practices to large-scale rock art areas has regularly arisen. This applies to a range of practices such as assessing significance and conservation interventions. Globally, most rock art management and conservation has focused on individual art sites. For Australia – the country with arguably the largest amount of rock art – this is not always the practical option. This paper draws upon the results of an international survey initiated to better understand national and international trends in the management of large-scale rock art landscapes.

Abstract 616 – Paper

What has Changed? 30-years of Impacts to Aboriginal Rock Art at Ganguddy

Lance Syme
Kayandel, Archaeology and Heritage Consultancy, Sydney, Australia

Abstract

Ganguddy is the Aboriginal name given to the area around Dunns Swamp in Central Western New South Wales near Rylstone. It is within the Wollemi National Park which is one of the National Parks that forms the Greater Blue Mountains World Heritage Area. In 1991, the first formal survey of the area identified 21 Aboriginal rock art sites and completed thorough recordings of the conditions of each of these sites. These sites have been re-surveyed in 2020 and re-documented to enable comparative analysis of the rock art from the two recording events. Some of the sites have been heavily impacted during that time whereas other have remained relatively untouched.

Some of the rock art sites are easily accessed by members of the general public whereas others are more remote, there have also been a number of different natural disasters, such as bush fires, that have affected the area between 1991 and 2020. The surrounding region has also seen the commencement of coal mining in the area since 1991. All of these actors affect the level of preservation at the rock art sites.

This study presents a unique opportunity to examine the deterioration to Aboriginal rock art in a location where environmental conditions are consistent between sites but where ease of accessibility provides for differential rates for visitation by humans. The impacts of bush fires to rock art sites with managed and un-managed vegetation in close proximity are also able to be assessed and the need for more cultural maintenance of Aboriginal sites will be explored.

Abstract (Français)

Ganguddy est le nom aborigène donné à la zone autour de Dunns Swamp dans le centre-ouest de la Nouvelle-Galles du Sud, près de Rylstone. C'est dans le parc national de Wollemi qui est l'un des parcs nationaux qui forme la zone du patrimoine mondial de la Grande Blue Mountains. En 1991, un premier levé officiel de la région a identifié 21 sites d'art rupestre aborigène et a effectué des enregistrements approfondis des conditions de chacun de ces sites. Ces sites ont été ré-arpentés en 2020 et re-documentés pour permettre une analyse comparative de l'art rupestre des deux événements d'enregistrement. Certains sites ont été fortement touchés pendant cette période, tandis que d'autres sont restés relativement intacts.

Certains des sites d'art rupestre sont facilement accessibles par le grand public tandis que d'autres sont plus éloignés, il y a également eu un certain nombre de catastrophes

naturelles différentes telles que des feux de brousse qui ont touché la région entre 1991 et 2020. La région environnante a également a vu le début de l'extraction du charbon dans la région depuis 1991. Tous ces acteurs affectent le niveau de préservation des sites d'art rupestre.

Cette étude présente une occasion unique d'examiner la détérioration de l'art rupestre autochtone dans un endroit où les conditions environnementales sont uniformes entre les sites, mais où la facilité d'accessibilité prévoit des taux différentiels de visites par les humains. Les impacts des feux de brousse sur les sites d'art rupestre avec une végétation gérée et non gérée à proximité peuvent également être évalués et la nécessité d'un plus grand entretien culturel des sites autochtones sera explorée.

Abstract 429 – Paper

Selecting Maori Rock Art Sites for Registration in New Zealand

Gerard O'Regan
James Henare Māori Research Centre, University of Auckland, New Zealand

Abstract

Places with Māori rock art are found across New Zealand. In recent years a flurry of interest is reflected in exhibitions of 20th century art that drew on rock art imagery, the revitalisation of the imagery in contemporary Māori visual and performing arts, and Māori initiated rock art tourism developments. This, and the historic land grievance settlements, has supported a parallel interest in better recognising some significant rock art sites through registration on heritage inventories – a key step in promoting the protection of heritage places in New Zealand.

The Ngāi Tahu tribe has surveyed its South Island rock art heritage for over 25 years to secure photographic records and better inform selection processes for site management. North Island rock art sites are currently being researched with one aim being strengthened tribal engagement with the threatened heritage. Increased registration of sites, improved visitor facilities, and installation of protective barriers can be expected to increase. However, the current registration and management interventions suggest that with limited resources a 'pragmatic' process has been applied to select sites where measures can be implemented relatively easily. This has not resulted in a body of registered and protected sites for which a holistically informed selection rationale has been articulated. A review of the South Island experience suggests that broad discussions that evaluate data across several tribal areas will be needed to achieve a balanced selection process for prioritising site interventions and registrations of North Island rock art places.

Abstract 497 – Paper

Rock Art as an Alternative Mode for an Indigenous Linguistic Landscape

Melisa Miranda Correa[1] and Luisa Teran[2]
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[2] Comunidad Indigena de Caspana (Caspana Indigenous community), Chile

Abstract

In Chile, the Atacama or Lican Antai people is a culture of 10,000-years of antiquity and its language Kunza, has been vanishing since 1776 when a royal Spanish edict prohibited its use in public. The lack of a spoken language and the abandonment of territories to live in cities has made essential culture revitalisation, but also through an alternative cultural policy perspective. Place and language are articulated through the concept of linguistic landscape, as the projection of a language as a communication system or mode into space. The New London group highlights that not only a spoken or written language constitute a literacy, and especially within non-occidental cultures, there are alternative modes of communicating culture and social identities.

This research focuses on an alternative literacy as a way of looking into the LicanAntai peoples' future. Rock art has found on a local artist a voice of expression, as she reproduces symbols on the rocks and addresses cultural topics by interpreting the voice of her ancestors registered on the last decade. This paper presents the results of documenting rock art spatial organisation, geosemiotics as the indexation (sign placement), their meaning and shapes as a new vocabulary for communicating the Lican Antai culture. Some of them are used as signage, for all travellers to orientate, and others provide moral advice as culture's ethics transmission. By exploring how these symbols are perceived by Indigenous peoples it is possible to articulate an alternative mode for language revitalisation because through these elements, communities can connect to a distant past catalysing memory and tradition. The value of this work relies on interpreting archaeologic sites as living symbols of a culture and it also providing an example of new literacies for indigenous cultures as it was formulated by the New London group.

Abstract 479 – Paper

Past and Present 'Art' and its Role in the Transferal of Knowledge

Marisa Giorgi
Griffith University, Queensland, Australia

Abstract

This paper challenges some of the core Western concepts of nature, culture, nation, time, space, and history in an ongoing effort of redefinition so as to apply them to cultural heritage practices. This is achieved through dialogue between representatives of a number of cultural groups in a variety of countries that have experienced the challenges of cultural representation and lack of participation in heritage care. The results allow for a more wholistic and inclusive view of heritage management and display. The aim is to foreground more tools for best practice for institutions and individuals and to counter the colonial forms of imposed cultural dispossession that are imbedded (often implicitly) within institutional processes.

Moreover, this paper also seeks to put forth new avenues of transmiting cultural knowledge within Indigenous communities and the wider public. Through highlighting aspects such as the differing manifestations of individual versus group identity, we hope to refine current ways of viewing and using heritage and to stimulate discussions within this area of cultural heritage management. The past and contemporary production of visual art in both fixed and portable forms is incorporated into these discussions of the public and sacred art, the smaller and wider community levels of visual communication and what can be considered culturally safe. Memories as identity and who decides on representation and the articulation of experience, thus creating a broader inclusive narrative is explored. The improved potential of the role of museums and galleries in sharing identity and stories and creating spaces for all citizens is an overarching theme of this work.

Abstract (en Français)

Cet article remet en question certains concepts occidentaux de la nature, culture, de la nation, du temps, de l'espace et de l'histoire dans un effort constant de redéfinition afin de les appliquer à la pratique du patrimoine culturel. Cet objectif est atteint grâce au dialogue entre les représentants d'un nombre de groupes culturels dans divers pays qui ont connu les défis de la représentation culturelle et du manque de participation aux soins du patrimoine. Les résultats permettent une vision plus holistique et inclusive de la gestion et de la mise en valeur du patrimoine. L'objectif est de mettre en avant plus d'outils pour les meilleures pratiques des institutions et des individus et de contrer les formes coloniales de dépossession culturelle imposée qui sont intégrées (souvent implicitement) dans les processus institutionnels.

En outre, ce document cherche également à proposer de nouvelles voies de transmission des connaissances culturelles au sein des communautés autochtones et du grand public. En mettant en évidence des aspects tels que les différentes

manifestations de l'identité individuelle et de l'identité de groupe, nous espérons affiner les façons actuelles de voir et d'utiliser le patrimoine et stimuler les discussions dans ce domaine de la gestion du patrimoine culturel. La production passée et contemporaine d'art visuel sous des formes fixes et portables est incorporée dans ces discussions sur l'art public et sacré, les niveaux communautaires plus petits et plus larges de communication visuelle et ce qui peut être considéré comme culturellement respectueux. Les souvenirs comme identité et qui décide de la représentation et de l'articulation de l'expérience, créant ainsi un récit inclusif plus large. L'amélioration du potentiel du rôle des musées et des galeries dans le partage de l'identité et des histoires et la création d'espaces pour tous les citoyens est un thème central de ce travail.

‘For whom the Bell Tolls’: Rock Gongs and the Moffat Mission Station

Lourenco Pinto
Sol Plaatje University, South Africa

Abstract

Ga-Mohana Hill, in the Kuruman hills, Northern Cape Province, South Africa, has on its north side a large rock shelter with Middle and Later Stone Age deposits, and finger paintings. It is situated close to the Robert Moffat Mission Station. At the base of this hill lies a lithophone, or rock gong, situated within a cluster of rock engravings.

A lithophone is a naturally resonant rock with evidence of past use as a gong. The acoustic qualities of lithophones have long been recognised in religious contexts. In particular, there are indications that the use of the Ga-Mohana hill rock gong extends into the present, evidently in the context of ritual practice. The location is easily accessible to all and a contemporary sacred landscape with local religious groups continuing to use the site. Working with the communities, the author attempts to study the engravings as well as ensure their conservation.

The study of archaeoacoustics is in its infancy with few quantitative studies on lithophones undertaken. The acoustic qualities of lithophones (resonance frequency and acoustic coherence) that are used in contemporaneous ritual contexts were likely of importance in the past. In this presentation, local ethnographies and historical records regarding sounds, rain-making, and church bells, are compared and interpreted through the shared relational ontologies that remind researchers not to assume the inertness of materials and landscapes, and to be aware that rocks that sound and places that echo would have agency. Using a combination of quantitative and qualitative data, with ethnographies, the authors explore the relationship between lithophones, church bells, the Moffat Mission Station, conservation, and religious practices past and present.

Collective Impact Initiatives in Hawaiian Heritage Management

Kelley Uyeoka
Huliauapa'a, Hawaii, USA

Abstract

Wahi kūpuna are ancestral places and resources (both cultural and natural) where Native Hawaiians maintain relationships to the past, fostering our identity and well-being in the present. Healthy relationships with our wahi kūpuna enrich our Hawaiian Nation, and as we care for these ancestral places, we also care for ourselves. However, for more than half a century we have witnessed wahi kūpuna and iwi kūpuna (ancestral remains) impacted and destroyed. Landscapes are being dramatically transformed with little concern for the cultural dimensions of the land, its embedded history, and the people with connections to these places.

Current Hawai‘i compliance laws that are aimed to protect wahi kūpuna are bound in a western model of Cultural Resource Management (CRM); privileging the field of archaeology as its authority; a discipline that has historically been absent of a Native Hawaiian presence and voice. Thus, CRM must be re-conceptualized and its current status evaluated from a Hawaiian worldview; diversifying CRM practices by exploring shared values for culturally grounded preservation practices. There must be increased opportunities for Native Hawaiians to re-build and re-vitalize relationships with wahi kūpuna through direct management of policy, resources, and practices.

The Kali‘uokapa‘akai Collective was created to activate our kuleana to protect Hawai‘i’s wahi kūpuna and ‘ike kupuna (ancestral knowledge). The collective is made up of cross-sector advocates in wahi kūpuna stewardship including professionals, communities, educators, and cultural practitioners. The primary action items of the collective are to: 1) Foster collaborative relationships and alliances across Hawai‘I; 2) Advocate for an interdisciplinary systems approach and best practices; 3) Build community capacity to care for wahi kūpuna through education and resources; and 5) Protect and restore wahi kūpuna.

This presentation will showcase the collective action initiatives that the Kali‘uokapa‘akai Collective is undertaking to make systematic changes in Hawai‘i for the benefit of all.

In Dialogue - Heritage ontologies and heritage systems at #protectihumaatao

Nicola Short[1] and Pania Newton[2]
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[2] #protectihumaatao, New Zealand

Abstract

Ihumaatao is a cultural heritage landscape with identity, meaning, and significance. Its character and integrity are drawn from the connections between its tūpuna/ancestors, maunga/volcanoes, awa/river, papakāinga/village, surrounding moana/harbor, and the values of the Aotearoa/New Zealand landscape.

New Zealand currently has a housing shortage. Regulation has been developed to address the shortfall which undervalues and side-lines heritage and Indigenous rights. As a result, in 2018, a private development to build 480 homes on Ihumaatao's cultural heritage landscape overcame the last legal hurdle when Heritage New Zealand Pouhere Taonga (HNZPT), the Crown's heritage agency, approved an archaeological consent to destroy sites within the development area. This decision, supported by the Courts, was based on diminished significance attributed to some features and problematic consultation processes.

An attempt to start construction in July 2019 was met with unprecedented opposition. Following this:

- August - government intervened to pause construction to allow time for local iwi to consult and respond with what iwi wanted.
- September - iwi groups responded, under the mantle of the Kīngitanga, stating iwi wanted the land returned.
- November - HNZPT notified a review of the heritage listing recommending an upgrading of significance and an increased area that includes the at risk development whenua/land.

The heritage status of the Ihumaatao cultural heritage landscape is at the centre of the dispute. The use and misuse of the heritage system has highlighted structural inequalities both in the national register and statutory processes.

This presentation will explore the uses and abuses of heritage in the #protectihumaatao campaign through dialogue between the authors, iwi activist, Pania Newton, and Nicola Short (pākehā) the campaign's strategic heritage advisor. The ability for heritage legislation and processes to equitably respond to different world views and values will be discussed, particularly in light of the rights of Indigenous peoples to their culture.

Cultural and Scientific Perspectives on Caring for Country in Australia

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[2] Tweed Byron Local Aboriginal Land Council, New South Wales, Australia

Abstract

Aboriginal Cultural Heritage Management Plans are documents utilised by government and other parties to manage and care for Country. Tweed Byron Local Aboriginal Land Council (incorporated in 1984 under the New South Wales *Aboriginal Land Rights Act 1983* (ALRA) are one of 119 Land Councils across the state of New South Wales, Australia. Our LALC is actively committed to the advancement and protection of Aboriginal people, land, heritage, spirituality, and culture. Our Cultural Heritage Unit (CHU) was established as a result of the Tweed Shire Council Aboriginal Cultural Heritage Mapping Project/Plan (ACHMP), one of the first in New South Wales. The ACHMP was adopted by Tweed Shire Council in July 2018 and requires proponents to obtain an Aboriginal Cultural Heritage (ACH) assessment from the Tweed Byron Local Aboriginal Land Council as part of the Council's Development Application (DA) process. Tweed Byron LALC played a pivotal role in the creation and completion of the ACHMP, which is a benchmark for these documents in the State of NSW in cultural heritage legislative reform process. Tweed Byron LALC worked alongside the Tweed Shire Council Aboriginal Advisory Committee as well as cultural knowledge holders of the local Aboriginal community to establish this plan with significant challenges and benefits for caring for Country.

Our paper is talking about our experiences, challenges (sharing cultural knowledge and restrictions, use of digital media), and the benefits for our community coming together to identify and maintain connections with heritage through cultural mapping and developing the ACHMP. We share our cultural perspectives and the scientific perspectives, of Dr Sutton as an archaeologist (working closely with the LALC and a heritage consultant working within the ACHMP framework) and our journey now working together on assisting other Indigenous communities with ACHMPs throughout Australia.

Journey to Healing: Kinchela Boys Home, a site of National Truth-Telling

Alan Croker[1] and Tiffany McComsey[2]
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[2] Kinchela Boys Home Aboriginal Corporation, New South Wales, Australia

Abstract

In 2012, New South Wales Office of Environment and Heritage added three sites to the State Heritage Register (highest heritage protection available in NSW), also identified as Aboriginal Places under the NSW *National Parks and Wildlife Act 1984*. They were listed for their historic significance: past government policies that allowed for the forcible removal of Aboriginal children from their families and communities.

Aboriginal children removed under these policies are known as the Stolen Generations. The aim of these institutions was to 're-program' Aboriginal children, stripping them of their cultural identity and connection to their Aboriginal families, assimilating them into 'white' Australian society – a practice implemented by many colonial powers worldwide. Today survivors identify as the kidnapped generations and it is acknowledged that these policies were acts of cultural genocide.

This presentation will describe the work of the Survivors of Kinchela Aboriginal Boys Training Home, Kinchela Boys Home Aboriginal Corporation, and Design 5 Architects, and the making of their award winning *Unlocking The Past to Free The Future: Kinchela Boys Home – a Conservation Management Plan* (CMP) 2017.

This is not a conventional CMP – it is their report, their stories, in their own words, and through this process, these survivors have found their own voice and path to healing. There are lessons here for all involved in cultural heritage management and understanding places of trauma and pain.

Bringing together the voices of survivors, staff of their survivor led organisation and consultants, this presentation will share learnings on:

- What it means to prepare a CMP for places that are 'sites of national truth-telling', educating present and future generations;
- The role this plays in creating space for a decolonising approach to cultural heritage in settler / invader nation-states; and
- The role this plays in addressing Indigenous intergenerational trauma and collective healing processes.

‘Development’ at the Cost of Heritage, Identity, and Traditional Practices

Monalisa Maharjan
CIDEHUS - Centro Interdisciplinar de História, Culturas e Sociedades da Universidade de Évora, Portugal

Abstract

In many places the Indigenous heritage (tangible or intangible) is not represented well in the national heritage of the country. But in case of Nepal, both tangible and intangible heritage of ‘Newa’ people – Indigenous community of Kathmandu Valley, are seen explicitly as a heritage of Nepal. The examples of excellent craftsmanship can be seen in the historic cities and centuries old festivals, rituals, processions, and mask dances that goes on all year around is not only the identity of the Indigenous people of the valley but has became the identity of the whole nation. Despite providing the important value to the nation either in tourism promotion or identity making, the conservation effort form the government side lacks in many ways. On the top of that the recent development policies, plans, and projects has been very destructive towards Indigenous heritage.

The objective of this paper to understand how the development policies and overlapping laws is affecting safeguarding of heritage. And how local people’s effort in preserving their place and identity has been labeled as ‘anti-development’. The qualitative research method is used to review policies and laws, to understand the recent development projects of the Government in the ancient cities of the Valley and its impact towards communities after 2015 earthquake. The recent road widening project which is destroying the traditional feature of the cities while the express highway project which pass through the ancient town of Khokana will not only impact on the traditional landscape, but also risk the continuity of the important traditional practice of the community. The research will help to understand the local context, priorities, and heritage values before making any development projects while it will also highlight the conflicts of Indigenous people with the authorities that have been suppressed and ignored.

Abstract (Espagnol)

En muchos lugares, el patrimonio indígena (tangible o intangible) no está bien representado en el patrimono nacional. Sin embargo, en el caso de Nepal, tanto el patrimonio tangible quanto el intangible del pueblo “Newa” – la comunidad indígena del valle de Katmandú – son vistos explicitamente como un patrimonio de Nepal. Los ejemplos de excelente artisanía pueden verse en las ciudades históricas y los centenarios festivales, rituales, processiones y danzas com máscaras que tienen lugar durante todo el año, no son solamente la identidad del pueblo indígena, pero se convirtieron en la identidad de toda la nación. A pesar de que este patrimonio aporta un valor importante a la nación, sea en la promoción del turismo, sea en la

construcción de identidad, el esfuerzo de conservación por parte del gobierno es insuficiente. Además de eso, los recientes proyectos y políticas de desarrollo han tenido un efecto mui destrucivo en este patrimonio. El objetivo de este artículo es comprender como las políticas de desarrollo están afectando la preservación del patrimonio, y como el esfuerzo de la gente para preservar su hogar y su identidad ha sido denominada com “anti-desarrollo”. El método quantitativo de investigación será usado para repasar las leyes y políticas, para comprender los recientes proyectos de desarrollo del gobierno en las comunidades antiguas del valle y su impacto tras el terremoto de 2015. El proyecto reciente de alargamiento de carreteras está destruyendo el aspecto tradicional de las ciudades, mientras que el proyecto de una autopista que atravessará el pueblo tradicional de Khokana no solamente tendrá impacto en el paisaje, sino que pondrá en riesgo importantes prácticas de la comunidad.La investigación ayudará a comprender el contexto local y los valores de patrimonio antes que se hagan proyectos de desarrollo, mientras destaca los conflictos del pueblo indígena com las autoridades.

Indigenous Heritage Perspectives, Values: New Approaches for World Heritage

Diane Archibald
ICOMOS International Scientific Committee Theory and Philosophy

Abstract

This presentation discusses the outcomes and findings of the Indigenous Cultural Heritage conference and forum organized by the ICOMOS International Scientific Committee on Theory and Philosophy in partnership with the Indigenous Institute, the First Nations House of Learning, at the University of British Columbia, Canada. The Pacific Northwest coast of Canada is the ancestral home of over 198 First Nations, making up one third of all First Nations in Canada, representing diverse Indigenous cultures, histories, and traditions. Within the framing of the *ICOMOS New Delhi Resolution on Indigenous Heritage* (19GA 2017/27), *Truth and Reconciliation Commission of Canada's Report on Calls to Action* (2015), and *UN Declaration of the Rights of Indigenous Peoples* (2007), one of the principle aims of the conference was to provide a forum for dialogue with Indigenous communities in developing new approaches and best practices for World Heritage criteria, valorisation, conservation, and restoration that both recognises and ensures the protection of Indigenous Cultural Heritage in all its diverse forms.This conference also responded to a study conducted by UNESCO in 2005 which identified gaps in World Heritage designations in the Pacific region and in regard to Indigenous cultural heritage globally.

Within the context of this presentation, the main themes, topics of presentations, strategic priorities within a community-based approach, and significance on a global scale will be examined. Topics of discussion were inclusive of Indigenous ways of knowing, traditional knowledge systems, sustainable cultural eco-systems, Indigenous-based architecture, built heritage as an organism, co-existence of cultural and natural heritage, tangible and intangible heritage, and living heritage.

One of the main outcomes of the conference and forum was the inclusivity of Indigenous representation and voices in developing protocols and Indigenous-led stewardship for respective cultural heritage sites.

Protecting the Sacred in Australia: A Traditional Peoples View

Veronica (Dolly) Talbott[1] and Ballanda Sack[2]
[1] Gomeroi Traditional Custodians, New South Wales, Australia
[2] Beatty Legal, Sydney, Australia

Abstract

In ‘modern’ Australia, the legal framework for conservation of cultural heritage is premised on concepts of private property rights and disclosure of information that are antithetical to the traditional and spiritual connections to Country held by Aboriginal Peoples. Despite the more inclusive concepts of heritage embodied in the Australia ICOMOS Burra Charter, the law has historically restricted Aboriginal cultural heritage to discrete sites/objects considered to be of archaeological/scientific value that can be readily mapped and categorised. In doing so, the law has failed to recognise the ‘cultural’ dimension of Aboriginal cultural heritage embodied in the wider landscape.

Like First Nations peoples in many other parts of the world, the Gomeroi Traditional Custodians have faced numerous challenges in seeking recognition of and protection for sacred areas in the Liverpool Plains in NSW, Australia. These areas form a cultural landscape that has withstood colonial intrusion and over 200 years of non-Indigenous agricultural use but are now approved to be destroyed by a new open cut mega coal mine. The area has been acknowledged by the federal Environment Minister to be of immeasurable cultural significance but considered not to merit protection due to the mine’s asserted benefit to the local economy. In their efforts to protect their heritage, the Gomeroi Traditional Custodians have negotiated legal requirements to document, disclose, and to formally map culturally restricted and sensitive information. The process has been onerous and the burden of proof excessive. It has been undertaken at a time of significant community distress, with minimal resources and notwithstanding the mine owner’s refusal to allow access to the land and government inaction to enable access.

Changes to the assessment framework could facilitate mutually respectful and culturally appropriate dialogue for assessing, valuing and conserving heritage and allow outcomes that do not further entrench the structural disadvantage of Aboriginal peoples.

Cultural Assessment of the Aboriginal Cultural Values of the TWWHA

Ross Stanger[1] and Ian Travers[2]
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[2] Australia ICOMOS

Abstract

The identification and understanding of Aboriginal cultural values are fundamental to the effective management of the Tasmanian Wilderness World Heritage Area (TWWHA). While previous research has focused on archaeological sites and questions on Aboriginal occupation and management, limited studies have been completed on identifying and understanding the Aboriginal cultural values of the TWWHA. The *Detailed Plan for a Comprehensive Cultural Assessment of the Tasmanian Wilderness World Heritage Area* (TWWHA) (the Plan) sets out a ten-year comprehensive cultural assessment aimed at addressing this knowledge gap. The Plan also responds to requests from the World Heritage Committee and the 2015 ICOMOS/IUCN Reactive Monitoring Mission report for the TWWHA for a plan. The Australian Government funded the delivery of the Plan, which was developed by Extent Heritage and Aboriginal Heritage Tasmania.

The Plan's primary objective is to improve the understanding and management of the Aboriginal cultural values of the TWWHA in collaboration with the Tasmanian Aboriginal community. The Plan creates ten distinct 'packages' developed through engagement and consultation with the Tasmanian Aboriginal community, a review of previous studies relating to the TWWHA's recognised cultural Outstanding Universal Value (OUV) and GIS predictive modelling. The packages cover engagement, training, employment, education, research, and fieldwork in relation to Aboriginal cultural values, all to be carried out in partnership with the Tasmanian Aboriginal community. The implementation of two packages commenced in late 2017.

This presentation provides an overview of the Plan, including its limitations and challenges, and presents the results of the first two packages. It will include a consideration of how their implementation could contribute to our understanding of the TWWHA's OUV and other Aboriginal cultural values, and the overall management goals of the TWWHA. The presentation also emphasises the important role of the Aboriginal community in this shared endeavour with the Tasmanian Government.

Participative Working Strategies with Indigenous Communities in Argentina

Jorge Tomasi and Julieta Barada
CONICET - Universidad Nacional de Jujuy, Argentina

Abstract

To speak about heritage in Indigenous communities implies considering the existence of a shared responsibility between local actors and institutions, but also reviewing hegemonic concepts to achieve an understanding of local conceptions, and a sustainable assessment. Beyond stimulating discussions that have taken place in recent years, heritage management criteria defined from different institutions and organizations continues to be affirmed in their historical conceptions, perpetuating colonial structures of power. The way in which communities have valued and conserved their heritage over time, associated with both technical and social knowledge, is invisible. Approaching these assets implies considering their material existence from their conception as a social fact.

This paper is oriented to the analysis of two projects in development with Indigenous communities, Yavi and Rinconada, in the highlands of Jujuy (Argentina). These projects seek to delve into this problematic, considering as starting point the recognition of local senses. The first project corresponds to the conservation of an historic house; the second one focuses on the development of a housing prototype based on local practices and techniques. While the first one is aimed at conservation in a more traditional sense, the second seeks to address heritage preservation of local knowledge and practices from contemporary architecture.

Both projects share a participative work methodology, associated with an ethnographic approach, in pursuit of a symmetrical construction of knowledge, discussing established hegemonic logics, towards a conception of heritage that considers local senses for responsible and sustainable actions. The participation instances were not limited to a consult, but focus on the debate of the conception of the projects and their ways of execution. Throughout the presentation, it will be discussed the methodology used and the results obtained, that allowed us to achieve a joint work with for conservation of their heritage and contemporary architectural production.

Abstract (Espagnol)

Hablar de gestión del patrimonio en comunidades indígenas implica considerar la existencia de una responsabilidad compartida entre los actores locales y las instituciones, y la revisión de los conceptos hegemónicos para lograr un entendimiento de su complejidad. Más allá de las discusiones recientes, las lógicas asociadas con la gestión del patrimonio desde distintas instituciones y organizaciones se siguen afirmando en sus concepciones históricas, perpetuando estructuras

coloniales de poder. De esta manera se invisibilizan las formas en las que las mismas comunidades han definido, valorado y conservado sus patrimonios a lo largo del tiempo, a partir de concepciones asociadas a saberes tanto técnicos como sociales. Aproximarnos a estos patrimonios implica considerar su existencia material desde su concepción como un hecho social.

Este trabajo se orienta al análisis de dos proyectos en desarrollo en dos comunidades indígenas, Yavi y Rinconada, Jujuy (Argentina), que procuran adentrarse en esta problemática, considerando el reconocimiento de los sentidos locales. El primero es un proyecto de conservación de una casa histórica; el segundo se concentra en el desarrollo de un prototipo de vivienda con prácticas y técnicas locales. El primero se orienta a una conservación en un sentido más tradicional, el segundo procura abordar la preservación del patrimonio de saberes y conocimientos locales desde una obra nueva.

Ambos proyectos comparten una metodología participativa asociada con un enfoque etnográfico, en busca de una construcción simétrica del conocimiento que desafíe las lógicas hegemónicas, hacia una concepción del patrimonio que considere los sentidos locales para acciones responsables y sustentables. Las instancias de participación partieron desde la concepción de los proyectos y su ejecución. Se discutirá la metodología empleada y se presentarán los resultados obtenidos que permitieron alcanzar un desarrollo conjunto con las comunidades tanto en lo relacionado con la conservación de sus patrimonios como en la producción arquitectónica actual.

Abstract 56 – Paper

Hkakaborazi: Co-Management and Indigenous Heritage in Conflict Zones

Jonathan Liljeblad
Australian National University, Canberra, Australia

Abstract

Hkakaborazi is a protected area in the Himalayan region of Myanmar's far north. Originally slated as a potential World Heritage site, Myanmar's World Heritage application for Hkakaborazi has been suspended due to ongoing ethno-nationalist conflicts between the Myanmar state with Indigenous Kachin communities connected to the lands within Hkakaborazi. The presentation uses the experiences of Hkakaborazi to critique World Heritage co-management principles, with the presentation asserting the need for precautionary measures that address the underlying ethno-nationalist issues associated with Indigenous heritage situated inside conflict zones. The presentation offers forward directions to implement World co-management principles appropriate for Indigenous heritage tied to ethno-nationalist conflicts.

Abstract (Français)

Hkakaborazi est une zone protégée dans la région himalayenne de l'extrême nord du Myanmar. Initialement prévue comme site potentiel du patrimoine mondial, la demande du Myanmar pour le patrimoine mondial pour Hkakaborazi a été suspendue en raison de conflits ethno-nationalistes en cours entre l'État du Myanmar et les communautés autochtones kachin connectées aux terres de Hkakaborazi. La présentation utilise les expériences de Hkakaborazi pour critiquer les principes de cogestion du patrimoine mondial, la présentation affirmant la nécessité de mesures de précaution qui abordent les problèmes ethno-nationalistes sous-jacents associés au patrimoine autochtone situé à l'intérieur des zones de conflit. La présentation propose des orientations pour mettre en œuvre les principes de cogestion mondiale appropriés pour le patrimoine autochtone lié aux conflits ethno-nationalistes.

To Preserve the Post-Disaster Indigenous Heritage: A Case Study in Taiwan

Shih Feng Hung and Chao-Ching Fu
National Cheng Kung University, Tainan, Taiwan

Abstract

In 2009, Typhoon Morakot, one of the century's deadliest natural disasters hit Taiwan, brought a record-high rainfall to the region, and an all-time high death toll in its destruction of an ethnic village. The Tevorang tribe, an Indigenous group in Kaohsiung, suffered severely from the devastation of Typhoon Morakot. During the decade-long post-disaster reconstruction process, rising awareness on legal and ethnic identities of plains Aboriginal poples, as well as the reconstruction and preservation of Indigenous cultures, led to discussions and actions among the Tevorang tribe and people from all walks of life in Taiwan.

Although the plains Aboriginal peoples had been colonized and ruled by several countries, from the era of Dutch and Japanese colonization to the era of the government of the Republic of China (1624-2009), the plea for recognition of their legal identities, as well as preservation and revival of the Tevorang ethnic culture, has not gained importance and support from the government and other tribes. It was not until 2009 when Siaolin Village, home of the Tevorang tribe, was destroyed by Typhoon Morakot, that the tribe, which had been located in a remote township, finally gained the public's attention.

This study analyzes the decade-long post-disaster cultural reconstruction of the impacted area and the process of determining the Tevorang people's policy rights, funding resources, social perspective, and overall reconstruction of their ethnic identity through consensus. In analyzing government policies, outcomes of community plan executions, field surveys, and other methods, this study looks at how the Tevorang people have used their power of autonomy to preserve, practice, and share their cultural assets to obtain recognition of their ethnic identity from the government and other tribes.

The Skolt Saami – A Threatened Minority among Minorities

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Abstract

This paper briefly presents the background for the suppressed situation of the Skolt Saami situation to-day. Through a presentation of the built heritage of the Skolts, the paper will indicate that this information might assist in strengthening the Skolt Saami identity and support the ongoing process of regaining their rights to fishing, reindeer herding, and land use.

The Skolt Saami live within the geographical borders of the national states Norway, Sweden, Russia, and Finland. Hunting and gathering was their main economic base longer than in any of the other Saami groups, their culture going far back into the past.

The Saami life was based on seasonal migrations between 3-4 living quarters within an annual cycle. The old borders between each Skolt *siida* was based on conditions for the hunter-gatherer economic situation. The border lines followed the water shed so that each *siida* had its own main river within its borders, being different from other Saami groups with large domesticated reindeer herds from the later centuries.

The Saami areas were reduced over the years by heavy pressure from national states establishing fixed borders causing heavy restrictions on mobility, necessary to their way of life. Through court sentences in the last century the Skolt Saami have lost their old rights to inland fishing, use of land and reindeer herding.

My studies of the Skolt Saami built heritage show distinct elements particular to the Skolt culture. These are not easily distinguished from the Saami built heritage in general, however, these minor differences underline the traditional living pattern of the Skolts. Each of the four annual settlements have its different types of buildings/tents. This paper presents these different building types and settlement patterns.

ICOMOS' support to the Skolt Saami would be through information in general. Special information should be given to the Saami Parliament.

Counter-Methodologies: Supporting Indigenous Communities in Counter-Mapping

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Abstract

Counter-mapping has been used by Indigenous communities across the world to drive the management of culture on Country. Communities have done this by mapping landscape in ways that do not conform to accepted practices developed by colonising cultures. This mapping has supported the strategic goals of communities in ways meaningful to them, from natural resource management and cultural continuity, through to the determination of sovereignty over traditional lands. There are many ways of conducting counter-mapping, depending on the goals and aspirations of communities.

We argue that there is no one right way to counter-map, instead that defining a single method of mapping as the sole or best method is both limiting and detrimental to successful counter-mapping. In its place, we present a methodology to support Indigenous communities in developing counter-mapping processes that are driven through community and designed to help communities determine what methods and resources best suit their views, interests, and priorities. This methodology has been developed in a manner similar to that pioneered by Wilson and Bird's *Decolonisation Handbook*.

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Mapping Practices for the Assessment of Indigenous Values in World Heritage

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Abstract

During the past two sessions of the World Heritage Committee, three new cultural landscapes located in Indigenous lands were inscribed on the World Heritage List: Pimachiowin Aki (Canada), Budj Bim Cultural Landscape (Australia), and Writing-on-Stone / Áísínai'pi (Canada). The three Nomination Dossiers have in common the focus on Indigenous narratives and the bottom-up Nomination processes, led by the Indigenous communities themselves.

Constituting an important step in the strive for the empowerment of Indigenous peoples and the recognition of their values in World Heritage, the three sites are here analysed in order to investigate the different practices employed to map Indigenous values, with the objective to detect similarities and differences and highlight the most effective approaches.

Following a brief overview of the concept of values in World Heritage, and the establishment of a theoretical framework retrieved by the reviewed literature, the author operates a documentary analysis of Nomination Dossiers, Management Plans, and Additional Information submitted by the State Parties to the World Heritage Centre.

The study shows the presence of common practices in values assessment, such as the use of archival documentation, transcriptions of Elders' oral testimonies, ethnographic and anthropological reports, and archaeological evidence. The interpretation of these sources, mostly produced by Western scholars, is sided by activities led by the communities themselves, including the perpetration of oral traditions and ongoing ceremonies, and the importance given to natural and ecological values. The paper finally presents a broader comparison between the three case studies, with similarities and differences, providing some advice for the implementation of the approaches in use.

It is hoped that the present research will be beneficial to Indigenous peoples and heritage practitioners involved in the assessment and documentation of Indigenous values, who are here provided with an overview of the best practices in place in the World Heritage field.

Public Space Characteristic of Traditional Hmong Villages at Huayuan County

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Abstract

The public space of the traditional Hmong villages in Huayuan County of Xiangxi Prefecture, China, is the link between the social relations and material carriers of the Hmong nationality, carrying a distinct national cultural identity. Firstly, our presentation expounds on the connotation and constituent elements of the traditional village public space and points out that the village public space is both a space carrier and a consciousness carrier. Studying public space is to study the relationship between people and space. Secondly, through the analysis of the overall layout structure of public space, the interrelationship of various public spaces in material space and consciousness space is analyzed. Thirdly, based on the activity function, the public space of the Hmong national traditional village in Huayuan County can be divided into four categories: Productive and living public space; Communicative public space; Ritual public space; and Devotional public space. The spatial form and spatial activity characteristics are sorted out, and the pattern and order of the public space are analyzed. Finally, we summarize the essential characteristics of the traditional Hmong villages public space in Huayuan County. We emphasize that the public space in Hmong nationality villages is a concentrated expression of the Hmong public life. Our presentation demonstrates the vivid life form and simple national character of the Hmong in Xiangxi County and reflects the cosmic view of the unity of nature and humans and the cultural color of the romantic and unrestrained culture of the Hmong in Western Hunan.

Balinese Indigenous Villages: Heritage Conservation and Management Strategy

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Abstract

Bali as a tourism destination in South East Asia has been famous with its cultural heritage. Cultural heritage, both tangible and intangible are one of tourism attraction for this island. Cultural building – especially Hindu temples, ancient architectures, and natural landscape – have become the identity of Bali tourism. Moreover, its traditions, such as ritual ceremonies, traditional dances, traditional music, and folk games, are also famous attraction for tourist. Nowadays, Indigenous Balinese villages in Bali have become new tourism destination. These villages now are more open to welcome visitors – especially the villages in the northern part of this island. Bali government has set these Indigenous villages as new tourism destination. Cultural heritage of Indigenous villages has some differences to general Balinese culture. Both of the tangible and intangible are very unique varied from one village to another in the form and practices. This intangible of heritage practices requires the involvement of the locals in a sacred environment and not allowed for outsiders to take part.

With the government decision, to open these villages for new tourism destination has raised concern from the local about their cultural heritage conservation. The locals have less understanding about heritage conservation management, hereafter their concern of heritage lost due to tourism exploitation has become the major issue within the community. This paper aims to determine suitable strategies for tangible and intangible heritage conservation for these Indigenous villages. Also, to determine which heritage type to be protected and to share with others with respect to its authenticity. Qualitative method which apply deep observation surveys and interviews to locals, heritage experts, and the governments bodies. Results shows that the strategies and management of conservation to cultural heritage are very specific to each village, a combination of contemporary management strategy which is based on their local regulations of heritage practices.

Abstract (Français)

Bali en tant que destination touristique en Asie du Sud-Est est célèbre pour son patrimoine culturel. Le patrimoine culturel, matériel et immatériel, est l'un des attraits touristiques de cette île. Particulier les temples hindous, les architectures anciennes et les paysages naturels sont devenus l'identité du tourisme balinais. De plus, ses traditions telles que les cérémonies rituelles, les danses traditionnelles, la musique traditionnelle et les jeux folkloriques sont également une attraction célèbre pour les touristes. Les villages indigènes balinais de Bali sont devenus une nouvelle destination touristique. Le patrimoine culturel des villages autochtones présente quelques différences avec la culture balinaise générale. Les éléments tangibles et

intangibles sont très uniques et varient d'un village à l'autre dans la forme et les pratiques. Cet intangible des pratiques patrimoniales nécessite l'implication des habitants dans un environnement sacré et interdit aux étrangers de participer. la décision du gouvernement, l'ouverture de ces villages pour une nouvelle destination touristique a soulevé des inquiétudes de la part des locaux concernant leur conservation du patrimoine culturel. Les habitants ont moins de compréhension sur la gestion de la conservation du patrimoine, ci-après leur préoccupation du patrimoine perdu en raison de l'exploitation touristique est devenue le principal problème au sein de la communauté.Cet article vise à déterminer les stratégies appropriées pour la conservation du patrimoine matériel et immatériel pour ces villages autochtones. Aussi, pour déterminer quel type de patrimoine à protéger et partager avec les autres en ce qui concerne son authenticité. Méthode qualitative qui applique des enquêtes d'observation approfondie et des entretiens aux habitants, aux experts du patrimoine et aux organismes gouvernementaux. Les résultats montrent que les stratégies et la gestion de la conservation du patrimoine culturel sont très spécifiques à chaque village, une combinaison de stratégie de gestion contemporaine basée sur leurs réglementations locales des pratiques patrimoniales.

Sharing and Developing of Taiwan Indigenous Weaving Techniques

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Abstract

Taiwan's Indigenous are good at weaving, such as the Bunun, Atayal, and Sedek groups, but because of the restrictions of Japanese colonial rule, the agricultural society turned to industrial society, women enter the job market, The prosperity of the garments industry, farther more, the traditionally weaving must be done on the ground, not as fast and comfortable as the shuttle looms, so the techniques of Taiwan's Indigenous traditional weaving skill disappeared quickly.

In recent years, Indigenous communities have become conscious of their awakening. They want to find out their ancestor’s clothes traditional weaving techniques, but because the young people do not know how to weave in traditional way, the elderly are getting older and older, father more, they want to teach their own tribe people only. Hence, it is the great obstacle to promote the Taiwan’s Indigenous traditional weaving works.

This presentation intends to explore the suggestions for the future revitalization of the development of traditional Indigenous weaving in Taiwan. To promote sharing traditional weaving techniques of Indigenous groups to other ethnic groups will not reduce the original weaving ability. Instead, it will expand the cultural characteristics of extension and disseminate diverse techniques and uses, break Indigenous traditional conservative ideas, and widely promote the technology that is easier to preserve the diminished traditional weaving technology by themselves. Cultural diversity helps us recognize and respect each other and we can build bridges to trust, respect, and understanding across cultures. We hope the Indigenous traditional weaving skill could contribute from diverse cultures with new ways of thinking and new knowledge. Preserving cultural heritage is the common responsibility of all humankind.

Abstract (Français)

Les indigènes de Taiwan sont bons en tissage, tels que les groupes Bunun, Atayal et Sedek, mais en raison des restrictions de la domination coloniale japonaise, la société agricole s'est tournée vers la société industrielle, les femmes entrent sur le marché du travail, La prospérité de l'industrie du vêtement, plus loin de plus, le tissage traditionnel doit être fait sur le terrain, pas aussi rapide et confortable que la navette se profile, de sorte que les techniques de tissage traditionnel indigène ont rapidement disparu.

Ces dernières années, les indigènes ont pris conscience de leur réveil. Ils veulent découvrir les techniques de tissage traditionnel des vêtements de leurs ancêtres, mais

parce que les jeunes ne savent pas tisser de façon traditionnelle, les personnes âgées vieillissent de plus en plus, le père plus , ils ne veulent enseigner qu'à leur propre tribu. De là, c'est le grand obstacle à la promotion des travaux de tissage traditionnel indigène de Taiwan.

Cet article vise à explorer les suggestions pour la revitalisation future du développement du tissage traditionnel autochtone à Taïwan. Promouvoir le partage des techniques de tissage traditionnelles des groupes autochtones avec d'autres groupes ethniques ne réduira pas la capacité de tissage d'origine. Au lieu de cela, il élargira les caractéristiques culturelles d'étendre et de diffuser diverses techniques et utilisations. Briser les idées traditionnelles conservatrices traditionnelles et promouvoir largement la technologie qui est plus facile de préserver la technologie de tissage traditionnel diminuée par eux-mêmes. La diversité culturelle nous aide à nous reconnaître et à nous respecter mutuellement et nous pouvons construire des ponts vers la confiance, le respect Nous espérons que le savoir-faire traditionnel du tissage indigène pourrait contribuer de diverses cultures avec de nouvelles façons de penser, de nouvelles connaissances, la préservation du patrimoine culturel est la responsabilité commune de toute l'humanité.

Womens' Business: Karanga as an Expression of Heritage

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Abstract

Feminism, the advocacy of women's rights through equality of the sexes, has been a focus of Western debate since the 1800's. Many religious doctrines promote and support patriarchy, as did Western culture, although the feminism movement achieved change. While the emphasis on patriarchy through colonialism negatively affected Indigenous cultures, most still maintain roles for each sex which do not imply inferiority or subjugation.

Karanga is a women's role in traditional Māori culture and protocol. Karanga is the ancient art of calling and is part of heritage. Karanga is most prominently heard for welcome, exchange of information through dialogue, and acknowledgement as visitors arrive at a traditional marae, or meeting place. It is used to welcome births, for celebration such as awards and for other important occasions. Karanga can be heard welcoming the day, recognising gods such as Tangaroa, the god of the sea; and goddesses of nature. It is held to be a way of life. Karanga is an example of the important role of women in maintaining cultural knowledge and communicating spiritual aspects. Feminists who have not understood cultural roles have perceived Māori women as subservient, while the males are prominent as formal speakers. The culture, although under threat by Western colonial values, maintains different roles and the women's call is heard first.

The aim of this presentation is to share Indigenous women's practices. The presenter will recount experiences and learning from Karanga workshops held quarterly in Aotearoa New Zealand as a contribution to shared Indigenous heritage. The findings from the workshops and other research reinforce relationships with women, nature, and things spiritual. Karanga as an intangible aspect of women's traditional knowledge and roles, asserts the importance of wellness, body, voice and connection with the natural and metaphysical world. This is women's business.

Government Support for Indigenous Heritage Delivered by Māori, for Māori

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Abstract

Official recognition of Indigenous ‘cultural heritage’ can be a means to wider ends of cultural revitalization. New Zealand legislation allows for the recognition of Māori place-based heritage, but the existence of an Indigenous arm at the agency carrying out this bureaucratic process helps to expand its impact and bring about the revitalization of tribal cultures by tribal members, strengthening their connections to land and ancestral narratives. By having Indigenous people themselves as actors of the heritage profession, governmental support to tribal endeavours is shaped and tailored at the source, and becomes more effective. This revitalization can take the form of bringing people together to reconnect to their histories, genealogies, aetiologies and names in the landscape, and supporting them to reclaim their place as traditional custodians, authoritative historians, and hosts. A holistic approach to cultural recognition and conservation, through an Indigenous lens, can also assist with pushing back against modern European fragmentative discourses and abstract distinctions between culture and nature, tangible and intangible, living peoples and their ancestral narratives spoken throughout the landscape.

Assimilation, Agreement, Autonomy: Professional Pressures on Indigenous

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Abstract

Cultural landscape is a focus of professional practice, integral to World Heritage site assessment. Interest is now to better blend nature and culture. Few landscapes are unmodified by human interventions and some hold that almost all landscapes are cultural landscapes: urban, rural, nature reserves, and other landscapes. Landscapes are evaluated by communities and practitioners to assist in their protection, planning, design, and management.

Whether perceived as a cultural landscape or not, global practice favours Western values and perceptions. If more than one culture lives in the community, should practice still maintain the Western lens? If a culturally inclusive approach is taken, are Indigenous values and practices included; and will they be addressed by Indigenous practitioners? If the community is Indigenous whose values are adopted when the landscape is assessed? And if some Indigenous values are included within a Western practice framework, is the small incremental improvement a valid response or does this maintain a marginalised cultural position? These questions challenge a number of Indigenous colonised nations.

New Zealand landscape practitioners are grappling with how to recognise Māori landscape or land values (the term landscape is not in the Māori language) within Western privileged practice and within a British colonial legal and planning construct. Prior to colonialisation all land in New Zealand was Māori land, although the concept of ownership was not objectified, rather land was part of people and nature: and genealogy. Legislation recognises natural landscapes as matters of national importance, but a Western model of practice is used to assess those landscapes. This paper addresses the issue of assimilation or cultural autonomy of practice. If cultural agreement were possible, without marginalising tangata whenua (people of the land) values, how could that be achieved? The paper adopts a case study methodology as well as recounting practice dialogue over 20 years.

Références Indigènes dans le Contexte de Parintins boi-bumbá

Djane da Sena
UFS

Abstract (Spanish)

Esta investigación realizó una breve revisión sobre las referencias culturales indígenas presentes en el contexto del boi bumbá amazónico, con énfasis en el Festival Parintins. Su objetivo general era reflexionar sobre este contexto cultural indígena en la formación del Festival Parintins. Como objetivos específicos se buscó contextualizar el mito, la leyenda y el imaginario amazónico en la fiesta del buey bumbá de Parintins. Trató de entender la relación entre los artículos del festival - Ritual indígena y leyenda amazónica - y sus referencias indígenas. Analizamos la concepción y presentación de mitos indígenas en el festival en 2017 y 2018. La metodología para esta investigación fue cualitativa, siendo un estudio de caso con un enfoque descriptivo-analítico. Utilizamos los siguientes procedimientos metodológicos: investigación bibliográfica, descriptiva y documental. También utilizamos la investigación de campo para entrevistas y análisis de documentos. Comprender estas relaciones culturales en el Festival Parintins, basado en esta investigación, contribuye a los estudios en el área de la cultura y los procesos culturales en la región amazónica. Personajes y elementos imaginarios como fuentes de conexión y origen a través del mito que no es más que la representación poética del lenguaje. Buscamos comprender la importancia de la cultura boi-bumbá para la región amazónica y cómo esta cultura se (re) construye simbólicamente. Como resultado, identificamos simbólicamente temas e historias comunes a otros que revelan recuerdos de temas relacionados con la cultura indígena, el cabocla y la religiosidad, narraciones simbólicas transmitidas de generación en generación.

Abstract (Français)

Cette recherche a fait un bref examen des références culturelles indigènes présentes dans le contexte du boeuf d'Amazonie, en mettant l'accent sur le festival de Parintins. Son objectif général était de réfléchir à ce contexte culturel indigène dans la formation du Festival de Parintins. Comme des objectifs spécifiques ont cherché à contextualiser le mythe, la légende et l'imaginaire amazonien lors de la fête du boi-bumbá de Parintins. Il a essayé de comprendre la relation entre les articles du festival - Indigenous Ritual et Amazon Legend - et leurs références indigènes. Nous avons analysé la conception et la présentation des mythes indigènes au festival en 2017 et 2018. La méthodologie de cette recherche était qualitative, étant une étude de cas avec une approche descriptive-analytique. Nous utilisons les procédures méthodologiques suivantes: recherche bibliographique, descriptive et documentaire. Nous utilisons également la recherche sur le terrain pour les entretiens et l'analyse de documents. La compréhension de ces relations culturelles au Festival de Parintins, basée sur cette recherche, contribue aux études dans le domaine de la culture et des processus

culturels en Amazonie. Les personnages et les éléments imaginaires comme sources de connexion et d'origine à travers le mythe qui n'est rien d'autre que la mise en scène poétique du langage. Nous cherchons à comprendre l'importance de la culture boi-bumbá pour la région amazonienne et comment cette culture est symboliquement (re) construite. En conséquence, nous identifions symboliquement des sujets et des histoires communes à d'autres qui révèlent des souvenirs de thèmes liés à la culture indigène, au cabocla et à la religiosité, des récits symboliques transmis de génération en génération.

The Preservation and Symbiosis Model of Vernacular Heritage in Shanghai

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Abstract

Heritage, with its ‘Shared’ nature, has naturally become the focus of many scholars under the trend of economic globalization and the development of architectural information technology. Because the trend have broken the limitation of traditional architectural space and made the ***Shared Architecture*** became possible.

Taking ***Chinese Vernacular Architecture Heritage*** as an example, with the guard of the Chinese Construction Rural Revitalization Strategy, the preservation and co-existence of them is an important issue that cannot be ignored, and it is also a critical method to inherit Chinese traditional culture. The property of the land owned by the resident group, the right of the building ownership, and the special architecture style with white wall and black tiles are the important factors that distinguish them from other urban heritages.The regeneration of vernacular architecture heritage should be a co-prosperity model in the coordinated development mechanism of urban and rural integration, that is, the ***symbiotic mechanism*** of ‘***urban development drives rural areas, and rural coordinated revitalization feeds urban areas***’.At the same time, thinking about the adaptability and regionalism of these heritages has always been the top priority of every participant.

This paper ***selects*** a historical village, Zhangyan Village, located in a rural district of Shanghai as the research object. *Based on the actual project design practice*, this paper ***does up*** the village's history and the formation process of local heritage, ***analyzes*** the necessity as well as the key points and difficulties in the process of preservation and regeneration practice from three aspects: *the ownership of property rights, historical value, and development orientation*, ***discusses*** the sharing mechanism and liable parties between government, real estate developers and individual, also ***tries to put forward*** our thoughts about regionalism and appropriate methods of Zhangyan Village regeneration practice, ***Aims to*** provide some useful reference for the other similar heritage preservation and regeneration work.

The Study on the Origin of the Barn in the Rukai and Paiwan Tribe

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Abstract

The slate house is often considered to be the most obvious architectural form of the Rukai and Paiwan people to express the material and cultural characteristics of the ethnic group. However, in the distribution area of the slate house settlement, there is an outdoor wooden stilt barn that differs greatly from the slate building structure. The wooden stilt barn architecture is different in the construction logic of the two. The construction of the slate house building has obvious correlation with the social system and geographical environment of the Rukai and Paiwan people, but the wooden stilt barn cannot be correlated, in other words, the origin of the wooden stilt barn is unknown. It is not clear why this type of building is present; although some Rukai and Paiwan ethnic groups share this stilt barn form, the geographical distribution and the slate house settlements are not exactly the same. At the same time, this type of barn does not appear in the southern or eastern Paiwan residential area; the main storage space on the stilt platform also has two types. The north type is the roof slope and the gentle double slope top type, and the south type is the four slope top of the steep slope of the house slope. The above-mentioned problems of type source and distribution area differences need to be clarified, and it will be helpful to understand the evolution of the Rukai and Paiwan architecture forms and the construction system. This research intends to conduct a systematic comparative analysis of the aforementioned problems, inferring the possible sources of their forms, and the reasons for the formation of geographical distribution categories.

Living with Water on Mountains: The Wisdom of Indigenous Peoples in Taiwan

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Abstract

An essential survival strategy for living on mountains is water conservation, where gradient has its effect. Soil can hold a considerable amount of water but trees are necessary for keeping and retaining water in soil. Indigenous peoples share their resources to sustain the ecosystem, and they learn to do so through oral tradition. There are 16 legally registered Indigenous groups in Taiwan, and 10 among them live in mountain areas. The main challenge for Indigenous cultural preservation is its lack of pictograph or other written forms, and also their culture is endangered due to assimilation and exogamy. This thus sets barriers to the preservation of Indigenous culture and heritage.

The mountains for Indigenous habitat are served as watershed origin of most rivers in Taiwan. Traditions of shared water resource for conservation are deeply embedded in indigenous culture. A historical incident – the Japanese rule of Taiwan (1895 – 1945), reveals Indigenous people's wisdom on the conservation of biodiversity and sustainable development. Hinoki and Meniki, two species of cypress highly valued by the Japanese for construction and medical purposes, have been widely used for building holy and sacred places, such as palaces and temples. The large demands of Hinoki and Meniki during the Japanese colony encouraged extensive commercial logging and aided to the development of transport infrastructure into high mountains in Taiwan. The culture and heritage of the Indigenous peoples were recorded by the Japanese encounter, although not always peaceful at that time.

Both historical and interview data show similarities between Japanese and Taiwan's Indigenous groups on their concepts of natural resources conservation and philosophies of sustainability, such as tree felling sequence to avoid felling scattered trees. The results indicate that Indigenous peoples' principles on environmental protection coincide with the *Convention on Biological Diversity* that came into force in 1993.

Digital Reconciliation: NBN's Journey Connecting Australia's First Peoples

Melissa Tsafkas, Janine Stablum, and Craig Carson
NBN Co. Australia

Abstract

Since 2013, **nbn** has committed to reconciliation, with the vision to see the rollout of the **nbn**™ access network enhance two-way meaningful engagement, understanding, and connection with Australia's First Peoples communities. **nbn** helps to enable a connected community where Australia's First Peoples can share in the benefits of the **nbn**™ access network. Through this we hope to assist in bridging the digital divide and lift digital capability for Australia's First Peoples. To achieve this across such a vast landscape, **nbn** has been required to pioneer products and solutions after discussions with many communities, to help overcome logistical and economic barriers to assist in connecting these communities to the **nbn**™ access network**. nbn** has a dedicated team of passionate people supporting the business to provide innovative and engaging solutions, to bridging the digital divide for Australia's First Peoples. This poster will present the journey of awareness, engagement, learning and sharing in connecting with Australia's First Peoples communities. Ultimately, we aim to encourage greater digital literacy where communities can share information, knowledge and stay connected.

Assimilative Nature of Indian Heritage and its Continuity

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Abstract

Iran, Afghanistan, and southern parts of central Asia may be collectively referred to as 'Greater Iran'. Greater Iran elevated between the valleys of the Euphrates and Indus has been home to many of the earliest human settlements and witnessed the different stages of cultural evolutions. Indus/Sindh region right from its inception grate civilization has been marked by the assimilation of different peoples, their languages, way of life, and of course their thoughts and manners. Intermingling and coexistence of different beliefs and practices have been the bedrock of Sindh-Vedic culture (Indian Culture) from time immemorial.

The *summum bonum* of the Indian Heritage and culture thus has been physical, mental, and psychological and/or overall development of humankind in nature. Both tangible and intangible heritage has appeared in assimilative in nature. Glimpses of assimilative nature of heritage developed in the Sindh region which needs to protect is subject matter for the present discussion.

The Architectural Characteristic of Koguryo Told from Wunv Mountain City

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Abstract

Wunu mountain city was the first capital of the Koguryo Dynasty. Many ruins of the early and middle period of Koguryo remain today, including palaces, residences, watchtowers, walls, and gates. The systematic study and analysis on the ruins of Wunu mountain city and the Koguryo cultural characteristics is propitious to the discoveries of the design intention and methods of ancient Chinese when building the acropolis, so as to protect the heritage in a better way.

Abstract (Français)

La ville de la montagne de wufu était la première capitale de la dynastie de koguryo. aujourd'hui, de nombreux sites des premières et des dernières années de koguryo, y compris les palais, les maisons, les miracles, les murs et les portes de la ville sont encore présents. Une étude systématique de ces vestiges sur le site de la cité de la montagne de wunu et une analyse des caractéristiques culturelles de koguryo qui y sont reflétées ont permis de découvrir les intentions et les méthodes des anciens chinois lors de la construction de l'acropole afin de mieux protéger le patrimoine.

Closing the Gate on Movable Indigenous Cultural Heritage in Australia

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Abstract

To Australian Indigenous communities and people 'land' is deeply spiritual. The land and waters and the ancestor creator beings that formed them imbues every aspect of creation; not just the physical landscape, but the people animals and plants in it and everything that stems from it. As such the distinction between movable and non-movable Indigenous cultural heritage (ICH) is artificial in Indigenous law. However, the distinction is very real in settler law. Each jurisdiction, including the Commonwealth, in Australia, has its own ICH legislation. Each jurisdiction's ICH legislation establishes distinct movable ICH regimes that vary as to: definitions; scope of operation; provisions as to transport and dealing; treatment of sacred and secret objects; as well as the source, process and criteria of interference authorisation.

The purpose of this paper is to provide an analysis of the similarities and differences between these movable ICH regimes in Australia with a view to highlighting two key aspects. First, the extent to which these regimes recognise and incorporate the fundamental principle that movable ICH, as with all ICH, is the heritage of Indigenous communities of origin ahead of being the 'patrimony of the nation'. The second aspect of the regimes examined is their efficacy in regulating the national 'market' in movable ICH given the sub-national basis of most of the regimes. In this regard the paper will also consider the connection between sub-national, national regimes and relevant international instruments.

The paper concludes by suggesting that at a time when many Australian jurisdictions (including the Commonwealth) are in the process are reforming their ICH it is appropriate and necessary for there to be attention to ensuring, in relation to movable ICH more so than other aspects of ICH, a coherent national regime is established.

Post-colonial Manga: Wisecrack and Ainu Heritage in ‘Golden Kamuy’

Kenichi Yamaguchi
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Abstract

This study aims to articulate Post-colonial elements of ‘Golden Kamuy’, a popular adventure manga written by Satoru Noda. In this fictious story, characters seek for and fight over hidden gold in early 20th century Hokkaido, Japan. To survive the treasure hunt adventure, the characters forestall other characters and also wrestle with wilderness. The protagonists are Sugimoto and Asirpa. Sugimoto is *Wajin* – dominant ethnicity in Japan – and a tough man who survived the Russo-Japanese War. He seeks for gold to provide his childhood sweetheart with medical treatment. Asirpa is an Ainu girl who inherited Indigenous knowledge and skills from her father. The Indigenous knowledge and skills of Asirpa are vital part of survival for Sugimoto and his companions. Hiroshi Nakagawa (2019) argues that Ainu characters in most other fictious stories are represented as fantasy figures or a diminishing Indigenous group.

In this study, I employ narrative analysis in order to explicate how the Ainu’s Indigenous wisdom is illustrated in ‘Golden Kamuy’. Asirpa’s wisdom – demonstrated between Volume one and Volume twenty – mainly entails practical, moral, and humorous aspects. First, Asirpa uses her knowledge in practical ways: to find food and water, secure a shelter, and sometimes treat an injured *Wajin* person. Second, she explains natural phenomena and life with reference to Ainu’s myths and stories, and then shares Ainu’s moral lessons with *Wajin*. Third, when she shares Indigenous stories and knowledge with *Wajin* characters, it is often portrayed in humorous ways. I found relatively stable patters in these three aspects, that is, Asirpa acts as a mentor of survival in Hokkaido, and *Wajin* men are represented as obedient or powerless people in severe environment. I argue that the humor and power balance between Asirpa and *Wajin* are wisecracks that function as critique of Japanese colonialism in Hokkaido.

Le patrimoine culturel des kola et Gyeli à la croisée des chemins

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Abstract (Français)

Les Kola et Gyèli du Sud Cameroun sont des populations autochtones ayant un mode de vie de chasseurs-cueilleurs semi-nomades. Généralement présentés de manière péjorative comme des « pygmées », à cause de leur courte taille, ils vivent en symbiose avec des groupes d'agriculteurs ou pêcheurs et partagent avec ces derniers les mêmes us et coutumes.

Dans le but de permettre une intégration socio-économique de ces populations vulnérables, de nombreux projets portés par les missionnaires, l'Etat du Cameroun et les ONG, ont été mis sur pied depuis les années 1930. Parce qu'élaborés sans l'avis des principaux concernés et du fait de leur mauvaise implémentation, les Kola et Gyèli ont adopté au fil des décennies un mode de vie dit « moderne » au détriment leur identité culturelle.

Cette communication, voudrait montrer l'incidence des programmes d'insertion sur le mode de vie (savoir-faire, pharmacopée, systèmes de pensée ou architecture traditionnelle) de ces hommes de la forêt et notamment sur les relations qu'ils entretiennent depuis des siècles avec les voisins agriculteurs.

CULTURE NATURE JOURNEY:

Reaching agreement on what's next

CULTURE-NATURE JOURNEY:
Reaching agreement on what’s next

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THEME ABSTRACT

There is a growing recognition of the need for synergies between the future development of urban and rural settlements, mobilisation of Indigenous and local knowledge, recognition and conservation of cultural landscapes and other heritage places, and the successful conservation and restoration of ecosystems. The linkage between biological and cultural diversity is one of the untapped potentials for new dynamics to deliver the United Nations’ Sustainable Development Goals, while responding urgently to the global crises of climate change, biodiversity loss, and the loss of cultural diversity through globalisation. It has come to the fore as a powerful dynamic for transformation of the *World Heritage Convention*, through innovative projects on IUCN-ICOMOS Connecting Practice project and the World Heritage Leadership Programme.[1] A concern for both nature and culture (and inseparable ‘naturecultures’) is key to sustaining lasting place-based solutions for conservation and development that respond to diverse visions of a good life, and are based on justice and inclusion.

The GA2020 had been intended to be the forum at which a co-operative agreement between ICOMOS and IUCN (International Union for Conservation of Nature) on the Culture-Nature Journey will be launched. It would build on six-years of collaboration, and Culture-Nature Journeys at the IUCN World Conservation Congress and the ICOMOS General Assembly, and ask the question, ‘What next?’

Some of the matters that the Culture-Nature Journey might explore include:
- What are the continuing challenges for the interconnecting of nature and culture in heritage conservation?
- How does better integration of ‘naturecultures’ enable results for communities and their sustainable development?
- What positive, on-ground case examples (including from Australia) illustrate the benefits of integrating culture and nature in the field of heritage conservation? How can this experience be shared widely?
- In what ways can a future agreement between ICOMOS and IUCN be promoted and implemented? What are the priorities for the next five years?

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[1] The Programme is a partnership between ICCROM, IUCN, and the Norwegian Ministry of Climate and the Environment, in collaboration with the UNESCO World Heritage Centre and ICOMOS.

- What are the Culture-Nature links in urban areas, and how can they support the Historic Urban Landscapes approach?
- Are there specific challenges or opportunities for Culture-Nature approaches in colonial, post-colonial, and multicultural societies?

All sessions within the Culture-Nature Journey reflect the partnership between IUCN and ICOMOS, often with contributions from colleagues at the UNESCO World Heritage Centre, ICCROM, and other partners in the GA2020 Scientific Symposium.

DRAFT PRELIMINARY PROGRAMME

The draft preliminary program (below) for the ‘Culture-Nature Journey’ theme is based on parallel sessions (in four separate spaces) across two days, as well as nine posters. The sessions comprise a mix of traditional paper presentations, short-paper presentations (5-minutes; mostly case studies), workshops, and round table discussions (or Knowledge Cafés). In addition, it was proposed that there be a PANORAMA Kiosk (see abstract for Session 435), which would be open for most of the conference. PANORAMA is an online platform that documents and promotes examples of inspiring, replicable solutions across a range of different conservation and management topics, enabling cross-sectorial learning and inspiration.

The ‘Final’ programme may have been quite different, depending on which presenters attended in person the ICOMOS Scientific Symposium. The numbers in the table refer to the abstract submission number.

MEETING ROOM 1	MEETING ROOM 2	WORKSHOP SPACE Focus on Group Discussion	ROUND TABLE DISCUSSION Knowledge Café Style
Day 1, Session 1			
Plenary Opening Session			
Day 1, Session 2			
NATURECULTURE IN THE ANTHROPOCENE 295– Keynote: Rodney Harrison Rethinking Biodiversity as Cultural Heritage in the Anthropocene 184 Non-human Users of More-than-human Heritage: The Case of Large Old Trees 87 Nature-culture Symbiosis to Sustain the Ecosystem in Srinagar India 612 Lunar Heritage and Shadow Ecologies 419 Patrimoines liés à l'eau: Synergies nécessaires 516 Challenges of Archaeological Sites in Geological Context of Lonar Crater 427 Heritopolis: Heritage and New Ecosystems of the 21st Century Metropolis 291 Nature as a Heritage and a Shared Responsibility for its Conservation	***Part 1*** (session) 315 Bridging the Rift Addressing Culture Nature in African WH Sites ***Part 2*** (7 x 5-minute papers) **CULTURE NATURE JOURNEY IN ASIA: CASE STUDIES FROM CHINA** 421 Honghe Han Rice Terraces 261 Conservation and Development of Huzhou Lougang Cultural Landscape 338 Monitoring Information System Mountt Huangshan 422 Threats of N-C in China's Natural Heritage Sites 490- Cultural Values of Wulingyuan Natural WH Site 416 Study on the City-Canal Interaction and Activation of Grand Canal Heritage, China, 157 Xinshe Resilience and UNU	**RURAL CULTURE-NATURE** The session will integrate the following proposals. 279 (session) Finding Common Ground: Cultural and Natural Values of Rural Landscapes 431 Sustainable Development Goals and Landscape Plan Campania Region Italy 206 An Initial Study of Concept and Classification of Chinese Rural Landscapes (China) 281 Shelterbelts as Heritage: Biotic Cultural Resources as National Heritage (USA)	**TOWARDS CONNECTED PRACTICE** 164 (session) Connecting Practice: Towards an Integrated Management of Nature and Culture. 188 (session) Co-creating Guidance on Nature-Culture Integration in Conservation Practice 450 (session) Knowledge Framework for Heritage Management – World Heritage Leadership 112 Towards a Nature/Culture Dialogue: Developing Guidance for Facilitation
Day 1, Session 3			
Part 1 (session) **AUSTRALIAN INDIGENOUS PROTECTED AREAS** 555 Australian Indigenous Protected Areas: Managing Cultural and Natural Values ***Part 2*** (session) **PEOPLE, NATURE, CULTURE AND WORLD HERITAGE**	***Part 1*** (10 x 5-minute papers) **DIVERSE PERSPECTIVES ON NATURE AND CULTURE** 87 Nature-Culture Symbiosis to Sustain the Ecosystem in Srinagar, India 415 City Planning Influenced by Water Management in Ancient Myanmar 322 Two Centuries of the Natureculture Conservation in Czechia—What Next?	**URBAN CULTURE-NATURE** 237 Urban Nature, Culture, People, and Futures: Creating A Shared Agenda 511 Towards Building Resilience of Living Heritage Settlements (These two session proposals to be combined)	**PARRALLEL ROUND TABLES 1** 521 Cultural Heritage Equity and Justice on Climate Change 531 Natural Disasters and Regional Impact: A Latin American Perspective 115 Living in Pemba, Mozambique. A Spontaneous Living Spaces Case Study

554 Recognising People, Nature and Culture in Australia's World Heritage Places	503 Changing Landscapes in Egypt: A Conflict between Nature and Culture? 139 Cultural Landscapes in the World Heritage List and Prospects of Russia 93 Postcolonial Cities of Africa: Management of Historic Urban Landscapes. 447 Cultural heritage and Climate Change: The Metropolitan City of Naples 27 Reconciliation between Past and Present, People and Nature (Jordan) 218 A Culture and Nature Showcase in Aogu Reclaimed Land, Taiwan 251 Naturecultural Heritage and Sustainable Future: The Case of Çamaltı (Turkey) ***Part 2*** (6 x 5-minute papers) **CULTURE NATURE, SPIRITUAL, AND INTANGIBLE VALUES** 45 Ritigala Buddhist Forest Monastery: Atmosphere, Landscape, Culture 155 China Philosophies Illustrated by World Heritage 219 NCJ as a Catalyst of the Potentials of the Community's Sacred Sites 198 Evolution of the Aesthetics of Rhododendron Beside West Lake 37 Sustaining NC of Mt Taishan under Chinese Taoist Philosophy 182 Research of Rural Landscape Regional Characteristic in the Time Dimension (Tibet)		
Day 1, Session 4			
NATURE CULTURE RESILIENCE AND CHANGE IN AUSTRALIAN LANDSCAPES 335 Cultural Flows: Shared Knowledge for the Water Landscapes of the Drylands 364 Looking Back for the Future: Embracing	Session 135 Connecting Cultural Heritage and the IPCC	Workshop 535 Integrating Nature and Culture to Address Climate Change and Biodiversity Loss (ICOMOS and IUCN)	**PARALLEL ROUND TABLES 2** 345 (session) Mother Nature: Gender-Based Approaches to Link Culture-Nature-People 324 (session) Integrating Culture and Nature on the Ground: India, USA, China

Cultural Heritage in Land Management 347 Dishing the Dirt: The Eldorado Gold Dredge, Sludge, and Cultural Landscapes 384 Recording Intangible Values in Victoria, Australia: A Case Study 390 Three Australian Examples Integrating Indigenous Culture-Nature Management			Projects: Patricia O'Donnell

Day 2, Session 1			
CULTURE NATURE AND COMMUNITY VOICE. 577 Falmouth to the Cockpit Country: Trelawny, Jamaica Culture-Nature Journey 124 We don't want a vehicular road! The Community of Phoksundo takes charge (Nepal) 63 Naturecultures as a Key to Community Engagement in World Natural Heritage 157 Knowledge Bridging for Revitalization of a Rural Landscape in Taiwan: Participatory Action Research	Workshop 177 (session) Emotion, Affect, and Memory in Nature-Culture Values: Methods and Perspectives	Workshop 265 (session) Enhancing Our Heritage 2.0: A Management Effectiveness Toolkit for World Heritage Sites	**ROUND TABLE WORKSHOP** 378 (session) Nakania Karst Papua New Guinea: Community Driven Conservation-shaping World Heritage, East New Britain
Day 2, Session 2			
Plenary Closing Session			
Day 2, Session 3			
Meeting of ICOMOS-IUCN Culture-Nature Working Group			

POSTERS
158 Modeling Heritage: An Operational Methodology to Classify the World Heritage List 233 Limitations of the Management System to Wulingyuan Natureculture Protection (China) 259 Une petite randonnée sur la mémoire de Chiang Kai-Shek à Yangminshan 276 A Study of Spatial Distribution and Zoning of Historic Villages in Hebei, China 337 Connecting Practices: Archive and Garden, Sites for Cross-disciplinary Fieldwork 351 The Culture-Nature Approach of Heritage Documentation for Plant Taxonomy 467 The Interconnecting of Nature and Culture in Cold War Island Kinmen (Taiwan) 470 Resilient Ancient Belt Between Nature and Culture in Yuhang, China

Finding Common Ground: Cultural and Natural Values of Rural Landscapes

Brenda Barrett[1], Lionella Scazzosi[2], Jane Lennon[3], Nora Mitchell[4], Steve Brown[5], and Jessica Brown[6]
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[2] Professor of Heritage Conservation at Politecnico di Milano; ISCCL
[3] Honorary Professor, University Melbourne; ISCCL
[4] Historic Preservation Program University, of Vermont; ISCCL; IUCN-WCPA
[5] Honorary Associate, The University of Sydney; ISCCL; IUCN-WCPA
[6] Executive Director, New England Biolab Foundation; IUCN-WPCA Protected Area Specialist Group; ISCCL

Session Description

Rural and working landscapes and waterways make up a significant percentage of the Earth’s surface and include both ordinary and extraordinary places. Just a few examples indicate the scale of these resources – 40 percent of the lower United States is in agricultural use and over 90 per cent of Australia’s rural landscape is either grazed rangelands or conservation reserves. Other continents have similar numbers. A 2018 IUCN study found that 1.5 billion smallholders throughout the world depend on forest and agricultural landscapes for subsistence and basic income.

Conserving the cultural and natural resource values contained in these vast rural landscapes is critical to addressing such globally important issues as society’s food security as well as maintenance of regional biodiversity. All this is particularly urgent in the face of such multifaceted threats as urbanization, intensification, land abandonment set in a world of radically changing climate condition. To help address these challenging issues, ICOMOS recently adopted a doctrinal text: *Principles Concerning Rural Landscape as Heritage* (Delhi 2017). The Principles define the resource and the challenges and importantly serve as a platform for sharing perspectives and on the ground solutions.

The aim of this session is to continue to advance the World Rural Landscape Principles by the identification of policies and practices that specifically benefit the conservation of the integrated cultural and natural heritage present in rural landscapes. This work will build on ICOMOS sessions held in Delhi in 2017, San Francisco in 2018, and the 2019 ICOMOS scientific symposium on Rural Heritage – Landscapes and Beyond’ in Marrakesh.

This session will focus on the Principle that calls for practitioners to ‘*Sustainably manage rural landscapes and their heritage values*’. This principle emphasizes the connections

between cultural, natural, economic, and social aspects of the landscapes and the need for sustainable management by:
- considering bio-cultural rights,
- involving stakeholders,
- finding a balance between long term sustainability of resource use and heritage values and the needs of rural residents,
- supporting equitable governance, and
- relationship to the UNESCO Sustainable Development Goals.

Using the Principles document and its components as a framework, the session planners will extract relevant ideas from earlier conferences. Attendees will be invited to share their experiences on successful conservation of cultural and natural values as well as the barriers to implementation. The focus will be broadening the dialogue between ICOMOS and IUCN interests on management practices that benefit all resources including the human dimension. Asking also, what are the legal protection and policy frameworks that need to be adopted to protect the heritage values of rural landscapes?

The findings from this session will assist in the long-term efforts to build a body of knowledge and insights around the conservation of rural landscapes. The timeliness of this topic is brought into sharp relief by the global impacts of climate change that will require strategies that harness all the best ideas and lived experiences. Outcomes will include specific recommendations for guidance and for applicable case studies that will help culture and nature find common ground.

Session Format

This session will be a dialogue/round table discussion. A panel of ICOMOS and IUCN members will make brief presentations on the World Rural Landscape Principles and the efforts to implement a culturenature approach to resource conservation. Attendees will be sought before the conference from a variety of geographies and from diverse perspectives to share their experiences and reflect on future needs. A facilitator will coordinate the discussion and at least two rapporteurs will record the findings.

This session is part of a continuing initiative to build a common platform to address the conservation of cultural and natural values for the mutual benefit of all.

Session Objectives

The products will include:
- Session notes from the rapporteurs will be edited and posted on the Culture-Nature Journey site and the *Living Landscape Observer*.
- Ideas will be generated for case studies for the World Rural Landscape web site and examples for the Atlas of World Rural Sites.

- The new *Park Stewardship Journal*, published by the University of California Berkley, has proposed publishing an article or articles on the World Rural Landscape Principles with a focus on balancing culture and nature.

Objectives are to continue building expertise and awareness in the cultural and natural resource community of common beneficial practices.

Bridging the Rift: Addressing Culture-Nature for African Mixed WH Sites

Fergus Maclaren[1], Jonathan Karkut[2], Jacinta Nzioka[3], and Tokie Laotan-Brown[4]
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Session Description

Africa has been deemed by the UNESCO World Heritage Centre as being significantly underrepresented on the World Heritage list. The number of sites that have been waning on national Tentative Lists are more than quadruple those that are nominated. There are many challenges – organizational capacity, financial resources, governance, and other factors. This is compounded by the underrepresentation of living cultures, post-independence industrial emergence heritage, diasporic influenced architecture and cultural heritage in the gaps within nominations. Hence, this affects the way properties are identified, assessed, and evaluated, and where different stakeholder groups and themes (i.e., Culture-Nature) need to be recognized and addressed as part of the structural challenges in the African WH Site nomination process and site management.

As well, many of the site candidates are either mixed in terms of the traditional practices that manage and use local landscapes and fauna, or that human history activities such as slavery or cultural expression such as rock art occurred in significant protected areas, with both deserving recognition. African nations are also eager to seek nominations, as they can act as marketing keystones to leverage their nascent tourism industries and subsequent community economic development and conservation revenue benefits.

At the ICOMOS Annual General Assembly in Marrakesh in October 2019, a report on the Africa Initiative emphasized the desire to establish more African National Committees and support programs to enable collaboration with academic and professional institutions. The Initiative's intended outcomes are to work upstream and build domestic capacity that can formulate Tentative Lists and ultimately to prepare site nomination dossiers for the World Heritage List. Multilateral agencies have also indicated the need to ensure that destination sustainability planning resonate with inclusive community benefits and economic transformation, through UNESCO 2018 report *World Heritage for Sustainable Development in Africa* and the UNWTO's *Agenda for Africa*.

Through their joint Connecting Practice project, ICOMOS and IUCN are working on new methods of recognition and support for the interconnected character of the natural, cultural and social values of World Heritage Sites. These aspects can be infused into the capacity building initiatives already on the ground through the African World Heritage Fund Category 2 Centre for UNESCO, UNESCO National offices, emerging ICOMOS National Committees (such as in Kenya), and IUCN regional representatives. By supporting these types of initiatives and partnerships, Tentative List sites will be more rigorous in the documentation and approach that ensures that Culture-Nature factors are addressed, and that from a longer-term standpoint, sustainable tourism plans emerge that encourages and maintains these joint values.

Applying a specific Africa focus, this session intends to provide a forum for discussion on session themes, related to World Heritage site nominations and their respective tourism planning on the continent:

- What are the continuing challenges for the interconnecting of nature and culture in heritage conservation?;
- How does better integration of ‘naturecultures’ enable results for communities and their sustainable development?; and
- In what ways can the agreement between ICOMOS and IUCN be promoted and implemented? What are the priorities for the next 3-6 years?

Session Format

The proposed format would be a panel discussion with the four authors identified above to address the following three issues related to the session themes:

- What are the challenges and opportunities in the developing the nominations and tourism plans of mixed sites in Africa?
- How do these mixed site nominations align and support the specific SDG targets that address cultural heritage and tourism (i.e., Targets 8.9. 11.4, 12b and 14.7)?
- What potential roles do ICOMOS and IUCN have in supporting these nominations and their tourism planning across Africa?

Where possible, IUCN and ICCROM members attending GA2020, with African experience, will be invited to participate in the panel for more perspective. There will also be opportunity for audience participation and comments after each question.

Session Objectives

The intended session objectives are:

- An outline of the key issues that should be addressed in formulating cohesive nominations and tourism planning for African mixed sites;
- Recommendations on how best to align with the specific SDG targets that address cultural heritage and tourism; and
- Identification of opportunities and roles for ICOMOS and IUCN to partner with individual African nations and regional blocs (for transnational sites) to support mixed site World Heritage nominations and their tourism planning.

A subsequent session document will be produced and provided to the appropriate ICOMOS and IUCN staff working on mixed nominations in Africa.

Culture-Nature Journey in Asia: Implications of the Connecting Practice Project

Rouran Zhang[1], Nupur Prothi Khanna[2], Maureen Thibault[3], Marlon Martin[4], Yuxin Li[5], and Nan Ma[6]
[1] Nankai University
[2] Beyond Built Pvt. Ltd; Secretary-General, ISCCL; IUCN Commission on Ecosystem Management
[3] ICOMOS International Secretariat; Coordinator, Connecting Practice project
[4] Save the Ifugao Terraces Movement; ICOMOS
[5] Chinese Academy of Cultural Heritage; ICOMOS
[6] Institute of Geographic Sciences and Natural Resources Research; CAS

Session Description

In order to draw attention to the integration of culture and nature in the process of World Heritage protection and management, ICOMOS and IUCN implemented a cooperative project: 'Culture-Nature Journey' (CNJ). The CNJ faces the challenge of breaking down existing frameworks and boundaries, by considering the voices of wider stakeholders and actively using new technologies while inheriting traditional learning. In the CNJ work in Hawaii 2016 and Delhi 2017, experts and scholars from different countries discussed cross-consideration of culture and nature in the protection and management of World Heritage sites.

This session may be seen as building on work undertaken in the third phase of the ICOMOS and IUCN Connecting Practice Project, with particular regard to the Cultural Landscape of Honghe Hani Rice Terraces in China. It aims to: 1) explore the relationships between the attributes and values that supported the inscription of this property on the World Heritage List with other significant cultural and natural features and values; 2) identify the natural attributes/features upon which the cultural values depend and how they are interconnected; 3) explore how cultural systems help or are necessary to sustain natural values; and 4) identify the relationship between the World Heritage and GIAHS (Globally Important Agricultural Heritage System).

The workshop attempts to enquire on some of the following:
1. What are the differences and similarities of heritage stakeholders' (including experts, site managers, government officials, local communities, minority groups, women, youth, and site visitors) perceptions on culture-nature values and site management in the third phase of the ICOMOS and IUCN Connecting Practice?
2. How to identify and engage these key stakeholders in heritage management and an effective decision making process?
3. How do policies and management arrangements provide an adequate framework to protect the cultural and natural values of World Heritage sites?

4. How might ICOMOS and IUCN learn from Indigenous people's experiences on culture-nature values, both with regards to their perception and implementation?
5. How the three phases of Connecting Practice Projects contribute to the interactions of cultural and natural values in a different cultural context?

The session consists of five presentations, including:

- Rouran Zhang. Explore cultural-natural values from different stakeholders' perspectives: A Case Study on Cultural Landscape of Honghe Hani Rice Terraces.
- Nupur Prothi Khanna. Future of the Past: How can Indigenous knowledge lead us to the fulfillment of the Sustainable Development Goals 2030?
- Maureen Thibault. Resilience Thinking as a Key Component to Site Management: Lessons Learned from Phase III of Connecting Practice
- Marlon Martin. Engaging the younger generations in WHS communities: a sustainable approach in heritage management
- Yuxin Li Linkages between WH and GIAHS: A Case Study on Cultural Landscape of Honghe Hani Rice Terraces

Session Format

Proposed format of the session

- Overview of the workshop by co-chairs
- Case-studies presentations
- Panel discussions, the discussions will respond to key questions raised by the case studies and summary of key points
- Close of the workshop

Session Objectives

- To showcase the outcome of the third phase of the ICOMOS and IUCN Connecting Practice Project with an Asian perspective
- To build a connection between the three phases of IUCN and ICOMOS Connecting Practice Projects
- To publish peer review journals/research report from the session
- To influence ICOMOS, IUCN to take into account the interconnected character of natural and cultural values from various stakeholders
- Discuss the way forward for a possible next phase/next step of the Connecting Practice Project.

Launching the Nature-Culture Thematic Community of PANORAMA Solutions

Nicole Franceschini[1], Eugene Jo[2], Maya Ishizawa[3], Tim Badman[4], and Gwenaëlle Bourdin[5]
[1] BTU Cottbus-Senftenberg
[2] ICCROM
[3] UNESCO Chair on Nature-Culture Linkages in Heritage Conservation
[4] IUCN
[5] ICOMOS Evaluation Unit

Session Description

The session aims at presenting the primary results of the collaboration between IUCN, ICCROM, ICOMOS, and the secretariat of the PANORAMA Solutions initiative in the creation of a new Nature-Culture Thematic Community.

PANORAMA is a flagship partnership initiative by GIZ, IUCN, UNEP, Grid Arendal, Rare, IFOAM, and UNDP and developed in collaboration with GEF and German Federal Ministry for the Environment, Nature Conservation and Nuclear Safety. This online platform aims at documenting and promoting examples of inspiring, replicable solutions across a range of different conservation and management topics, enabling cross-sectoral learning and inspiration.

The objective of the Nature-Culture thematic community is to mainstream inspiring and replicable Nature-Culture-based solutions, particularly those including traditional knowledge resources, demonstrating how nature-culture interlinkages are central to the management and conservation of heritage sites, with significant nature conservation and cultural values, in diverse regions across the globe. The thematic community offers a chance to understand the different ways that nature and culture are perceived, managed and conserved, and to promote and give visibility to the solutions that have been developed by practitioners, institutions and people.

The session will be the official launch of the Nature-Culture thematic community and will be a platform for cultural heritage professionals and ICOMOS members to understand what PANORAMA is, as well as the importance of mainstreaming solutions as a means of creating an international community of practice focused on fostering the relationships between people, nature and culture. This session will offer the chance to ICOMOS members to bring their Nature-Culture experiences and solutions and to join this new PANORAMA thematic community in an effort of enhancing and acknowledging the mutual beneficial role that nature and culture can play for the effective conservation and management of our heritage places and protected areas, as it will be also recognised in international agenda as the post-2020 Global Biodiversity Framework.

Session Format

The session will start with the presentation of the PANORAMA platform, and the launching of the PANORAMA Nature-Culture Thematic Community. Curators of the Nature-Culture Thematic Community will present the first NatureCulture-based solutions and explain the process to engage with this community. During the session, authors of thematic community will present their solutions and explain the reason behind their decision of joining the Nature-Culture community of PANORAMA.

Finally, the floor will be open to the general audience to ask questions and possibly present potential solutions and possible engagement with the Nature-Culture Thematic Community. The session will be held in English with visual material shown in English, French, and Spanish.

Session Objectives

The session aims at being the official launching of the Nature-Culture thematic community in the PANORAMA Solutions platform, which is being jointly implemented by IUCN, ICCROM, ICOMOS in cooperation with the Secretariat of PANORAMA. By presenting Nature-Culture-based solutions already available in the platform, the session aims to provide a space for the ICOMOS global community to engage in this thematic community, and invite them to submit Nature-Culture-based solutions to PANORAMA.

Transforming Practice through Inspirational Examples: Embedding naturecultures in Heritage

Susan McIntyre-Tamwoy[1] and George Akwah Neba[2]
[1] Navin Officer Heritage Consultants Pty Lt; James Cook University, Australia
[2] IUCN Regional Programme Coordinator Central and West Africa Programme (PACO)

Session Description

This session brings together ICOMOS, IUCN, ICCROM, and UNESCO (WH Centre). Participants will be drawn from IUCN Commissions especially WCPA and CEESP; thematic groups including: Theme on Culture, Spirituality and Conservation; and programmes including the Central and West African Programme; ICOMOS National committees, ICOMOS ISCs PRERICO, ISCCL, and ICICH. It will attract delegates not yet engaged but who are interested in learning more about how these approaches can assist in improving conservation practice. The project approaches culturenatures from a localised perspective that highlights the potential for such approaches to be applied to places of significance to local communities (that may or may not attract global attention). This project acknowledges and celebrates a diversity of methodologies and is cognisant that innovation can occur at multiple scales. Our project uses social media and online tools to connect with local communities and to gather stories of successful application of natureculture solutions.

This session reports on a work in progress: gathering culturenature / natureculture experiences and case studies through an online and social media project conducted as part of the Culture-Nature/Nature Culture Journey project of ICOMOS and IUCN. It provides a powerful opportunity to accelerate this project and engage with delegates, particularly from European nations where uptake of this project has been slower than in the Americas and the Asia-Pacific region.

1. This session focuses on integrated approaches to the understanding of heritage values and the management of the world's heritage places (including places of local significance). Over the past decade, many people have worked to highlight and/or address a variety of issues in heritage conservation and management that arise from a western heritage system that characterized heritage places as either natural or cultural. However, the development and adoption of integrated approaches has been slow to eventuate.
2. The Culture-Nature/Nature Culture Journey project addresses this issue from a variety of angles for example the ‘Connecting Practice’ Project has been looking at this from the perspective of more efficient and effective collaborations between the advisory bodies (ICOMOS, IUCN, and ICCROM) in relation to World Heritage assessments, the development of new assessment methodologies and integrated reporting. The 'Transforming practice through inspirational examples' project approaches this issue from a more localised perspective, that highlights the potential for natureculture

approaches to be applied at a local level and with regard to places of significance to local communities (that may or may not attract global attention).

This session will highlight the initial results for the project as they have emerged (the multi-pronged social media and digital data collection processes will have been active for five months by the time the Symposium takes place). The round table / Knowledge Cafe session offers the opportunity to reflect on the range of examples and to also engage with potential new contributors who through attending are inspired to share their experiences as a case study.

Session Format

We propose a round table where:

1. The convenor will outline the project, its aims, and the methods of dissemination and data capture through social media and online submission
2. Two presenters (from IUCN and ICOMOS) will jointly present, showcasing case studies received, focussing on the range and diversity of submissions and range of innovations
3. One or two of the case study authors will outline their projects- (our intention is to have several of the individuals or organisations that have submitted case studies present to answer questions – with a focus on Indigenous property manager, local community groups, etc.)
4. A moderated discussion – participants will be invited to ask questions, to discuss their potential examples with a view of engaging in the project, expand on the resources that would assist them
5. A rapporteur will summarize the discussion and collate ideas for future work.

Session Objectives

The session will:

A. Highlight the initial results for the project as they have emerged (the multi-pronged social media and digital data collection processes will have been active for five months).

B. The case studies and experiences collected through this project will feed into several products of the CultureNature/Nature Journey including:
   - the creation of a NatureCulture PANORAMA thematic community; and
   - development of practice notes in specific areas where natureculture approaches may have benefits.

C. Record proposals through rapporteuring the session and will deliver an outcome report which will feed into the future work plan for the CN J/ NCJ.

Urban Nature, Culture, People, and Futures: Creating a Shared Agenda

Kristal Buckley[1] and Russell Galt[2]
[1] Deakin University, Australia
[2] IUCN

Session Description

Localised landscape approaches to urban heritage have begun to unlock needed solutions for liveability, cultural diversity, and sustainable urban planning. This session will advance joined-up approaches to natural and cultural heritage through the *UNESCO Recommendation on the Historic Urban Landscape* and IUCN's Urban Alliance.

Cities have an enormous potential to either exacerbate or ameliorate the global climate and ecological emergency, depending on how they are designed, planned, constructed, managed, and governed. The SDGs have specifically recognised the importance of urban natural and cultural heritage, and working with the interconnected flows of biological and cultural diversity, and achieving socially just outcomes in cities is critical. Yet natural and cultural heritage practices remain largely separate.

The global implementation of the *UNESCO Recommendation on the Historic Urban Landscap*e – or 'HUL' – employs holistic understandings of urban systems as a basis for articulating the distinctive values of cities that must be sustained. This has proven a catalyst for innovation, but the dialogue has been largely confined to the cultural heritage and urban planning fields. Without the active participation of both the nature conservation and cultural heritage sectors, landscape approaches cannot be fully operationalised in cities. The emerging *post-2020 Global Biodiversity Framework* and the IUCN—through its Urban Alliance and Nature Culture Programme—present opportunities for bridging divides between these two communities of practice.

Join this session to create the needed collaborative space for knowledge exchange and NatureCulture-based solutions, involving natural and cultural heritage practitioners working in urban contexts.

Session Format

The authors of this proposal are the session convenors. The format will include short 'programme overview' presentations from IUCN and ICOMOS. The convenors will then introduce a series of four key questions for discussion that will focus the discussion on practical strategies for a shared agenda on cities. The majority of the session time will be allocated to facilitated discussion and recording of proposals, ideas, and comments. A team of rapporteurs will assist the capture of outcomes.

Session Objectives

The session aims to identify specific areas of shared work for ICOMOS, IUCN, and relevant partners. These should be directly responsive to the global implementation of the HUL, IUCN’s Urban Alliance, implementation and monitoring of Target 11.4 of the Sustainable Development Goals, and the post-2020 Global Biodiversity Agenda.

Towards Building Resilience of Living Heritage Settlements

Rohit Jigyasu[1], Eugene Jo[1], and Tim Badman[2]
[1] ICCROM
[2] IUCN

Session Description

Heritage settlements are living and dynamically evolving cultural resources with tangible and intangible, movable and immovable, built and natural components that embody records of the history of their inhabitants, identities, achievements, and aspirations. They are repositories for inherited human knowledge and experience, and social, cultural, and economic capital, the loss of which will be detrimental to the present and future generations. Thus, it is the 'shared responsibility' of all of us to conserve and manage these sites.

Historic cities are at the core of the UN Sustainable Development Goals (SDGs) in leading the efforts towards creating resilient and sustainable communities. The SDG goal 11 calls upon the countries to 'make cities and human settlements inclusive, safe, resilient and sustainable'. Within this goal, Target 11.4 aims to 'strengthen efforts to protect and safeguard the world's cultural and natural heritage'.

However, cities are rapidly transforming. The world is experiencing rapid planned as well as unplanned urbanization. Over 50% of our global population is now living in cities and many more people are expected to migrate, especially in developing countries, putting immense pressure on existing urban infrastructure. As a result, traditional urban boundaries are breaking up, and cities are gradually eating up forests and farmland, as well as natural water bodies. Traditional ecological footprint of the cities is being gradually eroded to the extent of irreparable damage, thereby threatening their long-term sustainability.

With growth in population and development of infrastructure for transportation, cities are also responsible for around 70% of global energy related emissions, and global warming and pollution are on the frontline of climate impacts. Besides, cities are also increasingly vulnerable to disasters caused by natural and human induced hazards. Climate change is further exacerbating the frequency and intensity of hydro-meteorological hazards, and coastal and river side cities are increasingly exposed to flooding, besides impacts of sea level rise and extreme temperatures. All these factors are putting heritage settlements to an increasing risk than ever before.

Session Format

The session will be a panel discussion involving city managers, climate change scientists, disaster risk managers, and heritage professionals to present case studies showcasing the challenges and good practices for building resilience of living heritage settlements including those on the World Heritage list. It will also include presentation of the existing initiatives on methodologies and tools by the ICCROM-IUCN World Heritage Leadership Programme and ICOMOS Cultural Heritage and Climate Change Working Group. Each participant will deliver a 10-minute presentation followed by open discussion.

Session Objectives

The objective of the session is to promote place-based territorial approach in heritage management through integration of disaster risk management and climate change adaptation in urban development processes by considering people, nature and culture.

Through the concept of resilience, the session aims to demonstrate how expanding the heritage paradigm from solely a preservation perspective to one that also embraces a transformation perspective can accommodate for loss as well as promote learning.

This approach will enable development of heritage management actions that take into account multiple hazards and risk factors related to disasters and climate change from the larger natural setting

Australian Indigenous Protected Areas: Managing Cultural and Natural Values

Bridget San Miguel
Department of Agriculture, Water and the Environment; Heritage Chairs and Officials of Australia and New Zealand (HCOANZ)

Session Description

Indigenous Australians have managed their Country for tens of thousands of years. Australia is a world leader in recognising the benefits and rights of Indigenous peoples in managing their land and has established a number of programs for Indigenous-led land management. One of these programs is the establishment of Indigenous Protected Areas. An Indigenous Protected Area (IPA) is an area of Indigenous-owned land or sea where traditional owners have entered into a voluntary agreement with the Australian Government to promote biodiversity and cultural resource conservation. Most IPAs are dedicated under International Union for Conservation of Nature (IUCN) Categories V and VI, for protected landscapes/seascapes and protected areas with sustainable use of natural resources.

IPAs are an essential component of Australia's National Reserve System, which is the network of formally recognised parks, reserves, and protected areas across Australia. There are currently 76 dedicated IPAs across approximately 67 million hectares. These account for more than 44 per cent of the National Reserve System, which conserves examples of our natural landscapes and native plants and animals. New IPAs continue to be established and by 2023 Indigenous people will be directly responsible for more than half of Australia's National Reserve System.

IPAs deliver more than environmental benefits. Managing IPAs results in significant health, education, economic, and social benefits and helps Indigenous communities protect the cultural values of their country for future generations.

Managing and protecting cultural values in IPAs is interconnected with Indigenous-led management of natural values. For Indigenous communities, natural and cultural values are not perceived separately. The culture-nature divide acknowledged by ICOMOS and IUCN does not exist except for where Indigenous practices must meet Western perspectives. IPAs are therefore outstanding examples of cultural landscapes where cultural and natural heritage values are intrinsically linked. They demonstrate how effective land management can contribute to better understanding of, and more diverse ways to manage, heritage values. They also provide outstanding examples of the practical links between cultural and natural values in day-to-day, on-the-ground management.

This workshop will explore the links between cultural and natural heritage values and how Indigenous perspectives can contribute to Western concepts of heritage management. We will consider topics such as: the connections between protection under IUCN management categories and ICOMOS's work in cultural heritage; how Indigenous-led land management can improve heritage protection and resilience during extreme weather events and climate change; partnership opportunities and experiences with tourism industries, corporate industries and government and non-government organisations; and practical management issues such as resourcing and logistical support.

Participants will hear from a range of speakers before working with Indigenous community delegates from a number of IPAs to discuss case studies and opportunities to bring Indigenous perspectives to Western systems of heritage management in small groups. The small groups will explore a topic of interest, then present their findings to the other participants for a concluding discussion about the links between cultural and natural heritage management.

Session Format

This one-hour workshop will be facilitated by Sean Moran from the Protected Areas Policy Section at the Department Agriculture, Water and the Environment. Sean has a close relationship with many community members from a number of Indigenous Protected Areas and will lead discussions with three key speakers. There will also be a number of Indigenous representatives (TBC, approximately 10) attending the workshop to participate in discussions and activities. The Department will target Indigenous speakers and representatives best placed to achieve the workshop's intended outcomes. They will be confirmed after the outcome of the call for abstracts is known so that we can determine the resources we require to bring Indigenous representatives to the GA2020.

The format will be: Introduction, three key speakers, workshop activities in groups, discussion and conclusions.

Session Objectives

This workshop will continue to enhance Australia's reputation in international heritage management as a pioneer in community-led, holistic approaches to heritage management. It will demonstrate that heritage is an important factor in all the work that the Australian Government undertakes with Indigenous communities. It aims to encourage practitioners and delegates to deepen their knowledge of Indigenous perspectives and expand their understanding of the definition and potential of Indigenous heritage management. We will demonstrate that on-the-ground practices are effective for managing both natural and cultural values and ask participants to consider parallels in their own work.

Recognising People, Nature, and Culture in Australia's World Heritage Places

Bridget San Miguel
Department of Agriculture, Water and the Environment; Heritage Chairs and Officials of Australia and New Zealand (HCOANZ)

Session Description

This session, to be part of the General Assembly’s *Culture Nature Journey*, will showcase outstanding Australian case studies where World Heritage conservation is being strengthened through greater recognition of the rights and interests of Indigenous peoples and the essential linkages and interconnections between people, nature and culture.

The World Heritage Convention links nature and culture through the concept of World Heritage and many World Heritage properties are particularly important as they provide international recognition of the linkages between local communities, including Indigenous peoples, natural and cultural heritage. Australia has 20 World Heritage properties, most of which have a particular importance to Aboriginal and Torres Strait Islander peoples.

Some of these iconic properties have been included on the World Heritage List as ‘mixed’ cultural and natural properties (Kakadu National Park, the Tasmanian Wilderness, and the Willandra Lakes Region) in recognition of their Indigenous and natural heritage values. More recently some of Australia’s outstanding Aboriginal heritage places have been recognised as World Heritage cultural landscapes (Uluṟu Kata-Tjuṯa National Park and Budj Bim Cultural Landscape). Other ‘natural’ World Heritage properties in Australia have important cultural values (for example Purnululu National Park, the Wet Tropics of Queensland and K’gari (Fraser Island)).

The panel session, to be followed by a facilitated discussion, will include powerful presentations, including from Aboriginal people, from some of these World Heritage properties. They will share exceptional recent examples of strengthened management and conservation action through greater recognition of the rights and interests of Indigenous peoples and the essential linkages and interconnections between people, nature and culture.

The case studies to be presented will include:

- The repatriation of ancestral remains to Mungo National Park, part of the Willandra Lakes Region World Heritage Area, in November 2017 at the request of Aboriginal Elders.

- The closure of the summit climb at Uluṟu in October 2019 following the November 2017 landmark decision by the Traditional Owners and the Uluṟu Kata-Tjuṯa National Park Board.
- The recent efforts to better understand and plan for the ongoing comprehensive assessment of the Aboriginal cultural values of the Tasmanian Wilderness World Heritage Area.
- The aspirations of Rainforest Aboriginal people for their unique cultural heritage to be better recognised and for cooperative management to be realized in the Wet Tropics of Queensland.

The session will begin with short presentations, including some video footage, to be followed by a facilitated discussion.

The aim of the session is to:

1. Showcase outstanding Australian case studies where World Heritage conservation is being strengthened through greater recognition of the rights and interests of Indigenous peoples and the essential linkages and interconnections between people, nature and culture.
2. Ensure that the international and national audience has the unique opportunity to hear directly from Indigenous peoples including in Aboriginal language.

Session Format

The session will be introduced and facilitated by an Aboriginal staff member from the Australian Government Department of Agriculture, Water and Environment. This will be followed by up to four short presentations some of which will be in Aboriginal language with interpretation. After the presentations, a facilitated discussion will seek to involve the audience. The Facilitator will reflect on what the audience has heard, refer to key highlights and draw the discussions to a close to conclude the event.

Session Objectives

The session will provide the international and national audience with an opportunity to hear directly from Aboriginal people about recent initiatives being led by them to better recognise their rights and interests at Australian World Heritage properties.

The case studies will demonstrate strong linkages and interconnections between people, nature and culture that have strengthened conservation at some of Australia’s iconic World Heritage properties.

Integrating Nature and Culture to Address Climate Change and Biodiversity Loss

Andrew Potts[1,2] and Tim Badman[3]
[1] ICOMOS
[2] CCHWG
[3] IUCN

Session Description

This session, jointly convened by IUCN and ICOMOS, will explore how integrated Nature-Culture responses to the biodiversity and climate crises are among the most impactful approaches to these inter-connected global problems.

The 2019 IPBES assessment and the 2018 IPCC report on the consequences of not staying below 1.5°C of global warming were unequivocal in stating the scale and urgency of the societal and conservation problems we face from climate change and biodiversity loss. Direct impacts of climate change on human societies and ecosystems are rapidly worsening, and the effects of other drivers of biodiversity decline are being severely exacerbated by climate. On the ground, managers and policy-makers are finding that the challenges identified by IPBES overlap strongly with challenges of adapting to climate change, and this forum seeks to address these connections and propose solutions.

Values carried by the planet's natural systems are closely interlinked with social and cultural values. Accelerated climate change, combined with biodiversity loss and degradation of ecosystem services puts a premium on bridging the divide between nature and culture. It demands from the conservation and cultural heritage communities alike, global-scale adoption of integrated nature-culture approaches.

To limit warming to 1.5˚C annual emissions need to be about half their current rate by 2030. Net Greenhouse Gas emissions will on average need to be reduced to zero by mid-century. The sooner emissions peak before 2030 and the lower the level at which they do so, the more manageable the challenge of Climate Change will be ecosystems and communities. Limiting temperature rise to 1.5˚C will, the IPCC said, require widespread and rapid transitions across energy, land, industrial, urban and other systems, as well as across technologies and geographies. Nature-based solutions to Greenhouse Gas mitigation offer enormous potential. At the same itme, Culture is embedded in the patterns of production and consumption, lifestyles, and social organization that give rise to Anthropogenic Greenhouse Gas emissions. The session will highlight win-win GhG mitigation strategies that utilize culture and heritage as vectors for deepening the impact of nature-based decarbonization solutions and pursue culture-based strategies rooted in re-valorizing ecoysystem services and the ecological functions of the land.

One outcome of the Nature-Culture Journey at the 2016 IUCN World Conservation Congress was the document, *Malama Honua - to care for our island Earth*, which recognized that the culture/nature divide is a symptom of ‘larger processes that have put us on an unsustainable path.’ Malama Honua called for advancing nature-culture solutions and the transformation of conservation practice. Further, it asked IUCN to incorporate cultural values and practices in nature conservation and ICOMOS to ensure that natural values and practices were included in cultural heritage strategies. This joint forum responds to this vitally important call to action.

Session Format

We will present on-the-ground experiences and innovations through ‘lightning talk’, three-minute case studies showcasing innovations from around the world in four key categories bringing together nature and culture to respond to the threats posed by climate change.

- Integrating nature and culture values and solutions to deepen the impact of GhG mitigation measures.
- Community engagement and participation in support of climate planning:
- Learning from indigenous & traditional knowledge strategies for effective nature-culture responses
- The role of culture in implementing Carbon Dioxide Removal (CDR) projects

Session Objectives

An introduction from ICOMOS and IUCN will be followed by nine ‘lightning talks’ (pre-rehearsed, three-minute presentations – a format demonstrated to be extremely effective by the Union of Concerned Scientists (UCS) within its 21,000 member scientist network). Facilitated break-out groups will then discuss (45 minutes) the issues highlighted by the lightning talks. Groups will be challenged to outline integrated nature-culture strategies that can best build on the strengths of IUCN and ICOMOS to bring about the integration of conservation and cultural heritage practices in the face of climate change. A fifteen-minute discussion with recommendations will complete the session.

Description de la session (français)

Cette session, organisée conjointement par l'UICN et l'ICOMOS, explorera comment les réponses intégrées Nature-Culture aux crises de la biodiversité et du climat sont parmi les approches les plus percutantes de ces problèmes mondiaux interconnectés. Cette session, organisée conjointement par l'UICN et l'ICOMOS, explorera comment les réponses intégrées Nature-Culture aux crises de la biodiversité et du climat sont parmi les approches les plus percutantes de ces problèmes mondiaux interconnectés.

L'évaluation IPBES 2019 et le rapport 2018 du GIEC sur les conséquences de ne pas rester en dessous de 1,5 ° C du réchauffement climatique ont été sans équivoque en ce qui concerne l'ampleur et l'urgence des problèmes de société et de conservation auxquels nous sommes confrontés du changement climatique et de la perte de biodiversité. Les impacts directs du changement climatique sur les sociétés humaines et les écosystèmes s'aggravent rapidement et les effets d'autres facteurs de déclin de la biodiversité sont gravement exacerbés par le climat. Sur le terrain, les gestionnaires et les décideurs constatent que les défis identifiés par l'IPBES chevauchent fortement les défis d'adaptation au changement climatique, et ce forum cherche à aborder ces connexions et à proposer des solutions.

Pour limiter le réchauffement à 1,5 ° C, les émissions annuelles doivent être d'environ la moitié de leur taux actuel d'ici 2030. Les émissions nettes de gaz à effet de serre devront en moyenne être réduites à zéro d'ici le milieu du siècle. Plus tôt les émissions atteindront leur pic avant 2030 et plus leur niveau sera faible, plus le défi du changement climatique sera gérable pour les écosystèmes et les communautés. Les solutions basées sur la nature pour l'atténuation des gaz à effet de serre offrent un énorme potentiel. Dans le même temps, la culture est ancrée dans les schémas de production et de consommation, les modes de vie et l'organisation sociale qui sont à l'origine des émissions de gaz à effet de serre anthropiques. La session mettra en évidence les stratégies d'atténuation avantageuses pour les GES qui utilisent la culture et le patrimoine comme vecteurs pour approfondir l'impact des solutions de décarbonisation basées sur la nature et poursuivra des stratégies basées sur la culture enracinées dans la revalorisation des services du système écologique et des fonctions écologiques de la terre.

L'un des résultats du voyage Nature-Culture au Congrès mondial de la nature de l'UICN 2016 a été le document «Malama Honua - prendre soin de notre île Terre», qui a reconnu que la fracture culture / nature est un symptôme de «processus plus vastes qui nous ont mis sur une voie non durable. »Malama Honua a appelé à faire avancer les solutions nature-culture et la transformation des pratiques de conservation. En outre, il a demandé à l'UICN d'incorporer les valeurs et les pratiques culturelles dans la conservation de la nature et l'ICOMOS pour garantir que les valeurs et les pratiques naturelles soient incluses dans les stratégies du patrimoine culturel. Ce forum conjoint répond à cet appel à l'action d'une importance vitale.

Format de la session

Nous présenterons des expériences et des innovations sur le terrain à travers des «études éclair» de 3 minutes présentant des innovations du monde entier dans quatre catégories clés réunissant la nature et la culture pour répondre aux menaces posées par le changement climatique.

- Intégrer les valeurs et les solutions de la nature et de la culture pour approfondir l'impact des mesures d'atténuation des GES.
- Engagement et participation de la communauté à l'appui de la planification du climat:

- Apprendre des stratégies de connaissances autochtones et traditionnelles pour des réponses efficaces de la nature à la culture
- Le rôle de la culture dans la mise en œuvre de projets d'élimination du dioxyde de carbone (CDR)

Objectifs de la session

Une introduction de l'ICOMOS et de l'UICN sera suivie de neuf «discussions éclair» (présentations pré-répétées de trois minutes. Des groupes de discussion animés discuteront ensuite (45 minutes) des problèmes mis en évidence par les discussions éclair. Les groupes seront mis au défi de définir des stratégies intégrées de nature-culture qui peuvent mieux s'appuyer sur les forces de l'UICN et de l'ICOMOS pour réaliser l'intégration des pratiques de conservation et du patrimoine culturel face au changement climatique. Une discussion de quinze minutes avec des recommandations clôturera la session.

Emotion, Affect, and Memory in Nature-Culture Values: Methods and Perspectives

Rouran Zhang[1], Tracy Ireland[2], Steve Brown[3], Radika Borde[4], Yolanda Lopez[5], and Yingqiu Zhong[6]
[1] Nankai University
[2] Professor of Cultural Heritage, University of Canberra; Australia ICOMOS
[3] The University of Sydney
[4] Researcher, Charles University, Prague; IUCN Cultural and Spiritual Values of Protected Areas Specialist Group
[5] Indigenous scholar, Beijer Institute of Ecological Economics, The Royal Swedish Academy of Sciences, Sweden; IUCN Cultural & Spiritual Values of Protected Areas Specialist Group
[6] Undergraduate student, Nankai University

Session Description

The application of thresholds-based values approaches in cultural and natural heritage practices typically strive to be objective, rational, and transparent. In reality, affect and emotion (including joy, anger, sadness, fear, love) are powerful dimensions of peoples' connections to places and objects. Places and objects, and their associated memories, can mediate an individual's or group's emotional experience and in turn the place may 'gain' value and identity through the ascribed meanings and embodied affects. This iterative and dynamic process can be difficult to capture in more static processes of heritage documentation and assessment; and all the more so for those groups that are marginalised, vulnerable, and with low literacy.

The workshop will add to work undertaken as part of the ICOMOS and IUCN 'Nature-Culture/Culture-Nature Journey' work at IUCN WCC2016 and ICOMOS GA2017. It will provide a forum for heritage scholars and practitioners who conduct bottom-up work from sociological, anthropological, and heritage perspectives with community-based colleagues, to more deeply understand rights-holders and stakeholders' perceptions on interconnections across cultural and natural values. A series of case study examples (across different categories of World Heritage sites from diverse geographic regions) will serve to foster discussion concerning the affective and emotional dimensions of nature-culture interactions; and examine ways in which these dimensions can play a role in rights-based and governance regimes and the choice of application of field methods.

This session encourages heritage scholars and practitioners to adopt research methods that enable insight into the views of underrepresented and/or marginal stakeholders across cultural and natural values. We argue that exploring the views of under-represented stakeholders on the value of natural and cultural integration from the

perspective of affect and emotion is an innovative approach for World Heritage management. Four interconnected questions will be explored in this session:
1. How do affective and emotional responses from rights-holders and stakeholders link to cultural and natural values of World Heritage sites?
2. How do marginalised stakeholders perceive the interactions of cultural-natural values of World Heritage sites (cultural, natural and mixed properties) in different cultural contexts?
3. How can improvements be made in the participation and representation of community groups; and fully consider their viewpoints on cultural-natural values concerning governance and management related issues?
4. How can IUCN and ICOMOS best engage with and learn from the affective and emotional experiences of communities on culture-nature values?

Four short papers will be delivered to engage with these questions and will provide a basis for discussion and dialogue. The papers will comprise:

- Dr Rouran Zhang (China; ICOMOS). Emotional processes in heritage making: a case study of West Lake Cultural Landscape, Hangzhou.
- Dr Radika Borde (Czech Republic/India; IUCN). Exploring the nature-culture meanings of edible plant-based foods amongst indigenous youth in India.
- Dr Yolanda Lopez (Mexico; IUCN). Interactions of cultural-natural values: some insights from the Maya of Yucatan, Mexico.
- Prof. Tracy Ireland (Australia; ICOMOS) and Dr. Steve Brown (Australia; IUCN/ICOMOS). The Old Great North Road and the management of 'aesthetic', natural and cultural values.

Session Format

Session format and design:

- Welcome and workshop overview by co-chairs (Rouran Zhang, Tracy Ireland, Steve Brown)
- 4 x 10-minute presentations (Rouran Zhang, Radika Borde, Yolanda Lopez, Tracy Ireland/Steve Brown)
- 3 x 3-minute poster summaries by three emerging professionals (Yingqiu Zhong plus two to be selected). Posters to be displayed at the session.
- Presenters facilitate five or more discussion groups that respond to the presentations and explore issues, challenges and solutions
- Panel discussion (presenters and emerging professionals) to discuss and summarise key points for continuing work on emotion, affect and memory studies relevant to the field of heritage
- Future actions and thanks

Session Objectives

- To showcase the emotional and affective dimensions of conservation theory and practice.
- To influence the work of IUCN, ICOMOS and heritage practitioners to better engage with the emotional and affective dimensions of cultural/natural heritage places and practices through innovative documentation and assessment methods.
- To deliver published outputs from the session in peer review journal/s (an intention of the presenters at this session).
- To work with and share experiences between emerging and established professionals in the fields of emotion, affect and memory with respect to Nature-Culture integration.

Enhancing Our Heritage 2.0: A Management Effectiveness Toolkit for WH Sites

Leticia Leitao[1], Gwenaelle Bourdin[2], Tim Badman[3], Ian Lilley[4], and Eugene Jo[5]
[1] IUCN and ICOMOS (consultant)
[2] ICOMOS Evaluation Unit
[3] IUCN
[4] University of Queensland
[5] ICCROM

Session Description

How can governments, heritage managers, and communities work more effectively to manage our most internationally significant protected and conservation areas as well as other heritage places?

Each year, large amounts of financial resources and human effort are invested in protecting and managing World Heritage sites around the world, expected to be places that demonstrate standard-setting quality in their management, as an inspiration for the wider goals to conserve cultural and natural heritage. Concerns amongst heritage professionals and organisations that World heritage sites, and many other protected and conservation areas, are failing to achieve the objectives for which they were established for, led the conservation community to adopt management effectiveness assessments as a key tool for protected area management worldwide.

The Enhancing Our Heritage (EoH) Toolkit, first published in 2008, has been recognised as one of the most comprehensive international management effectiveness methodologies. Originally developed for natural sites, in the last five years, the EoH Toolkit became a focus of considerable attention in relation to its application to cultural heritage sites. The results of pilot initiatives, under the Connecting Practice project (a joint ICOMOS and IUCN initiative), to test the relevance of the Toolkit in cultural sites showed great promise. Based on these preliminary results, and with the support of Switzerland, ICOMOS, IUCN, ICCROM, and the UNESCO World Heritage Centre have joined forces to develop a new EoH 2.0 Toolkit applicable to both cultural and natural sites, until mid 2021. The new Toolkit will be tested in different cultural and natural World Heritage sites worldwide.

This session will enable participants to explore the latest available draft of the development of the EoH 2.0 Toolkit and provide direct inputs on ways to improve it. It will also allow participants to learn about how the Toolkit is being developed in close integration with other international programmes such as IUCN's Green List of Protected and Conserved Areas, a globally accepted quality benchmark that motivates improved performance and achievement of conservation objectives, and the World Heritage leadership programme, a joint IUCN and ICCROM capacity building initiatives which aims to improve conservation and management practices for culture and nature.

Results from a research project run by the University of Queensland (Australia) concerning the ‘Indigenisation’ of the EoH Toolkit will also be showcased. The idea is to ensure that culturally-appropriate benefits are delivered to Indigenous people living in World Heritage sites and can be effectively evaluated from an Indigenous perspective. The project has focused on the EoH Toolkit and the Protected Areas Benefits assessment Tool (PA-BAT) developed by the WWF.

Session Format

The session will be structured accordingly:

- Welcome of participants;
- Purpose and objectives of the session;
- Short presentation of the new EoH 2.0 Toolkit;
- Presentation of the objectives of group work discussions to gather feedback on latest drat version of the Toolkit towards an EoH 2.0;
- Group discussions (participants will work in small groups of 5 to 6 people, and each group will be assigned to work on two or three of the twelve tools forming the Toolkit);
- Presentation of group discussions;
- Discussion on key conclusions and recommendations of the session.

Session Objectives

Structured as a learning process for both participants and organisers, the session has the following objectives:

- To gather critical feedback on how to develop the EoH 2.0 Toolkit as an easy to use and comprehensible methodology to assess management effectiveness of cultural and natural sites;
- To examine how Indigenous communities concerns and expectations about World Heritage can be integrated effectively into instruments such as EoH;
- To build the capacity of participants to understand the purpose of management effectiveness methodologies to promote better conservation results and shared governance an responsibility for the protection of heritage places.

Abstract 135 – Session

Connecting Cultural Heritage and the IPCC

Marcy Rockman
ICOMOS-IPCC Scientific Coordinator Climate Change and Heritage Working Group

Session Description

International Council on Monuments and Sites (ICOMOS) is working with the International Union for the Conservation of Nature (IUCN), UNESCO, ICLEI-Local Governments, and the *UN Framework Convention on Climate Change* (UNFCCC) *Facilitative Working Group of the Local Communities and Indigenous Peoples Platform* (FWG LCIPP) to organize an international Expert Meeting on connections between culture, heritage, and climate change with the co-sponsorship of the Intergovernmental Panel on Climate Change (IPCC). This Expert Meeting is a needed step toward a potential future IPCC special report on culture, heritage, and climate change, titled sections in future IPCC assessment reports, or combinations of these.

The IPCC is the leading United Nations body for assessing science related to climate change. Culture and heritage include traditional and Indigenous ways of knowing, social sciences, and other information from and about the full scope of the human past. Connections of these to climate change include impacts to cultures, places and landscapes, and identities, and how the diverse forms of cultural and heritage knowledge are being and can be engaged for climate adaptation and greenhouse gas mitigation. This Expert Meeting initiative recognizes that to date these types of knowledge systems have not held major roles in global climate science and response, including multiple gaps and continuing research needs with respect to representation and integration into reports of the IPCC. The Meeting will assess, for the first time ever, the state of knowledge and practice in connecting culture, heritage, and global scale climate science as engaged by the IPCC. Therefore, the goal of holding this Meeting is to support the IPCC and global community in creating a larger role for culture and heritage knowledge in climate science and response. In turn, the processes of developing this Meeting and the visibility this Meeting will provide together are intended to serve as a catalyst for new connections and capacities for culture and heritage knowledge to inform, inspire, and support climate action.

The Expert Meeting is currently planned for late 2020, shortly after the ICOMOS GA2020. This session will overview representation of cultural heritage in IPCC reports to date, assessment of research and other gaps that exist between global climate science and cultural heritage, scope of the Expert Meeting, and state of planning for next steps to catalyze future research, and engagement of cultural heritage with global climate science and the IPCC. This session will follow the themes of the Expert Meeting, which are currently proposed to include:
1) Systemic understanding of human culture, heritage, and climate change;

2) Heritage governance;
3) Loss, damage, and adaptation for cultural heritage;
4) Capacity to learn from the past; and
5) Roles of heritage in transformative change and alternative sustainable futures.

Session Format

The session will include a series of oral presentations (approximately 10-minutes each) on the status of connections between cultural heritage and the research and processes of the IPCC and plans for and from the IPCC Expert Meeting on culture, heritage, and climate change, followed by a short question and answer session. The oral presentations will follow the themes of Expert Meeting (described in the abstract above).

Production is also underway for a short film on cultural heritage and climate change that will be shown at the Expert Meeting; every effort will be made to complete a rough cut of this film in time to show it at the GA2020. Additional filming and interviews may take place at the GA2020 to be included in the final film.

Session Objectives

The goal of the Expert Meeting initiative is provide visibility and a high level platform for connecting practice, information, and inspiration of the many fields of cultural heritage with the global climate science effort represented by the IPCC. Given funding and format constraints, it will not be possible for most ICOMOS members to participate in the Expert Meeting itself. The objectives of this session is to engage the membership of ICOMOS in this process, share its excitement and potentials, and use it as a platform for building ICOMOS work on global climate science following the Expert Meeting.

Sustainable Development Goals and Landscape Plan Assessment

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Abstract

In spatial planning, the landscape plan represents the main tool for preservation and enhancement of shared heritage. The multidimensionality of landscape – taking into account all environmental, social, and cultural issues – requires the identification of sensitive indicators for landscape quality within the planning process. This research moves within the growing need to deal urgently with the global crises of climate change, biodiversity and cultural diversity loss, etc.; therefore, it is necessary to elaborate a landscape evaluation framework in accordance to the international commitments of the UN *2030 Agenda for Sustainable Development*. The possibility to apply the Agenda's Sustainable Development Goals (SDGs) to the *Landscape Plan of the Campania Region* (Italy) offers the opportunity to propose a set of indicators for which the protection of existing values and the transformations quality become converging needs, mutually functional to the territory sustainable development.

The evaluation framework is linked to the objectives of landscape quality which – in accordance to the *European Landscape Convention* – are divided into landscapes safeguard (conservation and maintenance), landscapes management (sustainable development of transformations), and landscapes planning (restoration or creation). The indicators can monitor and evaluate the state of a landscape (status indicators), the sources of pressure of human activities (pressure indicators), the measures taken to avoid or reduce the effects and to improve the state of the landscape (response indicators). To the indicators some performance targets are associated which express the synthetic properties of the landscape and aim to maintain or achieve the objectives. The proposed indicator framework is linked to each topic of the SDGs. In this perspective, the research offers new opportunities for the investigation the landscape and its Cultural-Nature relationships in order to protect existing values and to guide the quality of transformations.

Abstract 206 – Paper

An Initial Study of Concept and Classification of Chinese Rural Landscapes

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Abstract

Rural landscape has become the focus of international issues among the fields of heritage conservation in recent years. The presentation will summarize the main characteristics of rural landscape heritage, put forward identification criteria, and create a classification system for Chinese rural landscapes as heritage, in order to lay the foundation for the future research and further guidance of rural landscape conservation and management.

The study focuses on the analysis of the connotation of the rural landscape concept. Based on the relevant international documents and the latest research in China and overseas, this presentation expounds the definition, the characteristics, and the identification of the concept of ‘Rural Landscape’ as a new concept of cultural landscape heritage. Based on a large number of existing case studies in China, it summarizes the main five characteristics of rural landscape heritage systematically and presents the selection criteria of Chinese rural landscape heritage from five aspects including location, space, history, landscape form, and economic industry type.

Through analyzing the current status of Chinese rural landscape resources, based on the main human behavior patterns in rural areas, and refer to the land-use types and the economic industry types in China, the study sets forth a classification system of Chinese rural landscapes. This classification system mainly includes three categories: rural landscape with agrestic settlement form as its outstanding characteristic, rural landscape with agricultural production system as its outstanding characteristic, and rural landscape with resource collection system as its outstanding characteristic. The presentation will give brief explanations of each kind of rural landscape using typical case examples.

Abstract 281 – Paper

Shelterbelts as Heritage: Biotic Cultural Resources as National Heritage

Sarah Karle
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Abstract

In 2016, the ICOMOS/US released its *World Heritage Gap Study Report* identifying heritage opportunities to guide the United State's future World Heritage nominations. One critical category, Cultural Landscapes, was identified as a gap in the study report on both the US World Heritage List and as nationally recognized sites.

A challenge in these themes [cultural landscapes] for the U.S. is the relatively meager collection of Nationally Historic Landmarks (NHL) or nationally recognized sites to draw from to fill these categories. This dearth points out a gap in the NHL and National Register process that perhaps requires reconsideration and new initiatives (*World Heritage Gap Study Report* 2015, 13).

Additionally, 'Midwestern agro-technical landscapes' were identified in the study as a specific cultural landscape type in need for further investigation and possible inclusion to the National Register. This paper addresses challenges for adding biotic resources from a Midwestern agro-technical landscape to the *National Register of Historic Places* in the U.S. Using a 1935 federally sponsored program, the Prairie States Forestry Project (PSFP), as a case study the author shows how archival research can be applied by cultural resource manages to develop historic contexts and a specific physical inventory, as well as address challenges associated with defining historical significance for dynamic plant material. To date, the PSFP is one of the largest afforestation projects in the history of the US; the US Forest Service and thousands of landowners undertook a series of cooperative planting agreements to plant over 200 million trees over seven years in approximately 33,000 shelterbelts from the panhandle of Texas to the North Dakota border. The case study represents an identified underrepresented heritage type and the research furthers the necessary study required to increase agricultural listings as nationally recognized sites in the US.

Rethinking Biodiversity as Cultural Heritage in the Anthropocene

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Abstract

The acknowledgement of the Anthropocene epoch, as a period in the Earth’s geological history in which humans have become the primary force of ecological, geological, and climatological change, has generated comment across a wide range of academic and public fora. But what does it mean to conserve ‘nature’ in a ‘post-wild’ world (Maris 2011)? The recognition that we currently live in a period in which the world is experiencing the largest mass extinction of plant and animal species since the time of the dinosaurs 65 million years ago has mobilised significant resources and conservation efforts globally. But how are these new concerns with the conservation of biodiversity related to cultural, colonial and political histories? And in what ways might it shift our understanding of the role of humans in biodiversity conservation to rethink the Earth's present biological diversity as a form of cultural heritage itself?

Drawing on collaborative work undertaken as part of Heritage Futures, a large, international collaborative research programme involving a team of 15 researchers working with 25 different partner organisations across more than a dozen countries – and in particular, work on biological and biocultural banking initiatives relating to the conservation of endangered animal DNA and crop diversity respectively – this paper will argue the need to significantly rethink and reframe natural and cultural heritage conservation and preservation to work with, rather than against, inevitable processes of change, and to build more integrated approaches to natural and cultural heritage conservation in the Anthropocene. Such changes will only be facilitated by broad conceptual shifts in the ways in which we understand the nature of, and relations between, natural and cultural heritage.

Abstract 184 – Paper

Nonhuman Users of More-than-Human Heritage: The Case of Large Old Trees

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Abstract

No lifeform can survive without the biosphere. In turn, the continuation of a productive biosphere will require reinforcement or reconstruction of self-sustaining more-than-human communities. Knowledge of interactions between all stakeholders within such communities will be necessary to inform future design and management. Existing ecological knowledge is essential but insufficient for such tasks. For example, humans do not know enough about mutualistic behaviours, traditions, and cultures of nonhuman lifeforms. Heritage studies also need to update their knowledge with nonhumans in mind. Integrations of heritage studies, conservation biology, data science, and evidence-driven design provide new opportunities for progress. The aim of reconstructing sustainable biosphere interactions recasts humans as representatives of nonhuman stakeholders.

In response to this opportunity, I ask: How can nonhuman stakeholders use heritage? A possible answer and the hypothesis tested in this paper is that nonhuman stakeholders can use heritage in a variety of plausible modes. To test this hypothesis, I first define life interactions in the context of biosphere/noosphere. I then focus on a concrete example of trees and explain why they can help to interrogate this approach.

The paper looks at three distinct communities of large old trees as case-studies. I will: 1) discuss their histories and cultures; 2) access the techniques for the study preservation of tree heritage; 3) evaluate how this heritage can be beneficial to nonhuman stakeholders; and 4) explain the relevance of these examples in other situations. The research finds that trees can help to think through long lifecycles, mobilise existing research approaches, and inform design. Heritage that focuses on the biospheric interactions and nonhuman users requires engagement of multiple disciplines. The debates in these fields are ongoing with many pragmatic and political disagreements. This paper contributes by considering the relevance of heritage for nonhuman users and outlining key challenges for further exploration.

Nature-Culture Symbiosis to Sustain the Ecosystem in Srinagar, India

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Abstract

The ecological system of Himalayas is recognized to be extremely fragile. The Kashmir Valley is a bowl-like formation enclosed by the Pir Panjal and the Greater Himalayan range of mountains. Waters from 26 smaller valley systems fall into the river Jhelum which is the life line of the valley. Several towns and villages depend on this river system to sustain them. The water system of springs, streams, and lakes gives Srinagar, the capital city of the region, its distinctive ecological and townscape character. These waters inspired medieval kings to create the famed Mughal gardens along streams, now included on the Tentative List for inclusion in the UNESCO list of world heritage sites.

The 20th century has seen the degradation of the ecological system around Srinagar. Inadequate application of knowledge of phenomena in nature in urban and regional planning is one of the core challenges, understanding of the culture of local community by the planners is yet another. While human life is dependent on natural systems, it is also dependent on economic development for livelihoods. Sustained wealth generation in the context of the valley is dependent on available natural resources and, further, the ability of human life to add value to natural resources for human use and consumption. It is at this juncture that both nature and culture are seen as intersecting.

As Srinagar is embedded in a unique geography of land and water, planned human interventions on the fringes of the water system – where nature and culture intersect with human life offers opportunities to appreciate inter-dependency of human life and nature – to nurture and co-create. It is here that partnerships can be forged between the communities of farmers, local residents, *masjid* committees, artisan groups, lake dwellers, houseboat owners, planners, and the scientific community to sustain the ecosystem through policy and innovation.

Abstract 612 – Paper

Lunar Heritage and Shadow Ecologies

Alice Gorman
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Abstract

Traditionally, the protection of planetary environments has focused on preventing terrestrial contamination of potential life, even at the microbial level. Human presence in the solar system beyond Earth has been so minimal that greater impacts from human activities have been rarely been considered. However, in the coming decade, Earth's Moon looks set to be the location of increased scientific exploration, possible settlements, and even industrial operations. Water ice at the lunar poles is the first predicted target of resource extraction.

The threat of space junk making Earth orbit unusable has spurred the aerospace community to start thinking about what sustainability means in space. However, an instrumental framework based on the presumption of the absence of life is deeply entrenched. If there are no impacts on life, then there is no environment which needs to be taken into account.

Life has appeared on the Moon in brief slices of time through the Apollo missions. Death, however, came to stay, as there are dead things on the Moon – tardigrades, bacteria, seedlings. In the past, human material on the Moon has been classified as junk or trash, setting up an opposition where dynamic 'culture' intruded on passive 'nature'. Over a decade of space archaeology research has resurrected these places from the silence of the trashcan to be recognized as heritage and a unique cultural landscape. I have argued that these discarded human materials are a dynamic part of a far-from-passive environment. They are components of a non-biological ecology which includes shadows, dust, light, colour, radiation, and cosmic interactions. With the acceleration of interest in lunar exploitation, it's time for new thinking about what constitutes the lunar environment, particularly in the two-billion year old shadows which shelter the new commodity of polar ice.

Patrimoines liés à l'eau: Synergies nécessaires

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Abstract (French)

Condition essentielle de la vie sur Terre, l'eau a donné lieu à des constructions humaines qui visaient aussi bien à tirer parti de sa force ou ses richesses qu'à se protéger de ses colères. Qu'il s'agisse des villes historiques nées de cet élément (des cités lacustres aux stations balnéaires et aux ports fluviaux ou maritimes), des équipements liés aux transports (digues, phares, canaux, écluses, ponts et barrages), on ne compte plus les patrimoines culturels qui lui sont liés, mais ces patrimoines culturels viennent parfois contredire le bon état voire mettre en danger la pérennité de l'extraordinaire biodiversité des eaux marines ou continentales.

Or, l'eau subit les conséquences du changement climatique : on assiste à la multiplication des phénomènes extrêmes de sécheresse ou d'inondation, la montée inexorable des océans (fonte des calottes polaires) mais aussi à l'euthrophisation des masses d'eau et à leurs pollutions d'origine humaine. Compte tenu des enjeux quantitatifs et qualitatifs qui s'attachent ainsi à la gestion de l'eau, il faut dépasser les contradictions entre patrimoines culturel et naturel qui lui sont liés. Il faut au contraire faire de ces patrimoines conjugués des leviers facilitateurs pour la gestion durable de la ressource, en s'appuyant sur l'attachement des populations locales ou riveraines aux valeurs qui s'y attachent : il est plus facile de mobiliser les volontés pour un moulin pittoresque ou pour une salamandre tachetée que pour une statistique de pollution ou de débit.

L'intervention présentera des exemples concrets de compromis positifs entre les différents types de patrimoines liés à l'eau : moulins et continuités écologiques, gestion paysagère des marais, habitats dunaires et patrimoine balnéaire, phares historiques et faune benthique… Elle proposera une méthode pour la mise en valeur conjointe de ces éléments patrimoniaux naturels et culturels au service d'activités humaines fondées sur une ressource aquatique durablement préservée.

Challenges of Archaeological sites in Geological Context of Lonar Crater

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Abstract

A site with geological and archaeological significance, Lonar Crater and its group of temples is one of its kind in the Deccan region of India. The temple architecture of Lonar sits inside a unique setting of India's largest basaltic impact meteor crater. It is an important Geological site which also has 12 nationally protected cultural sites in it. Individual temple sites located in periphery of the crater lake, about 800-feet below the village lands is approximately spread at equal distance of the 2,000-metre diameter at lower level of the perfectly circular lake. Upper diameter of the lake is more than five-kilometres.

The temples ranging between 10th to 12th century conforms to architectural composition contemporary to few other sites in the region in the local basaltic stones with *Hemadpanthi* style. The lake is a salt water reservoir while the same location has sweet underground water nearby. Both together would have been an erstwhile pilgrim destination which is not in worship for reasons unknown.

With uniqueness of setting, aspects of management of site are much more complicated. Co-existence of geological settings and archaeological sites poses challenges to management and even more so with human footfalls. Though, most temple structures are not in worship, people visit the site very often for nature tourism, scientific study of crater, or its flora and fauna, or extended/occasional pilgrimage visit. The paper attempts to assess the gaps and synergies pertaining to geological site and archaeological site. Also marginally the settlement growth and tourism impacts are consideration for study. The strategies for management of conflicting interests of forest, geology, rural development, pilgrimage, scientific research is attempted as tool for shared responsibility of nature and culture.

Heritopolis: Heritage and New Ecosystems of the 21st Century Metropolis

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Abstract

The metropolis is becoming the prevalent form of human living, because of one of the significant trends of the 21st century – urbanization. It is the era of the metropolis, redefining power centers and inter-relationships of the rapidly changing city. The *UNESCO 2011 Recommendation on the Historic Urban Landscape*, the *UN 2015 Sustainable Development Goals*, and the *UN Habitat 2016 New Urban Agenda*, are all instruments intending to form a critical platform for innovative approaches regarding the role of heritage in sustainable urban development, upon existing metropolises and emerging ones. The metropolis introduces us to heritage at a greater scale than the existing typology and terminology, outgrowing them to form new categories in and of itself. This requires deeper research and analysis, and new design tools are needed to be applied on the metropolitan scale. The changing territories create dynamic links between the rural and the urban, embodying potential for sustainability and economic development – if set in an enlarged urban paradigm of territorial cooperation. Developing new urban-rural taxonomy might change our understanding of the metropolis, its fragmented identities and their boundaries of influence, and allow for better decision-making processes.

What are the challenges and opportunities for the interconnections of the urban and the rural in the metropolis? How can they perform as an economic ecosystem between cultural landscapes and the urban, and how can they redefine the HUL approach? This research brings the Culture-Nature discourse to the metropolis as an important setting for human, natural, and environmental relationships. It aims to identify how re-approaching heritage in the metropolitan context can act as a driver of change in future developments, as well as propose possible directions for extending the HUL approach to the metropolitan scale.

Key words: metropolis; Historic Urban Landscapes; urban-rural linkages; ecosystem; sustainable urban development

Abstract 291 – Paper

Nature as a Heritage and a Shared Responsibility for its Conservation

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Abstract

The outcome document of the 5th IUCN Protected Areas Congress (2003) stated that we live in the last historical moment when our priceless heritage can still be preserved. In subsequent years, an understanding of the importance of preserving heritage as an essential prerequisite for sustainable development has grown. However, the state of the environment on the planet has clearly not improved. The measures taken are not sufficient, therefore more and more acute the question arises of additional measures to preserve the natural heritage. In this regard, the proposed work sets out the basic provisions of the concept of nature as a heritage.

The proposed concept is the result of many years of research on conservation policies in Russia and other countries, including Australia. Particular attention was paid to the place of nature in national literature, art, and folklore. The features of the traditional ecological culture of the population, including Indigenous peoples, were investigated.

The following are the main points of this concept:
- The natural environment is currently being transformed from a predominantly source of consumption resources to a predominantly heritage phenomenon common to the inhabitants of the entire planet;
- The state of natural heritage is, in modern conditions, a reflection of the level of ecological and general culture, which assumes the responsibility of society for nature as a heritage;
- The most important means of creating a modern ecophilic culture is education in a format that is consistent with the perceptions of education for sustainable development and includes qualified training in the field of conservation;
- Nature will really gain the status of a common heritage of civilization, when its conservation will become a shared responsibility of a determining part of humanity.

Abstract (Français)

La nature en tant que patrimoine et une responsabilité partagée pour sa conservation

Le document final du 5e Congrès de l'UICN sur les aires protégées (2003) a déclaré que nous vivons au dernier moment historique où notre patrimoine inestimable peut encore être préservé. Au cours des années suivantes, la compréhension de l'importance de la

préservation du patrimoine en tant que condition essentielle au développement durable s'est développée. Cependant, l'état de l'environnement sur la planète ne s'est clairement pas amélioré. Les mesures prises ne sont pas suffisantes, c'est pourquoi de plus en plus aiguë se pose la question de mesures supplémentaires pour préserver le patrimoine naturel. À cet égard, les travaux proposés énoncent les dispositions fondamentales du concept de la nature en tant que patrimoine.

Le concept proposé est le résultat de nombreuses années de recherche sur les politiques de conservation en Russie et dans d'autres pays, dont l'Australie. Une attention particulière a été accordée à la place de la nature dans la littérature nationale, l'art, le folklore. Les caractéristiques de la culture écologique traditionnelle de la population, y compris les peuples autochtones, ont été étudiées.

Les points principaux de ce concept sont les suivants:
- L'environnement naturel est en train de passer d'une source à prédominance de ressources de consommation à un phénomène à prédominance patrimoniale commun aux habitants de la planète entière;
- L'état du patrimoine naturel est, dans les conditions modernes, un reflet du niveau de la culture écologique et générale, qui assume la responsabilité de la société pour la nature en tant que patrimoine;
- Le moyen le plus important de créer une culture écophile moderne est l'éducation dans un format conforme aux perceptions de l'éducation au développement durable et comprenant une formation qualifiée dans le domaine de la conservation.

Conservation and Development of Huzhou Lougang Cultural Landscape

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Abstract

Huzhou Lougang Cultural Landscape (Lou and Gang mean horizontal and longitudinal canals respectively in Chinese) is located around Taihu Lake, China. Originally built in the 4th century, the Lougang irrigation system is a unique creation of water management and technology, and is still discharging functions. The landscape reflects in an exceptional way a specific interaction with the environment mediated by integrated water irrigation systems and agriculture that turned marsh mud into fertile land, which generates the weaving industry. The canals, polders and human constructions are also an outstanding reflection of the elaborate and finely tuned agricultural, aquaculture as well as inland river transportation systems that reinforced by a long-standing socio-economic system in Taihu Lake Basin.

To protect the heritage, the newly revised Master Plan of Huzhou city from 2017 to 2035 has emphasized the ecological renovation of Lougang water system and taken Lougang Landscape as an important tourism destination. However, the authenticity and integrity of cultural landscape values are faced with challenges caused by urban development, including the pollution of Taihu Lake and canal systems, change of rural context, and loss of traditions under the trend of urban expansion. As a result, it's necessary to develop heritage conservation strategies from the perspective of the cultural landscape.

Through literature review and field investigation, this research first identifies and concludes the values and attributes of Lougang Cultural Landscape. Then, analyze the threats and opportunities to heritage values under urban development. And, finally, develop suggestions for the conservation and popularization of the heritage.

The Construction of Monitoring Information System of Mount Huangshan

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Abstract

Monitoring and evaluation is an important means of World Heritage conservation and management. How to monitor the OUV and how to organize monitoring activities more effectively are common challenges faced by all World Heritage sites. In addition, many of them have several international designations. Thus, how to coordinate monitoring and management requirements among different designations is also worth discussing.

This study selects Mount Huangshan World Heritage as a case example, to study its monitoring information system, and provide suggestions for improving the monitoring and conservation management of world heritage sites. Mount Huangshan has been listed as a World Natural and Cultural Heritage site since 1990, with criteria (ii), (vii), and (x). Now it is a multiple-designation protected area, including World Natural and Cultural Heritage, World Biosphere Reserve, Global Geopark, World Sustainable Tourism Destination, and National Scenic Area. Currently, it faces monitoring problems of incomplete monitoring indicators, lack of a unified monitoring data management and analysis platform, resulting in repeated collection and collation, low efficiency, and ineffective use of monitoring data.

In terms of the research methods, first, based on the characteristics of OUV and attributes of Mount Huangshan, considering other designations' requirements, sort out the monitoring indicators of the six monitoring reports to build a multi-level monitoring indicator system. Secondly, by investigating the monitoring function of each department of Mount Huangshan administrative committee, design a monitoring management regulation. Finally, develop the digital monitoring information system with multiple functions and connections.

The outcomes consist of: (1) a monitoring indicator framework of seven categories, 30 middle categories, and 78 sub categories, with 186 indicator items in total (Figure 1); (2) a standardized monitoring management regulation; and (3) a digital monitoring information system with the functions of data management, analysis, monitoring early warning, and automatic generation of monitoring reports, etc.

Figure 1. Monitoring indicator framework diagram

Abstract 422 – Paper

Threats to Natureculture Conservation in China's Natural Heritage Sites

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Abstract

Worldwide, it has been recognized that the natural and cultural value of the coexistence and integration of heritage sites is the basis for sustainable development of heritage sites. The sustainable protection and use of China's natural heritage mainly depends on the protection and management by the government. Therefore, it is necessary to establish a conservation management system of natural heritage sites that takes nature and culture into consideration according to the current threats to natureculture conservation.

This paper presents the objects and methods of the existing protection and management system of the Wulingyuan World Natural Heritage Site in China, analyzes its existing problems, and looks forward to finding an effective path for the sustainable conservation and use of natureculture in the future. The study finds that, different with other types of heritage, the most important threat to the protection of natureculture in natural heritage sites is the government's misunderstanding of cultural values. The current protection system has hardly recognized the cultural value of natural heritage sites, and has limited the preservation and development of cultural values to a certain extent. The results indicate that the protection and management system of natural heritage sites in China should emphasize the role of communities in the protection based on the government's leadership, but the foundation of all this is that the government should recognize the tangible or intangible human heritages in natural heritage sites worthy of protection and development.

Abstract 490 – Paper

Understanding Cultural Values of Wulingyuan World Natural Heritage

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Abstract

Cultural landscape has been applied as an integrative approach besides a category to connect culture and nature, tangible and intangible value, the past, present, and the future in world heritage conservation since World Heritage Cultural Landscape was adopted in 1992. In 2014, ICOMOS and IUCN launched the 'Connecting Culture and Nature Project'. Those inscribed Natural Heritage and Mixed World Heritage properties have got chances to re-evaluate their cultural values. The understanding of interacted cultural-natural values in heritage sites is essential for on-site heritage management, interpretation and sustainable development of local communities. This study reports a recent conducted UNESCO World Heritage and Sustainable Tourism Programme (WHSTP) pilot project in Wulingyuan World Natural Heritage in China, where there has been intensified conflicts between natural conservation and communities' cultural understanding.

A systematic cultural landscape approach has been applied to re-investigate and re-map cultural and natural heritage resources and values in this 'natural' site. 185 cultural resources have been identified with connecting culturenature perspective, which was only 15 recognized in current on-site natural heritage conservation. The project reveals that the underestimation of the historical, cultural, and community values of the heritage site is the root cause of the intensified conflicts between natural heritage protection and community residents, as well as the fundamental obstacle to the sustainable development of heritage sites. Based on research findings, the project used the WHSTP toolkit and practiced connecting culture-nature approach in heritage conservation, interpretation, presentation, and tourism experience in this pilot world heritage site.

Study on the City-Canal Interaction and Activation of Grand Canal Heritage

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Abstract

The Grand Canal of China, about 1,797 kilometers long, originated from the moderate reconstruction of natural water system by ancient residents. While undertaking water transport functions, it also promoted the development of cities along the Grand Canal and the cultural exchange between the north and south of China. It is a landscape system which connects of nature and culture. Today, with the water transport function gradually declining and even disappearing, the Grand Canal fades out of people's lives. However, what remains to be explored is whether canal heritages have the potential to become new dynamics for urban development, and how to activate the canal heritages.

Through the comparative analysis of historical records and maps, the paper firstly puts forward the structure pattern of the Grand Canal System. Then, five typical cities along the canal, namely Beijing, Tianjin, Linqing, Yangzhou, and Hangzhou were selected as the main research objects. By comparing the historical formation process and today's activation cases of the canal heritage in these five cities, it is hoped to propose contemporary development strategies for the canal heritage.

Regarding to the research conclusion:
1. Ideal landscape structure of canal system : natural foundations (plain / isolated hills / hills), water sources (lake, natural river, spring), water storage facilities (reservoir), drainage facilities (artificial distributary, flood detention area), water retaining facilities (embankment / weir), regulatory facilities (floodgate, dam), landscape facilities (towers, temples, pavilions, etc.).
2. Canal heritages arise in the long-term city-canal interaction process: in urban scale, the canal directly affects the location, scale, and functional structure of the city. In landscape scale, the distribution of cultural space and construction methods are affected by the canal.
3. Contemporary use of canal heritage: five canal-side parks have different use ways to activate heritage in theme, spatial form, cultural industry and event operation.

Knowledge Bridging for Revitalization of a Rural Landscape in Taiwan

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Abstract

The study explores bridging of expert and local knowledge in collaborative management at a landscape scale. The case study area is located in Xinshe Village, Hualien County, Taiwan, where a multi-stakeholder platform for the 'Forest-River-Village-Sea Ecoagriculture Initiative' (the Initiative) has been in place since 2016. The Initiative brought together two Indigenous local communities (Amis Fuxing tribe and Kavalan Xinshe tribe) and four government agencies subordinate to Taiwan Council of Agriculture for socio-ecological revitalization of Xinshe landscape under one action plan. In 2017-2018, resilience assessment workshops (RAWs) were conducted in the two communities with the following objectives: a) to explore the communities' perceptions of the landscape resilience; b) to advance local knowledge-based suggestions to the action plan; and c) to encourage knowledge bridging and social learning between local and expert stakeholders.

This participatory action research employs 20 biocultural indicators of resilience jointly developed by the United Nations University Institute for the Advanced Study of Sustainability and Biodiversity International; an 'Explain–Score–Discuss–Suggest' model was applied. Research methodology combines quantitative (Linkert scale evaluation) and qualitative (group discussions and individual interviews) techniques.

Results elicit three main areas of concern voiced during RAWs but rarely visible at the official multi-stakeholder meetings, which include biodiversity-based livelihoods, traditional knowledge transfer, and common use of natural resources. Adjustments to the action plan of the Initiative address these issues and reflect on-the-ground suggestions from the communities. Engagement of the local people in RAWs places a special emphasis on the local knowledge in previously expert knowledge-dominated multi-stakeholder management processes. As a follow-up stage, the second round of RAWs is scheduled to take place in spring-summer 2020. At the time, community-driven RAWs II will guide drafting of a new version of the action plan, which will then be discussed and adopted at a joint workshop between local and expert knowledge holders.

City Planning Influenced by Water Management in Ancient Myanmar

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Abstract

This paper traces the transition from proto-urban and urban development at Pyu Ancient Cities (2nd century BCE 9th century CE, inscribed as first world heritage site), when they are remarkable for their early achievements in spatial continuity, water control and brick architecture, to full urban development of Bagan Emperor (11th to 13th century CE, inscribed as second world heritage site in 2019) and peak of Arakan Kingdom, Mrauk U (16th to 18th century CE). The Pyu Ancient Cities of Halin, Beikthano and Sri Sksetra are in the central and located along the Ayeyarwaddy River Valley of Myanmar. When the early clusters of Bagan became growth gradually in 9th to 10th CE, the hydraulic works and water management had been subsequent in areas far away from the river by exploiting water resource of Tuyin Hill-range to the southeast direction of the city. After that, there are various traits by which we distinguish this combination of water management, agricultural increase, spreading of Buddhism, city walls, city acreage or extent, moats, palace-citadel and especially ponds, canals and distinctive appearances to the landscape. Mrauk U is an exceptional example of town planning for defense purpose which later flourised into a center of trade and commerce as a cosmopolitan city. It is a testimony to the development of landscape and hydraulic engineering for defense, agriculture and water management purposes in a unique geo-political setting. The crucial transitions from early urbanism at Pyu Ancient Cities to Bagan and Mrauk U and how water management systems shaped the choice of locations and forms of the cities are amazing in ancient urban planning of Myanmar.

Two Centuries of the Natureculture Conservation in Czechia: What Next?

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Abstract

The paper underlines the key aspects of the history of heritage conservation in Czechia that might be inspirational for current Culture-Nature Journeys while looking for incentives based on experiences from elsewhere. In the former Kingdom of Bohemia, the 'wild' natural areas virtually disappeared a long time ago. Yet, the way that people treated nature was sensitive in general; there are many examples of harmonious cultivation of land from pre-modern times, some of them internationally recognized as world heritage sites (Kladruby, Lednice).

After the arrival of industrialization, a surprisingly large amount of people start to evaluate the landscape as a 'heritage' that should be explored, preserved, or just enjoyed. At the end of the nineteenth century, so-called homeland protection movement, hand in hand with numerous tourist associations, managed to turn the conservation matters into a true political agenda. The natural, cultural and intangible assets of heritage were considered as one, and their protection became one of the rare examples of peaceful cooperation between otherwise quarrelsome nations of the Austro-Hungarian Empire. This positive legacy was emulated later on in Czechoslovakia during the period of communism, when conservation acts were passed by the parliament, followed by the establishment of one state institutional body unifying researchers and field workers of both directions.

In the 1990s, after the change of regime, the ways of heritage conservation and nature conservation split both on the institutional and governmental level. Nevertheless, 30 years later, the voices that regret this separation are rising. Facing complex and universal threats like the environmental pollution, biodiversity and cultural diversity loss, over-tourism, or large building projects, conservationists are looking for mutual inspiration as well as for more political influence and public support. What lessons can we learn from history and what can we share with contemporaries from other parts of the world?

Changing Landscapes in Egypt: A Conflict between Nature and Culture?

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Abstract

Has there been forever a conflict between nature and culture since the early human existence on this planet? Perhaps the conflict has become more obvious since the advance of modern technology resulting in drastic change in natural resources and landscapes. The massive cutting of forests, the destruction of mountains, the filling of rivers and waterscapes for agriculture, urban expansion or industry, eventually led to the extinction of many species, the change of landscapes, and global warming.

Today, a battle between nature and culture has reached its climax in the desert oases in Egypt; in Siwa Oasis, with the increase of well digging for agriculture and the lack of proper water management for drainage of irrigation water, the water table level also increased leading to several problems to the quality of soil and the overflow of oasis lakes ruining agricultural lands due to the increase of salt content in the soil. In al-Dakhlah Oasis, hills and mud bed valleys of prehistoric lakes and rivers that predominate the landscape of Bir al-Jabal, near al-Qasr Village, for millions of years are being destroyed due to the encroachment of agriculture. Besides the scenery of these landscapes, they have geological and archeological prominence testifying for the development of life for millions of years and to environments and cultures that once existed in distant times.

How could a certain landscape be preserved even if it is not recognized by a state as a protected area? What is/are the value(s) of preserving a landscape be it natural or cultural defining their coexistence in an environment? The situation in the oases raises concerns regarding the protection of landscapes from the advancement of agricultural development adopted by the state and the local community and in the light of an absent vision and management measures for natural and cultural landscape protection.

Abstract (Français)

Y a-t-il eu pour toujours un conflit entre la nature et la culture depuis le début de l'existence humaine sur cette planète? Peut-être le conflit est-il devenu plus évident depuis les progrès de la technologie moderne entraînant un changement radical des ressources naturelles et des paysages. La coupe massive des forêts, la destruction des montagnes, le remplissage des rivières et des plans d'eau pour l'agriculture, l'expansion

urbaine ou l'industrie, ont finalement conduit à l'extinction de nombreuses espèces, au changement de paysage et au réchauffement climatique.

Aujourd'hui, une bataille entre la nature et la culture a atteint son apogée dans les oasis du désert en Égypte; dans l'oasis de Siwa, avec l'augmentation du forage de puits pour l'agriculture et le manque de bonne gestion de l'eau pour le drainage de l'eau d'irrigation, le niveau de la nappe phréatique a également augmenté, ce qui a entraîné plusieurs problèmes de qualité du sol et le débordement des lacs d'oasis ruinant les terres agricoles en raison de à l'augmentation de la teneur en sel dans le sol. Dans l'oasis d'al-Dakhlah, les collines et les vallées de lit de boue des lacs et rivières préhistoriques qui dominent le paysage de Bir al-Jabal, près du village d'al-Qasr, sont détruites depuis des millions d'années en raison de l'empiètement de l'agriculture. Outre le décor de ces paysages, ils ont une importance géologique et archéologique témoignant du développement de la vie pendant des millions d'années et des environnements et des cultures qui existaient autrefois à l'époque préhistorique.

Comment un certain paysage pourrait-il être préservé même s'il n'est pas reconnu par un État comme une zone protégée? Quelle est / sont la (les) valeur (s) de la préservation d'un paysage, qu'il soit naturel ou culturel, définissant leur coexistence dans un environnement?

Cultural Landscapes in the World Heritage List and Prospects of Russia

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Abstract

The close interaction between cultural and natural phenomena is one of the basic methodological positions of the cultural landscape concept. Analytical research on the dynamics of cultural landscape nominations on the UNESCO World Heritage List was carried out, namely during the last 15 years. Changes in the proportion of categories of officially recognized cultural landscapes and those, formally not referred to this category of sites, but having the reasons to be considered in this category (so called ‘latent’), are remarkable. The author considers that one third of cultural and mixed sites in the List have reasons to be identified as cultural landscapes, and half of them are townscapes.

Russia possesses a great variety of significant cultural landscapes suit to World Heritage set of criteria, but only one of them is officially recognized as the World Heritage property – the Curonian Spit. Solovky and Sant-Petersburg are recognized as cultural landscapes by the experts, but not mentioned in the UNESCO official database as such. The continuous misunderstanding in their management causes them a lot of damage. Taking overview of Russian cultural sites in World Heritage List and Tentative List the author concludes that Russian presentation becomes more diverse and democratic, including earlier absent types of sites such as archeological sites and rural settlements.

The better half of cultural sites bears important landscape features. So along with the identification, inventory, preservation of outstanding cultural landscapes, it is necessary to more widely introduce the cultural-landscape approach in relation to any heritage sites. The perception of spirit, meaning and aesthetics of any cultural phenomena strongly depends on the authenticity of its historical landscape and nature context. It is time to agree that cultural landscape concept is one of the leading in the formation of World Heritage List.

Abstract 93 – Paper

Post-colonial Cities of Africa: Management of Historic Urban Landscapes

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Abstract

The cities of Africa today were, for the most part, founded by colonizers who applied the principles of planning specific to their country of origin. Even if during the ‘subdivision’ of the districts of the old urban fabrics, the urbanization policies spared the old cities, historic centers and green spaces of the indigenous populations, the development policies sometimes affected the historic urban centers of several large African cities.

The public spaces of the ancient cities of Africa constitute a precious heritage for the local communities which have known how to develop endogenous techniques and practices for the planning and preservation of natural and cultural landscapes. Within these ancient cities, culture and nature blend harmoniously. Their management and preservation are based on endogenous systems transmitted according to the environment and know-how.

In Africa, the various uses of public spaces allow privileged observation of the encounter-confrontation between culture and nature and between the rural and the urban. The historical context appears to be a structuring element insofar as, in many African cities, the imposition of the colonial urban model has generated public spaces disconnected from African urban planning "traditions" and management of the natural environment. The confrontation between the cultural and natural heritage arises, for example, in the differences in occupancy of space observable between the districts laid out as a checkerboard by the colonizers and the historic districts pre-existing during the colonial conquest.

These elements of historical order generate conflicting uses. Economic precariousness and illiteracy play a role in the behavior of city dwellers towards heritages. Is there a contradiction between the historical modes of occupation of space and the urban morphology of colonial origin? How to manage natural and cultural resources in cities?

Abstract (Français)

Thématique Culture et Nature: S’accorder sur la suite à donner

Les villes d’Afrique aujourd’hui ont été, pour la plupart d’entre elles, fondées par des colonisateurs qui y ont appliqué des principes d’aménagement propres à leur pays

d’origine. Même si au cours du «lotissement» des quartiers des anciens tissus urbains, les politiques d’urbanisation ont épargné les vieilles villes, centres historiques et espaces verts des populations autochtones, les politiques d’aménagement ont parfois affecté les centres urbains historiques de plusieurs grandes villes africaines.

Les espaces publics des villes anciennes d’Afrique constituent un patrimoine précieux pour les **communautés locales** qui ont su développer des techniques et pratiques endogènes d’aménagement et de préservation des paysages naturels et culturels. Au sein de ces cités anciennes, culture et nature s’imbriquent harmonieusement. Leur gestion et préservation reposent sur des systèmes endogènes transmis suivant les milieux et les savoir-faire.

En Afrique, les usages divers des espaces publics permettent l’observation privilégiée de la rencontre-confrontation entre culture et nature et entre le rural et l’urbain.
Le contexte historique apparaît comme un élément structurant dans la mesure où, dans de nombreuses villes africaines, l’imposition du modèle urbain colonial a engendré des espaces publics déconnectés des «traditions» urbanistiques africaines et de gestion de l’environnement naturel. La confrontation entre les patrimoines culturel et naturel se fait jour par exemple dans les différences d’occupation de l’espace observables entre les quartiers aménagés en damier par les colonisateurs et les quartiers historiques préexistants à la conquête coloniale. Ces éléments d’ordre historique engendrent des usages conflictuels. La précarité économique et l’analphabétisme jouent un rôle dans le comportement des citadins vis-à-vis des patrimoines.

Y a-t-il une contradiction entre les modes historiques d’occupation de l’espace et la morphologie urbaine d’origine coloniale? Comment gérer harmonieusement les ressources culturelles et naturelles des villes en Afrique?

Abstract 447 – Paper

Cultural Heritage and Climate Change: The Metropolitan City of Naples

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Abstract

Climate change represents a threat to cultural heritage both to its integrity, authenticity, Outstanding Universal Value, and to its ‘enjoyment’. There are many climate factors that produce negative impacts on cultural heritage and landscape (increased temperature, coastal erosion, etc.). On the other hand, cultural heritage has the potential to contribute to face climate change.

The New Urban Agenda and the Paris Agreement recognizes in their strategic arenas the urban context and the importance of cultural conservation (ICOMOS, 2019). As ICOMOS recognizes, cultural heritage is an issue which crosses transversely different issues (related to economic, social, and environmental systems) and thus it is able to connect with all SDGs (although there is not an explicit reference). Since the SDGs are interrelated, resulting policies and strategies are interdependent and thus an interconnection among different disciplines is necessary.

Also in the 19GA 2017/30 Resolutions (ICOMOS, 2017), ICOMOS recognizes the relationships between cultural heritage and climate change engaging to strengthen the efforts for supporting the implementation of the Paris Agreement emphasizing the contribution of cultural heritage and landscape-based solutions for reduce the global average temperature to well below 2°C and the cultural heritage community to help meet the challenge of climate change.

Despite the increasing scientific interest in the link between climate change and cultural heritage, the latter is almost neglected in most concrete climate discourses and actions.

The case study of this work is the Metropolitan City of Naples, as one of the 14 Italian metropolitan cities introduced by the ‘Delrio’ Law (L. 56/2014). It is developing the Strategic Plan, a tool for a long-term vision of the city defying a system of development objectives to be achieved in a medium/long term and related tools and actions. This study could represent a support to orient the choices in the perspective of Nature-Culture relationship.

Abstract 27 – Paper

Reconciliation between Past and Present, People, and Nature (Jordan)

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Abstract

Changing lifestyles and urbanization has caused abandonment of country sides all over the world. Therefore, traditional management of landscapes is being lost as a result of parcelization, commodification, and urbanization of land near cities. Remote areas generally have not returned to nature either, as overgrazing and deforestation have led to “’ragedy of the commons’ situation.

Migration to cities has not been as rewarding for many rural inhabitants as they may have hoped. Traditional knowledge and practice have not been transmitted to the younger generations.

Reconciling the potential and limitations of landscapes with the needs of local communities requires both understanding traditional management and land use practices in the context of modern scientific tools. Some potential stems from traditional land use (such as agriculture), whereas others stem from modern realities (like tourism). In Jordan, many of the above described dislocations have been manifested in the last few decades, increasing the fragility of both the natural environment as well as political and social. This requires evidence-based and imaginative ideas grounded in local realities.

The Center for the Study of Natural and Cultural Heritage was established in 2012 to help in resolving some of these pressing questions. Since then, several incentives were taken by applying multidisciplinary approaches to understanding and managing endangered landscapes in Jordan.

Specialists across scientific and social disciplines have worked hand in hand with custodians and local communities to develop small projects in targeted areas. Examples include ancient quarries of Gerasa, a proposed phosphate museum in Russaifa, conservation of ancient Nabataean flood control systems, and the rehabilitation of the ancient fort of Wadi Rum. For each of those projects, a unique approach was developed; each was done in close partnership with local community and the authorities, with main objective of revitalizing ancient tangible heritage using traditional approaches to landscape management.

Abstract (Espagnol)

Los cambios en los estilos de vida y la urbanización han provocado el abandono de los países en todo el mundo. Por lo tanto, la gestión tradicional de los paisajes se está perdiendo como resultado de la parcelación, mercantilización y urbanización de tierras cerca de las ciudades. Las áreas remotas generalmente tampoco han vuelto a la naturaleza, ya que el pastoreo excesivo y la deforestación han llevado a una situación de ‘tragedia de los comunes’.

La migración a las ciudades no ha sido tan gratificante para muchos habitantes rurales como podrían haber esperado. Los conocimientos y prácticas tradicionales no se han transmitido a las generaciones más jóvenes.

Conciliar el potencial y las limitaciones de los paisajes con las necesidades de las comunidades locales requiere comprender las prácticas tradicionales de manejo y uso de la tierra en el contexto de las herramientas científicas modernas. Algunos potenciales provienen del uso tradicional de la tierra (como la agricultura), mientras que otros provienen de realidades modernas (como el turismo). En Jordania, muchas de las dislocaciones descritas anteriormente se han manifestado en las últimas décadas, aumentando la fragilidad tanto del entorno natural como político y social. Esto requiere ideas basadas en evidencia e imaginativas basadas en realidades locales.

El Centro para el Estudio del Patrimonio Natural y Cultural se estableció en 2012 para ayudar a resolver algunas de estas preguntas apremiantes. Desde entonces, se tomaron varios incentivos mediante la aplicación de enfoques multidisciplinarios para comprender y gestionar los paisajes en peligro de extinción en Jordania.

A Culture and Nature Showcase in Aogu Reclaimed Land of Taiwan

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Abstract

Aogu is located on the tidal region of Beigang River estuary which was the most southern flood delta of Zhuoshui River, the longest river in Taiwan. That estuary was recorded as a lagoon port for the 16th to 18th century for the Chinese immigrants from Fujian and Guangdong. By silting over the years, this lagoon was filled and the old port region was destroyed by river floods. During 1921-1932, the Japanese colonial government started the reclaimed land construction for growing sugarcane. The techniques for land reclamation were introduced by the experts learning from Meiji Restoration. There were few archeological evidences still able to be recognized in the region. In 1964, Taiwan Provincial Government had planned an expansion project of Aogu for agriculture. This project took more than 10 years to complete the new 1000 more hectares reclamation with UN aids. However, because of the impact of land subsidence around the same time in the southwestern coastal region of Taiwan, the elevation of Aogu reclamation was almost same as tidal land before reclamation. After the surrounded dike destruction in 1986, Aogu was changed from farm land use and became a wildlife habitat gradually. In 2012, Aogu was registered as a national important wetland and transferred into wetland-forest ecological park.

Aogu has both cultural and natural value of water heritage system. From the cultural view, Aogu used to be a reclaimed land for agriculture, representing the heritage value of interactions between men and the natural environments. From the natural view, Aogu consists of wetland and forest ecosystem, which has great contribution to the maintenance of biodiversity. With both cultural and natural value, Aogu could be an example of the integration of 'nature-cultures', and enable results for communities and their sustainable development.

Abstract 251 – Paper

Nature-Cultural Heritage and Sustainable Future: The Case of Çamaltı Saltern

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Abstract

Salt production by solar evaporation is the only industry known having a sustainable relationship with the natural environment it benefits from. By creating a suitable medium for halophilic microorganisms to reproduce, the salinas provide efficient food supply for salt depending animals, creating ecosystems which in turn raise the quality of the product, making salt production sites unique in collaboration of industry and nature. In fact, many of the salinas have been continually used through the ages due to this sustainable relationship between culture and nature. By producing salt without an interruption since the 4th century BC with its final landscape belonging to the 19th - 20th century industries, the Çamaltı Saltern in Turkey is one among these salinas. Moreover, it is one of the 90 still-operating historic salterns of the 170 remaining ones in the Mediterranean region, however, its built environment has been largely ignored and only protected as a natural ecosystem regardless of its dependence to salt industry. Moreover, previous inhabitants, who were the heirs of the generations of salt workers, forced to leave by the new companies on site due to recent developments in technology, causing the buildings to be abandoned and the traditional know-how to be forgotten.

Since the salina buildings are largely abandoned today and there are no measures to stop technological advancements that can erase the evidences of history as the production continues, the study especially tries to explore the ways of understanding this sustainable industry through its past which can indeed guide the future of its sustainable management by considering the challenges for the interconnection of nature and culture in conservation practice and by seeking the ways for the integration between the expanding urban environment and this industrially important *'naturecultural'* heritage site.

Abstract 45 – Paper

Ritigala Buddhist Forest Monastery: Atmosphere, Landscape, Culture

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Abstract

Ritigala is a forested mountain in the Anuradhapura district of Sri Lanka and has been the sacred site of a Buddhist monastery since the First century AD. Its objective is to sustain Buddhist culture through the practice of asceticism and monastic forest dwelling.

Ritigala monastery is an example of ‘nature-culture’ and can be considered of the ‘organic style’ and therefore exists in harmony with the natural environment. The monks who have lived for centuries in this monastery, and continue to do so, are known in Buddhist terms as forest-dwellers. The current monastery is rudimentary and sparse; monks live singly and isolated in the forest in small room-attachments (*kuti*) beneath the overhang of large boulders.

Surrounding the perimeter of Ritigala are many villages whose inhabitants take responsibility for the care and support of the forest-dwelling monks and the monastery environment. This inter-dependence and deep sense of faith sustains the ongoing quality and value of Buddhism as a significant contribution to the cultural heritage of Sri Lanka.

To sustain this ancient culture it is necessary to ensure ecological responsibility by local authorities in charge of the site and landscape, and the local villagers who maintain the land, gardens, and food source for themselves and the monks. Similarly, the considerate activity of the monastery by 'touching the ground lightly'; which does not just mean, in architectural terms, limited building on the landscape, but of the entire function of the human and physical properties of the site regarding insertions, additions, destructions, waste, and degradation. Atmospheric conditions of the culture and landscape of Ritigala as a site of considerable cultural heritage must also be regarded phenomenologically as these are easily lost due to overwhelming influences by others in authority who are not connected spiritually, culturally, or critically with delicate and ephemeral sites such as these.

Abstract 155 – Paper

Harmony Between People and Nature: Chinese Way of Culture and Nature Journey

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Abstract

Harmony between people and nature has been one of the core ideas of Chinese philosophy. It stresses keeping balance in the relationship between humans and nature. Based on this idea, humans should not work against nature or try to dominate it, but to follow natural rules to live harmoniously with nature. Following this idea, the life and society can be sustained, the well-being of people can be secured, and even eternal happiness can be attended if the human mind is unified with nature. This idea has been practiced for over three millennia, with many physical evidences preserved as heritage sites today.

Currently China has 55 World Heritage properties. Being the most representative group of cultural and natural heritage, the ways in which the idea is reflected by these sites are both typical and diverse. However, so far there has not been a study on this aspect from the perspective as part of the Cultural-Nature Journey.

The paper begins with an introduction of the idea, followed by an examination of Chinese World Heritage sites that reflect the practice of this idea in history, from protecting natural resource to landscape, from geomancy to natural worship, and from integrating oneself into true nature to constructing artificial nature for spiritual retreat. Finally, a discussion on how these Chinese practices and the idea behind may contribute to the current Cultural-Natural Journey project.

NCJ as a Catalyst of the Potentials of the Community's Sacred Sites

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UNESCO accredited NGO - Foundation for the Protection of Natural and Cultural Heritage

Abstract

This presentation is aimed to show the significance and possible ways of localizing the ideas and objectives of the Nature-Culture Journey (NCJ) at the National level through developing the Nationwide Nature-Culture Journey Campaign: 'Let's love and protect Sacred Homeland and Our Heritage' in Mongolia. The Journey jointly coordinated by IUCN and ICOMOS has been truly recognized and received by communities of various cultures throughout the World, among them nomadic communities of Mongolia.

One of the core values of the Mongols is the nomadic civilization and its culture-nature integrity which are the basis of sustainable living in harmony with nature for over several thousands of years.

Recently, the significance of the cultural landscape concept has been incorporated, as a new paradigm, into the practice of the World Heritage Convention and the sustainable development of modern society. The cultural landscapes have been shaped by the interactions of people and nature. In this context, a sacred landscape is the most important and fruitful manifestation of the cultural landscape concept. Sacred landscapes are deeply rooted in a particular combination of natural values and cultural expressions of the site.

When the world is in deep ecological challenges, the significance of nomadic culture and its traditional worshipping practices of sacred sites have been growing in the conservation and protection of nature without harming it. Mongolians have been believed that sacred natural sites contain vital spiritual energy of deities and spirits of ancestors that helps maintain the organic balance of relationships between humans and nature and to nourish spiritually the existence of all living beings within these sacred sites.

Bearing in mind the importance of the revitalization and promotion of this tradition, in order to bring great ideas and objectives of World Culture-Nature Journey closer to Indigenous and ethnic communities and broaden the scope of activities encouraging interconnectedness of nature and culture and their spiritual and sacred dimensions, the UNESCO accredited NGO in Mongolia - The Foundation for the Protection of Natural and Cultural Heritage (FPNCH) initiated to develop the Nationwide Nature-Culture Journey-Campaign under the Motto 'Let's love and protect Sacred Homeland and Our Heritage' and launched the Campaign for two (2019-2021) years.

During the Journey Campaign in Mongolia all stakeholders, especially various ethnic and Indigenous communities bound together by kinship inheritance and a one sharing sacred site could be involved in the following activities throughout Mongolia:

- In various activities for reviving and celebrating worshipping rituals of sacred natural sites;
- In local seminars and workshops and will be trained as leader-practitioners of worshipping practices;
- In creating the inventory-information database of sacred sites in Mongolia;
- In the National Contest for the Best practices of community worshipping practices, and so on.

We deeply believe that NCJ, organized directly among local communities associated with their own sacred sites brings nourishing effects on Nature and Culture integration in the conservation and safeguarding of natural and cultural heritage of the site and greater promotes the sustainable livelihood in local communities.

Evolution of the Aesthetics of Rhododendron Beside West Lake

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Abstract

Rhododendron is one of the 'Ten Traditional Flowers' in China. It is also the national flower of Nepal. *Rhododendron* usually formed the classical plant community models of West Lake scenery combined with other plants. Such as 'Nine-mile pine cloud' and 'Wu-Shan pine voice' were famous for the *pinus massoniana* – *Rhododendron* plant community beside West Lake.

According to the historical images and documents, aesthetics evolution of *Rhododendron* beside the West Lake. The developing process of Aesthetics Evolution of Rhododendron beside the West Lake experienced was related to the shift of philosophical beliefs, which plays an important role from Tang Dynasties to Song and Qing Dynasties.

The study further analyzes the geographical factors influencing the aesthetic evolution of *Rhododendron*. Based on the communication route of Buddhism culture in ancient China, this paper analyzes the aesthetic culture communication of *Rhododendron* and the ancient shipping route to Hangzhou. And the Tang poetry road in eastern Zhejiang connected the cultural communication between North and South China. After the middle Tang Dynasty, more and more scholars and poets choose seclusion, and more and more *Rhododendron* were transplanted and cultivated in Wu-Yue region. At the same time, the aesthetic culture of Rhododendron was flourishing. Wu-Yue kingdom avoided the destroy of war, while the war happened in other places during the period between Tang and Song Dynasties.

Based on the above analysis, we confirmed that the aesthetic cultural shifting of *Rhododendron*, as a component of the cultural landscape heritage of the West Lake Scenic Area, which was influenced by the society, economy and belief of the Tang and Song dynasties. It not only reflected the regional characteristics of Wu-Yue region, but also represented the Chinese aesthetic culture of plants. The dissemination and shift of aesthetic of *Rhododendron*is a typical example of oriental aesthetic of flowers.

Sustaining Naturecultures of Mount Taishan under Chinese Taoist Philosophy

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Abstract

Standing at the eastern edge of China and signifying birth and renewal, Mount Taishan has been venerated over two millennia and praised as the leader of the five most sacred mountains in China. Because of its exceptional natural beauty and cultural, historic, and aesthetic importance, Mount Taishan was inscribed as a Mixed Cultural and Natural World Heritage Site in 1987 and Global Geopark in 2006 by UNESCO. Historic temples built upon specific geological formation, poetic or venerable inscriptions carved on the cliffside and rocky valley landscape, and the steeply winding paths leading to the summit collectively create the sense of sacredness and spirituality in Mount Taishan. As the manifest of the inseparable interconnection between culture and nature, Mount Taishan serves as a good example to illustrate the benefits of integrating culture and nature in the field of heritage conservation.

Since its inscription, systematic protection and management plan has been put into practice. The ACTSS was officially established and well-funded by the State for implementing this plan. While parts of the deficiencies pointed out by the WH Committee, IUCN and WCMC were amended, certain issues have yet to be addressed. Shabby houses on the mountain were removed during 2001-2003 in response to the recommendations made by the WH Committee. However, relocating residents didn't ameliorate the problem of overexploitation but hinder local communities' involvement in decision-making. By conducting field survey and interviews, the author suggests to conceive the interconnected ‘naturecultures’ conservation plan from Taoist philosophy and cosmology, which is also intangible cultural heritage closely associated with Mount Taishan. This research corresponds to three themes of GA2020 Scientific Symposium such as ‘how intangible heritage relates to places’, ‘how diversified communities contest, share and maintain their connections with heritage’, and ‘how better understanding and integration of naturecultures enables community participation and gains their sustained support’.

Research of Rural Landscape Regional Characteristic in the Time Dimension

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Abstract

The international community has realized that the research on the protection and development of heritage needs to be carried out from the perspective of the culture and nature integrated, while pay attention to the characteristics of dynamic evolution of heritage. The Qunjia Tibetan Township rural landscape is the research object. It has diverse landforms, abundant water, and forest resources. Its rural development history has more than 2,000 years. Multi-ethnic people thrive here and are deeply influenced by Tibetan Buddhist culture. In the time dimension, the historic land use and change types of Qunjia Tibetan township sorted out by the historic land-use assessment, field surveys, interviews, and the establishment of a database in ArcGIS. Finally, the visualization database of historic land use and change types of Qunjia Tibetan township was obtained.

The results show that there are three major regional characteristics. First, the historic land use types are relatively simple, the main type is ‘Agricultural land and Nature reserve’, and the important and special type is ‘Religious land’. Second, the rural settlement, the temple, the landforms, and the water network form a unique branch-type regional texture. Third, land use change activities are few, mainly concentrated in the 17th and 20th centuries, and the main change types are ‘conversion of agricultural land to religious land’, ‘conversion of agricultural land to residential land’ and ‘conversion of agricultural land to scenic and recreation facilities land’. It can be seen that the integration of cultural and natural environment is extremely high, and the regional characteristics are distinct in Qunjia Tibetan Township. The research is expected to improve the readability of regional importance and uniqueness, and provide a new approach to shared culture and shared heritage by sort out the evolution process of cultural and natural environment of rural landscape, and then identify regional characteristics.

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Cultural Flows: Shared Knowledge for the Water Landscapes of the Drylands

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Abstract

Flows across nature-culture systems are no more potently expressed than through the dynamics of human interaction with water systems, especially in dry places where the rights for access to often scarce water are fundamental for existence. Scientifically mapped and recorded environmental flows are increasingly informed through gathering long held knowledge of the presence of cultural flows, acknowledging the importance of sufficient quality of water legally available to support and improve traditional, healthy and economically beneficial living. Learning from Indigenous concepts, water in the cultural landscape is inseparable from land, people, ancestors. and social relations and the concept of cultural water attached to place, networks, and customary practice is the basis for deep mapping the drylands.

The ongoing WaterLore Project seeks to build upon knowledge of dryland waters to identify Indigenous and non-Indigenous adapted practices and technologies for water harvesting, retention, and wise use, alongside the challenges facing urban places and landscapes impacted by growth, economic expansion and contraction, and climate change. WaterLore is defined as a body of knowledge and traditions around water landscapes, water culture, and water management practices, built up by people through generations of living in close contact with water bodies.

This illustrated paper presents WaterLore case studies drawn from fieldwork and mapping practices that seek to provide a conduit for communication across natures and cultures. Identifying heritage practices, constructions, technologies and artefacts that interface with natural water systems informs the present. Focusing on revealing the material and immaterial qualities of important ecological/cultural hotspots on two major river systems in Australia, the regulated Murrundi Murray Barka Darling River and the unregulated Kunari Cooper Creek demonstrates ways to uncover sites towards collaborations invested in water heritage and futures.

Abstract 364 – Paper

Looking Back for the Future: Embracing Cultural Heritage in Land Management

Kim Wilson and Mark Antos
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Abstract

If we look closely and listen carefully, tangible and intangible information can provide us with insights about how our landscapes have been shaped and used over time. Looking for unusual vegetation and topography, detecting concealed and obscured remnants, and listening to oral accounts provided by others can offer clues that we can piece together and use to better understand the cultural heritage of mixed sites and inform future management.

This study considers a range of heritage places and protected areas across Victoria and describes the investigation techniques that yielded cultural heritage related insights, and considers the subsequent lessons learned and implications for managing these significant places. This analysis highlights a number of knowledge gathering techniques and distinguishing features that have provided clues, and illustrates how that resulting information was harnessed to inform the way these places are managed.

Visually surveying our landscapes, including looking at the presence and formation of native and exotic vegetation and any altered topography, can reveal past land uses. Using innovative and remote technologies can assist in detecting remnants of heritage significance when they are not overtly obvious, including submerged structures such as shipwrecks and other features that are located in difficult and remote environments. In other areas, listening to oral histories provided by experienced land managers offers invaluable wisdom related to long-term observations and practices, which can have implications for shaping effective management regimes such as ecological grazing in native grasslands and water pumping in wetland environments.

Our layered landscapes tell the stories of the interactions between humans and the natural environment. If we tune in and learn to better read our mixed sites and acknowledge the lessons learned from the past, we can adapt the way that we manage these significant places to protect and celebrate both natural and cultural values into the future.

Dishing the Dirt: The Eldorado Gold Dredge, Sludge, and the Evolution and Management of a Cultural Landscape in Victoria

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Abstract

The Eldorado Dredge on Reedy Creek in NE Victoria treated 30 million cubic metres of creek bed, winning 2.3 million grams of gold and 1475 tonnes of tin between the 1930s and 1970s. The dredge is possibly the largest surviving of its type in Australia, and is listed as an object on the Victorian Heritage Register. Beyond being a listed historical artefact, it is representative of the enormous impact of gold mining and dredging in Victoria that created unprecedented environmental impacts, particularly with water and sludge management issues. The management of mining waste led the formation of some of the earliest conservation legislation in Victoria through anti-sludge provisions and regulation of mining waste in the *Mines Act* (1904).

Eldorado Dredge is within a cultural landscape protected as part of a historic reserve since the 1980s. The struggle to control sludge and mining waste reveals changes in public perception over a fifty-year period, from acceptance of sludge as an inevitable consequence of mining industry to the identification of sludge as pollution to be eliminated. Cultural and natural values investigations, public land reservations, management and interpretation by Parks Victoria demonstrate how the Eldorado Dredge is not just a preserved historical relic but transformed a natural landscape into a cultural landscape of mining in NE Victoria.

The cultural landscape created by the Eldorado Dredge and the creation of the historic reserve demonstrate progress in environmental awareness and rehabilitation from the impact of mid-20th century dredging and is illustrative of how tensions between restoring nature and preserving culture can be resolved.

Abstract 384 – Paper

Recording Intangible Values in Victoria, Australia: A Case Study

Coral Montero Lopez and Amanda Goldfarb
Jacobs, Australia

Abstract

Since the 2016 amendment to the *Aboriginal Heritage Act 2006* in Victoria, Australia, a major emphasis on the recording of intangible heritage has been observed; this includes social, ritual, and material expressions, as well as environmental and ecological Indigenous values. The aim of the legislative change is to secure conservation and access to cultural landscapes by Indigenous people, and to provide protection for intangible values associated with specific geographic locations or landmarks. This move stresses the importance of acknowledging the intrinsic relationship between nature and culture and is dependent upon a group's specific knowledge. However, the task of recording such values is not straightforward, and in many cases, problematic. This presentation will discuss the legislative requirements involved in registering intangible values in Victoria, Australia, and will present two case studies that will illustrate how difficult it can be to identify, record, and document intangible values to a statutory standard.

Three Australian Examples Integrating Indigenous Culture-Nature Management

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Abstract

Australian environmental and cultural heritage management occurs mainly at State or local council levels for mining / exploration approvals, public / private infrastructure development projects, etc. Separate legislation and processes for cultural and natural heritage assessment occur, sometimes brought together in final applications, but seldom integrated.

In the Western Australian Goldfields north of Kalgoorlie, gold mining and exploration companies and the Wutha / Darlot Aboriginal Traditional owners work together to integrate recording and joint management of significant cultural and archaeological sites with the related protection of significant watercourses, native vegetation, fauna, and landscape features, satisfying environment and heritage objectives.

In the urbanized Adelaide region of South Australia, Kaurna native title holders work to integrate their participation in the management of both the cultural and natural heritage of their traditional lands, including the major coastal streams, through a combination of native title Indigenous Land Use Agreement with 28 local councils, individual agreements with State and Federal Agencies and commercial developers and land managers.

Lake Victoria, part of the Murray Darling River system in western New South Wales, is both an important water storage for South Australia downstream, and a significant Barkindji-Murara cultural heritage landscape and traditional burial place. The complex interplay of annual water level changes, flora fauna and erosion management, and the preservation of thousands of archaeological sites and burials is captured in a unique NSW Aboriginal Heritage Impact Permit, currently being updated. Accordingly, the Murray Darling Basin Authority convenes the Lake Victoria Advisory Committee as the integrated management voice for the Aboriginal traditional owners and native title holders, Government Agencies and local landowners, with independent heritage expertise from the Chair and Deputy.

These examples illustrate three individually-tailored approaches to integration of cultural and natural heritage management, beyond the current scope of Australian legislation, but within the scope of cooperation among the stakeholders.

Falmouth to the Cockpit Country: Trelawny, Jamaica Culture-Nature Journey

Patricia Elaine Green
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Abstract

The capital of the Parish of Trelawny on the island of Jamaica is the historic urban landscape port of Falmouth. This is intrinsically linked to Spanish and English colonial history and plantation economy and it developed rapidly in the late 18th century as the major port of call in the Americas along the Trans-Atlantic Slave Route with traffic to North and Central Americas. Trelawny with 1838 Post-Emancipation 'Free-Villages' helped shape boundaries and limitations both physically and socio-politically. Its interior contains a part of the Cockpit Country characterised by undulating rounded hillocks of limestone Karst landscape teeming with endemic species as the repository of 40% of the water supply for Jamaica in caves and aquafers. Falmouth now houses a major cruise-ship terminal, and the Cockpit Country with its Free-Villages is being mined for bauxite. The Maroon nation people of the Cockpit Country continue to agitate for sovereignty gained by their ancestors in the Peace Treaty of 1738. The diversity of Trelawny is endangered as depicted in:

- cultural heritage of traditional vernacular architecture in both urban and rural settings that addressed time-tested resilience to disasters;
- natural heritage and its endemism;
- intangible heritage of the Maroon people and Free Village descendants.

This paper addresses the integration of Culture-Nature as a journey for community engagement of these distinct urban and rural landscapes on the north coast of Jamaica. It explores the benefits that may be derived through this dialogue, and how a strategy for conservation of cultural, natural, and intangible heritage in Trelawny would play a role in the sustainable development of Jamaica, also to help mitigate climate change issues in the region. The community voice in the preservation and development of their linked landscapes and journey has attracted global tourism, and this paper explores how it may assist ICOMOS and IUCN initiatives.

Abstract 124 – Paper

‘We don't want a vehicular road’! The Community of Phoksundo Takes Charge

Kai Weise and Anie Joshi
ICOMOS Nepal

Abstract

The community members of Ringmo village in Upper Dolpo, north-western Nepal, have decided they will stop the government building a road to their sacred Phoksundo Lake, a landscape of exceptional beauty. The lake lies within the Shey Phoksundo National Park which boasts a population of various threatened species, particularly the Snow Leopard. Upper Dolpo boasts some of the oldest remaining Vajrayana Buddhist and possibly the last original Bön-po Monasteries. There are three communities living in buffer zones within the National Park. The communities also don’t want a luxury tourist hotel to be built, a project earmarked by the National Investment Board of Nepal for foreign donors. They want to safeguard their culture and their still pristine and sacred landscape. The community is represented by local politicians, religious leaders as well as the youth. The ward chairman of Shey Phoksundo Rural Municipality sent his energetic and youthful representatives to Kathmandu to garner support and talk to government officials and experts.

This enthusiasm and vision of the local community has led to support from all sectors. The government is in the process of including Upper Dolpo on the Tentative List for World Heritage as a mixed site. Various organizations dealing with both natural and cultural heritage have gotten together to assist. These include ICOMOS Nepal, IUCN, World Wide Fund for Nature (WWF Nepal), the International Centre for Integrated Mountain Development (ICIMOD), and the Society of Nepalese Architects (SONA). The responsible government agencies, the Department of Archaeology (DOA) and the Department of National Parks and Wildlife Conservation (DNPWC), have started a dialogue for working towards its safeguarding through community leadership. The presentation will relate the story of how a community has taken charge of safeguarding their environment and their culture, taking on the challenge of ensuring sustainable development in the high Himalayas.

Abstract 63 – Paper

Naturecultures as a Key to Community Engagement in World Natural Heritage

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Abstract

Recent decades have seen drastic changes in the relationship between natural heritage and local communities. This has become a strategic objective of UNESCO-WHC; experts and scholars have increasingly contributed as agents to community's participation in conservation. This paper explores the method to promote engagement in the role of a bridge connecting government and communities, nature and culture.

A typical community in a World Natural Heritage site – Feicui village, Mount Huangshan, China – is studied by mixed-method approach, including interviews and questionnaires, to understand the residents' perception of OUV and their attitudes towards protection. Based on the investigation, we designed and applied a project to promote community involvement, which following the steps of performing popularization of OUV, implementing value-related products sale, and inviting Huangshan authority for communication.

Mount Huangshan is famous for its unique natural beauty and rare species habitats. Feicui villagers have strong social cohesion and ambitions, but lack awareness of OUV. After our project, the villagers realized it is their loss not to recognize or utilize OUV. And they were convinced that interpreting OUV and launching value-related products can raise incomes. Consequently, the officials of Huangshan authority recognized the community's willingness and proposed that they would cooperate with the villagers in heritage tourism.

The project proves that this working method, which sticks to the conjunction point concerning the requirements of nature protection and the cultural characteristics of the community, contribute to the synergy between heritage conservation and community development. It furthermore answers the call of Mālama Honua to achieve conservation outcomes on a landscape scale, while promoting the leadership, participation, resilience, and well-being of associated communities, and confirms the Vitality that Yatra aur Tammanah emphasizes, naturecultures advocates for a world where heritage is alive and dynamic, with a meaningful function in the life of the community.

Connecting Practice: Towards an Integrated Management of Nature and Culture

Kristal Buckley[1], Gwenaëlle Bourdin[2], Maureen Thibault[3], Tim Badman[4], Leticia Leitao[5], and Nupur Prothi Khanna[6]
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[5] IUCN and ICOMOS (Consultant)
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Session Description

Connecting Practice is a joint exploration by IUCN and ICOMOS which aims to learn about and develop new approaches to the recognition of the interconnected character of natural and cultural values within heritage designation and management frameworks. The project enables ICOMOS and IUCN to test ideas that can influence a shift in conceptual and practical arrangements for considering culture and nature within the World Heritage Convention and beyond, and for helping to define strategies that can translate theory into practice at a site level. This session will feature presentations of field visits to four case study sites (in the United Arab Emirates, Senegal, the Portuguese Azores, and China), carried out during Phase III of the project, and participants will discuss an evolving glossary of Connecting Practice keywords that provides a terminology of common understanding for natural and cultural heritage practitioners.

From the beginning, Connecting Practice has adopted an experiential learning approach – ‘learning by doing’. In the field, IUCN and ICOMOS representatives worked together with local communities and international partners with a focus on practice. The site managers, practitioners and communities form part of a continuing ‘community of practice’ and innovation. Each phase of the project has included interludes for reflection, sharing of experiences, and capturing the learning achieved through the fieldwork.

The field visits provided an opportunity to test new approaches and methodologies, applying those used in nature conservation to cultural and mixed sites. For example, in analyzing the socio-ecological system of a site, teams used a resilience thinking approach, developed by our partner Stockholm Resilience Centre.

The session will provide field visit participants an opportunity to share best practices and working methods that address not only conservation outcomes but also concerns for biodiversity and nature conservation. Integrated management approaches that safeguard biocultural processes and traditional practices, which support the diversity and conservation of the natural values of the landscape, can inform and inspire the actions of the post-2020 Global Biodiversity Framework.

As members of the ‘community of practice’, site managers from various World Heritage sites responded to a questionnaire, which was developed in order to better understand their perspectives regarding natural and cultural heritage management concepts and issues. The session will present the results of the questionnaire and how we can use this survey of site managers to further our learning from the field.

Another important facet of Connecting Practice is the development of an annotated glossary of terms used by both natural and cultural heritage practitioners. In order to guide its development, the session participants will be asked to discuss and debate in small groups how to enrich the evolving glossary of words that are useful in progressing this work. Some of the key terms to be considered are biocultural approaches, resilience, and cultural landscapes. While the foundations of this glossary are provided by relevant international organizations and academic texts, part of the learning achieved in the project is to consider their modification and to make them more explicitly applicable to a holistic vision of heritage values.

Session Format

The format will be a panel discussion featuring a variety of speakers, from partner organizations including IUCN and ICOMOS, who have been involved in the different phases of Connecting Practice. The session will run as follows: 1) Introduction to Connecting Practice and how it fits within wider nature-culture initiatives; 2) Presentation of field visits to four case study sites, including methodologies used in collaboration with site managers and local stakeholders; 3) Overview of the survey of site managers on cultural and natural heritage management issues and the annotated glossary of Connecting Practice keywords for natural and cultural heritage practitioners; 4) Breakout group discussions on key glossary terms, including biocultural approach and resilience; 5) Feedback from each group in plenary; 6) Closing comments.

Session Objectives

In the context of diminishing biological and cultural diversity, this initiative emphasizes the nature-culture connection as a driving force in the conservation of significant landscapes and seascapes, whose management can be strengthened by an understanding of natural, cultural and social values.

The session will demonstrate how new working methods and organizational cultures can improve conservation outcomes by linking nature and culture within the implementation of the World Heritage Convention, engaging the other main partners in the Convention, ICCROM and the World Heritage Centre, as well as outside partners such as FAO and their ‘Globally Important Agricultural Heritage Systems’ (GIAHS).

Co-creating Guidance on Nature-Culture Integration in Conservation Practice

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Session Description

Recognizing the inextricable inter-linkages of nature and culture in heritage landscapes and waterscapes, we invite participation in co-creating guidance on integrated nature-culture (naturecultures) conservation approaches to on-the-ground practice. This session aims to develop a guidance document on the subject of naturecultures for use by practitioners, administrators, and scholars of heritage sites, places, and landscapes.

2020 promises to be pivotal in the advancement of joined up approaches to natural and cultural heritage, with signal events including IUCN's World Conservation Congress, the ICOMOS General Assembly, and the adoption of a 'post-2020' strategic agenda for the Convention on Biological Diversity (CBD) which will recognize nature-culture linkages. On the brink of the 50th anniversary of the World Heritage Convention, with its distinctive co-housing of natural and cultural heritage, 2020 presents an opportunity to capitalize on this fortuitous convergence.

Building on over five-years of IUCN-ICOMOS collaborations, we seek to bring together and operationalize the outcomes of a range of projects: Connecting Practice; Culture-Nature Journey (CNJ), and University of Tsukuba courses on Nature-Culture Interlinkages in the Asia-Pacific region. Additional projects that will inform and potentially benefit from this guidance document include: ICCROM-IUCN World Heritage Leadership Program; CBD Alliance on Nature Culture; and academic/practitioner writings on biocultural approaches in conservation. These projects represent a great deal of exploration of ways in which naturecultures can be better integrated in conservation. While there is more to be done, the findings from these projects are at a point where guidance for practice-based application can be drawn together, engaging a larger community of practice. Recognizing that while these projects have garnered a great deal of support within and across different organizations, the UNESCO World Heritage system, and various national conservation agencies, now is the time to take the findings to a wider, more diverse audience.

Using the Practice Note format adopted by Australia ICOMOS, the guidance document is estimated to be 10-12 pages and include the following components: (1) Purpose and scope; (2) Background on naturecultures in conservation practice; (3) Guiding principles; (4) Approaches to naturecultures; (5) Common issues and guidance; and (6) Resources. It will draw on the experience in projects (described above) and be based on a wide range of published case studies. The session co-chairs will develop a draft Practice Note on this model in advance of the GA2020 Scientific Symposium, drawing from a workshop (at the IUCN 2020 World Conservation Congress) and through engagement with the CNJ advisory group members, which will form the basis for dialogue at the proposed session.

The key output from the session will be feedback that the co-chairs will use to finalize the Practice Note, with the intention that it be published in English, French, and Spanish within three months after the GA2020. Our approach is to seek further user comment on the document in the 12 months following its publication, revise the document, and publish this revised version. As noted above, there are numerous existing programs that will implement and disseminate this Practice Note.

Session Format

The six co-chairs will facilitate this dialogue-based session and will workshop a final draft version of a Practice Note on naturecultures in conservation practice. Rapporteurs will record the dialogue.

- Introduction and objectives by co-chairs
- Insights from joint IUCN/ICOMOS work and future plans – Tim Badman (IUCN N/C focal point) and Sue McIntyre-Tamwoy (ICOMOS C/N focal point)
- Round 1: facilitated break-out groups, modeled on a ‘World Café’ format, will each review and comment on different parts of the draft Practice Note
- Round 2: facilitated break-out groups will switch members and work on a different section of the draft Practice Note
- Reconvene in plenary - facilitated dialogue as each group summarizes and shares key points
- Closing comments, next steps, and thanks

Following the session, the co-chairs will prepare a revised Practice Note for broad distribution requesting additional feedback

Session Objectives

- To synthesize the learnings on naturecultures from a variety of projects into an accessible and practical format applicable to conservation practice.
- To deliver a ‘Practice Note’ on approaches to naturecultures that can be adapted to local situations and global contexts.
- To broaden the number and diversity of heritage practitioners engaged in the work of naturecultures, including through the use of diverse languages.

- To encourage nature conservation and cultural heritage conservation practitioners to work better together.
- To contribute a user-friendly output of the GA2020 CNJ and in line with the IUCN-ICOMOS Memorandum of Understanding (2020).

Knowledge Framework for Heritage Management: World Heritage Leadership

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Session Description

The World Heritage Leadership Programme aims to improve the conservation and management practices for culture and nature through the work of the World Heritage Convention, as an integral component of the contribution of World Heritage Sites to sustainable development. The programme takes a wider view of the totality of conservation practice linking nature and culture, and how working through World Heritage sites and the communities and specialists that support them, World Heritage can provide new and better leadership to achieve innovation, performance, and excellence that will inspire wider practice. The programme is delivered by IUCN and ICCROM in close coordination with ICOMOS and the UNESCO World Heritage Centre, with Norway as its founding donor, and partnerships with Switzerland and the Republic of Korea.

The core of the work is focused on building a coherent base of institutional support for World Heritage capacity building, linking diverse multiple partners and institutions to work together towards a shared objective to guide better, integrated management for heritage and people at all World Heritage properties. Updating and revising the management guidance for site managers is taking form through the formulation of a single agreed Knowledge Framework, which will be the foundation for a linked series of updated manuals that is being co-created with World Heritage site managers on site management, disaster preparedness, climate change adaptation, and guidance on the use of impact assessment. This work answers to the core of the overarching theme of the GA 2020 Scientific Symposium of 'Shared Cultures – Shared Heritage – Shared Responsibility'.

The Knowledge Framework represents the most important components of a heritage place and its management system, and is relevant to all World Heritage properties, and heritage in general. It presents the management system of every place as an interconnection of components that interact and link together. As a common framework for analysis, it helps practitioners identify shared ground and differences among heritage places, and highlights how the character, significance and interactions of different components will vary in each diverse local setting.

The session will provide an overview of the Knowledge Framework and how it can then lead on to the effective use of various different management tools such as management planning, impact assessment, disaster risk planning, and management effectiveness assessment.

It will also promote the different participatory approaches and process taken towards compiling simple, easily accessible and translatable guidance materials, introducing the prospective online platform, which will house all the necessary resource materials. The series of training courses, workshops and fora activities implemented within the World Heritage Leadership Programme has made it possible to have a continuous review and feedback process engaging directly with site managers and communities of practice.

Session Format

This is a session proposal which will involve diverse speakers who are working together on developing the Knowledge Framework and the Leadership Programme, including institutional partners of IUCN, ICOMOS, ICCROM and the UNESCO World Heritage Centre. The organizers are also willing to adapt the session to the theme of both the Culture-Nature Journey and Shared Responsibility.

1. Opening of the session and introduction to World Heritage Leadership
2. Overview of the Knowledge Framework - blocks and units
3. Groupwork session for understanding the Framework in relation to different heritage sites and tools such as management planning, impact assessment, climate change adaptation, disaster risk management, and management effectiveness assessment
4. Moderated discussion on collecting feedback from group work
5. Closing of the session.

Session Objectives

The formulation and development of the Knowledge Framework is to bridge the gap between nature and culture by taking the place and people-centred approach to heritage management.

The session will allow the WH Leadership Programme to launch the Knowledge Framework structure and its first stage content that can be shared with and reviewed by the wider community of heritage practitioners. It will also provide an opportunity to demonstrate the importance of the place-based/landscape approach in heritage management and showcase different methods of application in understanding and using diverse interconnected management tools.

Towards a Nature/Culture Dialogue: Developing Guidance for Facilitation

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[12] Philippines National Commission for UNESCO
[13] Parks Victoria
[14] ICOMOS Australia

Session Description

Recognizing the need to bridge the divide between nature and culture for the effective management of landscapes, conserving biodiversity, and safeguarding cultural diversity, in this session we will open up an interdisciplinary dialogue among heritage professionals with a view to facilitate knowledge generated so far to site level. The UNESCO Chair on Nature-Culture Linkages in Heritage Conservation at the University of Tsukuba, Japan, has organized a series of four experimental capacity-building workshops (CBWNCL 2016-2019) to explore the linkages between nature and culture in conservation practice, in collaboration with the UNESCO World Heritage Centre, ICCROM, IUCN, and ICOMOS. Each workshop has focused on a selected theme: Agricultural Landscapes; Sacred Landscapes; Disasters and Resilience; and Mixed Cultural and Natural Heritage. These annual workshops have provided a dynamic and collaborative learning space, grounded in field experience, in which young and mid-career heritage practitioners from the culture and nature sectors from countries of Asia and the Pacific and beyond have gathered to share their work, bringing out a rich array of case-study examples from the region, while learning from the Japanese conservation system. Based on lessons learned, the lead partners are now developing Guidance for Facilitation, primarily for the use of heritage practitioners at site levels who in turn will foster dialogue among diverse stakeholders involved in heritage conservation.

In the proposed session, we will hear from the experience of young practitioners from Asia and the Pacific, former participants of the above mentioned CBWNCL workshops from both cultural and natural sectors who will present how they have applied what they learned in the implementation of nature-culture approaches at their own heritage places. Holding diverse positions and perspectives related to heritage conservation (e.g., site manager, researcher/academic, grass-roots/local, government agency), they will share their field experience. The discussion will then focus on these experiences and key challenges and potential solutions with a view to improve the Guidance for Facilitation of Nature/Culture Dialogue.

This session will showcase an innovative approach to conservation based on exchanges between the two sectors of the practice and a potential Guidance for Facilitation based on knowledge generated at workshops and their applications at site levels that would contribute to advancing a holistic understanding of heritage, highlighting the importance of the integration of indigenous and local knowledge for the effective management and resilience of heritage places. The Guidance for Facilitation is a tool that aims to scale-up the Asia-Pacific nature-culture experience, bringing it to other platforms and contributing to more effective management of landscapes globally.

This session aims at contributing to the elaboration of the above mentioned Guidance for Facilitation for nature/culture dialogue, mutual learning and practice, drawing on the outcomes of a first session to be held in the IUCN World Conservation Congress (WCC) 2020 Forum in Marseille, France, where the outline of the Guidance will be shared for feedback by practitioners and researchers mainly from the nature conservation sector.

Session Format

The session will be organized as a workshop and divided into two parts. First, organizers will start by introducing the capacity-building project as well as the improved outline of the Guidance for Facilitation based on the progress developed since the first session in IUCN WCC 2020. Then four panelists: Yuxin Li (China), Xavier Forde (New Zealand), Jefferson Chua (Philippines), and Kim Wilson (Australia), former participants of the CBWNCL, will discuss this proposal by sharing their experience in implementing nature-culture-based approaches, pointing out the challenges as well as opportunities. In the second part, organizers will engage in small groups' discussion with panelists, partners and general audience, in order to find key points for further development of the Guidance proposal. Finally, the session will close with the presentation of the results of the small groups' discussions in a facilitated open debate where organizers will gather feedback for improving the Guidance.

Session Objectives

In this session, the organizers's objective is to receive feedback from the ICOMOS community in order to further improve the Guidance for Facilitation, considering perspectives, practices and disciplinary backgrounds from the culture sector. This can also act as an opportunity to test the tool and its applicability at some of the session's participants’ own ground situations. Gathering ideas from the global ICOMOS community will enable the organizers to greatly strengthen the guidance document that will be published by the University of Tsukuba as a main outcome from the four years CBWNCL project by the UNESCO Chair.

Cultural Heritage Equity and Justice on Climate Change

Milagros Flores Roman[1], Elizabeth Brabec[2,3], Andrew Potts[2,4], and Marcy Rockman[5]
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Round Table Description

The recent disasters that have shaken the world from Australia fires to the Caribbean Hurricanes and earthquakes in Puerto Rico are the reflection of human activities such as deforestation and producing greenhouse emissions are contributors to climate changes including global warming. Principles of Equity and Climate Justice are fundamental to understanding and addressing the challenges of climate change. It calls for relevant actors at all levels to work together in a spirit of justice, global partnership, inclusion, and in solidarity with the poorest and most vulnerable people. The *Future of Our Pasts: Engaging Cultural Heritage in Climate Action* report stresses the critical role of equity and justice considerations in addressing climate change. Loss and damage must be addressed equitably, recognizing that there is a danger that planning and policymaking around the impacts of climate change on heritage may be undertaken in ways that perpetuates existing inequalities.

Round Table Format

The session will consist of a panel discussion with participants delivering a five-minutes presentation with an open discussion at the end of session.

Round Table Objectives

To discuss and share information regarding procedural equity in community decision making in order to create public awareness, ideas and experiences to identify best-practices of fair measurements based on the Principles of Distributive Justice.

To discuss experiences on good practices of acceptance of responsibilities for the emission of greenhouse gases and mitigation practices by polluting countries and the achievement of solidarity with frontline communities, including in the context of heritage conservation.

Natural Disasters and Regional Impact: A Latin American Perspective

Graciela Mota[1], Leonardo Castriota Barci[2], Sara Elena Narvaez Martinez[3], Milagros Flores[4], Mario Ferrada[5], and Cynthia Gimenez[6]
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[4] ICOMOS USA. Puerto Rico Committee
[5] ICOMOS chile
[6] ICOMOS Bolivia

Round Table Description

The magnitude of natural disasters have shaken all the American continent because of global warming and climate change, reflect the complexity of diversity and inequality profiles that define our region full of challenges and learning opportunities to go deep inside in a cultural-natural journey. Together with the lack of adequate legislation in the new categories of routes, landscapes and territories, as well as an updated understanding of heritage resources – with or without UNESCO recognition – the lack of comprehensive public policies for the prevention and sustainable management. Usually these assets have been subordinated to other priorities. Focussed on the perspective of a sustainable understanding the need to work with a shared regional vision is urgent. What's next against the impact of future disasters?

This session will be around the following aspects:
1) Organization of networks of teams trained at preventive level
2) Systematization of information on interventions previously made in monuments
3) Photographic and graphic registers to improve future intervention projects
4) Timely and orderly involvement of new and diverse communities involved
5) Agility in resource management for immediate intervention and financial support
6) Use of new technologies to disseminate, motivate, inform and promote the development of new skills.

Given the challenges of world peace and the role that the diversity of regional cultures and traditional knowledge used to play against the climate change, it must be assumed that the continental problem is not only the result of ‘global warming’. It is also an issue of ‘social warming’ when the ignorance and indifference of the political sectors, the authoritarianism and corruption of the current regimes predominates. Coupled with the bureaucratic complexity of protocols that increase the impact of cultural asymmetries, prejudice, unilateralism, exclusion and discrimination of the population, the interpretation of cultural heritage use to be misunderstood, as a collective result of false conception stimulated by the prominence, financial ambition, consumerism, commercial interests in conflict with public show cultures derived from tourism massive and predatory.

The synergy of ‘cultura-natura’ has not been understood enough as a guiding axis of strategic cultures of risk and sustainable governance it should be in America. Where the responsibility and fair inclusion of the communities involved with their own cultural resources must be enhanced and promoted in the idea of reduce the significant loss of biodiversity and plurality qualities, safeguarding the authenticity and integrity of the collective memory and daily lifestyles, that had been remained alive until our days.

Create opportunities and learn from the challenges and mistakes had occurred is a chance to reconsider the way innovation options, and the involvement of new sectors, actors and groups can be linked locally promoting better practices with the affected population surrounded by their several lost and resources
What is the appropriate framework for cooperation and exchange in the areas of training, containment, accompaniment, monitoring, systematization of information, monitoring and supervision?

What is the role national ICOMOS Committees should play when this crisis happens? This panel will describe the results of some experiences.

Round Table Format

Talking together about the lack of training, infrastructure, resources and the experience of desolation of the people due to the magnitude of the tragedy. The conflict of interests, exclusion, opportunism and ignorance of technical knowledge and new collective skills had been predicted in the chaotic action of regimes that have not yet generated strategic public policies of prevention and intervention in crisis.

This inter-American Session includes six short presentations in a panel discussion and debate format looking for the clarification of relevant policies must be develop derived from the impacts of the 2017 earthquakes in Mexico and Chile, joined with hurricanes in Cuba and Puerto Rico, coupled with the current 2020 earthquakes, as well as the huge magnitude of fires that had destroyed a main museum and a huge territory of the Amazon Rainforest of Brazil. This demonstration will show that when disasters have occurred, governments and regimes had been diminished.

Session Objectives

Create opportunities and learn from the new challenges is a chance to reconsider the role of innovation options, involvement of new sectors, actors and groups and governance practices that can be linked locally with the sustainable crisis managing against the affected communities, is the main goal of this session.

1. What's the appropriate framework for cooperation in the training, containment, accompaniment, monitoring, systematization of information, monitoring and supervision arenas?
2. Which is the role national ICOMOS Committees should play when these crisis happen?
3. Which the way to learn and effectively and collaborative action in situ?

Description de la sesión (Español)

La magnitud de los desastres que han sacudido al continente americano a causa del calentamiento global y el cambio climático, son reflejo de la complejidad de rostros diversos y desiguales que definen nuestra región con grandes retos y oportunidades de aprendizaje para caminar juntos en un viaje de cultura y natura.

Unidos a la falta de legislaciones adecuadas en las nuevas categorías de rutas, paisajes y territorios, así como de una comprensión actualizada de los recursos patrimoniales, -con o sin reconocimiento de la UNESCO- la falta de políticas públicas integrales de prevención y gestión sostenible de dichos recursos patrimoniales ha quedado subordinada a otras prioridades.

El qué sigue para afrontar el impacto de los futuros desastres, desde la perspectiva de una comprensión sostenible, precisa la necesidad de trabajar con una visión regional compartida, en torno a los siguientes aspectos:
1) Organización de redes de equipos capacitados a nivel preventivo
2) Sistematización de información de las intervenciones hechas previamente en monumentos y sitios.
3) Registros fotográficos y gráficos que permitan mejorar los futuros proyectos de intervención.
4) Involucramiento oportuno y ordenado de nuevas y diversas comunidades involucradas
5) Agilidad en la gestión de recursos para intervención inmediata y soporte financiero.
6) Aprovechamiento de las nuevas tecnologías para difundir, motivar, informar y promover el desarrollo de nuevas habilidades

Ante los retos de la paz mundial y el papel que la diversidad de las culturas y saberes regionales juegan frente al cambio climático, se debe asumir que el problema continental no solo es resultado del “calentamiento global”. Es también un peculiar tema de calentamiento “social" donde predomina el desconocimiento e indiferencia de los sectores políticos, el autoritarismo y corrupción de los regímenes en turno, aunados a la complejidad burocrática de protocolos que incrementan el impacto de las asimetrías culturales, prejuicio, unilateralidad, exclusión y discriminación de la población, que facilita que el patrimonio cultural sea mal interpretado colectivamente, resultado de una falsa concepción mediada por el protagonismo, la ambición financiera, el consumismo, los intereses comerciales en pugna y las culturas del espectáculo derivadas de un turismo masivo y depredador.

La sinergia de “cultura-natura” no ha logrado comprenderse como eje rector de una cultura estratégica del riesgo y la gobernanza sostenible en America, capaz de promover la inclusión responsable y justa de las comunidades involucradas, para disminuir significativamente la perdida de la biodiversidad y la pluralidad cultural en los desastres, donde se asientan la autenticidad de la memoria colectiva y la integridad de los estilos de vida que han permanecido vivos hasta nuestros días. Este panel describe los resultados de varias experiencias.

Format de la session

Aunadas al desconocimiento, falta de entrenamiento, infraestructura, recursos y desolación de la gente por la magnitud de la tragedia, predomina el conflicto de intereses, la exclusión, el oportunismo y el desconocimiento de los saberes técnicos y nuevas habilidades colectivas que centran toda su expectativa de crecimiento, en la acción caótica de regímenes que no han generado políticas públicas estratégicas de prevención e intervención en crisis.

Esta sesión incluye 6 breves intervenciones en panel de discusión orientado al debate para clarificar las necesidades de gestión y políticas públicas relevantes derivadas de las experiencias de los sismos ocurridos en México y Chile, los huracanes de Cuba y Puerto Rico, los incendios del museo y la selva amazónica en el Brasil, y los Bosques Bolivianos donde se demuestra que cuando los desastres ocurrieron la oportunidad de intervenir con mejores practicas, se perdió a causa del impacto de las limitaciones de gobiernos y regímenes.

Objectifs de la session

Crear oportunidades y aprender de los retos is una oportunidad de reconsiderar el papel de la innovación, involucramiento de nuevos sectores, actores y grupos que pueden estar directamente relacionados con las comunidades afectadas es el principal objetivo:

1. Cuál es el marco de cooperación apropiado para las areas de capacitación, contención, acompañamiento, sistematización de información, monitoreo y supervisión ?
2. Cuál es el papel de los Comités Nacionales del ICOMOS pueden desarrollar cuando estas crisis ocurren?
3. La mejor manera de aprender a actuar efectivamente in situ?

Living in Pemba, Mozambique: A Spontaneous Living Spaces Case Study

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Abstract

The African continent is still very rural but it is now living an important urbanization process that is allowing rural ways of living to meet the urban ones. As people get in the city they often need to self-build their homes. In this process they do not completely adapt to existing living patterns but they import their own culture of living within the city. Cities get enriched by the imported patterns and technologies and new forms of living born from this mixture and dialogue with the existing ones.

The research project *Spontaneous Living Spaces* contributes to the documentation of places' culture of living trying to highlight the forms of heritage that are hidden from what is often conceived just as "poor". *Spontaneous Living Spaces* considers the spontaneous forms of living as heritage, that need to be protected and valorized, especially in their intangible knowledge, forms and relationships with the environment and among the community members.

The project surveys, documents, and analyses the self built dwellings and settlements of urban environments that are now living an important demographic growth.

To date, *Spontaneous Living Spaces* counts three case studies: *Jardim Filhos da Terra* a *favela* in Sao Paulo, Brazil, developed in 2012, *Pok Fu Lam*, a low density neighbourhood in Hong Kong, surveyed in 2013, and, in 2016, *four selected neighbourhoods of Pemba*, Mozambican intermediate coastal city. The project aims at creating an *atlas* of spontaneous cultures of living. The paper will present in depth the case study developed in Pemba, Mozambican intermediate coastal city, where houses typologies include rural functions and spaces and can represent an alternative opportunity of city development.

Abstract (Français)

Le continent africain est encore très rural mais maintenant il est en train de vivre un processus d'urbanisation important qui permet aux modes de vie ruraux de rencontrer ceux urbains. Lorsque les gens arrivent en ville, ils ont souvent besoin de construire eux-mêmes leurs maisons. Dans ce processus, ils ne s'adaptent pas complètement aux modes de vie existants, mais ils importent leur propre culture de vie dans la ville. Les villes

s'enrichissent des modèles et des technologies importées et des nouvelles formes de vie nées de ce mélange et du dialogue avec celles existantes.

Le projet de recherche *Spontaneous Living Spaces* contribue à la documentation de la culture de vivre des lieux en essayant de mettre en évidence les formes de patrimoine qui sont cachées de ce qui est souvent conçu comme «pauvre». *Spontaneous Living Spaces* considère les formes de vie spontanées comme un patrimoine, qui doivent être protégées et valorisées, en particulier dans leurs connaissances intangibles, leurs formes et leurs relations avec l'environnement et entre les membres de la communauté.

Le projet étudie, documente et analyse les habitations et les habitations auto-construites des espaces urbains qui vivent maintenant une croissance démographique importante.

Aujourd'hui le projet comprends trois études de cas: *Jardim Filhos da Terra* une favela in Sao Paulo, Brésil, développé en 2012, Pok Fu Lam, un quartier à faible densité à Hong Kong, enquêté en 2013 et, en 2016, quatre quartiers sélectionnés de Pemba, ville côtière intermédiaire mozambicaine. Le projet vise à créer un atlas de cultures de vie spontanées. Le document présentera en profondeur l'étude de cas développée à Pemba, ville côtière intermédiaire du Mozambique, où les typologies de maisons incluent des fonctions et des espaces ruraux et peuvent représenter une opportunité alternative de développement urbain.

Mother Nature: Gender-Based Approaches to Link Culture-Nature-People

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[1] International Council on Monuments and Sites (ICOMOS)
[2] International Union for Conservation of Nature (IUCN)

Session Description

Since time immemorial, nature is perceived as a nurturing mother, linked with the spiritual life and cosmology of societies, through narratives such as the Mother Goddess and Mother Earth. The concept of gender offers further potential to enable holistic approaches to environmental conservation, addressing artificial conflicts between culture and nature, manifested in trade-offs amongst SDGs. The Culture-Nature Journey offers new opportunities to develop strategies for harnessing feminist approaches to develop conservation practice.

This session will explore how the gender aspect can nurture these strategies, through conceptual questions and cases studies focusing on (agri)cultural landscapes, World Heritage, and Indigenous peoples, while making interlinkages of SDG5, SDG11.4 and SDG15 among others. The main topics / themes / issue areas to be covered are 'holistic culture-nature protection' and the role of gender in bridging the culture-nature divide, particularly in context of the UN Sustainable Development Goals. Questions that can be posed in this context include, what practical benefits there might be from feminist approaches, how these approaches differ from mainstream or western approaches to conservation, how the lessons gleaned from gender studies in ecology and nature conservation are applicable to cultural heritage conservation (where the work of IUCN can support the work of ICOMOS), and how different approaches to landscapes, both cultural and agricultural, can converge. Beyond increasing the role of women in conservation work, especially its leadership, a deeper and more structural, conceptual integration of feminine needs and resources into conservation theory and practice is called for, in turn prompting questions of what it means to be feminine, why 'Indigenous' and 'feminine' are related. This can bring opportunities for cross-cultural exchange, as gender roles were/are not all the same in all cultures.

It is noteworthy that Indigenous people protect 80% of biodiversity of the world, through practices with feminist and 'feminine' elements, has the potential to bring a more gender- and culture-nature-based interpretation to conservation discourse. Furthermore, the role of women (SDG5) in protecting the world's cultural and natural heritage (SDG11.4) and climate action (SDG 13), Indigenous and community-based management (SDG 10 and 16), protection of underwater and terrestrial resources (SDG14 and 15), in transmission of traditional knowledge (SDG4), and in poverty alleviation, food security and economic empowerment (SDG1, 2, 8 and 12) can be questioned transversally across the nature and culture sectors. The rapidly emerging ‘culturenature’ way of thinking will be showcased as a strategy to be strengthened for more holistic and sustainable conservation. Case studies selected will bring the transversal gender perspective (e.g. the music of Sami women, developing intangible heritage in Timor Leste, and engaging women as community contacts in the World Heritage Site of Cidade Velha Cabo Verde).

Session Format

The session is tentatively designed to feature the following parts: A: PANEL: 1) Moderator introductions; 2) Panel of 3-5 speakers, making one round of brief interventions; 3) questions from the floor and responses from panelists; B: GROUPWORK: 4) introduction of group exercise; 5) breakout session into 3 groups to work on ideas for a culture-nature-gender framework; 6) presentations of groupwork; 7) final round of comments from panelists; 8) moderator closing remarks.

(Note: The session was originally co-submitted to the IUCN 2020 Congress by Ege Yildirim with Jennifer Kelleher of IUCN and Valeria Marcolin of Culture et Developpement, with Bente Matthisen and Maya Ishizawa as contributors).

Session Objectives

As concrete outputs / or outcomes, the session proposes to produce a short draft statement, comprising a set of key points with ideas, concepts, recommendations, and avenues for further research and collaboration projects for the gender-culture-nature nexus. In particular, we expect to learn from the nature conservation field for input in the cultural heritage field approach through focused and transversal SDGs. We also thus expect to create a network of experts and interested stakeholders in this particular topic.

Integrating Culture and Nature on the Ground: India, USA, China Projects

Patricia ODonnell[1], Gregory De Vries[2], Nupur Prothi Khanna[3], and Rouran Zhang[4]
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[3] Beyond Built Pvt. Ltd; Secretary-General, ICOMOS-FLA ISCCL; IUCN Commission on Ecosystem Management; Sweden
[4] Nankai University; China

Session Description

Showcasing implemented and applied works from diverse culture, society, environment, and economy, this session presents works addressing intertwined culture and nature at the place-based scale. Diverse cultural landscape cases from India, China, and USA present projects illustrating integrated outcomes.

At Jackson Park, Chicago, USA, an Olmsted heritage public landscape project meets preservation imperatives and habitat objectives simultaneously, while upgrading the park lands and waterways for everyday uses. Completed in 2019, this work addressed habitat through the suppression of invasive terrestrial and aquatic species and native tree, shrub and herbaceous plantings while access roads were developed in the historic character of 1895 plans, viewing overlooks were added and planting groups were developed to reflect the historic character. The project meets habitat enhancement and preservation objectives integrating entwined and inseparable culture-nature in this public landscape achieving resilient, sustainable outcomes.

In India the genre of Mughal gardens represents a deep-set culture-nature ethos. Work was begun on the provincial landscape of Yadavendra Gardens, Pinjore, in 2004. A 36-acre garden at the foothills of the Himalayas follows a perfect geometric layout in a carefully chosen setting. The choice of site was dictated by a geological escarpment with natural springs as resources to produce a system of water management for aesthetic display and orchard irrigation. The project was partially completed to resuscitate features of the garden that address culture-nature harmony.

For the Hani Rice Terraces the initiative explored social integration of culture-nature by drawing out indigenous views, values and traditions to enhance understanding and protection. The case study of the Hani Rice Terraces engaged local minorities, international and local experts in the ICOMOS-IUCN Connecting Practice. Through interviews, field investigation, and group meeting, the work revealed Indigenous people perceptions of culture-nature values of Hani Rice Terraces and how traditional management can be effectively supported and sustained to incorporate the values of indigenous people who manage the property as an applied project.

The workshop will:

- Reveal examples of the methods pursued in professional practice to intervene in heritage places ensuring that projects incorporate culture/nature-based solutions.
- Explore how cultural landscape professionals bring about greater awareness regarding the overlap on cultural and natural perspective in the works that they undertake integrating values and the UN SDGs 2030 Agenda.
- Indicate how practice can influence site management to reflect culture-nature values together.
- Delve into the implications of the Culture-Nature Journey on landscape projects.
- Discuss how institutions, including IFLA, ICOMOS and IUCN, can contribute to the changing perception of cultural landscapes as platforms for culture-nature integration

Session Format

In this session, cultural landscape experts will present three diverse projects that achieve cultural and environmental targets in their countries. These projects demonstrate the application of entangled culture/nature theory on the ground. Project cases move beyond theory to address methods, practices and outcomes of interventions that seek to uplift cultural landscape heritage and environmental quality together. Proposed format of the session will comprise:

- Overview of the cultural nature approach on the ground by co-chairs
- Three Case-studies presentations
- Open discussions to respond to key questions raised by the case studies
- Summary remarks on the way forward.

Session Objectives

This session will provide inspirational examples of practice in applying intertwined culture-nature objectives through projects. The presenters will elaborate on the common themes and works addressing the culture-nature interface through culturally and geographically diverse projects. These case studies will encourage individuals and international organisations, including IFLA, ICOMOS, IUCN to bring forward integrated projects that can guide and inspire more works addressing culture-nature approach and outcomes building a larger trend. The presenters will also discuss projects as a key way forward for culture-nature integration and the CNJ to increasingly influence methods and practices globally.

Description de la session (francais)

Présentant des œuvres mises en œuvre et appliquées de diverses cultures, sociétés, environnements et économies, cette session présente des œuvres abordant la culture et la

nature entrelacées à l'échelle du lieu. Divers cas de paysages culturels en Inde, en Chine et aux États-Unis présentent des projets illustrant des résultats intégrés.

À Jackson Park, Chicago, États-Unis, un projet de paysage public du patrimoine d'Olmsted répond simultanément aux impératifs de préservation et aux objectifs de l'habitat, tout en améliorant les terres et les voies navigables du parc pour un usage quotidien. Achevé en 2019, ce travail a porté sur l'habitat par la suppression des espèces terrestres et aquatiques envahissantes et des plantations d'arbres, d'arbustes et d'herbacées indigènes tandis que des routes d'accès ont été développées dans le caractère historique des plans de 1895, des points de vue ont été ajoutés et des groupes de plantation ont été développés pour refléter la caractère historique. Le projet répond aux objectifs de mise en valeur et de préservation de l'habitat en intégrant une culture-nature enchevêtrée et indissociable dans ce paysage public et en obtenant des résultats résilients et durables.

En Inde, le genre des jardins moghols représente une éthique profondément ancrée culture-nature. Les travaux ont commencé en 2004 sur le paysage provincial des jardins de Yadavendra, à Pinjore. Un jardin de 36 acres au pied de l'Himalaya suit une disposition géométrique parfaite dans un cadre soigneusement choisi. Le choix du site a été dicté par un escarpement géologique avec des sources naturelles comme ressources pour produire un système de gestion de l'eau pour l'affichage esthétique et l'irrigation des vergers. Le projet a été partiellement achevé pour ressusciter les caractéristiques du jardin qui traitent de l'harmonie culture-nature.

Pour les rizières en terrasses de Hani, l'initiative a exploré l'intégration sociale de la culture et de la nature en mettant à profit les points de vue, les valeurs et les traditions autochtones pour améliorer la compréhension et la protection. L'étude de cas des rizières en terrasses de Hani a impliqué des minorités locales, des experts internationaux et locaux dans la pratique de connexion ICOMOS-UICN. À travers des entretiens, des enquêtes sur le terrain et des réunions de groupe, le travail a révélé la perception qu'ont les peuples autochtones des valeurs de la culture et de la nature des rizières en terrasses de Hani et comment la gestion traditionnelle peut être efficacement soutenue et soutenue pour intégrer les valeurs des peuples autochtones qui gèrent le bien en tant que projet appliqué.

L'atelier:

- Révéler des exemples de méthodes suivies dans la pratique professionnelle pour intervenir dans les lieux patrimoniaux en s'assurant que les projets intègrent des solutions basées sur la culture / la nature.
- Explorer comment les professionnels du paysage culturel sensibilisent davantage au chevauchement des perspectives culturelles et naturelles dans les travaux qu'ils entreprennent en intégrant les valeurs et le Programme des Nations Unies pour les ODD 2030.
- Indiquer comment la pratique peut influencer la gestion du site pour refléter ensemble les valeurs culture-nature.

Format de la session

Au cours de cette session, les experts du paysage culturel présenteront trois projets divers qui atteignent des objectifs culturels et environnementaux dans leur pays. Ces projets démontrent l'application de la théorie de la culture / nature intriquée sur le terrain. Les cas de projets vont au-delà de la théorie pour aborder les méthodes, les pratiques et les résultats des interventions qui visent à améliorer ensemble le patrimoine du paysage culturel et la qualité de l'environnement.

Le format proposé de la session sera de 100 minutes divisé en:
- Aperçu de l'approche de la nature culturelle sur le terrain par les coprésidents
- Trois présentations d'études de cas
- Discussions ouvertes pour répondre aux questions clés soulevées par les études de cas
- Résumé des remarques sur la voie à suivre.

Objectifs de la session

Cette session fournira des exemples inspirants de pratique dans l'application d'objectifs culture-nature entrelacés à travers des projets. Les présentateurs développeront les thèmes communs et les travaux abordant l'interface culture-nature à travers des projets culturellement et géographiquement divers. Ces études de cas encourageront les individus et les organisations internationales, dont l'IFLA, l'ICOMOS et l'UICN, à proposer des projets intégrés pouvant guider et inspirer davantage d'ouvrages traitant de l'approche culture-nature et des résultats, créant une tendance plus large. Les présentateurs discuteront également des projets comme une voie à suivre pour l'intégration culture-nature et le CNJ pour influencer les pratiques à l'échelle mondiale.

Community Driven Conservation: Shaping World Heritage Nakanai Karst, PNG

Susan McIntyre-Tamwoy[1], Simon Foale[2], Jennifer Gabriel[2], Michael Wood[2], Colin Filer[3], Jim Specht[4], Darren Crayn[5,2], Fanie Venter[6,2], Sebastian Pagot[7], Ignatius Matapia[8], Matthew Kelly[9], and Roxanne Tsang[10]
[1] Navin Officer Heritage Consultants Pty Ltd/ James Cook University
[2] James Cook University
[3] Australian National University
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[6] Australian Tropical Herbarium
[7] Manganuna Village
[8] Olaipuna Village
[9] Curio Projects
[10] Griffith University

Session Description

Community Driven Conservation: Shaping a World Heritage Proposal for the Nakanai Karst, New Britain PNG provides the opportunity to learn about a community drive to recognise this cultural landscape as a Word Heritage Site. A series of three-minute presentations outline aspects of this landscape, its natural and cultural values and its people, providing an overview of some of the results of work date. This interactive session will assist the community in targeting future research, assessment and documentation. We seek input from World Heritage specialists and/or communities on practical issues.

Presentations

1. **Whose biodiversity? Using research on local language names of marine and terrestrial fauna to mediate value and sovereignty of nature in a proposed World Heritage site in the Nakanai Ranges, New Britain. (Simon Foale, James Cook University).** Analysis of the salience of local fauna (marine / terrestrial) reflected in ways that local names 'lump' or 'split' corresponding scientific taxa, allows insight into the divergent systems of valuation of nature between western scientists and traditional custodians.
2. **Placing people in the natural world of karst (Susan McIntyre-Tamwoy, James Cook University and Navin Officer Heritage Consultants, James Specht, Sydney University and Roxanne Tsang Griffith University, Tom Sapienza, Extent Heritage).** Archaeological evidence for past human occupation is entwined with spiritual cultural sites. Rugged terrain and limited archaeological exploration means that the rock art and human occupation sites recorded sites are likely to represent a small sample of the places where there is significant evidence of human occupation.

3. **Fighting to protect our heritage for our children. (Iggy Matapia, Olaipuna Village East New Britain and Sebastian Pagot, Manganuna Village East New Britain).**
4. **Taro, gardens, people and places in the Nakanai Ranges. (Michael Wood James Cook University, Jennifer Gabriel James Cook University).** We outline some of the ways people living in and around the Nakanai Ranges create landscapes by bringing macro and micro-cosmological features of their world together.
5. **Social mapping and landowner identification in PNG's protected areas. (Colin Filer Australian National University).** An outline-how to undertake such an exercise without raising unrealistic expectations or aggravating existing territorial disputes.
6. **The Word Heritage Objectives of Papua New Guinea. (Kumaras *Kay Kalim*. Director; Sustainable Environment Programs; Conservation and Environment Protection Authority, Papua New Guinea).** A brief overview of the world heritage program and priorities of Papua New Guinea.
7. **European Engagement with the Jacquinot Bay area in the late 19th and the 20th Centuries. (Matthew Kelly Curio Projects).** The southern coastal area of the Nakanai Ranges was the arena for colonial and missionary engagement in the 20th Century; including plantations, missions and administrative stations. World War 2 brought an Australian landing force, military base and airfield for the Japanese headquarters at Rabaul.
8. **Plant biodiversity values of the Nakanai karst – preliminary survey results (Fanie Venter and Darren Crayn, Australian Tropical Herbarium, James Cook University).** Preliminary results from a rapid survey of the plants of the Pomio-Pakia area of the Nakanai karst from sea level to over 1000m elevation. We present insights into the biodiversity values of the Nakanai karst and identify the highest priority areas for detailed surveys.

Session Format

Workshop is open to delegates with experience to contribute to the project, numbers may be limited to ensure viability.

Format:
1. Introduction to the Nakanai Karst
2. 8 x 3 min presentations
3. Questions - practical issues to assist the local community. Input from world heritage specialists/communities on:
   - Gaps in research and values
   - Challenges and obstacles
   - Opportunities-community support and funding
   - How can small community conservation areas contribute to a model for community driven World Heritage Management?
4. Wrap up and final inputs.

Session Objectives

This session provides an opportunity for researchers and community members to share preliminary outcomes of a three-year research project and to benefit from the inputs of experienced ICOMOS and IUCN members as they work with the local community to explore the potential World Heritage values of the Nakanai karst, East New Britain, Papua New Guinea. It will:

1. disseminate information from multidisciplinary research in the area
2. provide a forum for dialogue between local indigenous conservationist/community members and heritage experts
3. provide for early input and advice from World Heritage experts
4. shape a future natureculture approach to the assessment of the Nakanai karst landscape.

Abstract 158 – Poster

Modeling Heritage: An Operational Methodology to Classify the WH List

Maria Valese, Francesca Noardo and Ana Pereira Roders
Delft University of Technology, The Netherlands

Abstract

The World Heritage (WH) list includes a diverse sample of cultural, mixed, and natural heritage properties, inscribed for their Outstanding Universal Value. The kind of heritage classification and the criteria used to list these properties can affect their use, the policies connected to them, and even their perception. For this reason, it is extremely important to consider and to investigate the implications of their nominations according to a critical and constructive approach. After all, this classification, as alike human judgements, is never neutral.

Starting from the problem to classify WH cities, this research is to further develop the classification defined by Pereira Roders, to review and analyze the classification of the entire WH list. The global WH dataset is an amazing resource to monitor, to manage but also to analyze the status and the impact of WH properties in a context. This research is to elaborate a methodological framework, able to describe and to reveal the classification of the entire WH list in relation to urban dynamics. Digital technologies will be used to enable an automated classification.

Previous classifications often define fixed categories of natural or cultural heritage, as well as, their combination e.g. cultural landscapes. They are also often developed by either natural or cultural experts, seldom in cooperation. However, there are often natural attributes in cultural heritage and vice versa. The framework proposed depicts the relation between the WH-property and urban dynamics. In this way, cultural, mixed and natural heritage can be studied as a whole, taking the whole WH list as a case study.

This research will reveal and enable the comparison between WH worldwide, concerning quality, quantity, consistency, and distribution. Moreover, it will also enable a comparison over time, offering a new lens to heritage and the impact of conservation areas on urban dynamics.

Abstract (Espagnol)

La lista del Patrimonio Mundial (WH) incluye una muestra diversa de propiedades del patrimonio cultural, mixto y natural, inscritas por su Valor Universal Excepcional. El tipo de clasificación del patrimonio y sus criterios de selecciòn pueden afectar su uso, las políticas relacionadas con ellos e incluso su percepción. Por eso, es extremadamente

importante considerar las implicaciones de sus nominaciones de acuerdo con un enfoque crítico y constructivo. Después de todo, esta clasificación, como los juicios humanos, nunca es neutral. Partiendo del problema para clasificar las ciudades WH, esta investigación es desarrollar aún más la clasificación definida por Pereira Roders, para revisar y analizar la clasificación de toda la lista WH. El conjunto de datos WH global es un recurso increíble para monitorear, administrar pero también para analizar el estado y el impacto de las propiedades WH en un contexto. El marco metodológico utilizado entiende revelar la clasificación de toda la lista WH en relación con la dinámica urbana. Se utilizarán tecnologías digitales para permitir una clasificación automatizada. Las clasificaciones anteriores a menudo definen categorías fijas de patrimonio natural o cultural, así como su combinación, por ejemplo, paisajes culturales. También suelen ser desarrollados por expertos naturales o culturales, rara vez en cooperación. Sin embargo, a menudo hay atributos naturales en el patrimonio cultural y viceversa. El marco propuesto representa la relación entre la propiedad WH y la dinámica urbana. De esta manera, el patrimonio cultural, mixto y natural puede estudiarse en su conjunto, tomando la lista completa de WH como un estudio de caso. Esta investigación permitirá la comparación entre WH en todo el mundo, en cuanto a calidad, cantidad, consistencia y distribución. Además, también permitirá una comparación a lo largo del tiempo, ofreciendo una nueva lente al patrimonio y el impacto de las áreas de conservación en la dinámica urbana.

Limitations of the Management System to Wulingyuan Natureculture Protection

Yuqi Zhang and Feng Han
Tongji University, Shanghai, China

Abstract

Worldwide, the sustainable development of heritage properties increasingly emphasizes the importance of biocultural diversity and the Indigenous people and local communities. It is widely believed that recognizing the natural and cultural value of the coexistence and integration of heritage sites is the basis for sustainable development of heritage sites. Wulingyuan was inscribed on the World Heritage List in 1992 with exceptional natural aesthetic value. The property has 33 villages inhabited by ethnic minorities and is rich in diverse traditional culture and traditional ecological knowledge. But due to the limitations of the times, its cultural value has not been valued, and has begun to lose rapidly. The sustainable conservation and use of China's heritage mainly depend on the government's management and protection policies. Therefore, exploring the role and feedback between policy and reality, analyzing the problems and deficiencies in the current system, will help re-establish a conservation management system that comprehensively considers natureculture.

This presentation first introduces the conceptual and theoretical foundations associated with nature and culture connections. Based on this, the research methods of this paper is derived. This paper reviews the conservation management system of Wulingyuan, and explores the inherent relationship between Wulingyuan's culture and nature from the perspective of rural landscape and traditional knowledge. Based on the field investigation of Wulingyuan's protection status of natural and cultural values, it is concluded that the Wulingyuan protection management system has mainly the following issues in the protection of naturalculture:
(1) nature and culture are totally separated;
(2) cultural values have not been fully recognized; and
(3) the community involvement in conservation is limited.

It is difficult for the current system to guide the protection of naturalculture. Finally, based on these problems, the paper puts forward the policy choices and suggestions for the protection of Wulingyuan World Natural Heritage.

Une petite randonnée sur la mémoire de Chiang Kai-Shek à Yangminshan

Rémi Weichou Wang
Graduate Institute of Art History, National Normal University, Taiwan

Abstract (Français)

Yangmingshan est une petite montagne volcanique dans le nord de la Ville de Taipei. Lors la période coloniale, les Japonais l'a désigné en tant qu'un parc national englobant une zone montagneuse en tant qu'une station d'altitude. Pour la partie Tsaoshan, grâce la mine du soufre, on a découvert de sources thermales dans la région. Les Japonais l'ont transformé à des villages de bain thermal, qui a formé le premier aspect de Tsaoshan.

Après la défaite de Chiang Kai-Shek contre Mao Zedong, le parti Nationaliste Kuomintang s'est réfugié à Taiwan après 1949. Chiang Kai-Shek a installé sa résidence dans cette zone pleine de la source thermale, et en fait son siège du pouvoir. Il a fondé un Bureau d'Administration de Tsaoshan, puis le renommer Bureau d'Administration de Yangminshan, une unité politique spécifique au-delà de la Constitution et en a fait son bastion. Dans les deux décennies suivante, Chiang Kai-Shek a transformé cette région avec une série de bâtiments construits dans cette petite région de Yangmingshan. Chiang Kai-Shek fait une déclaration de son pouvoir hérité officiellement de celui de la République de Chine et culturellement de la grande Chine. Cette série de bâtiments construits, certains sont des monuments avec un style de l'architecture traditionnelle chinoise; certains d'autres sont l'installation pour et sa sécurité. Même il a fait faire un parc et l'a baptisé Yangmin, une personne qu'il a fait son idol.

Nous avons travaillé sur des projets de recherche, pour le Bureau National du Patrimoine et pour le Bureau de la Culture de la Ville de Taipei. Ces expérience nous a fait réfléchir sur une petite randonnée culturelle avec ce sujet spécifique de cette période mystérieuse du règne de Chiang Kai-Shek, en révélant le voile. C'est un article sur une conception d'un ensemble de l'espace, l'histoire, et la culture.

A Study of Spatial Distribution and Zoning of Historic Villages in Hebei

Zhenkun Gan, Lingege Long, and Dayu Zhang
Beijing University of Civil Engineering and Architecture, China

Abstract

Hebei Province is an important birthplace of Chinese civilization. And it is also the only province in China that has a variety of landforms such as plains, mountains, grasslands, plateaus, lakes, and seashores within a north-south span of 500 km. Hundreds of historic villages in Hebei is an objective carrier of nature and culture. They have shown high complexity and diversity due to these habitat characters. This study uses 206 national-level historic villages in Hebei Province as research samples. Using geographic information systems to analyzes and compares various factors that affect historic villages from three main aspects of geography, cultural history, economical transportation, the study is trying to find out the law of village distribution. On this basis, our research takes the county-level administrative unit as the basic unit, and summarize six major areas and seven sub-areas through the method of element overlap. Several field investigations of 149 primary samples used as further verify of zoning work. Finally, this study concluded the overall characteristics of each district and established a systematic framework for future historic village research.

Abstract 337 – Poster

Connecting Practices: Archive and Garden, Sites for Cross-Disciplinary Fieldwork

Annette Warner
GbLA Landscape Architects, Australia

Abstract

The archive and the garden are most often understood adjacent to one another; repository and site respectively. This view does not engage the potential for creation of new, more engaging, and nuanced knowledge. A little known, alternative scenario considers the archive and the garden equally as sites for analysis and fieldwork to enrich and inform landscape and heritage practice. In addition, curatorial strategies, most often associated with exhibition practice become key to developing this perspective.

Utilising recent PhD research into the oeuvre of the mid-twentieth century landscape designer Gordon Ford (1918-1999) this presentation demonstrates some key outcomes in development this interdisciplinary thinking. Ford was key in developing a naturalistic approach to Australian garden and landscape design, using his own garden to develop his ideas. Described as an iconoclast, Ford's practice would explore the boundaries and values between garden and landscape history, design, art, and environment.

Three fieldwork installations will be presented. *Fieldwork I, Mapping the Garden - Plant Transect* demonstrating the interconnection between ecology and landscape architecture. *Fieldwork III, Folded-Unfolded* will highlight the diversity of ephemera in the archive; and *Fieldwork V – Gordon's Green Book* illustrates the interconnection between the photographic archive and art practice to understand the sculptural in Ford's oeuvre.

* To support the above, two digital installations are available if there is an opportunity to show as part of an overall conference exhibition. They have only been exhibited once at McClelland Gallery + Sculpture Park, August-November, 2018.

- Fieldwork IV - A short 15min film titled *'Voices past and present : and in the end beauty'* containing archival and interview footage. Requires a screen with USB capability.
- Fieldwork VI - An site analysis of Ford's garden titled *'Loop with layers'*, multimedia, animation and projection. This requires projection/reflection onto floor space.

The Culture-Nature Approach of Heritage Documentation for Plant Taxonomy

Chien-Fan Chen[1] and Chao-Shiang Li[2]
[1] Taiwan Forestry Research Institute
[2] China University of Technology, Taiwan

Abstract

The Herbarium of Taipei Botanical Garden built-in 1924 is a listed historical building. Its restoration work was completed and transformed as a museum in 2017. The Taiwan Forestry Research Institute, Council of Agriculture, as the property manager, recognizes the immediate impact of Heritage Documentation on visitors hinges upon the way it connects with Plant Taxonomy.

Due to the chaos in the early post-war period and the disregard in the past decades, the (tangible and intangible) materials regarding the legacy of Taiwanese Botany are lack of strategic documentation and evaluation for heritage practices. Therefore, the Institute has launched a program of heritage documentation since 2018, including over 500,000 specimens (30,000 made around a century ago), glass negatives since the late 19th century, the mid-20th century historical images in forestry, manuscripts and paintings (over 27,000), field-notes of plants collecting, research newsletters, line-drawings, publications, and books.

What are the continuing challenges and shared interests for the interconnecting of nature science and culture narratives in heritage documentation of this historical herbarium? By utilizing the natureculture framework as the methodological approach in this study offers the potential for new insights into multilayered, socioecological relationships in the field of natural heritage interpretation. The observation in situ and practitioners' interviews are conducted to explore the relationships in this complex interface are interpreted through a natureculture lens.

Whereas the natureculture division in the forestry system poses both policy and institutional challenges, it reveals the awareness of interdisciplinary knowledge and practices in the nonculture sector. As evidenced in this study, there is growing interest in bridging the divides and differences between nature and culture and addressing commonalities and possible shared opportunities through heritage conservation strategies. Heritage documentation, digitization and conservation have been included in the missions of the herbarium by showing the significance of both biodiversity and cultural diversity.

Abstract 467 – Poster

The Interconnecting of Nature and Culture in Cold War Island Kinmen

Meiyin Lin
Architecture Department, National Quemoy University, Taiwan

Abstract

Kinmen is located off the southeastern coast of Fujian Province in Xiamen Bay at the outlet to the Jiulong River. This area includes Kinmen Island, Liehyu, of a total of twelve islands and islets.

The total area of Kinmen is 152.47 km2, but with 167 natural formed villages. Due to Cold War, most of those villages conserved culture of traditional culture of South Fujian, Overseas Chinese, shown as traditional buildings, historic contexts of the village, military sites, folklore and festivals, traditional industries.

In Kinmen island, there are plenty of traditional buildings and villages being preserved due to forty-year military control until 1992. Unlike Xiamen, with high economic growth, in 1995, for the purpose of maintaining historical and cultural properties and war memorials, 'Kinmen National Park Plan' was announced officially by central government.

Therefore, this study is to clarify the following issues:
(1) The tangible and intangible heritage for the interconnecting of nature and culture;
(2) Gradual approaches of Kinmen National Park Plans been instituted in the past years;
(3) The practice and issues of Kinmen national park plan on the conservation of historical environments;
(4) The transformation of the movements for community participation under the influence of national park system; and
(5) The diversity of community participation after Cold War and its influence.

In conclusion, it is clearly clarified that Kinmen National Park is a pioneering case in Taiwan, and it is also a very unique case by using National Park system to do the conservation work. On the other hand, it is significant to rethink the value of relationship between human and cultural landscape shown as natural formed villages and vacant military sites.

Abstract 470 – Poster

Resilient Ancient Belt Between Nature and Culture in China

Chuli Huang and Xiang-rong Wang
Beijing Forestry University, China

Abstract

China, one of the four ancient civilizations in the world, has left plenty of intelligent heritages. It's a real matter to reaching an agreement on what's next for culture-nature journey. In the farming period, with the precipitation cycle out of step with the water requirement of agriculture, the ancients transformed the landscape on the basis of the natural environment, balanced the relationship between nature and production, meeting the needs of settlements, and created the natural system inside and outside the city where mountains, water, forests, fields, lakes and cities blended for thousands of years in China, which was different from other countries in the world.

This research focuses on South Lake in Yuhang, which is the oldest human-made reservoir founded in AD173 in Tai Lake Basin, as the belt of transition between West Zhejiang piedmont and Hangjiahu plain, to regulate the source short flow in flash floods, East Tiao River, defend the Hangjiahu plain water security, and irrigate for more than 1000 hectares of farmland plain of Hangjiahu. After nearly 2000 years of history development, it remains as a storage reservoir to defend the city safety, being a heritage of the ancient wisdom.

Through the old mapping, GIS, archaeological data and ancient recordation of multidisciplinary fusion method, focusing on the natural system around the south lake, making six time slices in AD2020, AD 1968, AD 1850, AD 1609, AD 1149, AD 173, findings show that south lake experienced by the twists and turns to failure and recovery process, always regarding the settlement, culture and nature as a complete system for construction, making it owning multi-functions and resilience. It can provide experience for linking the rural and urban settlements by the heritage which could help with biological and cultural diversity sustainably.

The Image of Living Heritage Tourism Attractions Based on Visual Perception

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Abstract

With the tourism development of traditional village, the Chinese traditional dwellings space is facing impact severely, the original space landscape suffering from transformation by the development of tourism, although it reflects the living heritage of transform attributes, but can't present the whole village cultural context and atmosphere. How to reflect the authenticity and integrity of villages through tourism attractions, and to introduce human visual attention to the sense of space for interpretation, is the inevitable result of the ‘cultural shift’ on the impact of human geography, but also has become the core issue of China's living heritage protection and tourism utilization. At present, most literature on Hani villages planning focuses on the development orientation, architectural transformation, but few studies combine how Hani landscape is perceived, conveyed, and perceived.

In conclusion, this paper taking Hani terraces culture landscape heritage of traditional village as an example, three villages with different typical characteristics of spatio-temporal evolution were selected as the research objects in Hani terraces core protection area: Azheke is a village with the most intact original features; Pugaolaozhai is adjacent to the main scenic spot with a large number of inns, but still has the traditional elements of village; and Shengcun represents a village with a high modernization, built with modern cement and high-rise buildings.

This paper uses the method of the axis of the space syntax analysis three villages respective structure and space structure, firstly, and show the villages' pictures, then eye movement trajectory track records, make the person is in visual perception mechanism to translate the quantitative investigation of the space, and finally abstract the space image, intend to set the intangible culture into the physical nodes and lines, formed from the traditional to the modern reflects the diachronic and tourist attractions of consensus, provide the basement for different development sequence of village planning.

MARGINALISED HERITAGES:

Gender, sexuality, minorities

MARGINALISED HERITAGES:
Gender, sexuality, minorities

Australian Co-chair: James Lesh,
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THEME ABSTRACT

Throughout the world, the heritage of women, LGBTQI+ groups, and ethnic and religious minorities are being increasingly recognised and incorporated into official heritage regimes. While such heritages may be embraced, they can also be marginalised, ignored, shunned, or erased. This theme aims to examine the heritages of gender, sexually diverse, and marginalised communities; examine the reasons why such heritage may be resisted, contested, or repressed in certain times and places; and explore how it might be imagined in the future.

Some of the concerns to be considered include:

- To what forms of heritage can labels such as ‘women’s heritage’ and ‘LGBTQI+ heritage’ be applied? To what extent are such heritages recognised by diverse communities?
- What are the links between women’s heritage, LGBTQI+ heritage, ethnic/religious minority heritage, and human and cultural rights? Are they adequately and sufficiently articulated in international doctrinal texts?
- In what ways do women’s heritage, LGBTQI+ heritage, and ethnic/religious minority heritage comprise part of the ‘mainstream’ narrative of particular regions and historic themes (and of the latter, nature and culture integration, for example)? Can and should such heritage be separated from the holistic contexts in which they occur?
- What are the legal and social challenges in recognising, documenting, safeguarding, and promoting women’s heritage, LGBTQI+ heritage, and ethnic/religious minority heritage?
- In what ways are women’s heritage, LGBT+ heritage, and ethnic/religious minority heritage impacted upon in times of conflict and persecution?

DRAFT PRELIMINARY PROGRAMME

The draft preliminary program (below) for the ‘Marginalised Heritages’ theme is based on a single stream (i.e., no parallel sessions) across two days, as well as two posters. The ‘Final’ programme may have been quite different, depending on which presenters attended in person the ICOMOS Scientific Symposium. The numbers in the table refer to the abstract submission number.

MEETING ROOM 1
Day 1, Session 1
▪ Welcome by the co-chairs; situating the theme and program ▪ Keynote address and questions/discussion ▪ Women, queers, and minorities: Is there a heritage-related link? Break out group discussions and reporting
Day 1, Session 2
WOMEN'S HERITAGES: SHARED AND SHUNNED? 463 Future Meets Past along the Parramatta River 333 Forgotten Architecture and People: Preservation to Elevate Women's History 404 Forgotten Figures in the Landscape: Women's Education in Chinese Garden 145 All the Single Ladies: Finding the Universal Narrative in Women's Heritage. 43 Out of Sight – Out of Mind? The Values of 19th Century Florentine Bordellos Panel discussion: what do the papers say about the status of women's heritage? What are the key challenges and how can ICOMOS support work in this area? Rapporteur wrap-up
Day 1, Session 3
QUEER HERITAGES 1: DOCUMENTING PLACES … AND PRACTICES? 507 Queering National Heritage: ‘Pride of Place’: England's LGBTQ Heritage 515 Making an Invisible History Visible: NYC LGBT Place-Based Heritage 119 Queering the Historic House Museum 548 Revealing LGBTIQ Heritage in Victoria, Australia Panel discussion: The role of the state in recognising and conserving queer heritage Rapporteur wrap-up
Day 1, Session 4
QUEER HERITAGES 2: UNNATURAL HISTORIES, EPHEMERAL PLACES, FUTURE CHALLENGES 391 (session) Queer Heritage: Unnatural Histories, Ephemeral Places, Future Challenges
Evening
20.00: LGBTQI+ dinner and after dinner walk ('Queer Sydney by night')

Day 2, Session 1
MARGINALISED AND MINORITY ETHNIC-RELIGIOUS HERITAGES (1) 482 Religious Jewish Heritage in Egypt: Past, Present and Future 476 Religious Heritage in a 'Secular' India of the 21st Century 407 A Juxtaposition of Heritage with Regional Autonomy Movement in Darjeeling 195 Russian Difficult Heritage from the Perspective of Intersectionality 80 Forbidden Adventist Churches of Zivorad Jankovic in Bosnia and Herzegovina
Day 2, Session 2
MARGINALISED AND MINORITY ETHNIC-RELIGIOUS HERITAGES (2) 326 Spotlighting Black Suburbanization in Cleveland, Ohio, USA 211 Becoming ‘Hongkongers’: Social integration of Hong Kong's Indian Hindus **MARGINALISED HERITAGES: SUMMING UP**
Day 2, Session 3
Tour of Hyde Park Barracks? Stories of mainstreaming marginalised heritages
POSTERS
460 Food For Heritage: Case: Bara Handi, Ahmedabad 375 Interpretation Challenges at Gendered Post-Colonial Sites in Australia

Queer Heritage: Unnatural Histories, Ephemeral Places, Future Challenges

Steve Brown[1] and Celmara Pocock[2]
[1] The University of Sydney, Australia
[2] University of Southern Queensland, Australia

Session Description

Queer Heritage is severely underrepresented, and largely absent, from many formal heritage registers, policies, and programs globally. The reasons for this are both obvious and more subtle; from discrimination and victimisation from mainstream society, to issues of diversity within LGBTQI histories and identities. This session seeks to illustrate the diversity of heritage places associated with Queer histories and identities, and explore the barriers, issues, and potential opportunities to achieve greater recognition of LGBTQI heritage.

Among the most significant factors contributing to a lack of Queer recognition, within ICOMOS and beyond, is the long history of issues of marginalisation, discrimination, and threat for LGBTQI people. These manifest to varying degrees of intensity in different times and places but remain an issue of concern across regimes. The effect of such vulnerability is that Queer heritage is largely ephemeral. Many places of Queer practice are unacknowledged publicly and are often temporary by nature, with frequent change of locations used to retain invisibility and avoid surveillance by authorities as a necessary survival tactic in hostile societies.

The ephemeral and temporary nature of Queer heritage might also be read as an outcome of everchanging and creative nature of Queer identity making. On the one hand, issues of gender, age, class, and sex within and between groups who identify as LGBTQI can create divisions that challenge ideas of representativeness in heritage systems. On the other, the constant remaking of Queer identities challenges and contests notions of stability and continuity central to established heritage conservation practice.

Perhaps less obvious obstacles towards the representation of Queer heritage come from within LGBTQI communities. Not all Queer histories are celebratory, and form instead part of what is more widely regarded as ‘dark heritage’. Much of this history cannot be shared without pain, fear, or trauma. Some heritage remains of and for the community; its promotion within mainstream heritage systems, including tourism, may be undesirable for Queer people and their communities. For many, being on the margins is part of being Queer, and queer heritage might be resisted as well as contested.

Many of these issues – representation and diversity, change and continuity, ethics of ownership and sensitivity – have precedents in addressing the underrepresentation of other marginalised groups, notably Indigenous and women's heritage. In addition to showcasing some examples of Queer heritage places, this session will facilitate a solution-oriented discussion to address questions of methods, interpretation, consultation, and ethics of identifying and recognising Queer heritage.

It is important that Queer communities are recognised as part of the world's cultural diversity, and that we conserve and present this heritage for the future. In societies where Queer equality appears achievable, the darker aspects of this heritage must be remembered, lest we lose our rights again. Recognition of this heritage also offers hope to those who continue to live in fear of their lives within intolerant and draconian systems.

Note: We use Queer in this proposal as short hand for LGBTQI, and not as an exclusionary device.

Session Format

Introduction by session co-chairs.
Part 1:

- A series of short papers (potentially with an opening 'keynote' address) that illustrate some of the issues and challenges outlined in the abstract. Presenters to include: Professor Alison Oram (Senior Fellow, University of London); Dr Denis Byrne (Western Sydney University); Professor Eleanor Casella (University of Tasmania); Dr Robbie Mason (Griffith University).

Part 2:

- A roundtable or panel-led discussion, which will focus on solutions and future directions for Queer heritage.

Conclusion: Wrap up by Rapporteur.

Session Objectives

- To support ICOMOS in recognising and engaging with Queer heritage as an important field of conservation; and to work toward a future-oriented action plan to achieve this outcome.
- To create a network of ICOMOS practitioners with an interest in Queer heritage to implement the above.
- To recognise that Queer heritage has both tangible and intangible dimensions and is often an unacknowledged component of formal heritage-listed places (e.g., city centres, cinemas, homes, gardens, and national parks).
- To recognise that Queer heritage has particular complexities that require specialist methodologies for identifying, documenting and managing special places and practices.

Abstract 463 – Paper

Future Meets Past along the Parramatta River

Rhian Jones
Casey & Lowe Archaeology and Heritage, Sydney, Australia

Abstract

At the mouth of the Parramatta River lies Cockatoo Island, penal settlement and place of secondary punishment for convicts (1839-1869). Later known as “Biloela” it continued as a place of confinement, housing orphaned and neglected girls within an Industrial School (1871-1888) and girls convicted of crimes within a separate Reformatory (1871-1879). Cockatoo Island was listed on the Commonwealth Heritage List in 2004, inscribed onto the National Heritage List in 2007 and added to the UNESCO World Heritage List in 2010. While these listings make passing mention of the Industrial School/Reformatory period, the 40 year history of institutionalisation and abuse of children at this site remains marginalised.

At the headwaters of the Parramatta River lies another place for the confinement and reform of children and women as the Roman Catholic Orphan School (1844-1886), Parramatta Girls Industrial School/Parramatta Girls Home (1887-1974) and Norma Parker Correctional Centre (1980-2010). Unlike at Cockatoo Island, the dark history of trauma and abuse at the Industrial School still exist within living memory and is acknowledged as a key element of significance as part of the Parramatta Female Factory and Institutions Precinct, inscribed on the National Heritage List in 2017.

Government agencies, heritage management teams and stakeholder groups are using new technologies to create innovative and evocative ways of telling the stories of the girls and women who occupied both sites. The interactive app and geo-locative interactive drama “Ghosts of Biloela” at Cockatoo Island and the immersive narrative experience “Parragirls Past, Present: unlocking memories of institutional ‘care’” seek to tie history, memory and place together in sensitive and meaningful ways. What advantages do these new technologies have when it comes to interpreting such places? And what role can archaeology, material culture and other traditional interpretive methods play?

Abstract (Français)

A l’embouchure de la rivière Parramatta se trouve l’île de Cockatoo, établissement pénal et place de punitions secondaires pour condamnés (1839-1869). Par la suite, cette renommée «Biloela», continua d’être un lieu de détention, logeant des jeunes filles orphelines et négligées dans le cadre d’une école industrielle (1871-1888), ainsi que des jeunes filles condamnées pour crimes dans une maison de correction séparée (1871-1879). En 2004, l’île de Cockatoo fut inscrite sur la liste du patrimoine du

Commonwealth, en 2007 sur celle du patrimoine national et en 2010 fut ajoutée sur la liste du patrimoine mondiale de l'UNESCO. Bien que ces catalogues mentionnent brièvement l'époque de l'école industrielle et la maison de correction, les 40 ans d'histoire d'abus infligé aux enfants dans ces lieux ne sont que rarement cités.

Le long du cours supérieur de la rivière Parramatta un autre lieu de détention et correction pour femmes et enfants servant de l'orphelinat catholique romain (1844-1886), l'école industrielle/maison de Parramatta pour jeunes filles (1887-1974) ainsi que le centre correctionnel Norma Parker (1980-2010). Contrairement à l'historique de l'île de Cockatoo, la sinistre histoire d'abus et traumatisme de l'école industrielle existe toujours dans les mémoires actuelles et est reconnue comme étant un élément significatif de l'enceinte de l'usine de Parramatta pour femmes et des institutions inscrites au patrimoine national en 2017.

Les agences gouvernementales, les équipes de direction du patrimoine et les groupes de parties intéressées utilisent de nouvelles technologies pour créer des moyens innovatifs et évocateurs pour relater les histoires de ces jeunes filles et femmes qui ont vécues en ces deux endroits. L'app interactif ainsi que le drame géo-locatif et interactif «Ghosts of Biloela» à l'île de Cockatoo et expérience narrative immersive «Parragirls Past, Present: unlocking memories of institutional 'care'» cherchent à relier histoire, souvenirs et endroits d'une manière à la fois respectueuse et significative. Quels sont les avantages de ces nouvelles technologies pour interpréter ces endroits? Et quels rôles peuvent jouer l'archéologie, la culture de la matière et autres méthodes d'interprétation traditionnelles?

Abstract 333 – Paper

Forgotten Architecture and People: Preservation to Elevate Women's History

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Abstract

Conventional history has systematically dismissed or actively forgotten non-traditional heritage. As diversity is gradually recognized today, preservation professionals have a responsibility to advocate for marginalised groups and their tangible and intangible heritages. In 2010, the U.S. National Parks Service reported that three per cent of National Historic Landmarks and eight per cent of National Register properties ‘represent women and racially and ethnically diverse places’ (Meeks and Murphy 2016: 175). This lack of representation can be seen at the Spiritualist community, Camp Chesterfield, near Anderson, Indiana. Camp Chesterfield has been methodically disregarded due to its association with unconventional religious practices and its past and present association with women. Its current locally-significant designation in the National Register of Historic Places is insufficient, as the community played a role in the broad patterns of religious and women’s history in America. Despite its status as one of the most significant sites for Spiritualism and its association with women’s history, it currently faces obstacles in being listed as a National Historic Landmark.

Community-engaged scholarship at Camp Chesterfield suggests an unprecedented method for presenting Spiritualism and women’s heritage as world heritage, working with stakeholders on a local level to promote change at an international one. Through the identification of values and foci of community partners, heritage professionals and students can identify strategies for preserving the tangible and intangible heritages associated with Camp Chesterfield and the broader Spiritualism religion. By employing restoration, adaptive reuse, and interpretive planning, this study examines how historic preservation and architectural intervention can and should combat gender and religious inequity by promoting women’s history. Working with under-served heritage populations as an educational focus will help to bring these populations into the ‘mainstream’ world narrative and expose forgotten stories, utilize forgotten buildings, and highlight women’s contributions that have never been recognized.

Forgotten Figures in the Landscape: Women's Education in Chinese Garden

Shanshan Liu[1] and Xiao Huang[2]
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[2] Beijing Forestry University, China

Abstract

The paper seeks to reveal women’s role in garden culture of Chinese historical landscape heritage. Garden culture is always considered an essential aspect for the expression of the spiritual world of Chinese literati. The Chinese garden was often depicted as a male-dominated place, probably because of the lack of official documents concerning women from the patriarchal society of feudal China. However, by analyzing women depicted in garden paintings, it will reveal how traditional gardens served as educational space for women, and how women engaged in garden culture to construct their social identities. As a special category of dwelling space, the garden plays an important role in traditional women’s education in old China. The historical function of woman’s education of gardens has been recorded in old Chinese garden paintings.

The presentation will use garden paintings as research materials, supplemented by information from relevant literature. It will discuss the educational function of the garden space for the healthy growth and character development of women in traditional Chinese society. The research reveals that the Chinese garden has contributed to women’s education in three different categories: 1) the education of nature and common sense; 2) the education of labor skills; and 3) the education of culture and art. The garden is the space for a woman to maintain contact with the natural world, and to learn and practice her labor skills. It is also the environment in which a woman can cultivate her cultural and artistic accomplishments and strive to perfect her character.

All the Single Ladies: Finding the Universal Narrative in Women's Heritage.

Meighen Katz
Heritage New Zealand, New Zealand

Abstract

In broadening the narratives associated with heritage sites, conscious efforts have been made to recognise women's historical experience. However, too often, this feminine experience is still positioned as an exception or an addition to the standard heritage narrative, which remains overwhelmingly male, heterosexual, cis-gendered and in the West, white.

This paper discusses a collection of heritage sites in which the dominant model is being effectively challenged. In the sites examined, older single women are used as the focal points to convey experiences that are not uniquely female. In these cases, women's heritage is used to tell broad, some might even say universal stories, of work, economics. and urban development.

Particular focus is paid to two 20th century sites: Glasgow's Tenement House, and Chevening Flats in Wellington, New Zealand. The Tenement House is a house museum developed from the residence of Agnes Toward, a shorthand typist. Chevening is a well-to-do apartment building originally commissioned by Emma Rainforth, a teacher, as a residence and investment property. Now owned by Heritage New Zealand, it remains a commercial residential property that is leased on short tenancies.

Though neither Toward nor Rainforth married, in other ways both lived their lives according to the then-accepted middle-class mores. Thus, despite differences in geography, and current use, these two heritage sites share an ability to convey historical narratives that are defined as much by socio-economic markers as by gender. Through an examination of heritage sites associated with single women, it is possible to develop a working model, in which the narrative of the presumed outsider is utilised to tell stories that move beyond the experience of exclusion. In this way, these sites are quietly subversive, highlighting shared heritage, and calling into question why the exclusions occurred in the first place.

Out of Sight – Out of Mind? The Values of 19th Century Florentine Bordellos

Alexandra Skedzuhn-Safir
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Abstract

In light of the democratisation of heritage, not only are participatory processes increasingly relevant in conservation, but more attention is also being paid to the type of heritage that should be acknowledged.

Bordellos and sex workers are usually disregarded in heritage discourse. A novel approach in understanding the cultural significance of places is acknowledging the so-called *contention value*, which connects a heritage site's significance to its ability to provoke discussion. Historic bordellos are imbued with contention value because they still provoke heated debates among different interest groups regarding whether to prohibit, abolish or regulate sex work. In this sense, places connected to the sex trade constitute (contested) heritage.

The question of sex work holds an important place in contemporary culture, as it is connected to the social and economic rights of women. A key moment for understanding the development of women's rights was the 19th century. This was when moral and ethical values were established and refined, but also when the legal framework became more specified, and when sex work was institutionalised within the rising national liberal state.

However, sex work has a long and, at times, well-documented and researched history, particularly in culturally significant cities like Florence. This paper will explore the locations of Florentine bordellos when the so-called *Cavour Regulation* was in force. The regulation spatially controlled the sex trade and aimed at mitigating the spread of venereal disease and maintaining morality. Each bordello and sex worker came under the intense scrutiny of the law. The empirical and quantitative research of police files is based on the historic urban landscape approach.

This paper contributes to an awareness of the social and economic rights of women at the beginning of the women's rights movement, and of these still underrepresented sites and histories.

Queering National Heritage: 'Pride of Place: England's LGBTQ Heritage'

Alison Oram
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Abstract

Between 2015-2016 I led *Pride of Place: England's LGBTQ Heritage* as a research and public engagement project commissioned by Historic England. (LGBTQ is the acronym for lesbian, gay, bisexual, transgender, and queer). Historic England is the government agency responsible for protecting the historic environment, so its recognition that 'LGBT history is fundamental to our understanding of our national heritage' was a huge step forward for queer heritage. The project aimed to highlight how same-sex love and gender diversity in the past have been layered into the spaces, places, streets, and buildings that we continue to inhabit today. Our definition of queer heritage was broad, and included artists' homes, archaeological sites, city squares where lesbian and gay groups had protested against homophobic legislation, church memorials commemorating same-sex couples, cruising grounds, and social spaces such as radical bookshops and long-gone molly houses.

Ranging from top-down heritage interventions to community-based processes, the achievements of Pride of Place include:

- 22 new and amended list descriptions, i.e. national heritage designation for LGBTQ-related sites
- a crowd-sourced interactive online map of queer buildings and places across England. www.historypin.org/en/prideofplace/
- a 35-page online exhibition on LGBTQ history and heritage
- teaching resources for secondary schools
- a DIY guide for the public on how to obtain protection for queer places.

https://historicengland.org.uk/research/inclusive-heritage/lgbtq-heritage-project/

This paper will discuss the policy context which enabled Pride of Place to be commissioned. It will examine some of the barriers to achieving official heritage recognition for queer sites. I shall also briefly assess the project's afterlife and its effects on LGBTQ representation in the heritage sector in England.

Abstract 515 – Paper

Making an Invisible History Visible: NYC LGBT Place-Based Heritage

Ken Lustbader
New York City LGBT Historic Sites Project, USA

Abstract

The lesbian, gay, bisexual, and transgender (LGBT) community at large is among the least represented in U.S. history and official landmark recognition programs. In spite of the immense historic and cultural contributions of LGBT Americans, only 21 sites have been federally listed for their primary association with LGBT history. This marginalisation and underrepresentation has created a deficit in the preservation of tangible heritage and a lack of intangible benefits such as pride, continuity, and identity.

This session will provide attendees with an overview of the NYC LGBT Historic Sites Project, an award-winning, pioneering cultural heritage initiative and educational resource documenting historic sites connected to the LGBT community throughout New York City. Led by a project co-director, the session will cover the challenges and best practices related to identifying, documenting, and interpreting LGBT cultural and historic sites.

Topics to be addressed include survey methodology, archival research, site categorisation and significance, terminology, official recognition and interpretation, mapping, and social media. The session will use the project as a model by providing details about its website, including an interactive map, featuring over 250 diverse places from the 17th century to 2000, advocacy and officially recognized, community and school engagement, and robust social media presence (@nyclgbtsites). The project goal is to make an invisible history visible while fostering pride and awareness.

Abstract (Espagnol)

La comunidad de lesbianas, gays, bisexuales y transgénero (LGBT) en general se encuentra entre los menos representados en la historia de EE. UU. Y en los programas oficiales de reconocimiento de hitos. A pesar de las inmensas contribuciones históricas y culturales de los estadounidenses LGBT, solo 21 sitios han sido incluidos en la lista federal por su asociación principal con la historia LGBT. Esta marginación y subrepresentación ha creado un déficit en la preservación del patrimonio tangible y una falta de beneficios intangibles como el orgullo, la continuidad y la identidad.

Esta sesión proporcionará a los asistentes una visión general del Proyecto de Sitios Históricos LGBT de Nueva York, una iniciativa de patrimonio cultural pionera y premiada y un recurso educativo que documenta sitios históricos conectados a la

comunidad LGBT en toda la ciudad de Nueva York. Dirigida por un codirector del proyecto, la sesión cubrirá los desafíos y las mejores prácticas relacionadas con la identificación, documentación e interpretación de sitios culturales e históricos LGBT.

Los temas que se abordarán incluyen la metodología de la encuesta, la investigación de archivos, la categorización y la importancia del sitio, la terminología, el reconocimiento oficial y la interpretación, el mapeo y las redes sociales. La sesión utilizará el proyecto como modelo al proporcionar detalles sobre su sitio web, incluido un mapa interactivo, que presenta más de 250 lugares diversos desde el siglo XVII hasta el 2000, promoción y reconocimiento oficial, participación comunitaria y escolar, y una sólida presencia en las redes sociales (@ nyclgbtsites). El objetivo del proyecto es hacer visible una historia invisible mientras se fomenta el orgullo y la conciencia.

Queering the Historic House Museum

Victoria Munro
Alice Austen House, New York, USA

Abstract

The Alice Austen House fosters creative expression, explores personal identity, and educates and inspires the public through the interpretation of the photographs, life and historic home of trailblazing American woman photographer, Alice Austen (1866-1952). The Alice Austen House is the only museum in America dedicated to the work of a single female photographer. In June 2017, the Alice Austen House marked its national designation as a site of LGBTQ history. The museum's listing on the National Register of Historic Places was amended to include LGBTQ history as an area of significance. This was an achievement of the NYC LGBT Historic Sites Project, funded through a grant from the New York State Historic Preservation Office and made possible by the National Park Service. Integrating Alice Austen and Gertrude Tate's loving relationship story into the museum's core interpretation bridges a gap between the institutional narrative of Austen's story and the truth that the LGBTQ community has long known about her life. While, in some ways, we are catching up, the Austen House is at the forefront of LGBTQ interpretation at historic sites. Still, few places address the LGBTQ stories of historical figures. LGBTQ history remains underrepresented in American history.

This paper will explore the process of transformation of this historic home and artist studio to reinterpret and truthfully represent the life and work of Alice Austen to include LGBTQ+ histories in its permanent gallery spaces and public and educational programs. From scholar's research and planning through to implementation and outside partnerships, the Alice Austen House provides safe and inclusive programs for contemporary LGBTQ+ storytelling through the lens of Alice Austen, and continues to identify ways to enhance our social and historical responsibilities to the LGBTQ community.

Abstract 548 – Paper

Revealing LGBTIQ Heritage in Victoria, Australia

James Lesh
University of Sydney, Australia

Abstract

The Australian state of Victoria is undertaking a study of LGBTIQ heritage to identify places and objects of significance from the 1840s to 2020. The project is being led by the statutory authority Heritage Victoria and the not-for-profit Australian Lesbian and Gay Archives (ALGA). A list of 100 places and objects will be created, drawing on community suggestions and reflections and on the resources of Heritage Victoria and the ALGA. There is also an opportunity for members of the community to ‘pin’ locations on a website, following Historic England’s Pride of Place project. This paper will reflect on similar LGBTIQ heritage efforts in the United States and the United Kingdom. It will examine the ways that this major Australian project is fostering the relationship between people and LGBTIQ heritage. It will consider common challenges in the protection of LGBTIQ heritage, including the difficulties of existing heritage regimes in capturing its ephemerality and the lack of engagement with LGBTIQ heritage by global heritage organisations. This paper will thus present the outcomes of the *A History of LGBTIQ Victoria in 100 Places and Objects* project as it enters its final stages in late 2020.

Heritage, Significance, and Community in a Queer Context

Marina Larsson[1] and Graham Willett[2]
[1] Heritage Victoria, Australia
[2] University of Melbourne, Australia

Abstract

This presentation examines the development of Australia's first queer heritage study: *A History of LGBTIQ Victoria in 100 Places and Objects*. It was completed in 2020 by the Australian Lesbian and Gay Archives (a community-based volunteer-run organisation) and Heritage Victoria (the state government's principal non-Aboriginal heritage agency). The project draws upon the work of Australian historians and archivists; extensive online and face-to-face community consultations; input from major collecting institutions; and models of significance assessment from Australia, the United Kingdom, and the United States. The two project managers will present an account of the processes, outcomes, and challenges of this ground-breaking study.

Cultural heritage significance assessment is a well-established practice in Australia and statutory frameworks have long enshrined national, state, and local thresholds. But what happens when we ask what is of significance to the present day LGBTIQ community? How does chronology work when the queer community only emerged publicly after the 1960s? This study makes a case for accounting for queer people's long history of criminalisation, marginalization, and vilification. It asks us to 'queer' foundational concepts like 'heritage', 'significance', and 'community'. How do we see beyond queer people's invisibility in some spaces (like churches) and excessive visibility in other public spaces (like court houses)? What heritage does the contemporary queer community value as significant? How does this intersect with current statutory heritage protection frameworks and the identities of LGBTIQ people in the present day?

Abstract 628 – Paper

Casa Batlló and the ‘Glocal’ Challenge to Raise Awareness for LGBTI Rights

Amilcar Vargas
Casa Batlló World Heritage site, Spain

Abstract

This presentation shares the experiences and challenges faced by Casa Batlló to promote LGBTIQ+ rights. These include adapting our narrative to a collective who has been historically discriminated against in several countries and are currently suffering from prosecution, harassment and physical and psychological violence. UNESCO and ICOMOS are aware of the importance of museums and heritage sites as tools to engage with minorities and represent them in their narratives. They may also contribute to raising awareness about the rights of social minorities, including the LGBTI+ group. Despite the current global agreement on the contribution of heritage sites to tackle social issues, more work is needed on this regard in several territories worldwide.

Casa Batlló, is a private house managed by its owners in Barcelona, Spain. It was inscribed in the World Heritage list as a component of the Work of Antoni Gaudí. Site managers are aware of the importance of freedom and respect of human rights in fostering creativity and social well-being and have included internal policies on this regard. Casa Batlló started this path after an internal reflection on the need to contribute from the private sector to the commitment to reduce discrimination, segregation, and LGBTI+-phobia. Following a new heritage management paradigm, Casa Batlló recently developed a series of actions to give support to the respect of human rights of LGBTI+ people. The results are of global and local interest to tackle current social issues through the interpretation of traditional and universal values of this house. These actions, included in the current Management Plan 2020-2025, strengthen the commitment to the respect of human rights and contribute to the achievement of the Sustainable Development Goals following UNESCO and its Advisory Bodies policies and guidelines.

Abstract (Español)

Esta presentación comparte las experiencias y los retos a los que se enfrenta la Casa Batlló para promover los derechos LGBTQI+. Entre ellos se incluye la adaptación narrativa a un colectivo que ha sido históricamente discriminado en varios países y que actualmente sufre persecución, acoso y violencia física y psicológica. La UNESCO e ICOMOS son muy conscientes de la importancia de los museos y los sitios patrimoniales como herramientas para comprometerse con las minorías y su representación narrativa. Estos pueden contribuir a la sensibilización sobre los derechos de las minorías sociales, incluido el colectivo LGBTQI+. A pesar del actual acuerdo global sobre la contribución

de los sitios patrimoniales para abordar los temas sociales, es necesario seguir trabajando en este sentido internacionalmente.

Casa Batlló es un bien privado gestionada por sus dueños en Barcelona, España. Fue inscrita en la lista del Patrimonio Mundial como componente del sitio Obras de Antoni Gaudí. Los gestores, conscientes de la importancia de la libertad y el respeto de los derechos humanos para fomentar la creatividad y el bienestar social, han incluido políticas internas al respecto. Esto es resultado de una reflexión interna sobre la necesidad de contribuir desde el sector privado al compromiso de reducir la discriminación, la segregación y la LGBTQI+fobia. Siguiendo un nuevo paradigma de gestión, Casa Batlló ha desarrollado una serie de acciones para apoyar el respeto de los derechos humanos de las personas LGBTQI+. Los resultados son de interés global y local para abordar temas sociales mediante la interpretación de los valores tradicionales y universales del bien. Estas acciones, incluidas en el actual Plan de Gestión 2020-2025, refuerzan el compromiso con el respeto de los derechos humanos y contribuyen a la consecución de los Objetivos de Desarrollo Sostenible siguiendo las políticas y directrices de la UNESCO y sus órganos consultivos.

Religious Jewish Heritage in Egypt: Past, Present, and Future

Lama Said
ICCROM, Sharjah, United Arab Emirates

Abstract

By the turn of the 20th century, Egypt was home to a cosmopolitan society consisting of diverse communities coexisting peacefully, including a thriving Jewish community reaching 80,000 people at its peak. The Jewish community contributed to the Egyptian economy, culture, and built environment. It had an elected president and built its own hospitals, schools, synagogues, and institutions. With the rise of Arab nationalism and following the creation of the state of Israel in 1948 and the Suez Crisis in 1956, the number of Jews decreased significantly as a result of government-sanctioned mass expulsions and because many fled in fear of the rising anti-Israel sentiments. Today, the Jewish community in Egypt consists mostly of a handful of elderly women married to Muslims or Christians, and so their children have been raised as non-Jews. Within a generation, the Jewish community in Egypt will no longer exist. In 2018, the Egyptian government allocated 71 million dollars for the restoration of Jewish heritage sites and synagogues. However, a significant number of these have been closed or otherwise off-limits to the public, in some cases for decades.

This paper aims to explore the relationship between the political climate and anti-Zionist sentiments which originated in the mid 20th century and the conservation of Jewish synagogues. To provide context, it will explore the contributions of the Jewish community to the Egyptian built environment in modern times. It will then provide an overview of remaining synagogues and a critical analysis of any efforts to preserve them and using interviews with selected professionals and academics, it will seek to provide a better understanding of how these efforts or lack thereof have affected the conservation of these synagogues and how this can inform future interventions, in light of this dwindling community on one hand and anti-Zionist sentiments on the other.

Religious Heritage in a 'Secular' India of the 21st Century

Anisha Patel[1] and Gabriella Mundim[2]
[1] ICOMOS India
[2] ICOMOS

Abstract

The Babri Mosque in Ayodhya, a town in Uttar Pradesh, India, is a contested site for having remnants of both Hindu and Muslim religious heritage and has been at the centre of a legal battle for several decades now. The site in question was a mosque built in the 17th century by the Mughals on land that according to Hindu mythology housed a Hindu temple, the birthplace of a revered Hindu God.

In December 1992, at the behest of a mainstream 'Hindu' nationalist movement, the mosque was demolished overnight by a mob of people following which the country witnessed several intense community discord during the decades that followed.

Legal procedures had been initiated by all the parties involved since the beginning of the 20th century. In November 2019, after the 'Hindu' nationalist party was re-elected with a clear majority, the Supreme Court of India, in a rather complex judgement, handed the contested land to the Government for effectively (re) building a temple, while allocating an alternative piece of land to the non-Hindu parties involved.

The site of the worship has been contested for over centuries. Viewed in the current context of the Indian political scenario, the Supreme Court judgement marks a strong deflection from the otherwise 'secular' approach taken by the judiciary over the years as enshrined in the Constitution of India.

The paper aims to qualitatively review the narratives laid out by the different parties in the legal dispute including the Supreme Court and the custodians of national heritage the Archaeological Survey of India, who have been instrumental in providing evidence for the archaeological remains on the site. The conclusion will outline how, if at all, the current surge in 'Hindu' nationalism that the country is visibly experiencing affects heritage of religious minorities in the country.

Abstract 407 – Paper

A Juxtaposition of Heritage with Regional Autonomy Movement in Darjeeling

Suryendu Dasgupta and Pushplata Garg
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Abstract

The hill station of Darjeeling, the erstwhile summer capital of British India established in 1850, has continuously been embroiled in socio-political conflict for the formation of a separate state. The movement, initiated by the native Nepali-speaking Gorkha community of the region, seeks regional autonomy from the state of West Bengal in India. The occasional conflicts, unfolding since 1909, took a violent turn from the 1980s, disrupting the socio-cultural and socio-political normalcy of the region, which also resulted in the subsequent defacement of public buildings in retaliation of the intentional disregard by the State of the ethnic identity rights of the Gorkha community. The most vulnerable entity is the urban heritage of the town and the Darjeeling Himalayan Railways (DHR), a UNESCO World Heritage Site, which has often been targeted in the violent riots. Such incidents severely damage the urban heritage of Darjeeling, which, though Colonial in origin, has become an integral part of the historical narrative of the town and a key dimension of the residents' living memories. It has a significant socio-economic impact too, owing to the potential of the unique urban fabric of the town to attract tourists, on which the town is heavily dependent.

The study elaborates on the socio-cultural evolution of Darjeeling since its establishment and the topical economic and ethnocultural aspirations of its residents. It explores the socio-cultural and socio-political challenges associated with the conservation of urban heritage and how it is impacted during times of conflict. It also explores the socio-political perspective of urban heritage and its role in the movement for regional autonomy in Darjeeling. Finally, the study aims to chart a way forward for the protection of heritage in Darjeeling through the involvement of the local community in order to safeguard and mitigate threats to it during periods of agitation.

Spotlighting Black Suburbanization in Cleveland, Ohio, USA

Kathleen Crowther
Cleveland Restoration Society, USA

Abstract

In the United States, the heritage of African Americans is not well represented. The National Register of Historic Places suffers from a 'diversity deficit' – that is, the nation's listing of nationally-significant historic places does not reflect its diverse population. Indigenous communities, communities of color, ethnic minorities, and women are poorly represented. The National Park Service, which manages the Register, is aware of the "diversity deficit" and is taking steps to expand its listings.

In Cleveland, Ohio, we have taken up the mantle to identify and nominate to the Register sites associated with African American heritage. As practitioners in community development, we know the importance of telling a story which can bring alive the past in order to build a connection in the minds and hearts of residents and homeowners today. In the historic preservation field, our training to identify significance is usually through the lens of architectural periods and styles. What happens when the style is vernacular and materials common?

In order to uncover the significance of sites associated with African Americans in Cleveland, we combined the tools of the heritage professional with those of the social historian. We conducted classic architectural surveys grounding us in the mid-century modern period. Then we were deeply engaged with community elders though oral histories, creating intimate portraits of the emerging Black middle class seeking the American dream, facing racism at every turn.

By documenting this story in a local history book, *The Making of Cleveland's Black Suburb in the City*, the struggle and success of African Americans is valorised. The book features excerpts from the oral histories, narratives on how the community was developed during a period of racial unrest, and holds up remarkable success stories of Black agency in creating a nurturing environment for a generation of Americans.

Becoming 'Hongkongers': Social integration of Hong Kong's Indian Hindus

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The Division of Architectural Conservation Programmes, The University of Hong Kong, China

Abstract

The quest to establish its cultural identity has emerged as an increasingly important agenda for post-Handover Hong Kong, especially as the city approaches the halfway mark of its 50-year deadline for full integration with Mainland China. Paraphrasing the *Nara Document (1994)*, this quest 'is sometimes pursued through aggressive nationalism and suppression of the cultures of minorities'.

Constituting 3.6% of the population (By-census 2016), Hong Kong's non-Chinese ethnic minorities have as much stake in the city as their Chinese compatriots, and yet they do not have the privilege of equal opportunities. This long-standing issue is rooted in the city's racially and linguistically segregated education system, which fails to deliver empowerment, resulting in one in every five ethnic minority households living below the poverty line (*Hong Kong Poverty Situation Report on Ethnic Minorities 2016*). The discrimination faced by many non-Chinese residents is demonstrated by their insufficient employment opportunities, representation in politics, and participation in civic life.

Cultural heritage is arguably the most critical component of a city's identity as well as its social sustainability. To date, much of the scholarly debate and public discourse advocating cultural integration of ethnic minorities focus on socio-political topics. The significance of the cultural heritage, tangible and intangible, of minority groups is often less visible in the narrative of cultural identity and social well-being.

Given the emerging urgency to forge a 'Hongkonger' identity, the cultural heritage of minorities is often ignored, shunned, or even contested. Within the global agenda of democratising cultural heritage, this paper focuses on how Hong Kong's Indian Hindu community are utilising their cultural heritage to cultivate a sense of belonging and achieve the UN SDG Goal 11 of making cities and communities 'inclusive, safe, resilient and sustainable'.

Abstract 195 – Paper

Russian Difficult Heritage From the Perspective of the Intersectionality

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Abstract

This article seeks to explore the phenomena of ‘difficult’ heritage in Russia from the perspective of the theory of intersectionality and relationships between this kind of heritage and marginalised identity by drawing on analytical discussions of ‘recognition’ and ‘discrimination’ of certain memories and heritage. It focuses on the early period of ‘age of terror’, developing of the Gulag camps system and beginning of mass repression both of population of Soviet Russia and the heritage of previous historic era, with specific references to the former concentration camp on Solovetsky archipelago. One important aspect of Gulag heritage is that it belongs to people of all former Soviet countries and is recognised by some of them but all decisions concerning it are making by Russian authorities alone.

By looking at some aspects of the ways in which this World heritage site and the Gulag heritage located on its territory, in particular, has been dealt with after the reestablishing of the Monastery on the islands in 1990s, the article seeks to show how the marginalisation of this ‘difficult’ and officially unrecognised heritage enters the sphere of its traumatic influence of discriminations other kinds of otherwise recognised heritage. The outstanding architectural complexes of the ‘Stalin Empire’ style built by forced Gulag labourers and special kind of Russian Orthodox Church heritage are put as examples of such supplemental discrimination.

The article also brings in focus the origins of these processes which were found in the substitution of authenticity and past, and discrimination of heritage as whole which had began in the 1990s. And it observes the future possibilities of reducing the effect of influential discriminations.

Abstract (en Français)

Cet article cherche à explorer les phénomènes du patrimoine Russe "difficile" du point de vue de la théorie de l'intersectionnalité et des relations entre ce type de patrimoine et l'identité marginalisée en s'appuyant sur des discussions analytiques de "reconnaissance" et de "discrimination" de certains souvenirs et du patrimoine. Il se concentre sur la première période de “l'âge de la terreur’’ le développement du système des camps de Gulag et le début de la répression de masse à la fois de la population de la Russie Soviétique et du patrimoine de l'ère historique précédente avec des références spécifiques à l'ancien camp de concentration sur L'Archipel Solovetsky. L’aspect important du

patrimoine du Gulag est qu'il appartient aux peuples de tous les anciens pays Soviétiques et est reconnu par certains d'entre eux, mais toutes les décisions qui le concernent sont prises par les seules autorités Russes.

En examinant certains aspects de la manière dont ce site du Patrimoine Mondial et le patrimoine Gulag situé sur son territoire en particulier ont été traités après le rétablissement du monastère sur les îles dans les années 1990, l'article cherche à montrer comment la marginalisation de ce patrimoine "difficile" et officiellement non reconnu puise dans la sphère de son influence traumatisante de discriminations d'autres types de patrimoine autrement reconnu. Les complexes architecturaux remarquables du style de "L'Empire de Staline" qui ont été construits par le travailleur forcé de goulag et le genre spécial de l'héritage de L'Église Orthodoxe russe sont mis comme des exemples de cette discrimination supplémentaire.

L'article met également en lumière les origines de ces processus qui ont été trouvés dans la substitution de l'authenticité et du passé, et de la discrimination du patrimoine dans son ensemble qui a commencé dans les années 1990. Il observe les possibilités futures de réduire l'effet des discriminations influentes.

Forbidden Adventist Churches of Zivorad Jankovic in Bosnia and Herzegovina

Miroslav Malinovic
University of Banja Luka, Bosnia and Herzegovina

Abstract

The paper deals with the architecture of the churches built for Seventh-day Adventist Church in Bosnia and Herzegovina by architect Zivorad Jankovic (1924-1990). Jankovic is widely recognized as one of the most prominent Yugoslav architects commissioned for number of important public facilities all over former Yugoslavia. Examples of his work include the Tobacco Factory and Sports and Cultural Centre Skenderija, both in Sarajevo, Universal-purpose arena Gripe in Split, Sports Centre SPENS Vojvodina in Novi Sad, and Social and Sports Centre Boro i Ramiz in Priština.

Jankovic's religious adherence to the Seventh-day Adventist Church meant much of his architectural opus was prohibited from being researched and involved no public publication. Jankovic designed and built churches for the Church he belonged to, in Banja Luka, Laminci, Gradiska, Prnjavor, Derventa, Prijedor, Marini, and Nozicko; mostly concentrated in the north-western part of modern-day Bosnia and Herzegovina. Their historical development, architectural properties, and stylistic evaluation suffer from systematic ignorance of the national authorities and wider community. Such treatment started during the Communist era of former Yugoslavia, where actually all religious groups were disregarded and their members often systematically neglected if publicly recognised as such. During the civil war in Bosnia (1991-1995) with strong political and national social segregation entirely followed by religious adherence to Roman Catholic, Serbian Orthodox, and Islam religion, other communities were entirely ignored. Modern-day Bosnia and Herzegovina, despite embracing diversity, still has the same issue of the strong influence of three major religions, and political subjects derived from their roots.

This paper shows ground-breaking research on Jankovic's churches and their development, architectural properties, and stylistic evaluation ranging from traditional steep-roof Dinara to International Style architecture. It shows the importance of these sites and their influence on the image of architecture of certain cityscapes as well as to the image of sacred architecture in Bosnia and Herzegovina.

Abstract 460 – Poster

Food For Heritage: Case- Bara Handi, Ahmedabad

Sukrit Sen
Centre For Heritage Management, Ahmedabad University, India

Abstract

This is an academic project that looks at the culinary arts as a catalyst to start conversations on the protection of social cultures. Kalupur is one of the oldest settlements inside the walled city of Ahmedabad, a UNESCO World Heritage Site. Ahmedabad, in the state of Gujarat, is a famous Indian city and has an elaborate history dating back to the early 15th century. The studied area has been a well-defined eating hub for almost a century now. However, Noorani Bara Handi, established in the early 20th century, is one of the oldest restaurants in the area and stands out from the rest for its well-known for being the last establishment in the city for the preparation of an exclusive item called the 'bara handi' a traditional style of cooking which is said to have been brought to India by the rulers from the Middle East.

On the other hand, Gujarat with its influence of Jain culture and philosophy makes the region predominantly vegetarian. However, Kalupur having a distinct Muslim population is famous for the different varieties of non-vegetarian dishes unlike the rest of the city. This project also aims to uphold the fact that few minority communities who have been living here and practicing their traditions, since the advent of humankind in the city, often end up getting marginalised because of the trending political and social stigmas; but they too have a rich legacy of practices that are prevalent even today and it deserves to be celebrated. Hence, my project discusses how with the help of active community involvement, it would in a way instigate a more homogeneous conservation strategy for both tangible and the intangible aspects of heritage prevalent in the area and help it to become a model for many such communities around the world.

Interpretation Challenges at Gendered Post-Colonial Sites in Australia

Lucy Irwin[1] and Gabrielle Harrington[2]
[1] Extent Heritage
[2] Extent Heritage and Australia ICOMOS

Abstract

With the generally increasing emphasis on equality and inclusivity in society, there has been a rising focus in ensuring the interpretation of historical narratives at heritage sites are as inclusive as possible. However, the dominant historical narrative of some sites, such as military and industrial post-colonial sites, lend themselves towards a specific masculine-driven narrative.

In providing heritage interpretation at sites with a visible and historically masculine narrative, there remains an inherent absence of women's stories which presents an ongoing challenge in making interpretation equitable and inclusive for all. This is particularly difficult as historic documentary and photographic evidence often has a male bias, which increases the challenge of interpreting women’s stories to the general public. Generally, the resulting interpretation is overwhelmingly male-focused, speaks to a specific audience and results in an exclusionary interpretive experience that does not create a shareable experience or a sense of connection.

This poster will analyse how heritage interpretation can make visible those who are seemingly invisible in the tangible historical narrative of a site. Furthermore, it will explore whether, in fact, we should interpret all genders at all sites. This will be conveyed through a comparative analysis of sites that have a gender bias in regard to their tangible heritage. It will explore how these sites have the potential to reveal a more inclusive narrative through their intangible and layered history. This poster seeks to promote discussion surrounding the challenges in interpreting women’s unseen contributions to historically gender-coded places and narratives.

SHARED HERITAGE:

Multiple attributes, multiple values, multiple actors

SHARED HERITAGE:
Multiple attributes, multiple values, multiple actors

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THEME ABSTRACT

Heritage that is shared creates opportunities and challenges. In an increasingly globalised world, heritage has become shared through transnational and migrant experiences, through overlapping history, increased global travel and tourism, and through the widespread use of digital media. Where once heritage was considered a product for consumption, it is now more commonly viewed as experiential and pluralistic. Consequent on this claimed change is the increasing individualisation of heritage experience in which multiple narratives of places, practices, and collections are constructed.

The Shared Heritage theme seeks to explore the ways in which heritage has become increasingly ‘shared’ in the 21st century (and in some instances to the detriment of cultures and minority groups). In this sense, the theme will examine the what, who, and why of heritage.

The theme encourages thinking concerning:
- Who shares in the ownership, knowledge, and associated practices of heritage? Who is ‘left out’?
- How do cultural practices (intangible heritage) and places (tangible heritage) relate to one another?
- Why and how do different notions of value and place co-exist?
- Why and how can community and professional viewpoints differ?
- In what ways can heritage shared through historical events grow into hybrid or blended places and/or practices?
- What are the rights and ethical issues relating to shared heritage? What is the role of dialogue in conflict resolution?
- Can the concept of shared heritage effect the way we view climate change and the global nature of this challenge?
- In what ways can the intellectual property associated with particular heritage and communities be protected?
- What are the economic considerations relevant to shared heritage? Who does and does not profit financially or in other ways?

This theme will include initiatives which link ICOMOS National Committees with local representative groups of Sydney's migrant citizens; and will link the Scientific Symposium and Heritage Exposition events during the GA2020.

DRAFT PRELIMINARY PROGRAMME

The draft preliminary program (below) for the 'Shared Heritage' theme is based on parallel sessions (in two separate rooms) across two days, as well as 46 posters. The 'Final' programme may have been quite different, depending on which presenters attended in person the ICOMOS Scientific Symposium. The numbers in the table below refer to the abstract submission number.

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Climate Change, Heritage, Loss, and Damage and the Communities Left Behind

Elizabeth Brabec[1,2], Andrew Potts[3,4], Milagros Flores-Román[5,6], Elia Nakoro[2], Julia Black[7], Ann Singleton[8], Katie Kuschminder[9], and Ishanlosen Odiaua[2]
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[2] ICOMOS Climate Change and Heritage Working Group
[3] ICOMOS
[4] CCHWG
[5] ICOMOS; ICOFORT
[6] Conservation Volunteers International Program, Puerto Rico
[7] IOM/UN Migration
[8] University of Bristol, United Kingdom
[9] Maastricht University, Netherlands

Session Description

Climate change and its resulting natural disasters, civil strife, wars, and ethnic cleansing will leave many communities and their cultural heritage behind: disconnected from their heritage as a result of displacement or involuntary migration, loss of intangible heritage resulting from involuntary displacement and/or ethnic cleansing, or the loss of tangible heritage destroyed by natural disasters, inundation or the cultural annihilation of war and occupation. In 2013, the Warsaw Mechanism for Loss and Damage was created at COP18, which includes in its scope addressing displacement issues in international policy.

Climate change-related loss and damage as defined by the Warsaw Mechanism are experienced at the local level as the outcomes of climate extremes and their impacts on society or slow-onset events arising from climate change processes. It is currently acknowledged that the increase in war, civil strife and ethnic cleansing in society today (and in the past) are attributable to the stressors that climate change inflicts on society. Loss and damage includes not only specific material impacts to heritage resources, but also impacts to intangible heritage, most significantly through the process of climate-related displacement and human mobility.

Worldwide, there are countless cases of these types of impacts on tangible and intangible heritage. Many of these cases are current, such as the physical impacts on heritage resources of the hurricane and subsequent earthquakes in Puerto Rico and the resulting impacts of outmigration, or the wildfires that are changing (at time obliterating) the natural and cultural heritage of Australia. But many of the past cases also have an elongated time horizon: whether the ethnic cleansing of central and eastern Europe after the Second World War, or the cultural effects of much older conflicts due to the colonization of the 17th through 19th centuries. The commonality of all of these cases are the outcomes they can tell us about what works and/or what does not work for heritage and the long term health and sustainability of the communities involved.

As with the wildfires in Australia, loss and damage due to climate change also includes impacts on large landscapes and their natural and cultural heritage communities. The loss in these landscapes runs the gamut from intangible heritage such as folk tales, to immoveable cultural heritage such as the loss of structures, to the lifeways of local cultures that have developed over centuries and millennia.

This session will discuss these issues in both the global context of the ICOMOS Climate Change and Heritage Working Group, and the cultural heritage communities of the participants in the session. Building on *The Future of our Pasts*, the 2019 report of the CCHWG, the session will focus on building a database of future research needs, as well as a series of best practices for site managers and local community planners in dealing with heritage loss and the impacts on individuals and their communities of heritage.

Session Format

This session will discuss these issues in two formats: first share ideas and global case studies via a moderated panel discussion (English); and second to discuss common experiences as a whole or within smaller groups to result in a database of further research needed. The panel will include members of the ICOMOS CCHWG and also individuals from the international migration research community (university researchers and IOM/UN Migration. Each participant will deliver a short 6-minute presentation of the issues and relevant cases, followed by open, moderated discussion. Case studies will involve:

1. implications for the communities of heritage around involuntary migration: the impacts on the diaspora (resulting in effects for at least three generations), and the communities left behind (disconnected heritage, economic and social impacts);
2. Developing core competencies for heritage professionals around the issues of migration and loss and damage; and
3. Planning mechanisms for the issues of migration and resettlement communities.

Session Objectives

Strategic planning and new protocols for working with migrant communities must be adopted with full knowledge of the impacts of advancing climate change in communities. Case studies examine the understanding of successes and failures in dealing with migration and its impacts on heritage. These will also include principles for working with local communities with an emphasis on maintaining heritage, particularly intangible heritage at risk of loss. The findings of this session will contribute to the ongoing work of the CCWG and disseminated via the Climate Heritage Network and ICOMOS networks.

Description de la session (Français)

Le changement climatique et les catastrophes naturelles qui en résultent, les conflits civils, les guerres et le nettoyage ethnique laisseront de nombreuses communautés et leur patrimoine culturel derrière eux: déconnectés de leur patrimoine en raison de déplacements ou de migrations involontaires, perte du patrimoine immatériel résultant de déplacements involontaires et / ou ethniques le nettoyage ou la perte du patrimoine matériel détruit par des catastrophes naturelles, les inondations ou l'annihilation culturelle de la guerre et de l'occupation. En 2013, le Mécanisme de Varsovie pour les pertes et dommages a été créé lors de la COP18, qui inclut dans son champ d'application les questions de déplacement dans la politique internationale.

Les pertes et dommages liés au changement climatique tels que définis par le Méchanisme de Varsovie sont ressentis au niveau local comme les conséquences des extrêmes climatiques et leurs impacts sur la société ou les événements à évolution lente résultant des processus de changement climatique. Il est actuellement reconnu que l'augmentation de la guerre, des troubles civils et du nettoyage ethnique dans la société aujourd'hui (et dans le passé) est attribuable aux facteurs de stress que le changement climatique inflige à la société. Les pertes et dommages comprennent non seulement les impacts matériels spécifiques sur les ressources patrimoniales, mais également les impacts sur le patrimoine immatériel, notamment par le biais des déplacements liés au climat et de la mobilité humaine.

Dans le monde, il existe d'innombrables cas de ce type d'impacts sur le patrimoine matériel et immatériel. Beaucoup de ces cas sont actuels, tels que les impacts physiques sur les ressources patrimoniales de l'ouragan et des tremblements de terre qui ont suivi à Porto Rico et les impacts résultants de l'émigration, ou les incendies de forêt qui modifient (effaçant parfois) le patrimoine naturel et culturel de l'Australie. Mais bon nombre des cas passés ont également un horizon temporel allongé: que ce soit le nettoyage ethnique de l'Europe centrale et orientale après la Seconde Guerre mondiale, ou les effets culturels de conflits beaucoup plus anciens dus à la colonisation du XVIIe au XIXe siècles. Les points communs de tous ces cas sont les résultats qu'ils peuvent nous dire sur ce qui fonctionne et / ou ce qui ne fonctionne pas pour le patrimoine et la santé et la durabilité à long terme des communautés concernées.

Cette session discutera de ces questions à la fois dans le contexte mondial du Groupe de travail sur le changement climatique et le patrimoine de l'ICOMOS et dans les communautés du patrimoine culturel des participants à la session. S'appuyant sur «L'avenir de nos passés», le rapport 2019 du CCHWG, la session se concentrera sur la construction d'une base de données des futurs besoins de recherche, ainsi que d'une série de meilleures pratiques pour les gestionnaires de sites et les planificateurs communautaires locaux pour faire face à la perte du patrimoine. et les impacts sur les individus et leurs communautés patrimoniales.

Format de la session

Cette session discutera sous deux formats: d'abord partager des idées et des études de cas mondiales via une table ronde modérée (en anglais); et deuxièmement, pour discuter des expériences communes dans leur ensemble ou au sein de petits groupes pour aboutir à une base de données des recherches supplémentaires nécessaires (total 1,5 heures). Le panel comprendra des membres du CCHWG de l'ICOMOS ainsi que des membres de la communauté internationale de la recherche sur les migrations. Les études de cas comprendront:

1. implications pour les communautés du patrimoine autour de la migration involontaire: les impacts sur la diaspora (entraînant des effets sur au moins trois générations) et les communautés laissées pour compte (patrimoine déconnecté, impacts économiques et sociaux);
2. Développer des compétences de base pour les professionnels du patrimoine autour des questions de migration et de perte et dommages; et
3. Mécanismes de planification pour les problèmes des communautés de migration et de réinstallation.

Objectifs de la session

La planification stratégique et les protocoles de travail avec les communautés de migrants doivent être adoptés en tenant compte des impacts de la progression du changement climatique dans les communautés. Les études de cas examinent la compréhension des succès et des échecs dans la gestion de la migration et de ses impacts sur le patrimoine. Celles-ci comprendront également des principes de travail avec les communautés locales en mettant l'accent sur la conservation du patrimoine, en particulier le patrimoine immatériel menacé de perte. Les résultats contribueront aux travaux en cours du CCWG et seront diffusés via le Climate Heritage Network.

Shared Heritage of the Western Pacific

Matthew Kelly[1], Andrew Connelly[2], and Mark Nizette[3]
[1] Curio Projects, Australia
[2] PNG National Museum and Art Gallery, Papua New Guinea
[3] Kokoda Initiative, Australia

Session Description

Heritage sites in the western Pacific demonstrate aspects of significant phases of occupation which may include stakeholders from a multiplicity of ethnic and cultural groups. The right to speak for places and landscapes may have been contested in the past and many continue to be in the forefront of current social and political tension within nations. Many such sites exhibit layers of colonial and wartime history which involve extra-national stakeholders from former colonial powers or opponents from WW1 or WW2. The management of such sites with multiple historic layers may therefore be complicated by the nature and number of stakeholders with differing stories, perspectives, and objectives.

How do we determine and prioritise the cultural and natural values on sites exhibiting layered histories? How do we determine primacy of decision-making in site management? Should multiple voices be heard for each of these places or landscapes and if so, how is that achieved? How have such sites been managed in the past, what are some of the lessons we may learn from the successful or unsuccessful management and how might we manage the sites in the future? How can we better educate and inform parties who value these sites from different perspectives?

This session will draw from examples from across the Pacific including PNG, New Zealand, and the Solomon Islands to demonstrate aspects of the tensions, challenges, successes, and processes involved in managing heritage sites with shared and contested pasts for the future.

Session Format

The session will comprise four presentations, as well as questions and discussion.

Session Objectives

The session will illustrate the variety of expressions of significance demonstrated through artefacts, stories, collections, and landscapes. The sites' significance is viewed through multiple cultural lenses. The session aims to provide an opportunity to sample this variety and stimulate discussion and questions related to the questions outlined in the session description above.

Abstract 205 – Session

Maritime Asia: A Shared Heritage of Connected Pasts

Tim Winter
University of Western Australia, Australia

Session Description

This session discusses maritime shared heritage in the contexts of East Asia, Southeast Asia, and the Indian Ocean Region. The session first considers the key conceptual issues at stake in defining maritime heritage for these regions. Second, it examines the social, environmental, and economic implications of developing a heritage sector around shared maritime pasts.

This roundtable discussion brings together a group of experts who have been involved in a project hosted at the University of Western Australia, which tracks the development of maritime shared heritage in relation to the changing nature of international affairs and cultural tourism in Asia. These themes have been examined in significant detail via an initial meeting in Perth, and a major international conference, scheduled for September 2020. The session delivers the key findings of these events and the challenges and opportunities going forward in the development of maritime heritage.

China's 'revival' of the Silk Roads for the 21st century through its Belt and Road Initiative has dramatically increased international interest in transregional, connected pasts. As an historical narrative of trade, friendship, and exchange, the Silk Roads are now being identified across Asia, East Africa, and Southern Europe to help build alliances in trade, diplomacy, infrastructure, and tourism. We are thus seeing the Maritime Silk Road emerge as an increasingly important concept of international affairs, crossing multiple sectors. There is, however, little consensus concerning how the term Maritime Silk Road could be used and how it should be defined.

There is also the question of whether other terms offer more scientific rigour. If developed appropriately, the notion of a Maritime Silk Road offers a way to better understand transcontinental histories of sea-based trade, cultural transmission, technology transfer, inter-polity relations, and port city development. It integrates the countries and cultures of the Indian Ocean Rim and seas of the Mediterranean and East Asia into a single unifying idea and raises important questions about the centres and peripheries of world history and its timelines. Despite the intellectual shortcomings of the term, the Maritime Silk Road is fast emerging across a number of disciplines, a situation that presents profoundly significant analytical opportunities and problems for rethinking regional and continental histories.

The term has been shaped by certain historical processes since the end of the Cold War, and UNESCO's *Silk Roads: Roads in Dialogue*. This means its scientific value as a organisational architecture and branding for national and international policy needs to be considered at length.

The rapid increase in the Asian middle class, notably in China, is creating new forms of tourism, including to maritime and coastal regions. The cruise ship is also a fast growing sector in East and Southeast Asia. These developments have major social and environment consequences that require long-term, cross-border consideration.

Session Format

This roundtable discussion will be chaired by Tim Winter, University of Western Australia. It brings together a group of experts who have been involved in a project hosted at UWA, which tracks the development of maritime shared heritage in relation to the changing nature of international affairs and cultural tourism in Asia. The session will discuss how these themes have been examined in significant detail via an initial meeting in Perth, and a major international conference, scheduled for September 2020. It delivers the key findings of these events and maps out some of the challenges and opportunities going forward in the development of maritime heritage.

Session Objectives

The aims to map out the following issues:

1. How Maritime Asia or the Maritime Silk Road, or such like, can best serve as terms for future scholarship, and national and international policy.
2. A scientific framework is required for understanding maritime shared pasts that decentre land-based, nation-state-based epistemologies of history and heritage.
3. The social, cultural and environment impacts of developing maritime heritage across East Asia and Indian Ocean Regions need to be addressed in a more systematic way.
4. The development of base-line knowledge for mapping the Maritime shared heritage across regions is required for addressing the above.

Underwater Cultural Heritage – Shared Heritage and Solutions

Andrew Viduka and Chris Underwood
ICOMOS-ICUCH

Session Description

As Australia pursues ratification of the 2001 UNESCO *Convention on the Protection of the Underwater Cultural Heritage* it is timely to consider the range of underwater cultural heritage that will be covered by this Convention. However, simply considering the range of the underwater cultural heritage in a country's waters is insufficient to address many of the existing and growing opportunities and challenges.

In the period 2021-2030, the UN Decade of Ocean Science for Sustainable Development (UN Decade) coordinated by the United Nation's Intergovernmental Oceanographic Commission (IOC) will offer unprecedented opportunities to collaborate with marine science and demonstrate the value of the societal objectives embedded within the Sustainable Development Goals (SDG) 2030 and the full role underwater cultural heritage can play in the Blue Economy. At the same time as the UN Decade aims to better understand the ocean, we know that it is changing, impacted directly and indirectly from human activity including the global effects of climate change. How can underwater cultural heritage be used to engage with a range of maritime stakeholders and the public to create an informed community willing to embrace the idea of shared impacts, shared responsibilities, and shared solutions to climate change?

Session Format

Standard conference session format. Presenters will be introduced and questions invited at the end of each paper. The papers will address:

- shared heritage management;
- managing different cultural values to a submerged site;
- individual projects on sites;
- the status of consideration of ratification in a given country;
- opportunities or issues for underwater cultural heritage framed within the terms of the SDG's and Blue Economy will be welcomed in this session; and
- the diversity of underwater cultural heritage in a country.

Session Objectives

This session is to provide a platform to showcase the UNESCO 2001 *Convention on the Protection of the Underwater Cultural Heritage* to help encourage States, particularly in

the Asia-Pacific Region, to pursue ratification of the Convention. The timing of this session reflects that Australia will be formally considering ratification of the Convention in 2020.

Description de la session (Français)

Alors que l'Australie poursuit la ratification de la Convention de l'UNESCO de 2001 sur la protection du patrimoine culturel subaquatique, il est opportun d'examiner la gamme du patrimoine culturel subaquatique qui sera couverte par cette convention. Cependant, le simple fait de considérer l’éventail du patrimoine culturel subaquatique dans les eaux d’un pays est insuffisant pour faire face à bon nombre des possibilités et des défis existants et croissants.

Au cours de la période 2021-2030, la Décennie des Nations Unies des sciences océaniques pour le développement durable (Décennie des Nations Unies) coordonnée par la Commission océanographique intergouvernementale (COI) des Nations Unies offrira des opportunités sans précédent de collaborer avec les sciences de la mer et de démontrer la valeur des objectifs sociétaux intégrés dans le Les objectifs de développement durable (ODD) 2030 et le rôle que peut jouer le patrimoine culturel subaquatique dans l'économie bleue. En même temps que la Décennie des Nations Unies vise à mieux comprendre l'océan, nous savons qu'il est en train de changer, impacté directement et indirectement par l'activité humaine, y compris les effets mondiaux du changement climatique. Comment le patrimoine culturel subaquatique peut-il être utilisé pour dialoguer avec un large éventail de parties prenantes maritimes et le public afin de créer une communauté informée désireuse d'adopter l'idée des impacts partagés, des responsabilités partagées et des solutions partagées au changement climatique?

Format de la session

Format de session de conférence standard. Des présentateurs seront présentés et des questions seront invitées à la fin de chaque communication. Documents traitant:

- gestion partagée du patrimoine;
- gérer différentes valeurs culturelles sur un site submergé;
- projets individuels sur sites;
- l'état de l'examen de la ratification dans un pays donné;
- les opportunités ou les questions relatives au patrimoine culturel subaquatique encadrées par les termes des ODD et de l'économie bleue seront les bienvenues lors de cette session; et la
- diversité du patrimoine culturel subaquatique d'un pays.

Objectifs de la session

Cette session doit fournir une plate-forme pour présenter la Convention de l'UNESCO de 2001 sur la protection du patrimoine culturel subaquatique afin d'encourager les États, en particulier dans la région Asie-Pacifique, à poursuivre la ratification de la Convention. Le calendrier de cette session montre que l'Australie envisagera officiellement la ratification de la Convention en 2020.

Impact Assessment in Support of Better Decision-Making for World Heritage

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Session Description

Prompted by the publication in 2020 of a revised *Guidance on Impact Assessment for World Heritage Properties*, this session will highlight the significant role that impact assessment can play in improving decision-making for World Heritage. This is of particular relevance when so many heritage places are facing tensions related to the perceived competing claims of conservation and development that are emerging as sustainable development concerns are integrated into World Heritage processes.

Environmental Impact Assessments have long been used to inform decision-making regarding projects in or near natural World Heritage properties. However, it was not until 2011 that a parallel process was requested for cultural World Heritage properties facing proposed changes, with the World Heritage Committee beginning to request Heritage Impact Assessments. Nearly a decade later, the three Advisory Bodies to the *World Heritage Convention*, under the auspices of the World Heritage Leadership programme, have been working together to analyse the state of play and update the *Guidance* so as to better improve practice. It should be noted that this work has been a global initiative in which every ICOMOS National and Scientific Committee has been invited to contribute.

Roughly two thirds of World Heritage properties that are examined through the State of Conservation process are at some stage on an impact assessment journey. Often these heritage places are already facing the difficult challenge of responding to developments that are already under way without prior consideration for the impacts on heritage values.

Instead the potential success of impact assessment lies in the way this tool can promote better and shared decision-making for the future of World Heritage properties, particularly when applying sustainable development principles. Impact assessment which is based on a values-based approach can also help overcome the nature/culture divide. It should also be a participatory and transparent process which can then support rights-based approaches and bring benefits to associated people and wider society. However, the challenge remains of ensuring that impact assessment is inserted early on in the decision-making process so that it can genuinely influence future planning at heritage places, reducing negative impacts on heritage and ensuring that positive opportunities are seized.

This session will illustrate these challenges and highlight to participants where impact assessment could benefit their professional practice. In addition, taking advantage of the participants as a group of international practitioners, a break out session will be used to discuss where additional support could be offered for impact assessment and future capacity building needs at all levels to ensure benefits are gained for heritage and society through this process.

Given that the revised *Guidance* on impact assessment has emerged as a vital tool for supporting the good decision-making that should be at the core of shared responsibility, this session fits well with the overall GA theme.

Session Format

This session will use different methods to showcase the revised *Guidance* document, illustrate its potential application to World Heritage and engage participants in discussion about how best to adopt it as a tool at heritage places for better decision-making.

1. Introductory remarks: the state of World Heritage today and the need for impact assessment
2. Presentation of the revised *Guidance* and an outline of the proposed assessment process
3. Pecha Kucha session: a brisk survey of case studies to illustrate impact assessment applied in different contexts and at different scales of decision-making for heritage places
4. Questions and discussion
5. Break out session in small groups
6. Presentation of group conclusions and plenary discussion

Session Objectives

Following the session, attendees should:

a) be aware that the revised *Guidance on Impact Assessment for World Heritage Properties* has been published by the Advisory Bodies,
b) be familiar with the general impact assessment process as applied to both natural and cultural World Heritage,
c) understand when impact assessment would be an appropriate tool to use for decision-making regarding change at a World Heritage property,
d) appreciate how impact assessment can contribute to sustainable development considerations.

Shared Heritage and Digital Technology: The Silk Roads

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[2] University of Oulu, Finland
[3] IICAS, Uzbekistan

Session Description

This session aims to share more than a decade of experiences on the Silk Roads and the application of advanced digital technologies towards the preservation, management, and monitoring of its cultural landscapes. The session will be supported by the ICOMOS International Scientific Committee CIPA Heritage Documentation and its Commission I: Application of Recording, Documentation, and Information Management for Cultural Heritage.

Since ancient times, there has been an understanding of large networks of corridors connecting regions and generations as well as the diverse interaction and interlinkage of cultural worlds and centres of activities. The Silk Roads was undoubtedly one of them. The routes of the Great Silk Road were dynamic. They changed for centuries due to weather, political reasons, and technological advancement. Some of its sections and branches were becoming more important while others were disappearing, and its cities and trade stations were declining. The corridors of the Silk Roads were the direct channel for the integration, exchange, and dialogue between the East and the West. The particularities of formation and existence of this system of interconnections made an important contribution to the common prosperity of human civilization during more than two millennia.

Each of these routes is characterized by the diversity of the natural and geographical conditions and historical development of the culture, including the urban one, with a clear impact on the process of formation, development, and stagnation of cultural heritage. These complex processes of the inseparable connection between culture, nature, historical process, and influence through communication demonstrate not only the ways of human adaptation to different climatic conditions, but also the ways of mutual enrichment through the exchange of human values and cultural traditions reflected in the remaining cultural sites that mark the important communication links of mankind at present. The use of digital tools has been playing a key role for research -more accurate understanding of these connections- as well as planning and promotion of the Great Silk Roads.

It is foreseen to have several speakers and illustrative presentations that cover a diversity of digital tools and contribute to the discussion on digital technologies and the Silk Roads. The proposed topics and speakers include: the documentation for the Silk Roads serial transnational nomination (Vileikis and Voyakin); studies of Palmyra

(Silver, Fangi and Denker); the Routes Network of Chang'an-Tianshan Corridor (IICC Xian, China); mapping in Kazakhstan and Azerbaijan (Voyakin); application of remote sensing (International Centre on Space Technologies for Natural and Cultural Heritage under the Auspices of UNESCO, China -HIST); Cultural Heritage Protection (Asia-Pacific Cultural Centre for UNESCO (ACCU Nara) Japan); Creating a digital geospatial inventory of sites across Central Asia: the Central Asian Archaeological Landscape (CAAL) (Vileikis); and documenting Nepal (Weise).

The debate will go beyond the tools, aiming at a better understanding of what we are documenting: tangible and intangible. Also, of great interest is how the outcome of the documentation process will support the development of sustainable development and tourism strategies in a 21st century Shared Heritage.

Session Format

The session will be in the following format:

- Introduction and objectives by co-chairs Ona Vileikis (CIPA Commission I co-chair), Dmitriy Voyakin (IICAS), Minna Silver (CIPA Commission I chair)
- Short and hands-on presentations using demos
- Plenary discussion about the future use of technologies including topics but not limited to ownership of data and intellectual property, integration of tangible and intangible – multiple narratives of places, practices and layers of history
- Closing comments, the way forward, and thanks.

Session Objectives

The following will be the expected outcomes:

- To promote and present lessons learned on the use of digital technology for research, promotion and protection of the Silk Roads
- To increase the collaborative work between the group working in digital Silk Roads, and at the same time promote awareness with the general community on the use of these tools
- To explore integration of the documentation of tangible and intangible heritage along the Silk Roads
- To disseminate results to be implemented in case studies with similar characteristics such as the Maritime and South-Asian Silk Roads
- To publish results supported by CIPA Heritage Documentation.

Space Heritage and ICOMOS

Bryan Lintott
ICOMOS United Kingdom

Session Description

The time has come for ICOMOS to engage with humanity's heritage beyond the Earth. Within living memory: humans have stood upon our Moon, and established a continuous orbital presence on-board the International Space Station (ISS). Robotic explorers journey across – and beyond – the Solar System, and land on other planets and asteroids. Spaceborne technology is integral to communications, commerce, environmental science, intelligence and defence.

Space-sites on the Moon, Mars, and Venus and other celestial bodies have physical remains that may be ascribed heritage significance. Spacecraft and structures are also in Spaceflight: in orbit, at a Lagrange point, in interplanetary or interstellar-space transit. Spacecraft and their constituent components launched into Space are protected under the *Outer Space Treaty*, 1967, but sites are not. This lacuna has raised the potential of a robot, or astronaut, visiting a site of historic Space activity and damaging or obliterating original footprints and other related features while avoiding damage to the artefacts. In doing so, inestimable cultural and scientific damage would occur.

Spacescapes, viewed from Earth and beyond, are potentially at risk from clusters of bright satellites intruding on the terrestrial dusk and dawn, to advertising being 'projected' on the Moon. This disruption would be both aesthetic and cultural.

The diplomatic, legal, technical, and cultural issues associated with the conservation and interpretation of Space heritage are challenging. The closest analogy to Space is Antarctica and, in both places, the same question arises: How are the remains of the past in an extreme environment, beyond national boundaries: governed, managed, conserved, interpreted and utilised? The ICOMOS International Polar Heritage Committee (IPHC) is engaged with Antarctic heritage governance and has demonstrated how ICOMOS can positively and proactively inform and influence heritage matters.

Advocating for the development of a protocol to preserve agreed-upon sites Space heritage significance is a worthy endeavour. There is also the positive option of some structures remaining in orbit, e.g. the ISS, as heritage – rather than their destruction during re-entry.

ICOMOS is the appropriate international organisation to inform and enhance the intellectual, diplomatic, legal, professional, and technical frameworks necessary for the conservation of Space heritage. The major spacefaring nations have ICOMOS National

Committees, with ICOMOS United Kingdom being actively engaged with this topic. Within ICOMOS, some members are already involved with Space heritage, and have close associations with related colleagues and entities.

"*Once you've been in space, you appreciate how small and fragile the Earth is.*" (Valentina Tereshkova, cosmonaut)

Session Format

- Introduction
- Presentations on current research and activity
- Expert Panel discussion
- Open discussion

Session Objectives

1. Present and contextualise current Space heritage research;
2. Discuss and develop an understanding and appreciation of Space heritage across the ICOMOS community; and
3. Consider the role that a Space heritage committee could have within ICOMOS.

Australian Diaspora Communities and the Management of Transnational Heritage

Ian Travers[1], Haiming Yan[2], Gurmeet Rai[3], and Gráinne Shaffrey[4]
[1] Australia ICOMOS
[2] ICOMOS China
[3] ICOMOS India
[4] ICOMOS Ireland

Session Description

This session will examine the recognition and management of ‘transnational heritage’ brought to Australia by new settlers, and the influence of diaspora communities on the source nation’s heritage – the ‘two-way’ flow of cultural practices and knowledge. Australia is home to many ethnic communities, all of whom arrived under different circumstances but continue to sustain cultural identities as rich parts of Australian society.

The session forms part of a wider ‘Celebration’ program, the broad objectives of which are to:

- Recognise and celebrate some of the cultures that share Australia as home (for which awareness, management and celebration could be ‘shared' better);
- Showcase cultural heritage of different communities within Australia;
- Acknowledge that source nations and diaspora communities continue to shape each other’s cultures; and
- Assert that committees of ICOMOS, non-ICOMOS organisations and governments all share responsibility for global cultural heritage.

In the days prior to the session, each of four selected National Committees of ICOMOS; China, India and Ireland and ICOMOS Pasifika, will ‘host’ an event in partnership with local groups from that ethnic background to present and celebrate the origins and cultural heritage, tangible and intangible, of its communities in Australia. The four events will be official side events within the GA2020 program.

The organisation and running of the events will strengthen relationships between local communities, the ICOMOS committees of their ‘home’ countries, Australia ICOMOS and other bodies which make up the wider heritage management landscape.

The session will have two functions:
First, following the ‘celebratory’ events, the session will facilitate dialogues across the four pairings and discuss their various experiences, in order to establish a set of collective principles for the ongoing management of diasporic heritage in Australia and elsewhere.

A resulting statement could be disseminated to all ICOMOS NCs and ISCs and form the basis for the longer term (3-year) development of an ICOMOS doctrinal text.

Second, a recommendation was made at the Australia ICOMOS and ICOMOS Pasifika 2018 conference in Fiji that cultural groups which face having to move to other parts of their home countries or to new countries, for example through climate change, might benefit from the experiences of communities who have relocated in the past. The four pairings selected for this program can provide case studies by exploring the following questions:

- How has your community in Australia retained continuity of cultural heritage?
- What has been lost or changed?
- What did the community bring with it, of both tangible and intangible heritage?
- What would the community have done differently? (e.g. what material - physical or conceptual - would it bring given the chance again?)
- What links should the community retain with the home country?
- As the destination country, what could Australian society and government do to facilitate retention, and, if possible, strengthening, of the community's cultural heritage in Australia?

It is anticipated that ICOMOS Pasifika will also use this session to introduce a workshop on the Pasifika Charter.

Session Format

The session format would be as follows:

I. Welcome and acknowledgement of the Traditional Owners of Sydney and Australia as a whole;
II. Introduction by Co-chairs with summary revisit of preceding Diaspora Celebration events – with audio visual;
III. Presentation from each of the four ICOMOS committee/community group pairings on the culture and experience of their ethnic community in Australia: China, India, Ireland, Pasifika (order to be determined);
IV. Panel discussion, led by the Co-chairs, to address the above listed questions. The panel is anticipated to include the following:
    - Haiming Yan, Director of secretariat of ICOMOS China & representative of Chinese community;
    - Gurmeet S. Rai, Vice President ICOMOS India & representative of Indian community
    - Grainne Shaffrey, President ICOMOS Ireland & representative of Irish community; and
    - Two representatives from the Pacific – tbc.
V. Conclusions and follow up.

Session Objectives

The session outcomes will be as follows:

- Draw attention to transnational heritage in the work of ICOMOS by linking national committees and diaspora communities;
- Raise interest in and promote thinking around the management of diasporic heritage in Australia, China, India, Ireland and Pacific nations;
- Strengthen links between ethnic communities and heritage management bodies, domestically and internationally;
- Establish collective principles for the ongoing management of diasporic heritage in Australia, China, India, Ireland and Pacific nations, and progress towards an ICOMOS doctrinal text; and
- Provide the co-chairs with the basis for case studies on the relocation of cultural groups and their heritage.

Description de la session

Cette session examinera la reconnaissance et la gestion du «patrimoine transnational» apporté en Australie par de nouveaux colons, et l'influence des communautés de la diaspora sur le patrimoine de la nation source - le flux «bidirectionnel» des pratiques et connaissances culturelles. L'Australie abrite de nombreuses communautés ethniques, qui sont toutes arrivées dans des circonstances différentes, mais continuent de maintenir des identités culturelles en tant que parties riches de la société australienne.

La session fait partie d'un programme plus large de 'Célébration', dont les objectifs généraux sont les suivants:

- Reconnaître et célébrer certaines des cultures qui partagent l'Australie comme foyer (pour lesquelles la sensibilisation, la gestion et la célébration pourraient être mieux 'partagées');
- Mettre en valeur le patrimoine culturel de différentes communautés en Australie;
- Reconnaître que les nations sources et les communautés de la diaspora continuent de façonner leurs cultures respectives; et
- Affirmez que les comités de l'ICOMOS, les organisations non-ICOMOS et les gouvernements partagent tous la responsabilité du patrimoine culturel mondial.

Dans les jours précédant la session, chacun des quatre comités nationaux sélectionnés de l'ICOMOS; La Chine, l'Inde et l'Irlande et l'ICOMOS Pasifika, sera l'hote un événement en partenariat avec des groupes locaux de cette origine ethnique pour présenter et célébrer les origines et le patrimoine culturel, matériel et immatériel, de ses communautés en Australie. Les quatre événements seront des événements parallèles officiels dans le cadre du programme GA2020.

L'organisation et le déroulement des événements renforceront les relations entre les communautés locales, les comités ICOMOS de leur pays «d'origine», l'Australie ICOMOS et d'autres organismes qui composent le paysage plus large de la gestion du patrimoine.

La session aura deux fonctions:

Premièrement, à la suite des événements 'celebration', la session facilitera les dialogues entre les quatre couples et discutera de leurs diverses expériences, afin d'établir un ensemble de principes collectifs pour la gestion continue du patrimoine diasporique en Australie et ailleurs. Une déclaration résultante pourrait être diffusée à tous les CN et CSI de l'ICOMOS et constituer la base du développement à plus long terme (3 ans) d'un texte doctrinal de l'ICOMOS.

Deuxièmement, une recommandation a été faite lors de la conférence Australie ICOMOS et ICOMOS Pasifika 2018 aux Fidji selon laquelle les groupes culturels qui doivent se déplacer vers d'autres parties de leur pays d'origine ou vers de nouveaux pays, par exemple à cause du changement climatique, pourraient bénéficier des expériences des communautés qui ont déménagé dans le passé. Les quatre paires sélectionnées pour ce programme peuvent fournir des études de cas en explorant les questions suivantes:

- Comment votre communauté en Australie a-t-elle préservé la continuité du patrimoine culturel?
- Qu'est-ce qui a été perdu ou changé?
- Qu'est-ce que la communauté a apporté avec elle, le patrimoine matériel et immatériel?
- Qu'aurait fait la communauté différemment? (Par exemple, quel matériel - physique ou conceptuel - aurait dû être apporté?)
- Quels liens la communauté doit-elle entretenir avec le pays d'origine?
- En tant que pays de destination, que pourraient faire la société et le gouvernement australiens pour faciliter la conservation et, si possible, le renforcement du patrimoine culturel de la communauté en Australie?

Format de la session

Le format de la session serait le suivant:

I. Accueil et reconnaissance des propriétaires traditionnels de Sydney et de l'Australie dans son ensemble;
II. Introduction par les coprésidents avec une révision sommaire des événements précédents de la célébration de la diaspora - avec audio-visuel;
III. Présentations de chacun des quatre couples comité ICOMOS / groupe communautaire sur la culture et l'expérience de leur communauté ethnique en Australie: Chine, Inde, Irlande, Pasifika (à déterminer);
IV. Table ronde, dirigée par les coprésidents, pour répondre aux questions énumérées ci-dessus. Le panel devrait comprendre les éléments suivants:
    - Haiming Yan, directeur du secrétariat d'ICOMOS Chine et représentant de la communauté chinoise;
    - Gurmeet S. Rai, vice-président de l'ICOMOS Inde et représentant de la communauté indienne
    - Grainne Shaffrey, président d'ICOMOS Irlande et représentant de la communauté irlandaise; et
    - Deux représentants du Pacifique - à confirmer.
V. Conclusions et suivi.

Objectifs de la session

Les résultats de la session seront les suivants:

- Attirer l'attention sur le patrimoine transnational dans le travail de l'ICOMOS;
- Susciter l'intérêt et promouvoir la réflexion sur la gestion du patrimoine diasporique en Australie;
- Renforcer les liens entre les communautés ethniques et les organismes de gestion du patrimoine, au niveau national et international;
- Établir des principes collectifs pour la gestion continue du patrimoine diasporique en Australie et ailleurs, et progresser vers un texte doctrinal de l'ICOMOS; et
- Fournir aux coprésidents la base des études de cas sur la relocalisation des groupes culturels et de leur patrimoine.

Abstract 522 – Paper

Landscapes of Migration, Sharing Values: Spaces for Harmonious Coexistence

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Abstract

Migration movements are taking place with unexpected intensity all around the globe due to different reasons: forced migrations, mass refugees escaping from armed conflicts or climate refugees, or labour migrations, not to mention the migration from rural to urban areas. All these shifts have impact on the landscapes that are left behind and the landscapes where communities settle in. Human migrations also mean shifts in biocultural diversity.

Landscapes reflect the relation of humans with their environment; they are linked to the identity of communities and therefore to their tangible and intangible heritage. Migrants travel with their traditions and ideas, with their own sense of place, and try to adapt it to the new places they inhabit. Landscapes of migration frequently reflect fragmented identities and not cultural diversity coexistence, many of them being “non-places”, scenarios where tensions among different communities appear in stark contrast between them. However, these new landscapes may be considered as opportunities for spaces of intercultural dialogue.

This paper analyses some historical migration movements and the related changes of the landscape of arrival, as testimonies of the different cultures and different forms of human settlements. It includes some successful examples of how these global changes and migration movements have resulted in new places for shared heritage and shared values, instead of ghettos of marginalization or pockets of poverty. It also presents successful initiatives that have historically resulted in a rich, shared and cross-cultural landscape heritage that has contributed in the harmonious coexistence of different communities.

Abstract (Español)

Los movimientos migratorios están teniendo lugar con una inesperada intensidad en todo el mundo debido a diferentes motivos: migraciones forzadas, refugiados que escapan de conflictos armados o refugiados climáticos, o migraciones laborales, por no mencionar las migraciones de las áreas rurales hacia las áreas urbanas. Todos estos cambios tienen un impacto en los paisajes que se dejan atrás y en los paisajes donde las comunidades se asientan. Las migraciones humanas significan además también cambios en la diversidad biocultural.

El paisaje es reflejo de las relaciones de los humanos con su entorno, están ligados a la identidad de las comunidades y por tanto a su patrimonio tangible e intangible. Los migrantes viajan con sus tradiciones y sus ideas, con su sentido del lugar propio, y tratan de adaptarse a los nuevos lugares que habitan. Los paisajes migratorios reflejan frecuentemente identidades fragmentadas y no una coexistencia de una diversidad cultural, muchos de ellos son "no lugares", escenarios donde surgen tensiones entre diferentes comunidades con grandes contrastes. Sin embargo, estos nuevos paisajes pueden ser también considerados como oportunidades para espacios de diálogo intercultural.

Este artículo analiza algunos movimientos migratorios históricos y los cambios que supusieron en los paisajes de llegada, como testimonios de diferentes culturas y diferentes formas de asentamiento humano. Incluye algunos ejemplos de cómo estos cambios globales y movimientos migratorios han tenido como resultado lugares nuevos para un patrimonio y para valores compartidos, en lugar de guetos de marginalización o bolsas de pobreza. Presenta también algunas iniciativas que tuvieron como resultado un patrimonio paisajístico rico, compartido y transcultural, que ha contribuido a una coexistencia armónica de diferentes comunidades.

Adopting Transformative Continuity and Adaptation in a Changing Climate

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Abstract

Heritage sites are vulnerable to change and the impacts from projected climate change are particularly alarming. To date, heritage management typically focuses on persistent adaptation to both enable a steady state of heritage sites and ensure the continuity of values embedded within those properties. Although persistent adaptation enables us to learn through the material memories contained within conserved properties (preservation paradigm), it is not economically and/or ecologically feasible for addressing climate change at all heritage sites.

To address these concerns, we use the concept of resilience to demonstrate how expanding from a preservation perspective to one that also embraces transformation can accommodate for inevitable climate-related losses as well as promote learning of our shared heritage. We suggest that when some heritage properties are severely impacted by climatic events, the damages themselves can serve as a memory of that event and the inherent and shared vulnerabilities embedded in places and our heritage. Moreover, when confronted with actual or projected climatic impacts that exceed a financially viable threshold or ecological reality, or when rights holders or associated communities deem persistent adaptation unacceptable, we argue for transformation through anticipatory or autonomous adaptation. We claim transformation enables a reorganization of values focused not only on remembering the past but also on the discovery of future values embedded within changing associations and benefits. Therefore, we recommend the adoption of an ecological framework of resilience and an alternative heritage policy that enables transformative continuity.

We conclude with a suggested pathway for such change within the World Heritage Convention: a new grouping of sites, World Heritage Sites in Climatic Transformation, that recognizes management practices that allow for anticipatory and autonomous adaptation.

Abstract (Français)

Les sites du patrimoine sont vulnérables au changement et les impacts des changements climatiques projetés sont particulièrement alarmants. À ce jour, la gestion du patrimoine se concentre généralement sur une adaptation persistante à la fois pour permettre un état

stable des sites du patrimoine et pour assurer la continuité des valeurs intégrées dans ces biens. Bien que l'adaptation persistante nous permette d'apprendre à travers les mémoires matérielles contenues dans les propriétés conservées, elle n'est pas économiquement et / ou écologiquement réalisable pour aborder le changement climatique sur tous les sites du patrimoine. Pour répondre à ces préoccupations, nous utilisons le concept de résilience pour montrer comment l'expansion d'une perspective de préservation à une approche qui englobe également la transformation peut s'adapter aux pertes inévitables liées au climat et promouvoir l'apprentissage de notre patrimoine commun.

Nous suggérons que lorsque certains biens patrimoniaux sont gravement touchés par des événements climatiques, les dommages eux-mêmes peuvent servir de mémoire de cet événement et des vulnérabilités inhérentes et partagées intégrées dans les lieux et notre patrimoine. Face à des impacts climatiques réels ou projetés qui dépassent un seuil financièrement viable ou une réalité écologique, ou lorsque les titulaires de droits ou les communautés associées jugent une adaptation persistante inacceptable, nous plaidons pour une transformation par une adaptation anticipée ou autonome. Nous prétendons que la transformation permet une réorganisation des valeurs axée non seulement sur la mémoire du passé mais aussi sur la découverte de valeurs futures ancrées dans des associations et des avantages changeants. Par conséquent, nous recommandons l'adoption d'un cadre écologique de résilience et d'une politique alternative du patrimoine qui permette une continuité transformatrice.

Nous concluons avec une voie suggérée pour un tel changement au sein de la Convention du patrimoine mondial: un nouveau regroupement de sites, *Sites du patrimoine mondial en transformation climatique*.

Abstract 117 – Paper

Do Fortifications Safeguard Communities or Create New Ones?

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Abstract

From early history, fortifications have been required to defend territories and to solidify rule in an ever-changing world. However, advances in modern warfare have changed the meanings of these large-scale structures. In many cases, these fortifications surround an Urban Historic Landscape and create a protected heritage space. This paper will question what is this space and what does it contain? What and whose heritage are these fortifications protecting? It is usually clear that these fortifications protect built heritage, but do they protect local communities that are traditionally connected to this heritage or are they creating new communities within their boundary's? Are they creating an 'inside' community or are they creating an 'outside' one? What are the relationships between the space within the walls and communities?

In 2011, UNESCO's General Conference adopted the *Recommendation on the Historic Urban Landscape*. The recommendation suggests that: 'Urban heritage, including its tangible and intangible components, constitutes a key resource in enhancing the livability of urban areas, and fosters economic development and social cohesion in a changing global environment '(UNESCO, 2011). The definition also includes social and cultural practices and values, economic processes, and intangible heritage as related to diversity and identity. What is the intangible heritage within a walled city and who creates it or recreates it?

This paper will investigate the current role of fortifications in Historic Urban Landscapes over the Mediterranean. It suggests that although fortifications in Historic Urban Landscapes have lost their original function, they have obtained a new task. That being the physical means of safeguarding aspects of Historic Urban Landscapes. It will show that fortifications in these cities are not only iconic historic attributes of the past but constitute in the present an important duty of preserving cultural heritage, civic pride and local communities' identity.

Abstract 453– Paper

Cultural Routes as a Category of World Heritage: Limitations and Scope

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Independent

Abstract

Cultural Routes is a relatively new category in World Heritage. At the core of this concept lie recognition and respect towards cultural diversity that eventually enhance intercultural dialogue and promote the recognition of shared heritage. With the global vision of exchange that underlines the concept of cultural routes, they form a very important category of World Heritage that reflects the interactive, dynamic, and evolving process of human intercultural links. However, the concept is still evolving in the frame of World Heritage and it is also difficult to ascertain how many routes exist on the World Heritage List. Moreover, international organizations such as UNESCO, ICOMOS, UNWTO, and the Council of Europe have not yet reached a unanimous agreement with respect to the definition and essence of cultural routes. By analyzing the concept of cultural routes as a category of World Heritage, this paper aims to bring to light its limits and scope. It will also emphasise the potential of this category to represent shared dimensions of our past that could offer a more complete and accurate vision of history.

Abstract (Français)

Les itinéraires culturels sont une catégorie relativement nouvelle du patrimoine mondial. Au cœur de ce concept se trouvent la reconnaissance et le respect de la diversité culturelle qui, à terme, renforcent le dialogue interculturel et favorisent la reconnaissance du patrimoine commun. Avec la vision globale de l'échange qui souligne le concept d'itinéraires culturels, ils forment une catégorie très importante du patrimoine mondial qui reflète le processus interactif, dynamique et évolutif des liens interculturels humains. Cependant, le concept évolue toujours dans le cadre du patrimoine mondial et il est également difficile de déterminer combien d'itinéraires existent sur la Liste du patrimoine mondial. En outre, des organisations internationales telles que l’UNESCO, l’ICOMOS, l’OMT et le Conseil des L'Europe n'est pas encore parvenue à un accord unanime sur la définition et l'essence de itinéraires culturels. En analysant le concept d'itinéraires culturels en tant que catégorie du patrimoine mondial, cet article vise à mettre en lumière ses limites et sa portée. Il mettra également l'accent sur le potentiel de cette catégorie à représenter des dimensions partagées de notre passé qui pourraient offrir une vision plus complète et plus précise de l'histoire.

Abstract 405 – Paper

Transnational Silk Road Heritage and Shifting Identities in Central Asia

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University of Western Australia, Australia

Abstract

This paper explores the emergence of a transnational Silk Road heritage and the interplay between national and regional identities within official discourse in Central Asia through the lens of shared heritage. In recent decades, Silk Road heritage has emerged as a critical focus for international organisations such as UNESCO and ICOMOS within the region. China’s Belt and Road Initiative (BRI), launched in 2013, has added further impetus to the creation and recognition of a heritage of the ‘Ancient Silk Roads’ across Eurasia. Since gaining independence nearly 30 years ago, the nations of Central Asia have been engaged in the process of cultivating national identities while also navigating common regional histories. Historic and archaeological sites, artefacts, and other representations of the past are playing critical roles in the ongoing processes of national identity formation as well as the maintenance of transregional narratives of shared pasts. Drawing from fieldwork in Kazakhstan, Uzbekistan, and Kyrgyzstan, this research examines how narratives of a shared heritage of the Silk Roads are transforming identities and shaping the future of national and regional representations of cultural heritage.

Abstract (Français)

Cet article explore l'émergence d'un patrimoine transnational de la Route de la Soie et l'interaction entre les identités nationales et régionales dans le discours officiel en Asie centrale à travers la lentille du patrimoine partagé. Au cours des dernières décennies, le patrimoine de la Route de la soie est devenu un objectif essentiel pour les organisations internationales telles que l'UNESCO et l'ICOMOS dans la région. L'Initiative de la ceinture et de la route de la Chine (BRI), lancée en 2013, a donné un nouvel élan à la création et à la reconnaissance d'un patrimoine des "anciennes routes de la soie" à travers l'Eurasie. Depuis leur accession à l'indépendance il y a près de 30 ans, les nations d'Asie centrale se sont engagées dans le processus de cultivation des identités nationales tout en parcourant des histoires régionales communes. Les sites historiques et archéologiques, les artefacts et autres représentations du passé jouent un rôle essentiel dans les processus en cours de formation de l'identité nationale ainsi que dans le maintien des récits transrégionaux de passés partagés. S'appuyant sur des travaux sur le terrain au Kazakhstan, en Ouzbékistan et au Kirghizistan, cette recherche examine comment les récits d'un patrimoine commun des routes de la soie transforment les identités et façonnent l'avenir des représentations nationales et régionales du patrimoine culturel.

Abstract 255 – Paper

Curaçao, the Chances for a Successful Nomination of a Relict Landscape

David Koren
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Abstract

The Netherlands intends to nominate the landscape of the Western Plantations on the Dutch-Caribbean Island of Curaçao for the World Heritage List of UNESCO. The question is if this can be successful or not. Although one has to look carefully, basically the whole Island of Curaçao is an old plantation landscape. But the entire plantation failed in the end due to the harsh and dry climate and despite efforts of the Dutch to adapt the land to agriculture by building extensive waterworks. So today, the landscape can be regarded as a relict landscape, consisting of various relicts like the old or ruined plantation houses, cactus hedges, livestock enclosures, wells, waterworks, barns and commercial buildings, concrete dance floors(!), and many other aspects of the old plantation economy. The local UNESCO committee made a proposal for the nomination of the Western Plantations, basically based on architectural criteria, leaving out other aspects.

This presentation will shine a light on the development of the Dutch plantations on this arid Island in the Southern Caribbean and analyzes the shortcomings in this nomination in the making. Important questions are: who is served by this nomination and who will benefit from it? And why would we nominate a site that is basically based on the history of the slave trade, but which is hardly mentioned in the proposal? What can be done to make a more 'inclusive' nomination?

Junta de Embarre and Quincha Construction Techniques in Azuero (Panama)

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Abstract

This proposal shows an example of a hybrid or blended place that relates tangible and intangible aspects of heritage. This takes place in Panama, located in the middle of the American continent. The country has an overlapping history and, as many authors mention, still serves as a bridge or corridor that had an impact on the dispersion of people, agriculture and technology throughout the Americas.

The Azuero region, located to the southwest of Panama City, has been occupied since pre-Hispanic times. When the Spaniards arrived and founded Panama City in 1519, Azuero became an agricultural and livestock area. In this territory, the blend of pre-Hispanic or indigenous, Spaniards and Afro descendants created a very particular type of urbanism and architecture in the region.

The urbanism of Azuero developed from disperse Indigenous villages to small cities characterized by an irregular plot, with a main square, with a skyline dominated by the church belfry towers, similar to early colonial towns. The architecture that remains is from around the 19th century, but it appears that this type of rural dwelling existed as early as the 18th century, and probably much earlier. The earthen construction technique used is called *quincha*. This procedure represents not only the tangible, but the intangible. It's a tradition based on the knowhow or *savoir-faire* transferred from father to son or from master builder to disciple. Each house is built through a cooperative process called *junta de embarre*, with the participation of the community.

This tradition has been reducing, and instead of maintenance and conservation, the earthen materials are being replaced by cement blocks. The objective of this research is to enhance the value and importance of this practices and places, emphasizing in the cultural hybridization or blending that has developed in this particular area of the republic of Panama.

Abstract (Espagnol)

Esta propuesta presenta un ejemplo de hibridación cultural que relaciona lo tangible con lo intangible. Esto ocurre en Panamá, ubicada en el medio de América. De acuerdo con varios autores, este territorio posee varias capas de historia y se mantiene como un puente

que ha tenido un impacto en la dispersión de personas, la agricultura y la tecnología en todo el continente americano.

La región de Azuero está ubicada al suroeste de la ciudad de Panamá. Allí la población se ha asentado desde la época prehispánica. Con la llegada de los españoles y la fundación de Panamá en 1519, Azuero se convirtió en un zona agrícola y ganadera. En este territorio se mezclaron indígenas, españoles y afrodescendientes, creando un urbanismo y arquitectura muy particular.

El urbanismo de Azuero se fue desarrollando de villas dispersas a pequeñas ciudades o pueblos caracterizados por un trazado irregular con una plaza mayor y un perfil dominado por la torre campanario de la iglesia, similar al urbanismo colonial temprano. La arquitectura que se observa es del siglo XIX, pero proviene del siglo XVIII, incluso antes. Se utiliza una técnica de construcción de tierra conocida como quincha, que representa lo tangible y lo intangible. Es una tradición basada en el saber hacer o savoir faire, en la transferencia de conocimientos de padre a hijo o de maestro a discípulo. Cada casa se construye a través de un proceso cooperativo llamado junta de embarre, en el que participa toda la comunidad.

Esta tradición ha venido en descenso, y en vez de conservación y mantenimiento, la tierra o quincha se está reemplazando por bloques de cemento. El objetivo de esta investigación es realzar el valor y la importancia de estas prácticas y lugares, enfatizando en la hibridación cultural.

Abstract 104 – Paper

Collaborative Model in the Management of a Heritage Site: Vega Vieja, Dominican Republic

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Abstract

The villa of Concepcion de la Vega is located in Dominican Republic, and was established by Cristopher Columbus in 1494, very close to the gold mines. The place was the scene of a major battle between the Indigenous people and the Spanish. It was also a strategic place for the conquest and evangelization of the New World. On the site remains the archaeological ruins of the medieval fortress, cathedral, and Franciscan monastery, amongst others. The aim of this research is to develop a Master Plan for Vega Vieja Historical site based on a collaborative model with the support and participation of the local community.

In the planning of the site, tools were integrated to empower local communities in heritage management, because it helps and facilitates the conservation process and implementation of policies. The strategies used in management plans encourages proactive community participation in decision-making processes, increases the sense of belonging and ownership of the park, and helps improve relations between the powerful and the powerless. In addition, the plan integrates the private sector, which plays a decisive role generates decent jobs on equal terms and the public administration, which is responsible for establishing the basic and common structures to ensure that everything flows smoothly.

The collaborative governance strategic model involves all actors, allowing the community to gain social and economic benefits which help maintain their and reaffirmed cultural identity, helps with the protection of site attributes, assists with local sustainable development and the improvement of the quality of life of its inhabitants, enables communication between local social and institutional actors which helps with conflict management and risk response. In addition, communities help identify problems that may have been overlooked by experts.

Abstract (Español)

La villa de Concepción de la Vega está en República Dominicana, establecida por Cristóbal Colón en 1494, cerca de las minas de oro. El lugar fue escenario de una batalla entre indígenas y españoles. También fue lugar estratégico para la conquista y evangelización del Nuevo Mundo. En el sitio quedan ruinas arqueológicas de la fortaleza medieval, catedral y monasterio franciscano, entre otros. El objetivo de esta investigación

es desarrollar un Plan Maestro para el sitio de la Vega Vieja basado en un modelo colaborativo con el apoyo y participación de la comunidad local.

En la planificación se integraron herramientas para potenciar a las comunidades locales en la gestión del patrimonio, porque ayuda y facilita el proceso de conservación y la aplicación de políticas. Las estrategias utilizadas en los planes de gestión fomentan la participación proactiva de la comunidad en los procesos de toma de decisiones, aumentan el sentido de pertenencia y propiedad del parque y ayudan a mejorar las relaciones entre todos los actores. Además, el plan integra al sector privado, que juega un papel decisivo en la generación de empleos dignos en igualdad de condiciones, y a la administración pública, que es responsable de establecer estructuras básicas y comunes para que todo fluya sin problemas.

El modelo estratégico de gobernanza colaborativa involucra a todos los actores, permitiendo a la comunidad obtener beneficios sociales y económicos que ayuden a mantener su identidad cultural reafirmada, ayuda a la protección de los atributos del sitio, contribuye al desarrollo local sostenible y al mejoramiento de la calidad de vida de sus habitantes, permite la comunicación entre los actores sociales e institucionales locales, lo que ayuda al manejo de conflictos y a la respuesta al riesgo. Además, las comunidades ayudan a identificar problemas que pueden haber sido pasados por alto por los expertos.

Abstract 592 – Paper

Cowra War Cemeteries: Commemoration, Memory, and Shared Cultural Heritage, Australia

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Abstract

On a cold winter's morning in August 1944, Japanese prisoners of war staged a mass escape attempt from No 12 Prisoner of War camp, located near the small town of Cowra, NSW. As a result of the large loss of life, two co-located war cemeteries came to hold Japanese nationals and several Allied soldiers who died in the 'Cowra Breakout'. As the sole officially recognised Japanese War cemetery outside of Japan, the cemeteries host both the victor and the defeated within a common military mortuary space, sanctioning the commemoration of war dead from both sides of the conflict.

This paper considers the idea of war dead of former belligerents being interred on enemy territory; the reality of a commemoration culture undertaken physically remote to the interred's homeland; the politics of pilgrimage on enemy territory, and the transnational implications of mourning and commemorative ritual within another nation's territory and culture.

Cared for in the post-war years by locals, including returned service personnel, the cemeteries are now recognised as an enduring setting for transcultural commemorations and as a setting for memorial diplomacy, their historical value and heritage significance 'claimed by' a variety of actors that now spans generations. It is this shared, continuous, and continuing journey of commemoration for Australian and Japanese war dead, understood in conjunction with the town peace building activities, that has now arguably eclipsed the original event's importance.

Inundated Aboriginal Sites in New South Wales: Imprints of Climate Change

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Abstract

It is generally accepted that, prior to the last Global Warming, sea levels were around 100m lower than today. Land masses extended out to sea from modern shorelines and areas once occupied by Australia's First Nations people lie submerged on the continental shelf. It is often assumed that if former landform features, such as river valleys or rock overhangs can be detected underwater then associated Aboriginal sites may be present. However, predicting survival of inundated occupation sites requires an understanding of factors that destroy or preserve sites during the process of inundation. What types of sites survive and under what conditions?

This paper promotes the investigation of observable indicators at the land/water interface to provide clues to how sites survive the process of inundation. This is demonstrated through observations made at two coastal downstream estuarine environments; one site at the head of tidal waters; and, one site along the bank of an inland river subject to flooding. The paper also shows how an examination of terrestrial First Nation sites can reveal how people responded to the changes in resources when sea levels rose.

This paper will show that even low-level water movements, wind, rain and biological activity can have catastrophic impacts on evidence of occupation sites during the process of inundation.

It is concluded that furthering our knowledge of inundated sites of human occupation requires a combination of predictive modelling and collaboration with other seabed geological and biological investigations. Particular attention should be given to any discovery of underwater peat beds, other evidence of submerged forests or stone structures such as fish traps in drowned riverbeds. In combinations, these studies would help to demonstrate the potential for sites to survive inundation and to contribute to understanding human adaption to climate change as part of the shared heritage of modern Australia.

Abstract (Français)

Il est généralement admis qu'avant le dernier réchauffement climatique, le niveau de la mer était d'environ 100 m inférieur à celui d'aujourd'hui. Les masses terrestres s'étendaient loin jusqu'à la mer à partir des rivages modernes et des zones autrefois

occupées par les peuples des Premières nations de l'Australie sont submergées sur le plateau continental. On suppose souvent que si d'anciennes caractéristiques de forme terrestre, comme les vallées fluviales ou les surplombs rocheux, peuvent être détectées sous l'eau, des sites autochtones associés peuvent encore être présents. Cependant, pour prédire la survie des sites d'occupation inondés, il faut comprendre les facteurs qui détruisent ou préservent les sites pendant le processus d'inondation. Quels types de sites pourraient survivre et dans quelles conditions?

Cet article fait la promotion de l'étude d'indicateurs observables à l'interface terre/eau afin de fournir des indices sur la façon dont les sites survivent au processus d'inondation.Ceci est démontré par des observations faites dans deux environnements estuariens côtiers en aval;un site à la tête des eaux de marée;et, un site le long de la rive d'une rivière intérieure sujette à des inondations.Le document montre également comment un examen des sites terrestres des Premières nations peut révéler comment les gens ont réagi aux changements dans les ressources lorsque le niveau de la mer a augmenté.

Ce document montrera que même les mouvements d'eau de faible altitude, le vent, la pluie et l'activité biologique peuvent avoir des répercussions catastrophiques sur les preuves. On conclut que l'approfondissement de notre connaissance des sites inondés de l'occupation humaine exige une combinaison de modélisation prédictive et de collaboration avec d'autres études géologiques et biologiques des fonds marins.
Ces études démontrer le potentiel des sites à survivre à l'inondation et à contribuer à comprendre l'adaptation humaine au changement climatique dans le cadre du patrimoine commun de l'Australie moderne.

Abstract 179 – Paper

My Story, Our History: Redefining Heritage Experiences at Hyde Park Barracks, Australia

Beth Hise
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Abstract

In February 2020, the Hyde Park Barracks, Sydney reopened with an extraordinary new experience that immerses visitors in the stories of one of Australia's most important surviving colonial buildings. Hyde Park Barracks, built by convicts in 1817 - 1819, was one of the colony's first convict barracks and later the centre of convict administration in New South Wales. After 1848, it accommodated female immigrants as well as aged and destitute women, and later courtrooms and government offices.

Careful curatorial and interpretive consideration went into the renewal of this significant heritage site. In addition to the usual planning documents, the stories of the barracks were re-evaluated through research and academic interrogation, workshops with subject experts, and community consultation. Questions were deliberated around purpose (Who are we doing this for? Why?), content (Which stories are we telling? How many? Whose perspectives, whose truths?), and experience outcomes (Will this be accessible, understandable and relevant to diverse audiences?). Above all, how can different notions of the value of place both in the past and in the present co-exist in our interpretation? One example, the Hyde Park Barracks today is a symbol of colonialism and trauma for some and a cherished heritage destination for others.

These debates and discussions radically shifted the way the barracks story would be told on site: a chronological narrative journey would be created; the lived experiences of people touched by this place would take precedence, their voices would be diverse informed by scholarship *and* community knowledge; its significance and relevance to modern audiences would be reinforced through empathy and personal connection.

This paper will trace the methodology and decision-making steps to realise these project aims, the issues raised along the way and the success or failure of this new heritage experience and storytelling approach as of October 2020.

Tracing Transcontinental Tracks: Attributes and Values of a Shared Heritage

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Abstract

The Ombilin Coal Mining Heritage of Sawalunto was inscribed on the List of World Heritage in 2019, in part because it exhibits significant interchanges in mining technology between Europe and its colonies, in this case the Netherlands and Indonesia. However, recent research has shown that the Ombilin Coal Mining system is historically inextricably linked to a similar enterprise in Africa, where the Netherlands South African Railways Company (NZASM) constructed and operated the railways system of the independent South African Republic. Key personalities were instrumental in realising both endeavours. The technologies and system-based design that are key attributes of the Sawahlunto World Heritage property were applied there with success only after first being tested on the Witwatersrand mines.

The World Heritage inscription of Sawahlunto makes mention of the shadow-side of this exceptional shared late nineteenth and early twentieth century industrial heritage: the unfair labour practices that not only saw the division of employment and opportunity along ethnic lines, but also the coerced labour of people incarcerated under colonial laws. Similar practices contributed to the built legacy of the NZASM, much of which is in gainful everyday use as core of South Africa’s rail infrastructure, but has only recently been identified as a heritage of significance.

The origins and consequences of this Indonesian-South African-Dutch shared heritage calls for further examination. This is particularly relevant as their shared cultural value fall under bilateral north-south governmental MOUs. The cultural value of Sawahlunto has even been acknowledged as of global importance. How do the communities affected relate to the pluralist interpretation of these endeavours and the radical transformations they brought? And what are the professional perspectives? This paper addresses both the shared and divergent meanings of this globe-spanning heritage to post-colonial communities and explores how different communities relate to their burdened pasts.

Abstract 409 – Paper

Environmental Design: Heritage of Tropical Modernism – A Case Study of Ghana

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Abstract

This paper assesses the cultural significance of Tropical Modernism in Ghana, a regional expression of the Modernist project in West Africa. The research questions present notions about cultural significance of modernist heritage, which focuses on historical and cultural parameters within a West African context. It argues that in the context of present day concerns of climate change and environmental degradation, a principal aspect of cultural significance of buildings lies in their climate responsive environmental design strategies.

To support this view six individual case studies of community buildings, covering diverse cultural and geographical contexts, have been evaluated, examining their historical, socio-cultural contexts and environmental design strategies. This was undertaken through detailed measured drawings and modelling to assess climate responsiveness.

The six buildings studied were designed and built by a diverse group of international and Ghanian architects and demonstrate an important regional and geographical trend within the so called 'international style'. The variety of climatic parameters within the tropics, exemplified by the diverse West African geography, informs the design and detailing of these buildings. Cultural symbolism, craftsmanship, and traditional skills are skillfully integrated with scientific and technological innovations.

While Ghanaian Tropical Modernism rarely if ever appears in any mainstream discussion of architectural history or in architectural pedagogy, it has shown to have the serious potential to inform and guide national approaches to contemporary architecture. Seen in the backdrop of climate change, aggravated by insensitive design and construction, especially in the emerging world, most of which are located in the geographic tropics, Ghana’s Tropical Modernist heritage holds potential to redefine and enhance contemporary design processes, through its re-engagement with environmental design.

Abstract (Français)

Cet article évalue l'importance culturelle du modernisme tropical au Ghana, une expression régionale du projet moderniste en Afrique de l'Ouest. Les questions de recherche présentent des notions sur la signification culturelle du patrimoine moderniste,

qui se concentre sur les paramètres historiques et culturels dans un contexte ouest-africain. Il fait valoir que dans le contexte des préoccupations actuelles du changement climatique et de la dégradation de l'environnement, un aspect principal de l'importance culturelle des bâtiments réside dans leurs stratégies de conception environnementale sensibles au climat.

Pour étayer ce point de vue, six études de cas individuelles de bâtiments communautaires, couvrant divers contextes culturels et géographiques, ont été évaluées, examinant leurs contextes historiques, socioculturels et leurs stratégies de conception environnementale. Cela a été réalisé au moyen de dessins mesurés détaillés et d'une modélisation pour évaluer la réactivité au climat.

Les six bâtiments étudiés ont été conçus et construits par un groupe diversifié d'architectes internationaux et ghanéens et démontrent une tendance régionale et géographique importante au sein du soi-disant «style international». La variété des paramètres climatiques dans les tropiques, illustrée par la géographie ouest-africaine diversifiée, informe la conception et les détails de ces bâtiments. Le symbolisme culturel, l'artisanat et les savoir-faire traditionnels sont habilement intégrés aux innovations scientifiques et technologiques.

Bien que le modernisme tropical ghanéen n'apparaisse que rarement, voire jamais, dans une discussion générale sur l'histoire de l'architecture ou dans la pédagogie architecturale, il a montré qu'il avait le potentiel sérieux pour informer et guider les approches nationales de l'architecture contemporaine. Vu dans le contexte du changement climatique, aggravé par une conception et une construction insensibles, en particulier dans les pays émergents, dont la plupart sont situés dans les régions tropicales géographiques, le patrimoine moderniste tropical du Ghana a le potentiel de redéfinir et d'améliorer les processus de conception contemporaine.

Abstract 298 – Paper

Case Sacree De Kangaba: Pratiques Immaterielles Ancestrales Mandingues

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ICOMOS Mali, Mali

Abstract

The Sacred House of Kangaba or Kamablon, built in 1653, is an ancient monument with a circular ground plan built of earth and covered with a conical straw roof. It was inscribed on the Representative List of the Intangible Cultural Heritage of Humanity in 2009 and on the World Heritage Tentative List in 2018.

The Malinke (or Manding) people of the south-western region of Mali gather every seven years to celebrate the renewal of the thatched roof on the Kamablon (or vestibule of speech).

The Kamablon is a building that houses objects and furniture of great symbolic value to the community. The ceremony is organized by the entire community, including those living in Kangaba and others, even expatriates.

Traditionally, the organization of the Septennial Ceremony is done under the direction of the customary chiefs, especially the Chief of the village, who is a descendant of Soundiata Keïta, founder of the Empire of Mali, the Griots of Kéla (a village located in the suburbs of Kangaba) who are the holders of the history of the Mandèn, and the Youth groups. The renovation of the roof is an opportunity to evoke the history and culture of the Manden.

The festivities run for five days, during which the roof of the hut is renewed under the responsibility of the older people, who, on this occasion, pass on to the younger generations the knowledge related to its construction, its history and its values.

The conservation of this cultural property is a tangible and intangible expression of the seven-year sharing of cultural practices of the Malinke people with other communities belonging to different ethno-linguistic groups.

Abstract (Français)

La Case sacrée de Kangaba ou Kamablon, construite en 1653, est un monument ancien de plan circulaire construite en terre et couvert d'un toit conique en paille. Elle a été inscrite en 2009 sur la Liste représentative du patrimoine culturel immatériel de l’humanité et sur la Liste indicative du patrimoine mondial en 2018.

Les Malinkés (ou Manding) de la région du sud-ouest du Mali, se rassemblent tous les sept ans pour célébrer le renouvellement de la toiture de chaume sur le Kamablon (ou vestibule de la parole).

Le Kamablon est une construction qui abrite des objets et des éléments de mobilier d'une grande richesse symbolique pour la communauté. La cérémonie est organisée par la communauté entière comprenant ceux vivants à Kangaba et les autres même ceux expatriés.

Traditionnellement l'organisation de la cérémonie septennale se fait sous la direction des chefs coutumiers, notamment le chef de village, qui est un descendant de Soundiata Keïta, fondateur de l'Empire du Mali, des griots de Kéla (village situé dans la banlieue de Kangaba) lesquels sont les détenteurs de l'histoire du Mandèn et des groupes de jeunes. La réfection de la toiture est l'occasion d'évoquer l'histoire et la culture du Mandén.

Les festivités durent cinq jours, pendant lesquels la toiture de la case est renouvelée sous la responsabilité des plus âgés, qui, à cette occasion, transmettent aux jeunes générations les savoirs liés à sa construction, son histoire et ses valeurs.

La conservation de ce bien culturel est une expression matérielle et immatérielle du partage septennal de pratiques culturelles du peuple Malinké avec d'autres communautés appartenant à des groupes ethnolinguistiques différents.

Abstract 228 – Paper

Exode et Migration au Sahel: Partage D'identite Culturelle

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Abstract

In Africa and throughout the world, culture has been built through giving and borrowing. The meetings between people usually lead to the proliferation of societal and cultural values. The Sahel region in sub-Saharan Africa has always been a migration zone par excellence. The movement of populations has been underway since the period of trans-Saharan trade (6th century).

The great empires of West Africa (Ghana, Mali, Songhoy) favoured the displacement and mixing of several ethno-linguistic groups, thus creating great cultural diversity and a rich and prolific shared cultural heritage in the Sahel. Current migratory movements between sub-Saharan Africa and the Maghreb are participating in the reactivation of the old trans-Saharan routes by new actors with very diverse motivations depending on the context, region and period. Travel and migration remain vectors for sharing and exchanging the cultural values of migrants and host communities. How can we ensure that these displacements, even those caused by conflicts and residual insecurity, are an opportunity to share and enhance the value of cultural heritage and a means of resolving these conflicts?

Abstract (Français)

En Afrique et dans le monde entier, la culture s’est construite par le don et l’emprunt.
Les rencontres entre les hommes engendrent le plus souvent le foisonnement des valeurs sociétales et culturelles. La région du Sahel située en Afrique subsaharienne a toujours été une zone de migration par excellence. Le déplacement des populations est en cours depuis la période du commerce transaharien (6ème siècle).

Les grands empires de l'ouest africain (Ghana, Mali, Songhoy) ont favorisé le déplacement et le brassage de plusieurs groupes ethnolinguistiques, créant ainsi une grande diversité culturelle et un patrimoine culturel partagé riche et fécond au Sahel. Les mouvements migratoires actuels entre l'Afrique subsaharienne et le Magrheb, participent à la réactivation des anciennes routes transahariennes par des acteurs nouveaux aux motivations très diverses selon les contextes, les régions et les périodes.
Les voyages et les migrations demeurent des vecteurs de partage et d’échange des valeurs culturelles des migrants et des communautés d’accueil. Comment faire en sorte que ces déplacements, même ceux provoqués par les conflits et l’insécurité résiduelle, soient une opportunité de partage et de valorisation des patrimoines culturels et un moyen de résolution de ces conflits.

Abstract 183 – Paper

Strides Towards Coordinated Management of a Trans-Frontier Heritage Site

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Abstract

Great scores have been recorded as a result of joint management of trans-frontier heritage properties, such as the Victoria Falls World Heritage site by Zambia and Zimbabwe. Where similar joint efforts have been applied on the custodianship of trans-frontier protected areas, similar success stories have been told, because shared resources provide numerous opportunities, though some challenges are encountered.

However, unlike the Victoria Falls, the Kalambo Falls National Monument, a trans-frontier heritage property, lacks bilateral or joint conservation arrangements between Zambia and the United Republic of Tanzania, the countries that share the property. The significance and consequent declaration of the Kalambo Falls as a national monument, hinges on its ancient archaeological discoveries and the geomorphological formation of the waterfall as Africa's second deepest.

Apart from its significance as a heritage resource, the area is endowed with high value, hardwood timber tree species which are illegally harvested and traded, a situation that can directly be attributed to lack of coordinated trans-frontier conservation arrangements and local community inclusion. While Zambian government caretakers implement conservation strategies aimed at preserving the site for posterity, as well as generating government income through tourism, the local community perceives this as a form of deprivation as they have to contend with the apparent restricted access to resource utilization and also the lack of direct monetary benefits trickling down to them. Thus, they tend to be inimical to conservation in several ways.

The author attempts, through a desk study, to unearth conditions and tangible benefits that may encourage collective management of the Kalambo Falls site. We propose, therefore, the urgent need to underpin collective action mechanisms among all stakeholders; but more especially between the two national governments together with local community members, because exclusionary and fragmented conservation strategies rarely attain the set conservation objectives.

Making Sense of Difficult Heritage: Perceptions and Influence of Colonial Nigeria

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Abstract

Around the 15th century, Badagry community was the transit point for the trans-Atlantic slave trade for about 350 years. During this period, approximately 12.4 million Africans were forcibly exported to various parts of the world. However, after the abolishment of slave trade, various colonial heritage sites were left behind that are converted into museums, office buildings, family residences, and shared communal spaces. Over the years, community members are interacting with the realities, history and influence of slave trade on the social, economic, political and cultural development of the community.

This presentation, therefore, investigates the influence of the colonial heritage sites on the changes in the understanding of the agency of the past and the identity of the community. Semi-structured interviews (7 participants) and questionnaire survey (60 respondents) were conducted to understand the perceptions of the community members towards the colonial heritage sites. The findings indicate that more than 85% of the respondents have positive perceptions of the colonial heritage site as places for remembrance and sociocultural learning that helps to improve emotional intelligence of young generations in building intercultural dialogue and relationships, develop empathy, and reconnect people to the cultural and natural environment. Also, the families dwelling in the colonial buildings also consider protection of the colonial sites as an opportunity to develop collective memory, dialogue, and relationships based on the shared heritage and identity of the families to engender collaboration and peaceful coexistence.

We argue that people’s perception of the heritage of colonization and slave trade is continuing to shift from being unsettling and difficult to what needs to understood and experienced.

Risk Reduction in Petra, Jordan: A Shared Approach to Heritage Conservation

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Abstract

In recent years natural disasters have been increasingly impacting on heritage sites, often as a result of climate change phenomena, thus requiring an integrated approach to be addressed comprehensively.

The World Heritage Site of Petra is one of the world's richest and largest archaeological sites characterized by a unique geological and cultural landscape. The site is also very vulnerable to geological and climate-related hazards such as earthquakes, landslides, and floods which have been affecting the site more substantially over the past years, impacting on its cultural heritage and monuments. In order to address these phenomena and protect the site and the visitors, the UNESCO Office in Amman coordinated a number of targeted actions geared towards the protection of the site in full partnership with the Petra Development and Tourism Region Authority and the Department of Antiquities of Jordan.

On the one hand, the implementation of the 'Siq Stability' programme, a multi-year project funded by the Italian Agency for Development and Cooperation, aimed at assessing, managing and mitigating natural hazards through the implementation of risk mitigation interventions in the 'Siq', a naturally formed gorge serving as the main entrance to the site. On the other hand, preliminary designs for flashflood risk mitigation interventions and a detailed hydrologic-hydraulic study of the Wadi Musa catchment were developed through funding from the Heritage Emergency Fund at the World Heritage Centre.

This presentation describes the activities carried out and the results achieved during the implementation of the above activities by placing emphasis on the methodology adopted to ensure the collective engagement of the local communities and the local authorities, the communication and awareness strategies applied to involve tourists and visitors, and the low environmental impact approach adopted, with the objective of becoming a best practice in the realm of heritage conservation and management.

Abstract 509 – Paper

Lieux de culte partagés au Proche-Orient

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Abstract

The Middle East saw the emergence of the three monotheistic religions today grouping more than half of humanity; many cultures, taking their roots in these religions, have given to the world sites attesting outstanding universal values. These three religions have, unfortunately, clashed in wars for the pre-eminence of one over the other; one of the sceneries of these confrontations has been the Middle East, from the Middle Ages to the present day. Ignorance and refusal to accept the Other, Different, is the main reason of these incessant wars.

These religions appropriated successively many places of worship, sometimes dating back to antiquity. With each episode and depending on the victory of one or the other, these places, pagan shrines in ancient times, are transformed into churches at the beginning of the Christian era, then into mosques with the arrival of Islam. Later, in the Middle Ages, many churches built by the crusaders in the Holy Land were transformed into mosques in the Mamluk era, while at the other end of the Muslim world, mosques were invested by cathedrals in Cordoba and Seville.

Today, in Lebanon as well as in Syria, these places of worship in addition to the rituals associated with them are shared by the Christian and Muslim communities. The sharing of these places of worship is done in respect of each other's traditions and in the preservation of the current use of these places. Lebanon even institutionalized a religious holiday, the Annunciation, on 25 March, a holiday common to Christians and Muslims. Many Muslims visit the Christian shrines dedicated to the Virgin Mary on this occasion.

This presentation describes some of these places, as well as the contribution and the experience of Lebanon in this dialogue and this sharing of places of worship.

Abstract (Français)

Le Proche-Orient a vu éclore les trois religions monothéistes groupant aujourd’hui plus de la moitié de l’humanité ; de nombreuses cultures, filles de ces religions, ont donné au monde des témoignages attestant une valeur universelle exceptionnelle. Ces trois religions se sont malheureusement affrontées dans des guerres pour la prééminence de l’une sur l’autre ; le Proche-Orient, depuis le moyen-âge et jusqu’à nos jours, constitue l’un des théâtres de ces affrontements. L’ignorance et le refus de l’acceptation de l’Autre, Différent, constitue le principal levier de ces guerres incessantes.

Ces religions se sont approprié successivement de nombreux lieux de culte, datant parfois de l'antiquité. A chaque épisode, et en fonction de la victoire des uns ou des autres, ces lieux, sanctuaires païens à l'époque antique, sont transformés en églises au début de l'ère chrétienne, puis en mosquées avec l'arrivée de l'Islam. Plus tard, au moyen-âge, de nombreuses églises bâties par les croisés en Terre Sainte sont transformées en mosquées à l'époque mamelouke alors qu'à l'autre extrémité du monde musulman, des mosquées sont investies par des cathédrales à Cordoue et à Séville.

Aujourd'hui, au Liban aussi bien qu'en Syrie, ces lieux de culte ainsi que les rituels qui s'y rattachent sont partagés par les communautés chrétiennes et musulmanes. Le partage de ces lieux de culte se fait dans le respect des traditions des uns et des autres et dans la préservation de l'usage actuel de ces lieux. Le Liban a même institutionalisé les 25 mars une fête religieuse, l'Annonciation, fête commune aux chrétiens et aux musulmans. De nombreux musulmans visitent à cette occasion les sanctuaires chrétiens dédiés à la Vierge Marie.

La communication présente quelques-uns de ces lieux, ainsi que l'apport et l'expérience du Liban dans ce dialogue et ce partage des lieux de culte.

Abstract 425 – Paper

Constantine's Multi-cultural Challenge, Future Identity Transposed to Value (Algeria)

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Abstract

This paper highlights a thousand-year-old city in Algeria; Constantine, by its artistic and urban richness draws a symphony with its picturesque landscape, called city of bridges or the old rock, two labels provoking reflection. Today described as obsolete, contemplating the deterioration of its heritage which fights for its consideration.

I connect two studies relating to architecture in this aim, through a systems approach, dealing with monuments mainly from the 19th century, which are distinguished by their different era and style, political-historical and social contexts. Based on referents and values, I describe a symbiosis of architectural elements and the spirit of place (consisting of: traditions, arts and crafts, cultures, and communities). The city was the cradle coveted by several civilizations across the North African; marked by a stride of traces, we were able to draw up a framework juxtaposing the fragments, for performing horizontal analysis justifying the coexistence and simultaneous development of different communities (against Arabs, Muslims, Jews, Europeans) hence the urban allocation was intended to be decisive. The second one operates vertically, where we talk about the superposition of various layers, showing the succession of phases for creation during distinct periods. This stratigraphy is visualized in three monuments chosen for this presentation to show a patchwork interpreted by local art, influential trends, and cultural specificities hoisted together.

The purpose of this work is to achieve recognition of the perseverance of the Constantinian Identity Symbol, complex legacy by itself, with a lot of shared attributes, in order to trace the cultural gateway to the sustainable future of this metropolis, and support the innovative reuse of buildings. All actors, specialists, citizens, and users are intertwined in this pioneering process, aimed at political awareness and support for the safeguarding and heritage project.

Abstract (Français)

Cette contribution met en lumière une ville millénaire de l’Algérie; Constantine, par sa richesse artistique et urbaine dresse une symphonie avec son paysage pittoresque, décrite ville des ponts ou du vieux rocher, deux labels suscitant la réflexion. Aujourd’hui marquée d’obsolescence, contemplant la dégradation de son patrimoine qui bataille pour sa considération.

Nous mettons en relation deux études relatives à l'architecture dans cette visée, par une approche systémique, traitant de monuments issus principalement du 19e.s, qui se distinguent par leur époque et style, contexte politico-historique et social différents. En s’appuyant sur les référents et les valeurs, nous avons pu relater une symbiose entre les éléments architecturaux et l’esprit du lieu (composé par : traditions, arts et artisanats, cultures et communautés) subsistant. La ville fut un berceau convoité par plusieurs civilisations traversant le nord-africain ; marquée par une foulée de traces, nous avons pu dresser une trame juxtaposant les fragments, permettant d’effectuer une analyse horizontale justifiant la coexistence et l’évolution simultanée de différentes communautés (à l’égard des arabes, des musulmans, des juifs, des européens) d’où l'affectation spatiale-urbaine s’est voulue décisive. La deuxième s’actionne verticalement, où nous évoquons la superposition de diverses couches, (démontrant la succession des phases de création en périodes distinctes). Cette stratigraphie que nous avons visualisé dans trois monuments choisis pour cet article, laisse voir un patchwork interprété par l’art local, les tendances influentes et les spécificités culturelles hissés ensemble.

La finalité de ce travail est d’atteindre une reconnaissance de la persévérance du Symbole identitaire Constantinois, héritage complexe en soi, avec beaucoup d’attributs partagés, afin de tracer la passerelle culturelle vers l’avenir durable de cette métropole, et étayer le réemploi innovant. Où tous les acteurs, les spécialistes, les citoyens, les usagers s’entremêlent dans ce processus pionnier visant la sensibilisation politique et l’appui du projet de sauvegarde et de patrimonialisation.

A Global Heritage: Networks of People, Place, and Things (Lebanon)

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Abstract

The Lebanese coast is rich in cultural heritage ranging from the Palaeolithic to the twentieth century. One feature common to almost the entire coastline is the military railway line built in 1941-1942 under the direction of the Australian, New Zealand, and South African Armies. Our work, currently in its preliminary stages, aims to document elements of the archaeology of the rail line and consider the complex relationship between this extraordinary war infrastructure project, and a landscape both complex in its topography and in its rich layers of archaeological past.

An unprecedented engineering feat, the line ran for over 280 kilometres and was built in a year. The construction involved the participation of specialist Army units, thousands of local skilled artisans, and unskilled labourers. Railway parts, construction materials, and expertise were sourced from the USA, India, Australasia, Africa, and beyond. In addition to archaeological field survey, background archival research in Australia is being incorporated into our analysis of this heritage and has helped to identify and wider contextualise features on the ground.

The rail line provides a tangible example of the complex networks represented by shared heritage assets. It also provides an opportunity to contextualise the intangible blended values of a significant global event. This paper will present the preliminary findings of our research, highlighting the global scale of the WWII supply chains and the massive impacts these military endeavours had upon the existing landscapes of the region. These impacts were not confined to war time, with parts of the line and railways stations along it still being used up until the 1980s.

We conclude the paper with a consideration of how these complex relations might be examined within a methodological framework that illuminates and encompasses the variety of interwoven shared heritage values such a work of global infrastructure embodies.

L'héritage colonial, un patrimoine partagé du XXe siècle (Algeria)

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Abstract (Français)

Oran, ville à l'identité plurielle, voit l'identification de son patrimoine coloniale français controversé. La légitimation patrimoniale de cet héritage récent est un enjeu pour l'identité urbaine de la ville, qui est d'autant plus important en vue de l'effervescence des travaux de réhabilitations d'Oran qui appelle à des solutions, des postures et des stratégies d'intervention adaptées. Cette reconnaissance s'impose aujourd'hui aux villes comme Oran qui conserve de multiples témoins de ce patrimoine partagé.

Considérée comme étant « moderne » par de nombreux auteurs, Oran connu plusieurs projets d'extension et d'embellissement durant la période coloniale française où les intentions de modernisation étaient au centre des préoccupations. Les formes et expressions de la modernité architecturale résultant de la transition éclectique du XIXe siècle aux manifestations de l'architecture rationaliste prirent leurs expansions de façon concrète après la seconde guerre mondiale, dans un mouvement de libération et de renouvellement retranscrit par la volonté et les efforts de la municipalité à sortir la ville de la crise du logement.

Le terrain d'étude de la recherche investit le centre historique de la ville d'Oran et s'intéresse aussi bien à la construction de l'imposant ouvrage du front de mer, qu'aux premiers grands ensembles sociaux collectifs intra-muros type unité d'habitation qu'aux bâtiments modernes de grandes hauteurs qui ont supplanté les immeubles de rapport haussmanniens.

Cette recherche investie la problématique générale de la production de la ville européenne en situation coloniale au prisme de tous les processus et mécanismes d'échange, de circulation, de « contamination », d'adaptation et de réinvention des modèles architecturaux et urbains, dont la diversité des formes illustrent, dans les années de croissance urbaine et d'industrialisation du bâtiment, une créativité architecturale.

Moulins Partagés AKKAR LIBAN et savoirs faire associés Valeurs Acteurs

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Abstract

AKKAR in the north LIBAN is located on a volcanic fault, second valley of agricultural production. In this region, the culture of wheat is an ancestral ritual which ensures local production, having its rituals and its know-how. The village of Chadra has been dotted with abandoned water mills for almost 40 years.

Heavily abandoned by the public authorities, the region has undergone a change in agricultural crops which has thrown into oblivion its extremely rich and necessary tangible (mills) and intangible (wheat culture) heritage. Agriculture previously adapted to the environment and the nature of the soil has been transformed. The rural landscape emphasizing the relationship between heritage and society has changed the identity of the region. Heritage values have declined at the expense of multiple anarchic development.

This heritage and the rituals associated with it are dominant throughout the region. After three years of work, for a mobilization of the population on their tangible and intangible heritage closely related, the project obtained the adhesion of the inhabitants. Being a cultural heritage on a wider territory, appropriation is a major axis to develop with the surrounding regions.

Apace Patrimoine and its professionals have set up a strategy for equitable communication around this shared heritage and its promotion with an economic aim for the locals, in addition to the scientific and tourist scope. This project is an awareness of a shared heritage, in a particular and global context. What tools to strengthen rural activities based on intangible heritage, how shared heritage creates historical events, and how can we protect the intellectual property associated with this atypical heritage? Who are the actors of tourism and what guarantees of economic development for a shared heritage?

Abstract (Français)

AKKAR au nord LIBAN est située sur une faille volcanique ,deuxième vallée de production agricole . Dans cette région, la culture du Blé est un rituel ancestral qui assure une production locale, ayant ses rituels et ses savoirs faire. Le village de Chadra est parsemé de moulins à eau à l’abandon depuis presque 40 ans. Fortement abandonnée par les pouvoirs publics la région a subi une mutation des cultures agricoles ce qui a plongé dans l’oubli son Patrimoine Tangible (Moulins) et intangible (Culture du Blé)

extrêmement riche et nécessaire. L'agriculture auparavant adaptée à l'environnement et à la nature du sol s'est vu mutée. Le paysage rural mettant l'accent sur la relation entre Patrimoine et société a changé l'identité de la région. Les valeurs patrimoniales ont subi un déclin au détriment de développement anarchique multiple.

Ce patrimoine et les rituels qui lui sont associés constituent une dominante dans toute la région. Après 3 ans de travail, pour une mobilisation de la population sur leur Patrimoine Tangible et Intangible étroitement lié, le projet a obtenu l'adhésion des habitants. S'agissant d'un patrimoine culturel sur un territoire élargi, l'appropriation est un axe majeur à développer avec les régions alentour.

Apace Patrimoine et ses professionnels ont mis en place une stratégie pour une communication équitable autour de ce patrimoine partagé et sa valorisation avec une visée économique pour les locaux, outre la portée scientifique et touristique. Ce projet est une prise de conscience sur un patrimoine partagé, dans un contexte particulier et global. Quels outils pour renforcer les activités rurales fondées sur le patrimoine intangible, comment le patrimoine partagé crée des évènements historiques, et Comment peut-on protéger la propriété intellectuelle associée à ce patrimoine atypique, Qui sont les acteurs du tourisme et quels gages de développement économique pour un Patrimoine partagé.

Impact of Policy, Programme, and Project on Joint World Heritage Nominations (Malaysia)

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Abstract

Improvement on policy, programme, and project (3Ps) towards the management of jointly nominated World Heritage Sites, and the quantification of such impact requires a good understanding of the actual aspects and implementation of the 3Ps includes actual achievement of intended objectives and the unintended consequences. The documentation and management of shared cultural heritage sites requires the tandem functioning of diverse departments and organisations in diverse socio-cultural and economic backgrounds.

Despite the serial nomination granted to Melaka and George Town as the World Heritage Site in 2008, there has been a little attention given on the evaluation of the sites post-inscription: especially on the socio-economic impacts of such nomination, both in terms of an individual and a combined assessment. There has also been little study on how the impact of joint-nomination of differently managed sites, their challenges and possibilities.

This research attempts to assess the conservation policy and the socio-economic impacts of such policy through comparison approach to both the sites – Melaka and George Town. Additionally, the findings will enhance the policy impacts study in three specific ways: (1) Providing a baseline data on the current socio-economic impacts of UNESCO World Heritage nominations – individually and as a joint nomination; (2) Inform decision-makers on the current implementation of heritage impacts and operational aspect of joint heritage nominations. (3) Understand the grassroots implications policy and the impact on community. This will help evolve a programme design which consequently can be used to design mitigation measures for adverse impacts; and (4) Ultimately, an improved implementation of such heritage policies will lead to improvement in management for both sites in particular, as well as within jointly nominated national and international World Heritage Sites.

Abstract 271 – Paper

A Critical Analysis of the Revitalisation of the Central Market, Hong Kong

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Abstract

What makes a successful revitalisation project of modernist building? Does it depend on a mature evaluation system, preservation policies, or good architects? This paper argues that the key to modern architecture revitalisation lies in the understanding of the design qualities of the existing buildings. The absence of such consensus in the early stage of project development, as shown in the case of Central Market in Hong Kong, nullifies subsequent design efforts.

Located at the heart of the Central District and completed in 1939, the Central Market is one of the earliest architectural works in Hong Kong influenced by the Modern Movement. It was listed as a Grade III historic building in 1994. However, since its closing down as a market in 2003, the attempts to bulldoze the building for high-rise development have not ceased until the Urban Renewal Authority (URA) was mandated to implement the revitalisation project and turn it into a leisure landmark. The URA invited four architectural firms to submit conceptual designs. All of the proposals tended to profoundly alter the original building. At last, a simplified version of the winning scheme was adopted for economic reasons, which coincidently diminished the transformation, though still evident.

Unlike the public press ascribing such compromised solution to commercialism, by scrutinising the procedures of the Central Market project, the paper uncovers a lack of understanding of modern architecture, not only in the design process but also as early as the evaluation of the building and other procedures. The paper therefore urges the government and related professionals to raise people's level of understanding of modern architecture for the conservation of modern architecture in Hong Kong.

‘Evacuee’ Heritage of Shahjehanabad: Shared Values and Economic Potential

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Abstract

As a consequence of the partition of India into two separate countries in 1947, large numbers of historic residences and community facilities in most of the walled cities of North India were categorised as ‘evacuee properties’ post-Independence, due to the migration of their owners to Pakistan. Since it had not been possible for such displaced persons to ‘make any satisfactory arrangement for the management of the property left behind by them’, the *Administration of Evacuee Property Act 1950* was promulgated for efficient management and administration of evacuee property by a ‘Custodian of Evacuee Property’ appointed by the State.

In the historic 17th century capital city of Shahjehanabad, many ‘evacuee properties’, some with immense heritage value, were allotted to refugees who had lost their properties in Pakistan as part of initial relief and rehabilitation measures. Other evacuee urban and rural properties and lands in Delhi (3,370 properties located in the walled city of Shahjehanabad, other historic precincts) were transferred to the Delhi Government. 947 evacuee properties were subsequently demolished during ‘urban improvement’ programs, and 2,423 evacuee properties, including significant elements of the historic city, are currently under the custodianship of the Government of NCT Delhi, either rented or put to community use, often heavily transformed.

Based on an exhaustive, ongoing study (2017-2020), this paper explores identified evacuee properties, mostly traditional large multi-courtyard ‘*haveli*’ and shop-house typologies, as a shared heritage. These evacuee properties are of considerable value to diverse communities in both countries, and also embody a tremendous economic potential and community benefit contingent on integration into initiatives for regeneration of the walled city. Economic and social benefits of conservation of this type of shared heritage are discussed, enumerated and quantified; management challenges and modalities identified; and relevance in the current context of displacement is highlighted.

Abstract 213 – Paper

Evaluating the Sharability of Waterfront Industrial Heritage in Star Model

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Abstract

Industrial heritage is critical representation of industrial civilization. The transformation of industrial waterfront into public space raises awareness of heritage protection and enhances the possibilities of creative practice in preservation, design, and planning. The waterfront industrial heritage should be the most public and most sharable space for communities. Sharability is, thus, an essential value for industrial heritage preservation.

This paper presents an evaluation of the qualities of industrial heritage regeneration projects of Shanghai Bund through the extension of Star Model of publicness. The Star Model developed by Varna (2011) is so far the first method to measure and illustrate publicness as objectively and holistically as possible. It combines the following five dimensions of public space: ownership; control; civility; physical configuration; and animation. Based on these dimensions, the paper develops an extension of the Star Model to evaluate the sharability of waterfront industrial heritage, and to demonstrate how heritage could be shared through urban design.

The presentation is in four main parts. The first part discusses and then conceptualizes the nature of ‘public’ and ‘sharable’ space. The second part applies the Star Model to evaluate the recent waterfront industrial heritage practices of Shanghai Bund: the Yangpu Part (5.5 km) and the Xuhui Part (8.4 km), the former is considered the most integrated post-industrial urban landscape and the latter is the most successful adaptive reuse of industrial structure practices. The third part discusses the limitation of the Star Model to evaluate public space such as post-industrial waterfront landscape. The fourth part concludes with specific suggestions for adapting the measures of the Star Model, and proposes five specific elements to appropriately capture the sharability of waterfront industrial heritage.

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Heritage, Gentrification, and Cultural Diplomacy in Postcolonial Jakarta

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Abstract

Jakarta is a booming cosmopolitan city. As in many cities around the world, gentrification has started to manifest itself in Jakarta's neighbourhoods. One such example is Kota Tua, the historical inner city which was built by the Dutch in the early seventeenth century: the central Fatahillah Square, once a no-go area, is now a popular, car-free zone where visiting families and school children can ride colourful bicycles; the Kali Besar canal has been transformed into an urban park; and hipster cafes and coffee places pop up in restored historical shophouses.

This paper focuses on gentrification, and then specifically in relation to heritage conservation, and Jakarta as a postcolonial city. Ever since the first definition of gentrification in the 1960s, there has been a strong correlation between gentrification and heritage conservation. The hypothesis of this paper is that gentrification always makes use of the unique characteristics of a neighbourhood, such as architecture, street patterns, location, community structure, or its story, and strengthens rather than replaces these characteristics. But to what extent does this apply to a postcolonial city like Jakarta, when it comes to its layered and sometimes contested history? Whose heritage is colonial heritage: of the colonizer or the formerly colonized? Jakarta has multiple identities due to its layered history, with a collective memory that is dynamic and changing as historical traces are being conserved, reused or destroyed. And what is the role of governmental institutions and experts from the Netherlands, the former colonizer of Indonesia, in conserving Jakarta's heritage?

The purpose of the research of which this paper is a first step, is to get a better understanding of the physical and social fabric of postcolonial cities such as Jakarta, to identify and analyse the different stakeholders involved and to look into community development initiatives which may challenge gentrification.

A Challenge Toward a Shared Heritage in the Case of the Korean Demilitarized Zone

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Abstract

Korean Demilitarized Zone (hereafter: KDMZ) is a kind of buffer zone to reduce the military conflict between North and South Koreas, which was arranged after the Korean Armistice Agreement (1953). It was delimited as far as two kilometers respectively in the north and south from the Military Demarcation Line. Civilian Control Zone was also created as far as 5-20 kilometers respectively in the north and south from the KDMZ. Since then few human interventions have been made in the KDMZ, which, in turn, returned to the nature-like state. Only the human action has been the fire, set by the military, who intend to open up the field of view effectively to watch out the enemy from encroaching. It is also here that material remains of battle fields, and military facilities and structures have been left over from the Korean War (1950-53).

Starting from the 2000s, environmental conservationists including ecologists in South Korea began to recognize the ecological value of KDMZ and its adjacent area, and call for the public attention to their globally exceptional value in terms of natural heritage. Then, historians and archaeologists began to insist that KDMZ and its adjacent area should have potentially the outstanding universal value in terms of cultural heritage. By contrast, any response to such an idea has never been made explicitly from North Korea. This paper aims to explore how to turn the landscapes and places in the KDMZ and its adjacent area into ‘a shared heritage’ in the category of world mixed heritage. To achieve such an aim, it will examine the existent discourses on their heritage value, and check on the possibility of applying a ‘landscape approach’ through Nature-Culture Journey and introducing a ‘soft diplomacy’ with the aid from the international mediation between two Koreas.

Abstract 539 – Paper

Rethinking the Land Walls of Istanbul, Turkey

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Abstract

Istanbul’s Land Walls, together with three other areas on the Historic Peninsula of the city, constitute the ‘Historic Areas of Istanbul’ UNESCO World Heritage Site. The Land Walls not only represent Byzantine Constantinople’s impressive defense system; over centuries, because of their location at the outskirts of the city they have become a location for spirituality, cemeteries, and vegetable gardening. As the city expanded, areas along the Land Walls became locations for the manufacture of various goods, as well as areas of settlement of different ethnic communities. Despite being engulfed in the (modern) city center today, the Land Walls as well as areas surrounding them maintain a fringe character in various locations, and continue to host the ‘normal’ as well as the ‘marginal’.

The concept of ‘authorized heritage discourse’ (AHD) challenges the traditional Western view of heritage, which tends to emphasize material and monumental forms of old or aesthetically pleasing, tangible heritage, as opposed to other, intangible forms of heritage. As part of a UNESCO World Heritage Site, the statement of outstanding universal value emphasizes the Walls’ monumental and innovative architectural techniques rather than providing a more encompassing or pluralizing view of their heritage. On the other hand, the multicultural nature of settlements along the Land Walls still present today, as well as continuing religious and gardening practices can be regarded as intangible heritage practices that have shaped the Land Walls. The monument therefore not only deserves attention as an impressive defense structure, it also needs to be regarded for these intangible cultural heritage qualities.

Based on walking ethnographies conducted with residents living along the Land Walls, this study lays out ‘plural’ accounts and omitted intangible aspects about the Land Walls, and will provide an alternative formulation of the statement of Outstanding Universal Value for the Land Walls.

Paphos Theatre Archaeological Project: Lessons in Public Engagement (Cyprus)

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Abstract

The World Heritage listed site of Nea Paphos is one of the most significant archaeological sites in Cyprus, and one of the island's most popular tourist destinations. The Paphos Archaeological Park is managed by the Department of Antiquities of Cyprus, who maintain an important series of archaeological sites of the Hellenistic and Roman period. These include a number of Roman mosaics, the Tombs of the Kings necropolis, an early Christian basilica, and a Hellenistic-Roman theatre. The Paphos Archaeological Park is also the centre of a number of archaeological missions from Cyprus, France, Poland, Italy, and the Paphos Theatre Archaeological Project from the University of Sydney in Australia.

This presentation will examine the way the archaeological missions working in Paphos, particularly the Paphos Theatre Archaeological Project, are engaging with a wider audience, through a range of outreach resources including a Virtual Reality app, school outreach programs, museum exhibitions, active social media, and a project engaging contemporary art into the archaeological processes. It has enabled heritage to be shared more widely among communities in Australia and in Cyprus and has taken archaeological research outside of its more traditional academic output. The paper will explore ways in which working archaeological sites may work more collaboratively to share findings widely and to allow new voices into conversations about shared experiences and responsibilities of heritage interpretation and management.

Abstract (Français)

Le site classé au patrimoine mondial de Nea Paphos est l'un des sites archéologiques les plus importants de Chypre et l'une des destinations touristiques les plus populaires de l'île. Le parc archéologique de Paphos est géré par le Département des antiquités de Chypre, qui conserve une importante série de sites archéologiques de la période hellénistique et romaine. Il s'agit notamment d'un certain nombre de mosaïques romaines, de la nécropole des Tombeaux des Rois, d'une basilique paléochrétienne et d'un théâtre hellénistique-romain. Le parc archéologique de Paphos est également le centre d'un certain nombre de missions archéologiques actives de Chypre, de France, de Pologne, d'Italie et du projet archéologique de théâtre Paphos de l'Université de Sydney en Australie.

Cette présentation examinera la façon dont les missions archéologiques travaillant à Paphos, en particulier le projet archéologique du théâtre de Paphos, interagissent avec un public plus large, à travers une gamme de ressources de sensibilisation, y compris une application de réalité virtuelle, des programmes de sensibilisation scolaire, des expositions dans les musées, des médias sociaux actifs et un projet engageant l'art contemporain dans les processus archéologiques. Il a permis au patrimoine d'être partagé plus largement entre les communautés d'Australie et de Chypre et a éloigné la recherche archéologique de la production académique plus traditionnelle. Le document explorera les façons dont les sites archéologiques en activité peuvent travailler de manière plus coopérative pour partager largement les découvertes et permettre à de nouvelles voix de discuter des expériences partagées et des responsabilités d'interprétation et de gestion du patrimoine.

The Castles of 'Pays Cathare' (France): A Multi-Layered Heritage?

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Abstract

The Cathar movement spread in the 12th century to some of the most vital regions of Western Europe, taking root in southern France. After being declared heretics, the Cathars were persecuted several times, until their total disappearance in the 14th century.

Back in vogue at the end of the 18th century through the action of anti-clerical circles and politically anti-centralist groups, this heresy gradually became a strong tourist attraction for several territories in the French region of Occitanie, at least since the middle of the last century. In particular, since 1992 the Department of Aude has institutionally named its territory 'Pays Cathare', and systematized several sites in the circuit called 'Les Sites du Pays Cathare'. Among these, there are several castles that were actually the scene of clashes between Cathars and Catholics but which, in their current configuration, look like the ruins of modern fortifications because they were used as military garrisons on the border between France and Aragon until 1659, when they were gradually abandoned.

This contribution aims at the recognition of the patrimonialisation mechanisms of the so-called 'Chateaux cathares', the name under which they are commonly advertised and have become famous to the public. This connotation could represent a forcing, and this can be deduced from the fact that some of them (Termes, Puilaurens, Peyrepertuse, Quéribus, Aguilar, Lastours, and Montségur) are currently vying to be included in the UNESCO World Heritage Site (as an extension of the citadel of Carcassonne) under the title of 'châteaux sentinelles de montagne'.

The presentation therefore aims to analyse how much these non-unambiguous designations may affect the recognition of this heritage by heritage communities and, above all, what consequences they may have on the conservation of these sites.

Abstract (Español)

El movimiento cátaro se extendió en el siglo XII a algunas de las regiones más animadas de Europa Occidental, arraigándose en el sur de Francia. Después de ser declarados heréticos, los cátaros fueron perseguidos varias veces, hasta su total desaparición (siglo XIV).

Los cátaros siempre estuvieron presentes a finales del siglo XVIII a través de la acción de círculos anticlericales y grupos políticamente anticentristas, esta herejía se fue convirtiendo poco a poco en una fuerte atracción turística para varios territorios de la región francesa de Occitanie, al menos desde mediados del siglo pasado. En particular,

desde 1992 el Departamento de Aude definió institucionalmente su territorio ‘Pays Cathare’, y sistematizó varios sitios en el circuito ‘Les Sites du Pays Cathare’. Entre ellos, hay varios castillos que en realidad fueron escenario de enfrentamientos entre cátaros y católicos, pero que, en su forma actual, aparecen como ruinas de fortificaciones modernas porque fueron utilizados como guarniciones militares a lo largo de la frontera entre Francia y Aragón hasta 1659, cuando fueron gradualmente abandonados.

Esto ensayo tiene como objetivo el reconocimiento de los mecanismos de patrimonialización de esos contextos que se llaman "Chateaux cathares", nombre por el cual se anuncian comúnmente y que se ha hecho famoso entre el público. Esta connotación podría representar un forzamiento, lo que se deduce del hecho de que algunos de ellos - Termes, Puilaurens, Peyrepertuse, Quéribus, Aguilar, Lastours y Montségur - compiten actualmente por ser incluidos en el Patrimonio Mundial de la UNESCO (como extensión de la ciudadela de Carcasona) bajo el título de ‘châteaux sentinelles de montaña’.

Por lo tanto, el ensayo científico quisiera analizar cómo estas designaciones divergentes pueden afectar al reconocimiento de este patrimonio por parte de las comunidades patrimoniales y, sobre todo, qué consecuencias pueden tener en la conservación de los distintos sitios.

Post-industrial People's Palaces: Brexit Britain's Shared Library Interiors

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Abstract

Access to interior public space that is free of charge and requires no membership, subscription or belief is a privilege that public libraries — often originally celebrated as 'people's palaces' — have offered since they proliferated in the late-nineteenth and early-twentieth centuries. Despite being perceived by many as a robber baron, Andrew Carnegie's philanthropic programme was highly effective in transforming library provision in the UK as well as in the USA.

Today, libraries are under threat of closure, yet in Britain 424 of these buildings survive, with 224 still operating as public libraries. As Britain prepares to fashion a future outside the European Union, wealth disparity in the country is at an all-time high; and while many public libraries were first built in industrial towns and cities to target the intellectual improvement of the working class, today these places include some of the most economically deprived areas of the nation.

A complete photographic survey of the interior spaces of Carnegie libraries taken in 2018 and 2019 reveals environments that have shared conditions during a period of deep political division. Often the architectural grandeur of provision is inversely proportional to the post-industrial decline and post-modern expectations which envelop it. To that end, this unanticipated outcome makes the legacy even more apparent.

Our research has taken technical approaches to drive efficient new methods assimilating common or shared issues for conservation guidance. However, the qualitative aspects of these spaces demand reflection also. The universality of the computer terminals and 'Crime' and 'Romance' book sections sits incongruously under the ubiquity of elaborate plasterwork and demonstrates that, despite seemingly insurmountable disparities between regional house prices and wages, some aspects of the experience of public space can transcend these boundaries. That this can happen at a trans-Atlantic or even trans-global level is cause for further contemplation.

The Pulkovo Observatory: A UNESCO World Shared Built Heritage Site in Danger

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Abstract

The Central Astronomical Observatory of the Russian Academy of Sciences at Pulkovo, also known as 'the Pulkovo Observatory', is considered to be one of the most valuable objects of cultural heritage in Russia within the boundaries of a UNESCO World Heritage Site — the 'Historic Centre of Saint Petersburg and Related Groups of Monuments' (WH List no. 540-008). The Pulkovo Observatory is among the oldest operating observatories in the world (opened in 1839). As an architectural ensemble and simultaneously as an operating scientific institution, it is a typical example of architectural and shared built heritage.

The Observatory was created under the guidance of the world renowned scholars: Academicians Wincenty Wiszniewski, Johann Friedrich von Parrot, Friedrich Georg Wilhelm von Struve, and Nicolas Fuss, who made up a Commission with Admiral Aleksey Greig at its head. Friedrich von Struve from Denmark was the first director of the Observatory. In the territory of the Observatory, there is the Minor Basis AB of the Struve Geodetic Arc, which is a transnational Object of the UNESCO WHS no 1187 located in the territory of 10 states.

During World War II, the Observatory was badly damaged. In 1945 the Soviet Council of People's Commissars issued a directive to set a Protective Park Zone within three kilometers around the Observatory in order to provide optimal conditions for astronomic observations.

To the greatest regret, now the territory around the Observatory, including the Protective Park Zone, due to its vicinity to the city of St. Petersburg, falls into the range of interest of the construction business, which wants, by all means, to build these lands up. As a result, the anthropogenic influence of the housing construction will make astronomic observations impossible. The defenders of the observatory are city defenders, many scientists, as well as local ICOMOS members.

Dynamics of (Un-)Shared Space and Place in Tel Aviv-Yafo's Urban Landscape

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Abstract

This paper forms part of a wider research PhD project which, within the context of SDG 11 and the ‘Recommendation on the Historic Urban Landscape’, investigates the urban landscapes' influence on ways shared spaces and places in Tel Aviv and Jaffa are experienced, perceived, and understood as socially inclusive.

Today, formally speaking, Tel Aviv and Jaffa represent a single urban municipal entity: Tel Aviv-Yafo. Historically, this has not been the case. The early twentieth century saw an increase in Jaffa’s urban expansion, together with Tel Aviv’s birth, and subsequent unprecedented growth. The result was a hybrid interplay of conflicted narratives pivoting around spatial ownership and cultural practices. Spaces shared by local Palestinians and Jewish immigrants were interactional and social, and were cognitively perceived according to different cultural practices and notions of place. The ‘shared’ aspect of heritage has changed as a result of key socio-political and economic events and their wider repercussions within Israel.

This paper takes the street that linked Tel Aviv to Jaffa by 1930, a section of which was also the municipal and urban boundary between the then two separate urban entities, to explore the ways that fragments of the urban landscape (cultural, socio-spatial, and architectural) shape social encounter and reflect pluralistic heritage narratives. Using survey work conducted with participants along the street, this research presents how the changes in urban form affect individuals’ cognitive perceptions and experience of tangible and intangible heritage components. To understand the relationship between cultural practices and places, the results focus specifically on ways communities ascribe a range of heritage values to areas of Tel Aviv and Jaffa through the identification of areas perceived by individuals to be safe/dangerous, socially inclusive/exclusive, secular/religious. The paper concludes with a methodology for an integrative approach to study dynamics of social inclusion in shared urban spaces.

Tracking Common Activities for the Adoption of the Recommendation on HUL

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Abstract

The Recommendation on Historic Urban Landscapes (HUL) in 2011 (henceforth referred as the 2011 Recommendation) offer tools that have been adopted by many cities around the world since 2007. Since this Recommendation is undertaken on a voluntary basis, the aims and results depend on the specific geographic and socio-economic contexts. Several tools have been tested in order to retain urban heritage values.

The present research targets the reporting of the process of implementation of the 2011 Recommendation based on the results of a validated survey shared in 102 worldwide case studies to establish a comparative framework focused on the monitoring of the six-step action plan proposed during the 2010 Draft Recommendation. The analysis is regionally established based on the five regions considered by UNESCO. The validated survey uses significant evidence coming from active stakeholders in the different case studies. With a proper statistic confidential level, margin error, and controlled bias in the sample composition, the outcomes of the survey demonstrate that besides the activities of the six-step action plan, further activities support efforts to conserve urban heritage. One of the most frequent activities is linked to proposals for intervention in buildings. This is a sign of the building-focused protection that remains as one of the priorities. Meanwhile, monitoring of results is rarely developed in most cases. The outcomes are cross-checked in a later stage with questions related to the awareness of respondents about the implementation of the 2011 Recommendation. This contributes to track the actual perception of the influence of the six-step action plan to reach the goals pursued by the notion of HUL.

Abstract (Español)

La Recomendación sobre los Paisajes Urbanos Históricos (PUH) de 2011 ofrece herramientas que han sido adoptadas por muchas ciudades de todo el mundo desde 2007. Dado que esta Recomendación se aplica de forma voluntaria, los objetivos y resultados dependen de los contextos geográficos y socioeconómicos específicos de cada sitio. Múltiples herramientas se han probado para conservar los valores del patrimonio urbano.

La presente investigación tiene por objeto informar sobre el proceso de aplicación de la Recomendación de 2011 sobre la base de los resultados de una encuesta validada, compartida en 102 estudios de casos de todo el mundo, para establecer un marco comparativo centrado en el seguimiento del plan de acción de seis pasos propuesto

durante el borrador de la Recomendación en 2010. El análisis se establece a nivel regional sobre la base de las cinco regiones consideradas por la UNESCO. En la encuesta validada se utilizó evidencia de actores activos en los diferentes casos de estudio. Con un nivel de confidencialidad estadística, un margen de error mínimo y un sesgo controlado en la composición de la muestra, los resultados de la encuesta demuestran que, además de las actividades del plan de acción de seis pasos, otras actividades apoyan la conservación del patrimonio urbano. Una de las actividades más frecuentes está relacionada con las propuestas de intervención en edificios. Esto es un signo de que la protección centrada en edificios sigue siendo una prioridad. Mientras tanto, el monitoreo de resultados rara vez se desarrolla en la mayoría de los casos.Los resultados se cotejan en una etapa posterior con preguntas relacionadas al conocimiento de los encuestados sobre la aplicación de la Recomendación de 2011. Esto contribuye a registrar la percepción real de la influencia del plan de acción de seis pasos para alcanzar los objetivos que persigue la noción de PUH.

Abstract 504 – Paper

Earthquakes and Recreation of Cultural Heritage: Earthquake in Chile 2010

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Abstract

The earthquake and tsunami of February 20, 2010, with magnitude Richter 8.8, affected six large regions of central-southern Chile, covering an area of 700 kilometers, leaving an impact on 75% of the national population. The damage caused by the conjunction of the earthquake and a tsunami, has meant until now, a long task of restitution of economic, social, and cultural resources associated with the territory. However, in parallel to the enormous human and material damage caused by this disaster, unpublished feelings and revaluation actions have taken place on the part of the affected communities, along with the demand for new non-existent government policies to date.

Through this work it is tried to expose a recent case of the Chilean reality, but, that is common to a high number of countries of the Latin American region; this is the continuous affectation of their cultural heritage because of the seismic phenomena, which are part of our historical and present condition. From this, it is argued that the seismic disaster, properly managed and planned, can become an opportunity that allows the emergence and recreation of new values for heritage, affirmed in the prominence of the affected communities.

Thus, it is desired to contribute with respect to the elements that should be considered by the public policies of the Latin American States, aimed at the implementation of a regional policy for disaster risk management, in connection with the elements to cultural heritage (International agreements for reduction of disaster risk, Hyogo 2005-2015 and Sendai 2015-2030), and in line with ICOMOS guidelines on risks that affect heritage.

Abstract (Español)

El terremoto y tsunami del 20 de febrero de 2010, con magnitud Richter 8.8, afectó a seis grandes regiones del centro-sur de Chile, en una extensión de 700 kilómetros, dejando un impacto en el 75% de la población nacional. El daño provocado por la conjunción del sismo y un tsunami, ha significado hasta la actualidad, una larga tarea de restitución de los recursos económicos, sociales y culturales, asociados al territorio. Sin embargo, en paralelo a los enormes daños humanos y materiales suscitados con este desastre, también han emergido, de parte de las comunidades afectadas, sentimientos y acciones inéditas de revalorización del arraigo al territorio, junto con demandarse nuevas políticas gubernamentales inexistentes hasta la fecha.

A través de este trabajo se pretende exponer un caso reciente de la realidad chilena, pero, que le es común a un alto número de países de la región latinoamericana; esto es la continua afectación de su patrimonio cultural a causa de los fenómenos sísmicos, que forman parte de nuestra condición histórica y presente. A partir de ello, se sostiene que el desastre sísmico, adecuadamente gestionado y planificado, puede convertirse en una oportunidad que permite la aparición y recreación de nuevos valores para el patrimonio, afirmados en el protagonismo de las comunidades afectadas.

Así, se desea aportar respecto de los elementos que debieran considerar las políticas públicas de los Estados latinoamericanos, tendientes a la implementación de una política regional para la gestión del riesgo de desastres, en vínculo con los elementos al patrimonio cultural (Acuerdos internacionales para la reducción del riesgo de desastre, de Hyogo 2005-2015 y de Sendai 2015-2030), y en sintonía con las directrices de ICOMOS en materia de riesgos que afectan al patrimonio.

Abstract 371 – Paper

Shared Realms of Settlement Landscapes in South Australia and New Zealand

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Abstract

The colony of South Australia was established in 1836 based on the model developed by the systematic colonisation movement. The model was inspired by Edward Gibbon Wakefield and was based on long term sustainability and resilience through planned development. The Wakefield Plan for South Australia included planned migration of free settlers selected according to demographic profile, carefully managed survey and sale of town and country landholdings, and an agriculture-based economy. The model was developed on principles of a secular, self-governing democratic society that recognised the legal rights of Aboriginal people (although this was to have very limited practical impact) and purposefully designed policies to encourage long-term income equality.

The settlement process began with the establishment of Adelaide and its beautiful hierarchy of streets and terraces, squares and generous, encircling Park Lands. The Adelaide Plan remains remarkably intact and is included in Australia's National Heritage list for its value as a masterwork of urban design and its influence on the Garden City planning movement. Adelaide's Park Lands were probably the first system of planned public parks in the world. From there a series of surveys were undertaken to initiate the settlement of the hinterland, including towns within the Mount Lofty Ranges.

The implementation of the Wakefield Plan was an historical event of national and international importance. The Wakefield Plan influenced new societies in Darwin, New Zealand and Canada, and Christchurch, New Zealand is a key example that reflects the principles of the plan. This presentation will reflect on the concept of settlement landscapes as shared and/or exclusive realms, both with regard to the Indigenous and settler peoples, the dynamics of this concept over time, and also how such landscapes evolve in a multi-ethnic environment. Examples from South Australia and New Zealand will be used to illustrate this concept.

Abstract 317 – Paper

Learning from Australian Approaches to Shared Bi- and Multilateral Heritage

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Abstract

This paper explores the complexities of ‘shared’ heritage between nation-states, via the lens of Australian examples overseas, as well as international examples within Australian borders. Australia’s national historical narrative was once firmly tied to Britain, but is increasingly framed by geopolitical issues—conflict, trade, tourism, and migration—closer to home. The heritage that accompanies and punctuates this narrative is also widely dispersed. In 2004, the Australian Federal Government attempted to put sites such as Gallipoli (Turkey), Villers Bretonneux (France), and Kokoda (Papua New Guinea) on the Australian National Heritage List. This effort was stymied by diplomatic and legal concerns amongst the other nations; instead, the Australian Government implemented a symbolic List of Overseas Places of Historic Significance to Australia, upon which only three sites (Gallipoli, Kokoda, and Florey's Laboratory at Oxford) have been enshrined.

More recently, the Federal Government has displayed greater sensitivity by instead providing significant amounts of funding and conservation support overseas. This includes multi-million dollar investments in World War One battlefields in France and Belgium. This constitutes a more implicit claim of ‘shared’ heritage, but it still relies upon the acceptance of, and cooperation with, Australian heritage ambitions by the partner nations. When we compare this with the reluctant and at times strained Australian reactions to outside nations requesting recognition of and access to heritage within Australian borders—examples include the World War Two-era Japanese Midget Submarine in Sydney Harbour, and Dutch East India Company shipwrecks off the coast of Western Australia—an obvious tension arises.

This paper reflects on the issues raised by national governments seeking recognition of, conservation for, and access to bi- or multilateral ‘shared’ heritage, drawing upon these Australian examples to illustrate the diplomatic and domestic challenges that arise.

Moravian Church Heritage – a Global and Cross-cultural Shared Heritage (Germany)

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Abstract

Christiansfeld, a Moravian Church Settlement (Denmark) was inscribed on the World Heritage List in 2015 as a property of religious interest: an exceptional example of a planned colony settlement which reflects the societal and ethical ideals of the Moravian Church, a Lutheran free congregation centred in Herrnhut, Saxony. The decision of the UNESCO World Heritage Committee further,

> …recommends that the State Party, in cooperation with other State Parties which envisage participation in a larger serial nomination and with the assistance of ICOMOS in the context of upstream process, develop a concept for a transnational serial nomination and prepares an overall composition of the future potential serial property and its nomination phases and integrate Christiansfeld during its initial nomination phase.

Starting in 1722, the Moravian Church movement became a worldwide phenomenon. Historic congregational settlements but also historic Moravian mission stations were established. Many of the latter, located in territories that are under-represented or not yet represented on the World Heritage List, were established with the aim of reaching 'hard-to-reach' peoples. All places have a common origin and joint values vividly expressed in both tangible heritage and cultural practices. What has been revealing is that the remarkable shared architectural heritage is cared for by diverse communities who still share a vibrant transcontinental spiritual kinship system rooted in Moravian theology – and a 300-year history.

Working with the Worldwide Moravian Church, as owner and manager of a number of sites, the authors have responded with an inventory and scoping evaluation of Moravian Church heritage. The aim is to share the experiences made by the authors during their visits of Moravian Church places worldwide: What is the shared heritage of the Moravian Church? How is the heritage perceived in the different places by the various actors? What are the challenges faced, historically and economically?

Disputes sur l'Espace Public dans Marchés Traditionnels

Mauricio Velasco-Avalos
Universidad de Guanajuato, Mexico

Abstract (Français)

Les marchés publics dans des villes patrimoniales ont été des cibles des politiques touristiques, sur la base de la densité de produits culturels qu’on y trouve et de la conséquente possibilité d'exploitation implicite. L'objectif de cette recherche est de montrer que, sur les marchés traditionnels, capables de reproduire et de condenser les dynamiques territoriales, il existe une dispute entre les différents types d'utilisateurs qui dupliquent les conflits spatiaux et d'appropriation qui subsistent dans les zones patrimoniales vouées au tourisme.

Sur la présupposition que l'on peut faire constat des intérêts publics et privés de la ville à partir de la vérification de la condition du processus de déplacement des activités traditionnelles sur le marché, on a appliqué des méthodes d'observation directe et de contraste des informations avec les politiques publiques.

Il a été constaté que la frontière entre l'espace destiné au tourisme et la vie quotidienne au sein du marché traditionnel est en fait une zone de conflit d'appartenance et de représentation dans lequel des pratiques telles que la stratification, la gentrification et des nouvelles pratiques de commerce peuvent être repérées.

D'un autre côté, il a été observé que plus les politiques qui tendent à l'homogénéisation culturelle, à l'élitisation des zones ou à l’apparence d'éléments culturels sont mises en œuvre dans la ville, plus facilement ces phénomènes seront identifiés dans le site du marché.

Les conclusions nous montrent que le déplacement du commerce traditionnel peut présenter de nombreux états différents, qui se correspondent avec ce qui se passe dans le reste de la ville. Les proportions varient d'un type de pratique à l'autre, avec des dynamiques qui vont de la coexistence au déplacement ou à l'anéantissement, y compris l'exclusion et les manifestations de la marginalisation et l'injustice sociale, le remplacement des référents et la réinterprétation du patrimoine matériel et immatériel.

Capitale européenne, Strasbourg entre culture française germanique

Dominique Cassaz
Ville d'Avignon, France

Abstract (Français)

L’extension de la « Grande-Île » à la Neustadt au patrimoine mondial de l’Unesco a permis de documenter, protéger et valoriser les échanges d’influences et la cohérence historique de l’espace bâti de la ville de Strasbourg. De tout temps, la ville de Strasbourg a démontré sa capacité à intégrer et valoriser tous les legs antérieurs tout en développant une forte identité propre.

Cela a contribué à façonner un lien de continuité dans le paysage urbain strasbourgeois, dont la qualité et la lisibilité sont sans équivalent ailleurs en Europe. De la « Grande-Île » à la « grande ville », le caractère exceptionnel de Strasbourg est également le résultat de sa force symbolique et de son rayonnement au travers des siècles Les influences croisées de la « Grande-Île » et de la Neustadt Les échanges d’influences dont témoignent l’architecture et l’urbanisme de Strasbourg s’effectuent dans deux sens, à la fois par l’appropriation de styles et de modes de construction venus d’ailleurs et par le rôle de modèle que certains édifices et sites de la ville ont pu incarner ailleurs en France et au-delà des frontières. Longtemps présentés dans le contexte restreint des antagonismes nationaux, distinguant de manière parfois trop arbitraire l’« architecture française » de l’« architecture allemande », ceux-ci sont le reflet de sensibilités bien plus riches et diverses qu’il n’y paraît.

Sur le plan de l’urbanisme, de l’empreinte de l’enceinte romaine, en passant par la trame urbaine médiévale jusqu’à la grande ville des xixe et xxe siècles, Strasbourg témoigne des différentes situations géopolitiques qu’elle a connues. En matière d’architecture, des caractéristiques stylistiques rhénanes à l’appropriation locale de l’architecture française jusqu’à l’architecture historiciste et éclectique de la période allemande, la ville constitue un formidable terrain d’expérimentations pour des architectes de tous horizons.

Abstract 446 – Poster

Sauvegarde et gestion du site archéologique de Cyrrhus (Alep, Syrie)

Jeanine Abdul Massih
Lebanese University, Lebanon

Abstract

Located 70 km North of Aleppo, Cyrrhus is settled along the Turkish border in an agricultural environment where different communities, Kurdish and Arab, cohabit. Entirely preserved on more than 60 hectares this Seleucid foundation is almost continuously occupied until the 12th century AD.

The project of conservation and site management of Cyrrhus was established within a global vision of preservation, conservation, and presentation involving the monuments and remains of the ancient city and its entire cultural landscape. Situated in a remote area, far from urban development areas and touristic routes, this border city has preserved all its remains, monuments and features of its historical occupation. Nevertheless, its isolation and lack of monitoring and maintenance have led to the degradation of the site and the proliferation of illegal excavations.

To this end, the project for the protection of the site was initiated by the Syrian-Lebanese archaeological mission (2006-2011) in close collaboration with the local communities and the national authorities. The objective of the rehabilitation of the site is to establish a general site management plan executed thru the realisation of various successive projects involving directly the communities of the neighbouring villages in order to raise their awareness and thus ensure the protection of the site. These interventions on conservation and enhancement of the site have been coupled with sustainable development activities through the touristic promotion of the site and the implementation of various craft activities.

Unfortunately, subsequent events in Syria brought the project to an abrupt halt. Today, after more than eight years of conflict without major damage, the site is more than ever threatened by armed conflict in Syria as well as by vandalism, illegal excavations and illicit trafficking.

Abstract (Français)

Située à 70 km au nord d'Alep, Cyrrhus est installée le long de la frontière turque dans un environnement agricole ou différentes communautés Kurdes et Arabes se côtoient. Entièrement préservée sur plus de 60 hectares cette fondation séleucide est occupée de manière presque continue jusqu’au XII^{e}siècle de n. ère.

Le projet de conservation et de gestion du site de Cyrrhus a été établi dans une vision globale de préservation, de conservation et de mise en valeur impliquant le site et l'ensemble de son paysage culturel. Installée dans un territoire retiré, loin des zones de développement urbain et des routes touristiques, cette ville frontalière a conservé tout ses vestiges, monuments et caractéristiques de son occupation historique. Néanmoins, son isolation et l'absence de suivi et d'entretien ont entrainé une dégradation du site et la prolifération des fouilles clandestines.

A cet effet, le projet de protection du site a été initié par la mission archéologique syro-libanaise (2006-2011) en étroite collaboration avec les communautés locales et les autorités nationales. L'objectif de la réhabilitation du site est d'établir un plan d'aménagement général tout en réalisant divers projets successifs impliquant principalement les communautés des villages avoisinants afin de les sensibiliser à leur patrimoine et de ce fait d'assurer la protection du site. Ces interventions de conservation et de mise en valeur du site ont été doublées par des activités de développement durable de la région à travers la promotion touristique du site et l'implantation de diverses activités artisanales.

Malheureusement, la suite des événements qui ont frappé la Syrie ont interrompu brutalement le projet. Aujourd'hui, après plus de huit ans de conflit sans dégât majeur, le site est plus que jamais menacé par les combats armés qui frappe la Syrie ainsi que par le vandalisme, les fouilles clandestines et le trafic illicite.

Abstract 284 – Poster

Design Interpretation as a Key to Sharing Underground Urban Heritage

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[2] Department of Architecture, Built Environment and Construction Engineering, Politecnico di Milano, Italy

Abstract

Based on the practice and exploration of conservation and presentation of the underground ruins of Chang'an City (Sui and Tang Dynasties) in Xi’an, this paper discusses the conflicts, contradictions and potential represented by the urban traces of underground heritage. The paper explores the conflicts arising under the pressure of urban development and regeneration between the need of protecting potential remains and societal or market pushes towards redevelopment. Moreover, the paper explores conflicts and contradictions between meanings and values arising among approaches to heritage sites in relation to the urban role. Discussing the need to actively integrate potential underground ruins into the development plan of the city, the paper extends the notion of ‘setting’ to include the historic urban context and their structuring components.

As history and culture are continuously recreated for the future, the links to convey comprehension, meanings, and values of the underground memory of the city are explored to root regeneration on their display enhancement. Interpretation becomes a key vessel for sharing the legibility of historic sites when material conservation is the basis. Interpretative design enhances identification with the city's history and long-term fetters between people and places.

Sharing is seen as the awaking of the vitality of heritage sites and the formation of their cultural significance through the deconstruction and reconstruction of literature sources and physical remains in their evolutionary process. Integrating archaeological and literature materials, this paper attempts to sort out the relationship of inheritance and continuity between the underground city and the modern city patterns, arguing that is the key task for spatial interpretation. Furthermore, it proposes the spatial interpretation-based strategy for potential sites as the tool to explore development guidelines for the co-existence of the living city and site.

Abstract 619 – Poster

Kokoda: Past, Present, and Future: A Shared Heritage, a Shared History (New Guinea)

Alexandra McCosker
The Australian National University, Australia

Abstract

The Kokoda Track, a 96 kilometre ragged mountain pass running through the Owen Stanley Ranges in Papua New Guinea, was the location where the Australians fought the Japanese during the Second World War. It became an iconic heritage site in Australia’s national identity, and the focus of cinematographer Damien Parer's film *Kokoda Front Line* which won “Australia’s” first Oscar award in 1943. Today, the Australian Department of Environment and Heritage lists the Kokoda Track as an overseas place holding ‘historic significance’ for Australians.

In the years following the Second World War, and until 1975, the then Territories of Papua and New Guinea had a significant physical Australian presence as a result of Australia legally administering those territories. Following Independence in 1975, Australia no longer had the same legal right to control the Kokoda Track, nevertheless, the Track remained a ‘sacred’ site for Australians in decades to come.

Independence brought various legal and heritage questions to the forefront in relation to the Kokoda Track. While iconic for Australia, what status would the Kokoda Track have for the local peoples? What difficulties may have arisen as a result of the legal shift in ownership and responsibility? How does Australia continue to exert influence, and what is the effect of such influence? How is potential conflict relating to the site managed with multiple stakeholders – where separate nations can legitimately claim a history and connection to the site, albeit histories that may diverge? Have aspects of ‘shared culture’ been explored or ignored?

This paper will examine a number of key questions, in light of bi-lateral understandings, and consider issues of protection and conservation of this heritage site, a site physically and legally outside of Australia’s jurisdiction, but a site that continues to have a significant place in the Australian psyche.

Abstract 604 – Poster

UNESCO Memory of World: Shared Heritage and Politics of Difficult Memory (Nanjing Massacre)

Yujie Zhu
Australian National University

Abstract

This presentation explores the role of the UNESCO Memory of the World (MoW) Programme in claims for recognition of difficult heritage of humankind. By focusing on recent nominations, such as the Document of Nanjing Massacre, the article argues that MoW has been used as political tools by nation-states and sub-groups to gain international recognition for difficult heritage and thus potentially affecting claims on reparation and reconciliation. The presentation further examines the core reasons for nominations and the possible impacts that registration may have on international relations. By critically discussing the consequences of nominating difficult heritage in MoW, the paper asks why public or formal recognition of difficult heritage is desired, why such claims should be shared at the international level, and how such forms of shared heritage can contribute to peace building.

Former German Colonies of Torres, Brazil: Shared or Denied Heritage?

Jorge Luís Stocker Júnior and José Daniel Craidy Simões
ICOMOS Brazil, Brazil

Abstract

This presentation discusses the cultural heritage of a territory known as the ‘German Colony of Torres’, located on the northern coast of the state of Rio Grande do Sul, the southernmost federative unit of Brazil. The historical process of occupation of this territory was marked by the presence of traditional Indigenous peoples, the later arrival of lusitanic-Brazilians, enslaved Africans, and the distribution of small farms to Germanic immigrants from 1825. This ethnic diversity, despite conflicting contacts, produced a heterogeneous architectural heritage, where different cultural references add to the traditional *fachwerk* (half-timbered) architecture. Cultural diversity is also materialized in the toponym and in the landscape itself, as long as the area is situated in a contact zone between a large coastal plain and the slope of the Rio Grande do Sul.

In the traditional Germanophile historiography, this former German colony has been referred to as an unsuccessful experience when compared to the other areas of immigration that characterize southern Brazil, which developed trade, industry, and especially institutions of German culture. We seek to relate this discourse of failure to the non-official recognition of the cultural heritage of this place. It is hypothesized that the cultural and ethnic plurality of this heritage – precisely its most relevant cultural value – may have been erased by the description from the official history that described this colonization as an unsuccessful initiative of the Brazilian empire. Thus, this view would have impacted on the relationship of those communities with their past and with their own territory, making it impossible for this relationship to materialize as heritage. Finally, it is understood that new approaches to heritage and landscape can help in recognizing the cultural heritage of this territory.

Abstract (Espanol)

Este artículo aborda el patrimonio cultural de un territorio que se conocía como la ‘Colonia alemana de Torres’, ubicado en la costa norte del estado de Rio Grande do Sul, una unidad federativa ubicada más al sur de Brasil. El proceso histórico de ocupación de este territorio estuvo marcado por la presencia de pueblos indígenas, la posterior llegada de luso-brasileños, negros esclavizados, y el distribución de pequeñas granjas a inmigrantes alemanes desde 1825 en adelante. La diversidad étnica, a pesar de los contactos conflictivos, ha producido un patrimonio arquitectónico heterogéneo, donde diferentes referencias culturales se suman a la arquitectura tradicional de *fachwerk*

(entramado de madera). Un La diversidad cultural también toma forma en el topónimo y en el paisaje mismo, situado en un área de contacto entre una gran llanura costera y la ladera de la meseta gaucha.

En la historiografía tradicional germófila, a esta antigua colonia alemana se la conoce como experiencia sin éxito en comparación con otras áreas de inmigración que caracterizan el sur Brasil, que desarrolló el comercio, la industria y especialmente las instituciones de la cultura alemana. Búsqueda relacionar este discurso de fracaso con el reconocimiento no oficial del patrimonio cultural de este lugar. Se presume que la pluralidad cultural y étnica de este patrimonio, precisamente su valor cultural más relevante, y que puede haber sido borrado por la descripción oficial que describió esta colonización como una iniciativa fallida del imperio brasileño. Por lo tanto, este punto de vista habría impactado en la relación de esas comunidades con su pasado y con haciendo imposible que esta relación se materialice como patrimonio. Finalmente, se entiende que los nuevos enfoques del patrimonio y el paisaje pueden ayudar a reconocer el patrimonio cultural de este territorio.

De la Gestion du Patrimoine de France à celle du Patrimoine des Français

Florence Declaveillere
Association Nationale des Architectes des Bâtiments de France, France

Abstract (Français)

Les images de l'incendie dévastateur de la cathédrale Notre-Dame-de-Paris ont été relayées par les médias du monde entier le 15 avril dernier. Bien qu'aucune victime ne soit à déplorer, l'émotion collective suscitée par la destruction de ce monument a été particulièrement vive et intense. Neuf mois plus tard, le traumatisme collectif perdure et mobilise toujours. Au-delà de la valeur architecturale, technique et esthétique de cet édifice, cette émotion est avant tout liée à sa valeur émotionnelle et d'attachement en tant que bien commun auquel une large communauté s'est identifiée. Ainsi la question de sa reconstruction doit nécessairement prendre en compte cette dimension affective pour répondre à ce traumatisme.

Conservateurs des monuments appartenant à l'État, principalement des cathédrales, les architectes des bâtiments de France ont été particulièrement marqués par la perte de cet édifice irremplaçable, mais aussi par la portée de la mobilisation collective qu'elle suscite. Si en qualité de professionnel du patrimoine, ils sont avant tout guidés par une approche scientifique de la conservation des monuments historiques, les suites de l'incendie de Notre-Dame réinterrogent sur la prise en compte de même, de la dimension affective partagée à l'échelle planétaire dans la gestion assurée par l'Etat. Dans un contexte social français fragilisé et difficile, la mobilisation commune autour de ce symbole patrimonial, est aussi une opportunité d'inclure une dimension collective et inclusive dans sa reconstruction pour passer d'un patrimoine de l'État français celui d'une Nation. Développement des moyens de communication, démarches participatives, mise en place d'une gouvernance partagée dans la conduite des projets de restauration et de conservation font aussi partie des nouveaux enjeux à prendre en compte par les services des monuments historiques afin d'évoluer vers une gestion partagée d'un patrimoine d'exception.

Abstract 512 – Poster

From Temple to Monument: Reconstruction as a Heritage Making Practice (Nepal)

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Institute for Culture and Society, Western Sydney University, Australia

Abstract

Following the 2015 Gorkha Earthquakes in Nepal, the built fabric within the Kathmandu Valley is once again undergoing a massive campaign of reconstruction. Within the region, often described as 'between earthquakes', innumerable buildings have seen multiple cycles of reconstruction in the the aftermath of devastating earthquakes. This paper investigates the multiple lives of one such building – the Vatsala DurgaTemple in Bhaktapur, currently in its fourth recorded iteration, going back to its reconstruction following the Great Nepal-Bihar Earthquake in 1934.

I argue that following post-1934 reconstructions, each intervention within the Vatsala Durga Temple has reassigned heritage value to the building. While each iteration of the temple increasingly focuses on the temple's aesthetic and material value, the Vatsala Durga's place in the religious lives of the residents of Bhaktapur has undergone paradigm shifts as well. The Vatsala Durga has become both temple and monument and these shared identities are currently being reconfigured during its ongoing reconstruction.

I trace the representation and discourse surrounding the Vatsala Durga, which has been extensively documented, from the mid-nineteenth century, in the form of detailed drawings, photographs, lithographs, etchings, and watercolours. These descriptions are juxtaposed against ongoing reconstruction for the temple, which is a complex process involving multiple actors including the Bhaktapur Municipality, teams of engineers, archaeologists and other experts, local interest groups mobilised through 'user committees' and individual donors/ patrons, and the masons and carpenters working on the physical reassembling of the structure. Each group engages with the temple in different ways; the temple is at once a physical feature of Bhaktapur's skyline that needs to be reassembled for tourists and also a sacred object in need of multiple rituals to reinstate its value. Multiple agendas, belief systems and expertise are shared, negotiated and contested to produce a new version of the Vatsala Durga.

Redefining Houtong Coalmine Ecological Park: An Action Research Approach (Taiwan)

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Abstract

Taiwan was once an important place for gold mining and coal mining. Ruifang District in New Taipei City was one of the most important mining regions in Taiwan. Houtong region was the most productive site for coal mining after the Second World War in Taiwan. Although the coal mining industry had ended in 1990, the mining landscapes over one hundred year still survive in this area, almost completely.

An ecomuseum, formally named Houtong Coalmine Ecological Park, was opened on July 24, 2010. You can not only see the exhibition and relics about the mining industry, but also experience and imagine the complete process of the mining industry from the pits to the factory along the transportation route. Because the mining villages, including GuangFu village, Houtong village, and Gongqiao village, are overlapped with the boundary of the ecomuseum, you can see and talk with the retired workers and their families about the memory and local knowledge especially for the mining history, stories and the related technology.

In 2019, some of the retired coal miners decide to rent the redundant mining facilities and reuse them to exhibit the mining photos, maps, documents, and tools. Because of the ample and diversified collections, the mining museum, named Coal Miners' Cultural and Historical Museum, not only got the attention by old miners and their families but also the experts from governments and academic units.

As one of the researchers for Houtong Coalmine Ecological Park for more than ten years, the author undertook the case study using the action research approach and proposed the new definition for Houtong Coalmine Ecological Park from the local perspective, which was expected to make the contribution for the sustainability of the coal mining heritage.

Abstract 451 – Poster

The Intangible Heritage of the Shemaki House Through the Silk Road

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Uludag University, Turkey

Abstract

Cultures are shared and transformed through mobilities of people or objects. The Silk Road was a vibrant route of cultural exchange. Through this route, not only people and goods were in transition, but also architectural ideas and families 'migrated'. Therefore, some pieces of architectural heritage, which are situated on the ancient Silk Road, display the shared cultural approaches and the stories of conflicts and agreements. However, in order to bring to light to these traces of 'shared cultures', architectural heritage should be studied with both its tangible and intangible characteristics.

Such an example that displays relations of Persian and Ottoman cultures from the 18th to the 20th century is the Shemaki House, which is situated in Yenisehir, Bursa. Being re-functioned as a house-museum today, this 18th century traditional Ottoman residence is hardly interpreted as a heritage of 'shared cultures', although it was constructed under the patronage of a Persian 'silk-traders' family, who migrated from the Persian region of Semahi (today in Azerbaijan) to the Ottoman city of Bursa (today in Turkey). Moreover, neither the stories of the Persian family nor the house's relations with the Persian architecture and the silk trade are exhibited. Instead, the house is presented as a traditional Ottoman house.

The aim is to discuss the integrated conservation, interpretation, and presentation of tangible and intangible qualities of architectural heritage by exploring the relations of the Shemaki House with its Persian-rooted owners and the Silk Road in the Ottoman socio-economic and political context. As methodology, a detailed interview with a descendant of the Shemaki family was carried out, along with literature, archive and site surveys. As conclusions, the relations between the tangible and intangible characteristics of a 'shared cultures'-heritage are discussed and principles for the exhibition of such an integrated approach are proposed.

Abstract 437 – Poster

The Notion of Shared Heritage Through the Heritage Policies and Practices (Maghreb)

Naima Benkari
Sultan Qaboos University, Oman

Abstract

Along with their common Amazigh traditions, the Maghreb countries are a region of shared heritage between the Arab-Islamic East and the European West. Having evolved to being politically sovereign states since their independences in the 1960's, each country has developed its own approach to its shared heritage, whether is it inherited from the successive Islamic states that governed it or from the more recent French/Spanish/Italian occupations. This research focusses on the three main countries of the Maghreb, Tunisia, Algeria, Morocco, which are the theaters of geographic, historic, ethnic, and cultural continuities. It explores the legal framework and policies of heritage preservation in these countries through the following questions:

What defines the shared heritage in these countries? Which shared heritage is the most appropriated, celebrated, and perpetuated? Is it the shared heritage with the West, the one from the East or is it the 'Indigenous' Amazigh?

The scientific literature that addressed the heritage policies in the countries of the Maghreb have revealed unbalances, and even neglect towards certain categories of heritage. Besides the fact that this literature is still insufficient, none of it has addressed this matter in a trans-national approach, covering the shared heritage in the three countries together. Through a comparative study of the monuments and sites' inscriptions and protections at the national and international level (UNESCO), the research showed that these countries have, to a certain extent, similar approaches and visions towards which of their shared heritage is embraced and even glorified, and which is neglected. Some local distinctive traits in this common trend are to be highlighted and explained. The interpretation of the findings will feed the reflection on qualifying the approach to the shared heritage in the countries of the Maghreb and thinking about ways to orient the heritage management systems towards a more inclusive approach

Abstract (Français)

Les pays du Maghreb sont une région de patrimoine partagé avec l'Orient Arabo-Musulman et l'Occident Européen, en plus de leurs origines Amazigh communes. Depuis leurs indépendances dans les années 1960, chacun de ces pays a évolué en Etat souverain et a développé des approches spécifiques envers son patrimoine dans la variété de ses origines et influences; qu'il soit hérité des dynasties Islamiques qui se sont succédées sur

son territoire, ou ayant résulté des occupations Françaises; Espagnole ; Italienne, plus récentes.

Notre recherche s'intéresse aux trois pays majeurs du Maghreb: Tunisie, Algérie, Maroc. Des pays qui s'inscrivent dans des continuités géographiques, historiques, ethniques et culturelles communes. Notre étude explore le système juridique et les politique de préservation du patrimoine en adressant les questions suivantes
Qu'est ce qui définit le patrimoine commun dans ces pays? Lequel de ces patrimoines communs est le plus mis en valeur?

La littérature publiée sur le sujet ont révélé certains déséquilibres importants des attitudes envers le patrimoine des différentes époques et typologies. En plus du fait que cette littérature soit encore insuffisante, elle n'a pas traité cette problématique à travers une approche transnationale pour étudier les trois pays ensemble. Une analyse comparative des processus de classement et protection des sites et monuments dans ces pays à l'échelle nationale et internationale (inscription de sites sur la liste de l'UNESCO), a été entreprise pour une interprétation plus précise de la notion de patrimoine partagé, dans le contexte Maghrébin. Les résultats montrent que les pays étudiés ont des approches qui révèlent des visions relativement similaires quant à leurs patrimoines partagés. Néanmoins, quelques traits distinctifs ont été observés. La discussion des résultats a été orientée vers le développement d'une réflexion sur la notion de patrimoine partagé et l'importance de sa prise en charge de manière intégrante.

Abstract 401 – Poster

Shared Difficult Heritage: Multiple Narratives in Reading Injustice Sites (Taiwan)

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[1] Fu Jen Catholic University
[2] China University of Technology, Taiwan

Abstract

Difficult heritage ‘deals in unsettling histories’ (Macdonald, 2007) which involve opposition between perpetrators and victims but also the negative memories and trauma in the society. Does the difficult heritage aim to be either shared or shunned? It often goes controversial by asking the society as a whole to respond to difficult heritage. For example, the period of White Terror (1949-1992) in Taiwan witnesses the violations of human rights in the authoritarian regime. As the progression of democratization, the government implements transitional justice in facing the difficult heritages.

In the context of pursuing universal human rights, the Taiwan National Human Rights Museum (NMRM) was established in 2018. The museum is located on the historical sites of injustice. It is critical that the museum presents the contextualizing authenticity of the sites. However, the continuing challenges are raised by the swinging disagreement of difficult heritages in Taiwanese society. In terms of the narratives, especially, NMRM is devoted to making victims’ voices to be heard. Although it is in line with international human rights discourse, it is criticized by being overly focused on a single opinion.

This study explores how difficult heritage can be truly shared and how multiple narratives of the heritage are constructed. The NMRM’s ‘Historical Sites of Injustice Promotion Project’ is a selective case to demonstrate how the museum works with artists, designers, and filmmakers by encouraging the participants to read the difficult heritage. In this process, what strategies and methods have been adopted by NMRM in order to create a dialogue among polarized views of interpretation? The depth interviews with the museum professionals and participants are conducted in the study. This study indicates the museum should adopt a holistic perspective to include the multiple narratives that are beneficial for generating the opportunities and dialogues of sharedness in understanding difficult heritage.

Abstract 389 – Poster

Interpretation of Historical Landscape of Mount Wuyi, China

Lingyun Liao
Fujian Agriculture and Forestry University, China

Abstract

Mount Wuyi is one of the world natural and cultural heritage sites in China with beautiful natural scenery and profound cultural foundation. It has a long history from the Sacred Taoism Mountain, the cradle of Neo-Confucianism, to being declared as the National Scenic Spot. Nine-Bend River within the mountain is of exceptional scenic quality, with numerous of temples and monasteries situated along the river, many now in ruins.

In order to protect the authenticity and integrity of Nine-Bend River Cultural Landscape and improve the tourists' travel experience, the paper analyzes three types of writings (including documentary records, travel notes, and poems) and paintings (historical maps and famous paintings) in local chronicles, to explore the change of historical landscape image of Mount Wuyi in five aspects, namely landscape pattern, travel routes, view spots, image, and artistic conception. It can be concluded that landscape pattern is diachronic with regional characteristics. The transpose of travel routes from upstream to downstream in Nine-Bend River influences the travel experience by cutting the time of journey and changing the range of vision in view spots. At the end of the paper, the strategy of protection and new ways of representing historical landscape image in the interpretation plan are proposed.

Abstract (Français)

Le mont Wuyi est l'un des sites du patrimoine naturel et culturel mondial en Chine, avec de beaux paysages naturels et des fondations culturelles profondes. Il a une longue histoire de la montagne de taoïsme effrayé, le berceau du néo-confucianisme à être déclaré comme le spot scénique national. Neuf-Bend River dans la montagne est d'une qualité scénique exceptionnelle, avec de nombreux temples et monastères situés le long de la rivière, beaucoup maintenant en ruines.

Afin de protéger l'authenticité et l'intégrité du paysage culturel de la rivière Nine-Bend et d'améliorer l'expérience de voyage des touristes, le document analyse trois types d'écrits (y compris des documents documentaires, des notes de voyage et des poèmes) et des peintures (historiques cartes et peintures célèbres) dans les chroniques locales, pour explorer le changement de l'image du paysage historique du mont Wuyi en cinq aspects, à savoir le modèle de paysage, les itinéraires de voyage, les points de vue, l'image et la conception artistique. On peut conclure que le modèle du paysage est diachronique avec

des caractéristiques régionales. La transposition des itinéraires de voyage de l'amont à l'aval de la rivière Nine-Bend influence l'expérience de voyage en réduisant le temps de trajet et en modifiant l'aire de vision dans les points de vue. À la fin du document, la stratégie de protection et de nouvelles façons de représenter l'image du paysage historique dans le plan d'interprétation sont proposées.

Abstract 382 – Poster

Shared Knowledge and Craftsmanship of Lime – Araaish, India and Pakistan

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National Center for Preservation Technology and Training, National Park Service, United States

Abstract

Throughout the history of civilization, it has been seen that the natural environment has been deeply impacted humankind and their physical surroundings, which in turn led to the development of arts, architecture, and culture. One such traditional craftsmanship that was developed in 16th sentury under the Mughals and continues to be practiced to date is *Araaish.*

Araaish is a fine lime plaster finish that has been used in Jaipur, Rajasthan (India). The technique and application evolved from plaster to a decorative finish with paintings of courtly scenes and floral patterns. The term in Persian means 'decoration' since it added a glossy sheen to the surface. The finish is believed to have been promoted under the patronage of Mughals and soon spread to other kingdoms.

The practice of *Araaish* evolved with its context and there are different traditions of lime finish within India and Pakistan. The knowledge of this shared tradition and skills was unconfined to the common lineage of Mughals but it extended to other states and cultures from Sikhs to Hindu kingdoms of Rajputs and Bundelas. There were many derivatives in different regions across the India subcontinent, with alterations in materials, techniques, and usages, responsive to the local context.

The paper aims to highlight the shared traditions and skills of lime plastering from the two countries. It will discuss practices of *Araaish* from different regions, uses of plasters, their development, techniques and the continued, or lost traditional practices to explore similarities or differences.

In the time of conflict and inharmony within countries, it is important to document and promote the shared knowledge systems to safeguard intangible skills.

Understanding Gallipoli: Historical Site as a Place of Shared Heritage

Bilge Bektaş and Osman Balaban
Middle East Technica University, Turkey

Abstract

This study aims to contribute to the understanding of conservation process of a shared heritage place in Turkey. The place is Gallipoli Historical Site (GHS), well-known worldwide as the scene of the Gallipoli Campaign in the First World War.

In the research diverse methodologies are used, including books, journal articles, legal documents, national acts and regulations, semi-structured in-depth interviews, field surveys conducted in Gallipoli, and mainly documents produced and referred in Gallipoli Historical Site Plans and Site Management Plan Project conducted by Directorate of Gallipoli Historical Site. The Burra Charter process with values-centered approach is embraced. The Burra Charter process was utilized as the key methodology with the awareness of the Charter Process is a whole, the first three steps were entirely, while the fourth step was preliminary responded. Accordingly, the objectives were: 1. To present an overall historical background; 2. To investigate the place; and 3. To assess the cultural significance and identify all factors and issues.

Firstly, the historical event as a shared history of cultures was set through a brief presentation of the Gallipoli Campaign. Diverse actors and values and their change through time were determined by describing conservation and management studies conducted by the Republic of Turkey from the past until today. The field surveys and analyses utilized the following parts of the research. Secondly, places and actors in the GHS were described by setting the present situation of the GHS. Thirdly, co-existence of diverse notions of value and place was presented. Through determining problems and opportunities, different viewpoints towards the GHS were presented. Through these assessments, actors, values and complex structure of the GHS were determined. Lastly, conservation and management process of the GHS was aimed to be further encouraged with the policy proposals.

Abstract (Español)

Este estudio tuvo como objetivo contribuir a la comprensión del proceso de conservación de un lugar de patrimonio compartido. El lugar es el Sitio Histórico de Gallipoli (GHS), conocido mundialmente como el escenario de la Campaña de Gallipoli en la Primera Guerra Mundial.

En la investigación se utilizan diversas metodologías, incluidos entrevistas en profundidad semiestructuradas, encuestas de campo realizadas en Gallipoli, y principalmente documentos producidos y referidos en Planes de Sitios Históricos de Gallipoli y Administración del Sitio Proyecto del Plan realizado. Se adopta el proceso de la Carta de Burra con un enfoque centrado en los valores. El proceso de la Carta de Burra se utilizó como la metodología clave con la conciencia del Proceso de la Carta en su conjunto, los primeros tres pasos fueron enteramente, mientras que el cuarto paso fue la respuesta preliminar.

En primer lugar, el evento histórico como una historia compartida de culturas se estableció a través de una breve presentación de la Campaña de Gallipoli. Diversos actores y valores y su cambio a lo largo del tiempo se determinaron al describir los estudios de conservación y gestión realizados por la República de Turquía desde el pasado hasta hoy. Las encuestas y análisis de campo utilizaron las siguientes partes de la investigación. En segundo lugar, los lugares y actores en el SGA se describieron estableciendo la situación actual del SGA. En tercer lugar, se presentó la coexistencia de diversas nociones de valor y lugar. A través de la determinación de problemas y oportunidades, se presentaron diferentes puntos de vista hacia el SGA. A través de estas evaluaciones, se determinaron los actores, los valores y la estructura compleja del SGA. Por último, el proceso de conservación y gestión del SGA tenía como objetivo alentarse aún más con las propuestas políticas.

Descobrimentos, Aavishkaar, Penemuan: Spice Route as a Shared Heritage

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[2] IHC-NOVA
[3]Conservation Architect and Senior Assistant Professor, Manipal School of Architecture and Planning

Abstract

This presentation intends to reflect upon Portuguese spice route discovery towards the East, reaching India and Malaysia. The Portuguese managed to trade pepper, cinnamon, cloves, chili, and other spices, which sold at six times higher prices in Portugal in the 15th century. Wrestling for this control has seen as commercial gain as well as a religious duty. We conducted interviews with school teachers on what commons shared, how different viewpoints became shared heritage, and ultimately be the shared responsibilities.

By the 16th century, Vasco da Gama had acquired enough wealth and become a close ally to the Mughal rulers. He then requested to cancel all trading licenses of the Muslim traders along the west coast of Goa but was turned down and this led him to send ships with Jesuits and soldiers to not only build forts but also convert 'illiterates' to Christian. These incidents led to the development of Indo-Portuguese architecture. Assimilation in social life, religious practices, and food also began.

Melaka reached global fame and being invaded by Portuguese in 1511. In architecture traces, not more than 12-feet across a building that extend backward 200-feet, plus a linear succession of high-ceilinged rooms and courtyards, indicating well the Portuguese influence. The Portuguese influence also stretches to language, music, festivals, and food.

For the Portuguese, the so-called 'Age of Discoveries' is seen as a golden era when Portuguese were wealthy and setting the trend. However, not much about the adverse effects of the Portuguese expansion towards East, slavery, is debated in history books. Another common misconception is about the Malacca-Creole Portuguese language Papiah Kristang, or Bahasa Serani, is spoken merely by the Portuguese descendants in Melaka's Ujong Pasir. We conclude that through common subjects such as religion, architecture, and rituals, shared heritage in Lisbon, Goa, and Melaka formed.

Managing Shared Heritage: Case Study of Parramatta Gaol and Parramatta Park, Australia

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[1] Parramatta Park Trust, Australia
[2] Deerubbin Local Aboriginal Land Council, Australia

Abstract

Parramatta Park is a cultural landscape of shared heritage values with evidence of Aboriginal occupation dating back 40,000 years. It is one of the 11 Australian Convict Sites on the UNESCO World Heritage listing. It is also one of the earliest public parks in Australia and remains to this day a place of respite, and the main green space in the growing city of Parramatta.

Parramatta Gaol is an iconic example of New South Wales colonialism and penal architecture, dating from the 1830's. It is a structure and landscape with deep pre- and post-contact Aboriginal history. Under the ownership and care of the Deerubbin Local Aboriginal Land Council, an exploration has commenced with the lofty goal of reconciling the practice of Aboriginal and Australian colonial heritage conservation and restoration in an urban setting with a cross cultural approach to the concept of 'heritage' and a meaningful dialogue between those who have care and control of the Parramatta Gaol and of Parramatta Park.

Parramatta Park Trust is the New South Wales government statutory body that owns and manages Parramatta Park. The Deerubbin Local Aboriginal Land Council is the Local Aboriginal Land Council constituted for the Western Sydney region. It is the largest private landowner in Western Sydney. It has a strong commitment to Aboriginal cultural heritage practice and to improving the well-being of the Aboriginal people of Western Sydney. Our Parramatta Gaol site offers a unique opportunity to explore the meaning of 'heritage' in an holistic way.

The Park and the Gaol are places of natural and built cultural landscapes of Aboriginal, non-Aboriginal, and shared heritage values. Both the Trust and the Deerubbin Local Aboriginal Land Council will present the mechanisms and practices they use to manage all of these values in caretaking and activating these sites.

Abstract 328 – Poster

Study on the Anti-Mongol Strongholds as Shared Built Heritage, Korea

Doo Won Cho
ICOFORT and Gyeonggi Cultural Foundation, Republic of Korea

Abstract

When the Mongol Empire invaded Goryeo in 1231, Goryeo immediately relocated the capital and its residents from Gaegyeong to Ganghwa Island for safety by using the island as a strategic stronghold and defeating the Mongols. The strategy is called the 'Island-Marine Military Strategy'. Goryeo struck peace with the Mongol Empire in 1270, and the capital was moved back from Ganghwa Island to Gaegyeong. However, some military officials, known as the 'Sambyeolcho' (Three Elite Patrols which were a special capital defense unit), refused to surrender to Mongol Empire and relocated to build fortresses in Jin Island and Jeju Island, off the southern shore of the Korean Peninsula.

Up to now, Goryeo's strategies on the anti-Mongol and its relocated refuge fortresses were analyzed with the help of Ganghwaseong, Yongjangseong in Jin Island, and Hangpaduriseong fortress in Jeju Island. These three refuge fortresses used by military regime during the resistance to the Mongol invasion have geographical and architectural common features among them.

In this context, it is to analyze similar cases in other countries which were used and preserved as refuge fortresses. In nearest area from Korea, Okinawa Island in Japan, as well as borderlines between Mongol Empire and South Song Dynasty, there are situated a number of Anti-Mongol strongholds. Furthermore, one of the well-known examples from the Middle East 'crac des chevaliers' is also already inscribed on the UNESCO World Heritage List and gives significant value on verifying anti-Mongol strongholds.

It can be a paving stone to make comparative studies among them as well as to prepare transboundary properties for UNESCO World Heritage nomination as anti-Mongol refuge fortresses tentatively named.

Abstract (Français)

Alors que l'Empire mongol envahit Goryeo en 1231, Goryeo a immédiatement déplacé la capitale et ses habitants de Gaegyeong vers l'île Ganghwa pour la sécurité en utilisant l'île comme un bastion stratégique et en battant les Mongols. Cette stratégie est appelée 'stratégie militaire île-marine'. Goryeo a fait la paix avec l'Empire mongol en 1270, et la capitale a été transférée de l'île Ganghwa à Gaegyeong. Cependant, certains officiers militaires, connus sous le nom de 'Sambyeolcho ' (trois patrouilles d'élite qui constituaient une unité spéciale de défense du capital), ont refusé de se rendre à l'Empire

mongol et ont déménagé pour construire des forteresses sur l'île Jin et l'île Jeju, situées loin de la rive sud de la péninsule coréenne.

Les stratégies de Goryeo sur l'anti-mongol et ses forteresses de refuge déplacées ont été analysées avec l'aide de Ganghwaseong, Yongjangseong sur l'île de Jin et la forteresse Hangpaduriseong de l'île de Jeju. Ces trois forteresses de refuge utilisées par le régime militaire pendant la résistance à l'invasion mongole ont entre elles des caractéristiques géographiques et architecturales communes.

Dans ce contexte, il devrait analyser des cas similaires dans d'autres pays qui ont été utilisés et conservés comme bastions anti-mongols. Dans la zone la plus proche de la Corée, l'île d'Okinawa au Japon, ainsi que les frontières entre l'Empire mongol et la dynastie des Song du Sud, il y a un certain nombre de bastions anti-mongols. De plus, l'un des exemples bien connus du ‘crac des chevaliers’ du Moyen-Orient, déjà inscrit sur la liste du patrimoine mondial de l'UNESCO, donne une valeur significative à la vérification des bastions anti-mongols.

Cela peut être une pierre angulaire pour faire études comparatives entre eux ainsi que pour préparer des biens transfrontaliers pour la nomination au patrimoine mondial de l'UNESCO en tant que bastions anti-mongols, nommés provisoirement.

Bled Island: A Symbol of Symbols (Slovenia)

Borut Šantej
The Institute for the Protection of Cultural Heritage of Slovenia, Slovenia

Abstract

Bled Island, with its iconic little church, is one of the most potent national symbols of Slovenia, almost its condensed duplicate. It is small as Slovenia is small, it is as green as Slovenia is green. On its two acres of land it contains millennia of human presence, culture, and history. And above all, together with the lake and its scenic Alpine background, it is incredibly picturesque.

The island was nationalized after the Second World War, and in the 1990s, the Catholic Church (its previous owner) demanded its return. Not surprisingly, given the island's importance in the national psyche, this issue raised a lot of controversy. The island eventually remained state-owned, whereas all buildings on it were returned into the ownership of the Church.

The return agreement, signed by the new owner and the State, provides that a museum of Slovenian symbols must be established in the provost's house on the island. Clearly, with this provision, the State wanted to show that public interest is still protected on the island. But what, exactly, will be shown in the museum? The symbols of Slovenia, of Slovenians, or of the Slovenian territory? Do they also include pre-Slavic symbols (Roman, Neolithic)? Must pre-Christian religions also be given their place? Do the owners have a special say or are they just ones among the equals in the debate?

In the presentation, we show how various communities and stakeholders shaped these conflicting questions and sometimes even enforced their 'right to heritage' to participate in the debate. At the end we'd also like to suggest that Bled Island does perhaps not need a museum of symbols at all, and is perfectly able to impress and to convey its beauty and meaning just by itself.

Abstract 269 – Poster

An Integration on BIM for Cultural Heritage Conservation and Reconstruction

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Abstract

This project depicted the integrated management and application system of the heritage BIM. In the process of historical building and cultural heritage conservation, the digital image and 3D construction for the preservation of the collection work are not only acquisition of 3D data, but also through the BIM system for digital preservation. In order to effectively assist the construction of 3D archives, 3D modeling design can be used by this BIM system for the main structural system of historical buildings which are related management and maintenance. Such as roof, wall, column, flooring, and other elements. These material image files required for the historical buildings, as well as future renovation-related configuration and construction procedures. The digital information model represents the authenticity of the historical building. In order to integrate the future expansion ability and management integration of the overall system.

The BIM system can be integrated with GIS, or through the assistance of BIM system to solve the 3D visualization and planning design, using the comprehensive GIS, so that decision-makers can quickly understand the comprehensive planning and overall consideration. It can also assist the knowledge management and decision-making direction of the preservation and restoration of historical buildings.

In this paper, the interpretation data of cultural assets and monuments are integrated as a building management system on BIM which will have a very important development characteristics and significance. This paper also describes an integration of BIM and GIS which take an example of project ‘Bade Tun Tak Hall’ in Taiwan. The results of this generative information can be enhanced the benefits of human-machine interactions through virtual reality (VR) or augmented reality (AR). With the traditional and tangible for user experience, the technology of VR and AR expand a variety of cultural assets of digital learning, educational applications.

Abstract 242 – Poster

Multi-actor Participation in Heritagization Processes in a Chinese Context

Tingting Wan
LABO LAVUE/CNRS, France

Abstract

In the Chinese context, due to the property rights system and strong government control, the heritagization of historic sites is mainly a top-down process and dominated by a single actor. However, with the intensifying conflicts and increasing inequity of rights among stakeholders, this process is gradually becoming a game between multiple actors with multiple values and multiple interest claims. The pioneer practice of historic district of North Taikang Road (Tianzifang) in Shanghai represents one of a few local-based and multi-actors-driven heritagization processes in China. To better facilitate this process, it is important to investigate in this case, how historical events, conflicts, and interactions of diverse actors carry forward heritagization process, and what are the impacts of this process in production of space, site management, socio-economic changes and benefits distribution between stakeholders.

This study applies an interdisciplinary methodology combining the qualitative methods, such as direct observation and structured interviews (mainly between 2015-2017), with the quantitative analysis of socio-economic data (between 2004 and 2016), and the cartography method for spatial analysis in the symposium. The latest investigation in 2019 on strategy and management changes of the district will also be presented in the symposium. Overall, the study found that the multi-actors participation heritagization process in the Chinese context promotes a better recognition of heritage values for public, a better protection of heritage, a diversified production of space, and facilitates to share the interests between stakeholders. But, meanwhile, the heritagization process remains mainly driven by the market which is not good for a healthy and sustainable development of the site and the communications between actors are not always effective. These findings suggest that an effective policy development by the government and a mediator intervention in dialogues between actors are indispensable in the process.

Abstract 160 – Poster

Our Common Heritage: Committed Sharing in Participatory Management Planning (Finland)

Kirsti Kovanen
ICOMOS Finland, Finland

Abstract

This presentation reflects the outcomes of a project executed in 2018 – 2019 that was set to create principles and approaches for participation in management planning.

The first phase, a pilot *Participation in the management planning update of Suomenlinna*, provided a series of practices adapted to multi-layered heritage in multiple present-day uses, urban areas and tourism included. The planning offered a prime testing field for both, conservation practices and inclusive planning. The process developed into a new planning system based on continuing planning cycles and integration of participants at several phases of planning using new tools that allowed open discussion, low-threshold participation and multidisciplinary work of professionals.

The second phase of the project concentrated on the principles that would be feasible more generally with cultural heritage. The outcome is a model process that introduces a step-by-step approach and integrates the possibilities of dynamic planning and learning process. It is pictured as an ever-turning ‘whirligig’ that can absorb feedbacks throughout each turn and the consecutive turns. The development work profited from group work integrating the pilot case and its learnings, related tools of heritage planning, and experiences of professionals in heritage and process design.

The model base is not a novelty in conservation management planning, it has been tested in nature conservation. The adaptation filters the earlier model through cultural heritage processes. Although developed for a nationally suited public working environment, the model is feasible in other environments too. Sharing responsibilities over the planning cycle is being tested in the pilot case.

The work sums that there are shades of sharing in methods and especially in dealing with the timelines, that there is a variety of platforms and applications suited to the sharing and that feedbacks and tests by control groups are most valuable during the work.

To Block or Unblock? The Water Heritage in Tsengwen River of Taiwan

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Abstract

The myth of Indigenous people Tsou says there was a giant eel stuck in the upstream of Tsengwen River, and then it flooded. And the Tsou ran up to the summit of Jade Mountain until the giant crab cut the eel with its claws. This is the water heritage of Tsengwen River. Although the Tsou moved to the upstream of Tsengwen river nearby the summit of Jade Mountain now, and they still inherit the oral myth of the Tsou.

The Chinese immigrated from China lived in the alluvial fan of Tsengwen River should move their bamboo house whenever there is a flood or the river diverted. This is the common memory of the Chinese live nearby Tsengwen River. To grow food, they dug ponds and reclaimed paddy fields since 350 years ago. Some of the ponds were rebuilt and connected with the irrigation system.

Afterwards, the Sotokufu built up the irrigation system including Ushantou Reservoir and Jianan irrigation waterways 90 years ago. And the KMT government proceeded to build another bigger reservoir – Tzenwen Reservoir 45 years ago to enlarge the irrigation system. The accumulations of agriculture speed up the development of industry after WWII and transformed the irrigation system to support the water supply of industry gradually.

Meanwhile the upstream environment of the Tsengwen River change because of the check dams and the Tsengwen Reservoir, they are the modern ‘eels’ block the Tsengwen River from the point of view of the Tsou.

The Typhoon Morakot brought rainfall of 3,000 mm and silt of 90,000,000 m^3 in five days for the Tsengwen reservoir watershed in 2009. It endangered the use life of Tsengwen reservoir and flooded the downstream of Tsengwen river too. To recover from that, the government built up a learning alliance of Tsengwen Reservoir and Tsengwen River in 2011-2019.

After the Smoke was Gone: Public Engagement in Pingtung Tobacco Factory, Taiwan

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Abstract

The Pingtung Tobacco Factory was built in 1936 during Japanese rule in Taiwan. It remained a tobacco factory after World War II until Taiwan became a World Trade Organization member in 2002, after which the factory shut down because of increased tobacco processing costs. Taiwan's tobacco industry has had a monopoly since Japanese rule; therefore, segregation remains between the manufacturing activities of the Pingtung Tobacco Factory and neighboring communities. For a long period, the general public found it difficult to access the factory, and most inhabitants around the factory knew nothing regarding the activities inside or those related to tobacco processing.

However, the Pingtung Tobacco Factory was listed as cultural heritage site in 2010 because of the conservation of industrial heritage implemented by the Taiwanese government, which allowed community members to visit or join activities inside. Thus, the Pingtung Tobacco Factory changed from a 'closed factory from the monopoly' into a 'shared cultural site' for community members. This requires active engagement from local communities, and their ideas for sharing in this heritage can be integrated into local cultural heritage conservation policy.

This study investigated public engagement in the Pingtung Tobacco Factory through literature analysis and participatory observation. Social media were employed to determine public opinion on reusing the factory to investigate the status quo of its revitalization and reuse. The research explained the current volunteer training to help local inhabitants approach the factory. In addition, social media analysis indicated that the machinery space was the most engaging site for public engagement in events held in the factory. The research demonstrated that cultural heritage conservation requires assistance from local groups and social media can be employed to collect public opinion on cultural heritage, which can help global operational policies for 'sharing' cultural heritage in the future.

Abstract 103 – Poster

A Framework Enabling Collaborative Stakeholder Decisions on Heritage Values

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Abstract

Heritage is a social act, a context-dependent value story made by someone to someone about something. This social act plays a crucial part in how cultures and cultural groups relate to each other and shapes what is taken into the future. It also determines the values, another term for story, attached to cultural places and items. This puts the identification and assessment of heritage value at the heart of heritage practice. The value identification process influences or determines the outcome of heritage value assessments, depending on the diversity of voices allowed as part of the process.

With the 1972 UNESCO *World Heritage Convention*, heritage value in many countries started to be consciously based on the concept of 'sites of outstanding universal value' (SOUV). But in the 48 years since, the profession's understanding of the underlying purpose and scientific basis of the SOUV concept is neither well understood across, nor readily available by, the heritage profession. This paper refreshes our understanding of SOUV by placing it in a concrete, contemporary context. A tool for assessing heritage value across multiple attributes, values, and actors, it adds a transparent and outcome-focused scientific comparative tool. This paper presents several New Zealand case studies, known for its diverse heritage landscape to illustrate its practical uses in complex environments.

The assessment framework offers key benefits to heritage practitioners and programmes. It enables varied participants to work respectfully together when co-designing significance statements. This collaboration enables shared decision-making, leading to shared responsibility and sustainable outcomes. The framework provides quality assurance based on a transparent underlying scientific logic and summarises any heritage significance argument (i.e. story) in a clear and concise language. Packaged as the 'World Heritage Value Framework' (WHVF), the framework can be applied to heritage at all levels, from global to local.

Contemporary Colonial Heritage Making in Harbin: An Urban Development Tool

Wenzhuo Zhang
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Abstract

Decolonisation and colonial heritage are world-wide issues today. Heritage-making of the formerly colonised cities is mainly about dealing with the difficult and sometimes conflicting memories related to their colonial pasts, which are largely determined by the interaction between the colonised and colonisers, both during the colonial period and after. It is interesting to see that cities being colonised by several colonial powers in history may present and interpret their colonial pasts related to those different colonisers very differently – while a city regards certain colonial past(s) as national humiliation, it may at the same time show colonial nostalgia for other colonial period(s).

Harbin is a Chinese city with Russian and Japanese colonial backgrounds, the main turning points of whose history are all closely related to major international events, especially the two world wars. The city was established by the Russians as the Chinese Eastern Railway Zone in 1898 and was under the Russian rule until 1926. It was later occupied by Japan as a part of Manchukuo from 1932 to 1945. Born international and pioneering in China's industrialisation and modernisation, Harbin is both typical and exceptional, and has a blurry identity with its peculiar history. The current Harbin demonstrates the overall local phenomenon of postcolonial China. With archival analysis, observation and interviews with government staff, urban planners and local people, this paper focuses on the current decolonisation and colonial heritage in Harbin. The paper looks into how Harbin presents and interprets its colonial history related to Russia and Japan through heritage-making and the reasons behind.

This paper argues that the discourse of colonial heritage is not fixed, but a process of 'making' which continuously refers to the contemporary political, cultural, and economic agendas. The narrative of colonial pasts can be transformed into a tool for further urban development.

Abstract 73 – Poster

Study on the Reuse Sharing Mode of Shanghai Riverfront Industrial Heritage

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Tongji University, China

Abstract

Architectural Heritage, because of its important historical value and cultural connotation, has become the common focus of academic field and the public. The development of economic globalization and informationization construction technology, breaks the traditional architecture of area, space and function of the inherent barriers, makes ‘***sharing***’ architectural heritage protection as new concept, the ***industrial heritage*** is the first stand for this conception.

As one of the birthplace of Chinese modern industry, Shanghai has a large number of industrial heritages, including the small factories in the lanes and the big companies along the Huangpu and Suzhou rivers. They constitute the long history of modern industrial development in China which have critical historical value. Preservation and utilization of them has become an important constituent of the city strategy ‘***Construction of the Excellent Global City***’ of Shanghai. In particular with the plentiful industrial heritages located on unique ‘***two river four shore***’ (that is, on both sides of the Huangpu and Suzhou rivers), constructed *45 kilometers of globally famous riverfront public space* after nearly 20 years of protection and reuse. Let the already silent riverfront space be revitalized and become an important representative of the Shared City and dynamic space practice of Shanghai.

This paper ***focuses on*** the preservation and regeneration of the riverfront industrial heritage of Shanghai; ***introduces*** the origin of the ‘sharing’ conception in riverfront industrial heritage preservation and regeneration practice; ***analyzes*** the sharing mode of the riverfront industrial heritage from three aspects: space, behavior, and value by field investigation research; ***puts forward*** the current problems existing in the mechanism of ‘sharing’; as well as ***summarizes*** of the people's behavior way when they arrive the heritage site by field investigation; and ***aims to*** provide some useful reference for the other similar riverfront industrial heritage preservation and regeneration of Shanghai.

Tai Kwun: Collaborating to Conserve the Shared Heritage of Hong Kong

Thomas Brigden[1] and David Burdon[2]
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Abstract

Hong Kong may be entering into a new political era, one in which the city's relationship to mainland China and to the rest of the world is shifting, but this major revitalisation of a city block is remarkable evidence that a spirit of international collaboration continues to thrive in the city.

Opened to the public in 2018, Tai Kwun is a contemporary arts centre housed within sixteen heritage buildings. The former Central Police Station compound, established by the British after they took control of the territory in 1841, and derelict since 2006, has been transformed through a collaboration between Swiss architects Herzog & DeMeuron, UK architects Purcell, Hong Kong based Rocco Design, and a local workforce.

A collection of 'typical' colonial buildings, whitewashed, vaguely classical in form, the Central Police Station was also clearly adapted to the climate and availability of building materials, for example in the design of breezy open loggias and the use of ceramic pan tile roofs. This is almost certainly a reflection of the local workforce who worked with colonial architects to construct the buildings.

Similarly, the project team collaborated closely with the local workforce in order to identify suitable conservation repairs, often requiring a process of careful consultation and training. For example replacement of deteriorated elements with new was often viewed by the local workforce as a means to respect the heritage building, while in European understandings of conservation replacement is usually a last resort.

It has been through this iterative exploration that the project team has been able to deliver an exemplary project which is neither a wholly European, nor a wholly Asian interpretation of conservation, but a truly international collaborative effort. This success has been recognised by a UNESCO Award of Excellence at the Asia-Pacific Awards for Cultural Heritage Conservation in October 2019.

Deconstructing Shared within the Dutch Context

Veysel Yuce
DutchCulture, The Netherlands

Abstract

For the last eight years, the Dutch government promoted international heritage cooperation with ten partner countries under the umbrella of ‘Shared Cultural Heritage’ (SCH). DutchCulture is one of the four implementing organisations of the SCH policy. It is an independent institution funded by the Dutch government to realize its international cultural policy.

The SCH policy focuses on preservation, management, and visibility of tangible and intangible heritage that the Netherlands shares with: Australia, Brazil, India, Indonesia, Japan, Russia, South Africa, Sri Lanka, Suriname, and the United States. These include former Dutch colonies but also countries with which the Netherlands shares other types of historic ties.

DutchCulture has used several tools to implement the SCH programme, including a matching fund which supports initiatives from the Dutch cultural field that strengthen the visibility of shared heritage. These can be publications and exhibitions, but also films, theatre, e-culture and visual art. The goal is to communicate stories and histories that this intertwined heritage embodies. However successful, this tool has highlighted a complicated dilemma. On the one hand, the concept of shared heritage is a productive platform for dialogue: projects have helped communities and countries connect and better understand their intertwined past. On the other hand, the adjective ‘Shared’ raises difficult questions: for instance, can a fortification built to divide and dominate people be understood as ‘shared’? If we understand it as shared, what does it say about this concept? This presentation focuses on deconstructing ‘shared’ as applied to heritage within the Dutch context.

Equally, we want to share our experience with a programme that underlines commonality and connectedness but is driven by Dutch interest. How does this shared heritage hold up within this context? This presentation shares practical experiences and challenges in implementing a top-down policy, and the lessons learnt through the matching fund.

Abstract 174 – Poster

Use of Postage Value as a Tool for Sharing Heritage to Wider Community

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Abstract

Postage stamps, postage label, and meter franking are labeled on letter and parcel as a representation of postage value all over the world. Stamps of a country are often issued on the theme of both tangible and intangible world heritage and heritage of national importance which spread all over the world through the posted letters which play a vital role to make that heritage familiar to people from all around the world. Many international and national heritage safeguarding campaigns were promoted by issuing stamps on those themes. But the circulation of stamps is becoming less and less over the period mostly remains in the albums of the collectors rather than using as postage value.

Meter franking and postage label is taking the place of stamps because of fast processing of letters and parcels. Heritage safeguarding slogans and heritage images, especially local heritage which remains unknown by a large national and international community, can be depicted on the meter franking and postage label along with postmarks to use in post office for posting letter and parcel, which will spread among the local, national, and international community, this will help the local heritage to be familiar. Through these, heritage consciousness and heritage education will spread in an informal manner among a large community. Through the depiction of the representative motive of local heritage on the pictorial postmark, postage label and meter franking of the post office/s of a specific area (in which the heritage is located) as postage value, the identity and existence of the heritage can be shared to local, nationwide, and worldwide community through the letter and parcel posted from that specific post office as when the person anywhere in the world when receiving the letter will go through the name/motive of the heritage and the place where it is originated.

Abstract 176 – Poster

HeritageGO! Digital Methods to Manage, Interpret, and Share Heritage Places

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Jacobs Group, Australia

Abstract

Advances in digital technology are rapidly changing the way cultural heritage data are collected, interpreted, and shared. Image-based modelling and rendering techniques, Unmanned Aerial Vehicles, remote-sensing and image interpretation, and 3-dimensional Geospatial Information Systems provide heritage practitioners with powerful new tools to digitally acquire, conserve, reconstruct, manage, represent, and share tangible and intangible cultural heritage places and landscapes. The desire to find solutions to improve and encourage cultural heritage preservation and conservation has been largely driven by the need to address the increasing number of challenges that affect heritage places and landscapes including extreme climatic factors, lack of fiscal investment, and pressure from development, infrastructure, and demographic expansion.

This paper investigates the effectiveness of 3D data capture and modeling of a heritage site and its landscape setting to understand their suitability for integration with the historic building information modelling (HBIM) framework. Preliminary results from a case study recording of church ruins in Melbourne, Victoria, demonstrate the success of 3D modelling and rendering when combined with the HBIM process. This approach optimises data capture, analysis, and management of heritage places, including the ability to model impacts of adaptive re-use on historic structures. An associated mobile application (App) – *HeritageGO* - has been developed as a platform to support the experiential investigation of the building and to enable information about its construction, use, and changes over time to be easily accessed, shared, and understood. The App also provides a tool through which the building's current conservation and maintenance requirements can be accessed. Together, the new integrated workflow and delivery via the HeritageGO App enable the spatial integration of diverse data sets in a way that facilitates holistic and effective heritage asset management practices and has the potential to foster greater understanding of heritage structures, archaeological sites, and cultural landscapes.

Life Beyond Tourism: Building Peace through Heritage

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Abstract

World Heritage sites suffering ***overtourism*** must aim to structure their management plans, steering tourists towards a new form of service making them ‘aware travellers’, ***temporary residents*** and involving them in tangible and intangible cultural heritage conservation: ‘protecting and promoting cultural diversity’.

Tourism has developed exponentially (1.4 billion travellers a year – UNWTO), becoming a major opportunity for sites' economies, and for their cultural development if they use management plans to manage tourism rather than enduring it. World Heritage sites attract many cultures and if a site is managed to facilitate encounters among travellers or between residents and travellers, it becomes a tool for intercultural dialogue ranging from sustainable development to climate change according to individual sites' programmes: a new cultural offer.

World Heritage sites can seek to boost travellers' average length of stay by moulding them into ***temporary residents***, increasing length of stay, knowledge, and interaction while also benefiting local communities' awareness.

Life Beyond Tourism, developed by the Fondazione's experts and shared with ICOMOS at the 2008 GA in Quebec, the 2014 GA in Florence (Resolutions 1 and 42/2014), and two UNESCO WHC sessions in Manama in 2018 and Baku in 2019, is developed yearly at the *Building Peace Through Heritage*Forum in Florence. In *Life Beyond Tourism* the UNESCO 1972 Convention is considered a powerful tool for promoting the UNESCO 2003 and 2005 Conventions, whence Heritage as a Builder of Peace.

The *Life Beyond Tourism – Travel to Dialogue Movement*, established on this basis, includes practical tools for local communities to boost awareness and enhancement of their local heritage and cultural expressions through a ‘certification system’ with training, an economic model driven by a new ethic, scientific events and publications.

Abstract (Français)

Les sites Patrimoine de l’humanité soumis au phénomène de l’*overtourisme* doivent essayer de structurer leurs Plans de Gestion en orientant les touristes vers un nouveau service, en les rendant des ‘voyageurs attentifs’ et surtout des*résidents temporaires*, en

les impliquant dans la sauvegarde du patrimoine matériel et immatériel, en ‘protégeant et promouvant la diversité culturelle’.

Le tourisme s’est développé massivement (1,4 milliard de voyageurs par an-UNWTO), devenant une opportunité majeure pour l’économie des lieux et pour le développement culturel surtout si, de pair avec les Plans de Gestion, le tourisme est géré et non subi. Les sites Patrimoine attirent maintes cultures: en les gérant de façon à favoriser les rencontres entre résidents et voyageurs ainsi qu’entre les voyageurs mêmes, ils deviennent un instrument de dialogue interculturel couvrant le développement durable, les changements climatiques etc., selon les programmes de chaque lieu, créant une nouvelle offre culturelle.

Les sites Patrimoine peuvent augmenter la présence moyenne des voyageurs en les transformant en *résidents temporaires*,intensifiant connaissances et échanges au bénéfice de la prise de conscience des communautés locales.

Life Beyond Tourism est une étude des experts de la Fondation approuvée par ICOMOS au GA2008 Quebec, GA2014 Florence (Résolutions 1 et 42/2014) et aux 2 sessions UNESCO WHC Manama2018 et Baku2019; se développe chaque année à Florence durant le Forum*Building Peace Through Heritage*. *Life Beyond Tourism* considère la Convention UNESCO 1972 un puissant instrument de promotion des ConventionsUNESCO 2003, 2005 d'où *Heritage as a Builder of Peace*.

Ainsi le *Mouvement Life Beyond Tourism–Travel to Dialogue*a vu le jour, intégrant un ensemble d’instruments pratiques consacrés aux communautés locales pour leur prise de conscience et leur valorisation du patrimoine local et de leurs expressions culturelles moyennant un “système de certification”, une offre de formation, un modèle économique prônant une nouvelle éthique, des évènements scientifiques et des publications.

Methodological Toolkit for the Local Appreciation of Soviet Army Memorials

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Abstract

This paper focuses on Soviet Army memorials in Central and Eastern Europe, as they represent one of the most controversial communist patrimonies and an extreme case of shared heritage.

More than 50 monuments, located in 22 countries around Europe, are seen by the locals as a symbol of a foreign army who acted as an invader and brought a dictatorial regime. However, as a typical example of socialist realism, these memorials have a powerful historical, artistic, and socio-political significance. In the context of 'de-communization' a diversity of modes of 're-appreciation' has taken place in reclaiming soviet monuments in local terms ranging from neutralization to selective reverse re-activation.

Based on historical research on the nucleus of the Soviet Cultural ideology and in situ study, our research attempts to address the diversity of existing appreciations and document them in a dedicated database and in an architectural and urban typology followed by an assessment as to their potential as historic sites and parts of contemporary public spaces. Thus, a methodological toolkit is being articulated that could manifest the diverse possible modes of recasting and revitalizing those monuments both as local public spaces and as parts of a transnational cultural route of locally diversified and complementary modes of appreciating. The value of the proposed methodology lies in providing possible and compatible modes of conflating the local and the transnational cultural significance and thus informing viable practices of heritage management schemes.

The recommended methodological toolkit could be used in dealing with contested heritage sites in general, especially if conflicts between local and transnational or global heritage values are at stake, in view of rendering such kinds of patrimony as a catalyst for inclusive societies, which could come in terms with their past.

Abstract 244 – Poster

A Study on the Features of the Shared Built Heritage in Wuhan, China

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Abstract

Wuhan is a city in Central China with abundant shared built heritage. This study focuses on the staging, types, and features of these shared heritage buildings. Hankow, one or the three towns of Wuhan, was opened as a commercial port in 1861. Along the Hankow bund, there were five connected concession areas: a British one, a Russian one, a French one, a German one, and a Japanese one. The first Shared Heritage Buildings are built in these areas. Those buildings were designed by foreign firms, and constructed by Chinese constructors. In the first stage, the buildings were mainly in western styles, with few Chinese features. After the 1911 Revolution, Chinese scholars with western educational background started to design buildings in Wuhan, and they combined the indigenous features to modern western-styled buildings. And the foreign designers also started to add Chinese features in their design. Thus the second stage of the Shared Heritage Buildings in Wuhan shows a hybrid style, mostly western-structured buildings with Chinese elements such as the big roof and decorations. During this period, the designers considered more and more about the local usage of the building, and some western-styled buildings were designed using Chinese building philosophy instead of material Chinese elements. After 1949, the soviet-styled buildings emerged in China, firstly designed by the Soviet people, then by the local designers. The local designed Soviet-styled buildings are also in hybrid style, with traditional Chinese elements. Providing cases and analysis, this study draws a comprehensive image of the Shared Heritage Buildings in Wuhan.

Shared Use Revival of the Ancient Cave-house Community Area in Yulin, China

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Abstract

Yulin, an ancient walled bastion city located in the Loess Plateau of Northwest China, was one of the most important cities along the Great Wall of China with a history dating back 600 years. Unique to this loess soil area, was the development of a local cave house vernacular tradition exhibiting both material and non-material culture. While well suited to the climate of this region it has not been able to adapt to the expectations of modern life. This has led to the gradual decline of the ancient area as its population moves into the more modern south area of the city. Understanding its unique and important cultural value, an urgent effort has begun to protect and revitalize the area as both a place for local residents and a destination for cultural tourism.

The revival effort pursued a multifaceted approach to preserve, protect, and revitalize the cave-house district, by respecting its unique blending of landscape and architecture. The team documented the existing cave houses both inside and out along with the topography of the land to gain an understanding of this form of settlement. An effort was also made to survey both the residents and tourists through questionnaires and interviews to determine their needs and preferences. Based on this information, a revival strategy was developed to improve circulation within the district, stabilize the landscape, and renew the cave houses for both residential and alternative uses. In addition, new facilities were proposed to support both the needs of local community residing there and tourists visiting the site. Collectively these efforts are designed to save this unique partnership between landscape and architecture, adaptively revitalize the area for use by residents, and give reasonable access to tourists so everyone can harmoniously share this important regional urban cultural landscape.

Abstract 286 – Poster

The Woomera Murals: Immigration Heritage and Traces of Onshore Detention

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Abstract

The introduction of mandatory detention for migrants and asylum seekers is a deeply emotive chapter in Australian contemporary history. Early policy models of the 1990s saw on-shore immigration processing centres established in remote locations, far from population centres. Most of these camps have now closed, leaving behind little trace of those lives who have passed through. The only known in-situ evidence created by the detainees themselves is a series of murals painted in 2001 at the former Woomera Immigration Reception and Processing Centre (WIRPC), South Australia. These murals, the only site of its kind in the country, provide rare insight into the psychology of asylum seekers.

This paper will examine the heritage of detention through the lens of the Woomera murals site, and how these places and their sensitivities could be considered, within the context of other historical migrant sites that fit comfortably into accepted nation-building narratives (and which are mostly recognised and afforded statutory heritage protections). It aims to start a discussion around possible directions and framework for sensitive consideration of heritage values of late 20th and early 21st centuries' places of detention. Two case studies will be used to draw comparisons: the Seagoville Murals World War II Japanese Containment Site, which represents a controversial detention event now included in the United States heritage portfolio; and the District Six Museum in Cape Town, South Africa, and its work with healing and memory associated with the forced removals of the 1960s.

Sites of Conscience and Sites of Memory designations allow for an expansion of values-based recognition of highly sensitive sites, such as the Woomera murals. As a framework, this may assist in expanding the parameters of 'heritage' for a future Australia.

On the Ethics of Sharing Heritage: Appropriations and Proper Appreciations

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Abstract

Sharing heritage emerges in multi-ethnic societies, post-colonial practices, multicultural sharing of places and practices and World Heritage Sites amid local communities. It constitutes a ubiquitous and urgent issue pervading heritage at large as heritage perceptions are diverse and contested between different groups of stakeholders. It seems that heritage is a 'shifting sand' continuously changing in diverse perceptions and understandings.

Two fundamental questions relate to sharing cultural heritage as a theoretical issue towards guiding heritage assessment and management. The first pertains to the identity of a particular monument at stake as to what, exactly, is to be shared out of it, ascribing thus to monuments a multifaceted entity. The second relates to how is sharing possible and what are the possible modes of sharing a monument in equally multifaceted modes of perception and understanding its cultural significance.

This paper addresses those questions by adopting a philosophical viewpoint informed by Heritage ontology and philosophical hermeneutics. Monuments are herewith considered as ontological entities with a life of their own exercising an active agency in socio-cultural life. Thus, sharing a monument should not be considered as a granted right to heritage for utilization but instead, an entitlement to heritage as a good in itself to engage and come in dialogue with in order to interpret, understand, properly appreciate, and implement compatible practices for its enhancement and management.

The proposed methodology could enable a critique of 'cultural appropriations' (hypocritical, concessional, compromising, politically correct, tolerant, and even offensive) and aim to provide criteria of compatible appreciations. In both an apophatic and a suggestive way it could provide guidance for decision making in heritage management practices addressing sharing heritage as an ethical issue, i.e. relating to what should be done as 'proper', as ethically right to the monument and a viable basis for conflict resolution.

Abstract (Français)

Le partage du patrimoine émerge dans les sociétés multiethniques, les pratiques post-coloniales, le partage multiculturel des pratiques et des sites du patrimoine mondial au

sein des communautés locales. Il s'agit d'une question omniprésente et urgente. Deux questions fondamentales concernent le partage du patrimoine culturel en tant que question théorique pour guider l'évaluation et la gestion du patrimoine. Le premier a trait à l'identité d'un monument particulier en jeu quant à ce qui doit exactement en être partagé, attribuant ainsi aux monuments une entité multiforme. La seconde concerne la façon dont le partage est possible et quels sont les modes possibles de partage d'un monument dans des modes de perception à multiples facettes et de compréhension de sa signification culturelle.

Cet article aborde ces questions en adoptant un point de vue philosophique éclairé par l'ontologie du patrimoine et l'herméneutique philosophique. Les monuments sont ici considérés comme des entités ontologiques ayant une vie propre exerçant une action active dans la vie socioculturelle. Ainsi, le partage d'un monument ne doit pas être considéré comme un droit accordé au patrimoine pour son utilisation, mais plutôt comme un droit au patrimoine en tant que bien en soi à engager et à dialoguer afin d'interpréter, de comprendre, d'apprécier correctement et de mettre en œuvre des pratiques compatibles pour son amélioration et sa gestion.

La méthodologie proposée pourrait permettre une critique des «appropriations culturelles» (hypocrites, concessionnelles, compromettantes, politiquement correctes, tolérantes et même offensantes) et viser à fournir des critères d'appréciations compatibles. À la fois apophatique et suggestif, il pourrait fournir des orientations pour la prise de décision dans les pratiques de gestion du patrimoine abordant le partage du patrimoine comme une question éthique, c'est-à-dire concernant ce qui devrait être fait comme «approprié», comme éthiquement droit au monument et une base viable pour résolution de conflit.

Abstract 339 – Poster

Institutions of Immigration: Local, National, and International Stories

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Abstract

In settler colonies, the shared experience of immigration helped define a national identity for settlers and their descendants, and this is commemorated at iconic heritage sites like Ellis Island or Angel Island. In spite of this prominence, the archaeology of institutions of immigration—quarantine stations, immigrant depots, emigrant depots, detention camps, and resettlement centres—remains underdeveloped. In the absence of more critical analysis, simplistic narratives about immigration, identity, migrants, and their roles in colonialism are able to flourish.

In this paper, I discuss how the commemoration of Irish migration at two sites within the British Empire—The Female Immigration Depot at Hyde Park Barracks, Sydney and Grosse Île Quarantine Station in Québec—enables these institutions to be divorced from wider narratives of settler colonialism and empire. Grosse Île Quarantine Station operated from 1832 to 1932, but is most famous for a typhus outbreak among Irish immigrants in 1847. Around the same time, accommodation had to be found for Irish orphan girls being sent to Sydney in the Earl Grey Scheme (1848-1850). The majority of women who passed through the Female Immigration Depot until it closed in 1887 were not Irish orphans, but the girls remain the focus of heritage interpretation.

In both cases, the commemoration of these sites has become dominated by the story of a relatively small group of immigrants. This reflects the interest of vibrant descendant communities who lobby for the protection of the sites and champion formerly marginalised groups. At the same time, this focus excludes other types of immigrants and masks the role these immigrants had in reproducing colonialism and marginalising others. Through a closer consideration of the archaeological remains and historical documents relating to these sites, it is possible to envisage a truly shared heritage in which institutions of immigration can be understood in national and international contexts.

Abstract 358 – Poster

From TICCIH to ANIH-Transboundary Conservation to Asian Industrial Heritage

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Abstract

In recent decades, Asian countries have devoted much effort to the conservation of industrial heritage in the World Heritage system and boosted a diversified development. The *Taipei Declaration for Industrial Heritage*, issued by the 15th TICCIH in 2012, emphasized the colonial history and the distinctiveness of Asian industrial heritage. It claimed that the definition of Asian industrial heritage should include the techniques, production machines, structures, and built environment from before and after the Industrial Revolution.

According to the distinct values of Asian industrial heritage and the importance of establishing a collaborative network, the *Asian Network of Industrial Heritage* (ANIH) was officially launched in 2018, based in Cultural Heritage Park, Ministry of Culture, Taichung City, Taiwan. The tangible and intangible Industrial heritages reflect the developing discourse of modernity in Southeast Asian societies at many perspectives. ANIH works together with Asian and International industrial heritage societies, experts and individuals who concern about the issue to develop a common vision of Asian industrial heritage.

The study explores how governments, heritage managers, stakeholder groups, and the various communities in Asia work internationally to promote industrial heritage. By asking what is the impact of ANIH on the conservation of heritage as a tool in soft diplomacy, the study reviews the efforts that ANIH members in Australia, India, Indonesia, Japan, Korea, Malaysia, Myanmar, Nepal, New Zealand, Singapore, Thailand, and Taiwan contributes to fit within greater societal concerns and responsibilities, introduces new approaches/ models that better accommodate the shifting responsibility of conservation.

In summary, ANIH is a hub to communicate the knowledge in safeguarding and managing industrial heritage sites but also a lab to discover the best practices to meet the demands of the multiple participants while ensuring their values are retained.

The 'Missionary' Schools in Malaysia: Shared Heritage, Shared Responsibility

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Abstract

Missionary School in Malaysia started in 1880s during the British colonialism period. With the implementation of an economic development plan under the First Malaysia Plan, many of the missionary schools (primary and secondary) opted to be nationalized. By 2019, missionary schools only make up about 4% (or 428 out of 10,000) of the total number of government schools in Malaysia. In Kuala Lumpur, a number of these missionary schools, such as St John Institute (1904/1908), Convent Bukit Nanas (1899/1914), and Victoria Institution (1894/1929), are gazetted as National Heritage. However, there is no specific funding allocation for maintenance of these 'Heritage Schools', plus there is no clear frameworks on management of maintaining these 'Heritage Schools'.

Who's responsibility is it for the maintenance and management of these 'Heritage Schools'? Who are their stakeholders? The Owner (government - Minister of Education), the Funder (government - Minister of Finance), the Advisor (Federation of Councils of Christian Mission Schools Malaysia), the Custodian (National Heritage Department), the NGOs (ICOMOS Malaysia, Malaysia Heritage Trust), or the Users (teachers / students / maintenance crews).

This paper aims to present a creative program with key concept of sustainability, and linking all stakeholders. The study separates into five stages: to set up a complete data base for 'Heritage School' in Malaysia; to critically review the current conflicting issues between these stakeholders; to systematically analysis the current management and maintenance frameworks including funding application and allocation; to set up a creative program aiming for active participation of the stakeholders including the Users. A pilot project using the creative program on selected 'Heritage School' involving students will mean involving their teachers, their parents and their communities. The success of the program will be a good example for soft diplomacy amongst Users and other stakeholders. It will eventually strengthen the concept of Shared Heritage and Shared Responsibility amongst all stakeholders.

Abstract 489 – Poster

Sharing the Heritage Value Internationally and Intergenerationally

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Abstract

The sacred sites and pilgrimage routes in the Kii mountain range were originally inscribed on the World Heritage List in 2004 under criteria (ii), (iii), (iv), and (vi), and were extended in 2016. This paper introduces the efforts of Tanabe City, one of the local governments located along the pilgrimage routes, to share the value internationally and intergenerationally. For conservation of pilgrimage routes, it is important to conserve them not only physically but also as a living heritage. Visitation and passage of people is part of the essential value of pilgrimage routes.

Tanabe City took many actions after World Heritage inscription to revive visitation not only from within Japan but also from other countries, including the establishment of visitor centers and training of guides. Particularly, they established a new tourism bureau to facilitate their visitation by providing community-based on-line reservation system for individual tourists. They also organized international press agent tours and made improvement based on their advice. They worked to build capacities of local hotels and shops to receive visitors from other countries. As a result, the visitation of people from other countries increased significantly. Before inscription, less than 1000 international visitors came to the city. Now, more than 30,000 international visitors come.

On the other hand, Tanabe City used to prosper as the gateway to the pilgrimage routes in the 16th and 17th centuries. However, the local community has lost close relations with the pilgrimage routes, living modern lives today. For most of the local people, World Heritage is located in the remote mountain area and is a heritage for visitors from other places. Tanabe City took another action to revive the historical identify as the gateway to pilgrimage routes not only for visitors but also for local community, taking the opportunity of extension in 2016.

Abstract (Français)

Les sites sacrés et les itinéraires de pèlerinage dans la chaîne de montagnes Kii ont été inscrits à l'origine sur la Liste du patrimoine mondial en 2004 selon des critères (ii), (iii), (iv) et (vi), et ont été étendus en 2016.
Ce document présente les efforts de la ville de Tanabe, l'un des gouvernements locaux situés le long des routes de pèlerinage, pour partager la valeur internationale et intergénérationnelle.

La ville de Tanabe a pris de nombreuses mesures pour raviver les visites non seulement de l'intérieur du Japon, mais aussi d'autres pays, y compris la création de centres d'accueil et la formation des guides. En particulier, ils ont créé un nouveau bureau du tourisme pour faciliter leur visite en fournissant un système de réservation communautaire en ligne pour les touristes individuels. Ils ont organisé des visites d'agents de presse internationaux et ont fait des améliorations en fonction de leurs conseils. Ils ont travaillé à renforcer les capacités des hôtels et des magasins locaux pour recevoir des visiteurs d'autres pays. En conséquence, les visites de personnes d'autres pays ont considérablement augmenté. Avant l'inscription, moins de 1000 visiteurs internationaux sont venus à la ville. Aujourd'hui, plus de 30 000 visiteurs internationaux viennent.

La ville de Tanabe avait l'habitude de prospérer comme porte d'entrée vers les routes de pèlerinage aux XVIe et XVIIe siècles. Cependant, la communauté locale a perdu des relations étroites avec les routes de pèlerinage, vivant la vie moderne aujourd'hui. Pour la plupart des populations locales, le patrimoine mondial est situé dans la région montagneuse éloignée et est un patrimoine pour les visiteurs d'autres endroits. La ville de Tanabe a pris une autre mesure pour faire revivre l'identité historique comme la porte d'entrée des voies de pèlerinage non seulement pour les visiteurs, mais aussi pour la communauté locale.

The Treed Landscape of Central Canberra: Challenges for the Next 100 Years

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Abstract

Canberra has been a place for people to come together, a meeting place, for perhaps tens of thousands of years. It continues this special purpose today as Australia's national capital and the seat of the Australian Government. The designed landscape of the central national area of Canberra provides the setting for a number of significant 20th century buildings emblematic of the national capital, such as the Australian Parliament House, the High Court, and Australian War Memorial.

The significance of the planned landscape, and in particular the treed landscape, is integral to the identity of Canberra that has been built on the 'garden city' and 'city beautiful' principles to create a 20th century capital city in the landscape. The significance of the area is recognised though heritage listings under Australian Government legislation.

The urban tree legacy of central Canberra has been guided primarily by the vision of the Griffins' design and the pioneering work of Charles Weston and Lindsay Pryor. Trees in the central national area today are fundamental in expressing and strengthening the geometry and intent of the Griffins' plan for Canberra.

The National Capital Authority (NCA) is the Australian Government agency that performs the role of trustee of the national capital and in this capacity its mission is to ensure it is well planned, managed, and promoted, consistent with its enduring national significance. The NCA is planning for the next 100 years of Canberra's significant landscape, to ensure the treescape is diverse and resilient; enhancing the richness of landscape character envisaged in Canberra's original design.

This paper will explore the key challenges in managing the living landscape and its heritage significance on behalf of all Australians. A shared approach is needed to balance competing government and community expectations and priorities to achieve

The Atomic Bomb Dome and its Affects: Sharing Australian Perspectives

Kim Roberts
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Abstract

This paper considers the act of sharing and interpreting heritage in a global context though a consideration of the World Heritage Listed, ‘Hiroshima Peace Memorial (Genbaku Dome)’, more commonly referred to in English as the Atomic Bomb Dome.

It has been argued by a number of scholars that the cultural framing, politicization, and physical isolation of the Atomic Bomb Dome diminishes its potential to convey the true memorial scope of the first use of an atomic bomb against a civilian population. This paper, in contrast, suggests that the Dome, frequently figured as the ‘image’ of Hiroshima, possesses an enduring gravitas as object. It continues to affect many visitors with its evocations of an unsettling and unsettled past and with its haunting portent.

This capacity for affect, and consequentially its perceived meaning or symbolism, are not necessarily restricted to the official narratives directed and manipulated by the political and historical forces. As a form of ‘readymade’ object offered up by the City of Hiroshima to a global audience who are distinctly post-memorial, the Dome retains a certain level of openness to alternative associations and affects. Visitors to the Dome approach the object on aesthetic terms, often with alternative and highly personal historical and cultural framings, framings that diverge from officially recognised interpretations.

This paper considers the perspectives of a number of Australian visitors who visited Hiroshima in immediate post-war era during the occupation of Hiroshima prefecture by British and Commonwealth Occupying Forces and who participated in ethnographic research conducted by the author in more recent years. It is argued that the investigation and sharing of such multivariant perspectives of heritage places, enriches both our understanding of these places as sites of extrinsic as well as intrinsic value and each other.

Places of Religion and Ritual as Living Heritage

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Abstract

Places of religion and ritual present a distinct category of heritage. Such places are often contested, either because different religious groups have competing claims on a single site, or because the life of the core religious community may conflict with the constraints placed on the site by heritage professionals; beneath both of these lies the question of who ‘owns' the heritage. Living Heritage theory, as developed by ICCROM and others, is helpful in providing a foundation from which to address some of these concerns.

Living heritage sites will often have changed many times through their history, part of them might change its function but many others remain in use for the purpose for which they were built; change within a tradition by successive generations of a community is therefore in their nature, and they have the character of identity-forming ongoing narratives. Living Heritage theory places the core community at the center of the heritage process, acknowledging the importance of their unique expertise.

Dealing with living places of religion and ritual challenges us to consider the question of where the heritage resides – we would argue in the intimate link between people and place – in a way that is untouched by the now conventional categories of intangible and tangible. Living heritage therefore presents a considerable challenge to the status quo, but also offers a deeper engagement between communities and the historic environment.

The range of particular issues surrounding places of religion will be illustrated with examples including the Church of the Holy Sepulcher in Jerusalem, Wymondham Abbey in Norfolk, Hagia Sophia in Istanbul, Omayyad Mosque in Damascus, and Lubwa Mission Church from Chinsali in the northern part of Zambia.

The authors of this poster abstract are all expert members of the recently formed Places of Religion and Ritual (PRERICO) ISC.

Abstract 594 – Poster

The Future of Heritage Conservation is Resilience Planning

Christophe Rivet
ICOMOS Canada

Abstract

Traditionally, professional views of cultural heritage conservation are founded on the preservation of materials and values. The entire realm of guidance available to practitioners and decision-makers focuses on understanding values, assessing condition, putting in place technical and management measures to preserve integrity and authenticity, and finally to monitor the success of these measures over time. What if environmental, social, cultural, and economic conditions together made this approach no longer possible?

This paper explores the conditions that might force the profession to revisit its fundamental principles. The discussion begins with environmental trends, climate change and sea-level rise chief among them, and the resulting choices resulting, such as loss, removal, damage. The demographic shifts occurring world wide from migration and immigration leads us to discussing infrastructure needs, shifting cultural connections with place, and adaptation to accelerated development pressure. None of these conditions are specific to cultural heritage conservation, but rather they draw the discipline into broader conversations of development, land use planning, and sustainable communities.

These conditions, while experienced before in human history, have never materialized with such speed, intensity, and impact and require an adaptation of those traditional conservation principles. Resilience is trending as the key concept leading policy development for cities and regions, emphasizing managed change as the meaningful response to these conditions. It recognizes that understanding the essence of a place and the principles that guide its evolution over time are core to its existence and enjoyment. Resilience permeates every aspect of planning, from the individual building, to ecosystems, neighbourhoods, and entire communities. Can cultural heritage aim to be resilient rather than preserved?

This paper argues that the future of cultural heritage involves principles that describe the path to its resilience, shifting from preserving value and materials as understood today, to addressing change under pressure.

Abstract (Français)

Traditionnellement, les principes de la conservation du patrimoine culturel sont fondées sur la préservation des matériaux et des valeurs. L'éventail de conseils à la disposition des décideurs se concentre sur la compréhension des valeurs, l'évaluation de l'état, la mise en place de mesures pour préserver l'intégrité et l'authenticité, et enfin pour surveiller le succès de ces mesures. Si les conditions environnementales, sociales, culturelles et économiques rendaient cette approche impossible?

Cet article explore les conditions qui forceraient la profession à revoir ses principes fondamentaux. D'abord, les tendances environnementales, soit les changements climatique et l'élévation du niveau de la mer, et les choix qui en résultent, tels que la perte, et les dommages. Les changements démographiques issus des migrations et de l'immigration force des conversations sur l'infrastructure, les liens culturels changeants et la pression du développement. Ces conditions non spécifiques au patrimoine, entraînent cependant la discipline dans des conversations élargies sur le développement, l'aménagement du territoire et les communautés durables.

Ces conditions, observées historiquement, ne se sont jamais matérialisées avec une telle vitesse, intensité et impact, nécessitant une adaptation de ces principes traditionnels. La résilience est un concept clé guidant l'élaboration de politiques des villes et régions, mettant l'accent sur le changement géré comme réponse à ces conditions. Il reconnaît que comprendre l'essence d'un lieu et des principes qui guident son évolution sont au cœur de son existence et de sa jouissance. La résilience imprègne tous les aspects de la planification, depuis le bâtiment individuel jusqu'aux écosystèmes, quartiers et communautés entières. Le patrimoine culturel peut-il viser la résilience plutôt que la préservation?

Cet article soutient que l'avenir du patrimoine culturel implique des principes qui décrivent le chemin de sa résilience, passant de la préservation de la valeur et des matériaux tels qu'ils sont compris aujourd'hui, à la gestion du changement sous pression.

Shared Responsibilities on Threats to World Heritage in Portugal

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Abstract

This article aims to reflect on threats related to shared management of World Heritage properties. The analysis is based on a recent survey, reported by ICOMOS Portugal, focusing on the conservation level and management of Portuguese World Heritage properties.

Under Portuguese law, if a property is listed as World Heritage, it is considered a National Monument and its buffer zone matches a ‘special protection zone’. The municipalities, in partnership with the regional and Governmental administration, are required to draw up a detailed safeguard plan for the area to be protected. However, most of the properties are not protected by a safeguard plan or even a management plan, and some are not safeguarded by a buffer zone. This does not comply with Portuguese law, or the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Adding to this situation, the recent threat brought by tourism pressure in Portugal is causing the reduction of permanent residents, while short-term accommodation and hotels activity grow. In this context, the historic centres are in a process of gentrification, as the historic buildings are being transformed, in order to respond to new needs and lifestyles of a more wealthy population. Thus, people's access to World Heritage is being barred rather than shared.

In spite of the local protest and several alerts reported to the responsible authorities by ICOMOS Portugal, ICOMOS International, and the World Heritage Centre of UNESCO, several works are in progress with severe demolitions and negative impacts.

Shared responsibility among authorities - municipalities, regional, and Government administration – have not been easy, when addressing the management of the properties. Community needs and OUV protection should be a priority in World Heritage properties. The elaboration of effective management and safeguarding plans could also help control potential threats.

SHARED RESPONSIBILITY:

Safeguarding and managing places, collections, and practices

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Safeguarding and managing places, collections, and practices

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THEME ABSTRACT

What does it mean to share responsibility for conserving cultural and natural heritage?

The first decades of the 21st century has seen a notable shift in the practice of heritage management at the international, national, and local levels. This responsibility is increasingly shared across multiple parties in the government, non-profit, academic, and private sectors, as well as with local communities. The theme explores the issues around how those responsibilities work, at a theoretical and practical level.

The 'Shared Responsibility' theme focuses on the processes of managing heritage (the how), considering questions such as:

- How can governments, heritage managers, stakeholder groups and the various communities work more effectively to manage our heritage?
- Who are the different participants engaged today in the heritage process? How are they involved and why? What are the roles, rights, expectations, and responsibilities of each group? Where do they conflict?
- How are responsibility and power shared across responsible parties and communities?
- How has the framework for heritage management responded to accommodate a greater number of participants? What is the consequent effect on practice?
- What are the new and emerging approaches or models that better recognise or accommodate the shifts in who has responsibility for conservation?
- How can heritage processes be developed to protect the shared values of different groups now involved in the conservation process?
- Where does heritage fit within greater societal concerns and responsibilities? How does it retain relevance in the face of other pressures?
- What is the impact on conservation of heritage as a tool in soft diplomacy?
- How do significant places meet the demands of the visitor and tourism economies while ensuring their values are retained?

The theme will include sessions on historic buildings, towns, archaeological, industrial, urban and cultural landscapes, and intangible practices but will not be limited to such heritage items.

DRAFT PRELIMINARY PROGRAMME

The draft preliminary program (below) for the 'Shared Responsibility' theme is based on parallel sessions (in two separate rooms) across two days, as well as 29 posters. The 'Final' programme may have been quite different, depending on which presenters attended in person the ICOMOS Scientific Symposium. The numbers in the table below refer to the abstract submission number.

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The Work of the ICOMOS CCHWG: A Panel Presentation and Audience Dialogue

Sheridan Burke
ICOMOS

Session Description

This session provides both an overview of the objectives and work of the ICOMOS Climate Change and Heritage Working Group (CCHWG) with a view to both informing and seeks to actively engage in dialogue with GA participants about ICOMOS' evolving activities ahead, globally and locally.

The session will open with a brief introduction to *The Future of Our Pasts: Engaging Cultural Heritage in Climate Action*, the ICOMOS report issued in July 2019 at the World Heritage Committee meeting in Baku. ICOMOS believes that cultural heritage offers immense and virtually untapped potential to drive climate action and support ethical and equitable transitions by communities towards low carbon, climate resilient development pathways. Realizing that potential, however, requires both better recognition of the cultural dimensions of climate change and adjusting the aims and methodologies of heritage practice. ICOMOS is developing a roadmap of engagement techniques and strategies for national and scientific committees who wish to engage with external parties (i.e. government and NGOs) on this issue in their own countries.

The concept of this session is to present its current climate change and heritage work and update ICOMOS members about its forward planning through discussion of current experience, initiatives and action locally as well as globally. The session will briefly introduce the current CCHWG program and engage with participants via a moderated panel discussion and open floor concluding session. Five speakers from the ICOMOS CCHWG will deliver 7-minute PechaKucha style introductory presentations in Spanish and English, followed by open participant discussion of about 40 minutes facilitated by Andrew Potts to draw out feedback and conclusions.

Session Format

- Andrew Potts (Chair). Introduction: Identifying the ICOMOS CCWHWG objectives and outcomes to date to engage heritage in global climate policy and action within the global #ClimateHeritage movement;
- Marcy Rockman. Climate Science: Connecting with heritage conservation practice, understanding vulnerabilities/impacts;

- Elizabeth Brabec. Adaptation: Recognising Indigenous practices and developing adaptation methodologies for the management and conservation of heritage in the face of climate change;
- Peter Cox. Mitigation: Emerging tools and implementing research outcomes such as life cycle analysis;
- Sheridan Burke and Alvaro Gómez-Ferrer. Practicing: Evolving methodologies and promoting good practice for ICOMOS members for heritage risk preparedness, response and recovery;
- Helen Wilson and Elia Nakoro. Localising climate responses and engagement; and
- Andrew Potts (Chair). Acting on conviction: Forward planning and the role of ICOMOS members in centering heritage places and values within development that is both sustainable and climate-resilient.

Session Objectives

- Sharing the current ICOMOS initiatives on climate change and cultural heritage about connecting climate science and heritage practice; developing tools and methodologies, implementing research and mitigation strategies;
- Engaging participants in ICOMOS forward work planning;
- Capacity building and forging linkages for global/local and interdisciplinary dialogue and action locally and globally; and
- Centering heritage places and values in development that is both sustainable and climate-resilient

The findings of this session will contribute to the ongoing work of the CCWG and disseminated via the Climate Heritage Network and ICOMOS national and scientific networks.

Good Conservation Practice in a Firestorm

Sheridan Burke and Alvaro Gómez-Ferrer
ICOMOS

Session Description

An international dialogue about experiences in applying good conservation practice beyond the identification, conservation, and documentation of heritage places, to fundamental questions of human rights and the role of culture in facilitating difficult social transitions. This session will include case studies and experience using emerging technologies and traditional practices for wisdom and ways to adapt heritage places and enhance community resilience to climate change. Reflecting on the global impacts of the summer bushfires that savaged South East Australia, specific case studies will share local and international experience about how to are help communities and owners to adapt and how to mitigate the abandonment of places that cannot be defended against climate change impacts.

The six-person panel and two moderators will examine two key issues in response and adaptation planning.

At a broad urban and regional scale, the practice of good conservation concerns strategic planning and implementing development controls which must be significantly adapted to the impacts of climate action, as part of urban policies, and strategic plans on a regional and national basis. Case studies will examine the development of area/nationally based adaptation strategies.

At the property level, case studies will include principles for preparing and implementing preventive maintenance plans which have built into them an emphasis on adaptation and mitigation. Site owners and managers will discuss their approach to conservation actions, management decisions and required timing, of critical maintenance and adaptation work.

Session participants are encouraged to bring their own experiences to the table.

Session Format

The concept of this session is to share ideas and identify best-practice globally via a moderated panel discussion (Spanish and English) about developing planning mechanisms for strategic planning around climate change and examine the practical reality of adaptation planning. It will include community groups and those involved in grassroots initiatives and members of the ICOMOS CCHWG. Each participant will deliver a 7-minute PechaKucha style presentation followed by open discussion. Speakers will address case studies that involve:

1. **Initiating planning and policies** for adaptation and mitigation
2. **Developing core competencies** for heritage professionals re impacts of climate change / adaptation, etc.
3. **Reinforcing routine maintenance** as an essential adaptation /mitigation strategy
4. **Planning mechanisms for maximising the use of existing building fabric** and its embodied energy
5. Positioning heritage places as focal **climate action assets in building community resilience**
6. **Preparing communities for losses and damage** – documentation tools, traditional practices, enhancing community resilience.

Session Objectives

Strategic planning and new forms of development controls must be adapted to the impacts of advancing climate action on a regional and national basis. Case studies will examine the development of area/nationally based Adaptation Strategies.

At the property level case studies will include principles for preparing and implementing preventive maintenance plans with an emphasis on adaptation and mitigation. Site owners and managers will discuss their approach to prioritising conservation actions, management decisions and timing imperatives.

The findings of this session will contribute to the ongoing work of the CCWG and disseminated via the Climate Heritage Network and ICOMOS networks.

Recent Advances Assessing the Climate Vulnerability of the World's Heritage

Jon Day[1], Scott Heron[2], Andrew Potts[3,4], Rebecca Jones[5], Ewan Hyslop[5], Elin Dalen[6], and Adam Markham[7]
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[2] James Cook University
[3] ICOMOS
[4] CCHWG
[5] Historic Environment Scotland
[6] Riksantikvaren (Norwegian Directorate for Cultural Heritage)
[7] Union of Concerned Scientists, USA

Session Description

Climate change is the fastest-growing global threat to the world's natural and cultural heritage. Until recently, there was no systematic method to assess climate vulnerability of heritage areas and their associated communities. The Climate Vulnerability Index (CVI) is scientifically robust, transparent, and repeatable, and has now been applied to various World Heritage properties and other significant cultural sites. The CVI builds upon an established Intergovernmental Panel on Climate Change (IPCC) framework to systematically assess vulnerability through a risk assessment approach that considers the key values of the area in question and identifies the key climate stressors. The CVI process is then used to assess the climate-related vulnerability of the community (including local residents, domestic visitors, and international tourists if relevant) associated with the heritage property considering the economic, social, and cultural connections.

Climate impacts are increasingly adding to a wide range of compounding pressures (e.g., increasing tourism, infrastructure development, changing land use practices) that are affecting places, people, customs, and values. The ICOMOS *Future of Our Pasts* report calls for developing rapid, transparent and repeatable methodologies “such as the Climate Vulnerability Index (CVI)” tailored to assessing the risks posed by climate change to cultural significance, both as part of dedicated planning for heritage sites and also to create inputs into cross-cutting sectoral and regional climate adaptation plans.

Applications of the CVI to date have led to commitments to integrate outcomes into relevant management plans, and to periodically repeat the process, enabling responsive management to changing future circumstances. The CVI has also demonstrated its potential applicability for protected areas beyond World Heritage properties. The CVI process engages local stakeholders (including site managers, researchers, community representatives, business owners who are dependent on the site, management agency representatives and other stakeholders) when determining impacts. The CVI provides opportunities for identifying adaptation and impact mitigation within the community and aids broader communication about key climate issues.

This session will commence with five short presentations (key people named below) providing an overview of a range of the CVI applications to differing aspects of cultural heritage, including archaeological sites, historic towns, cultural landscapes and Indigenous ‘Country’.

Overview of the Climate Vulnerability Index (Jon Day, Scott Heron – James Cook University, Australia)
Applications of the CVI to:
- Scottish World Heritage sites (Ewan Hyslop, Rebecca Jones – Historic Environment Scotland)
- A Norwegian cultural landscape (Elin Dahlen, Riksantikvaren, Norway)

Perspectives on the CVI from:
- An Australian Indigenous/Traditional Owner group (TBA - Great Barrier Reef Traditional Owner)
- The ICOMOS Climate Change Heritage Working Group (Andrew Potts – ICOMOS; Adam Markham – Union of Concerned Scientists, USA).

There will then be a facilitated panel and audience discussion about a proposed project to: (a) build capacity about the CVI; and (b) to train CVI workshop facilitators. This project is planned to involve ICOMOS, IUCN, and ICCROM, with an application underway to seek external funding. Input from the audience will be sought, both during the session but also via a follow-up online survey, to build a stronger case for the project proposal.

Session Format

- Introduction to the CVI
- An overview of a range of CVI applications: short presentations - see above
- Questions of clarification from the audience with responses from the presenters
- A facilitated discussion including panel and audience participation – building a stronger case for the project proposal
- What happens next? Concluding remarks.

Session Objectives

- Increase awareness of the CVI and its potential applications for assessing a wide range of cultural heritage.
- Assist in developing a climate vulnerability project of interest to ICOMOS, IUCN and ICCROM.

Expected session outcomes

- A strong project proposal to build capacity about the CVI, and train CVI workshop facilitators which can be then used to seek ICOMOS, IUCN and ICCROM endorsement and external funding.
- Increased awareness of the CVI and its possible applications for cultural heritage
- Compilation of the various inputs will provide an excellent basis for a MS to be submitted for subsequent publication.

Heritage Management Education: A Shared Responsibility at Multiple Levels

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Abstract

Heritage education in its diverse forms plays a pivotal role in making dissemination of heritage knowledge possible and creates a far-reaching impact on the heritage conservation and management practice by preparing well-versed heritage professionals. However, the multiplicity of the heritage education systems and the diversity of the social, cultural and professional contexts within which they are delivered raises an important question: How much of this critical aspect of our profession is shared between such contexts and how can this be anchored around the notion of 'shared responsibility' among various stakeholders? The session will focus on this vital but often-neglected aspect of the profession.

Heritage management education is an ecosystem in itself which needs to work with the global frameworks and local stakeholders. The Education for Sustainable Development Goals (ESD) of the United Nations is a good reminder of this need. Therefore, it is pertinent that the heritage practitioners pay attention to the complementary practice of education at multiple levels.

How do we understand and pursue the 'shared responsibility' in heritage management education? What do diverse groups of learners and students share among each other? Can learning be a collective and collaborative process – hence a shared responsibility? Shared responsibility in heritage management education may also mean sharing of resources, acknowledging each other's contexts, recognising graduates from various regions, and more importantly having graduates prepared for cross-regional and cross-sectoral mobility in professional services. This can be achieved through networks and sharing mechanism among educators and professionals. One such network is the Asian Academy of Heritage Management, from which this session will have some panellists. It will also reflect on some regional initiatives like that of the UNESCO Bangkok to draft a set of competency frameworks for heritage management professionals, and to connect that to academic learning outcomes in graduate programmes in Asia Pacific region. Such initiatives are grounded on the concept that there has to be a shared framework across the region.

Through cases and focused discussions among invited panellists, the session will reflect on ‘where we are’ and ‘where we want to be’ in our common interest of heritage education. The outcomes of this session can be imagined as a volume of case studies along with a summary of discussions as a conceptualisation of 'way forward'. The panellists represent different continents and regions as well as different level of education – from school to university, and from general education to professional training. In terms of participation, we expect a wide range of heritage professionals and community members including academics, community outreach experts, museum interpreters, and site managers as well as current students or young professionals to join us at the session, allowing us to gather views from multiple tier of this process, and multiple sectors of heritage.

Session Format

The session will be a mix of panel discussion and round-table discussion. It will begin with a brief case presentations by the invited panellists, followed by commentaries and open discussion involving one or two discussants (who will be drawn from global institutions) and the larger community of session participants. While the panellists and discussants will be identified in advance, the session will also benefit from audience drawn from the august gathering of ICOMOS 2020. In preparation of a meaningful discussion, 2-3 key questions will be floated to all the participants before the start of the session so that everyone is oriented towards finding and reflecting our shared responsibility through the practice of heritage management education.

Session Objectives

There are three key objectives of this session:
1. to take stock of different models of education as it relates to heritage management across different regions,
2. to reflect critically on the existing practices and outcomes – identifying existing good practices and challenges, thus paving a way to identify a shared 'way forward' (this may lead to a publication), and
3. to strengthen the network of heritage management education practitioners to work seriously on this 'shared responsibility' which perhaps may even take a form of ISC if there is enough momentum through this session.

Traditional Water Management Systems: A Shared Heritage?

Naima Benkari
Sultan Qaboos University, Oman

Session Description

Our natural environment is the most precious and the longer lasting heritage the humanity has been blessed with. Water is among those vital elements that are essential for the continuity of life on this planet. For this reason, the oldest and most influential civilizations in the human history have prospered along or in proximity of water sources. Through the centuries, the geographies and the cultures, water has become the focus of social and even inter-state relationships.

This session will reflection on the way water was perceived and managed by different societies in their geographies, economic and cultural diversity. The aim is to highlight that this human concern for water is a shared heritage about a shared natural element. Traditional water management systems from different periods and several regions in the world will be presented and compared with each other in order to reflect on the following interrogations:

- What are the continuities and common values in these water management systems?
- What are their particularities and distinctions from each-other?
- In an era where our environment, including water, tends to be polluted, depleted, privatized and certainly not shared, how can we tap in the shared values of these traditional water management systems to develop a more equitable and sustainable water usage?

To address these questions, the session will be dedicated to present briefly some traditional water management systems in the world, in order to observe their shared and distinctive perceptions about water and how it should be used. A debate about the perceived value of water as a shared natural element will be animated between the participants and open to the public.

Session Format

The session will consist in multiple presentations which may include video projections and an interactive platform for virtual presentations and even projections from the sites of some water management systems. A debate will follow the presentations around the questions articulated in the abstract and a discussion will then follow with the attendees.

Session Objectives

1. Explore traditional water management systems in different regions and cultures and settings.
2. Highlight the social dimension of water management systems and its role in maintaining the social cohesion in a community.
3. Emphasize the transformation of the collective perception of water as precious substance that should be managed and equally distributed to a modern view of water as a product that can be acquired, controlled and depleted.
4. Explore some modern experiences to perpetuate the values of the water management systems and adjust them in the contemporary constraints.
5. Develop a creative approach about making of these management systems an acknowledged shared heritage.

Description de la session (Français)

Les systèmes traditionnels de gestion de l'eau, un Patrimoine partagé?

Notre environnement naturel est le patrimoine le plus précieux et le plus ancien que nous ayons en commun. L'eau fait partie de ces éléments essentiels pour la continuité de la vie sur terre. Elle a toujours été à l'origine des établissements humains et les civilisations les plus anciennes et les plus influentes dans l'histoire de l'humanité ont prospère au long des fleuves et autour des sources d'eau.

A travers les siècles, les géographies et les cultures, toutes les sociétés agricoles ont développé des systèmes plus ou moins complexes pour la gestion et le partage équitable des eaux. Dans les régions les plus arides, des systèmes sophistiques de canaux ont été créés pour acheminer l'eau de ses sources vers les établissements humains et les terres cultivées. Cette importance donnée à l'eau et à sa distribution figure parmi les héritages communs de l'humanité.

Cette session a pour but d'enclencher une réflexion de fond sur les valeurs communes des sociétés qui ont développé des systèmes de gestion des eaux, sur l'importance de cette ressource. Elle se veut une occasion de débat autour des perceptions que ces sociétés ont autour de l'eau. Il s'agit de mettre en évidence que ces stratégies de gestion de l'eau sont en fait un patrimoine commun autour d'une ressource naturelle commune qu'il s'agit de préserver.

Ainsi, les intervenants vont présenter des systèmes de gestion de l'eau présents dans les régions qu'ils étudient : Oman, Iran, Algérie, Japon. Des comparaisons transversales seront développées autour des usages de ces systèmes, leur ingénierie, les relations et codes sociaux qui se construisent autour de ces systèmes, et les différents outils de gestions utilisés. Il s'agira de donner des éléments des réponses aux questionnements suivants :

- Quelles sont les valeurs communes et les continuités entres ces systèmes de gestion des eaux ?
- Quelles sont leurs particularités et distinctions ?
- Dans une ère ou les ressources naturelles, y compris l'eau, tendent à être pollués, appauvrie et contrôlées, comment peut-on s'inspirer des valeurs communes des sociétés traditionnelles qui ont pu inventer des moyens durables pour éviter les conflits et maintenir une certaine justice dans l'utilisation de l'eau.

Format de la session

Pour debater de ces questions, une session de 110 minutes est proposée. Elle sera articulée autour de quatre présentations courtes et pourrait inclure des projections vidéo et télé-présentations.

Objectifs de la session

- Explorer des systèmes traditionnels de gestion de l'eau dans des régions et aires culturelles diverses.
- Révéler la valeur sociale des systèmes de gestion et leur rôle dans la consolidation de la cohésion sociale.
- Révéler les transformations de perception de l'eau et de sa gestion entre les sociétés traditionnelles et les visions contemporaines de l'eau.
- Evaluer les expériences nouvelles qui perpétuent les valeurs anciennes de la gestion de l'eau tout en les adaptant aux exigences de la vie modernes.
- Développer une approche créative pour faire de l'ensemble de ces systèmes de gestion un patrimoine partage reconnu.

Pacific Voices – ICOMOS Pasifika Heritage Charter

Kerime Danis[1], Christophe Sand[2], Elizabeth Edwards[2], Adi Meretui Ratunabuabua[2], Helen Lardner[3], Ian Travers[3], Chris Johnston[4], Anita Smith[5], Candace Bower[6], and Elise Huffer[7]
[1] City Plan Heritage
[2] ICOMOS Pasifika
[3] Australia ICOMOS
[4] Context
[5] La Trobe University
[6] University of Sydney
[7] Elise Huffer Consultant

Session Description

The session will review the specificities of the Pasifika region including land tenure arrangements, customary rules and relationships to land, sea and sky that influence local approaches towards heritage. It will provide an update on the progress of the ICOMOS Pasifika Heritage Charter (Pasifika Charter) and provide the opportunity for a large number of Pacific region delegates and wider ICOMOS members attending the GA2020 to workshop the outcome of the Staging Scope and discuss further the heritage issues within the region to inform the next stages of the Pasifika Charter.

Cultural heritage in the Pacific reflects a close interweaving of places – land, ocean, and sky – with cultural traditions and practices, and nature. Developing a cultural heritage charter that demonstrates a close interlinking of nature and culture and tangible and intangible heritage also offers an opportunity to rethink the scope of other charters such as the Burra Charter.

The GA2020 will allow ICOMOS Pasifika members and Pacific region heritage professionals, whom it would not be possible to bring together in another platform, to gain access to the expertise and input of wider ICOMOS delegates. At present there is no effective guidance on cultural heritage conservation across the Pacific, and most Pacific countries have limited resources to devote to cultural heritage conservation, so it is vital that the resources available are used to the best advantage.

The need for preparation of a charter for the Pasifika region was one of the outcomes of the joint Australia ICOMOS & ICOMOS Pasifika Workshop held in Levuka, Fiji in 2015. Subsequently, another workshop was held again in Levuka prior to the commencement of the 2018 *CULTURE: Conserving It Together* conference. The delegates have workshopped and drafted the foundations and principles for the Pasifika Charter with the aim for preparation to the next consultation process and drafting of the Charter for launching at the ICOMOS GA2020 in Sydney.

The purpose of the Pasifika Charter is to:

- recognise the differences of the people across the Pacific;
- be inclusive of all perspectives of history, culture and values for the whole Pacific;
- build on existing region-wide documents, legal frameworks and programs (e.g. cultural mapping)
- respect the diversity of the cultures including their languages in the Pacific;
- be developed through a broad consultative process; and
- be applied and used where it is seen to be useful and culturally relevant.

The objectives of the 'Pacific Voices' session neatly tie into the focus of the Scientific Symposium theme 'Shared responsibility', being process of managing heritage (the how) and establishment of framework in conserving cultural and natural heritage through all of the questions identified for consideration under this theme.

The outcome of the 'Pacific Voices' session will inform the next stages of the Pasifika Charter project building on the findings of the Scoping Stage and aid in drafting a Charter for the vast Pacific region. The session would fit well as a follow up to the proposed 'Diaspora Session' and 'Diaspora Celebrations' program, which involves ICOMOS Pasifika.

Session Format

The session format is two-fold as follows:

1. Panel discussion. Presentations by the panel members identified in the co-chairs list above, each outlining the process of the Pasifika Charter project and raising awareness of the current heritage issues in conserving the cultural and natural heritage of in the Pacific region in preparation to the workshop part of the 'Pacific Voices' session -
2. Interactive Workshop: Roundtable or group tables format workshop most likely to be led by Elise Huffer to inform the six key principles of the Pasifika Charter for recognising heritage and the heritage values of the region that were identified in the 2018 Workshop:
    - Transmission of knowledge: protection of traditional knowledge
    - Documenting, researching, understanding heritage values
    - Recognising shared/co-existent/diverse values
    - Traditional ownership, governance and rights
    - The process of heritage conservation
    - Sustainability

Session Objectives

The outcome of the Session will build a network for future consultation and inform the next stages of the Pasifika Charter project building upon the findings of the Scoping Stage and aid in drafting a Charter for the vast Pacific region. It will provide input to the contents and principles of the Charter, which include the following topics to be addressed: Preamble; Terms; Heritage (what kinds of heritage); Heritage values and significance; Documenting heritage; Caring for heritage, making changes to heritage places; and Roles of communities, owners, stakeholders

Identifying and Managing Cultural Heritage in the Pacific

Bridget San Miguel
Department of Agriculture, Water and the Environment; Heritage Chairs and Officials of Australia and New Zealand (HCOANZ)

Session Description

The identification, protection and management of cultural heritage in the southern Pacific region presents significant opportunities and challenges for the keepers of knowledge, local communities, governments and donors looking to provide assistance. There are numerous and complex reasons for this, ranging from different Indigenous conceptions of cultural heritage and management to significant underfunding and management capacity by governments and supporters. There are also differences in understanding and values between regional governments and Indigenous groups/communities and the general methods of traditional and western heritage management. The southern Pacific region remains one of the least represented regions on international heritage lists and registries under international protection regimes. However, there is recognition of a great potential socio-economic contribution that cultural heritage identification and management could make to sustainable development.

The panel discussion will centre on the unique perceptions of cultural heritage in the Pacific and the opportunities faced in its management. The panel may also look at shared cross-jurisdictional heritage, such as the Kokoda Initiative by the PNG and Australian Governments in collaboration with local communities. Drawing on experts including site managers, government officials, social scientists and experts, the panel will be an informative and thought-provoking exploration into the Pacific's experience.

Aspects of the discussion may include: the challenge of heritage management in PNG due to little heritage legislation and no current heritage list; shared heritage management considering different governments' priorities for the Kokoda Track in PNG, including the engendering of support amongst local communities for abstract concepts such as Australian military heritage and biodiversity conservation; PNG's Kuk WHA experience, including Australian discoveries in PNG and the sharing of stories with local communities; UNESCO perspectives on safeguarding heritage in the Pacific – why is the region under represented?; customary management at East Rennell, Solomon Islands; and the Vanuatu World Heritage experience – local aspirations and Australian support for preserving traditional Indigenous knowledge and sites.

Session Format

The panel will include a chair and approximately four speakers representing different backgrounds and areas of expertise. Each speaker will present a short case study from their experience and perspective. The discussion will then have a Q&A session, allowing the audience to participate and seek answers to issues raised during presentations.

Session Objectives

The panel session is designed to highlight the opportunities and challenges faced by the Pacific in the identification and management of its cultural heritage and promote discussion for understanding, networking, priorities and solutions amongst the participants.

The HUL: Academic Construct or Better Practices for Better Quality of Life?

Susan Fayad[1], Liz Vines[2], Kristal Buckley[3], David Logan[4], and Marie-Noel Tournoux[5]
[1] City of Ballarat, Australia
[2] McDougall & Vines, Australia
[3] Deakin University, Australia
[4] GML Heritage, Australia
[5] WHITRAP, China

Session Description

The *UNESCO Recommendation on the Historic Urban Landscape* (HUL) (2011) was a global response to growing complexities and emerging pressures affecting change in urban contexts. The Recommendation emphasises the ‘historic layering of cultural and natural values and attributes, extending beyond the notion of historic centre or ensemble’. The HUL approach is based on a holistic view of all aspects of heritage and citizen values, both tangible and intangible. The approach advocates the dual integration of heritage conservation and urban development in urban and territorial planning practices.

The pilot phase for implementing the HUL has produced some surprising successes and opened new avenues of work in the multi-disciplinary fields that comprise urban heritage. A growing number of cities and towns are active participants, but many practitioners, communities and decision-makers are looking for clearer guidelines and directions, to assist with better outcomes for their cities. The priority today is to explore how to operationalize the HUL approach at the governance and practice level in particular and deliver better quality of life for local citizens. Quality of life is a priority in the UN's Sustainable Development Goals and New Urban Agenda. In applying HUL, identifying what is the role and function of heritage in everyday life and how it relates to planning and enhancing the quality of life for local citizens is critical but remains a key challenge for implementation.

There has been a great deal of discussion about the potential merits of the HUL, and its underlying ideas, but less assessment of its benefits and possibilities, despite a recent UNESCO questionnaire and report on global implementation. This session therefore sets up a debate about the HUL approach. While a global audience is anticipated, the Asia-Pacific region has a particular spotlight, given the leads taken by WHITRAP and the City of Ballarat, and recent ICOMOS and UNESCO meetings held in the region (Beijing, November 2019; Fukuoka, January 2020).

Session Format

A panel discussion will start the discussions, featuring focal points from Australia and the region. Each of five discussants will present a four-minute ‘points of view’ prior to a facilitated open floor discussion.

The questions to be addressed by each speaker are:

1. What are the benefits of the HUL approach for city governments? (Fayad)
2. How can the HUL achieve better development outcomes in historic cities, towns and urban areas? (Logan)
3. Is there a specific Asia-Pacific perspective re operationalising the HUL approach? (Tournoux)
4. Is the HUL too academic? (Vines)
5. Should ICOMOS promote HUL and, if so, how? (Buckley).

Session Objectives

CIVVIH has a keen interest in these questions, as do other ISCs; and Australia ICOMOS has a focal point on HUL. As more work is initiated by UNESCO, Category II Centres under the auspices of UNESCO such as WHITRAP Shanghai, regional city networks, community activists, national and local governments, the responsiveness of the ICOMOS networks is needed more than ever before. The intended outcome is to contribute to a clarified sense of the benefits of the HUL, and to suggest strategies for ICOMOS engagement and contribution at governance and practice levels (through its World Heritage, regional, national and local structures).

Cultural Heritage and Human Rights: A View from Latin America

Leonardo Castriota[1], Adriana Careaga[2], Graciela Mota[3], Marcos Olender[2], Zazanda Salcedo[4], Pedro Delheye[5], Claudio Catera[2], and Alejandra Naftal[6]
[1] Universidade Federal de Minas Gerais / ICOMOS-BRAZIL
[2] ICOMOS
[3] ICOMOS Mexicano / Universidad Nacional Autónoma de México. Psychology Faculty de Psicología. Universidad Nacional Autónoma de México.
[4] ICOMOS Bolivia/University of San Andres
[5] ICOMOS Argentina
[6] ICOMOS

Session Description

In recent years, two fields have approached, whose trajectories have always been separated: those of cultural heritage and human rights. This approach was only possible because each of these fields underwent profound, internal and external changes, which led them to open up to other dimensions of human experience, different from those that initially formed the corpus and the preferred approach of each. From the point of view of cultural heritage, the conditions of possibility of this approach are intrinsically related to the remarkable expansion and significant displacement that this concept has undergone in recent decades, including the replacement of the matter-based approach to the values-based approach, which places the human being at the center of heritage conservation.

With regard to human rights, it is important to note that this issue also expands and moves in the late twentieth and early twenty-first centuries, and its focus on the issue of culture in general and cultural heritage, in particular, is growing. The fact is that since the introduction in the contemporary debate of the human rights approach at the end of the 1940s, one can see a growing interest from the UN and national organizations in recognizing this cultural dimension of human rights. Among the themes that have usually been present in the discussion of human rights in the field of heritage normally stand out the issue of the rights of native peoples, usually affirmed as resistance to imposing national identities; the wars and other forms of violence (political, ethnic, religious); the question of access (and exclusion from access) to sacred places; intellectual property rights, usually thought collectively; and, particularly important for Latin America, the memory/forgetfulness binomial, especially related to the traumatic memories of dictatorships on our continent.

However, the issue of the impact of economic development on the cultural heritage of local populations has rarely been addressed, which may mean flagrant violations of the cultural rights of entire populations and, in many cases, cause the systematic destruction of the traditional environment. This panel aims to address the various dimensions of the relationship of human rights with cultural heritage, from a Latin American perspective, providing an overview of this discussion in our continent, as well as bringing case studies that illustrate this important relationship.

Session Format

This session will consist of five presentations, which will focus on the relationship between cultural heritage and human rights, from the perspective of Latin America:

1. Leonardo Barci Castriota (Brazil) / Graciela Motta (Mexico) - Heritage and human rights: a perspective from Latin America
2. Adriana Carreaga (Uruguay) - Human resources and heritage management: a workshop for Latin America
3. Pedro Delheye / Nestor Claudio David Catera / Alejandra Naftal (Argentina) - Memory Policies in Argentina: The ESMA Memory Site Museum
4. Marcos Olender (Brazil) - The Pedra do Sal, the Valongo Wharf in Rio de Janeiro and the Afro-Brazilian memory
5. Zazanda Salcedo (Bolivia) - Biocultural heritage and indigenous peoples in Bolivia. Participation in management, conservation, and safeguarding.

Session Objectives

This panel aims to address the various dimensions of the relationship of human rights with cultural heritage, from a Latin American perspective, providing an overview of this discussion in our continent, as well as bringing case studies that illustrate this important relationship.

Description de la session

Patrimonio cultural y derechos humanos: una mirada desde América Latina

En los últimos años, se han acercado dos campos, cuyas trayectorias siempre han sido separadas: las del patrimonio cultural y de los derechos humanos. Este enfoque solo fue posible porque cada uno de estos campos experimentó cambios profundos, internos y externos, que los llevaron a abrirse a otras dimensiones de la experiencia humana, diferentes de las que inicialmente formaron el corpus y el enfoque preferido de cada uno. Desde el punto de vista del patrimonio cultural, las condiciones de posibilidad de este enfoque están intrínsecamente relacionadas con la notable expansión y los desplazamientos significativos que ha sufrido este concepto en las últimas décadas, incluido el reemplazo de la perspectiva basada en la conservación-de-la materia desde la perspectiva de la conservación-basada-en-valores, que coloca a la persona humana en el centro de la preservación del patrimonio. Con respecto a los derechos humanos, es importante señalar que este tema también se expande y se mueve a fines del siglo XX y

principios del XXI, y su enfoque sobre el tema de la cultura en general y el patrimonio cultural en particular está creciendo. El hecho es que desde la introducción en el debate contemporáneo del enfoque de los derechos humanos a fines de la década de 1940, se puede ver un creciente interés de la ONU y las organizaciones nacionales en reconocer esta dimensión cultural de los derechos humanos.

Entre los temas que generalmente han estado presentes en la discusión de los derechos humanos en el campo del patrimonio, se destacan el tema de los derechos de los pueblos nativos, generalmente declarado como resistencia a la imposición de identidades nacionales; guerras y otras formas de violencia (política, étnica, religiosa); la cuestión del acceso (y exclusión del acceso) a lugares sagrados; derechos de propiedad intelectual, generalmente pensados colectivamente; y particularmente importante para América Latina, el binomio memoria / olvido, especialmente relacionado con los recuerdos traumáticos de las dictaduras en nuestro continente. Sin embargo, el tema del impacto del desarrollo económico en el patrimonio cultural de las poblaciones locales rara vez se ha abordado, lo que puede significar violaciones flagrantes de los derechos culturales de poblaciones enteras y, en muchos casos, causa la destrucción sistemática del medio ambiente tradicionales. Este panel tiene como objetivo abordar las diversas dimensiones de la relación de los derechos humanos con el patrimonio cultural, desde una perspectiva latinoamericana, proporcionando una visión general de esta discusión en nuestro continente, así como aportando estudios de casos que ilustren esta importante relación.

Format de la session

Este panel constará de cinco ponencias, que se centrarán en la relación entre el patrimonio cultural y los derechos humanos, desde la perspectiva de América Latina:
1. Leonardo Barci Castriota (Brasil) / Graciela Motta (México) - Patrimonio y derechos humanos: una perspectiva desde América Latina
2. Adriana Carreaga (Uruguay) - Recursos humanos y gestión del patrimonio: un taller para América Latina
3. Pedro Delheye / Nestor Claudio David Catera / Alejandra Naftal (Argentina) - Políticas de memoria en Argentina: El Museo Sitio de Memoria ESMA
4. Marcos Olender (Brasil) - La Pedra do Sal, el Cais do Valongo en Río de Janeiro y la memoria afrobrasileña
5. Zazanda Salcedo (Bolivia) - Patrimonio biocultural y pueblos indígenas en Bolivia. Participación en gestión, conservación y salvaguarda.

Objectifs de la session

Este panel tiene como objetivo abordar las diversas dimensiones de la relación de los derechos humanos con el patrimonio cultural, desde una perspectiva latinoamericana, proporcionando una visión general de esta discusión en nuestro continente, así como aportando estudios de casos que ilustren esta importante relación.

30 Houses: Advances in Community-Initiated Conservation in Hong Kong

Sjoerd Hoekstra and Katty Law
Friends of the 30 Houses Neighbourhood; Docomomo Hong Kong, China

Abstract

‘30 Houses’ is one of the oldest residential neighbourhoods in central Hong Kong and an urban renewal site contested for over 20 years. Following a recent change in government policy, the Urban Renewal Authority (URA), a semi-government organisation, changed its approach from the established ‘tabula rasa’ urban renewal to ‘revitalisation’ and ‘place-making’. To what extent has this change in policy brought a bottom-up conservation process to this neighbourhood?

Through a timeline of events, community activism / heritage advocacy and URA decision-making are linked to changes in the historic fabric and designation of the '30 Houses' historic urban landscape. Comparing the influence of the community on decision-making before and after the policy change reveals to what extent the representation of community views in decision-making has changed. Before the policy change, the community exerted influence mainly through protests, publicity, petitions, the town planning process and representations to district and legislative councils. This was very effective in halting redevelopment of URA owned sites and led to the conservation of several buildings in the neighbourhood, though there was not much influence on the conservation process itself. The success of community activism was likely a deciding factor in the change of government policy.

After the policy change, the URA is seeking community input directly or through agents while the community continues to express its views through publicity, the town planning process and representations to the district council. There is evidence that views expressed through the new formal and informal channels have influenced URA decision-making.

The conservation process is ongoing. With conservation now a shared objective, the relationship between community and URA has changed from adversarial to cautious collaboration. While the URA adopted ideas originating from within the community, there appears to be no clear approach or structural role for community involvement in the conservation process.

Can we Prepare Irish Heritage for Climate Change?

Peter Cox and Caroline Engel Purcell
Carrig Conservation International Ltd.

Abstract

As of September 2019, all EU Member States were required to submit Climate Change Adaptation Plans for relevant governmental sectors. In October 2018, Carrig Conservation was commissioned by the Irish Department of Culture, Heritage, and Gaeltacht to prepare the adaptation plan for built and archaeological heritage. This work involved a review of recent climate related changes and disasters in Ireland, an assessment of how climate change predictions will affect different types of heritage in different locations and conditions, and engagement with a large variety of stakeholders across the country including public representatives, civil servants, academics, researchers, community groups, and building and archaeological professionals. The final adaptation plan was published in November 2019 and since then, Carrig has been working with one of the key stakeholders – the Office of Public Works (OPW) – to assess the vulnerability and adaptability of some of Ireland's most valuable heritage properties.Low-carbon energy retrofit strategies are being developed for an early 19th century lighthouse on Skellig Michael and for the 18th century Gate House to Askeaton Castle in County Limerick.

Rising sea levels, increased rainfall, storm surge, coastal erosion and flooding are already having a devastating impact on vulnerable sites and it will not be possible to save everything from the impacts of climate change. To begin to prioritise where funds and efforts should be focused, Carrig is working with the OPW to develop a Climate Risk Assessment template for Irish heritage using the heritage settlement of Ballinskelligs in County Kerry as a case study. The intention is to apply the risk assessment template to heritage sites within the OPW's care throughout the country to record and gain a more complete understanding of the impact of climate change on individual sites and the measures necessary to adapt and protect them into the future.

Climate Change as Driver for Taking Responsibility in Sites' Conservation

Claudia Gonzalez-Muzzio[1], Claudio Rozas[2], Álvaro Flores[2], Tenoch Medina[3], and Rodrigo Rauld[4]
[1] Ambito Consultores
[2] Ámbito Consultores
[3] Independent consultant
[4] Xterrae Geología

Abstract

In February 2019, an event of extreme rains severely affected the Pukara de Quitor, an archeological site located in the area of San Pedro de Atacama, in northern Chile, a place with a large flow of tourists. After almost 500 years of abandonment, these ruins had been partially restored in 1981 and 1992 by a team of researchers, after which there was no conservation or maintenance work. The site is managed by the Comunidad Atacameña de Quitor, an Indigenous community, since the early 2000s, being this one of few cases of Indigenous involvement in archaeological sites' management, since this type of heritage is owned by the State. Following the damage caused by rains, public visit to the pukara was restricted. The National Monuments Council, a state body guardian of archeological goods, provided resources to carry out emergency works on the site, prior to a new "altiplanic winter", where rains could affect it again. These works were carried out by a consulting team made up of specialists from various disciplines, with the participation of some Indigenous specialists and the direct involvement of the site administration guides between December 2019 and January 2020. This opportunity, exceptional in Chile as public archeology work – in a country where archaeological interventions are mostly in the context of environmental assessment of investment projects or for research purposes – it is unique for the activation of a sense of joint responsibility regarding the conservation of the site. In the community itself, where important generational differences persist regarding how to consider archeological remains, these works also highlighted the desire on the part of community members to improve their knowledge about the pukara and to address a sustainable management of its public use, an aspiration shared by the public body that commissioned the work, consultants and other stakeholders.

Abstract (Espagnol)

En febrero de 2019, un evento de lluvias extremas afectó gravemente el Pukara de Quitor, un sitio arqueológico ubicado en San Pedro de Atacama, en el norte de Chile, un lugar con un gran flujo turístico. Después de casi 500 años de abandono, estas ruinas fueron restauradas parcialmente en 1981 y 1992 por un equipo de investigadores, después de lo

cual no hubo trabajos de conservación o mantenimiento. El sitio es administrado por la Comunidad Atacameña de Quitor desde principios de la década de 2000, siendo uno de los pocos casos de participación indígena en la gestión de sitios arqueológicos, ya que este patrimonio es propiedad del Estado. Después del daño ocasionado por las lluvias, la visita turística al pukara fue restringida. El Consejo de Monumentos Nacionales, organismo estatal que custodia los bienes arqueológicos, proporcionó recursos para realizar trabajos de emergencia en el sitio, antes de un nuevo "invierno altiplánico", donde las lluvias podrían afectarlo nuevamente. Estos fueron ejecutados por un equipo de consultores compuesto por especialistas de diversas disciplinas, con participación de especialistas indígenas y el involucramiento directo de guías de la administración del sitio, entre diciembre de 2019 y enero de 2020. Esta oportunidad, excepcional en Chile como trabajo de arqueología pública, en un país donde las intervenciones arqueológicas se realizan principalmente durante la evaluación ambiental de proyectos de inversión o con fines de investigación, es único para la activación de un sentido de responsabilidad conjunta respecto a la conservación del sitio. En la comunidad misma, donde persisten importantes diferencias generacionales con respecto a cómo tratar los restos arqueológicos, estos trabajos evidenciaron el deseo de los comuneros de mejorar su conocimiento sobre el pukara y abordar una gestión sostenible de su uso público, aspiración compartida por el organismo público que encargó el trabajo, consultores y otros actores interesados.

Abstract 575 – Paper

Responding to Sea Level Rise in Coastal Communities: The Nantucket Model

Morris Hylton III and Sujin Kim
University of Florida, USA

Abstract

Sea levels are projected to rise from one or more inches to as much as several feet by the end of the century. A research study led by Climate Central and published in the October 2019 issue of the journal *Nature Communications* found that rising seas could affect 150 million people by 2050. Cities like Bangok, Thailand, Mumbai, India, and Alexandria, Egypt would be largely inundated. Addressing short- and long-term flooding caused by rising seas and the threat to historic coastal communities and heritage resources is a responsibility that should be shared by a multitude of stakeholders.

This presentation relays the results of an ongoing collaboration between government entities, non-governmental organizations, the private sector, institutions of higher learning, and others to respond to sea level rise in the island community of Nantucket. Located in the Atlantic Ocean, some 30 miles from the Cape Cod area of the Commonwealth of Massachusetts in the United States, Nantucket was once the whaling capital of the world with a global presence that reached from the Pacific to Europe. Today, the island is a National Historic Landmark District with one of the largest concentrations of pre-1860s buildings in the United States. Nantucket has experienced seven of its worst 10 flood events over the last decade. In response, over the past two years, a diverse range of stakeholders have come together to develop a strategy and take action. To assist in engaging stakeholders and promote and facilitate a larger shared responsibility, the ACKlimate working group and public awareness initiative was launched. Referencing the ACK airport code for the island, ACKlimate is dedicated to 'adapting to a changing climate and rising seas through local and global engagement.' Initial activities include lectures and workshops, public art program, and model adaptation projects, among others.

Patrimoine Classe du Mali: Contraintes ou Bénéfices pour les Communautés?

Alpha Diop and Lassana Cisse
ICOMOS MALI

Abstract

Originally, cultural, tangible, and intangible heritage are created and managed by local communities, which ensure their transmission from generation to generation. They also ensure their sustainable conservation using local constructive cultures that have marked the identity of cities founded since time immemorial. The inscription of properties on the World Heritage List certainly expresses the universal value of these properties through the recognition of the outstanding universal value which transcends the borders of the country and that of the international community.

However, it must be noted that this label often becomes a straitjacket for the detaining communities who do not see the attributes, advantages, and disadvantages linked to respecting and maintaining this distinction in accordance with the spirit of the 1972 Convention.

Among the most felt constraints is the involvement of decision-makers and professionals in the management of the property, new players, in particular ‘experts’, who still do not have the necessary knowledge, skills, and perceptions of the Operational Guidelines for the Implementation of the 1972 *World Heritage Convention*, or ignore the socio-cultural and environmental realities of African sites.

The poorly controlled urban development and the demographic pressure of the cities inscribed on the World Heritage List (Old Towns of Djenné and Timbuktu) do not also facilitate the consideration of construction methods, knowledge and techniques, and the use of original local materials originally. The secretion of the centuries-old earthen architectural heritage of these millennial sites and cities. Inappropriate decisions that impose ill-considered urban intervention practices most often taint the integrity and authenticity of these assets and their OUV.

The presentation aims to analyze the effects of the classification of sites on the conservation of local construction systems, in correlation with development, and think about measures and best practices to mitigate negative impacts on the sites management and conservation.

Abstract (Français)

A l’origine, les biens culturels, matériels et immatériels sont créés et gérés par les communautés locales qui assurent leur transmission de génération en génération. Elles assurent également leur conservation durable à partir de techniques et cultures constructives locales qui marquent l’identité des cités fondées depuis la nuit des temps.

L’inscription de biens sur la Liste du Patrimoine mondial exprime à coup sûr le caractère universel de ces bien à travers la reconnaissance de la valeur universelle exceptionnelle qui transcende les frontières du pays et celle de la communauté internationale.

Cependant force est de constater que ce label devient souvent un carcan pour les communautés détentrices qui perçoivent mal les attributs, atouts et inconvénients liés au respect et au maintien de cette distinction conformément à l’esprit de la Convention de 1972.

Parmi les contraintes les plus ressenties figure l'implication des décideurs et des professionnels dans la gestion du bien, de nouveaux acteurs, notamment des "experts", qui n'ont toujours pas les connaissances, aptitudes et perceptions nécessaires des Orientations devant guider la mise en œuvre de la Convention de 1972 ou ignorent les réalités socioculturelles et environnementales des sites africains.

Le développement urbain mal maîtrisé et la pression démographique des villes inscrites sur la Liste du patrimoine mondial (Djenné et Tombouctou) ne facilitent pas non plus la prise en compte des méthodes et techniques de construction et l’utilisation de matériaux locaux originels à l’origine de la sécrétion du patrimoine architectural séculaire en terre de ces cités millénaires.

Les décisions inappropriées qui imposent des pratiques d’intervention urbaine mal réfléchies entachent le plus souvent l’intégrité et l’authenticité de ces biens ainsi que leur VUE.

L'article se propose d'analyser les effets du classement des sites sur la conservation des systèmes constructifs locaux, en corrélation avec le développement et réfléchir à des mesures d’atténuation des impacts négatifs.

The Shared Management of Culture Routes Base on the Study of Silk Roads

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Abstract

The Silk Roads are routes of integration, exchange, and dialogue between East and West that have contributed greatly to the common prosperity of humankind for almost two-millennia; the ancient routes linked up an extensive trade network with silk as the major trading commodity across the Eurasian continent from the 2nd century BC through 16th century AD. Therefore, it is a transcontinental cultural heritage route with the richest interchange and the largest scope of transportation in the history of mankind. In 1988, UNESCO launched its *Integral Study of the Silk Roads: Roads of Dialogue Project*. After 26 years, the ‘Silk Road: the Routes Network of Chang’an-Tianshan Corridor’ was successfully inscribed in the World Heritage List in 2014. It is the first Transnational Nomination to be successfully inscribed in the World Heritage, which is of great significance in the World Heritage Nomination.

Review of the Transnational Nomination Process, **How to Coordinate Conservation Issues** about the same corridor shared by different countries is a significant issue. There are more than 50 corridors which are shared by different countries, different nationalities, different religions, and different cultural backgrounds. According to the study, the process of the Silk Roads Nomination, shared management is the ultimate goal and basic requirement of the transnational cultural routes. The shared management mechanism of the Silk Roads plays an important role in promoting transnational nomination for World Heritage in communication, dialogue, and coordination. As the first transnational nomination for the World Heritage, the Silk Road Transnational Nomination actively explored the heritage conservation and international cooperation modes. The silk roads transnational nomination has also given us more expectations and imaginations for the conservation of World Heritage.

The involvement of a grassroots NGO in conserving heritage in Fuzhou, China

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Abstract

As one of the most noteworthy grassroots NGOs in China, the Group of Fuzhou Architecture Heritage since its establishment in 2011 has involved and influenced many decision-making processes of local heritage conservation and regeneration, which has traditionally been dominated by the government and professionals. Over 1,060 Fuzhou citizens, covering different ages and a variety of professional backgrounds, constitute the group. Its website, Fuzhou Architecture Heritage (www.fzcuo.com), is the first web in China that is totally created and managed by local citizens and completely open to the public. The web includes a GIS database and an open archive and encyclopedia covering almost all historic buildings and sites in Fuzhou. The group also operates several Wechat subgroups to allow group members to follow up associated government actions and policies and share insights and experience.

The paper starts with the general introduction of the involvement of grassroots social groups in heritage conservation and regeneration in China. Then, through qualitative research on the basis of interviews, it elucidates how this group is established and developed, and how group members work together to protect local architectural heritage through affecting the views and behaviors of stakeholders, including local inhabitants of heritage sites, professional groups (such as planners, architects, and cultural heritage scholars), and government officials, and making changes of local planning mechanisms. Noticeably, group members are usually not actual stakeholders of historic buildings or areas involved, meaning that they are more neutral and their expectations are more closely associated with heritage conservation. The paper ends with a summary of the characteristics of the involvement of grassroots social groups in conserving and regenerating historic buildings and areas in China, and discussion of recommendations to promote governments, heritage managers, stakeholder groups, and various grassroots NGOs work more effectively to manage heritage in China.

To Preserve the Post-Disaster Indigenous Heritage: A Case Study in Taiwan

Shih Feng Hung and Chao-Ching Fu
National Cheng Kung University, Taiwan

Abstract

In 2009, Typhoon Morakot, one of the century’s deadliest natural disasters hitting Taiwan, brought a record-high rainfall to the region and an all-time high death toll in its destruction of an ethnic village. The Tevorang tribe, an indigenous group in Kaohsiung, suffered severely from the devastation of Typhoon Morakot. During the decade-long post-disaster reconstruction process, rising awareness on legal and ethnic identities of plains aborigines, as well as the reconstruction and preservation of indigenous cultures led to discussions and actions among the Tevorang tribe and people from all walks of life in Taiwan.

Although the plains aborigines had been colonized and ruled by several countries, from the era of Dutch and Japanese colonization to the era of the government of the Republic of China (1624-2009), the plea for recognition of their legal identities, as well as preservation and revival of the Tevorang ethnic culture, hadn't gain importance and support from the government and other tribes. It was not until 2009 when Siaolin Village, home of the Tevorang tribe, was destroyed by Typhoon Morakot, that the tribe, which had been located in a remote township, finally gained the public’s attention.

This study analyzes the decade-long post-disaster cultural reconstruction of the impacted area and the process of determining the Tevorang people’s policy rights, funding resources, social perspective, and overall reconstruction of their ethnic identity through consensus. In analyzing government policies, outcomes of community plan executions, field surveys, and other methods, this study looks at how the Tevorang people have used their power of autonomy to preserve, practice, and share their cultural assets to obtain recognition of their ethnic identity from the government and other tribes.

Abstract 440 – Paper

Innovative Approaches to Sustainable and Collaborative Heritage Management

Nizar Al Adarbeh and Hanadi Al Taher
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Abstract

The Middle East hosts a vast number of archaeological sites that are important heritage resources not only for the host nations but for humanity. As such, the importance of collaborative efforts and shared responsibility should be clear. However, many local communities have historically been left out of heritage preservation, and perceive international heritage preservation efforts as tools of interference or an extension of the region's colonial history. Moreover, regional governments focus their agendas on investment-focused mega-projects, neglecting the importance of heritage as a main contributor to both national identity and economic development.

Only in recent years have these governments begun to adopt policies and strategies enhancing the role of local communities in heritage conservation, in collaboration with local and international organizations and missions. This inclusion, if approached correctly and with a view to sustainability, has the potential to connect these communities more materially with their heritage resources, enhancing local economic development and combating illicit trafficking and heritage vandalism.

Shared responsibility in preserving, managing, and developing heritage can be enhanced through better understanding of roles and responsibilities at all levels, while transforming the role of communities and fostering their creative and intellectual engagement with their past. At the core of this paper are a set of innovative approaches from Jordan which have successfully demonstrated shared responsibility based on collaborative and adaptive multi-stakeholder engagement using mixed bottom-up and top-down-models. While these approaches have been tailored to individual cases, the principles and models upon which they are built can be adapted and scaled throughout the region and beyond. The results clearly show the challenges of engaging partners from all sectors of society, as well as the benefits, not only for the heritage sites and resources, but for the communities which remain the primary stakeholders in their management and preservation.

Abstract 363 – Paper

Emerging Approaches by Civil Society Organisations at Old Ahmedabad

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Abstract

In World Heritage Cities, developing and defining stakeholder roles in decision-making and management is an important aspect. Such measures help develop a premise for participatory governance, equity, and joint actions by authorities, experts, home owners, private sector, and civil society organisations. Within the heritage management context of Old Ahmedabad, roles played by stakeholders are still largely undefined and ad-hoc, with few active involvement in the fields of generating monetary resources for the restoration of built heritage to a social enterprise group working towards managing the identity of people and places.

Amongst all, Civil Society Organisations (CSOs) at Ahmedabad have always been involved in heritage management, whether rich merchants or the local self-governance system of *Pol Panch*. Over the years, CSOs approaches towards heritage management have been redefined and are no longer limited to advocacy for heritage conservation. They have moved on to avenues like social development, generating funds, research and awareness and more. This paper thereby aims to highlight the current approaches of CSOs and difference brought upon by their actions at Old Ahmedabad through the help of three case studies – Transforming Heritage Cities, *Khayaal*, and SustainAbly.

Through these cases, the paper will highlight how new and emerging approaches are creating a new milieu of heritage management at Ahmedabad, and how these cases are working to answer questions like lack of financial incentives for heritage homeowners, developing pride towards one's own heritage, and using modern day technology to move towards the idea of Smart Heritage. Through these initiatives, the paper will try to understand how they are involved and sharing the responsibilities of managing the cultural heritage at Old Ahmedabad. Research will also try to make the readers aware of what difference these emerging CSO approaches are bringing to the ongoing heritage management systems at Ahmedabad and the overall scenario.

The Role of Conservators in Sustainable Heritage Management in Slovenia

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Abstract

The presentation will concentrate on three issues in heritage protection and heritage management in Slovenia: (1) Decentralization of urban areas and tourist centers; (2) The role of ethnologists in the process of cross-sectoral strategic planning and heritage protection; and (3) The achievements of reuse of vernacular architecture and its potential in Slovenia.

According to Eurostat data of 2014, only about forty percent of Europe's inhabitants live in cities. How to redirect heritage policies to rural areas and interconnect their unused potentials? One of the possibilities of cultural heritage safeguarding in the long term is the decentralization of urban areas and tourist centers. Slovenia has more than 30,000 registered heritage properties of private, public, and mixed ownership, located in 212 municipalities. Therefore, it is important to create dispersed heritage programs in rural areas, which will ensure the maintenance of regional and local cultural diversity.

There are more than a hundred years of tradition of protecting the immovable cultural heritage in Slovenia, but the primacy in the protection of the vernacular architecture goes to ethnology and cultural anthropology. The presentation will focus on the successful ‘ethnological-conservation model’ of the inclusive revitalization of rural heritage with an introduction of appropriate public content. The ethnological scientific approach in conservation is important and specific because of the examination of the culture(s) and the continuity of the way of everyday life.

So far, conservators in Slovenia have cooperated with different sectors and ministries on the national level. By linking different stakeholders: owners, local communities, managers, tourist organizations, etc., the selection method is used.

Finally, as a case of good practice, successful restoration projects with reuse of various functions in tourism and everyday life are going to be presented. The projects encourage heritage protection by decentralization and show a balance between heritage preservation, management, and sustainable tourism.

Who To Blame? The Heritage Framework in Brazil and its Stakeholders

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Abstract

Many Brazilian cities are marked by old industrial neighbourhoods with abandoned or under-utilised buildings. However, it is still unusual to see conservation and adaptive reuse projects for these buildings in the country, with only a few good examples that could be mentioned. The Mooca neighbourhood in São Paulo and the 4th district, in Porto Alegre, are examples where you can see the picture of preservation in Brazil: industrial buildings in a state of abandonment, demolitions of heritage buildings to give place to new developments disconnected from the urban network and from the existing surrounding buildings. This condition is defined by the way in which each stakeholder acts on preservation issues in the country and how their interests are aligned with each other.

The objective of this paper is to discuss the role that each stakeholder has in the heritage process: the public sector (the municipality and the preservation bodies), the private sector (the real estate market) and, mainly, architects, since they are, increasingly, required to intervene in consolidated areas since, gradually, cities have fewer empty lots available. Thus, designing for preexistence became the function of all contemporary architects, not only those related to building conservation. Through the analysis of two projects: Lights of Mooca and Rossi Fiateci, in São Paulo and Porto Alegre, respectively, we seek to evaluate what each of the stakeholders involved could have done differently so that we could put into practice, in Brazil, what has been happening in England, using as an example the regeneration project of the Royal Arsenal district, east London. The English project goes from the adaptive reuse of industrial storage buildings for housing purposes to the construction of new developments connected with the existing context and could be a good example to follow in Brazil to protect its industrial heritage.

Abstract (Espagnol)

Muchas son las ciudades brasileñas marcadas por barrios industriales con edificios abandonados o subutilizados. Todavía, es inusual ver proyectos de conservación y reutilización para estos edificios en el país, con solo algunos buenos ejemplos que podrían mencionarse. El barrio de Mooca en São Paulo y el 4to distrito, en Porto Alegre, son ejemplos en los que se puede ver la imagen de la conservación en Brasil: edificios industriales en estado de abandono, demoliciones de edificios patrimoniales para dar

lugar a nuevos, desconectados de lo urbano y de los edificios circundantes existentes. Esta condición se define por la forma en que cada parte interesada actúa en temas de preservación en el país y cómo sus intereses están alineados entre sí. El objetivo de este paper es discutir el papel que cada parte interesada tiene en el proceso del patrimonio: el sector público (el municipio y los organismos de conservación), el sector privado (el mercado inmobiliario) y, principalmente, los arquitectos, ya que, cada vez más, se requiere intervenir en áreas consolidadas ya que, gradualmente, las ciudades tienen menos lotes vacíos disponibles. Por lo tanto, el diseño para la preexistencia se convirtió en la función de todos los arquitectos contemporáneos, no solo los relacionados con la conservación de edificios. Mediante el análisis de dos proyectos: Lights of Mooca y Rossi Fiateci, en São Paulo y Porto Alegre, respectivamente, buscamos evaluar lo que cada una de las partes interesadas podría haber hecho de manera diferente para que pudiéramos poner en práctica, en Brasil, lo que estado sucediendo en Inglaterra, utilizando como ejemplo el proyecto de regeneración del distrito Royal Arsenal, en Londres. El proyecto inglés va desde la reutilización adaptativa de edificios industriales hasta la construcción de nuevos desarrollos y podría ser un buen ejemplo a seguir en Brasil para proteger su patrimonio industrial.

Abstract 141 – Paper

Balancing the Public Good: Infrastructure Projects and the Burra Charter

Jim Gardner
GJM Heritage, Australia

Abstract

Over its 40-year life the *Australia ICOMOS Charter for Places of Cultural Significance* (the Burra Charter) has been highly influential in heritage practice, not just in Australia, but also abroad. It has provided the philosophical basis for heritage management and, through the Burra Charter Process and the Conservation Management Plan, has informed the management of change of countless heritage places. The Burra Charter's relevance to achieving optimal heritage outcomes is undisputed, but this paper questions its ability to respond to other important considerations, such as giving adequate weight to broader public policy, or the pragmatic and political concerns of Federal, State and local governments and communities alike.

The tension between heritage protection and the delivery or upgrade of public infrastructure has become more evident in recent years through the multi-billion dollar transport infrastructure projects currently being planned and implemented in many cities around the world, not least within Australia's two largest cities, Sydney and Melbourne. These projects interface with both Indigenous and Post-contact heritage places and archaeological sites. Reconciling the letter and spirit of the Burra Charter and the ICOMOS Ethical Principles with broader societal demands for improved transport infrastructure and other public services is a difficult task.

This paper questions whether or not the Burra Charter, and ICOMOS more broadly, should provide tools to help make balanced judgements that give weight to other matters or if we instead have a higher duty to heritage conservation above and beyond other public policy issues. Considered in the context of major infrastructure projects, and drawing on examples from within Australia, this paper asks the question: does the Burra Charter require social, environmental, and economic concerns to be sacrificed in order to achieve an acceptable heritage outcome? Or can major infrastructure projects be delivered while staying true to the ICOMOS Ethical Principles?

Living with Water on Mountains: The Wisdom of Indigenous Peoples in Taiwan

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Abstract

An essential survival strategy for living on mountains is water conservation, where gradient has its effect. Soil can hold a considerable amount of water but trees are necessary for keeping and retaining water in soil. Indigenous peoples share their resources to sustain the ecosystem, and they learn to do so through oral tradition. There are 16 legally registered Indigenous groups in Taiwan, and 10 among them live in mountain areas. The main challenge for indigenous cultural preservation is its lack of pictograph or other written forms, and also their culture is endangered due to assimilation and exogamy. This thus sets barriers to the preservation of Indigenous culture and heritage.

The mountains for Indigenous habitat are served as watershed origin of most rivers in Taiwan. Traditions of shared water resource for conservation are deeply embedded in indigenous culture. A historical incident – the Japanese rule of Taiwan (1895–1945), reveals Indigenous people's wisdom on the conservation of biodiversity and sustainable development. Hinoki and Meniki, two species of cypress highly valued by the Japanese for construction and medical purposes, have been widely used for building holy and sacred places, such as palaces and temples. The large demands of Hinoki and Meniki during the Japanese colony encouraged extensive commercial logging and aided to the development of transport infrastructure into high mountains in Taiwan. The culture and heritage of the Indigenous peoples were recorded by the Japanese encounter, although not always peaceful at that time.

Both historical and interview data show similarities between Japanese and Taiwan's Indigenous groups on their concepts of natural resources conservation and philosophies of sustainability, such as tree felling sequence to avoid felling scattered trees. The results indicate that Indigenous peoples' principles on environmental protection coincide with the *Convention on Biological Diversity* that came into force in 1993.

Attempts to Preserve Shared Heritage in the North-West of Russia

Sergei Gorbatenko
National Committee of ICOMOS (Russia)

Abstract

In the north-west of modern Russia, there are many monuments and historical sites that are a shared heritage. Many of these objects are in danger. In 2014-2019, the St. Petersburg regional branch of ICOMOS (Russia), in cooperation with ICOMOS of European countries, made several attempts to protect such heritage.

The restoration of the Alvar Aalto Library in the former Finnish Vyborg, executed jointly by Russia and Finland (2013), was recognized as exemplary, but many of the city's historic buildings are in poor condition. Famous park Monrepos today undergoes barbarous restoration. Unfortunately, our efforts to protect Vyborg, together with ICOMOS of Finland (2014-2019), did not yet lead to significant results.

The attempt to protect the masterpiece of Erich Mendelssohn, 'Red Banner' factory in St. Petersburg (1926-1937), ended in failure. In 2014, it became known about plans to build a multi-storey residential building in the space of its inner courtyard, which was jointly opposed by ICOMOS and other organizations in Russia and Germany. However, in 2016-2017 the house was erected, which led to the destruction of the ensemble's composition.

In 2018, together with ICOMOS Sweden, we took the initiative to regenerate the cultural landscape of the former Nienschanz Fortress (XVII century) on the banks of the Neva. The idea was supported by ICOMOS-CIVVIH. Now everything depends on the city administration and Gazprom, which owns this territory.

Hopes are inspired by the initiative of ICOMOS Russia and Germany (2018) regarding cooperation in the protection of the East Prussian cultural heritage of the Kaliningrad region. Experts from both countries outlined areas for joint activities, including the organization of joint restoration workshops and the creation of a system of protected historic sites connected by tourist routes. The next step should be taken by the administrative structures of the Russian heritage protection services.

A Transdisciplinary Approach Re-Casting Conservation of Heritage at Risk

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Abstract

Natural and human-made disasters are increasing at rapid pace, boosted by the climate change consequences, thus challenging the idea of pursuing a non-selective approach to heritage conservation. The combination of multiple pressures on heritage, such as seismic risk, increased fires / unusual rainfall, landslides, and floods, is expanding threats to heritage conservation, suggesting a shift towards a different cultural paradigm. Rather than focussing on technicalities for ensuring full protection to heritage, a new concept is now emerging, raising the question of what the acceptable loss under the current conditions would be, to not lose everything in the future. Such a conceptual shift requires a trans-disciplinary and stakeholder-orientated perspective, incorporating a complex set of context specifications (ability to predict hazards, vulnerability and risks, dynamism inherent to risk management, development of related governance and set of regulations and guidelines) all assessed at the time of the conservation strategy development.

This study discusses a novel methodology, which builds on and moves forward the Consequence Based Engineering (CBE) approach, by applying it to heritage conservation and its multiple threats. CBE has been originally developed to assess the potential consequences of earthquakes in a socio-economic perspective and within a stakeholder-orientated framework. This study considers CBE as the most suitable approach to capture the complex dynamic of heritage conservation and re-cast it into a three- steps methodology: (1) context dependent heritage assessment; (2) definition of the heritage management framework, and (3) conservation strategy consistently developed and aimed at heritage enhancement and valorisation. A key aspect in this methodology is the in-depth analysis (conducted both at theoretical and practical level) and identification of responsible parties and their mutual interconnections and intertwined /shared responsibilities, including governmental authorities, non-profit, academic and private sectors, public stakeholders and local communities.

Abstract (Espagnol)

Los desastres naturales y provocados por el hombre están aumentando a un ritmo rápido, impulsados por las consecuencias del cambio climático, desafiando así la idea de adoptar un enfoque no selectivo para la conservación del patrimonio. La combinación de múltiples presiones sobre el patrimonio, como el riesgo sísmico, el aumento de incendios / precipitaciones inusuales, deslizamientos de tierra e inundaciones, está ampliando las amenazas a la conservación del patrimonio, lo que sugiere un cambio hacia un paradigma cultural diferente. En lugar de centrarse en los tecnicismos para garantizar la protección total del patrimonio, ahora está surgiendo un nuevo concepto, que plantea la cuestión de cuál sería la pérdida aceptable en las condiciones actuales, para no perder todo en el futuro. Tal cambio conceptual requiere una perspectiva transdisciplinaria y orientada a las partes interesadas, que incorpora un conjunto complejo de especificaciones de contexto. evaluado en el momento del desarrollo de la estrategia de conservación.

Este estudio analiza una metodología novedosa, que se basa y avanza en el enfoque de la Ingeniería Basada en Consecuencias (CBE), aplicándolo a la conservación del patrimonio y sus múltiples amenazas. Este estudio considera la CBE como el enfoque más adecuado para capturar la dinámica compleja de la conservación del patrimonio y volverla a proyectar en una metodología de tres pasos: (1) evaluación del patrimonio dependiente del contexto; (2) definición del marco de gestión del patrimonio, y (3) estrategia de conservación constantemente desarrollada y dirigida a mejorar y valorizar el patrimonio. Un aspecto clave en esta metodología es el análisis en profundidad (realizado tanto a nivel teórico como práctico) y la identificación de las partes responsables y sus interconexiones mutuas y responsabilidades entrelazadas / compartidas, incluidas las autoridades gubernamentales, sin fines de lucro, académicos y sectores privados, público partes interesadas y comunidades locales.

Sharing, Documenting, and Exploring Sites Across the Central Asian Landscapes

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Abstract

The range of archaeological heritage across Central Asia (Republic of Kazakhstan, Kyrgyz Republic, Republic of Tajikistan, Turkmenistan, Republic of Uzbekistan, and the Xinjiang Uyghur Autonomous Region of China) is vast and much of it is undocumented, understudied, and under threat. These remote areas are subject to significant change, not least through changing hydrology associated with the climate crisis, and it is vital to understand the scale and range of cultural heritage.

Documentation is the first step towards conservation and managing change. Thus, creating a digital geospatial inventory of sites across Central Asia Silk Roads has become a priority for the region. The shift in the understanding of cultural heritage, beyond monuments and sites, and how it is managed today has created the need of using new tools for sharing big data, documenting and recording cultural landscapes.

The paper introduces the challenges and opportunities of building the Central Asian Archaeological Landscapes (CAAL), a digital collaborative platform with a large and diverse number of stakeholders involved. It presents results on the CAAL database structure and new material added for condition assessment, monitoring and risk assessment. It also discusses the use of remote sensing techniques such as satellite imagery and photogrammetry illustrated with a number of case studies. This project is made possible by funding from the Arcadia Fund and has as main partners the University College London, International Institute for Central Asian Studies (IICAS), Northwest University in Xi’an and ICOMOS International Conservation Center (IICC Xi’an). The CAAL is utilising the open-access Arches platform developed by the Getty Conservation Institute and the World Monuments Fund, and QGIS, free and open-source geographic information system. The outcomes will help us to understand the range and quality of the cultural heritage evidence. It will also enable our local colleagues to engage in its protection and management.

Sharing Responsibility: Cultural Organisation / University / Community

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Abstract

The main aim of the research presented is to discover workflows for sustainable partnership between a cultural institution (National Trust NSW) and university (Western Sydney University), and hereby find ways to include voices from the wider community in the co-development of digital assets and experiences.

We report here on a one-year project with the following aims:
(1) pilot an approach for creating digitally enhanced cultural heritage experiences for National Trust properties;
(2) explore and experiment with innovative, site-specific digital methods for visitor experience research; and
(3) develop a pipeline for bringing real-world digital cultural heritage projects into the university for involvement by students as part of their education.

This pilot study focussed on an exhibition on colonial science at Old Government House in Parramatta, but was designed to find approaches for a longer term National Trust-University-Community partnership. Methods for the research included running workshops and focus groups with a variety of stakeholders, drawing on principles from participatory design, co-design and Living Labs, research-engaged teaching and learning, and after the exhibition final evaluation through analysing visitor generated social media data.

In this presentation we showcase digital outcomes of the project (projections, augmented reality) and share findings in relation to how collaborative development was facilitated including wider and more active community engagement with the site and topics of the exhibition. We conclude by discussing challenges found during the project, i.e.:

- determining the best stage of the project to bring in students, community members, etc.
- creating a project structure whereby various members of the partnership can work independently, while focussing on shared aims and maintaining communication
- logistical complexities of managing a project co-resourced by multiple large organisations
- balancing visitor expectations with the needs of the researchers to generate publishable research.

Strengthening Stakeholder Engagement through Recognition and Acknowledgement

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Abstract

Despite the growing movement towards decentralisation of heritage from the state in recent decades, wider stakeholder engagement with World Heritage Sites (WHS) remains a challenge. Through a case study of UK-based Darjeeling Himalayan Railway Society (DHRS), this paper aims to elicit the importance of recognition and acknowledgement of stakeholder groups by the state authority for fostering shared roles and responsibilities at a WHS.

Darjeeling Himalayan Railway (DHR) is a 19th century passenger hill railway located in India representing technology transfer from the British to the former colony. DHR is owned by the Indian Railway (IR) while UK-based Darjeeling Himalayan Railway Society (DHRS) is among the key stakeholder which promotes DHR in the UK, and other countries through its active membership of 650 members from 24 countries. This study reviews newspaper articles, World Heritage Centre documents, the official website of DHR and DHRS, to gain an understanding of DHRS's role and shared responsibilities with the IR. The study findings reveal that DHRS works closely with Indian Railway (IR) and UNESCO, but also operates independently as a private company registered in the UK. DHRS majorly promotes DHR through its events and publications while it also makes heritage relevant to the society through its community support programs for the community living alongside the railway track of DHR. There exists an MoU between IR and DHRS which formally acknowledges DHRS for its contribution to the revival of DHR and urges both the parties to mutually cooperate for heritage conservation of DHR. IR also recognises DHRS's efforts outside the formal legal understanding and it promotes DHRS on the official website of DHR.

Overall, the study demonstrates how recognition and acknowledgement given to a stakeholder for its contribution to the heritage conservation by the state authority ensures 'heritage as a shared responsibility' at a WHS.

Abstract (Français)

À travers une étude de cas de la Darjeeling Himalayan Railway Society (DHRS) basée au Royaume-Uni, cet article vise à mettre en évidence l'importance de la reconnaissance et de la reconnaissance des groupes de parties prenantes par l'autorité de l'État pour favoriser le partage des rôles et des responsabilités dans un WHS.

Le Darjeeling Himalayan Railway (DHR) appartient à l'Indian Railway (IR), tandis que la Darjeeling Himalayan Railway Society (DHRS), basée au Royaume-Uni, fait partie des principales parties prenantes qui promeuvent la DHR au Royaume-Uni et dans d'autres pays grâce à sa participation active de 650 membres de 24 pays. Cette étude passe en revue des articles de journaux, des documents du Centre du patrimoine mondial, le site Web officiel du DHR et du DHRS, pour mieux comprendre le rôle du DHRS et le partage des responsabilités avec le RI. Les résultats de l'étude révèlent que DHRS travaille en étroite collaboration avec Indian Railway (IR) et l'UNESCO, mais opère également de manière indépendante en tant que société privée enregistrée au Royaume-Uni. Le DHRS fait la promotion de la DHR à travers ses événements et publications. Il existe un protocole d'accord entre IR et DHRS qui reconnaît formellement le DHRS pour sa contribution à la relance de DHR et exhorte les deux parties à coopérer mutuellement pour la conservation du patrimoine de DHR. IR reconnaît également les efforts du DHRS en dehors de la compréhension juridique officielle et promeut le DHRS sur le site officiel de DHR.

Dans l'ensemble, l'étude montre comment la reconnaissance et la reconnaissance accordées à une communauté contemporaine pour sa contribution au processus de conservation garantissent «patrimoine en tant que responsabilité partagée» dans un WHS.

Building up International Responsibility by the Shared Local Craftsmanship

Giedre Jarulaitiene
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Abstract

The principle of ‘historical equivalence’, which was coined by Camillo Boito in order to solve the conflicting ideologies between Eugène Emmanuel Viollet-le-Duc and John Ruskin, was enforced by the Venice Charter in 1964. The principle was favored by Modernist architects and dominated in Western international and national fields of heritage preservation. However, such elitist approach to architectural heritage evoked objections from local communities and representatives of other professions concerned. The paper will demonstrate that craftsmen, applying traditional workmanship for heritage preservation in practice, are guided by the opposite interpretation of the principle of ‘historical equivalence’.

In line with the emerging democratizing paradigm within the international field of heritage preservation, promoting the empowerment of multiple stakeholders, this paper will assess the outcomes of the international Lithuanian and Norwegian workshops of craftsmanship organized together with local communities. The levels of social inclusion in actual projects of heritage preservation and the changes in distribution of opinions towards traditional workmanship are to be measured and analysed.

Lastly, the paper will reveal the effects of international collaboration at local social environments and will demonstrate how the bridges between the supposedly isolated traditions of craftsmanship can be built. The paper concludes that the awareness about collective, international responsibility is achieved by discovering familiarities within foreign cultural traditions.

Heritage Values and Community Rights in Traditional Fisheries Conservation

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Abstract

The article analyses traditional fisheries protection within the framework of cultural landscapes, duties, and rights of heritage communities. The authors propose a model of fisheries mapping cultural heritage values and related community rights. The model is explained via specific cases in the fields of material heritage (ownership rights), cultural landscapes (nature use rights), and intangible heritage (exclusive rights), examples of community rights and involvement in traditional fisheries management in Lahemaa National Park, Estonia.

Traditional fisheries conservation integrates landscapes and seascapes, natural and cultural heritage. A core value of traditional fisheries lies in the continuing cultural practices of the fishing community and its every individual member. Local communities have duties to keep their tradition as well as substantial and procedural rights concerning their heritage. These rights are personal, non-waivable, non-transferable, and of unlimited duration.

Traditional fisheries constitute a specific interaction of nature and humans on seascapes. Tangible cultural heritage generally has appropriate legal protection. Intangible heritage is regulated insufficiently. Local nature use remains to be a controversial political issue. A key challenge is to strike a fair balance between the authenticity of the existing values and evolving traditions.

The authors' arguments are supported by empirical data on traditional fisheries heritage conservation in Lahemaa National Park. It is a remarkable area for several reasons: (1) the park was established in 1971 for the protection of nature and culture (36 coastal fishing villages were in a closed border zone), despite the Soviet Union occupation, it is Natura 2000 area; (2) fisheries tradition is defined as a separate conservation aim; (3) local communities have defined their heritage values and needs for nature use rights; and (4) managing body is Lahemaa Cooperation Council, were all right-holders and stakeholders are present to balance rights and responsibilities.

Abstract (Français)

L'article analyse la protection des pêches traditionnelles dans le cadre des paysages culturels, des devoirs et des droits des communautés patrimoniales. On propose un

modèle de pêche qui dresse le plan des valeurs du patrimoine culturel et des droits communautaires. Le modèle est expliqué par plusieurs cas dans les domaines spécifiques de conservation du patrimoine et par exemples concrets de droits communautaires et d'implication dans la gestion traditionnelle des pêches dans le parc national de Lahemaa, Estonie.

La conservation des pêches traditionnelles intègre les paysages propres et les paysages marins, le patrimoine naturel et culturel. Une valeur fondamentale de la pêche traditionnelle réside dans les pratiques culturelles continues de la communauté de pêcheurs et de chacun de ses membres. Les communautés locales ont le devoir de conserver leur tradition ainsi que des droits substantiels et procéduraux concernant leur patrimoine. Ces droits sont personnels, non dérogeables, incessibles et à durée illimitée. Par nature, ils appartiennent au domaine du droit public.

La pêche traditionnelle constitue une interaction spécifique de la nature et de l'homme sur les paysages marins. Le patrimoine culturel matériel bénéficie généralement d'une protection juridique appropriée. Le patrimoine immatériel est insuffisamment réglementé. L'utilisation de la nature locale reste un problème politique controversé. Un défi majeur consiste à trouver un juste équilibre entre l'authenticité des valeurs existantes et l'évolution des traditions.

Les arguments des auteurs sont étayés par des données empiriques sur la conservation du patrimoine des pêches traditionnelles dans le parc national de Lahemaa : créé en 1971 pour protéger la nature et la culture (avec des villages côtiers dans une zone frontalière fermée), c'est maintenant une zone de Natura 2000 où la tradition de la pêche est définie comme un objectif de conservation distinct.

Abstract 200 – Paper

Al Ain Oasis – Sharing Water, Sharing Responsibility, Sharing Culture

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Abstract

The Cultural Sites of Al Ain in the United Arab Emirates (UAE) is a serial World Heritage property (WHP) composed of 17 components that together reflect the interaction of Humans and Nature in this arid piedmont landscape over the past five thousand years. Six of these WHP components are date palm oases watered by deep underground channels (Arabic *falaj*, pl. *aflaj*). Archaeological work continues to show how complex systems of water sharing and management have been at the heart of every period of significant activity in this inherited landscape.

Traditional systems of water sharing and management in the oases continued into the 1960s until this way of life was transformed by oil wealth and changes to the groundwater regime. In the past 50 years the population of Al Ain has grown from 5,000 to half a million. The oases survive within a newly created urban landscape and although they remain under private ownership, responsibility for their management is now shared by various government bodies including the Department of Culture and Tourism, which also seeks to engage students from various UAE universities with archaeological methodology and the oasis landscape through its ongoing Al Ain Oases Mapping Project.

This presentation will briefly compare traditional and current methods of managing the oasis, consider the ongoing contribution of archaeological investigations to understanding its development, and present the range of digital and other technologies being employed in its mapping and interpretation.

The significance of the Al Ain WHP to the Culture-Nature journey has recently been recognized and explored through its inclusion as a case study of the IUCN / ICOMOS ‘Connecting Practice’ project. The presentation will conclude by exploring the challenges of interconnecting culture and nature and sharing heritage in the specific multicultural context of the UAE.

Integrating the Indian Qanat in the Discourse of IWRM to Achieve SDGs

Priyanka Singh
Independent Consultant on Heritage Conservation

Abstract

India, and the world, has been a witness to a rich interaction of water with heritage- both cultural and natural from water for sustenance, services and security, to reverence, and recreation, amongst many others. There is however, an evident systemic social, practice and policy level myopia which partakes in an apathy and degradation of the natural environment with long term consequences to the social, cultural and economic environment – a trajectory which historic water management systems like the qanat were principally designed to combat through a core policy of water withdrawals which respected intrinsic natural capacities supported by areas and cycles of replenishment of the water source/s.

Travelling from the erstwhile Persian empire, the knowledge of this historic water system adapted to the Indian subcontinent taking cognisance of the unique socio- political, hydro-geological and particularly distinct climatic context; born of an arid region, the qanat in India would assimilate into its system the subcontinent's monsoons; it would go further to integrate existing intangible practices and spiritual associations around water and evolve and reflect these contextual particularities in its built manifestations.

In the case of such historic water management systems, a paradigm shift is required which places the human right to water, together with the right to heritage central to the conservation and management framework. A multi-stakeholder approach – which identifies technical experts, communities, and public and private sector actors involved in the water sector and culture sector – is imperative to ascertain duty bearers and rights holders in this process. SDGs 6, 11, and 15 in particular offer a large framework of indicators and targets, which the qanat through its conservation and resurrection can contribute towards, and thereby have the potential to be integrated into the mainstream discourse of Integrated Water Resources Management.

Historical Urban Landscape of Quadisha River, Lebanon

Bachir Zarif Keyrouz
Lebanese University of Fine Arts and Architecture, Lebanon

Abstract

The glittering water that moves in the streams and rivers is not only water, it is the blood of our ancestors. Water inheritance is typically an undefined and intangible element and is a reason for several factors such as the belonging to the neighborhood, surrounding by the diversity and creativity that contribute to the development of the crystallised landscape at towns and cities.

The diverse topographical changes in a distance of 65 km, crowned by the highest mountains of the Middle-East. The Quadisha river rises below the millenary Cedars of God dated more than 6,000 years in a very deep cave that is full of stalagmites and water crystals formations. It crosses the rugged gorges of Quadisha Known by the Astarte River 300 AC; a UNESCO's World Heritage site inscribed in 1998, under criteria (iii) and (iv). This River makes the connection between both Rural Landscape of Casa Bcharre, Zgharta and El-Koura with the Urban Landscape city of Tripoli.

The river cultural landscape network links series of rural into urban chain. The implementation of the historic River Rural Landscape concept refers to the law of nature, that generate the living heritage concept as an outcome of each nucleus sprawl.

To learn from the bad Urban planning of Tripoli led by Ch. Hausman who designed the plan of Paris. He changed the urban design deleting a big part of the old city of Tripoli, instead of upgrading it. As a sum; the necessity to preserve the cultural environment of Tripoli's River, that was demographically emphasized since the heritage approaches was not associated to build Architectural Landscape but to the geopolitical aspect that are analyzed separately. How a river can plan an important role like an application of network, an interconnected relationship between diverse layering of towns and cities?

Shared Responsibility for Managing Historic Mosques in Cairo

Hossam Mahdy
Independent Scholar

Abstract

The management of historic mosques in Cairo is shared between the Ministry of Antiquities and the Ministry of Awqaf and Religious Affairs. For mosques that are on the tourism map, the Ministry of Tourism and the Ministry of Interior play a role in their management. In addition, the local community is instrumental in using these mosques, not only for praying and other religious functions, but also as community centres and social hubs.

The aim of the presentation is to assess the strengths and weaknesses in current practices for managing historic mosques in Cairo. The following methodology was followed:

- Three historic mosques were selected as case studies according to their significance for tourism and/or local community.
- A workshop was organized and facilitated by the author from 30th October to 2nd November 2019 for young professionals with backgrounds in archaeology, architecture, conservation, tourism and anthropology. They were divided into three groups and spent four days observing the function and management of the three mosques and talking to members of the local communities and stakeholders.
- The findings of the workshop were shared with the local communities, stakeholders and a wider audience in Cairo.

The findings of the workshop identified that there is a lack of collaboration and coordination between the different governmental agencies that are responsible for various aspects of the management of the three historic mosques. Furthermore, these agencies ignore or marginalize the local community in decision-making processes and management procedures. Identified manifestations and consequences of these problems impact the values of the studied historic mosques and undermine their conservation.

The paper provides recommendations for an improved shared responsibility for managing historic mosques that could be relevant to other mosques in Cairo and beyond.

From a Conservation Problem to a Successful Heritage Management Model

Gizella Börcsök
ICOMOS Hungary

Abstract

The objective of the presentation is to shed light on the importance of the cemeteries as marginalised heritage, and to introduce an innovative model.

Method: On the basis of site experiences research, participation in cultural programmes in the monumental cemetery of Bologna (Italy), and interviewing stakeholders, I will examine how the solving of the initial conservation problem led to a successful model.

Findings: Historical cemeteries are fundamental part of our tangible heritage, for their works, sculptures, engravings, funeral architecture, and are also important part of our intangible heritage.

The municipality of Bologna, involving the private sector to support the conservation of some abandoned tombs of historical and artistic importance, and by offering these for concession, can finance conservation of further tombs with the proceeds. With this method, the problem of conservation of the historical cemetery is gradually undertaken in a sustainable manner.

A heritage community (Friends of the Cemetery) has been formed by active citizens to take the responsibility for maintenance and to raise awareness. Non-profit and educational institutions have been involved in heritage interpretation, also for disadvantaged groups. Academic researches and conferences on funeral arts, sculpture and architecture supported the digital library established by the municipality. The municipality – after searching in vain for examples of good practice – founded a network, the Association of Significant Cemeteries in Europe in 2001.

Conclusions: Sharing heritage also means sharing responsibility. The conservation challenge of the cemetery, involving private sector in the financing, creatively solved with the reuse strategy, led to a successful heritage management practice. The sustainability of the cemetery is also assured by the maintenance carried out by the heritage community. The municipality, seeking cooperation actively, involved different parties on local and European level. The European Cemeteries Route was certified as a ‘Cultural Route of the Council of Europe’ (2010).

Stellenbosch: A Methodology to Evaluate and Manage a Cultural Landscape

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Abstract

The Stellenbosch Heritage Inventory and Conservation Management Plan investigates the intricate relationship between humans and nature over a period of time. The Stellenbosch Municipality is an ecologically complex and culturally varied rural domain in the Western Cape, South Africa. Landscape character and the typologies of place influenced the Heritage Management Framework to include the value of different groups, and effectively manage a dynamic landscape. By understanding the internal logic of a place (character) the degree of acceptable change reveals itself, unlocking the key to effective management. The tangible heritage features not only include noteworthy heritage structures but also consider entire landscapes as having heritage significance. Landscapes are dynamic entities, and in a combined methodology, the project considered methods of analysis and synthesis across 'nature' and 'culture' and at different scales of consideration. It devised ways to understand, document, describe, and grade (according to national legislation) a highly diverse and complex cultural landscape by moving beyond disciplinary boundaries.

This paper focuses on the applied methodology and through its findings highlight the relevance of a landscape-based approach in sustainable development, as managed by Municipalities and Governmental organisations. It also explains our vision for the public to become co-stewards of heritage, and the value of an online web-based platform to host the Conservation Management Plan. This ensures that cultural significance is incorporated from the earliest stages and that intrinsic values of place for all diverse communities might influence development proposals.

Abstract (Français)

Le plan d'inventaire et de gestion de la conservation du patrimoine de Stellenbosch étudie la relation complexe entre l'homme et la nature sur une période de temps. La municipalité de Stellenbosch est un domaine rural écologiquement complexe et culturellement varié du Cap occidental, en Afrique du Sud. Le caractère du paysage et les typologies de lieux ont influencé le cadre de gestion du patrimoine pour inclure la valeur des différents groupes et gérer efficacement un paysage dynamique. En comprenant la logique interne d'un lieu (personnage), le degré de changement acceptable se révèle, ouvrant la clé d'une gestion efficace. Les caractéristiques du patrimoine tangible comprennent non seulement

des structures patrimoniales remarquables, mais considèrent également des paysages entiers comme ayant une importance patrimoniale. Les paysages sont des entités dynamiques et, dans une méthodologie combinée, le projet a envisagé des méthodes d’analyse et de synthèse à travers la «nature» et la «culture» et à différentes échelles de considération. Il a conçu des moyens de comprendre, documenter, décrire et classer (conformément à la législation nationale) un paysage culturel très diversifié et complexe en dépassant les frontières disciplinaires.

Cet article se concentre sur la méthodologie appliquée et, à travers ses conclusions, souligne la pertinence d'une approche basée sur le paysage dans le développement durable, telle que gérée par les municipalités et les organisations gouvernementales. Il explique également notre vision pour le public de devenir les cogestionnaires du patrimoine et la valeur d'une plateforme en ligne pour héberger le plan de gestion de la conservation. Cela garantit que l'importance culturelle est incorporée dès les premières étapes et que les valeurs intrinsèques de la place pour toutes les communautés diverses peuvent influencer les propositions de développement.

Conserving Anatolia's Multicultural Heritage: Boosting Civic Involvement (Turkey)

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Abstract

Anatolia is a palimpsest of cultures, and Turkey is a diverse nation. In many cases, the alternative histories and heritage of politically underrepresented groups within plural societies like Turkey may be seen to act as a challenge to the idea of 'national heritage.' However, there is no doubt that today, all heritage is imperative to create particular forms of memory that shape the way in which people see themselves and their environment in the modern world. Civic participation is imperative to an equitable process of conservation of cultural heritage.

This paper aims to emphasize the importance of civic participation (civic participation essentially implying the participation of members of politically underrepresented groups and, secondly, that of the local authorities, professional chambers, the third sector, and the private sector) for a more equitable process of conservation of cultural heritage.

In order to develop a series of proposals to encourage all citizens and groups to participate in the conservation process, legal aspects of conservation in Turkey will be considered. The outcomes of interviews with leading entities from local administrations, NGOs, and the private sector who are involved in the conservation of multicultural heritage in the Mardin area will be presented. As a conclusion, how Turkish conservation policies may be deliberated to actively encourage participative efforts in conservation processes will be discussed.

Understanding and Managing Heritage at the 'Gateway to the Antarctic'

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Purcell, United Kingdom

Abstract

The sub-Antarctic island of South Georgia has a surprisingly varied heritage for a small, mountainous island with no permanent population. With the various demands of tourism, scientific research, and nature conservation, a strategy was required by the Government of South Georgia and the South Sandwich Islands for the management of the island's cultural heritage.

The purpose of this paper is to explore the process of creating a Heritage Framework and Strategy for South Georgia that provides guidance for both the Government and other international participants who contribute to the conservation and celebration of the island's heritage. This included reviewing the heritage assets on the island to understand the types or themes of heritage, understanding the practical constraints on conservation in a remote place, and exploring best practice in similar places. Consultation with the Government and other organisations involved was a vital part of the process.

The resulting Heritage Strategy and Framework articulated five themes represented by the heritage assets on the island to ensure an understanding of the diversity of its heritage and enable the planning of a management system that would recognise and seek to protect this diversity. Six conservation principles were identified as the overarching framework for conservation on the island that would guide the Government and other organisations proposing conservation projects. In accordance with these principles, a seven-point strategy articulated the approach to management from governance to research and managing change. This addressed key questions such as managing visitor access and balancing nature and built heritage conservation. Work on implementing the strategy has begun with the categorisation of all the island's heritage assets and the development of a conservation management plan for the principal visitor heritage site at Grytviken, which has led to the further exploration of the balancing of other pressures with heritage conservation.

Recognising Shared Responsibility for Polar Heritage

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Abstract

The responsibility for conserving polar heritage differs greatly between the Arctic and the Antarctic, but in both cases there are unresolved problems in identifying who legitimately shares that responsibility, and how those responsibilities are recognised and given voice in the relevant governance and management systems. Shared responsibilities arise because polar sites have either shared or separate heritage values for different nations or cultural groups. The identified values for one group do not always overlap with those identified by another, because of different national historical and political perspectives, differing cultural perspectives of indigenous groups and other 'owners'. and sometimes differing heritage attributes identified by the practitioners of different disciplines.

In the Arctic much work has been done by the Arctic Council, established by the eight Arctic countries, in identifying heritage sites, many with trans-national and cross-cultural values. The extent to which all of those for whom a site has significance are empowered to exercise responsibility for the protection of those values, however, varies from country to country. In the Antarctic there are examples of good sharing of responsibilities between nations with mutual interests in a site's heritage, such as the joint projects and close cooperation between the UK and NZ Antarctic Heritage Trusts and the UK and NZ Antarctic agencies on the exploration huts of the Ross Sea. In other cases, such as the early sealing sites on the South Shetland Islands, which reflect British and United States sealing activities (some 200 years old this year), neither nation has yet ventured to express responsibility for their conservation.

The presentation will share recent experience in Arctic and Antarctic heritage work, and seek an overview of the extent to which responsibility is shared between those nations and groups for whom the sites are significant. Issues arising and cases where apparent responsibilities, either governmental or cultural, are not being identified or reflected in management, will be noted, for consideration of the IPHC in its future work.

Shared Conflict, Shared Responsibility: Heritage Remediation Following War

Kristin Barry
Ball State University

Abstract

In the face of military conflict, architectural heritage has been used to construct identities, demoralize populations, and eliminate important visual connections to the past. Heritage has been used as a tool of war, manipulated by many powers to affect personal attachments to place and heritage, often resulting in the systematic destruction of heritage elements. From conflict can emerge a winner and loser, with the heritages of each side now defining a new conflict—which may take precedence, which is celebrated, or which is lost. As world leaders wage war through the demonization of enemy culture, a study of the long-term impacts of war on the built environment may help to prevent future cultural and human casualties.

Considering the definition of World Heritage established in 1972, the remediation and interpretation of heritage used or destroyed in conflict, particularly that which is considered of ‘universal value’, becomes a shared world responsibility, with lessons to be learned across countries, communities, and cultures. While remediation is often done insularly by the country or region of conflict, or by a colonizing force, a consistent methodology may be applied to assist in the documentation and remediation of destroyed heritage in the aftermath of armed conflict, employing international heritage professionals to assist when local and state-run infrastructures are in disarray. Further, deploying a strategic systematic approach to documentation and protection at the onset of conflict, could ensure that heritage sites are intact at the end.

This paper outlines the potential processes of shared responsibility in the remediation of heritage following armed conflict. Through a timely thematic study of principles of conflict and their relationship to world heritage (beyond destruction), the findings suggest that when power and responsibility are shared, there is a greater public ‘buy-in’, and strategies are broader and more successful than insular attempts.

Abstract (Français)

Le patrimoine a été utilisé comme un outil de guerre, manipulé par de nombreux pouvoirs pour affecter les attachements personnels au lieu et au patrimoine, entraînant souvent la destruction systématique des éléments du patrimoine. Du conflit peut émerger un gagnant et un perdant, les héritages de chaque partie définissant maintenant un nouveau conflit - qui peut avoir la priorité, qui est célébré ou qui est perdu. Alors que les dirigeants

mondiaux mènent la guerre par la diabolisation de la culture ennemie, une étude des impacts à long terme de la guerre sur l'environnement bâti peut aider à prévenir de futures pertes culturelles et humaines.

Compte tenu de la définition du patrimoine mondial établie en 1972, la remédiation et l'interprétation du patrimoine utilisé ou détruit dans les conflits, en particulier celui qui est considéré comme de «valeur universelle», devient une responsabilité mondiale partagée, avec des leçons à tirer à travers les pays, les communautés et des cultures. Alors que l'assainissement est souvent effectué de manière insulaire par le pays ou la région du conflit, ou par une force colonisatrice, une méthodologie cohérente peut être appliquée pour aider à la documentation et à l'assainissement du patrimoine détruit à la suite d'un conflit armé, en utilisant des professionnels du patrimoine international pour les infrastructures locales et publiques sont en déroute.

Ce document décrit les processus potentiels de responsabilité partagée dans la restauration du patrimoine après un conflit armé. Grâce à une étude thématique opportune des principes de conflit et de leur relation avec le patrimoine mondial (au-delà de la destruction), les résultats suggèrent que lorsque le pouvoir et la responsabilité sont partagés, il y a une plus grande adhésion du public et les stratégies sont plus larges et plus efficaces que tentatives insulaires.

Abstract 234 – Paper

Reconciliation Depends on the Empowering of Victims and Rights-Holders

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Our Common Dignity Initiative – Rights Based Approaches working group (OCDI-RBA Working Group); ICOMOS Norway

Abstract

January 2020 started with President Trump threatening sites *important to Iranian Culture*. By October 2020 we'll know how International Laws of Armed Conflict have been uphold.

UN Security Council, Resolution 2347(2017) *condemns the unlawful destruction of cultural heritage .... notably by terrorist groups.* Protection of cultural heritage has become vitally important, as destruction of cultural heritage is a powerful way to send a political message.

Norway suffered two sequential terror attacks 22 July 2011, which killed 77 and injured over 300 persons. The first news assumed an international terror-attack. It turned out to be a 32-year Norwegian, 'one of our own'. A bomb caused massive destruction to the Executive government quarter and central Oslo. 69 youths were shot dead at Uyøya, outside Oslo. The terror affected the whole Nation and has had an impact on how we deal with risk assessment, security, heritage and management since.

Who are responsible when terror causes such massive destruction and loss? One out of five Norwegians know someone affected by the terror, and recovery is considered the responsibility of the entire Nation. Multiple parties in the government, local communities, NGOs, and private sector are actors in rebuilding the government quarter.

What about the personal sufferings caused by the injured and the loss of lives? A memorial for the 69 killed and 200 wounded at Utøya is contested. The local community opposed a landscape memorial, as it constantly would remind them of the terror. A private memorial was finished at Utøya in 2014. The recognition of the loss of the youth, through their own memorial at the site of the crime, has been empowering and decisive for looking forward.

When sensitive controversy arise, solutions might be accordingly diverse. How can we show respect and recognition for the many narratives, and respond accordingly diverse?

Synagogues in Belarus: Overcoming Abandonment through Appropriation

Stsiapan Stureika
ICOMOS-Belarus National Committee

Abstract

Former synagogues are probably the biggest category of neglected heritage in Belarus. After the Holocaust devastation buildings were nationalized and handed over to local communities. Almost all of them were converted to residential houses, storages, local clubs, artistic workshops, etc. It turned out however that maintenance of these constructions was too expensive at low efficiency of use, thus many of them were brought to an emergency condition.

For now, more than 40 of them are neglected, sometimes even those in the middle of city-centres. As a state-protected monument their restoration and even conservation needs to be fully approved by national authorities and thus all project proposals should be done on a really high level hard to achieve in small towns. However, local authorities are also lacking a real motivation to allocate huge resources for something what wasn't appropriated as communities' heritage and what is still a bit alien.

The paper will present the situation, including theoretical dimension and solutions developed by ICOMOS-Belarus National Committee.

Managing Colonial Period Archaeology on Operational Defence Bases

Rose Overberg[1], Karen Murphy[1], Fiona Leslie[2], and Clare Leevers[1]
[1] Jacobs Group Australia
[2] Mountains Heritage

Abstract

This paper discusses the challenges and successes of recent archaeological investigations at operational Defence bases in Australia and provides recommendations for future management. The cultural heritage significance of colonial-period archaeology in Australia is fully appreciated by most stakeholders in federal government, however the development and operational needs at active Defence bases is also a reality for these stakeholders. This dichotomy creates the potential for conflict between conservation and development. Pressures inherent in development at active Defence bases include time constraints, safety and environmental concerns, contractors and contract arrangements, and project delivery. Combining these pressures with heritage management and conservation adds a whole new dimension. Our recent archaeological program at Victoria Barracks Sydney has demonstrated the value of a steady, collaborative approach with frequent engagement with both development and heritage management stakeholders.

Victoria Barracks Sydney is listed on Australia’s Commonwealth Heritage List for its historic heritage values. The project area had a very high archaeological potential for three small buildings constructed in the 1840s: a stables, a small privy, and a larger privy building to service the nearby Officers’ Quarters. Our approach included the preparation of an Archaeological Research Design, to guide our investigations. Preliminary reporting was provided to all stakeholders at completion of the test excavation, followed by the preparation of a detailed Archaeological Test Excavation Report, including the approach for additional open area excavation. Each deliverable was reviewed by our direct Defence development client as well as Defence heritage stakeholders, providing frequent avenues for discussion and collaboration. Aiding this, colonial-period Defence bases are managed by passionate professionals who are highly aware of the historical significance of their bases. This pride and awareness must be engaged for project success. This project experience has demonstrated the potential for continued collaboration between private industry and government to effectively manage heritage places.

Abstract 313 – Paper

Deepening Engagement in Culturally Sensitive Stakeholder Environments

Aylin Orbasli
Oxford Brookes University, United Kingdom

Abstract

The Operational Guidelines of the World Heritage Convention and other good practice advocates practices of engagement with local stakeholders during the processes of nomination and management plans for sites. In many cases consultation is only paid lip service due to time or resource constraints or local political unwillingness to do so. Genuine practices of engagement take time to plan and to implement, require a good understanding of local cultural and social norms, and need to be accompanied by a commitment from governing authorities to deliver on agreed recommendations.

The paper will draw on experiences of participatory planning in heritage management at two key World Heritage Sites in Jordan (Petra) and Saudi Arabia (Al-Hijr/ Medain Salih). Methodologies that were developed to work with complex networks of stakeholders and interest groups will be discussed, including ways in which active participation, including of marginalised groups, was engendered. As a counterpoint, how established governance practices and social norms, including those relating to tribal cultures, were played out in engagement practices will be elaborated. Long established tribal practices, and sometimes rivalries, have to be carefully negotiated to establish support for sustainable heritage management practices. Tourism, while on one hand a welcome source of income for site preservation and local development, can activate unrest around perceived inequalities in access to tourists or the wealth generated by tourism and short term gains all too often override agreed good practice in heritage management.

The paper will reflect on how deeper practices of engagement can generate mutually beneficial outcomes for local communities and site management as well as highlight shortcomings that arise in contexts where multiple other interests are also at play.

Safeguarding Holocaust Sites: Developing Principles for Best Practice

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Abstract

Sites associated with the Holocaust and the genocide of the Roma during the Nazi regime have long been the subject of intense political, professional, and academic debate about their conservation, management, interpretation, and use. They face a series of ongoing threats such as denial, indifference, lack of funding for conservation, extreme weather events, inappropriate reuse, looting, neglect, vandalism, and political distortion. At the same time, new debates have arisen over the role of mnemonic sites as places of healing and reconciliation, critical examination of the pedagogic potential and affective power of visiting, and the applicability of digital interpretation for sites associated with difficult histories. At a time of increasing political extremism and anti-Semitism in Europe, the passing of the last generation of Holocaust survivors, and the pressures of climate change, there is a new urgency to these issues.

This paper provides an overview of a five-year project which brings together the International Holocaust Remembrance Alliance with key international conservation NGOs, including ICOMOS, academics, and site managers to collaboratively develop a set of draft guidelines which seek to safeguard sites associated with the Holocaust and the genocide of the Roma for the future. These are being developed through a case study approach, with sites chosen from across Europe, including sites of camps, mass graves and ghettos. The paper critically examines the initial discussion and development of the draft guidelines, debates between key stakeholders, and reflects on how they might be implemented in the first case study: sites associated with the Holocaust on Alderney in the Channel Islands.

Abstract 547 – Paper

Nimrud Rescue: An Iraqi-US Partnership to Recover Heritage Targeted by ISIS

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Abstract

This paper will detail how an international partnership between Iraqi heritage authorities and the US-based Smithsonian Institution is tackling the stabilization and recovery of the archaeological city of Nimrud. Nimrud, once a capital of ancient Neo-Assyria, is listed on Iraq’s World Heritage Tentative List. It was targeted and extensively damaged by ISIS beginning in 2015. Soon after Iraqi forces liberated Nimrud in late 2016, the Iraqi State Board of Antiquities and Heritage (SBAH) requested the Smithsonian’s assistance in saving the site. Formed in January 2017, the Nimrud Rescue Project is a collaborative partnership between three organizations: the SBAH, the Iraqi Institute for the Conservation of Antiquities and Heritage (IICAH) and the Smithsonian.

The Project’s approach to recovery and preservation of the Nimrud is grounded in a collaborative partnership between the three organizations. In 2017, the SBAH and Smithsonian worked to define site-specific needs and develop required skills for a cadre of archaeologists working in the SBAH’s Nineveh Provincial Antiquities Directorate, the official site managers of Nimrud. A series of iterative and additive planning and training missions held at the IICAH in 2017 and 2018 developed the ‘Nimrud Rescue Team’ – a 20-member Iraqi group with the necessary skills to document, recover, and protect the scattered fragments of stone sculpture and architecture that survived ISIS’ destruction. The Nimrud Rescue Team completed their first field season in 2018 and a second in 2019, demonstrating the success of the collaborative effort. These and future planned seasons are part of a larger, long-term plan developed by the Nimrud Rescue Project partners. The plan calls for the stabilization, preservation and use of the site of Nimrud and its surviving sculptural and architectural remains through local capacity-building and support from Iraqi heritage professionals.

Abstract 224 – Paper

Potentially Polluting Shipwrecks: A Shared Challenge, A Shared Solution?

Matthew Carter and Peter Cundall
Major Projects Foundation, Australia

Abstract

A major component of the underwater cultural heritage of many Pacific Islands is the presence of shipwrecks dating from World War Two and the US Nuclear testing programme. A significant number of these wrecks still contain unexploded munitions and volumes of pollutants. These wrecks have been underwater for up to 80 years and pose an increasing environmental risk and challenge for Pacific nations.

Working under a memorandum of understanding between the Major Projects Foundation, the University of Newcastle, and the Secretariat of the Pacific Regional Environment Programme (SPREP), this study assessed submerged sites from 21 Pacific island countries and territories to determine the number and location of ‘potentially polluting’ shipwrecks.

Utilising in-depth historical research of both English-language and Japanese archival material and interviews with various stakeholders including heritage managers, marine pollution advisors, and scuba divers, this research uncovered a total of 1,271 shipwrecks dating from WWII and the US Atomic testing programme within the study area. Using a ranking system 54 of these wrecks were deemed to be of potentially ‘high environmental risk’. Significantly, 61% of these 54 wrecks are Japanese, 31% United States, 5% British and 2% Norwegian. The location of these potentially polluting shipwrecks within the waters of these Pacific Island countries and territories pose significant environmental threats requiring recognition of shared responsibility and the need to work towards a shared solution. It may also require Sovereign states to take a more active mitigation role.

Failure to address this environmental challenge for Pacific nations may negatively impact the achievement of the Sustainable Development Goals (SDG) in the Pacific. The issue highlights the need for clarity on how the objectives of the 2001 Convention on the Protection of the Underwater Cultural Heritage and the 2015 Convention on the Removal of Wrecks would be best met in the Pacific.

Confrontation and Renegotiation of Chinese Heritage Conservation Areas

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Abstract

During the 1980s, a set of monumental changes in the economic and political systems of China collectively contributed to unprecedented urban sprawl and a total reconfiguration of urban life. As a result, Chinese urban areas underwent inner-city densification, further fuelling an increase in land speculation. With the majority of heritage areas located in the inner-cities areas, conservation sites have become contested terrains, left to continuously negotiate historic legacy and developmental policy. Fundamentally, it is the consequences of contradictions of stakeholder needs in the redevelopment process of heritage conservation areas. Specifically, the government, local communities, tourists, experts and developers take different roles to meet their own needs in a heritage conservation area. Thus, the contradictions and renegotiations of stakeholder needs and responsibilities under different contexts should be discussed to balance between development and protection of the heritage conservation areas in China.

This research adopts mixed methods to analyse three representative real-life cases located in the Yangtze River Delta; Xintiandi in Shanghai, the Yihe Area in Nanjing, and the Pingjiang Area in Suzhou. This paper's aims are two-fold: firstly to explore different stakeholders' roles within the three main regeneration models in China and, secondly, to position the role of stakeholder needs in comparison to international heritage models. Based on responses to 295 questionnaires and 16 interviews with core stakeholders, the paper not only explores how to reconcile the values of different stakeholders to reach a consensus in the development process of these historic urban areas, and also evaluates their dialogues in terms of their ability to effectively balance between development and protection of the metropolitan heritage conservation areas in China. This research will provide insights into feasible mechanisms for sharing knowledge and values in redevelopment projects of metropolitan heritage conservation areas, ultimately making vibrant places that retain collective memories and social functions.

Built Heritage to All and None: The Case of Manizales

Pilar Sanchez-Beltran, Luisa Fernanda Quintero Vargas, and Juan Manuel Sarmiento Nova
Universidad Nacional de Colombia

Abstract

Cultural heritage should belong to all people in the community; however, sometimes it turns out to become a responsibility assumed by none. The aim of this paper is to arise the dichotomy between the identification of a cultural asset, meant to be significant and appropriated by the community related, though it is commonly assumed as a responsibility of others. Sadly, research, protection, and value dissemination, are problems of anyone else but the ones for whom it represents an identity and cultural meaning. Nevertheless, the sustainability of the cultural heritage depends on how it becomes a shared responsibility for different actors, institutions, investors and communities.

In 2019, during the process of regulating the protection of the traditional historical centre of Manizales, the oldest and richest urban centre in the Coffee Cultural Landscape, we identify 24 different groups of interest related with the group of cultural assets acknowledged since 1996. Through archival research, community workshops, site mapping, fieldwork, we identified the grade of affinity, capabilities, resources and power relationships of these diverse social groups in the territory, and how they interact with the related public and private entities.

Perhaps as a reflection of a deeply segregated society, we found well-organized groups with individual interests and capabilities, with difficulties to take part in a collective aim: the protection of a common heritage. These groups reaffirm how they are empowered separately, how they disregard other manifestations, and how they presume the liability of unidentified others.

Regrettably, the polarization of society permeates different layers of everyday life. Creating a common ground through the cultural values materialized on the built environment may help to build trust, share responsibilities, complement and cooperate from each strength. The strategies currently under formulation aim to stimulate a diverse, dynamic and multiple heritage in a traditional urban centre.

Abstract (Espagnol)

El patrimonio cultural pertenece a las personas de una comunidad; sin embargo, a veces resulta ser una responsabilidad de ninguno. El objetivo de este trabajo es plantear la

dicotomía entre la identificación de un bien cultural, que debe ser significativo y apropiado por la comunidad, aunque comúnmente se asume como una responsabilidad de los demás. Lamentablemente, la investigación, la protección y la difusión de valores son problemas de cualquier otro que no sea para quienes representa una identidad y un significado cultural. Sin embargo, la sostenibilidad del patrimonio cultural depende de cómo se convierta en una responsabilidad compartida para diferentes actores, instituciones, inversores y comunidades involucradas.

En 2019, durante el proceso de reglamentación del centro histórico tradicional de Manizales, el centro urbano más antiguo y complejo del Paisaje Cultural Cafetero, identificamos 24 grupos de interés diferentes relacionados con el grupo de bienes culturales reconocidos desde 1996. A través de investigación de archivos, talleres comunitarios, mapeos, trabajo de campo, identificamos el grado de afinidad, capacidades, recursos y relaciones de poder de estos diversos grupos sociales en el territorio, y cómo interactúan con las entidades públicas y privadas relacionadas.

Quizás como reflejo de una sociedad profundamente segregada, encontramos grupos bien organizados con intereses y capacidades individuales, con dificultades para participar en un objetivo colectivo: la protección de un patrimonio común. Estos grupos reafirman cómo se empoderan por separado, cómo ignoran otras manifestaciones y cómo presumen la responsabilidad de otros no identificados.

Lamentablemente, la polarización de la sociedad impregna todos los ámbitos de la vida cotidiana. Crear un terreno común a través de los valores culturales materializados en el entorno construido puede ayudar a generar confianza, compartir responsabilidades, complementar y cooperar desde fortalezas individuales. Las estrategias actualmente en formulación apuntan a estimular un patrimonio diverso, dinámico y múltiple en un centro urbano tradicional.

Politics of Development and Heritage Conservation: Mama Ngina Park, Kenya

Patrick Abungu
The National Museums Of Kenya

Abstract

Mama Ngina Waterfront Park is a multi-layered heritage landscape, located in Mombasa Island in Kenya, and rich in cultural and natural values. Its openness and proximity to the Ocean, along the Kilindini Channel, provides it with exceptional aesthetic values, hence, always full of people relaxing and those doing various businesses. Previously known as Mama Ngina Drive Heritage Site, it is rich in cultural, military, archaeological, spiritual, educational and economic values amongst others, making it a place of interest to different government departments and diverse communities who are attached to it culturally, spiritually, economically or just leisure.

As a gazetted National Monument under the Heritage and Museums Act of Parliament (2006), its management activities are mandated to the National Museums of Kenya (NMK), a national body in charge of all cultural heritage resources in the country, therefore, a custodian on behalf of the people/communities. The site was recently renamed Mama Ngina Waterfront Park in October 2019, after a major gentrification process that took place between January to October 2019, under the stewardship of the Ministry of Tourism and Wildlife.

This presentation looks at the gentrification process in Mama Ngina Drive Heritage Site under the Ministry of Tourism and Wildlife, undertaken in a top-down approach by a well-funded government body, but, with very limited or non-consultations with groups of interest, hence, generating protests. The presentation underpins its views on some of the emerging theories such as Community Archeology and Heritage that place humans at the centre of activities. As a member of archaeology team that ensured that relevant values were carried forward and integrated in the new development, personal experiences is shared as witnessed in the whole process, and alternative views as possible solutions, as well as way forward are provided by the presentation.

Abstract 127 – Paper

Collaborative Approach to Enhancing Landscape Connectivity in Rural Taiwan

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Abstract

This work looks at landscape-scale collaborative management processes under multi-stakeholder platform for the 'Forest-River-Village-Sea Ecoagriculture Initiative' (the Initiative) in Xinshe Village, Fengbin Township, Hualien County, Taiwan, in the period from October 2016 to December 2019. The area is home to two Indigenous farming settlements of the Kavalan Xinshe tribe and the Amis Fuxing tribe. Before 2016, despite the presence of common socio-economic and environmental problems there was a persistent lack of communication and resource use tensions between the two tribes. Also, different government agencies subordinate to Taiwan Council of Agriculture worked separately with each tribe based on their sectoral goals. The Initiative was launched in October 2016 to enhance cross-border (settlement-to-settlement) and cross-sector (agency-to-agency) connectivity in Xinshe landscape.

The research framework is comprised of two task loops: evaluation of existing institutional capacity (before 2016) and development of new institutional capacity (2016-2019). Within each loop, stakeholders' intrinsic, instrumental, and relational values towards Xinshe landscape are analyzed; shift in stakeholders' importance and influence is assessed; and progress of institutional capacity building is evaluated based on social, intellectual and political capitals. The study employs a qualitative research methodology of participant observation, individual interviews, and group discussions.

Results show that the three-year-long collaborative management processes have:
1) brought closer originally diverse values of multiple stakeholders,
2) empowered Xinshe and Fuxing communities to be in working partnership with government agencies and invited more stakeholders to join the Initiative, and
3) enhanced social, intellectual and political capitals in the process of collaborative planning and fostered cross-border and cross-sector connectivity.

The study concludes that an integrated multi-stakeholder approach has a high potential for enhancing synergies in a contested landscape. In the meanwhile, mindfulness of institutional, political, socio-economic and other risks associated with the Initiative is paramount for securing its progress.

Implementing World Heritage and Sustainable Tourism Programme in China

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Abstract

In 2012, the World Heritage and Sustainable Tourism Programme (WHSTP) was officially adopted in the 36th meeting of the World Heritage Committee. This presentation introduces two WHSTP pilot projects conducted by WHITRAP (UNESCO Category II Center) in China from 2017 to 2019: Wulingyuan World Natural Heritage and Hailongtun World Cultural Heritage.

The main purpose of WHSTP is to share value and to share responsibility. In the line of the five objectives of WHSTP and the heritage site contexts, a methodological framework has been carefully designed to understand OUV of the properties, to investigate the stakeholders recognition of OUV, and the on-site situation management planning, governance, tourism development, and community participation, and to identify the conflicts underpinned by the multiple understandings of the heritage values.

A series of pilot practice has been conduct in two sites. Four key issues for the next step have been identified:
1. **Capacity building**: to provide regular training programs of World Heritage and OUV, sustainable tourism, heritage impact assessment, and management;
2. **Employment, social inclusion, and poverty reduction:** to work with the stakeholders to develop sustainable heritage tourism, and provide high quality sustainable tourism products to experience heritages, while ensuring an equitable distribution of income and benefits from tourism;
3. **Heritage conservation and sustainable use of resource:** to provide technical service to assist local government to apply inclusive approach to update heritage management plan and tourism planning; to coordinate heritage management policies with government;
4. **Land ethics, cultural diversity and responsibility**: to respect local context and needs connecting culture and nature, to encourage stakeholder partnership-based management approach.

Abstract 209 – Paper

Conserving Canberra's Modern: Shared City, Shared Destiny, and Shared Responsibility

Rachel Jackson, Edwina Jans, and Amy Jarvis
Canberra Modern, Australia

Abstract

What are the responsibilities of the heritage profession, the regulators, and the community in conserving and celebrating the outstanding heritage values of Australia’s planned national capital city, Canberra?

This presentation will provide a case study of Canberra Modern’s practical actions addressing the complex heritage issues related to shared jurisdictional and legislative frameworks and how community advocacy fits into this paradigm. Canberra Modern, a not-for-profit advocacy organisation, was established in 2017, to engage community in the conservation of Canberra’s significant twentieth-century heritage places and spaces.

The audience will gain insights into Canberra, which unambiguously requires shared responsibility in its protection for future generations. The National Capital is the physical embodiment of Australia’s democratic ambition and vision of a federated country—‘one nation, one people, one destiny’. The city was created ‘by design’ in the early and mid-twentieth century—deliberately planned to provide public spaces for citizens and their parliamentary representatives to come together for debate, decision making, protest, commemoration and celebration.

Much of Canberra is ‘nationally-owned land’ and its heritage management is the shared responsibility of both the Federal and Australian Capital Territory governments. Despite their shared requirement to follow the ‘National Capital Plan’—a strategic plan for upholding the national significance—the heritage legislation for both government jurisdictions is complex, with sometimes opposing regulations and outcomes. One of the results of this complexity is the lack of local and community-held recognition of heritage value.

At a time when the increasing pressure of economic development is driving rapid urban change, the presentation will describe the practical ways that Canberra Modern and other community advocates, can work together with legislators and heritage professionals, to ensure Canberra is maintained as one of the world’s great twentieth century planned cities.

Reality or Utopia: The Evaluation of Preservation Methods in Turkey

Süheyla Koç
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Abstract

The *Venice Charter for the Conservation and Restoration of Monuments and Sites*, drawn up in 1964, has been the base of restoration theories discussed to date. More recently several charters that align with the Venice Charter have been prepared to aim at better results. These new Charters have introduced new forms of restoration, yet they are difficult to implement in real practice.

In Turkey, a country rich in civilizations that date back to 11,000 BC, three different levels of preservation can be observed, the international, national, and local levels. Most of the preservation responsibilities lie with the national level authorities and agencies, whereas at the international level experts from UNESCO, other international organizations and academicians work together. At the local level restoration works are almost absent.

Despite following the preservations guidelines of the Venice and newer Charters, most implementations have failed. The Charters have made the reality idealized; a utopia. In this study, Bursa Cumalıkızık, Bolu Mudurnu, Karaman Yeşildere, and Konya Sille were chosen as case studies which are different examples of preservation methods in Turkey. The implementations are evaluated for reality and utopia in terms of project level, responsible bodies, budget, participation, multidisciplinary work, and others.

In Cumalıkızık and Mudurnu, where community participation and engagement of different stakeholders are higher, not every article of charters could be implemented. Results indicate that the features of the community, the economic situation of the country, material availability and technical person reserve must be considered while preparing a Charter. Community education and awareness should be implemented at every level for better project results.

Co-responsibility in the Management of the Mayan Archaeological Heritage

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Abstract

Tourism is a complex system in which many social, economic, cultural, political and environmental factors come together. But it is people, in their role as tourists or hosts, who determine the types of tourism that take place in a destination. By applying co-responsibility, the aim is to activate processes that make effective the responsibilities and duties of all the actors that form part of the tourism system. Co-responsibility tries to establish better communication between communities and tourism activity.

In the Maya zone of the Yucatan Peninsula, researchers have been working on a cultural tourism product called Ruta de la Guerra de Castas. The Mayan communities of Sacalaca, Tihosuco, and Huay Max use a part of their cultural and natural heritage associated with the historical Mayan rebellion that occurred in the mid-19th century. Researches and local people have been working to apply the techniques of social perception and community participation to the design of the cultural route. However, this route does not include archaeological resources, a total of 114 archaeological sites officially registered.

The legal restrictions on the management of this type of property that exist in Mexico limit access by the local population to the use and management of their archaeological heritage. We propose to introduce more actions of community tourism as a formula of co-responsible management of archaeological goods, a model of participatory archaeological heritage management between the current Mexican administrations and the Mayan population of La Ruta de la Guerra de Castas.

We will show the main problems detected, the management proposals that have emerged through the work of social participation and how the Mexican government has opened up to community management of some cultural sites and local initiatives to manage their own resources.

Abstract (Español)

El turismo es un sistema complejo en el que confluyen muchos factores sociales, económicos, culturales, políticos y ambientales. Pero son las personas, en su papel de turistas o anfitriones, las que determinan los tipos de turismo que tienen lugar en un

destino. Mediante la aplicación de la corresponsabilidad se pretenden activar procesos que hagan efectivas las responsabilidades y deberes de todos los actores que forman parte del sistema turístico. La corresponsabilidad trata de establecer una mejor comunicación entre las comunidades y la actividad turística.

En la zona maya de la Península de Yucatán los investigadores han estado trabajando en un producto de turismo cultural llamado Ruta de la Guerra de Castas. Las comunidades mayas de Sacalaca, Tihosuco y Huay Max utilizan una parte de su patrimonio cultural y natural asociado al hecho histórico de la rebelión maya que tuvo lugar a mediados del siglo XIX. Los investigadores y la población local trabajan para aplicar las técnicas de percepción social y participación comunitaria en el diseño de la ruta cultural. Sin embargo, esta ruta no incluye recursos arqueológicos, un total de 114 sitios registrados oficialmente.

Las restricciones legales para la gestión de este tipo de bienes que existen en México limitan el acceso de la población local al uso y gestión de su patrimonio arqueológico. Proponemos introducir más acciones de turismo comunitario como fórmula de gestión corresponsable de los bienes arqueológicos, un modelo de gestión participativa del patrimonio arqueológico entre las actuales administraciones mexicanas y la población maya de La Ruta de la Guerra de Castas. Mostraremos los principales problemas detectados, las propuestas de gestión que han surgido a través del trabajo de participación social y cómo el gobierno mexicano se ha abierto a la gestión comunitaria de algunos sitios culturales y a las iniciativas locales para gestionar sus propios recursos.

Contested Heritage Landscapes: Conserving Norfolk Island Cultural Heritage

Chelsea Evans
Griffith University

Abstract

It is a crucial time for cultural heritage on Norfolk Island with the Australian Government contesting the distinctive heritage of Pitcairn descendants which is recognised by Norfolk Islanders as separate to that of Australian heritage. Tensions arising from the marginalisation of cultural heritage on Norfolk Island foreground new approaches to conservation that critique normative heritage value systems and constructively facilitate community and professional engagement through living heritage approaches. Acknowledging that heritage on Norfolk Island is a lived experience influenced through various settlement narratives, including Polynesian, British, Pitcairn and Melanesian stories promote a broader understanding of the layered heritage landscape. Jostling the authorized heritage discourse that privilege the British penal colonial heritage on Norfolk Island recognise differences in the field of critical heritage studies. Examples of cultural heritage practices at risk include the Norf'k language, respecting traditional connections to land (gifting) and the significance of place as expressions of island identity that are maintained through community connections to place.

In this presentation, the significance of respecting various intangible and tangible heritage values will also be explored through the impact of World Heritage Listed sites (Kingston and Arthurs Vale Historic Area) on Norfolk Island that require a diplomatic and considered approach to conservation. Recognising the shift in heritage conservation by facilitating government, stakeholder and community engagement are paramount to responsible heritage management. The influence of tourism also calls for an examination of how heritage is either enabled or silenced within the cultural heritage landscape on Norfolk Island and is then experienced by those who engage with it. Focusing on the potentialities of rethinking values can be a mechanism to better understand new affective approaches to heritage that build upon the capacity of communities, groups and individuals to share responsibility and collaboratively contribute to the conservation of heritage.

Shared Responsibility Shapes New Paradigm of Cultural Property

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Abstract

According to actual legislation, the legal burden of protecting cultural heritage mostly rests on the shoulders of the public or private owner, but this might be rebalanced following the idea of shared responsibility.

The first part of the research describes the heritage practice and legislations in Belgium from 1835 onwards, in order to show an increased interference in ownership rights by the competent public authority. The second part assesses this descriptive analysis by relativizing it with other elements, such as the burden also resting on the public authority as steward. Moreover, it exhaustively examines case law changes regarding the excessive burden imposed on the owner in compensation claims, indicating a concern for a balanced State intervention. Finally, the third and central part, is more forward-looking, critically and radically putting into question property right, and revisits it in favour of cultural heritage.

Relying on legal theory, and in particular on the theory of the commons, this research develops the model of a '**cultural property of shared interest**', which would better take into consideration the interests and rights of each actor. This model welcomes the collective actor(s), in all its (their) multiple forms, varying in space and in time. These actors would take place between the owner and the public authority, taking both on the side of the right on the 'thing' (collective access, use and enjoyment cultural rights) as on the side of the interest to the 'thing' (cultural interest to conservation and transmission).

The other side of the model is the **shared responsibility towards cultural heritage**, allowing for a better distribution of the burden between the owner, the public authority, and the collective actor(s). Certain legal tools in private law (contract, foundation, trust), and certain alternative financial modes (sponsoring and patronage, crowd funding) might operationalise it.

Abstract (Français)

La charge de la protection du patrimoine culturel repose essentiellement sur les épaules du propriétaire, public ou privé, mais elle pourrait être rééquilibrée selon l'idée de responsabilité partagée.

La première partie de la recherche décrit la pratique et les législations en matière de

patrimoine en Belgique à partir de 1835, afin de montrer une ingérence accrue dans les droits de propriété par l'autorité publique compétente. La deuxième partie évalue cette analyse descriptive en la relativisant avec d'autres éléments, comme la charge qui incombe également à l'autorité publique en tant que gardient. En outre, elle examine les modifications de la jurisprudence concernant la charge excessive imposée au propriétaire dans les demandes d'indemnisation, témoignant du souci d'équilibre dans l'intervention étatique. Enfin, la troisième partie, centrale, est plus prospective, mettant en cause de manière critique et radicale le droit de propriété, et le revisite en faveur du patrimoine culturel.

S'appuyant sur la théorie du droit, et en particulier sur la théorie des biens communs, cette recherche développe le modèle de "propriété culturelle d'intérêt partagé", qui prendrait mieux en compte les intérêts et les droits de chaque acteur. Ce modèle accueille les acteurs du collectif, sous toutes ses formes multiples, variant dans l'espace et dans le temps. Ces acteurs interviendraient entre le propriétaire et l'autorité publique, en prenant place tant du côté du droit sur la "chose" (accès, utilisation et jouissance collectifs des droits culturels) que du côté de l'intérêt sur la "chose" (intérêt culturel pour la conservation et la transmission).

L'autre facette du modèle est la responsabilité partagée à l'égard du patrimoine culturel, qui permet une meilleure répartition de la charge entre le propriétaire, l'autorité publique et les acteurs du collectif. Certains outils juridiques de droit privé (contrat, fondation, trust), et certains modes financiers alternatifs (sponsoring et mécénat, crowdfunding) pourraient l'opérationnaliser.

Abstract 74 – Paper

Negotiating Values of Day to Day in a World Heritage Site

Jigna Desai
CEPT University, India

Abstract

Does World Heritage status do cities more harm than good? Does the World Heritage tag take the life out of cities? These questions are regularly posed in articles and newspapers across the world. The specific ones mentioned here were published in *The Guardian* (Laignee Barron, 30 August 2017) in the context of the number of visitors coming to George-town, Malaysia every year. Venice, Barcelona, and other cities in Europe have seen active protests by the inhabitants urging to reduce tourism. The main contention of the residents is that tourists claim their day-to-day spaces in a way that takes away their own accessibility.

The historic city of Ahmedabad is the first in being designated as a World Heritage City in India in July 2017. Among many other challenges of development and conservation, it faces the constant negotiation between the day-to-day and the extraordinary (or universal) values of the heritage of the city. On one hand, the city administration is keen on making policies that would conserve the heritage and on the other there is a surge in 'heritage projects' that would provide an authentic experience to visitors. Formally, the intention of these policies and projects is to build a respectful relationship to the heritage place and foster cultural exchange. This paper argues that despite the best of intentions, these policies and projects have infringed upon the only public places that have social potential of bringing place attachment for residents, especially women and other marginalized groups residing in that part of the city and thereby started a downward spiral of diminishing the day-to-day values and associations.

The paper would also present a theoretical framework for equitable engagement in negotiating values of the place and would substantiate it with practical initiatives taken up by the author where co-production of meanings has been possible.

Serra de Tramuntana, Mallorca: Shared Responsibility to Ensure the Future

Bartomeu Deya
CAN DET, Mallorca, Spain

Abstract

The beauty of the Mediterranean island of Mallorca attracts 13 million visitors per year, mostly to the coastal resorts. Paradoxically, in 2011, the Serra Tramuntana (22% of the island's surface) was declared a World Heritage cultural landscape.

The terraces of ancient olive groves and historic irrigation systems for orange orchards contribute enormously to the island's attractiveness and popularity. However, maintaining such a landscape is costly and owners are not recompensed in proportion to the tourism revenue they help generate. As an evolving agricultural landscape, the main threat is lack of profitability and land abandonment.

World heritage status has highlighted the necessity for shared responsibility and stakeholder participation and as a result, some progress has been made. This paper describes a living heritage management plan, where public and private groups with their varying priorities reach compromises to safeguard the future of the cultural landscape. Clear examples of practical management and participation are described, such as engaging the main SDGs affecting heritage and tourism in Mallorca; how the demands of the visitor and importance of tourism to the economy come into conflict with the sensitivity of the landscape. The ICOMOS ICTC Tourism Charter with its six-principles is also incorporated as a model of shared responsibility. Tourism is nowadays the main challenging issue for safeguarding heritage.

Improving stakeholder's economy can be achieved through local products. The aim is to foster *proximity* and *slow food* concepts with both locals and tourists. Authenticity and traditional values are vital for the positioning of the products within a responsible tourism strategy.

Insights into maintenance and revival of the traditional local economy are from a working example based on the speaker's own experience with his 400 year old family company, dedicated to harvesting ancient olive and orange groves and with a traditional method of olive oil production.

Abstract (Espagnol)

La belleza de la isla mediterránea de Mallorca atrae a mas de 13 millones de visitantes cada año, la mayoría a las zonas costeras. Paradójicamente en 2011 la Serra de Tramuntana (22% de la superficie de la isla) fue declarada patrimonio mundial como paisaje cultural.
Las terrazas de olivos milenarios y los sistemas históricos de regadío contribuyen a la atracción y popularidad de la isla. Sin embargo, mantener este paisaje es costoso y los propietarios no son recompensados en proporción a su aportación al ingreso turístico que ayudan a generar. Como un paisaje cultural agrario evolutivo, la principal amenaza es la falta de rentabilidad y el abandono.

La categoría de patrimonio mundial ha enfatizado la necesidad la responsabilidad compartida con participación ciudadana y hay claros avances. Esta presentación analiza un plan de gestión donde grupos públicos y privados logran acuerdos para asegurar el futuro de este paisaje cultural. Ejemplos claros de gestión y participación son expuestos como la apuesta por los ODS que afectan al patrimonio y al turismo de Mallorca. El "Tourism Charter" del ICTC de ICOMOS con sus 6 principios también se incluye como un modelo de responsabilidad compartida. El Turismo es el principal reto a afrontar para salvaguardar el patrimonio.

La mejora económica de los agentes locales sólo puede ser alcanzada mediante el fomento de los productos autóctonos. El objetivo es promocionar el producto de proximidad *slow food* tanto para locales como para turistas. Los valores tradicionales y la autenticidad son vitales para posicionar estos productos dentro de una estrategia de turismo responsable.

Nuevas experiencias para el mantenimiento y recuperación de la economía local son expuestas con un ejemplo real del mismo autor de la ponencia que posee una empresa familiar de 400 años dedicada al cultivo de olivos y naranjos ancestrales produciendo aceite con maquinaria tradicional

Collaborative Content for Kuala Lumpur Heritage Trail Interpretive Panels

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Abstract

Creative branding of heritage trails has potential in expanding one's knowledge of a city's history. Under uniting themes, Interpretive Panels, designed as distinctive markers, are able to link stories from one place to another. However, for a city like Kuala Lumpur, where physical evidences of its multi-layered history have largely disappeared as a result of rapid urban development; and where historical events and building references have been poorly recorded, content creation for its heritage trails pushes for a strategic scheme to generate long-term community interest.

Incorporating heritage trails into Kuala Lumpur's master plan, the Planning Department of Kuala Lumpur City Council initiated a research for historical content involving local stakeholders / community in a series of focus group workshops and interviews to determine final themes and routes. Contribution of stories and photographs were received through a program called *Memori KL* (KL's Memory). This was the Council's first major public outreach in building content for Kuala Lumpur's heritage trails, inviting the local community as a source of information of the city's history, other than referencing archival materials. The first phase of the project (research, content writing, branding and panel design) was carried out between April 2018 and October 2019.

Branded as *KL Dulu* (double connotation - 'KL in the past' and 'KL first'), a framework for interpretive content was structured to compliment the Interpretive Panel design which feature elements that invite physical interaction from visitors and allows adoption of virtual technologies in the future. This paper presents the process of collecting stories, creating content, and designing a unique brand for Kuala Lumpur Heritage Trail Interpretive Panels undertaken by the local authority's Planning Department, heritage consultants and branding experts, in collaboration with the local stakeholders and community members.

Local Governance in the Heritage Management of a Rural Community in Bolivia

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Abstract

The importance to involve the local communities on their own heritage management, mainly in rural areas, was always an underestimated task, carrying problems related with the misunderstanding of the heritage and the progressive abandonment. In Bolivia, by legislation, the management of the heritage, tangible and intangible, is shared by the different levels of government that goes from the local community to the central government; however, this responsibility is summarized in administrative procedures.

The project that is going to be presented goes through the advantages of involving locals into the process of put in value of a segment of the pre-Hispanic Inca road of Qhapaq Ñan in the community of Ispaya Grande, Bolivia. This project involves the participation of locals, authorities, professionals, founders, and government technicians.

Qhapaq Ñan Andean Road System was declared World Heritage in 2014 by UNESCO and covers six South American countries included Bolivia. The segment placed in Ispaya Grande is not part of the declared area but is part of the pre-Hispanic road system connecting the communities with the Titicaca Lake, that since ancient times have a huge importance in the region due to it commercial and spiritual meaning. The segment of the road in Ispaya Grande was the main and only connection with Ancoraimes, the capital of the municipality. The most important uses of the road are related, even now, to transport of agricultural products in caravans to commerce in Ancoraimes and for the pilgrimages that accompany the married couple or funerals to the church.

The fact that the demand of conservation of the heritage arises from the local community, shows the natural care of the memory that is preserved in the pre-Hispanic road, enriching the meaning of the heritage itself. Sharing responsibilities empowers the community in the governance and maintenance of their history.

Abstract (Espagnol)

La importancia de involucrar a las comunidades locales en su propia gestión del patrimonio, principalmente en las zonas rurales, siempre fue una tarea subestimada, que conllevaba la mala interpretación del patrimonio y el abandono progresivo. En Bolivia,

por legislación, la gestión del patrimonio, tangible e intangible, es compartida por los diferentes niveles de gobierno, desde la comunidad local al gobierno central, sin embargo, esta responsabilidad se resume en procedimientos administrativos.

El proyecto que se presentará muestra las ventajas de involucrar a los locales en el proceso de puesta en valor de un segmento del camino prehispánico Qhapaq Ñan en la comunidad de Ispaya Grande, Bolivia. Este proyecto cuenta con la participación de locales, autoridades, profesionales, fundadores y técnicos gubernamentales.

El Sistema Vial Andino Qhapaq Ñan fue declarado Patrimonio Mundial en 2014 por la UNESCO y abarca seis países sudamericanos, incluido Bolivia. El segmento ubicado en Ispaya Grande no es parte del área declarada, pero es parte del sistema de carreteras prehispánicas que conecta a las comunidades aledañas con el Lago Titicaca, que desde la antigüedad tiene una gran importancia en la región debido a su significado comercial y espiritual. El segmento de la carretera en Ispaya Grande era la conexión principal y única con Ancoraimes, la capital del municipio. Los usos más importantes del camino están relacionados, incluso ahora, con el transporte de productos agrícolas en caravanas para el comercio en Ancoraimes y para las peregrinaciones que acompañan a la pareja casada o los funerales a la iglesia.

El hecho de que la demanda de conservación del patrimonio surge de la comunidad local, muestra el natural cuidado de la memoria que se conserva en el camino prehispánico, enriqueciendo el significado del patrimonio en sí. Compartir responsabilidades empodera a la comunidad en la gobernanza y mantenimiento de su historia.

The Contested History of U.S. Civil Rights Movement Commemorations

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Abstract

What began as an effort by African Americans to commemorate their postwar struggle against white supremacy became an initiative of federal, state, and local leaders, funded by public, private, and corporate sources, with a message of toleration that expanded beyond race to include ethnicity, religion, and sexual orientation. In the process of managing this shared cultural heritage, black charismatic leaders whose vision helped create these interpretative sites have been replaced by corporate oriented boards, while private home-made museums now compete with government facilities maintained at public expense.

Initially civil rights movement veterans called for 'living' memorials in the 1970s that could continue the fight for equality, but with black political empowerment in the 1980s, municipal and state governments assumed these historic preservation and memorialization projects. During the 1990s, museums and institutions opened in Memphis, Birmingham, Greensboro and Montgomery designed to tell the story of the U. S. civil rights movement. At first the federal government provided limited funds for interpretative studies. Then the National Park Service stationed rangers at historic sites in Atlanta, Little Rock, Topeka, and Selma and opened visitor centers with exhibits. Now the U. S. Congress authorizes millions in federal dollars for restoration and interpretation of African American heritage sites.

By charting the contested histories of commemoration at civil rights venues, this paper evaluates who proposed, financed, designed, constructed, and manages these temples to tolerance. While providing the nation with public places for celebrating multiculturalism and diversity, the shared responsibility of promoting this heritage chafes against a bifurcated mission that recounts race reform while also advocating for social change. As the tourism industry advertises a U.S. Civil Rights Trail that features sites increasingly dependent on federal aid, one must wonder what will happen to the social reform mission that gave birth to the memorials?

Heritage Conservation Under the Cognitive Conflicts of Values in Kinmen

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Abstract

Kinmen, formerly known as Quemoy, has been known for the Quemoy Crisis following the Chinese Civil War in 1949. Under the military control for 43 years, most of the traditional settlements and buildings in Kinmen were persevered, as well as traditional folk customs and a large number of military heritage sites. All of them were not influenced by the development of modernization and kept intact and hence became characteristics and cultural attractions of Kinmen.

With the trend of modernization and development in recent years, the land prices in Kinmen have continued to rise, thus the preservation of heritage has become a great challenge, and there have been constant incidents of demolition of traditional buildings. People tend to think the modern architecture and military heritage do not have adequate historical and aesthetic significance to preserve and easily link them to the dark memory of war. The military's attitude toward heritage preservation is also passive. Due to the lack of maintenance and management manpower, the military tends to demolish all the structures to reduce the pressure and the liability of property custody.

The challenges of heritage preservation in Kinmen are caused by the misunderstanding of heritage value and the lack of understanding of Kinmen's diverse characteristics. Most people have believed the large-scale development is the only method to attract tourism or ancient heritage is worthier to be protected. As the issue of heritage preservation has not yet been implemented in education and lacks of self-evident in the cultural context, the conflicts between preservation and development are endless, and the liability of heritage preservation is ambiguous. This paper discusses the cognitive conflicts of values from the process of preservation in Kinmen's diverse cultural heritage and indicates the opportunities and challenges the island is confronting.

A Cause and Effect Analysis of Disenfranchising a Community of its Heritage

Sharif Shams Imon
Macao Institute for Tourism Studies, China

Abstract

This paper presents a cause and effect analysis of a heritage management process in Panam Nagar (Panam City) – a hundred-year-old once abandoned, then reoccupied trading settlement located in the outskirts of Dhaka, Bangladesh – in which various steps taken in the name of protection by the heritage authority has led to the disenfranchisement of the local community of their place in the city's heritage. The goal of the study was to understand the complex relationship between what triggered these steps that led to the marginalisation of the local community from what used to be a part of their life for several generations, and the effect of these steps on the historic settlement itself, as well as what the root cause of such decisions was. Data was gathered through documentary analysis to understand the historical transformation of the place and in-depth interviews using open-ended questions with local community members, site managers and heritage experts. This was then overlayed with on-site observational data.

An analysis of the data identified several critical problems caused by the authority's various heritage management actions and multiple possible causes of the problems. A cause and effect analysis of the problems identified that the site managers' failure to recognise that heritage protection is a shared responsibility even when the community members do not have a legal right over the place had increased the level of threats to the place rather than reducing it. Furthermore, the analysis revealed that such lack of recognition is an outcome of an outdated heritage training system that ill-equips heritage professionals to co-manage a place with multiple parties, especially with local communities. The resulting findings thus help us to identify a critical but neglected factor of heritage education in making heritage management a shared and engaging process.

Abstract 567 – Paper

Voluntary Preservation of Heritage: Polemic Between Theory and Practice

Cheima Azil
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Abstract

Patrimonialization, conservation, and management of heritage present a process that concerns cultural heritage to protect their values and transmit them to future generations. Before this process or even after, some cultural heritage and knowledge are subjected to threats of perdition and disappearance, under the unconsciousness and the abundance on the part of the official responsible for the protection of this unknown heritage. In this context, several voluntary projects, for the restoration of architectural, archaeological heritage and neglected knowledge, are becoming a very frequent action among university groups in collaboration with certain youth associations, in the absence of public management. The particularity of its projects is citizen participation in the process of safeguarding their heritage. It is important to note that this type of construction site has already appeared in certain periods among the Indigenous population in North Africa, in other forms, where they have allowed the transmission of traditional building skills and techniques.

The presentation aims to examine the polemic of participation of unofficial organizers in conservation action, thus on the evaluation of the results of these projects on the practical level in terms of yield, on the theoretical level in terms of compliance with international conservation rules. On the other hand, we show the advantages, disadvantages, constraints, and challenges of interventions on cultural heritage on the part of unofficial groups, highlighting the conflicts that can arise between the other directions responsible for heritage protection. Finally, we try to find suitable proposals for this heritage to exploit these actions by leading in such a way as to give importance to citizen participation for one sole purpose is to protect and promote the cultural heritage.

Abstract (Français)

La préservation bénévole de patrimoine culturel: une polémique entre théorie et pratique

La patrimonialisation, la conservation et la gestion de patrimoine présente un processus qui concerne les biens culturels pour protéger leurs valeurs et les transmettre aux générations futurs. Avant ce processus ou même après, certains biens culturels et savoirs faires sont entrainé de subir des menaces de perdition et de disparition, sous

l'inconscience et l'abondement de la part des responsables officiels de protection de ce patrimoine inconnu. Dans ce contexte, plusieurs chantiers bénévoles de restauration de patrimoine architecturale, archéologique et savoirs faires délaissés deviennent une action très fréquente chez les groupes universitaires en collaboration avec certaines associations des jeunes, sous l'absence des directions publics La particularité de ses chantiers est la participation citoyenne dans le processus de sauvegarder leur patrimoine. Il important à noter que ce type de chantiers est déjà apparu dès certaines périodes chez la population autochtone au nord d'Afrique, sous d'autre forme, où ils ont permis à transmettre le savoir faire et les techniques de construction traditionnelles.

En effet, la présentation a pour objectif d'examiner la polémique de participation des organisateurs non officiels dans l'action de conservation, ainsi sur l'évaluation des résultats de ces chantiers sur le plan pratique en termes de rendement, sur le plan théorique en termes de respect des règles de conservation internationale. D'autre part, nous montrons les avantages, les inconvénients, les contraintes et les enjeux des interventions sur le patrimoine culturels de la part des groupes non officiel, en montant les conflits qui peuvent s'engendrer entre les autres directions responsables de protection du patrimoine. Enfin, on essaie de trouver des propositions adéquates à ce patrimoine pour exploiter ces actions en dirigeant de manière à donner l'importance à la participation citoyenne pour un seul but est de protéger et promouvoir le patrimoine culturel.

Abstract 118 – Poster

Creative Urban Conservation Across Borders

Eleni Glekas
Boston Architectural College, USA

Abstract

This proposal is a result of research from a university partnership between the Boston Architectural College (BAC) in Boston, USA, and the National College of Arts (NCA) in Lahore, Pakistan on cultural heritage and architecture, funded by the US Department of State. This partnership is an example of soft diplomacy tactics employed by the US government to strengthen bilateral relationships between the USA and Pakistan through heritage conservation, education, and cultural exchange.

Boston and Lahore, although very different cities, have both experienced periods of intense change. During the urban renewal era of the 1960s in Boston, large swaths of older neighborhoods were demolished and their residents were displaced in order to make way for new housing and infrastructure projects. Over the past several decades, Lahore has experienced exponential urban growth, which has impacted local community traditions. The addition of a new elevated metrorail system has already changed the face of the city and is threatening the integrity and accessibility of many heritage sites. Although these urban improvements are desperately needed, many times they occur at the cost of cultural sites and community networks, leading to the subtle loss of heritage over time and irrevocable change to the urban fabric.

Current heritage protection laws cannot always keep up with rapidly changing heritage conservation needs in the historic urban landscape. The practice of heritage conservation has changed quite a bit over time and now incorporates environmental psychology, equitable community development and the arts. A grassroots, multi-disciplinary approach is needed to keep up with the changing pace of urban growth. This topic will be investigated through the lens of Lahore’s historic walled city and Boston’s West End neighborhood. Both cities provide innovative examples of how to preserve heritage outside of current regulatory practices through creative community based and educational efforts.

A Study on Vernacular Stilt Houses for Conservation in Koh Lanta Old Town

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Abstract

This paper proposes to explore the value, characteristics, and identity of the vernacular stilt houses for conservation during the flourishing tourism period in Koh Lanta old town, located on Lanta Island, Krabi province in Southern Thailand. Koh Lanta old town is a home for various ethnic groups, include Urak Lawoi or Sea Gypsies, Thai-Muslim, Thai-Chinese, and Thai that is a multicultural society. In this community, there are unique traditional row houses called Baan Yao or longhouses at the seaside which its style is a mixed style which influenced by Sino-Portuguese, Malacca, Penang, and Chinese using local materials, were built based on diverse local wisdom, were indigenous houses of fishermen and merchants in the past.

The methods of this paper include a building survey of settlements and measurements of the examples of the buildings and interviews with local residents, fishermen, and experts at community conservation in Thailand about their cultural values and the effects of tourism on the building and townscape. The findings from the study field reveal that the original residents have been gradually moving out and sold their traditional houses to capitalists for tourism investment, many local buildings have been renovated and changed their identity to cafes, restaurants, guesthouses for tourists. However, the summary data from interviewees provide their positive opinion about this cultural heritage conservation.

This paper indicates the architectural aesthetic in advance by plan drawings and elevation viewpoints that show the identity of vernacular architecture in the conservative fisherman village context for being one part of cultural heritage conservation during the period of civilization and tourism. These local buildings could be used as an example for the learning place in vernacular architecture of this community.

The Ytterby Mine: Birthplace of Elements and Military Heritage Site

Karl-Martin Svärd and Ingela Andersson
Swedish Fortifications Agency, Sweden

Abstract

The Swedish Government Agencies own and manage a wide array of protected historical sites. Some of them are in active use and some are no longer needed for the specific use they were originally built for or have been used as.

One of these sites is the Ytterby Mine north of Stockholm close to the Baltic Sea. Originally dating back to 1756, it has a history of mining, chemistry and military oil storage. Now there is no need for the property and therefore an owner and a new management is needed. The cultural value lays mainly on the fact that it is the place on earth that has the most elements named after the mine: Ytterbium, Terbium, Erbium, and Yttrium.

The Swedish Gouvernment has decided to prioritize taking care of heritage originally built by the Swedish state which leaves this property with no designated owner. Everybody is agreeing on the high universal values. The upcoming challenge is to make the mine accessible and keeping its authenticity and find a common vision among the shareholders. Ytterby could be a place of international importance for both chemistry scholars and cold war scholars as well as a unique place for the local community.

Shared Responsibility in Maintaining Estonian Vernacular Architecture

Elo Lutsepp
Estonian Open Air Museum Foundation

Abstract

Like in most countries in the world, urban sprawl, decrease of jobs in rural areas, and consolidation of agricultural land endanger traditional farm buildings. In Estonia, approximately 5,300 objects of built heritage are listed as monuments; yet there are only a few farmhouses among them, which are under state protection. In most cases, the responsibility for preserving this type of buildings lies exclusively with the owner.

Over the past thirteen years, however, a slight shift has taken place in this field. Via the effective action of the Centre of Rural Architecture at the Estonian Open Air Museum, the Estonian government has supported the transmission of practical skills and theoretical knowledge to the owners of historic buildings. The state has also subsidised corresponding counselling activities all over Estonia. Starting from the year 2019, the Estonian Ministry of Culture commenced distribution of grants for reconstructing the roofing of traditional country homes.

Granting funding for the maintenance and repair of historic farm dwellings aims to preserve the Estonian vernacular architecture and the authenticity of rural landscapes. As a result, the constructional and technical situation of historic country homes, as well as the appearance of rural landscapes, have already improved, and the possibility for the continuous use of farm dwellings has increased. Roof grants are offered for restoring or exchanging the roofing (and roof constructions, if needed) of a rural dwelling, considering the original materials and technologies typical to the area, the house type and the period of building.

By granting subsidies of this kind, the government supports not only the maintenance of farm buildings but also rural entrepreneurship, offering jobs for qualified heritage builders as well as to the producers of timber and thatched roofs. Although currently the amount of roof grants is minimal, one needs to take steps and start somewhere.

Abstract (Français)

Comme dans la plupart des pays, en Estonie, l'étalement urbain, la diminution des emplois dans les zones rurales et la consolidation des terres agricoles mettent en danger les bâtiments agricoles traditionnels. Environ 5 300 objets du patrimoine bâti sont classés monuments historiques, dont seulement quelques fermes – dans la plupart des cas, la responsabilité de la conservation de ce type de bâtiment incombe exclusivement au propriétaire.

Toutefois, au cours des 13 dernières années, un léger changement s’est produit. A travers l'action efficace du Centre d'architecture rurale du Musée estonien en plein air, le gouvernement estonien a soutenu la transmission de compétences pratiques et de connaissances théoriques aux propriétaires de bâtiments historiques. L'État a également subventionné des activités de conseil dans tout le pays. En 2019, le ministère Estonien de la Culture a créé une subvention dédiée à la restauration des toitures des maisons de campagnes traditionnelles.

L'octroi de financements pour l'entretien et la rénovation des habitations agricoles historiques visait à préserver l'architecture vernaculaire estonienne et l'authenticité des paysages ruraux. Cette initiative montre déjà des résultats puisque l’état des bâtiments, de même que les paysages ruraux se sont améliorés. Aussi, les possibilités d'utilisation continue des habitations agricoles se sont accrues. Ces subventions interviennent pour des projets de réparation ou de remplacement de toiture (avec construction de charpente, si nécessaire) d'une habitation rurale, qui tiennent compte des matériaux et techniques traditionnelles locales, du type d’habitation et de l’époque de sa construction.

En allouant ces subventions, le gouvernement soutient non seulement l'entretien des bâtiments agricoles mais aussi l'entreprenariat rural, en offrant des emplois aux constructeurs qualifiés ainsi qu’aux producteurs de bois et de toits de chaume. Bien que le montant des subventions soit actuellement minime, il nous faut prendre des mesures et commencer quelque part!

Integrating Conservation and Profit in Taiwan's Military Dependents Village

Szu-Ling Lin
Department of Cultural and Creative Industries, National Pingtung University, Taiwan

Abstract

Military dependents villages are a type of community unique to Taiwan. These villages have functioned as provisional housing for national soldiers and their dependents since 1945, when the Chiang Kai-shek regime retreated to Taiwan from Mainland China. There were 897 military dependents villages.

In the 1980s, the government commenced efforts to renew these villages, resulting in the progressive demolition of some of them. However, historic preservationists campaigned to preserve these villages. Since the 1990s, approximately 40 villages have been designated as cultural heritage sites. After village residents have vacated the premises, the functions of villages need to be renewed instead of living.

In some conserved villages, although some of the original residents have moved out, they still actively participate in cultural conservation activities. These former residents participate in management projects organized by local government and share their perspectives on village revitalization. In same conserved villages, however, under local government subsidized projects allow external groups to participate in conservation activities. Consequently, these two types of projects, one by former residents and the other by external groups, entail two qualitatively different types of cultural activities in the conservation management of these villages. However, conflict may occur between these two groups because they are competing for the same government subsidies and have potentially divergent opinions on how these military dependents villages ought to be conserved and managed.

This study adopted the methods of documentary analysis, interviews, and participant observation. This study discovered that activities conducted by former residents focus more on the village's original culture. By contrast, external groups bring in creative activities, which were more likely to attract young people and be profitable. Despite the *prima facie* conflict between these two groups, this study determined that such conflict has resulted in a balance between cultural conservation and economic benefit in these villages.

Abstract 168 – Poster

Embracing Conflict as a Cultural Heritage Adaptation Strategy in Acre

Ana Jayone Yarza Pérez
Bezalel Academy of Arts and Design, Israel

Abstract

Accepting conflict as an inherent characteristic of human behaviour could be key to addressing divergence. The ideal of harmony aligns with natural evolution's statement that more genetically related behave more selflessly. This peaceful coexistence, supported by Noam Chomsky's deep structure thesis, claims that cultural systems share common cultural bases, tending to universalize over social systems. This view of humanity as shared heritage cracks when culture and politic based narratives arise, promoting the constant potential conflict discourse. The 'otherness' becomes the culture reality, serving as national or local claims for differentiation. Embracing dissonance, composed of multiple perceptions and identities, seems key for culture complexity understanding. This approach shifts the 'tolerance into appreciation' utopia towards a competitive chessboard.

Like Darwinian natural selection, the cultural selection process is composed of three phases: variation, reproduction, and selection. Political agendas frequently advocate for continuity and tradition ('selection phase'). Cultural heritage survival succeeds when the 'reproduction phase' is guaranteed through the transmissibility of cultural memes. But this participatory sense-making may jeopardize continuity, provoking fragmentation ('variation phase'), and lead to conflict. In these cases, the principle of competition is applied, meaning that 'the less suited species are forced to adapt or die'. Therefore, adaptation becomes a natural and effective response to cultural heritage survival.

This paper explores heritage actors' different approaches to cultural heritage adaptation in contested environments, based on the case-study of Acre, Israel. Shall we, **embrace conflict** as an inherent aspect of human behaviour? Will **cultural ecology** offer a more up to date answer, promoting resilient cities and assuming the local natural environment and the climate emergency threat shape culture? Finally, could the **cultural template** provide guidance for successful cultural heritage adaptation by balancing the 'selection' and 'variation' phases?

Abstract 169 – Poster

Truth and Responsibility in Heritage Interpretation

Scot Nortrom
106 Group, USA

Abstract

The Truth and Reconciliation Commission that emerged during the dismantling of South Africa's apartheid system in 1998 developed four notions of truth as part of a societal healing process: factual truth, personal truth, social truth, and healing truth. These truths should form the fiber of our efforts as heritage professionals. To interpret heritage places appropriately, we must cultivate an understanding of the interests, concerns, and experiences – i.e. the truths – held by the communities with whom we work. But what is truth, and whose truth are we talking about? Accounting for these multiple truths through dialogue and healing, can lead to valuable outcomes for heritage management, including management plans, interpretive exhibits, and visitor experiences.

The presenter will share their work with African American slave descendant communities and Dakota people. First, at the historic retreat home of the third U.S. President, Thomas Jefferson, and second, for the African American urban community, St. Paul. In addition, she will share the evolution and reclamation of a special Indigenous place called Wakan Tipi – the home of the great spirit on the Mississippi River. This cave, sacred to Dakota people, was damaged, sealed, and surrounded by toxic residue from railroads. The Dakota people and local community have reclaimed the land and their hidden narrative. The Wakan Tipi Center will be a Dakota cultural and environmental interpretive center.

Each project shows how meaningful public engagement, equitable collaborations, and inclusive storytelling can begin to address the notion of truth and help find ways of healing historical traumas. Each story is one of truth, reconciliation, and reclamation.

Preventive Conservation of Tibetan Villages in Jiuzhaigou World Heritage Area

Liu Hongtao
ICOMOS China

Abstract

In August 2017, a M7.0 earthquake struck Jiuzhaigou world natural heritage area, causing a large number of casualties and damage to the natural landscape and buildings in this area. Jiuzhaigou Scenic Region was registered as a world natural heritage site by UNESCO in 1992. It is named after nine traditional Tibetan villages located in the valley. One of the three branches of the Tibetan ethnic group, Anduo Tibetan tribe, has lived here for more than 2,000 years. The site selection, layout, and traditional Tibetan buildings of these villages are of great cultural heritage value. Since Jiuzhaigou valley is located in the high-altitude area on the eastern edge of the Tibetan Plateau, earthquakes, landslides, floods, and other disasters happened frequently, and the traditional villages in this area are in great risk of safety. At present, although there is some research focus on preventive conservation of cultural heritage, while few researches focused on traditional villages.

A large number of ethnic minority villages with high heritage value are located in remote area with frequent disasters, which is the weakest link of preventive protection of architectural heritage. Therefore, it is very necessary to carry out studies which are focus on the preventive conversation of ethnic minority traditional villages. This study is based on the theory of the preventive conservation for Tibetan villages in Jiuzhaigou Scenic Area. At first, the researchers conduct the thorough research to the various risk problem, and then use a variety of technical equipment for dynamic monitoring of disaster risk source, carry on the quantitative analysis of monitoring data, and quantitative analysis of the control countermeasures are put forward according to the results. Finally, this study aims to put forward preventive protection methods and working ideas for traditional villages in world heritage sites.

Key words: World Heritage, Jiuzhaigou, Tibet, Traditional villages, Preventive conservation

Abstract (Français)

En août 2017, un tremblement de terre M7.0 a frappé le patrimoine naturel mondial de Jiuzhaigou, causant un grand nombre de victimes et des dommages au paysage naturel et aux bâtiments dans cette région. Jiuzhaigou Scenic région a été enregistrée comme un site du patrimoine naturel mondial par l'UNESCO en 1992, et il est nommé car il ya neuf

villages tibétains traditionnels situés dans la vallée. L'une des trois branches de l'ethnie tibétaine, la tribu tibétaine Anduo, qui vit ici depuis plus de 2000 ans. La sélection du site, l'aménagement et les bâtiments tibétains traditionnels de ces villages sont d'une grande valeur patrimoniale culturelle. Depuis la vallée de Jiuzhaigou est situé dans la zone de haute altitude sur le bord est du plateau tibétain, donc les tremblements de terre, glissements de terrain, inondations et autres catastrophes se sont produites fréquemment, et les villages traditionnels dans cette région sont en grand risque de sécurité. À l'heure actuelle, bien que certaines recherches portent sur la conservation préventive du patrimoine culturel, alors que peu de recherches ont porté sur les villages traditionnels.

Un grand nombre de villages appartenant à des minorités ethniques à forte valeur patrimoniale sont situés dans des zones reculées où les catastrophes sont fréquentes, ce qui est le maillon faible de la protection préventive du patrimoine architectural. Par conséquent, il est très nécessaire de mener des études qui se concentrent sur la conversation préventive des villages traditionnels des minorités ethniques. Cette étude est basée sur la théorie de la conservation préventive pour les villages tibétains dans l'endroit pittoresque jiuzhaigou. Dans un premier temps,, poursuivent l'analyse quantitative des données de surveillance et l'analyse quantitative de la contre-mesures de contrôle sont présentées en fonction des résultats .

A New Financially Self-sustaining Formula for Archaeological Presentation

Graham Brooks
GBA Heritage Pty Ltd, Australia

Abstract

This case study tracks the shifting power relationships of a major development project in Parramatta, Sydney, which resulted in innovative, legally binding responsibilities shared between public and private stakeholders. Importantly it created a financially sustainable public presentation of highly significant convict archaeology near the Australian Convict Places World Heritage Site.

The discovery of well-preserved evidence of a convict hut following demolition of a 1970s building caused great consternation for the original property developer. However, there was great anticipation Heritage NSW, the responsible authority, for a high quality interpretation outcome. Firm, realistic guidance from Heritage NSW demanded that as the relics were so important any redevelopment project must include in-situ public display.

The challenge was taken up by another developer, Crown, in formulating a new design to achieve the archaeological objectives. In return, Heritage NSW took an enlightened approach, encouraging additional height and floor space to facilitate and compensate for the archaeological conservation. By this time, the nearby Old Government House and Domain had been included in the Australian Convict Sites World Heritage property, raising the importance of the convict hut relics on the development site.

The completed project includes legally-binding, long-term financial sustainability for the archaeological display which is visible from an open public plaza. It is financed by small, individual funding levies on the hundreds of residential apartments, serviced apartments and retail businesses that make up the final ownership of the project. Protection has been confirmed by the listing of the relics on the NSW State Heritage Register. The Archaeological Heritage Centre has a sustainable economic and ownership future.

A remarkable shift in responsibilities has achieved an outcome that far surpassed the initial reactions, hopes and concerns of all parties. The intended conference outcome is to encourage heritage practitioners to work with commercial stakeholders in the resolution of mutually beneficial project outcomes.

Abstract 191 – Poster

Responsible Cooperation Enables Heritage Potentials: Project HICAPS

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ICOMOS Slovenia

Abstract

Central Europe's heritage is rich and diverse, but in some segments, it is rapidly deteriorating due to the lack of capacity (appropriate policies, know-how, resources, and awareness). Among these are public historic parks, where there are still many insufficiencies not just in the system of treatment /as major attention and finances are necessary, but foremost in the strategies for developing their potentials, thereby directly benefiting citizens on many levels.

The key questions of the HICAPS ('HIstoric CAstle ParkS') project, which was underway between 2017 and 2020 under the Interreg Central Europe programme, were how public authorities, heritage experts, managers, stakeholders, and communities can work more effectively to manage heritage. Ten partners from four countries embarked on the project to strengthen the capacity of the public and private sector and optimise the solutions for revitalizing heritage parks as carriers of sustainable socio-economic development of the cities involved.

Methodologically, the project was divided into three segments: analysis of characteristics of the parks, management approaches and stakeholders' roles, national legislations and international documents, followed by elaboration of decision-support tools, which were tested in eight pilot projects and action plans for developmental protection of public historic parks for all local communities involved. In the last segment, based on experience optimisation, a transnational strategy was developed, i.e. a manual for empowerment of all stakeholders in future project revitalisations of public historic parks.

Along with the positive reception of the pilot implementations, the key findings of the project involved the identification of communication problems with the public service for heritage protection, as it was included too late in the projects. Therefore, one of the most important conclusions was the necessity to include all stakeholders as early as possible, as only this brings integrated sustainable solutions and the best results for heritage and citizens.

Abstract (Espagnol)

El patrimonio de Europa central es rico y diverso, pero en algunos segmentos, se está deteriorando rápidamente debido a la falta de capacidad (políticas apropiadas, know-how, recursos). Entre estos se encuentran los parques históricos públicos, donde todavía hay

muchas insuficiencias, no solo en el sistema de tratamiento, sino principalmente en las estrategias para desarrollar sus potenciales.

Las preguntas clave del proyecto HICAPS (“HIstoric CAstle ParkS”) (en curso de 2017 a 2020) en el marco del programa Interreg Central Europe, fueron cómo las autoridades públicas, los expertos en patrimonio, los gestores, las partes interesadas y las comunidades pueden trabajar de manera más eficaz para gestionar el patrimonio. Diez socios de cuatro países se embarcaron en el proyecto para fortalecer la capacidad del sector público y privado y optimizar las soluciones para revitalizar los parques patrimoniales.

Metodológicamente, el proyecto se dividió en tres segmentos: análisis de las características de los parques, enfoques de gestión y roles de los interesados, legislaciones nacionales e internacionales, seguido de la elaboración de herramientas de apoyo a la decisión. Se probaron en ocho proyectos piloto y planes de acción para la protección del desarrollo en todos los lugares involucrados. En el último segmento, basado en la optimización de la experiencia, se desarrolló una estrategia transnacional - un manual para el empoderamiento de todos los interesados en futuras revitalizaciones de proyectos de parques históricos públicos.

Junto con la recepción positiva de las implementaciones piloto, los hallazgos clave del proyecto involucraron la identificación de problemas de comunicación con el servicio público para la protección del patrimonio. Por lo tanto, una de las conclusiones más importantes fue la necesidad de incluir a todas las partes interesadas lo antes posible, ya que solo esto brinda soluciones integradas sostenibles y los mejores resultados para el patrimonio y los ciudadanos.

Abstract 194 – Poster

Rethinking the Heritage Value Conflict from the Perspective of Continuity

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Abstract

This paper discusses how and why can the ‘continuity’ of heritage be considered in the process of heritage sharing and how to deal with the conflicts caused by disputed heritage values. The authors put forward the idea that the ‘continuity’ of heritage is the link between heritage, time, and society. In the face of heritage value disputes, historical complexity can be refined into a way of dialogue with current values, and heritage value and cultural significance can be considered in the interpretation practice.

Based on part of practices the authors undertook with the value of understanding disputes and conflicts encountered in the process of practice and sharing, four aspects are summarized and put forward in the Chinese cultural heritage activation and utilization which the ‘continuity’ is reflected in: ‘the living original culture’, ‘the changing existed life’, ‘the regenerative cultural significance’ and ‘the compatible contemporary function’, trying to make the cause of the value controversy understandable and the way put forward to settle the dispute from the four aspects.

This paper provides a reference for the construction and thinking of heritage value, and points out that we should actively integrate value meaning into contemporary life, constantly interpret connotation, innovate content, and improve quality, so that people can find a sense of cultural belonging and identity, with a better understanding to share heritage.

Acceptable Change Level of City Wall and Moat Based on Heritage Value

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Abstract

Although change is increasingly seen as something that needs to be managed instead of avoided in the field of conservation and urban management, practitioners still list ‘conflicts between protection and change’ as a noteworthy issue. It is mainly because the heritage protection must be carried out within an acceptable level to ensure the effective inheritance of the heritage, and the core of its variability is the heritage value. However, the value of the heritage changes over time, and the change of value will bring about the transfer of the protection focus and affect the practice of heritage protection. Only by analyzing the value assessment of each period, can we get the correct way to look at the value, and then promote the sustainable protection of heritage while respecting changes in values.

Xiangyang city wall and moat, with a history of more than 2,000 years and the reputation of ‘the first city in China’, is selected as research case study. The text analysis method is adopted to discuss its value evolution mechanism in three stages based on the ownership circulation. It is found that Xiangyang city wall and moat have a tendency to change from functional to historical values, mainly due to: technological innovation in the military field; urban water supply system reform; and urban population and area expansion. The most prominent functional values are military defense, flood prevention, interaction with the landscape, impact on urban layout, and use of physical materials. Historical values are mainly intangible values accumulated over time, including people's sense of place, belonging, identity, and their shared attachment and palpable pride.

Finally, based on the law of value evolution, suggestions for acceptable levels of change are put forward to protect the heritage and promote the realization of ‘value sharing, responsibility sharing, and risk sharing’ in heritage protection.

Connecting Smart Cities and Heritage in Local Government Strategies

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Abstract

This paper analyses the commonalities and differences between selected local government smart city and heritage strategies in Australia and identifies where 'Smart Heritage', the concept at the intersection of these two discourses, exists between the sectors and its role.

This research is timely because the recent proliferation of smart city initiatives in Australia by local governments promises to reshape how people experience the city, including cultural sites and historical significance, through increased digital technology and civic automation. For heritage, this means changes to the existence, quality, and role of cultural sites and historical significance in the cityscape, and new cross-sector applications. However, at present, research is scarce on the relationship between the smart city and heritage sectors, and how Smart Heritage can enhance both.

As part of our shared responsibility to the past, the heritage community must proactively take part in these developments about the future of our cities and communities to ensure the adequate management of heritage. Additionally, it is vital to recognise the commonalities between smart cities and heritage to advance shared discourse and cooperative ambitions. Therefore, this research introduces the heritage and smart city sectors for which the discourse can be held and subsequently advanced.

The research finds that commonalities between the sectors relate to cultural inclusivity and participation within public spaces, recording, and accessing information. Differences exist between the provision of digital services and infrastructure, the past, and conservation. The paper ends with a discussion of how Smart Heritage exists and realises cooperative ambitions between the commonalities.

A Strategy to Inherit Chinese Cultural Heritage's Historical Context

Peng Zhang and Feng Han
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Abstract

Chinese cultural heritage's historical continuity and value system are closely linked to ancient Chinese poetry and mountains-and-waters painting in traditional Chinese culture. Through the perspective of 'poetry and painting', it has been inheriting Chinese cultural heritage's universal public value, and it is of certain significance to expound the expansion and influence of ancient Chinese poetry and mountains-and-waters painting on Chinese cultural heritage's value. Using the philosophical research method based on Chinese traditional culture and induction and deduction with Chinese ancient poetry and mountains-and-waters painting, this paper seeks the sequence of Chinese cultural heritage's value inheritance in the context of Chinese ancient poetry and mountains-and-waters painting, and uses the influence of poetry and painting value under the change of dynasties as the key indicator of Chinese cultural heritage's value evaluation.

Through the evaluation of the influence of ancient Chinese poetry and mountains-and-waters painting on Chinese cultural heritage, we find: ⅰ) Compared with mountains-and-waters painting, ancient poetry has more extensive value influence on Chinese cultural heritage; ⅱ) Mountains-and-waters painting shows to a great extent the high degree of condensation and expression of Chinese traditional culture on natural landscape and literati's philosophies; ⅲ) Ancient poetry and mountains-and-waters painting have continued to influence the construction and cultural atmosphere of Chinese cultural heritage in the long history of China, which has a guiding effect on the changes of its natural features, cultural atmosphere, human-made structures and heritage community environment.

This paper discusses the historical context of Chinese cultural heritage's value system from the perspective of establishing ancient Chinese poetry and mountains-and-waters painting as cultural carriers. It provides guidance and direction for the world to understand the core of Chinese cultural heritage's multiple values and to better access the world heritage value system in the process of China's declaration of world heritage in the future.

Sharjah AirStation: Integrating Multiple Values, Creating Shared Experience

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Abstract

How can we define *community* for a place that has limited geographic static such as a former airport? Today, multiple groups of people form the 'community' of Al Mahatta, the Sharjah Air Station that was built in the 1930's as a main transit point for the Imperial and Qantas intercontinental route between London, Karachi, and Darwin. Heritage community includes people who attribute values to certain parts of the heritage in order to 'sustain and transmit to future generations' as stated by the *FARO Convention* (2005).

During its operational years, Al Mahatta had a social-economic link with the local community of Sharjah and the geographical position of the building was a reference point for the urban development of the city. Today, the idea of a *community* includes, but is not limited to, the royal family that initiated its establishment, the local Emirati population who worked or benefited from it, the air force personnel associated with its operations and World War expeditions, the early international airport users, the multicultural airport workers, the present day museum visitors, educational groups, and the residents in Al Mahatta district as well as UAE public who continue to celebrate the first civilian aircraft landing in the country. The former air station thus assumes the responsibility of a place with historic significance and changing values.

The paper will *first* examine the sense of belonging to the place as displayed by a diverse *community*, past and present. The paper will then explore the value they attribute to the former airport building by undertaking a qualitative survey across the identified community groups. It further highlights the methods used to engage this varied demographic and take into consideration the multiple values that emerge. Lastly, the paper will outline the processes of integrating these values into the future initiatives planned at Al Mahatta.

Rediscovering Old *Maeul-sup* (Village Forest): Cultural Heritage for Sharing

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Abstract

With many people moving to cities and agriculture-based economy evolving, rural villages in South Korea have faced a rapid decline and the collapse of communities. Coupled with the changing demographic patterns, some villages are now on the verge of extinction, and it has become a pending issue. In new towns or apartment complexes in cities, on the other hand, a different cultural background among villagers is a major cause of weakening a sense of community.

Thus, restoring a sense of community is one of the principal challenges of these days in Korean society. Under such circumstance, it is important to look at the potential and benefits of village forests as part of the efforts to regenerate the villages and communities at stake. A village forest, *maeul-sup*, is regularly visited and managed by local villagers. As a long-established cultural asset shared by them, it has a great potential to be shared within villages by different people, and contribute to restoring the communities.

This study aims to investigate the substantive aspects of sharing and restoring effects of the village forest as a cultural heritage with the three exemplary cases below.
1) A village forest in a rural area provides a reunion opportunity to those who left their rural hometown and the remaining villagers: Ilwolsan Dogokri village forest, Yeongyang-gun;
2) An old tree near new apartment buildings serve as a venue for village festivals hosted by those had left their hometown back in the day together with new apartment residents in commemoration of protecting the old tree: Protected Zelkova at Gyungnam Apartment, Dogok-dong, Seoul;
3) A spring and forest in a new city act as a bridge connecting all the villagers of different backgrounds by encouraging them to participate altogether for preservation of it: Chamsam (spring) and Hansolddeul forest, Sejong-city.

Saudi Society's Role and Responsibilities in Preserving Cultural Heritage

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Abstract

During the past decades, Saudi Arabia conducted awareness-raising initiatives and initiated multiple campaigns with a focus on the importance of preserving cultural heritage. A number of sectors, such as universities and social societies, have emerged, joining efforts to preserve tangible and intangible cultural heritage. The experience of the Saudi Heritage Preservation Society using the participatory approach in spreading the responsibility for documenting and preserving heritage is fair. Expanding the circle of participation among the community will raise awareness of the importance of heritage. This makes the association key in creating a national platform for cultural heritage documentation in all regions of the Kingdom by providing regional representation for the association in multiple regions. In order to document and study cultural heritage with the participation of local communities by training national cadres in preserving the heritage. The association has many contributions in documenting the intangible heritage that is a major part of the concerned responsibility. An administrative team is working on a program for documentation with community participation while preserving the shared national values and interests with the covering of ICOM and ICOMOS support in the association. The association has experiences in soft diplomacy using arts and scientific meetings to sensitize society to cultural heritage.

To conclude the social responsibility is one of the important factors in spreading awareness of the importance of heritage among society members on a large scale. It is also considered a means to support the economy, especially in the Kingdom of Saudi Arabia, with the new opportunities in the tourism sector and the recent developments in this field. consequently, The research seeks to recommend the establishment of several associations specialized in the preservation of cultural heritage

Abstract (Français)

Au cours des dernières décennies, l'Arabie saoudite a mené des initiatives de sensibilisation et lancé de multiples campagnas visant à mettre l'accent sur l'importance de préserver le patrimoine culturel. Un certain nombre de secteurs, tels que les universités et les sociétés sociales, ont vu le jour, unissant leurs efforts pour préserver le patrimoine culturel matériel et immatérielles. L'expérience de la Société saoudienne de sauvegaurde

du patrimoine utilisant l'approche participative dans la diffusion de la responsabilité de la documentation et de la préservation du patrimoine est exemplaire. L'élargissement du cercle de participation au sein de la communauté permettra de sensibiliser la population à l'importance du patrimoine. Cela rend l'association un acteur dans la création d'une plate-forme nationale pour la documentation du patrimoine culturel dans toutes les régions du Royaume. Tout en fournissant une représentation régionale pour l'association dans plusieurs régions, afin de documenter et d'étudier le patrimoine culturel avec la participation des communautés locales, en formant les cadres nationaux à préservation du patrimoine. L'association a de nombreuses contributions dans la documentation du patrimoine immatériel qui est une partie importante de responsabilité concernée. Une équipe administrative travaille sur un programme de documentation avec participation communautaire tout en préservant les valeurs et les intérêts nationaux communs avec la couverture du soutien de l'ICOM et de l'ICOMOS au cours de l'association. L'association a des expériences dans la diplomatie douce en utilisant les arts et les réunions scientifiques pour sensibiliser la société au patrimoine culturel.

Pour conclure, responsabilité sociale est l'un des facteurs importants pour sensibiliser les membres de la société à grande échelle à l'importance du patrimoine. Il est également considéré comme un moyen soutenir l'économie, en particulier dans Royaume, avec les nouvelles opportunités dans le secteur du tourisme. Par conséquent, l’article cherche la création de plusieurs associations spécialisées dans la préservation du patrimoine.

Shared Responsibility in Complex Heritage Sites: The Çamaltı Saltern

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Abstract

Historic Çamaltı Saltern in İzmir is the biggest salt bed sourced from the sea in Turkey and second in the world. Its earliest production dates back to the 4th century BC and it has been continually operated since then. At the junction of nature and industry, it holds a build environment of a company town and salt pools dating back to 19th and early 20th centuries as well as 73 km^2 of salt marshes that are of high importance for the migrating birds which are protected as a RAMSAR area. This ecosystem surprisingly owes its existence to production since salt production by solar evaporation is the only industry known to have a sustainable relationship with nature. By creating a suitable medium for halophilic microorganisms, salinas provide food for salt depending animals, creating ecosystems that raise the quality of salt, making salt production sites unique in collaboration of industry and nature.

It is this complex nature of the saltern that makes its conservation a case for shared responsibility among multiple professionals from architects to ornithologists, stakeholders from municipalities to company owners, and communities from citizens to generations of salt workers. Therefore, the purpose of this study is to find out who are the different participants engaged in the heritage process of the saltern and why they are involved; what are their roles, rights, expectations, and responsibilities; how can different stakeholders such as the government, the metropolitan municipality, the current company, the local municipality, heritage managers, stakeholder groups, and the various communities, including the visitors as well as the previous salt workers of the town which were forced to leave after the privatization of the production rights, can work more effectively to manage such sites in collaboration; and how can the saltern meet the demands of all these people involved while ensuring its values are retained.

Abstract 270 – Poster

LinkedHerit: Mapping the Beginnings of the ICOMOS Networks

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Abstract

Although the study of the history of heritage conservation reveals the existence of formal and informal professional networks since the 19th century, the founding of ICOMOS in 1965 was a fundamental step in the sharing of expertise and experience. ICOMOS was an unprecedented network, both in terms of its scale and the diverse profiles of its members: transcending national borders and exchanges between neighboring countries, it has resulted in a cross-fertilization of ideas that called into question established definitions and principles, and has led to the drafting of many international documents that are still relevant or discussed today.

The *Linked*Herit project aims to document the constitution and evolution of networks in the field of heritage during the contemporary period. Using digital humanities tools such as databases and networks visualization and analysis, its objective is to understand the circulation and cross-fertilization of ideas, in an increasingly globalized world.

In the case of ICOMOS, the archives of Raymond M. Lemaire, who was its first Secretary General (1965-1975) and second President (1975-1981), constitute an exceptional starting point: they contain not only files by national committees, but also the archives of the main colloquia organized up to the 1990s and those of the drafting of the main 20th century doctrinal documents. Studying this material through network analysis tools, applied not only to individuals, but also to groups and projects, allows to go beyond a simplified vision of the evolution, transmission, and sharing of heritage principles to better embrace the complexity of the process and reveal previously unnoticed or underestimated connections.

The ICOMOS General Assembly is the ideal place to present the first results of this project and to foster partnerships that are indispensable for its evolution.

Abstract (Français)

Bien que l'histoire de la conservation du patrimoine révèle l'existence de réseaux professionnels formels et informels depuis le XIXe siècle, la fondation de l'ICOMOS en 1965 est une étape fondamentale dans le partage d'expertise et d'expériences. L'ICOMOS est un réseau sans précédent, tant par son ampleur que par la diversité des profils de ses membres : transcendant les frontières nationales et les échanges entre pays voisins, il permet un brassage d'idées qui remet en cause les définitions et les principes établis, et

conduit à la rédaction de nombreux documents internationaux qui sont encore pertinents ou discutés aujourd'hui.

Le projet LinkedHerit vise à documenter la constitution et l'évolution des réseaux dans le domaine du patrimoine au cours de la période contemporaine. En utilisant les outils des humanités numériques tels que les bases de données et la visualisation et l'analyse des réseaux, son objectif est de comprendre la circulation et l'enrichissement mutuel des idées, dans un monde toujours plus globalisé.

Dans le cas de l'ICOMOS, les archives de Raymond M. Lemaire, qui en fut le premier Secrétaire général (1965-1975) et le deuxième Président (1975-1981), constituent un point de départ exceptionnel : elles contiennent non seulement les dossiers des comités nationaux, mais aussi les archives des principaux colloques organisés jusqu'aux années 1990 et celles de la rédaction des principaux documents doctrinaux du XXe siècle. L'étude de ce matériel à travers des outils d'analyse de réseau, appliqués non seulement aux individus, mais aussi aux groupes et aux projets, permet de dépasser une vision simplifiée de l'évolution, de la transmission et du partage des principes patrimoniaux pour mieux saisir la complexité du processus et révéler des liens jusqu'alors inaperçus ou sous-estimés.

L'Assemblée générale de l'ICOMOS est le lieu idéal pour présenter les premiers résultats de ce projet et favoriser les partenariats indispensables à son évolution.

Abstract 278 – Poster

Shared Responsibility for Managing Moroccan Traditional Housing Buildings

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Abstract

Restoration of the historic housing stock, as a case of shared responsibility in Fez and Asilah medinas, could not be launched without seeking adequate tools (institutional, financial, and technical) for its implementation. Potential actors, including the Government, the Agency of Rehabilitation, the Municipality or the City Council, and civil society, have placed stakeholder participation at the core of their intervention strategy, including social animation and social participation for the low cost housing and historic monuments restoration.

In Fez medina, ADER-Fez, the Agency for the Dedensification and Rehabilitation of Fez Medina, was the main interlocutor of the World Bank team in charge with the case of Fez in order to carry out the ‘Rehabilitation Project of the Medina of Fez’. The development objective being ‘conservation of the Fez medina by mobilizing its inhabitants and local institutions’ to eradicate poverty. Participation was high, given the involvement of a number of local NGOs in the project development between ADER-Fez and the population, and of many local stakeholders in the implementation of the social assessment. This had a direct impact on project design.

The selected second case is Asilah medina which profited during the three last decades from a series of cultural rehabilitation initiatives by Al-Mouhit Cultural Association, including the conservation of its historical and architectural heritage and the tourism activity development. The artistic festival’s success brought an overhaul of Asilah’s infrastructure and restoration of more than 60% of its buildings; the town was designated a National Monument and received the Aga Khan Award for Architecture.

Both medina projects were noted for their shared responsibility in safeguarding and managing buildings as living fabrics and in creating a partnership between ordinary population and local actors to work toward consensus on interventions assuring a match among plans, aspirations and local capacities.

Abstract (Français)

La restauration des bâtiments historiques, en tant que cas de responsabilité partagée dans les médinas de Fès et d'Asilah, ne pourrait être mise en œuvre sans les outils adéquats (institutionnels, financiers et techniques). Les acteurs potentiels, dont le gouvernement,

l'Agence de réhabilitation, la municipalité et la société civile, ont placé la participation des acteurs au cœur de leur stratégie d'intervention, y compris l'animation et la participation sociales pour la restauration des maisons traditionnelles à faible revenu.

ADER-Fès, l'Agence pour la Dédensification et la Réhabilitation de Fès Médina, a été le principal interlocuteur de l'équipe de la Banque mondiale en charge du dossier de Fès afin de réaliser le «Projet de réhabilitation de la Médina de Fès» . L'objectif de développement étant «la conservation de la médina de Fès en mobilisant ses habitants et les institutions locales» pour éradiquer la pauvreté. La participation a été forte, compte tenu de l'implication d'un certain nombre d'ONG locales dans le développement du projet entre l'ADER-Fès et la population, et de nombreux acteurs dans la mise en œuvre de l'évaluation sociale. Cela a eu un impact direct sur la conception du projet.

Le deuxième cas sélectionné est la médina d'Asilah, qui a bénéficié au cours des trois dernières décennies d'une série d'initiatives de réhabilitation culturelle par l'association culturelle Al-Mouhit, y compris la conservation de son patrimoine historique et architectural et le développement de l'activité touristique. Le succès du festival artistique a entraîné une refonte des infrastructures d'Asilah et la restauration de ses bâtiments; la ville a été désignée monument national et a reçu le prix Aga Khan d'architecture.

La responsabilité partagée dans la sauvegarde et la gestion des bâtiments est bien illustrée dans ces médinas et a permis d’assurer une adéquation entre les plans, les aspirations et les capacités locales.

Pérennité du Patrimoine Malien: Situation et Partage des Responsabilités

Hamet Alpha Diop
ICOMOS Mali

Abstract

Mali is a large country both in terms of its area and its cultural and heritage diversity. Nowadays, Mali has difficulty protecting and managing his heritage. It is necessary to analyze the current situation and to identify the different responsibilities.

In the past, heritage was first protected by the 'guardian' communities, then the state took on this mission. The current state of heritage is somewhat deplorable. It is due to several problems: socio-economic, administrative crises, etc. Who are responsible for this situation?

- 'Individual responsibility': each natural person comes from a social group of people who identify with each other on the basis of a common ancestry, a common culture, a shared experience, or a common heritage. So each individual must be the guarantor of the heritage, have a minimum of knowledge and be interested in the management of the latter.
- 'Collective responsibility': the community was the primary guarantor of the heritage, today it is the administration that plays its role and the community has somewhat forgotten that it was to assist them and not to take away their role. So the community must have a careful look at the heritage.
- 'Administrative responsibility': the administration is primarily responsible for heritage, but it no longer fully fulfills its role: Lack of site monitoring, training, communication (sharing knowledge and know-how), awareness raising youth, updating the means of protection and management, and above all applying the laws in force in the event of an offense.

In short, it is necessary to situate everyone's responsibility so that everyone plays their role fully. This synergy will be the key to the sustainability of our heritage.

Abstract (Français)

Le MALI est un pays grand pays tant par sa superficie que par sa diversité culturelle et patrimoniale. Il connait de nos jours des difficultés à protéger et à gérer son patrimoine. Il est nécessaire d'analyser la situation actuelle et de dégager les différentes responsabilités.

Dans le temps le patrimoine était tout d'abord protégé par la communauté « tutrice », puis l'état s'est investi de cette mission. L'état actuel du patrimoine est quelque peu déplorable. Il est dû à plusieurs problèmes : crises socio-économique, administratifs…
Qui sont les responsables de ces faits ?

- **'Responsabilité individuelle':** chaque personne physique est issue d'un groupe social de personnes qui s'identifient entre elles sur la base d'une ascendance commune, d'une culture commune, d'un vécu commun ou d'un patrimoine commun. Donc chaque individu doit être le garant du patrimoine, avoir un minimum de connaissance et s'intéresser à la gestion de ce dernier.
- **'Responsabilité collective'**: la communauté était le premier garant du patrimoine, aujourd'hui c'est l'administration qui joue se rôle et la communauté a quelque peu oublié que c'était pour les assister et non pour leur retirer ce rôle. Ainsi la communauté doit avoir un regard attentif sur le patrimoine.
- **'Responsabilité administrative':** l'administration est le premier responsable du patrimoine, mais elle n'assure plus pleinement son rôle : Manque de suivi des sites, de formation, de communication (partager le savoir et le savoir-faire), de sensibilisation de la jeunesse, de mise à jours les moyens de protection et de gestions, et surtout d'applications des lois en vigueur en cas d'infraction.

En somme il est nécessaire de situer la responsabilité de tous afin que chacun joue pleinement son rôle. Ainsi cette synergie serra la clef de la pérennité de notre patrimoine.

Preston Bus Station: Defending Brutalist 'Monstrosities', Building Bridges

Christina Malathouni
School of Architecture, University of Liverpool, United Kingdom

Abstract

In October 2019, the Central Bus Station and Car Park in Preston, Lancashire, in northwest England, celebrated its 50th anniversary. Yet, just seven years earlier, its future was far from secure: for almost fifteen years the building had been under threat of demolition by its owners and even placed in the World Monuments Watch as a representative of British Brutalism. Two earlier attempts to have the building placed under heritage protection had been supported by the heritage sector but turned down by politicians. Remarkably, a third listing application in December 2012 provided new information and led to its listing.

But the full story has even more layers and multiple actors. The fight by the heritage sector was strongly supported by a lively grassroots campaign that was, however, broadly dispersed. A Facebook page was an unofficial focal point, yet numerous events were planned independently and a myriad of individual opinions were held, including supporters with no interest in architecture or heritage (an approach also reflected in this year's celebrations for its anniversary). In recognition of its crucial and unusual role, this resourceful and many-sided campaign was awarded a national 'Heritage Alliance Heroes Award'. But this extraordinary fairy-tale continues beyond the listing. Upon the completion of its subsequent refurbishment, its owners declared: 'Thankfully it was listed!' and the architecture world embraced the then 49-year-old building as one of the best 'new' buildings of the year and awarded it even more awards, usually won by new builds. The heritage sector also declared this a 'leading exemplar' and adopted its story as a key precedent for international advocacy.

The author will provide close insights to this case: she has written both the second and the third listing applications for the building and, last October, run a cross-sector conference to celebrate the building's 50th anniversary.

Abstract 327 – Poster

Sydney Opera House: Balancing Roles and Sharing Responsibility

Laura Matarese[1] and Alan Croker[2]
[1] Sydney Opera House, Australia
[2] Design 5 – Architects, Australia

Abstract

The Sydney Opera House is one of the world's greatest twentieth century buildings. It was inscribed on the UNESCO world heritage list in 2007 as a 'masterpiece of creative human genius' - as a great architectural work, a world famous iconic building and for its function as a world-renowned performing arts centre. The world heritage assessment of the Opera House's outstanding universal value noted significant challenges involved in balancing the roles of 'the building as an architectural monument and as a state of the art performing arts centre, thus retaining its authenticity of use and function'. Dealing with these challenges is central to the Opera House's mission to treasure and inspire, and to conserve and renew.

The outstanding universal values of the Sydney Opera House are conserved through a heritage management framework including a conservation management plan (CMP), now in its fourth edition. A CMP is a document that identifies the cultural significance of a place and policies to conserve that significance and manage change.

This paper explores the process of managing heritage at the Sydney Opera House focusing on the development and implementation of the conservation management plan in context of a heritage management framework. The paper aims to explore the development of the CMP and how it responds to an improved understanding of the significance of the place, the changing needs of the organization, and new approaches in heritage practice. It addresses the challenges of balancing the roles of the site as an architectural monument and its function as a performing arts centre in strategic and day-to-day operational contexts, how visitor and tourism demands are met while ensuring the sites values are retained, and how the responsibility of caring for the place is shared through all levels of the organisation and the role of the community.

Sharing Responsibility for Managing Large-scale Agricultural Landscapes

Stephanie Johnston[1], Jane Lennon[2], and Elisa Palazzo[3]
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[2] University of Melbourne, Australia
[3] University of New South Wales, Australia

Abstract

Large-scale agricultural landscapes can combine natural, cultural, historic, aesthetic, and economic values to form locally, nationally, and globally significant places arising from evolving patterns of human activity shaped by geography. Recent World Heritage listings of agricultural landscapes demonstrate how locally-driven partnerships involving government, non-profit, academic, and private sectors can create innovative entrepreneurial approaches to the adaptive management of landscapes under increasing threat from shrinking government resources, urbanization pressures, economic and technological disruption, and the escalating global climate crisis.

Many of these initiatives involve multiple private property owners using listing as a tool to enhance economic development while enabling historic conservation, natural resource management, recreation, tourism, agricultural production, and climate change adaption, often at significantly reduced cost to government-owned sites. Such grassroots initiatives can however face bureaucratic obstacles, as governments struggle with effective allocation of tax-payer resources. Detailed landscape assessments of privately-owned large landscapes are not common in Australia but our case studies show new possibilities.

We will examine the World Heritage listings and management frameworks of two Italian World Heritage properties, (the Vineyard Landscape of Piedmont: Langhe-Roero and Monferrato and Le Colline del Prosecco di Conegliano e Valdobbiadene), to inform challenges facing two Australian initiatives to list large-scale historic agricultural landscapes in the Mount Lofty Ranges and Hunter Valley.

These properties and their attributes are subject to a range of legal protection measures at global, national, and local levels. The case studies will explore how the definition of large-scale and serial properties in the pursuit of World Heritage recognition is assisting public and private organisations to come together to better understand the multiple values represented in those landscapes, and to establish legal and voluntary strategies and planning tools for heritage and nature conservation at the larger landscape scale.

Abstract (Français)

Les paysages agricoles à grande échelle peuvent combiner des valeurs naturelles, culturelles, historiques, esthétiques et économiques pour former des lieux d'importance locale, nationale et mondiale résultant de l'évolution des modèles d'activité humaine façonnés par la géographie. Les récentes listes de paysages agricoles du patrimoine mondial montrent comment des partenariats locaux peuvent créer des approches entrepreneuriales innovantes pour la gestion adaptative des paysages sous la menace croissante de la diminution des ressources gouvernementales, des pressions de l'urbanisation, des perturbations économiques et technologiques et l'escalade de la crise climatique mondiale.

Bon nombre de ces initiatives impliquent plusieurs propriétaires privés utilisant l'inscription comme outil pour améliorer le développement économique tout en permettant la conservation historique, la gestion des ressources naturelles, les loisirs, le tourisme, la production agricole et l'adaptation au changement climatique, souvent à un coût considérablement réduit pour les sites appartenant au gouvernement. De telles initiatives locales peuvent cependant se heurter à des obstacles bureaucratiques, car les gouvernements ont du mal à allouer efficacement les ressources des contribuables. Les évaluations détaillées du paysage des grands paysages privés ne sont pas courantes en Australie, mais nos études de cas montrent de nouvelles possibilités.

Nous examinerons le Paysage Viticole du Piémont et Le Colline del Prosecco di Conegliano e Valdobbiadene pour informer les défis auxquels sont confrontées deux initiatives australiennes pour répertorier les grands- à l'échelle des paysages agricoles historiques des Mount Lofty Ranges et de Hunter Valley.

Les études de cas exploreront comment la définition de biens à grande échelle et en série aide les organisations publiques et privées à se réunir pour mieux comprendre les multiples valeurs représentées dans ces paysages, et pour établir des stratégies juridiques et volontaires et outils de planification pour la conservation du patrimoine et de la nature à plus grande échelle du paysage.

Ballarat and UNESCO's HUL Approach: Local Values Driving Change Management

John Dyke and Lisa Kendal
City of Ballarat, Victoria, Australia

Abstract

The City of Ballarat, Victoria, Australia, like many regional cities, is beginning to face above-trend population growth and the impacts of a changing climate. As a renowned historic city with a population projected to increase by 60% by 2040 with a desire to balance compact and sustainable growth, it is well placed to explore new ways of planning for and managing change. To help address these pressing challenges, the City of Ballarat began implementing UNESCO's *Recommendation on the Historic Urban Landscape* (HUL) in 2012.

The HUL approach provides a new framework for managing dynamic and constantly evolving urban environments by understanding and responding to tangible and intangible heritage in the social and economic development of the city. Critically, the HUL approach requires the development of new community engagement, planning and knowledge, regulatory and financial tools across to implement across all aspects of city management.

The application of HUL in Ballarat is beginning to deliver integrated strategic land use planning outcomes shaped by local community values, and is guiding several strategic and urban renewal projects across the city that celebrate its distinctive history and identity.

Challenges, opportunities and critical learnings from some live projects in Ballarat will be reflected on, focusing on how HUL is helping deliver new social and economic strategies that frame heritage as a priority asset for the city's development, rather than as an obstacle for change.

Abstract (Français)

La ville de Ballarat, à Victoria, en Australie, comme de nombreuses villes régionales, commence à faire face à une croissance démographique supérieure à la tendance et aux impacts d'un changement climatique. En tant que ville historique de renom avec une population qui devrait augmenter de 60% d'ici 2040 avec un désir d'équilibrer une croissance compacte et durable, elle est bien placée pour explorer de nouvelles façons de planifier et de gérer le changement. Pour aider à relever ces défis urgents, la ville de

Ballarat a commencé à mettre en œuvre la Recommandation de l'UNESCO sur le paysage urbain historique (HUL) en 2012.

L'approche HUL fournit un nouveau cadre pour gérer des environnements urbains dynamiques et en constante évolution en comprenant et en répondant au patrimoine matériel et immatériel dans le développement social et économique de la ville. Surtout, l'approche HUL nécessite le développement de nouveaux outils d'engagement communautaire, de planification et de connaissances, réglementaires et financiers, à mettre en œuvre dans tous les aspects de la gestion de la ville.

L'application de HUL à Ballarat commence à produire des résultats intégrés de planification stratégique de l'utilisation des terres façonnés par les valeurs de la communauté locale et guide plusieurs projets de rénovation stratégique et urbaine à travers la ville qui célèbrent son histoire et son identité distinctives.

Les défis, les opportunités et les apprentissages critiques de certains projets en direct à Ballarat seront réfléchis, en se concentrant sur la façon dont HUL aide à fournir de nouvelles stratégies sociales et économiques qui font du patrimoine un atout prioritaire pour le développement de la ville, plutôt qu'un obstacle au changement.

Abstract 367 – Poster

Management of Bolivian Cultural Heritage: Legal Context and Responsibilities

Zazanda Salcedo and Jimena Portugal
ICOMOS Bolivia; University of San Andres, Buenos Aires, Argentina

Abstract

From 1906 to 2019, more than 500 cultural and natural elements have been protected in Bolivia. At present it is possible to perceive that there is no re-knowledge and appropriation by society towards this heritage, and that anthropogenic factors are increasingly affecting the deterioration and loss of their values. On the other hand, although the central government has limitations in management, it shares responsibilities with other levels of territorial administration, institutions and civil society.

Under this context, and with the objective of identifying the institutional and social actors involved, know the actions and responsibilities established in the legal protection documents, the analysis, systematization and categorization of each declaration document was carried out. This work has allowed to establish the tendencies and contradictions that allow to involve and share the responsibility of conserving and safeguarding the cultural heritage.

In the first instance, it has been established that institutional actors are clearly identified, as well as actions that are mainly linked to conservation and promotion, however, the inclusion and participation of civil society is manifested in a small percent of only 8%, so it is necessary to define the mechanisms that allow greater participation in management, considering that 50% of the declared cultural heritage is private property and 25% is public-private, such as historic centers.

Today, it can be evidenced that there are more legal limitations that prevent compliance with the established legal mandate, especially with cultural heritage of a private nature, on the other hand, it is necessary to incorporate coordination mechanisms and inter-institutional joint to promote greater accessibility, participation and contribution of society in cultural life continuously and without discrimination.

Abstract (Espagnol)

Desde 1906 hasta el 2019 se han protegido más de 500 elementos culturales y naturales en Bolivia. En la actualidad es posible percibir que no existe un re-conocimiento y apropiación por parte de la sociedad hacia este patrimonio, y que los factores antropogénicos están incidiendo cada vez más en el deterioro y pérdida de sus valores. Por otro lado, si bien, el gobierno central tiene limitaciones en la gestión, comparte

responsabilidades con otros niveles de administración territorial, instituciones y la sociedad civil.

Bajo este contexto, y con el objetivo de identificar a los actores institucionales y sociales involucrados, conocer las acciones y responsabilidades establecidas en los documentos legales de protección, se realizó el análisis, sistematización y categorización de cada documento de declaratoria. Este trabajo ha permitido establecer las tendencias y contradicciones que permiten involucrar y compartir la responsabilidad de conservar y salvaguardar el patrimonio cultural.

En primera instancia, se ha establecido que los actores institucionales están claramente identificados, así como, las acciones que se vinculan principalmente con la conservación y promoción, sin embargo, la inclusión y participación de la sociedad civil se manifiesta en un porcentaje reducido de tan solo del 8%, por lo que es necesario definir los mecanismos que permitan una mayor participación en la gestión, considerando que el 50% del patrimonio cultural declarado es propiedad privada y el 25% es de carácter público-privado, como los centros históricos.

Hoy en día, se puede evidenciar que existen más limitaciones de carácter legal que impiden cumplir con el mandato legal establecido, especialmente con el patrimonio cultural de carácter privado, por otro lado, es necesario incorporar mecanismos de coordinación y articulación interinstitucional para promover una mayor accesibilidad, participación y contribución de la sociedad en la vida cultural de manera continua y sin discriminación.

Abstract 376 – Poster

Shared Responsibilities: The Legacy of Private Ownership

Bernadette Flynn
Historic Houses Association of Australia

Abstract

Private owners that engage with the Historic Houses Association of Australia (HHA) see themselves as heritage custodians - custodians of value in their respective communities who wish to pass this onto future generations. Value is not only ascribed to material assets but also landscapes of significance, intangible heritage, and the embodied sense of place and memory.

Private owners in the HHA property network share a significant responsibility for these heritage futures but are largely isolated in their endeavours. The financial and other contributions of owners far outweigh the relatively meagre support, and sometimes expensive controls, they are sometime subject to. A new approach is needed to tap into the enormous energy of owners to generate a national collective voice, so they have a system of shared communication and a place at the table alongside the bureaucrats and myriad of expert professional consultants.

The provision of collegial and practical support where owners share their experiences, knowledge, marketing, and other opportunities with one another is being targeted by the HHA. Cross promotional ventures in activating communities and developing innovative ways of doing heritage in partnership with museums, history groups and collections is another opportunity being developed by the HHA.

Using examples from the HHA Property Network and associated interest groups the presentation outlines the roles, rights, expectations and responsibilities of this sector and the challenges of managing heritage while sustaining vibrant and meaningful engagements with the community. Heritage tourism ventures by private owners is considered within the context of long-term sustainability and climate change particularly relevant to regional members recently threatened by the 2020 bush fires and drought conditions.

Re-evaluating the Multicultural Lens of Western Sydney's Urban Landscape

Kim Watson and Gabrielle Harrington
Extent Heritage, Australia

Abstract

Australia is widely regarded as a multi-cultural place which is highly visible within its cultural landscape. Its built environment and cultural landscape have multiple layers of heritage that are both tangible and intangible, and that can and should be traced over time. Within the heritage discourse, it is well-versed that cultural heritage is not static - it consists of layers of experiences and perspectives shared between communities and cultures. Nonetheless, on a local level, confined by the existing heritage management framework, heritage is assessed and managed as a static entity with an inclination towards historic, aesthetic, and technical values rather than exploration of the social importance of cultural layering. This is often commonplace within the built environment in New South Wales, particularly within the vibrant multi-cultural communities in Western Sydney.

The urban landscape of Western Sydney features an overlay of cultures that suggests the heritage places have complex meanings and values to local communities, some of which have only begun to make their cultural imprint on their environment. This presentation will analyse the process of cultural layering in the built environment and explore the relationship between the urban landscape, intangible cultural heritage, and the immigrant communities that have settled there.

As a community we have a shared responsibly to maintain the cultural heritage values of a place. However, heritage and heritage management does not belong to one person or group, but to its community. Using Western Sydney, it will become apparent that the organic changes to the built environment influenced by immigrant experiences and cultures positively contribute to the social values of a place and represent the cultural layering within heritage. This requires the re-evaluation of the importance of a value-based management framework applied at a local level and suggests changes to the more colonial- and euro-centric preferences towards architectural heritage.

New Zealand's Shared Heritage, Shared Responsibility: But is it Really?

Mary O'Keeffe
Heritage Solutions, Aotearoa / New Zealand

Abstract

New Zealand Aotearoa was settled by the Polynesians in the 12th century, at the end of a remarkable human story of voyaging and discovery throughout the Pacific Ocean. These first New Zealanders created the Maori culture. They were joined by European and subsequent settlers from the late 1700s.

New Zealand today has a shared culture based on these two major settler groups, both of which are still living today. The extensive post-contact heritage is reflected in a present-day shared culture, expressed in language, place names, customs, and responses to the physical environment. This shared culture is seen in heritage practice, especially in archaeological processes.

As a practising archaeologist in New Zealand, the author records and investigates archaeological sites originating from both culture groups. She observes that New Zealand's statutory processes and outcomes do not always underpin a concept of shared heritage or shared responsibility, and these processes and outcomes occasionally create disparity in practice and responsibility. This in turn can affect the public's perception of national culture and national identity.

This paper will explore where responsibility for identification and management of New Zealand's archaeology currently sits, problems that can arise from the current system, and makes suggestions for a truly unified shared culture.

MURUJUGA

One-Day Symposium

MURUJUGA:
One-Day Symposium

Co-convenors
Jo McDonald, Centre for Rock Art Research, University of Western Australia
Peter Jeffries, Murujuga Aboriginal Corporation
Ken Mulvaney, RioTinto
Denis Rose, Gunditj Mirring Traditional Owners Aboriginal Corporation
Martin Heavy Head, Black Foot Nation

Symposium Sponsor
Murujuka Aboriginal Corporation, supported by Rio Tinto, Woodside, and the Centre for Rock Art Research, University of Western Australia

SYMPOSIUM ABSTRACT

This symposium of four sessions will focus on the GA2020s theme of ‘Shared Cultures – Shared Heritage – Shared Responsibility’. The focus of this Symposium is the current process surrounding the nomination of Murujuga (the Dampier Archipelago) to the UNESCO World Heritage List. Community aspirations and cultural values, scientific values, State tourism targets, and national economic benefits are all important considerations in determining how World Heritage listing will provide the best protection for the future of Murujuga.

Murujuga's World Heritage Journey: Shared Cultures, Heritage, Responsibility

Jo McDonald[1], Peter Jeffries[2], Ken Mulvaney[3], Denis Rose[4], and Martin Heavy Head[5]
[1] CRAR+M, University of Western Australia
[2] Murujuga Aboriginal Corporation
[3] RioTinto
[4] Gunditjmarra Aboriginal Corporation
[5] Black Foot Nation, Canada

Session Description

This symposium of four sessions will focus on the GA2020s theme of ‘Shared Cultures - Shared Heritage - Shared Responsibility’. The focus of this symposium is the current process surrounding the nomination of Murujuga (the Dampier Archipelago) to the UNESCO World Heritage List. Community aspirations and cultural values, scientific values, State tourism targets, and national economic benefits are all important considerations in determining how World Heritage listing will provide the best protection for the future of Murujuga.

There will be two main foci of this day-long symposium:

1. bringing together traditional custodians from around Australia to discuss the pros and cons of World Heritage listing on their cultural estates; and,
2. bringing together international specialists from the five UNESCO geographic zones to share experiences and learnings with the Murujuga traditional custodians about the benefits (and shortcomings) of gaining World Heritage status and managing rock art in World Heritage listed properties.

The first half of the Symposium will involve Australian traditional owners and Indigenous Rangers coming together with heritage researchers and managers. The first session of the day will involve a series of short presentations and focussed discussion between these groups with WHL status and the Murujuga traditional owners and rangers. We have identified the following WHL properties and participants for this symposium:

- Shark Bay; Sean McNeair, Malgana Land and Sea Unit
- Budj Bim Cultural Landscape; Denis Rose and Damein Bell
- Kakadu National Park; Geoffrey Lee, Kadim Hughes, and Gabrielle Sullivan
- Tasmanian Wilderness; Ross Stanger, Colin Hughes
- Purnululu National Park
- Uluru-Kata Tjuta National Park
- Blue Mountains National Park.

UNESCO has five geographic zones within which it manages and assesses thematically its cultural properties. The second half of this symposium will involve international rock art researchers/managers/traditional owners working at a diversity of World Heritage properties. They will discuss the nature of their roles at these different properties; their journeys onto the World Heritage List: how tourism is managed; how the different values of each property is managed and how World Heritage Listing has benefited the management of rock art within those properties. The aims of these sessions are to support Murujuga traditional custodians in their World Heritage Listing journey and to identify the potential benefits (and shortcomings) that World Heritage listing may bring. Identified are 12 relevant properties from which we will receive the 10 presenters we are seeking:

- Chauvet, France; Carole Fritz, Research Director
- Altamira, Spain; Pilar Fatas, Research Director
- Côa Valley and Siega Verde; António Batarda, Research Director
- Tassili N'Ajjer, Algeria; Savino di Lernia, Archaeologist
- Maloti-Drakensberg, South Africa; Aron Mazel, researcher
- Gobustan Rock Art Cultural Landscape, Azerbaijan; Malahat Farajova, Director
- Writing-on-Stone / Áísínai’pi, Canada; Meg Berry/Blackfoot Elder
- Chongoni, Malawi; Department of Antiquities, Lilongwe
- Tamgaly Petroglyphs, Kazakhastan; NIPI PMK – State Institute
- Altai Petroglyphic Complex, Mongolia; Mongolian National Commission, Ulaanbaatar
- Rock Art of Alta, Norway; Directorate of Cultural Heritage, Riksantikvaren
- Chief Roi Mata’s Domain, Vanuatu; Richard (TO), Meredith Wilson.

Session Format

Co-chairs will facilitate four sessions, comprising a mixture of oral presentations and dialogue-based discussions involving traditional owners, Indigenous Rangers, and rock art researchers / managers.

Session 1:

- Introduction and objectives
- Short presentations from 10 traditional owners/rangers/researchers/ managers of Australian World Heritage Places and Murujuga
- Summary of outputs (Rapporteur).

Session 2:

- Facilitated break-out groups in ‘Knowledge Café’ format will allow the Indigenous participants and researchers from around Australia to discuss World Heritage List (WHL) aspirations/experiences
- Facilitated dialogue as each group summarises and shares key points
- Closing comments, outcomes.

Session 3:

- Six presentations from international researchers/manager from WHL rock art places

Session 4:

- Four presentations from international researchers/manager from WHL rock art places
- Where to next for Murujuga? Mediated group discussion by all Indigenous participants, International researchers and managers (40 minutes)

Session Objectives

The key outputs will be:

- Feedback to mobilise into the Murujuga World Heritage nomination
- Synthesised learnings on how Indigenous communities can more effectively manage heritage with governments, heritage managers, and other stakeholders
- Two-way learning between Murujuga and other Australian / International World Heritage site managers and Indigenous owners: establishment and building of global relationships
- Understanding the demands of visitors and tourism economies while ensuring cultural values are retained.
- Exploring economic considerations relevant to shared heritage: How can heritage co-exist with Industry?
- Understanding how digital technologies and media play an interpretative role in this era of global communication

Murujuga: Stories from the Stones, Lessons for the Future.

Margot Barefoot[1] and Peter Jeffries[2]
[1] The Barefoot Way
[2] Murujuga Aboriginal Corporation, Australia

Abstract

With more than one million images, Murujuga National Park is home to one of the largest, densest, and most diverse collections of incised or carved rock art, known as petroglyphs, in the world. Murujuga, meaning 'hip bone sticking out' in the Ngarluma-Yaburara language, refers to Murujuga land and sea 'Country' (a traditional area of land or water) and consists of a narrow peninsula of land (the Burrup) as well as 42 islands located near the town of Dampier, in the Pilbara Region of Western Australia. Murujuga is the only place on Earth where the story of the people and their changing environment has been continuously recorded through art for more than 40,000 years.

Aboriginal people have a deep and spiritual connection to their *ngurra* or traditional 'Country'. For Australian Aboriginal people, the land and the people are connected, both physically (by living on the land) and spiritually (through traditional Lore and culture). The 'stories from the stones' of Murujuga are still relevant today. They have not been lost to history but instead are a key component of the 'living culture' of the contemporary Aboriginal custodians of the land.

This presentation will focus on the continuing importance of Murujuga and its petroglyphs to the living Aboriginal culture of the Pilbara region and beyond. The relationship between Murujuga and the industrial developments which share this ancient landscape will be highlighted. Agreement making with industrial enterprises as well as the need to find innovative solutions to the economic barriers encountered by Murujuga Aboriginal Corporation (MAC) and its member groups will be discussed. MAC's intension to establish a new benchmark for Indigenous tourism with its planned Conzinc Bay Tourism Precinct; including a Living Knowledge Centre, a campground, jetty, and day-use facilities will be also be discussed.

Abstract 151 – Paper

Resource Diplomacy, Cultural Heritage, and Community Resilience in Pilbara, Western Australia

Antonio González and Melathi Saldin
Deakin University, Australia

Abstract

The resource diplomacy at work between Australia and Asian nations such as Japan and China have seen some of the largest mineral extractions in Australia for consumption by two of Asia's largest economies. This resource diplomacy has not been without its problems, mainly the dispossession of traditional lands from Indigenous communities and the destruction of both tangible and intangible forms of heritage. While the resource diplomacy occurring between countries, organisations or corporations has been researched from many perspectives, the diplomacy that occurs on the ground level, on the people to people scale, has not been adequately researched.

Using the Murujuga rock art site as a case study this paper will explore the relations between national, state, and local authorities with the local Indigenous community, tourists, and researchers and its impact on cultural heritage. This article establishes the intellectual framework to advance work on the relationship between heritage destruction and resource diplomacy by looking into contact zones where destruction and diplomacy are entangled and become blurred. We argue that such entanglements have advanced both the protection and the destruction of heritage, while different actors and stakeholders have benefitted in diverse ways. Rather than considering Murujuga as a case of successful resource diplomacy, we argue that community resilience is also at play, enabling different actors to compromise political and economic interests in order to protect their heritage.

Key words: resource diplomacy, community resilience, heritage destruction, Murujuga

RESERVE / REPLACEMENT ABSTRACTS

RESERVE / REPLACEMENT ABSTRACTS

PURPOSE

A large number of abstracts would have been held in ‘reserve’ to replace any speakers and/or presenters who did not attend the GA2020 Scientific Symposium in person. These ‘reserve’ abstracts are provided in this section of the volume. The order in which they are listed here is not necessarily the priority in which they would have been selected. We also note that many of the abstracts not selected for the GA2020 ICOMOS Scientific Symposium are of a high-quality and of interest to many ICOMOS members. Unfortuately, not all abstracts could be selected or held in ‘reserve’ due to the sheer number submitted.

List of Reserve / Replacement Abstracts – Sessions

173 How Interpretation Can Enhance Shared Responsibility in Heritage Management
201 Preservation and Safety: Traditional Masonry Construction in Seismic Areas
202 Heritage Hypotheticals
222 Australian Convict Sites: Managing a Serial World Heritage Property
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How Interpretation can Enhance Shared Responsibility in Heritage Management

Anne Ketz[1], Sue Hodges[2], Darko Babic[3], Kerime Danis[4], and Wei Ren
[1] 106 Group
[2] SHP, Australia
[3] University of Zagreb
[4] City Plan Heritage, Australia

Session Description

Panelists from the board for the *ICOMOS Scientific Committee on Interpretation and Presentation* (ICIP) will lead a discussion around how interpretation can lead to greater appreciation for shared cultures and heritage. Interpretation can be a powerful tool to demonstrate how heritage fits within greater societal concerns and responsibilities and retains relevance. ICIP Board members are from diverse backgrounds: Croatia, China, USA/UK, and Australia – we include academics and consultants. Questions that will be discussed among the panelists include: What does shared responsibility in interpretation mean? What are the techniques to help audiences appreciate commonalities among communities and cultures? How do we maintain and celebrate separate identities while recognizing other cultures? How can interpretation support healing for communities and countries who have experienced trauma?

Session Format

Moderator, Anne Ketz will lead a lively panel discussion among the panelists to explore a variety of perspectives from around the world. Where possible, and following the initial panelists' insights and discussion, the conversation will be interactive with the audience. The level of interaction will depend on the number of attendees and meeting room layout (e.g., formal row seating or roundtables, access to multiple microphones).

Session Objectives

Participants will gain a better understanding of the importance of interpretation in heritage site management and visitor experience and how different techniques can help audiences appreciate commonalities among communities and cultures and support healing in post trauma situations. Examples will be provided from a broad and deep range of experiences among the panelists.

Preservation and Safety: Traditional Masonry Construction in Seismic Areas

Randolph Langenbach[1,2], Catherine Forbes[3], and Kai Weise[4]
[1] Conservationtech Consulting
[2] ICORP ISCARSAH
[3] GML Heritage, Australia
[4] ICOMOS Nepal

Session Description

Earthquakes have many impacts, the consequences of which involve shared responsibilities. Like other disasters, such as the recent fires which have seriously afflicted Australia this past year and also affected California and other places in the world, earthquakes can happen anywhere within the high risk areas around the globe. Both the risk of earthquakes and the post-earthquake response and recovery bring peoples of different walks of life together, involving professionals and community members from a number of different disciplines, cultural backgrounds and religions in a deeply engaging and creative process. The challenges of post-earthquake repairs raise questions of maintaining the historic fabric and integrity of the structures, including their emotional significance within the local culture. More particularly, the seismic retrofit of a heritage structure, particularly one built of masonry or timber-laced masonry, can be ruinous from a cultural heritage standpoint if the seismic retrofit is not done with care for the preservation of its cultural significance. Extensive knowledge and a variety of engineering experience are needed, so that the results are: (1) resilient during a future earthquake, and (2) do not prevent the building from being preserved and restored after a future earthquake that damages it.

Anticipating future restorations is often misunderstood by conventionally trained engineers because it may seem more safe to spray a wall with gunite than to come up with a strengthening design that is reversible; however, if a wall reinforced with gunite later becomes damaged in a subsequent earthquake, it may have to be demolished and rebuilt. There are other examples where the sharing of responsibilities has been missed, such as villages where government inspectors have condemned damaged houses because they did not understand the resilience of certain historic forms of construction, only to replace those houses with new ones that were so insensitive to the local culture that they were rejected and never occupied by the local people. Other examples include requirements for government assistance for construction in reinforced concrete or concrete block that would require the carrying of both the concrete and steel on the local peoples' backs to sites that are remote from the road grid. The best way to avoid this is for government approval of improved forms of more traditional construction including masonry, but it takes a very different background and experience on the part of the professionals and preservation advocates to present and gain approval for such alternatives.

This panel brings together experts who have been involved in post-earthquake response and recovery and in pre-earthquake hazard mitigation in a number of different countries such as Italy, Turkey, Pakistan, Iran, India, Nepal, Bhutan, China, Japan, New Zealand, and Australia, for example. They will be presenting a variety of different approaches to the problems encountered and an evaluation of differing results. The session format will allow for creative dialogues with members of the audience about the sites and examples used to illustrate the key points made by the members of the session.

Session Format

The panel will include four to six individuals with shared but differing experiences dealing with earthquakes in diverse parts of the world and differing environments from urban to rural, level alluvial areas to mountainsides, tropical to temperate. Individual members of the panel will give short PowerPoint presentations during the first segment of the session, to be followed by a discussion among the panel members, together with questions and statements from the audience.

Session Objectives

One potentially valuable outcome will be to jointly produce a written and edited article for publication on the findings of the discussion. Also, in addition, our hope is that arrangements can be made among us (with ICOMOS if that is possible) to videotape the session, and then publish an edited and creatively merged video of the session on the web, to be produced by one of the panel members with filmmaking experience.

Heritage Hypotheticals

Michelle Bashta[1] and Caitlin Mitropolous[2]
[1] Lovell Chen, Australia
[2] Emerging Professionals of Cultural Heritage (EPoCH)

Abstract

When challenged with the big questions in heritage - what would you choose? This session will ask the audience to engage with issues challenging heritage theory and practice and vote with their feet. Come prepared ready to debate your choice and get involved!

Format

This presentation envisions an interactive experience with the audience. Running for approximately one-hour, it would work well as a longer presentation within a broader session format, or even a bespoke session held afterhours in a local pub or similar venue. The session will involve three hypothetical scenarios (15 minutes per hypothetical) chosen by the audience from six categories. The categories will be somewhat abstract so the audience will not necessarily know what they are choosing!

Once the hypothetical is asked the audience has to choose an answer (by choosing a side of the room). Each side then presents their argument and at the conclusion of the argument the audience is asked to vote again. The dual vote format creates an ability to gauge audience response and encourages debate and interaction.

Hypothetical 1: The Future of Notre Dame Cathedral

Notre Dame Cathedral was ravaged by fire in April 2019. You are responsible for making a decision about its future. Should it be restored to the plans of Eugène Viollet-le-Duc? Or should a contemporary architect create new designs for Notre Dame Cathedral?

Hypothetical 2: The Pub or the Mansion

Our cities are under tremendous development pressure. A municipal authority has sufficient funds to purchase one beloved place to conserve for the community. A cherished pub and a historic mansion are both for sale, both earmarked for complete demolition for apartments. The vernacular pub has been continuously renovated and so has little remaining historic fabric but has been a meeting place for generations. The historic mansion is in excellent physical condition and was designed by a leading architect. Should the authority purchase the pub or the mansion?

Hypothetical 3: The Post-Industrial Complex

A historic factory has manufactured clothing for at least a century. The machine room and warehouse are the oldest in the region. However, the firm must now modernise to remain profitable for the international boutiques which now purchase its wares. To modernise, sizeable interventions into the historic fabric of the buildings, changes to complexes' layout, and the replacement of aged machinery will be required. Generations of local families have worked at the factory, and the company has supported the local town since the late-nineteenth century. If unable to modernise the site, the company owners have proposed moving the factory to a neighbouring state (250km away). This relocation proposal would lead to the loss of many jobs and a reduction in tax intake for the current region. Alternatively, the company is prepared to modernise the existing complex. The modernisation proposal would keep existing jobs and tax revenue in place but result in this heritage place being compromised and effectively demolished. Which proposal would you choose: relocation or modernization?

Australian Convict Sites: Managing a Serial World Heritage Property

Michael Ellis
Sydney Living Museums, Australia

Session Description

The Australian Convict Sites (ACS) World Heritage Property is a series of eleven outstanding heritage places across three states and one external territory of Australia that was inscribed on the World Heritage List in 2010. Each place represents key elements of the story of forced migration of convicts and is associated with global ideas and practices relating to punishment and reform of criminal elements of society during the modern era. British transportation to Australia was the world's first conscious attempt to build a new society on the labour of convicted prisoners. Some 160,000 men, women and children were transported to Australia over a period of 80 years between 1787 and 1868.

The management of the ACS is guided by the *Australian Convict Sites Strategic Management Framework 2018* (the Framework). The Framework is based on a tiered model of shared responsibility and guides the management of the individual places to the long-term conservation, management, presentation, and transmission of its Outstanding Universal Value (OUV). Implementation of this Framework is the responsibility of the Australian Convict Sites Steering Committee (ACSSC). The ACSSC is made up of representatives from the relevant jurisdictions and component sites with a shared responsibility.

The Framework's strategic objectives for management of the ACS are:
- to collaboratively manage the Property's OUV
- to conserve and protect the Property's OUV for current and future generations
- to present and interpret the Property's OUV, emphasising each place's contribution to the whole
- to give the Property a function in the life of the community

Managing, conserving and presenting the OUV of a serial World Heritage Property is a challenge and requires a collaborative approach. The concepts can be difficult to define and are open to different interpretations. Additionally, the diversity of places, the interconnectivity of their contributory attributes to the OUV, and wide variety of influences requires tailored approaches to each place. Nonetheless, amplifying the authenticity and integrity of the individual place is important to interpreting and transmitting the OUV of the ACS.

As the ACS can expect increasing numbers of tourists, conservation concerns are shifting from a strict focus on material conservation to amplifying and transmitting its OUV. This holistic understanding embraces the goals of sustainability and requires an interpretive approach that encourages site stewardship and promotes enhanced visitor experiences.

A comprehensive interpretive approach is based on the critical elements of in-depth research, the requirements and effects of tourism, and the active involvement of the local and wider community at all levels. This approach allows for a myriad of voices and diverse methodologies that create engaging content derived from authentic sources and rich personal histories. When interpretation is carried out in collaboration with stakeholders there is an opportunity for capacity-building programs with the local and wider community that can provide a structure for continued site interpretation, management and a shared responsibility.

In 2020, ten years on from the inclusion of the ACS in the World Heritage List, the strategic objectives of the Framework will be considered against recently completed projects/programs at the ACS to measure their success.

Session Format

This session will include an overview of a select number of projects / programs at the ACS that have been undertaken since its listing on the World Heritage List in 2010 to meet the demands of the visitor and tourism economies while ensuring the OUV of the places are amplified, interpreted and transmitted. The project/program overviews will be presented by Michael Ellis, Chair ACSSC. Other ACSSC members may also present.

In addition, a short film (3-minutes), entitled Australian Convict Sites, will be included as a recently completed project along with the website www.australianconvictsites.org.au. (The draft version of film can be viewed at webpage www.australianconvictsites.org.au/home)

Session Objectives

The intended session outcome under the conference theme *Shared Responsibility: Safeguarding and managing places, collections, and practices* is to reflect on the ten years since listing of the ACS in the World Heritage List and discuss and the following questions:

- How are we collaboratively managing the Property's OUV?
- How are we conserving and protecting the Property's OUV for current and future generations?
- How are we presenting and interpreting the Property's OUV, including emphasising each site's contribution to the whole?
- How are we giving the Property a function in the life of the community?
- What improvements can be made?

Nara+20 to Nara+30: Shared Journeys in Conserving Authenticity

Stacy Vallis, Virginia Rush, Clara Villalba-Montaner, and Audrey Farrell
ICOMOS International Emerging Professionals Working Group (EPWG)

Session Description

Recent human-made and natural disasters have posed threats to cultural heritage across the world. The high-profile fires at the Cathedral of Notre Dame in Paris, or the Shuri Castle in Japan, serve as examples that highlight critical risks and responses towards the conservation of authenticity (Greek αὐθεντικός, 'authéntikos' and Latin 'authenticus'). Historical discourse on authenticity has accordingly responded to evolving challenges, in the form of the *Venice Charter* (1964) and *Nara Document* (1994). In 1964, the Venice Charter contextualised the debate of authenticity within heritage conservation; in 1994, The Nara Document focused on authenticity within cultural contexts, and proposed six strategic actions responding to increasing globalisation. Regional studies such as *The San Antonio Declaration* (1996) and the *Expert Meeting on Authenticity and Integrity in an African Context* (2000) provided definitions, and management of authenticity, as well as context-specific indicators for authenticity assessment. Finally, the *Nara +20* Document (2014) identified five actions for a methodology for assessing authenticity in relation to society and heritage.

Heritage practitioners must continue to reflect on new developments while developing specific responses, appropriate to a given site. In 2019, ICOMOS International launched a scientific initiative to examine emerging themes, and reconsider the scope of the preceding Charters and guidelines. Inclusion of experienced and emerging professionals in current debates is necessary to outline the next step on heritage issues: as future practitioners, emerging professionals will carry forward this responsibility. Hence, the proposed Session on 'Journeys to Authenticity' will share and collate current interpretations of the concept, in anticipation of the 30th anniversary of Nara Document in 2024.

The proposed discussion will address methodologies for assessing a broader spectrum of cultural processes, and the dynamic interrelationship between tangible and intangible heritage, in particular. Therefore, the session invites presentations on shared 'Journeys' and selected international case-study responses to collectively capture the diversity of local, regional, and global approaches to the conservation of authenticity and integrity. Drawing on previous contributions, ICOMOS will resume its role in progressing this discussion by activating an interdisciplinary, and intergenerational network based on its national and international scientific committees.

The 'Journeys to Authenticity' will be premised on multicriteria analysis of authenticity and integrity, evolution of the terminology, and applications within various regional contexts. Submitted case study responses may feature practical or technical solutions, in addition to theoretical or hypothetical propositions. Key considerations may include current definitions, challenges, and the implications of emerging technologies, new fields or boundaries for its application, for example. The session will constitute an important phase within the ICOMOS International initiative on authenticity, undertaken over the 2021-2024 triennium. Presentation of case-study responses that demonstrate the application of the concept in practice may be organised to feature sub-themes such as regional responses or heritage typology, and will be chaired by a selected panel of emerging and established practitioners. Results of the Session will be compiled (e-publication) to map evolving responses across academia, and daily conservation practice. Collaboration between established and emerging practitioners will capture intergenerational perspectives on an urgent topic confronting heritage conservation practice.

Session Format

Case studies will be shared during the proposed Session as a series of ‘Pecha Kucha’ presentations. The Session will begin by the Panel Chair briefly outlining the rationale, aims, and methodology of the Journeys to Authenticity initiative for the 2021-2024 triennium. Local, regional, and international interpretations of authenticity and integrity will be examined using digital presentation media of 6-8 case studies that may include, but is not limited to video / clips, static image, and photography. The Session will conclude with a 30-minute open discussion moderated by the Chair.

Session Objectives

The intended outcomes for the Session are to provoke reflection and discussion about evolving definitions of authenticity as used in practice; and responding to challenges such as; post-conflict, planning / anticipating impacts of climate change, increasing extreme weather events, and loss of / action for maintenance of traditional skills. Presentation of practical cases and academic concept development will contribute to an inclusive exploration to showcase diversity of interpretation in what is perceived as ‘authentic’, across regional contexts, heritage typologies, and how it is applied in the everyday reality of professional practice. Recording of the Session as an e-publication is envisioned, depending on Symposium intentions.

Diversité des Patrimoines Francophones Partagés, et pour quel devenir?

Jean-François Lagneau[1], Michèle Prats[1], Dominique Cassaz[1], Yasimin Vautor[2], Thierry Lefebvre[3], Alpha Diop[4], and Dess Basset[5]
[1] ICOMOS France
[2] ICOMOS France
[3] UICN France
[4] ICOMOS Mali
[5] ICOMOS Maroc

Session Description

Depuis plusieurs années, ICOMOS France a pris l'initiative de constituer au sein d'ICOMOS un groupe spécifique réunissant les pays francophones. Ce groupe tient sa réunion annuelle lors de l'assemblée générale. Il semble que l'assemblée générale d'ICOMOS à Sydney, dont le thème du symposium est consacré aux patrimoines partagés, l'un des fondements majeurs du groupe francophone, offre une occasion exceptionnelle de donner une visibilité particulière à cette initiative en présentant les Patrimoines partagés des Pays francophones.

Au-delà d'une langue commune, ces différents pays ou territoires ont été également marqués par une approche juridique, organisationnelle, urbanistique, architecturale et paysagère spécifique, qui s'est néanmoins adaptée aux contextes locaux et dont ils se sont enrichis mutuellement.

Session Format

Pour tenter de répondre à ces questions le groupe Francophone propose d'organiser une session de 110 mn consacrée aux patrimoines partagés de l'espace francophone, ponctuée de:

- quelques brefs exemples présentés par les différents co-auteurs ou des membres francophones, de la diversité de ces cultures souvent méconnues, illustrés par des montages photos ou vidéos
- une table ronde, en dialogue avec la salle, sur les défis qu'elles ont à surmonter
- Une plateforme digitale interactive est également envisagée.

Session Objectives

Démontrer comment, tout au long de leur histoire, cultures locales ou importées et culture française se sont croisées et entremêlées pour aboutir à des spécificités locales très marquées, mais parfois très proches, où patrimoines matériel, naturel et immatériel sont étroitement imbriqués ?

Etudier les points communs et en quoi ils constituent un patrimoine partagé, reconnu, ou rejeté. Que reste-t-il de ce patrimoine et comment évolue-t-il ?

En outre, ces pays et territoires, du fait de leur situation géographique vont être particulièrement impactés par le changement climatique. Comment peuvent-ils construire une réflexion commune en vue de répondre à ce défi ?

A Global Framework to Help Conserve 20th Century Heritage

Jeff Cody[1], Susan Macdonald[1], Sheridan Burke[2], Peter Spearritt[3], Susan Marsden[4], and Leo Schmidt[5]
[1] Getty Conservation Institute, USA
[2] ICOMOS
[3] University of Queensland, Australia
[4] Independent researcher
[5] Cottbus University, Germany

Session Description

Both internationally and locally, interest in the conservation and promotion of Twentieth Century heritage places is growing, yet significant places, buildings, and sites of the modern era are absent or under-represented in most heritage surveys, from local inventories to World Heritage nominations. Furthermore, many modern heritage places are under threat worldwide. The development of a historic thematic framework for the Twentieth Century – an ambitious project undertaken by the Getty Conservation Institute in collaboration with ICOMOS's Twentieth Century Committee (ISC20C) and other consultants – has yielded a tool: (a) to assist heritage practitioners to think more broadly about the historical processes of the last century that shaped global landscapes and settlements; and (b) to help identify significant 20th century heritage places and assess them for purposes of protection, conservation, and celebration. The purposes of this panel discussion are to share key aspects of this Framework with ICOMOS colleagues; briefly introduce the ten themes that comprise the Framework; and provide a time for discussion and questions about both the Framework's creation and its future use worldwide.

Topics will include:
1. how the ten themes were identified to help understand a variety of landscape and built form outcomes;
2. what kinds of examples are provided as visual complements to the text;
3. a more detailed explanation of one theme (warfare) to show how to apply the Framework; and
4. an explanation of the collaborative and consultative process that was undertaken to develop the Framework, including the role of Getty, ISC20C, independent consultants, and an international reference group that served as peer reviewers.

Session Format

The panel will be chaired by Susan Macdonald (GCI) and will also include other members of the project's team: Sheridan Burke, Jeff Cody, Susan Marsden, Leo Schmidt, and Peter Spearritt, each of whom will speak briefly (5 minutes) about different aspects of the Framework.

After these brief introductions, audience members will have an opportunity to pose questions and share ideas about this new tool for more effective conservation of 20th century heritage places.

Session Objectives

The purposes of this panel discussion are to share key aspects of this Framework with ICOMOS colleagues; briefly introduce the ten themes that comprise the Framework; and provide a time for discussion and questions about both the Framework's creation and its future use worldwide.

The Burra Charter: Do Global Heritage Frameworks Apply in the 21st Century?

Adam Mornement[1] and Michelle Bashta[2]
[1] Lovell Chen Pty Ltd, Australia
[2] Lovell Chen Architects & Heritage Consultant, Australia

Session Description

This panel discussion is dedicated to the *Burra Charter*, which celebrated its 40th anniversary in 2019. The *Burra Charter* is the flagship of Australia ICOMOS (AICOMOS). It was developed in the late-1970s as a local response to the *Venice Charter* (1964), which was seen to have limited applicability to the Australian context. Since its adoption by AICOMOS in 1979, the Charter has emerged as a benchmark for heritage practice throughout Australia and around the world – it has been translated into Spanish, French, and Indonesian, among many other languages.

The intent is for the panel discussion to stimulate debate about the relevance (or otherwise) of the *Burra Charter*, and international frameworks in general, for heritage practice in the 21s century. Questions and issues of potential relevance include:

- Recognising that conceptions of 'heritage' are necessarily fluid, and given the (sometimes stark) regional / national differences in the role that heritage is required to perform (socially, politically, symbolically), can concepts of 'heritage practice' be understood as having global applicability?; and
- Given the increasing number and diversity of participants in heritage practice, does the *Burra Charter* – a document grounded in heritage as physical fabric – privilege architectural practitioners, or are there new / emerging approaches that better accommodate the recent (and on-going) shifts in heritage practice?; and
- Can the *Burra Charter* – or any practical framework – exist in a state of perpetual evolution, or does iterative change have the potential to weaken its core message?;
- In the context of the Sustainable Development Goals, is it time to incorporate broader questions of social, economic, and environmental sustainability into heritage mainstream practice?; and
- Is the *Burra Charter* actually used / applied on the ground, or is it really a template to be adapted to local needs?

These and other issues will be discussed and debated by an international panel of specialists in the field. Subject to confirmed attendance at the General Assembly, the panel will include four (or five) of the following:

- Dinu Bumbaru (Canada), Policy Director of Heritage Montreal;
- Christina Cameron (Canada), former Head of the Canadian delegation of the UNESCO World Heritage Committee;

- Navin Piplani (India), Principal Director, INTACH Heritage Academy and Vice-President of the ICOMOS International Training Committee;
- Laura Robinson (South Africa), CEO of the Cape Town Heritage Trust;
- Mechtild Rössler (Germany), Director of the UNESCO World Heritage Centre;
- Bénédicte Selfslagh (Belgium), former Secretary-General of ICOMOS and graduate of the Raymond Lemaire International Centre for Conservation;
- Lyu Zhou (China), Director and Professor of National Heritage Centre of Tsinghua University in Beijing, Vice President of ICOMOS-China and president of the Architectural History Society of China. He was also involved in development of the 'China Principles'.

The panel will be moderated by Kristal Buckley, an International Vice-President of ICOMOS from 2005 to 2014, and an active contributor to many aspects of the work of the International Executive Committee.

Session Format

By way of introduction, a summary of themes and questions for discussion will be described by Kristal Buckley, to establish a structure for the session. This will be followed by comments from each of the panellists (approximately five minutes each), with an emphasis on their core beliefs / positions, and responses – as relevant – to the themes and questions for discussion. The intent, however, is for the discussion to be free ranging, with latitude for participants to present views/issues particular to their region / country. Audience participation will also be encouraged.

Session Objectives

The objectives of the session are both reflective and projective. The session will reflect on the role of and reasons for the success of the *Burra Charter* as a tool for heritage management since the late-1970s. It will also consider the Charter's capacity to respond to a changing heritage landscape, and speculate about models / approaches that may be suited to heritage as practised and understood in 2020 and beyond.

Climate Change Adaption and the Paris Agreement: Challenge or Opportunity?

Cathy Daly
University of Lincoln, United Kingdom

Session Description

Background
Climate change adaptation in human systems aims to minimise the adverse consequences of actual or expected climate change and maximise the opportunities it presents. Both these aspects of adaptation can be correlated to the core competencies and considerations of cultural heritage. Adaptation actions can include human behavioural change, institutional change, and technological adjustments.

Cultural heritage is being (and will continue to be) impacted by climate change and therefore adaptation strategies are needed to manage these increasing risks. The selection and implementation of adaptation measures will require the integration of cultural significance assessments (both relative significance and impacts to significance from adaptation actions) together with risk/vulnerability assessments, and feasibility studies. Adaptation activities are likely to require additional resourcing, however knowledge, understanding, and the provision of sectoral leadership are possibly more crucial in the early stage of the process.

Concept
Cultural heritage has immense potential to contribute to adaptation pathways for human systems. The particular worth of cultural heritage is indicated within the *Paris Agreement*, which states that adaptation action should be based on and guided by the best available science and, as appropriate, traditional knowledge, knowledge of Indigenous peoples, and local knowledge systems (Article 7.5, 2015).

The concept of this session is to interrogate the above statement in the *Paris Agreement* and reflect on what that actually means for heritage conservation.

1. Is it a tangible opportunity for the heritage sector to demonstrate value to wider society, and if so what concrete steps need to be taken? In addition can we manage it in a non-exploitative manner?
2. Is it is a challenge to the underpinning mechanisms of heritage management and conservation, and if so how should we be adapting as a profession?

Session Format

The session organisers will seek to include those working in heritage policy and planning, conservation practitioners, and local and Indigenous owners. The format of the session will be a Knowledge Cafe, with each invited participant giving a brief introduction (3-5 minute) to their interest/experience of the topic followed by an open discussion. Depending on numbers and time available we would ideally like to allow all attendees to take part in the introductions should they so wish.

Session Objectives

Participants will be invited to submit written answers to the questions posed (e.g. via an online tool such as SLIDO) so that these can be displayed during the session and compiled at the end. The findings will be utilised as part of the ongoing work of the CCWG and disseminated via the Climate Heritage Network as appropriate.

Shared Heritage: Laws and Policies in Africa and Arab Regions

Olufemi Adetunji[1] and Sanaa Niar[2]
[1] University of Newcastle, Australia
[2] Escuela Técnica Superior de Arquitectura de Madrid, Spain

Session Description

This is a session that the ICOMOS Emerging Professionals (EPs) in Africa and Arab regions are proposing for the Youth Forum. The Session Chair is Olufemi Adetunji (ICOMOS EP Africa Coordinator) and Session Co-chair is Sanaa Niar (ICOMOS EP Arab Coordinator).

The regions of Africa and Arab are endowed with numerous and varied cultural heritage; artefacts (masks, textiles, terracotta, etc.), features (monuments, sites, landscapes, etc.). As the cradle of humankind, the continent has vast antiquity and civilization with varied phases of history, which are not only admired and appreciated but also lived and used. However, governments in Africa and Arab regions are confronted with enormous challenges in managing the rich heritage of different countries, regions and communities and leveraging the importance of heritage for development. The challenge starts with conflicting policies implemented across local, state and national levels. The session, therefore, aims to present a critical analysis of the existing legal frameworks in various countries across Africa and Arab regions. In view of this, the study examined the influences of colonialism, international conventions and chatters on the provisions in the different heritage laws across the regions.

The fundamental issues the session is poised to address are:
i. comparison of legal definitions of heritage across the regions
ii. challenges facing heritage management in Africa and Arab regions
iii. influences of colonialism on the nature of the policies, its practices and practices (Influence of colonial policies on the regulation of the identification and conservation of heritage in the Arab and African countries.)
iv. The impact of inscription and heritage conservation policies on the attachment and ownership of heritage by local populations
v. influences of international conventions, statutes, and chatters on heritage management policies in Africa and Arab regions
vi. grading of heritage assets,
vii. ownership and values or heritage properties
viii. administrative structure and power, obligations, and institutionalization in heritage management
ix. strengths, weaknesses, opportunities, and threats of the heritage legal framework across the regions
x. Implementations and enforcement of heritage laws

xi. identification of the local heritage forms
xii. associative citizens role and the local governance action on heritage conservation
xiii. integration of the heritage in the sustainable development

The session focuses on Africa and Arab regions as defined in the ICOMOS Rule of Procedure as adopted by the Founding General Assembly and modified at the 2017 Extraordinary General Assembly in Delhi, India. The session is expected to contribute significantly to the knowledge about the legal framework for heritage management in Africa and Arab regions. Also, EPs from Africa and Arab regions are expected to submit and presents their research manuscript in the session. The abstracts and manuscripts will be peer-reviewed and the accepted manuscripts will be published as part of ICOMOS publication after the General Assembly. The publication is considered to be a useful reference for academics, heritage professionals, policymakers, and key stakeholders within and outside heritage management in Africa and Arab regions.

Session Format

The Session Chairs will be Olufemi Adetunji and Session Co-chair as Sanaa Niar. ICOMOS members (experts and emerging members) attending the General Assembly and other interested attendees will be encouraged to attend the session. Each presenter will have 15 minutes (10 minutes for presentation and 5 minutes for Q&A). The last 15 minutes will comprise feedback from the Expert members that are attending the session.

Seven papers will be presented. After the session, the co-chair who will double as rapporteur will prepare feedback form based on comments received during the presentation and send to the corresponding authors of each manuscript. This will allow the authors to improve their manuscript and submit full paper one-month after the completion of the General Assembly. The full paper will be peer-reviewed in preparation for publication.

Session Objectives

The objectives of the session are:
i. to share evidenced-based information and data about the heritage of Africa and Arab regions to professionals and non-professionals from other regions
ii. to contribute to the existing knowledge about heritage of Africans and Arabians
iii. to discuss and influence academic and policy directions on African and Arab heritage
iv. to develop collaboration and network with heritage experts and professionals from other regions such as America, Asia and Europe.

Cultural Heritage as an Asset in our Response to Climate Change

Will Megarry[1] and Jane Downes[2]
[1] Queen's University Belfast, United Kingdom
[2] University of the Highlands and Islands, Scotland, United Kingdom

Session Description

The impacts of climate change on cultural heritage cannot be understated. Rising sea-levels, increased storminess, wildfires, and desertification are just some of the many threats impacting cultural heritage globally yet, while much of the focus in the heritage community has been on the loss and damage to individual sites and landscapes, the unique value of cultural heritage as an asset to mobilise both the heritage community and wider society to climate action is often overlooked. This value was acknowledged at the 2017 ICOMOS Triennial General Assembly, which emphasised that cultural heritage is both under threat from the impacts of climate change and a source of resilience for communities. It also acknowledged the value of local intangible heritage and knowledge, and of cultural heritage-based solutions to climate change mitigation and adaptation.

In 2019, ICOMOS issued the *Future of Our Pasts: Engaging Cultural Heritage in Climate Action* report. The report calls for a ‘fundamental shift in Policy and professional practice to acknowledge the immense power of cultural heritage in raising awareness, developing Adaptation and Mitigation strategies and building Social Inclusion and cohesion in support of climate action.’

This session will build on themes and questions identified in this document, including:

1. How can climate change impacts be used to stress urgency and increase climate literacy?
The values attributed to cultural sites are often complex and can exist at many levels from local to global. The impacts and responses of communities to loss are similarly complex and must also occur on different scales from local initiatives to global movements. What works well and how transferable is it?

2. How useful is the past to the current climate change response?
Cultural heritage sites and landscapes are valuable repositories of information on human-environment interaction. Countless research projects have claimed to harness this resource for contemporary decision-making, yet how useful are these studies when considering adaptation to anthropogenic climate change?

Session Format

The session will be a panel discussion with people from research projects exploring past climate change and adaptation, the media (including Google Arts and Culture) and others working to promote cultural heritage. It will also look to include community groups and those involved in grassroots initiatives to record and protect heritage. It will also include members of the ICOMOS Cultural Heritage and Climate Change Working Group. Each participant will deliver a 10-minute presentation followed by a period of open discussion.

Session Objectives

The primary objective of this session is to share ideas and identify best-practice globally on the use of heritage as an asset in our response to climate change; specifically, from groups exploring how communicating and recording climate change impacts on cultural heritage and iconic sites can be used to stress urgency and increase climate literacy locally and globally and researchers and projects exploring the relevance of past environmental and climate change on current decision making and action.

Description de la session

Les impacts du changement climatique sur le patrimoine culturel ne peuvent être sous-estimés. L'élévation du niveau de la mer, l'augmentation des tempêtes, les incendies de forêt et la désertification ne sont que quelques-unes des nombreuses menaces qui pèsent sur le patrimoine culturel à l'échelle mondiale, alors que la communauté du patrimoine se concentre principalement sur la perte et les dommages causés à des sites et paysages individuels, la valeur unique de le patrimoine culturel en tant qu'atout pour mobiliser à la fois la communauté du patrimoine et la société dans son ensemble à l'action climatique est souvent ignoré. Cette valeur a été reconnue lors de l'Assemblée générale triennale de l'ICOMOS 2017, qui a souligné que le patrimoine culturel est à la fois menacé par les impacts du changement climatique et une source de résilience pour les communautés. Il a également reconnu la valeur du patrimoine immatériel local et des connaissances, ainsi que des solutions fondées sur le patrimoine culturel pour l'atténuation et l'adaptation aux changements climatiques.

Cette session explorera deux questions clés:

1. Comment les impacts du changement climatique peuvent-ils être utilisés pour souligner l'urgence et accroître la connaissance du climat?

Les valeurs attribuées aux sites culturels sont souvent complexes et peuvent exister à de nombreux niveaux, du local au global. Les impacts et les réponses des communautés aux pertes sont également complexes et doivent également se produire à différentes échelles, des initiatives locales aux mouvements mondiaux. Qu'est-ce qui fonctionne bien et dans quelle mesure est-il transférable?

2. Quelle est l'utilité du passé pour la réponse actuelle au changement climatique?

Les sites et paysages du patrimoine culturel sont de précieux dépositaires d'informations sur l'interaction homme-environnement. D'innombrables projets de recherche ont prétendu exploiter cette ressource pour la prise de décision contemporaine, mais quelle est l'utilité de ces études lors de l'examen de l'adaptation aux changements climatiques anthropiques?

Format de la session

La session sera une table ronde avec des personnes issues de projets de recherche explorant les changements climatiques passés et l'adaptation, les médias (y compris Google Arts et Culture) et d'autres travaillant à la promotion du patrimoine culturel. Il cherchera également à inclure des groupes communautaires et ceux impliqués dans des initiatives locales pour enregistrer et protéger le patrimoine. Il comprendra également des membres du Groupe de travail de l'ICOMOS sur le patrimoine culturel et le changement climatique. Chaque participant fera une présentation de 10 minutes suivie d'une période de discussion ouverte.

Objectifs de la session

L'objectif principal de cette session est de partager des idées et d'identifier les meilleures pratiques à l'échelle mondiale sur l'utilisation du patrimoine comme atout dans notre réponse au changement climatique; en particulier, des groupes explorant comment la communication et l'enregistrement des impacts du changement climatique sur le patrimoine culturel et les sites emblématiques peuvent être utilisés pour souligner l'urgence et accroître la connaissance du climat au niveau local et mondial et des chercheurs et des projets explorant la pertinence des changements environnementaux et climatiques passés sur la prise de décision et l'action actuelles .

Assessing Values: Mapping Value Assessment Methodologies Globally

Nicole Franceschini
BTU Cottbus-Senftenberg, Germany

Session Description

The session aims at being an interactive experience mapping excercise. In the past decade, many publications and researchers have focused their interest in understanding what values are and which types of values exist, in only few cases publication and research have focused on understanding and mapping how values can be identified and assessed. This gap has created issues in the heritage, and particularly the cultural heritage community, where values can be assessed in multiple different ways, which at times can appear to be inconsistent with one another. This inconsistency, and general lack of guidance, are also at the base of the difficulty in identifying which values (and attributes) should become the backbone of management and conservation efforts and practices.

The session will be based on experiences shared by researches and practitioners that have been involved in the identification of heritage values at heritage places (anywhere in the world). The call will focus on identifying which types of values where identified and how this identification and assessment were carried out. This session looks at both cultural, natural and mixed sites and methodologies.

Considering the context in which the ICOMOS Scientific Symposium takes place, and the cultural and Indigenous richness of the Pacific region, the hope of this session is to involve, engage, and map traditional practices and non-Western methodologies that could be mainstreamed as good practice and initiate a global discussion on heritage, values and their assessment.

Session Format

The session's preparation will include an official call for abstracts that will be launched in April 2020 and it will be shared via social media outlets and official university channels (ex. Chair of Heritage Management / BTU Cottbus-Senftenberg). The call for application will call for (max. 20) researchers and practitioners to present examples and case studies of methodologies that have been applied in the assessment of values and significance of heritage places worldwide.

During the session, participants will present themselves and their research through *Kucha Pecha*-style presentations and will be then engaged in adapting their methodology to a real-life case study. This will stimulate a reflection on values and their connection to people and their socio-cultural context and natural environments. The abstracts selected for the session will be developed into small three-page papers and e-published in a specifically dedicated issue.

Session Objectives

The objective of the session is to map existing methodologies for the identification and assessment of the values of heritage places. The idea behind the session is to collect different perspectives from different sectors, cultures and to identify which methodologies can be adapted to different environments and case studies. The aim is to engage the ICOMOS membership and others in exploring the issue of values identification, particularly looking at complex case studies with strong NatureCulture- and people-based environments.

What does it Mean to Manage Cultural Heritage for the Future?

Cornelius Holtorf
Linnaeus University, Sweden

Session Description

It is often stated in relevant policies that cultural heritage is preserved for the benefit of future generations but seldom asked what that means. The question of the significance of the future for our work is elementary for the cultural heritage sector but it is challenging to agree on an answer:

- Is safeguarding the heritage for the future an empty catchphrase legitimising the contemporary Authorised Heritage Discourse (AHD)?
- Is transmitting the cultural heritage to future societies our global responsibility in order to contribute to sustainable development? What is going to be its contribution?
- Is futures literacy a missing skill in the heritage sector requiring additional training and professional development? Do we need new people skills for the future too?
- Is managing heritage for the future identical with good preservation practice in the present? Or is there a need to reconfigure cultural heritage management both locally and internationally?
- Will there be new forms of heritage in the future, e.g. in relation to virtual communities? What are the implications for traditional patterns of managing cultural heritage?
- What are heritage futures? How much can we know about the future anyway?

At this point, the following have agreed to join the panel but it is hoped that a few additional panel members will be recruited in the run-up to the GA, representing additional world regions and more branches of the cultural heritage sector:

Cornelius Holtorf (Chair) is a Professor of Archaeology and holder of the UNESCO Chair on Heritage Futures at Linnaeus University, Sweden. He also directs the Graduate School in Contract Archaeology (GRASCA) at his University.

Vanicka Arora is a PhD Candidate at Institute for Culture and Society, Western Sydney University, Australia. Her doctoral research looks at post-disaster reconstruction of built heritage in Kathmandu Valley.

Kate Clark is an industrial archaeologist based in the UK who has worked in senior roles in museums and heritage in the UK and in Australia. She writes about heritage policy and practice including sustainable development, heritage values and leadership.

Sarah May is a lecturer in Public History and Heritage at Swansea University, UK, and her research focusses on how heritage draws the past and the future to act in the present.

Marcy Rockman is an archaeologist at the intersections of heritage, climate change, and science-policy, currently working with ICOMOS to increase representation of heritage in reports of the Intergovernmental Panel on Climate Change (IPCC).

Dirk HR Spennemann is a heritage specialist at Charles Sturt University, Australia, interested in the social relevance of heritage for present and future generations.

Gustav Wollentz is an archaeologist at the The Nordic Centre of Heritage Learning and Creativity in Östersund, Sweden, with a particular interest in heritage studies, especially difficult heritage and heritage futures.

Ege Yildirim is a Heritage Planner from Turkey. She is the ICOMOS Focal Point for the Sustainable Development Goals.

Session Format

Roundtable Dialogue. This roundtable will discuss questions such as those listed, from a variety of perspectives. After a very short introductory statement by each panel member there will be a dialogue between panel members before the discussion will be opened to the floor and all present are invited to ask questions to the panel.

Session Objectives

This roundtable wants to help the audience in understanding different views on the significance of the future in managing cultural heritage. This is very important because it is often stated in relevant policies that the cultural heritage is preserved for the benefit of future generations but seldom asked what that means in practice.

Towards Building Resilience of Living Heritage Settlements

Rohit Jigyasu[1], Eugene Jo[1], and Tim Badman[2]
[1] ICCROM
[2] IUCN

Session Description

Heritage Settlements are living and dynamically evolving cultural resources with tangible and intangible, movable and immovable, built and natural components that embody records of the history of their inhabitants, and their identities, achievements and aspirations. They are repositories for inherited human knowledge and experience, and social, cultural, and economic capital, the loss of which will be detrimental to the present and future generations. Thus, it is the ‘shared responsibility’ of all of us to conserve and manage these sites.

Historic cities are at the core of the UN Sustainable Development Goals (SDGs) in leading the efforts towards creating resilient and sustainable communities. The SDG goal 11 calls upon the countries to ‘make cities and human settlements inclusive, safe, resilient and sustainable’. Within this goal, the 11.4 target aims to ‘strengthen efforts to protect and safeguard the world’s cultural and natural heritage’.

However, cities are rapidly transforming. The world is experiencing rapid planned as well as unplanned urbanization. Over 50% of our global population is now living in cities and many more people are expected to migrate, especially in developing countries, putting immense pressure on existing urban infrastructure. As a result, traditional urban boundaries are breaking up, and cities are gradually eating up forests and farmland, as well as natural water bodies. Traditional ecological footprint of the cities is being gradually eroded to the extent of irreparable damage, thereby threatening their long term sustainability.

With growth in population and development of infrastructure for transportation, cities are also responsible for around 70% of global energy related emissions, and global warming and pollution are on the frontline of climate impacts. Besides, cities are also increasingly vulnerable to disasters caused by natural and human induced hazards. Climate change is further exacerbating the frequency and intensity of hydro-meteorological hazards, and coastal and river-side cities are increasingly exposed to flooding, besides impacts of sea level rise and extreme temperatures. All these factors are putting heritage settlements to an increasing risk than ever before.

Session Format

The session will be a panel discussion involving city managers, climate change scientists, disaster risk managers, and heritage professionals to present case studies showcasing the challenges and good practices for building resilience of living heritage settlements including those on the World Heritage list. It will also include presentation of the existing initiatives on methodologies and tools by ICCROM-IUCN World Heritage Leadership Programme and ICOMOS Cultural Heritage and Climate Change Working Group. Each participant will deliver a 10-minute presentation followed by open discussion.

Session Objectives

The objective of the session is to promote place-based territorial approach in heritage management through integration of disaster risk management and climate change adaptation in urban development processes by considering people, nature, and culture.

Through the concept of resilience, the session aims to demonstrate how expanding the heritage paradigm from solely a preservation perspective to one that also embraces a transformation perspective can accommodate for loss as well as promote learning.

This approach will enable development of heritage management actions that take into account multiple hazards and risk factors related to disasters and climate change from the larger natural setting

Digital Cultural Landscape: Pedagogy to Practice

Cari Goetcheus[1], Chen Yang[2], Tim Winter[3], Mario Santana Quintero[4], and Kelly Greenop[5]
[1] The University of Georgia, USA
[2] Tongji University, China
[3] University of Western Australia
[4] Carleton University, Canada
[5] The University of Queensland, Australia

Session Description

The application of digital technologies to capture, model, interpret, and archive cultural heritage is broadly coined as digital cultural heritage. The evolution of digital cultural heritage broadly mimics the evolution of the field of heritage conservation by being first applied to buildings and archaeological areas, then expanding to other types of cultural resources, most recently cultural landscapes. The application of various technologies (GIS, CAD, Photogrammetry, LiDAR, Building Information Modeling/BIM, Virtual Reality/VR, Augmented Reality/AR) to cultural landscapes (which includes buildings, archaeological ruins, along with the their related ecological systems) is the focus of this panel session.

The topics to be discussed include:

- Defining and continually testing a respectful and appropriate pedagogy for digital cultural landscape work by Dr. Chen Yang of Tongji University, China;
- The ethical responsibility and social and environmental justice issues surrounding digital cultural landscape work by Dr. Tim Winter of the University of Western Australia;
- Current and future technological applications to digital cultural landscapes by Dr. Mario Santa Quintero of Carleton University, Canada;
- The breadth of uses of digital data such as identification and documentation, interpretation and management by Professor Cari Goetcheus of the University of Georgia, USA;
- Innovative approaches to digitally record, interpret, and share intangible values associated with heritage places by various communities sometimes excluded from heritage processes by Dr. Kelly Greenop, The University of Queensland, Australia.

Session Format

The panel session format will range from presentations by speakers of baseline concepts to provocations for engagement of and discussion with the audience through moderation.

Session Objectives

The session objections include:

- Expose session participants to digital cultural landscape foundation concepts;
- Explore with session participants pedagogical issues of digital cultural landscape work;
- Expose session participants to technologies currently used in digital cultural landscape work;
- Explore and discuss with session participants potential applicability of other technologies to digital cultural landscape work;
- Explore and discuss with session participants the ethical issues of digital cultural landscape work.

Description de la session

L'application des technologies numériques pour capturer, modéliser, interpréter et archiver le patrimoine culturel est largement désignée comme patrimoine culturel numérique. L'évolution du patrimoine culturel numérique imite largement l'évolution du domaine de la conservation du patrimoine en étant d'abord appliquée aux bâtiments et aux zones archéologiques, puis en s'étendant à d'autres types de ressources culturelles, plus récemment les paysages culturels. L'application de diverses technologies (SIG, CAD, photogrammétrie, LiDAR, Modélisation des informations sur le bâtiment / BIM, Réalité virtuelle / VR, Réalité augmentée / RA) aux paysages culturels (qui comprend les bâtiments, les ruines archéologiques et leurs systèmes écologiques associés) est l'objet de cette table ronde.

Les sujets à discuter incluent:

- définir et tester en permanence une pédagogie respectueuse et appropriée pour le travail sur le paysage culturel numérique par le Dr Chen Yang de l'Université de Tongji en Chine;
- la responsabilité éthique et les questions de justice sociale et environnementale entourant le travail sur le paysage culturel numérique par le Dr Tim Winter de l'Université d'Australie-Occidentale;
- applications technologiques actuelles et futures aux paysages culturels numériques par le Dr Mario Santa Quintero de l'Université Carleton, Canada; l'étendue des utilisations des données numériques telles que l'identification et la documentation, l'interprétation et la gestion par le professeur Cari Goetcheus de l'Université de Géorgie, États-Unis, et
- des approches innovantes pour enregistrer, interpréter et partager numériquement les valeurs intangibles associées aux lieux patrimoniaux par diverses communautés parfois exclues des processus patrimoniaux par le Dr Kelly Greenop, Université du Queensland, Australie.

Format de la session

Le format de la table ronde ira des présentations par les conférenciers des concepts de base aux provocations pour l'engagement et la discussion avec le public à travers la modération.

Objectifs de la session

Les objections de la session comprennent:

- Exposer les participants à la session aux concepts de la fondation du paysage culturel numérique;
- Explorer avec les participants à la session les questions pédagogiques du travail sur le paysage culturel numérique;
- Exposer les participants à la session aux technologies actuellement utilisées dans le travail sur le paysage culturel numérique;
- Explorer et discuter avec les participants à la session l'applicabilité potentielle d'autres technologies au travail sur le paysage culturel numérique;
- Explorer et discuter avec les participants à la session des questions éthiques du travail sur le paysage culturel numérique.

Exploring the Values of Natural Resource Extraction Cultural Landscapes

Patricia ODonnell[1], Christophe Rivet[2], and Miles Ogelthorpe[3]
[1] Heritage Landscapes LLC, ICOMOS-IFLA ISCCL, USA
[2] ICOMOS Canada
[3] TICCH, President

Session Description

This session addresses the relationships between natural resources, cultural diversity, and sustainable development in cultural landscapes. This issue, relevant to World Heritage and other heritage, was discussed in a Knowledge Cafe at the 2018 AGA, where one of the important conclusions was the notion that ongoing natural extraction may be of cultural value in a cultural landscape. To date, the World Heritage Committee has not inscribed such landscapes, eschewing extraction as an incompatible use and favouring protection of extraction sites in relic form. How can sites of active resource extraction be unworthy of heritage protection while sites built with the resources are valorised?

The 2020 session digs deeper into relevant heritage recognition, protection, and policy issues as a dialogue process to eventually reach a policy framework. Extracted resources – metals, stone, wood – are the materials that created built heritage. Resources extracted from one location are taken to another to build places, linking two sites in shared heritage. This session will investigate the necessity of defining living sites of extraction in relation to: natural resources and extraction processes; roles in human history and current day; sustainable uses; and the traditions, practices and livelihood of communities. The session will discuss: the current status of extractive sites within the World Heritage list; IUCN policy on extraction; ICOMOS lack of clear policy; cultural relationships of resource extraction sites; and attributes of extraction landscapes of diverse resources.

The session aims to layout factors, explore issues, and guide a debate on the heritage value of extractive landscapes in their active use form. It is framed by three key concepts: identifying attributes; addressing environmental and social impacts; and applying sustainability constructs; all reaching toward a deeper understanding of values. For attributes the dialogue focuses on types of resource extraction activities identified in the prior workshop: mines; quarries; oil fields; and dams. These are explored from a cultural, social, and environmental perspectives to ensure a breadth of attributes are studied. The objective of the exploration is to understand the evidence that supports the definition of these landscapes and the way they were maintained through a range technological, environmental, and social of changes.

In addition to the attributes, this session encourages discussion on reconciling the environmental and social impacts of some of these activities with the respect for the traditional way of life of communities. It explores the role that a nomination proposal can have in leading to exemplary management practices.

In closing, the session explores the way that sustainability tools, such as the UN’s sustainable development goals, can guide the extractive site cultural landscape management by considering the interrelation between cultural, environmental, social, and economic realities. The intent is to encourage discussions that meet the intent of protecting landscapes of exceptional heritage value and our professional commitment to support extractive industries that sustain communities and provide resources for humanity needs.

Session Format

The format proposed for this session combines presentations and facilitated discussions. Three speakers are asked to give a 15-minute presentation on each of the three concepts. Following these presentations, the attendants are divided into three groups each discussing one idea, with the speaker for that idea providing additional perspective to stimulate the discussion. Groups rotate between the tables over the course of an hour. To close the session each group will report and a way forward will be outlined.

Session Objectives

The session furthers the discussion of a highly relevant issue for World Heritage cultural landscapes. It establishes a baseline on this issue for ICOMOS to address a type of cultural landscape heritage that is misunderstood, included on many tentative lists, and hotly debated when put forward for inscription. The session will report on the topic, contextualise the discussion, identify key policy points. The session will close with a call to establish an ICOMOS working group to develop a draft ICOMOS policy on living natural resource extraction sites, their heritage values, and potential for inscription.

Description de la session

Cette session aborde les relations entre les ressources naturelles, la diversité culturelle et le développement durable dans les paysages culturels. Cette question, pertinente pour le patrimoine mondial et d'autres patrimoines, a été discutée à l'AGA 2018, où il a été conclu que les activités d’extraction en cour peuvent avoir une valeur culturelle dans un paysage culturel. À ce jour, le Comité du patrimoine mondial n'a pas inscrit de tels paysages, établissant l’activité comme incompatible et favorisant la protection des sites d'extraction reliques. Comment les sites actifs d'extraction de ressources peuvent-ils être indignes de protection alors que les sites construits avec ces ressources sont valorisés?

La session 2020 approfondit ces questions de reconnaissance, de protection et de politique du patrimoine pour éventuellement parvenir à un cadre politique. Les ressources, tels que métaux, pierre, et bois sont les matériaux qui ont créé le patrimoine bâti. Les ressources extraites d'un lieu sont amenées ailleurs pour construire d’autres lieux, liant ainsi deux sites dans un patrimoine commun. Cette session étudiera la définition des sites actifs d'extraction en relation avec les ressources naturelles et les processus d'extraction; leurs rôles actuels et dans l'histoire humaine; l’utilisation durable; et les traditions, pratiques et moyens de subsistance des communautés. La session évaluera l'état actuel des sites sur la liste du patrimoine mondial, de la Politique de l'UICN sur l'extraction; du manque de politique claire de l’ICOMOS; des relations culturelles des sites d'extraction des ressources; et des attributs des paysages d'extraction de différentes ressources.

La session vise à explorer les facteurs et problèmes et guider les débats sur la valeur patrimoniale des paysages extractifs actifs. Il est encadré par trois concepts, soit identifier les attributs, s'attaquer aux impacts environnementaux et sociaux, et appliquer des concepts de développement durable, tous permettant d’approfondir la compréhension des valeurs. Pour les attributs, le dialogue se concentre sur les types d'activités d'extraction des ressources identifiés dans l'atelier précédent dont les mines, carrières, champs de pétrole, et barrages. Celles-ci sont explorées d'un point de vue culturel, social et environnemental pour garantir une large gamme d'attributs. L'objectif est de comprendre les preuves qui soutiennent la définition de ces paysages et la façon dont ils ont été maintenus face à une gamme de changements technologiques, environnementaux et sociaux.

En plus des attributs, cette session discutera de la réconciliation des impacts environnementaux et sociaux de certaines de ces activités avec le respect du mode de vie traditionnel des communautés. Il explore le rôle d’une proposition d'inscription pour établir des pratiques de gestion exemplaires.

En conclusion, la session explore la manière dont les outils de durabilité, tels que les objectifs de développement durable des Nations Unies, peuvent guider la gestion du paysage culturel des sites d'extraction en considérant l'interrelation entre les réalités culturelles, environnementales, sociales et économiques. L'objectif est d'encourager des discussions qui répondent à l'intention de protéger des paysages d'une valeur patrimoniale exceptionnelle et à notre engagement professionnel à soutenir les industries extractives qui soutiennent les communautés et fournissent les ressources dont l'humanité a besoin.

Format de la session

Le format proposé pour cette session combine présentations et discussions animées. Trois conférenciers sont invités à faire une présentation de 15 minutes sur chacun des trois concepts. Suite à ces présentations, les participants sont divisés en trois groupes discutant chacun d'une idée, le conférencier de cette idée fournissant une perspective supplémentaire pour stimuler la discussion. Les groupes alternent entre les tables pendant une heure. Pour clore la session, chaque groupe fera rapport et les prochaines étapes seront discutées.

Objectifs de la session

La session approfondit une question hautement pertinente pour les paysages culturels du patrimoine mondial. Elle établit une base pour que l'ICOMOS aborde un type de paysage culturel patrimonial mal compris, inclus dans de nombreuses listes indicatives et vivement débattu lorsqu'il est proposé pour inscription. La session rendra compte du débat, contextualisera la discussion, identifiera les principaux points de politique. La session se terminera par un appel à créer un groupe de travail de l'ICOMOS pour afin d'élaborer un projet de politique de l'ICOMOS sur les sites actifs d'extraction des ressources naturelles, leurs valeurs patrimoniales et leur potentiel d'inscription.

Wildfires and Heritage: Community Engagement, Preparedness, Resilience

Geoff Ashley[1], Catherine Forbes[2,3], Andrew Potts[4,5], Randolph Langenbach[6,7], Esmerelda Pauperio[2,8], Ricky Archer[9], Jenny Donovan[10], Greg Mullins (or alternate)[11], Oliver Costello[12,13], and Julianne Polanco[14]
[1] Ashley Built Heritage
[2] ICOMOS ICORP
[3] GML
[4] ICOMOS
[5] CCHWG
[6] Conservationtech Consulting
[7] ICORP ISCARSAH
[8] University of Porto
[9] NAILSMA
[10] Inclusive Design
[11] Climate Council Councillor
[12] Bundjalung Jagun
[13] CEO Firesticks Alliance
[14] Office of Historic Preservation California State Parks

Session Description

Wildfires devastated parts of Australia in 2019 and 2020, with similar events occurring recently in places such as California, Greece, Portugal, Siberia, Indonesia, and Brazil. The scale, persistence, and nature of destructive events associated with climate change, natural processes, and human action, have heightened awareness of the vulnerability of our cultural inheritance.

This panel session will provide an opportunity for GA 2020 participants to appreciate the issues associated with these destructive wildfire/bushfire events and to explore opportunities for ICOMOS to further develop its relevant processes and methodologies. It will also provide an opportunity to hear the outcomes of the joint International Scientific Committee (6 ISC) meeting to be held on 1 October and to receive an update from the ICOMOS Climate Change Heritage Working Group (CCHWG).

The session is structured to maximise the communication of knowledge and experience about fires and heritage and to provide a genuine opportunity for interaction by GA participants. Following a keynote on the catastrophic 2019-20 Australian summer (Greg Mullins/alternate, Climate Council), a series of short illustrated presentations by experts and community stakeholders will in turn be followed by a moderated Question and Answer (Q&A) session where GA participants ask the presenters/keynote submitted questions. The session will include discussion of the fires in the Blue Mountains, providing a connection to the ICOMOS GA Greater Blue Mountains Day Trip.

The session will address sequenced concepts of preparedness, response, and recovery, including reconstruction and restoration. Each of these concept areas will explore and discuss strategies to collect and interpret the stories of heritage places to recover cultural values. Engagement with the community whose values have been directly impacted is absolutely essential in each stage and something which connects strongly to ICOMOS's community engagement practices generally. It is also critical that natural and cultural values are simultaneously respected, as reflected in cultural practices, landscapes, buildings and structures, movable heritage, archaeological sites, and intangible attributes of heritage.

This session is relevant to each of the GA themes; however, it is most strongly relevant to Shared Responsibility and how to find the best fit in communication between agencies and communities in response to bushfires and other destructive events. The session relates to the Culture-Nature Journey theme as a result of the enormous impacts of these wildfires on natural values (both flora and fauna) and the fundamental relationship between natural values and cultural values and practices. This session is also relevant to the Indigenous Heritage theme with Aboriginal burning practices having being identified as a key preparedness tool in relation to wildfires.

Given the very recent and ongoing nature of this catastrophe, this abstract has been developed quickly and without the opportunity to confirm all potential presenters. However, areas of relevant expertise or experience have been identified and the final group of presenters will also reflect a gender balance. The session could have multiple co-chairs representing, for example, 6 ISC/ICORP, CCHWG, IUCN, Indigenous, Australia ICOMOS, however, this aspect and the session structure generally, can be further shaped by the organising committee.

Session Format

The Session Moderator will introduce the session and its structure.
Keynote Speaker(s) addresses the catastrophic fires in Australia including places such as the Blue Mountains WHA and related heritage impacts (could be two mini-keynotes: context and heritage).

Presentations (International 12) would follow:

- The International Experience — lessons from recent fire impacted regions;
- ICOMOS and Climate Change Action — current and proposed action;
- Outcomes of the 6 ISC Meeting relevant to this session;
- 2019/20 Australian fires and heritage — case studies and lessons (e.g., the Blue Mountains, Cobargo);
- Community preparedness before fires and engagement following fires — the importance of the process being ‘with the survivors’;

- Learning from Indigenous people about fire management practices; and
- Restoration, reconstruction and telling the story — including the Kosciuszko NP Huts experience.

A Q&A session led by the Session Moderator with pre-submitted questions from the GA audience.

Session Objectives

- A heightened understanding by GA 2020 participants, including via direct participation in a Q&A component, of aspects of preparedness, response, and recovery to bushfire disasters in relation to heritage places and landscapes within a framework of community engagement.
- The outputs of the presentations and the Q&A session will contribute to the development of ICOMOS principles and practice for the protection of cultural heritage values from disasters— as a chapter on wildfires/bushfires added to an existing ICOMOS document or by becoming a stand-alone document — to be used by relevant management agencies when preparing for and responding to such disasters.

Abstract 580 – Session

Heritage on the Wild Side: Kings Cross as an Historic Urban Landscape

Chris Landorf and Kelly Greenop
The University of Queensland, Australia

Session Description

The concept of heritage was expanded with the recognition of cultural landscapes as a distinct category of World Heritage in 1992. This was followed by the adoption of UNESCO's *Convention for the Safeguarding the Intangible Cultural Heritage* in 2003, and *Recommendation on the Historic Urban Landscape* in 2011. However, cultural landscapes continue to present unique preservation, presentation, and sustainability issues associated with their spatial, temporal, and intangible heritage qualities. Through failure to adequately articulate the dynamic nature of cultural heritage, the concept also remains essentially conservation-driven and lacks the descriptive precision necessary to position cultural landscapes within mainstream planning and development frameworks. In particular, as a result of their density and diversity, urban cultural landscapes require definitions of significance that are culturally inclusive yet specific enough to capture those tangible and intangible characteristics that are of heritage value. They require governance models that embrace a holistic and strategic orientation, and ongoing participation in the definition and management of heritage significance. They also require the traditional focus on the conservation of physical fabric to be broadened to include cultural practices, and to respect change as an inherent feature of those practices. As Labadi and Logan (2016: 2) conclude, this represents a departure from established planning and conservation traditions where iconic buildings and spaces were preserved 'in an isolated manner, divorced from their wider urban context'.

Driven by these developments and criticisms, there has been significant interest in cultural landscapes in recent years. The junction between cultural landscapes and intangible heritage, however, remains essentially under-developed. This is particularly so where that intangible heritage relates to the wilder underbelly of contemporary culture. Cultural landscapes can epitomise the nexus between different cultural traditions and recognise enduring social evolution across space and time. Yet a cultural landscape can also provoke questions about authenticity, ownership and value, and challenge the concept of 'living heritage' and the sustainability of heritage values. This session seeks to explore the multiple implications and theoretical challenges of associated with the application of the historic urban landscape approach to a place of contemporary cultural significance known for the way it has marginalised and polarised people and ways of being. Using Sydney's Kings Cross as a case study, the session will focus on developing a new critical appreciation of neglected contemporary urban heritage. Questions will include how the historic urban landscape approach can contribute to debates about the relationship between alternative cultural pasts, presents, and futures? How are dynamic cultural landscapes interpreted, negotiated and represented and for whom? When should cultural landscapes be protected for future generations and how can they be managed sustainably for the present? The session will focus on the evolving concept of intangible cultural heritage and the established practice of heritage management, providing a platform for critical debate between those developing and applying various new methods and technologies to the capture and present tangible and intangible heritage, and those seeking to integrated best practice into the preservation, presentation, and sustainable management of historic cultural landscapes.

Session Format

The 3-hour session will be composed of three phases. Phase 1 will provide background to the Sydney's Kings Cross. Presentations will be made through the eyes of various groups with connections with the area, including community support groups, the entertainment industry, law enforcement and local government. Additional background will be provided on statements of significance, as well as relevant international and national conventions and legislation, including UNESCO's 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* and 2011 *Recommendation on the Historic Urban Landscape.* Phase 2 will see participant's in teams of 3-4 applying the historic urban landscape approach to Kings Cross, including defining the extent of such an area and considering what strategies to employ to understand the history of the place. Phase 3 will conclude with a proposed statement of significance and strategy to manage that significance.

Session Objectives

This session aims to develop participant's understanding of how to assess and conserve the cultural values of a contemporary historic urban landscape. On completion of this session participants should be able to:

1) Define the extent of a given place of contemporary cultural significance;
2) Formulate a plan to understand that place in terms of its history, uses, associations and fabric;
3) Develop a statement of significance based on an assessment of the cultural values of a place; and
4) Propose a strategy to manage that significance either through digital recording or physical conservation.

Linking Indigenous Knowledge and Science in the Culture-Nature Journey

Pia Harkness[1], Ro Hill[1], Emma Woodward[1], Ricky Archer[2], David Hinchley[3], Kathy Eyles[4], and Sarah Laborde[5]
[1] CSIRO
[2] NAILSMA
[3] The Nature Conservancy
[4] Department of Environment and Energy
[5] Griffith University

Session Description

Weaving together science and Indigenous knowledge is essential for the Culture-Nature Journey; integrating culture and nature on the ground and recognising intangible heritage and diverse perspectives – essential to integrated conservation strategies. Indigenous and local knowledge (ILK) is recognised as the basis of sophisticated adaptive management systems that have produced sustainable outcomes for biodiversity, and promoted human development and well-being over very long periods. Indigenous Peoples and local communities are responsible for large areas of land and sea globally, much of it with high conservation and culture-nature heritage value. Increasingly, these communities are engaging in knowledge sharing and collaboration with science to ensure recognition of their knowledges and rights to manage their natural and cultural heritage into the future. In the process, they are inspiring the development of highly innovative knowledge tools and strategies that are transforming their futures.

Leading scientific bodies such as the Intergovernmental Platform on Biodiversity and Ecosystem Services, and the Intergovernmental Panel on Climate Change, are now systematically bringing Indigenous and local knowledge systems into their assessments. Transformational policy agendas that weave across knowledge systems are emerging from these assessments, bringing the world's attention to solutions found in rotational and regenerative farming, traditional water management and other innovations. The process of developing the IUCN’s Post-2020 Global Biodiversity Framework has highlighted the importance of a knowledge base that embraces diverse knowledge systems.

This workshop is focused on the transformational power and potential of bringing diverse knowledge systems together, based on equity, reciprocity and usefulness for all involved, to create benefits across natural and cultural heritage conservation, development, human rights and well-being. The workshop’s goal is both to build alliances and networks, and generate action to cultivate an ongoing platform of diverse knowledge systems that contributes to the Post-2020 Framework. Recommendations for action will be based on the experiences of Indigenous peoples and their supporters and partners, who are developing innovative systems of weaving knowledge.

The Australian organisations who are among the co-hosts for the workshop will present an exciting new set of best-practice guidelines *Our Knowledge Our Way in Caring for Country*. Development of the guidelines was Indigenous-led, and they were produced through a collaboration between the Northern Australia Indigenous Land and Sea Management Alliance, the Australia Committee for IUCN and CSIRO, and the Department of Environment and Energy, with funding support from the Australian Government's National Environmental Science Program.

The guidelines bring together diverse case studies from across Australian lands and seas demonstrating powerful opportunities and innovations for mobilising Indigenous and local knowledge through; use of digital technologies for culturally appropriate knowledge recording and management, two-way science and education, on-country and inter-generational knowledge sharing, revitalisation of knowledge through on-country practices, and use of boundary objects for weaving knowledge systems. These innovations link to issues in uptake for sustainability, including community conserved areas, co-managed protected areas, conservation habitat plans, intellectual property, multi-level governance, technical aspects of digital methods and techniques, and Indigenous world views.

Session Format

The workshop will begin with an introductory presentation of the new best practice guidelines, *Our Knowledge Our Way in Caring for Country*. Key themes, innovations, and transformative power of weaving knowledge will be highlighted. Following the introduction, we will hold a World Café to provide an opportunity for small group discussions to address key questions, maximising opportunities for knowledge exchange and to generate ideas and actions. The World Café topics will be based on key themes addressed in the Our Knowledge Our Way Guidelines, with case study contributors invited to share their knowledge and experience. The last part of the workshop will be used to share ideas generated during the World Café and undertake thematic analysis, including through participatory voting. The actions generated and prioritised will be shared through the network.

Session Objectives

The objective of this session is to build 'knowledge weaving' alliances and networks and generate action to cultivate an ongoing platform of diverse knowledge systems that contributes to the Culture-Nature Journey. The alliances and networks will be built through discussions and idea sharing, anchored around key themes addressed in the Our Knowledge Our Way Guidelines and the best practice case-studies presented within it. It is anticipated that presentation of the Guidelines at ICOMOS GA will encourage broad uptake of this important resource among individuals and organisations with aligned interests – with flow on benefits to Indigenous land and sea managers.

Abstract 42 – Paper

Beyond Burra: Forging a Shared Future From Heritage Conservation

Caitlin Allen
The University of Sydney, Australia

Abstract

Australian heritage conservation operates within a comfortable and familiar system dominated by the Australia ICOMOS Burra Charter, the chief aim of which is to conserve and transmit a prescribed set of heritage values. This system, which has been highly influential around the world, has remained largely unchanged since its inception in the 1970s. But in recent years there has been a stagnation of political support for heritage conservation in Australia and the system has begun to falter under its own weight. Process rather than outcome seems to drive daily decision-making. The Charter's traditional values-base seems out of touch with the needs of diverse contemporary communities as well as recent research into the nature of heritage. This raises serious questions about the ability of this system to provide for the needs of future societies.

The results of my doctoral research investigating the role of conserved archaeological sites in contemporary urban lives, have indeed highlighted a disjunct between professional and public views of the purpose and roles of archaeological conservation in society. This paper will use these results to explore the need for a benefit-based system of cultural heritage management. I will consider the contribution of archaeological sites in creating liveable urban environments, community well-being and cohesion and as a possible support for the sometimes unanchored diversity of the modern world. I will then consider a future-making heritage management system in which traditional concepts of heritage value and heritage benefit are broadened and the weightings that prioritise academic values are destabilised. In such a system, heritage conservation would not be an end in itself. It would simply be a step on the path to a greater set of actively considered public outcomes.

Abstract (Français)

La conservation du patrimoine australien opère dans un système confortable et familier dominé par la Charte australienne ICOMOS Burra, dont le principal objectif est de conserver et de transmettre un ensemble prescrit de valeurs patrimoniales. Ce système, a eu une grande influence dans le monde, mais ces dernières années, le soutien politique à la conservation du patrimoine a stagné en Australie et le système a commencé à faiblir sous son propre poids. Le processus plutôt que le résultat semble conduire la prise de décision quotidienne. La base de valeurs traditionnelle de la Charte semble déconnectée des besoins des diverses communautés contemporaines ainsi que des recherches récentes

sur la nature du patrimoine. Cela soulève de sérieuses questions sur la capacité de ce système à répondre aux besoins des sociétés futures.

Les résultats de mes recherches doctorales sur le rôle des sites archéologiques conservés dans la vie urbaine contemporaine ont en effet mis en évidence un décalage entre les opinions professionnelles et publiques sur la finalité et les rôles de la conservation archéologique dans la société. Cet article utilisera ces résultats pour explorer la nécessité d'un système de gestion du patrimoine culturel basé sur les avantages. Je considérerai la contribution des sites archéologiques à la création d'environnements urbains vivables, au bien-être et à la cohésion de la communauté et comme un soutien possible à la diversité parfois non ancrée du monde moderne. J'examinerai ensuite un système de gestion du patrimoine futuriste dans lequel les concepts traditionnels de valeur et d'avantage patrimoniaux sont élargis et les pondérations qui privilégient les valeurs académiques sont déstabilisées. Dans un tel système, la conservation du patrimoine ne serait pas une fin en soi. Ce serait simplement une étape sur la voie vers un ensemble plus large de résultats publics activement pris en compte.

Abstract 54 – Paper

Shared Challenges in the Conservation of Rural Cultural Landscape in Taiwan

Chun-Hsi Wang
National Taipei University, Taiwan

Abstract

The conservation of a rural cultural landscape may be usually facing shared responsibilities and challenges. A rural cultural landscape of Longan fruits growing and drying in southern Taiwan, which has been lasting for more than 100 years, is a good example of how the complex in the nomination process of listing cultural heritage, and the importance of a team conducting negotiation between government and aging community members. Efforts are trying to safeguard the heritage value created and shared by local people, while problems of emigration, aging population, economic exploitation to farmers, conflicts on different law systems, even climate change, are critical.

The community based approach for heritage conservation of this rural cultural landscape was initiated four years ago, which including series of public hearings, community cooperated investigation, oral history research for local community, field trips, joint meeting of different government sectors, etc. Besides a capacity-building program of local people through workshops, assistance on writing proposal were conducted. On the tangible part, more than 720 roasting cottages for drying longan were recorded in an 8,000-hectares area. Although the rural landscape is an important identity for local people revealed from public hearing and oral history research, complicated regulations from government sectors confused these aging population. Some systematic problems may be raised if preserved as a cultural landscape under the *Cultural Heritage Preservation Act* of Taiwan, such as the conflicts of mountain slope protection since most cottages are built on mountain area near longan trees. Economic exploitation to farmers is also difficult to solve through heritage process, while it is an issue for safeguarding and sustainable development of the landscape.

A more plural approach of conservation in the rural cultural landscape is always essential. The responsibility of conservation always relies on cooperation of various public and private sectors.

Land, Culture, and Identity: Cultural Site Stewardship in Ka'upulehu

Jon Tulchin, Trever Duarte, and Jason Jeremiah
Kamehameha Schools, Hawai‘I, USA

Abstract

Ka‘ūpūlehu ahupua‘a, a traditional Hawaiian land division located in the North Kona district of the island of Hawai‘i, was of great value to native Hawaiians due to its abundant marine and forest resources as well as its associations with important legends and history. For generations these lands have been important for the Hawaiian royalty, providing spiritual and physical sustenance for a placed-based culture rooted in land stewardship. Today, Ka‘ūpūlehu is owned and stewarded by Kamehameha Schools (KS), a private native Hawaiian organization and charitable educational trust endowed by the will of Hawaiian Princess Bernice Pauahi Bishop, the great-granddaughter and last direct descendant of King Kamehameha I. Pauahi believed that education would be key to the survival of her people, and at her passing she left 375,000 acres of ancestral land in trust to create educational opportunities in perpetuity to improve the capability and well-being of people of Hawaiian ancestry. These lands are the foundation of the endowment that supports KS’ educational programs, but also provides cultural landscapes and resources that allow for opportunities to pass this heritage on to the present generation and can play a part in reconnecting to ancestral traditions and practices.

The KS Cultural Resources Program (aka. Wahi Kūpuna) was created in 2000 and is charged with the management and care for over 4,000 cultural sites located throughout numerous ahupua‘a on multiple islands. One area of focus for Wahi Kūpuna is at the Kalaenamō Cultural Preserve, a 150-acre preserve containing hundreds of archaeological features associated with traditional Hawaiian lifeways at the Ka‘ūpūlehu coast. The Program has been working with lineal descendants to protect their sacred sites and to support culture-based education thru hands-on artifact workshops, repatriation of burials and artifacts, archaeological research to inform fisheries management, and an interactive website showcasing 3D models of cultural sites.

Abstract 316 – Paper

A World on the Brink: A Landscape Launched During the Cuban Missile Crisis

John Zvonar
Heritage Conservation Services, Canada

Abstract

In September of 1962, the world waited anxiously while a tri-partite battle played out in the Caribbean, with America, the Soviet Union, and Cuba its primary combatants. During this period of ‘stern reality’ – otherwise known as the Cuban Missile Crisis – a Modernist park was being unveiled in Ottawa, the capital of Canada.

What would come to symbolize the nation’s provinces and territories, the park emanated from the Harvard landscape school and would promote the country’s growing nationalist sentiments. Sixty years later, sited on what is now the capital’s ceremonial route linking key national institutions, it still boasts a high degree of authenticity and integrity. Yet, as of late, it is now implicated in what has become a political contest for the siting of a memorial dedicated to the six million Canadians who can trace their routes to countries once under Communist regimes.

The presentation will review the origins of the ‘park’, its established heritage values, and how it will accommodate its new neighbour. It is a story of political decisions being overturned due to a public backlash, unflinching advocacy, a change in the federal government, and a re-calibration moving forward.

The audience will learn the importance of ‘informed’ community engagement and response, the importance of advocacy, and how a change of thinking and a reasonable compromise solution can transpire in spite of ‘top down’ decision-making. Remembering and promoting the embodied story in this high quality 1960s landscape will ensure that future generations do not forget the lessons therein.

Abstract (Français)

En septembre 1962, le monde attendait anxieusement tandis qu'une bataille tripartite se déroulait dans les Caraïbes, avec l'Amérique, l'Union soviétique et Cuba ses principaux combattants. Pendant cette période de «sévère réalité» - autrement connue sous le nom de crise des missiles cubains - un parc moderniste a été inauguré à Ottawa, la capitale du Canada.

Ce qui allait symboliser les provinces et les territoires du pays, le parc émanait de l’école de paysage de Harvard et favoriserait les sentiments nationalistes grandissants du pays.

Soixante ans plus tard, située sur ce qui est maintenant la route cérémonielle de la capitale reliant les principales institutions nationales, elle possède toujours un haut degré d’authenticité et d’intégrité. Pourtant, ces derniers temps, elle est maintenant impliquée dans ce qui est devenu un concours politique pour l'implantation d'un mémorial dédié aux six millions de Canadiens qui peuvent tracer leurs routes vers des pays autrefois sous les régimes communistes.

La présentation passera en revue les origines du «parc», ses valeurs patrimoniales établies et comment il accueillera son nouveau voisin. Il s'agit d'une histoire de décisions politiques renversées en raison d'un contrecoup public, d'un plaidoyer sans faille, d'un changement au sein du gouvernement fédéral et d'un recalibrage à l'avenir.

Le public apprendra l’importance de l’engagement et de la réponse «éclairés» de la communauté, l’importance du plaidoyer et comment un changement de pensée et une solution de compromis raisonnable peuvent se produire malgré la prise de décision «descendante». Se souvenir et promouvoir l'histoire incarnée dans ce paysage de haute qualité des années 1960 garantira que les générations futures n'oublieront pas les leçons qui s'y trouvent.

Abstract 320 – Paper

Sydney Chinatown, a Place of Distinction and Integration

Hui Wang and Tony Smith
City of Sydney, Australia

Abstract

The formation of Sydney's Chinatown was closely associated with a cluster of City Markets established by Sydney Council in the early 1900s. Recent decades have seen more people of Chinese ethnicity working and living in Chinatown and it has become one of the most dynamic and prosperous districts in Sydney. While the exotic atmosphere greatly enhances the cultural life of Sydney, Chinatown and its heritage tells a story of the successful integration of the Chinese community in Australia.

The built heritage in Chinatown embodies the integration of Chinese culture and tradition with European architecture. The business traditions, unique shop layouts and displays reflect their Chinese roots. Highly visible Chinese character signs further highlight the distinction. However, the Chinese shops are mostly housed in traditional western buildings that are largely identical to buildings of similar use and era in other parts of the urban area. The introduction of Chinese style architectural features (e.g. glaze tiled awnings) is a phenomenon of recent decades. It is evident that these distinctive Chinese characteristics were formed on the trends and intention of the Chinese community to integrate into the mainstream life of Australia. The paper will highlight the distinctions and integrations by investigating a few buildings and their occupants.

Chinatown was a heritage conservation area listed by the Australian Heritage Commission. A market character remains apparent throughout the area. The City of Sydney Development Control Plan lists Haymarket as a special character area. Special planning policies are introduced for Chinatown, including special signage policies and nightlife policies. Its distinct character is also enhanced through recent public art and public domain works. The paper will identify, through the lens of heritage conservation, the key tangible and intangible elements contributing to the significance of Chinatown and work out the crucial planning policies necessary to preserve them.

Abstract (Français)

La formation du quartier chinois (*Chinatown)* de Sydney était étroitement associé à un groupe de marchés de la ville créé par le conseil municipal de Sydney au début des années 1900. Ces dernières décennies, davantage de personnes d'origine chinoise travaillent et vivent à *Chinatown* et il est devenu l'un des quartiers les plus dynamiques et les plus prospères de Sydney. Pendant que l'atmosphère exotique améliore

considérablement la vie culturelle de Sydney, *Chinatown* et son héritage racontent l'histoire de l'intégration chinoise en Australie.

Le patrimoine de *Chinatown* incarne l'intégration de la culture et des traditions chinoises à l'architecture européenne. Les traditions commerciales, l'aménagement et les étalages uniques des magasins reflètent leurs racines chinoises. Des signes de caractères chinois accentuent encore la distinction. Cependant, les magasins chinois sont pour la plupart situés dans des bâtiments occidentaux qui sont en grande partie identiques aux bâtiments dans d'autres parties de la zone urbaine. L'introduction d'éléments architecturaux de style chinois est un phénomène des dernières décennies. Il est évident que ces caractéristiques distinctives chinoises ont été formées sur l'intention de s'intégrer dans la culture australienne. Ce document mettra en évidence les distinctions et les intégrations en étudiant quelques bâtiments et leurs occupants.

Chinatown était une zone de conservation du patrimoine classé par la Commission du patrimoine australienne. Un caractère de marché reste apparent partout dans la zone. Le plan de contrôle du développement de Sydney répertorie *Haymarket* comme zone unique. Des politiques de planification sont introduites pour Chinatown, y compris des stratégies de signalisation et celles de vie nocturne. Son caractère distinct est également mis en valeur par des œuvres d'art public récentes et celles du domaine public. Ce document identifiera, portant un regard conservationist, les éléments tangibles et intangibles clés contribuant à l'importance de Chinatown et les stratégies de planification nécessaires pour les préserver.

Abstract 336 – Paper

Victoria's ‘Black’ Bushfires: Recent Responses and Future Directions

Robyn Riddett
Anthemion Consultancies (Australia)

Abstract

‘Thursday was one of the most oppressively hot days we have experienced for some years. In the morning the atmosphere was perfectly scorching, and at eleven o' clock the thermometer stood as high as 117° [47.2C] in the shade…’

‘It was after the long, severe drought and the tinder condition of the grass and foliage in the summer of 1850-1 … that one of these hot winds came. The whole country lay … prepared … ignition-ready for the match, and there it was! … various fires on the mountains and in the bush received the kindling impulse-the flames shot forward with the wind, and the whole country was speedily one huge conflagration! … the forest blazed and roared in a manner … startling and terrible…’

‘In one day, a whole country of 300 miles [482.8km] in extent, and at least 150 [241.4km] in breadth, was reduced to … desert.’

William Howitt described Victoria’s Black Thursday fires of 6 February, 1851. This description also fits the 2019-2020 bushfires. Chaos reigned in 1851 and the population necessarily relied on its own resources and initiative, whereas today’s bushfire responses are well-organised, disciplined and constantly improving. Recommendations from the Black Saturday (2009) Royal Commission were implemented and the recent memory of that day and ever-evolving technology has changed planning, preparedness, warnings, response, and human behaviour in the current fires. Importantly, all levels of government have worked seamlessly in the response. International and Australian volunteer fire-fighters have toiled at the front while Defence forces have taken on rescue, survey and clean-up. Military mobilisation is unprecedented and would appear to be considered for future integrated response and recovery models. This paper will investigate what significant changes are proposed by governments, the adequacy of responses to heritage losses, and a strategy for the future.

Abstract 355 – Paper

Sharing Minority Cultural Heritage: Museum nan Eilean (Stornoway)

Suzanne Bravery
Making Museums Matter, Australia

Abstract

This paper came out of a recent visit to an Outer Hebrides regional museum in which focus on a sense of place enabled communities to come together, identify, and maintain their connections with heritage and each other in a movingly powerful and sustainable manner. Supported by loans from major Scottish museums, including the Lewis chessmen, together with objects from the collection set the modern cultures of the islands in their historic context; and celebrating the differences in island communities, this small purpose built social history museum enables visitors to discover how the distinctiveness of the Outer Hebrides is shaped by a combination of land, sea, and people, hear details about the diversity of experience, opinion and perception of living life on an isolated, rugged island, and examine how their culture is expressed through the Gaelic traditions. Acknowledgement of the cultural traditions and perspectives of diverse communities enables understanding and cultural enrichment within wider communities and provides a worthwhile template for consideration.

The Hidden Heritage of Australia's Construction Professionals

Mitchell Cleghorn
Everick Heritage, Australia

Abstract

Australia has experienced a resurgence in public and professional recognition of the importance in the protection of the built environment in recent decades. With the support of not-for-profit organisations such as the National Trust, and professional organisations such as Master Builders Association and Australian Institute of Building who recognise the expertise and quality of heritage professionals through awards programs. However, there remains an underrepresentation of trade practitioner recognition, and understanding of their connection with the intangible heritage of the built environment. To understand the nature of this underrepresentation I explore the process of heritage listing in Queensland as a case study to understand the limitations listing criteria have on describing the contribution of trade practitioners, both historic and contemporary. Reflecting on the criteria and listing parameters I suggest ways that the process has impacted recognition of the importance of trade skills in Australia, and has skewed the vision of heritage practice toward architectural form, and away from those who bring that form into being.

Abstract 374 – Paper

If Walls Could Talk: Lifting the Veil on the Habits of Abbotsford Convent

Ann Gove, Jenny Dickens and Evelina Ericsson
Heritage Victoria, Australia

Abstract

The former Convent of the Good Shepherd at Abbotsford in Melbourne, Australia, is a cohesive complex of picturesque ecclesiastical, residential, educational, and utility buildings with intact interiors, notably in the Sacred Heart building and the Magdalen Laundries. These buildings are associated with imprisonment and slavery as well as faith, asylum, and rehabilitation – a history with powerful resonances today. The buildings also tell an important story of neglect following the decommissioning of the site, and the community activism which was successful in saving it.

The conservation approaches, challenges, and outcomes of two recently completed restoration and activation projects are outlined. The projects created a shared responsibility between government, owners, architects, heritage professionals, and trades which ensured that the cultural values of the site were retained. This shared responsibility is explored through conversations with those involved in the project. The approaches to the analysis and conservation of heavily neglected, unstable, and hazardous fabric and the integration of new works is also examined with reference to theoretical principals.

Prioritising materials-based approaches to understanding, stabilisation and hazard mitigation whilst enabling use and access allowed the character of the significant surfaces and later damage to be seen. This transparent approach demonstrates changes over time and specifically addresses the authenticity of the built heritage, in contrast to the bland white spaces often adopted for reclaimed historic interiors.

The projects showed that activation of heritage buildings can be reconciled with good conservation outcomes. The visible retention of historical layers and their interpretation has created functional and engaging spaces which are attractive to tenants, users, and the public. The collaboration between committed owners and skilled professionals was critical to the success of the project, ensuring the history of this important place was retained while supporting the ongoing viability of the Abbotsford Convent as a community arts precinct.

Relocated Huizhou Heritage and Authenticity in China's Yangtze River Delta

Plácido González Martínez
Tongji University, Shanghai, China

Abstract

This paper studies the practice of ‘preservation by relocation’ of Huizhou-style vernacular architecture from the Anhui province of China, and the reconstruction of Huizhou-style buildings in peri-urban enclaves of the Yangtze River Delta in China. This phenomenon deserves particular attention as a symptom of the renaissance of heritage in China and of the imbalance between different provinces in the country; between cities and the countryside, as well as between urban and rural societies. After characterising the extended phenomenon of preservation by relocation in China since the 1980s, the paper focuses on the popularity that Huizhou style architecture has gained in popular imaginaries after the inclusion of Xidi and Hongcun in the UNESCO World Heritage List, fostering the disassemblage and relocation of significant examples of civil and domestic architecture from the Anhui province.

Two recent real estate and touristic developments, Ahn Luh Pinzhen Garden in Zhujiajiao (Shanghai) and Ahn Luh Pinzhen Garden in Shaoxing (Zhejiang province), will illustrate this process, where relevant relocated examples of Huizhou-style vernacular architecture become assets to achieve both commercial and cultural goals by hospitality and real estate developers, from an entrepreneurial perspective in their new peri-urban locations. The analysis of this transfer of building stock aims to answer important questions on heritage authenticity and heritage protection around the extended practice of relocation. Notions such as ‘verisimilitude’ and ‘heritage solidarity’ will appear as possible answers to such questions, aiming to illustrate the complex flow of cultural assets in China and their role in the production of new contemporary regional and urban identities.

Abstract (Espagnol)

Este documento estudia la práctica de la "preservación por reubicación" de la arquitectura vernácula del estilo Huizhou de la provincia china de Anhui, y la reconstrucción de edificios de dichi estilo en enclaves periurbanos del delta del río Yangtsé en China. Este fenómeno merece una atención especial como síntoma del renacimiento del patrimonio en China y del desequilibrio entre las diferentes provincias del país; entre las ciudades y el campo, así como entre las sociedades urbanas y rurales en China. Después de caracterizar el fenómeno extendido de la preservación por la reubicación en China desde la década de 1980, el artículo se centra en la popularidad que la arquitectura de estilo Huizhou ha ganado en imaginarios populares después de la inclusión de Xidi y Hongcun

en la Lista de Patrimonio Mundial de la UNESCO, fomentando el desmontaje y reubicación de ejemplos significativos de arquitectura civil y doméstica de la provincia de Anhui.

Dos recientes desarrollos inmobiliarios y turísticos, Ahn Luh Pinzhen Garden en Zhujiajiao (Shanghai) y Ahn Luh Pinzhen Garden en Shaoxing (provincia de Zhejiang), ilustrarán este proceso, donde ejemplos reubicados relevantes de la arquitectura vernácula del estilo Huizhou se convierten en activos para alcanzar objetivos comerciales y culturales por parte de promotores del sector del turismo e inmobiliario, desde una perspectiva empresarial en sus nuevas localizaciones periurbanas. El análisis de esta transferencia de edificios y materiales de construcción tiene por objeto responder a cuestiones importantes sobre la autenticidad del patrimonio y la protección del patrimonio en torno a la práctica generalizada de la reubicación. Conceptos como "verosimilitud" y "solidaridad patrimonial" aparecerán como posibles respuestas a esas preguntas, con el objetivo de ilustrar el complejo flujo de bienes culturales en China y su papel en la producción de nuevas identidades regionales y urbanas contemporáneas.

Chen-chenpo Painting Tells Taboo of Taiwan Tzou Tribe Spiritual Mountain?

Ray-yi Huang and Ying-Liang Guo
Alishan World Heritage Association, Taiwan

Abstract

This is a story of the Taiwan Tzou Tribe spiritual mountains, a cypress forest, and a lost village 2,200 meters high above sea level

The highest peak of Ali mountain (Alishan) is the taller of the two Tower Mountains (Tashan), named by Taiwan Indigenous peoples of the Tzou tribe. According to the story of Tzou Tribe, Tower Mountains are hailed as Spiritual Mountains. The spirits of those ancestors that worked hard reside in the taller Tower mountain (Big Tashan). The spirits of those who were lazy dwell in the patchy and small Tower Mountain (Small Tashan). Associated with cypress-tree logging, Tzau Ping village is close to the two Tower mountains. Workers hired for cypress transport and the forest railway brings prosperity to the village.

Around 1914, the village was established after the completion of the forest railway stretching from 31 m to 2,274 m above sea level. In its heyday, the village had a population of five to six thousand. In 1976, the village was burnt to the ground under dubious circumstances; however, the village is still present in the painting done by Chen-chengpo as well as vintage pictures.

Alishan Cypress forest is the combination of many climatatic and natural changes. The elevation of Alishan works together of Tropic of Cancer passing by it to block the moisture created by the fusion of the southwest monsoon and Kuroshio Current; thus, making Alishan cypress forest an environmental wonder. In 1935, Taiwan artist Chen-chenpo created an oil painting on canvas named ‘Spring on Ali Mountain’. He also made a series of paintings as Summit and Lumber Factory, which were inspired by Alishan cypress lumber industry and Tower Mountain. From the fact the village in the painting ‘Spring on Ali mountain’ was enlarged to match the size of the small Tashan, we ask whether there is a code hidden in the painting?

Rethinking Heritage in the Anthropocene: History, Place, and Multi-species

Michael Davis
Independent Writer, Australia

Abstract

In the current crisis of human induced climate change, the role that heritage has needs re-examining. In the context of current and emerging calls for a collapsing of the distinction between human history and natural history (e.g., Chakrabarty 2009; Harrison 2015), I interrogate the concept of heritage, to reflect on ways that a shared heritage that establishes a space for multiple actors, both human and non-human, can pave the way for a deeper consciousness about our role in addressing the impacts of climate change. I suggest that by re-connecting diverse actors, including humans and non-humans, in scenarios – historical and contemporary – involving place, environment, heritage, and intersecting knowledges (Indigenous and other) – we might envisage possibilities for a re-enchantment of the world, in new inter-disciplinary conversations that can strengthen our resolve to combat anthropogenic climate change. I illustrate my argument by looking at two case studies; one, a historical setting of heritage and environmental encounters between Indigenous and non-Indigenous actors, and the other, a World Heritage area (Willandra Lakes) where deep history intersects with multiple interests.

Activism and Civil Society in the Future of Federation Square, Melbourne

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[2] Citizens for Melbourne, Australia
[3] University of Sydney, Australia

Abstract

The recent campaign to protect Melbourne's Federation Square ('Fed Square') from inappropriate development, led by grassroots heritage activist group Citizens for Melbourne and civil society organisation the National Trust of Australia (Victoria), sparked fierce public debate about the future of cultural heritage in Australia. Opening in 2002/03, Fed Square is Melbourne's most significant public space.

The campaign, which responded to proposed changes including a new Apple flagship store, provides a valuable and replicable template for success. It reignited the Melbourne heritage movement. It adopted cutting-edge advocacy techniques. And it reframed heritage around a contemporary and global urban imperative: the future of public space. The Fed Square campaign also raises important questions around the ongoing involvement of activists and civil society organisations in shaping heritage places.

In the 1960s-80s, for instance, when places were saved by activism, preservationists collectively celebrated the inclusion of the place on a classification register, and then allowed the professionals and authorities to get on with the job of conservation work, towards protecting historic and aesthetic values. That traditional model will not work at Fed Square, where change is necessary to make this place work, and continued community involvement will be what makes it successful in the future. This paper will draw on the successful campaign to then explore the issue of ongoing 'social value': how can activists and civil society continue to enhance Fed Square, towards the goal of making major public heritage places more dynamic and community-orientated?

Collective Urban Celebrations as Shared Heritage: Mediterranean Experiences

Teresa Colletta
University of Naples 'Federico II', Italy

Abstract

Nowadays, Carnival celebrations represent festive events taking place in public urban spaces. Carnival, as a cultural expression, is an opportunity of great interest and social strengthening of local communities, a chance of sociability and inclusion for multiple actors, while encouraging a strong feeling of cultural identity among the inhabitants. The annual events stimulate an exceptional creative genius, a precious 'shared' value.

To this aim, I consider, on the basis of experience in the South Italy Carnival festivities, how the cohesion of the communities emphasises the shared heritage value in their historical towns. I explore the ways in which festivities as urban celebrations have become increasingly 'shared' heritage in the last years, through a documentation of ritual historical itineraries occurrences in public streets and squares – jointly with local development of creative industries, enrichment of cultural associations and local manufactures – as incentive in the field of shared culture and creativity. These considered historical Carnivals have become shared and create opportunities and challenges, increase travel and tourism through the widespread use of technological innovation, digital media, scientific urban signage, with the proposal of a 'trademark', the most precious if it can be shared in the network.

In conclusion this experiential and pluralistic urban celebration of heritage represents an unlimited potential shared heritage in Southern Italy. As a matter of fact, not only do Carnivals attracts a large number of people, coming into contact with complex heritage of Mediterranean towns and multi-layered territory history, but it can also cooperate with the local population to the good shared events' organisation with the participation to the appeal of tourist flows, traditional music and dances. Therefore, the fundamental multiple cultural values of Carnival festivities need an integrated conservation approach, while it is important that shared community' celebrations are protected from the impacts of mass tourism.

Abstract 399 – Paper

World Heritage Management and Community Building: The Practice in Kulangsu

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Abstract

Due to the size expansions and sophisticated components that have occurred to World Heritage properties, heritage management is no longer a top-down act of government regulation or control; but instead, it requires involvement of various parties to build consensus and mutual trust so as to develop a long-term governance model for local sustainability. The essay will share practices and experiences of community building from the case of ‘Kulangsu, a Historic International Settlement’, a Chinese cultural property inscribed on the World Heritage List in 2017.

Kulangsu is a small island located in Xiamen City, Fujian Province of China. Its unique political background in the 19th century attracted numerous foreign immigrants and overseas Chinese to settle here. Over the period of less than 100 years, Kulangsu evolved from a traditional community to an international settlement with outstanding cultural diversity and modern lifestyle. As a living historic settlement today, dynamic community with cultural diversity is not only a key component that contributes to its Outstanding Universal Value, but also an indispensable part that constitutes the protection and management system. Building a community governance model with participation of various parties, maintaining and updating the well-established community facilities, and promoting multi-cultural exchange have always remained the key objectives of heritage management in Kulangsu. The paper introduces the recent achievements of community building in Kulangsu from the aspects of heritage attributes identification, historic buildings re-use, infrastructure regeneration, tourist management, establishment of a public council, and codes of conduct. It attempts to reveal that successful heritage management can significantly enhance cultural confidence of the community, increase communication and understanding among different groups of people, and promote local culture.

Exploring the Cultural Values of Wulingyuan Natural Heritage

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Abstract

Mountain landscapes have played an important role in Chinese culture since a large number of human-nature interactions with the mountains have been performed by different communities and cultural groups throughout history. These interactions have largely contributed to the significance of mountain landscapes as heritage and should be considered an essential part of the overall heritage value, along with their natural value.

This paper presents a framework to understand the culture values of China's mountain heritages in a Chinese cultural context and elaborates on Wulingyuan Natural Heritage, Zhangjiajie, as a case study to explore its cultural values and understand different communities' perceptions towards these values. By comparing and integrating theories of western natural heritage and the traditional Chinese ways of value construction of mountain heritages, a research framework for interpreting cultural values is developed. After applying the framework to a case study, along with documentation research and field investigation, both historical and contemporary cultural values of Wulingyuan Natural Heritage are explored.

Six main themes of Wulingyuan's cultural values are identified: nature as a physical base; ecological wisdom and place attachment of living in nature; traditions of minority groups; religious connection between of mountain and humans; historic and contemporary war culture; and contemporary cultural labels as a Scenic and Historic Interest Area and a World Heritage property. In conclusion, the cultural values in Wulingyuan Natural Heritage are perceived by different communities and should be considered as a part of its overall heritage value.

Sharing-oriented Regeneration of Chinese Railway Heritage Community

Liujun Chen
Tongji University, Shanghai, China

Abstract

Railway heritage is a type of industrial heritage with special spatial characteristics, including people, society, and communities that are closely connected to railway transportation activities. In Asia, especially in China's industrialisation process, the railway worker’s community carries the lifestyle and historical memories of the regional feature, which has great importance. In the process of urban renewal, the protection and reuse of railway industrial heritage are apt to be regarded as a barrier for material transformation or cultural protection. For social challenges, such as how to adjust the social structure, reduce the aging of the population, improve the living facilities of the community, and enrich public activities of residents, the related research is limited.

Wuhan is one of the birthplaces of China's modern industry, which has a large number of ‘unit-based’ worker communities that include supporting living service facilities. The study takes the Xujiapeng Community attached to Wuchang North Station in Wuhan as a research case study and outlines its background and challenges. Then, from the perspective of publicity, analysing the current situation of insufficient shared space and public activities, and the dissolution of public identity in the community. As a conclusion, three suggestions are proposed for residents based on the guidance of sharing: 1) integration and promotion of sharing public space; 2) conformity and enrichment of public events; and 3) reshaping and strengthening of public identity, to provide a reference value for future renewal research and practical work.

This paper is subsidised by the NSFC project which is named ‘Research on Time and Space Elements and Expression System of "Sharing Architecture’, NO. 51978468.

Abstract (Français)

Le patrimoine industriel ferroviaire est un type de patrimoine industriel avec des caractéristiques spatiales particulières, y compris les personnes, la société et les communautés qui sont étroitement liées aux activités de transport ferroviaire. En Asie, en particulier dans le processus d’industrialisation de la Chine, la communauté des cheminots porte le style de vie et les souvenirs historiques de la caractéristique régionale, qui revêt une grande importance. Dans le processus de rénovation urbaine, la protection et la réutilisation du patrimoine industriel ferroviaire peuvent être considérées comme un obstacle à la transformation matérielle ou à la protection culturelle. Pour les défis

sociaux, tels que la façon d'ajuster la structure sociale, de réduire le vieillissement de la population, d'améliorer les conditions de vie de la communauté et d'enrichir les activités publiques des résidents, la recherche connexe est limitée.

Wuhan est l'un des berceaux de l'industrie moderne de la Chine, qui compte un grand nombre de communautés de travailleurs "basés sur des unités" qui incluent le soutien des installations de services vivants. Prendre la communauté de Xujiapeng attachée à la gare du nord de Wuchang à Wuhan comme objet de recherche et décrire son contexte et ses défis en premier lieu. Ensuite, du point de vue de la publicité, analyser la situation actuelle de l'espace partagé et des activités publiques insuffisantes et la dissolution de l'identité publique dans la communauté. En conclusion, trois suggestions ont été proposées aux résidents sur la base des orientations du partage: 1) l'intégration et la promotion du partage de l'espace public, 2) la conformité et l'enrichissement des événements publics, 3) la refonte et le renforcement de l'identité publique, afin de fournir une référence valeur pour la recherche de renouvellement futur et les travaux pratiques.

When States Destroy Living Heritage in the Name of Authenticity

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Hellenic Open University, Greece

Abstract

The presentation discusses ‘living heritage’ in connection to ‘authenticity’, which has been established as the key concept in the field of heritage conservation on international and national levels. The main question is whether living heritage can be embraced within authenticity, or moves beyond the restrictions imposed by it; and, therefore, alternative, more agile mechanisms of recording and safeguarding heritage are to be crafted.

The states' policies and practices for the declaration and preservation of living heritage and their attitudes towards local communities are examined. The prison of the city of Trikala in Greece is used as a case study. The prison embraces ‘difficult’ tangible and intangible living heritage expressions: prison buildings, memories associated to the Greek Civil War and World War II, and rebetiko music (inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity).

The ultimate aim is to challenge the concept of authenticity, and move towards alternative mechanisms for the safeguarding of heritage.

Note: The presentation includes a short extract of a documentary film on the management of the prison of the city of Trikala in Greece.

Monument or Community-driven Heritage Management: Contradiction or Synergy?

Nicholas Anastasopoulos and Vassilis Ganiatsas
National Technical University of Athens, Greece

Abstract

Heritage conservation practices have often been accused of Euro-centrism and colonialism due to exclusive emphasis on the materiality of monuments resulting in the alienation of conservation practices from the communities that monuments form an integral part of. Employing heritage values-based theories exclusively by expert conservators results in neglect and exclusion of local communities in both decision making and implementation processes. Failing to involve the local community and employ local craftsmanship and knowledge at large is detrimental and Heritage management practices end up being undemocratic, inefficient and impractical.

Community-driven cultural heritage management practices emerged out of the political, theoretical, and practical inefficiencies and problems that Eurocentric practices faced. In this context, local communities get involved in the full spectrum of heritage management practices, by active participation from planning to implementation, to monitoring and accountability of conservation schemes. However, exclusive handling of heritage management by local communities presents problems due to lack of expertise, or shortsightedness of contested projections of local stakeholders' differing vested interests, and utilisation of heritage as communal property, rather than a communal good to share.

Living communities could have a 'say' on the management of their own monuments as viable agents in proposed schemes, thus actively engaging in dialogue concerning their fate. They could then act as catalysts and negotiators in accommodating contested views and conflicting projections. Starting from monuments, we could consider the immediate communal place and culture as a vital space of cultural significance. In this sense, monuments could encompass both the spatial and social context and, conversely represent a place of convergence of cultural significance and sustainability for diverse communities of stakeholders.

This paper attempts a synthesis of these opposing strategies on the basis of considering each monument at stake in continuity with a living community.

Abstract (Français)

Les pratiques de conservation du patrimoine ont souvent été accusées d'eurocentrisme et de colonialisme en raison de l'accent exclusif mis sur la matérialité des monuments, ce

qui a entraîné l'aliénation des pratiques de conservation des communautés dont les monuments font partie intégrante. L'utilisation de théories fondées sur les valeurs patrimoniales exclusivement par des restaurateurs experts entraîne la négligence et l'exclusion des communautés locales dans les processus de prise de décision et de mise en œuvre. Ne pas impliquer la communauté locale et utiliser le savoir-faire et les connaissances locales dans son ensemble est préjudiciable et les pratiques de gestion du patrimoine finissent par être antidémocratiques, inefficaces et peu pratiques.

Les communautés vivantes pourraient avoir un «mot à dire» sur la gestion de leurs propres monuments en tant qu’agents viables dans les projets proposés, engageant ainsi activement un dialogue concernant leur sort. Ils pourraient alors jouer le rôle de catalyseurs et de négociateurs pour tenir compte des opinions contestées et des projections contradictoires. En partant des monuments, nous pourrions considérer le lieu communal immédiat et la culture comme un espace vital d'importance culturelle. En ce sens, les monuments pourraient englober à la fois le contexte spatial et social et, inversement, représenter un lieu de convergence d'importance culturelle et de durabilité pour diverses communautés d'acteurs.

Cet article tente de synthétiser ces stratégies opposées en considérant chaque monument en jeu dans la continuité d'une communauté vivante.

Abstract 413 – Paper

Conservation Status of 'Levuka Historical Port Town'

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[2] Hokkaido University, Japan

Abstract

The research work presented in this paper determines the conservation status of a World Heritage Site 'Levuka Historical Port Town', Republic of Fiji. Levuka was inscribed on the World Heritage List recognised as having outstanding universal values in its colonial buildings and fabric in 2013. The site was hit by Category 5 tropical cyclone Winston in 2017 and many historical buildings were damaged. Building owners did emergency repair works. However, full-scale restoration works have not been propelled and some of the important buildings were completely destroyed.

We tried to see how the conservation status has been changed over a decade by comparing the building conditions between 2006 and 2019. There are data including materials, structures, forms, and colors of 148 historic buildings with photos from our survey conducted in 2006. We checked the damage levels of those buildings and changes to those items.

In the results, we found that nine buildings are completely demolished, including ones demolished before the cyclone. Twelve buildings are severely damaged but can be repaired if proper experts work on them. Detail designs are changed or lost in 18 buildings especially the decorations of pediments and parapets as well as stained glasses in churches. And colors are changed in 23 buildings.

In conclusion, 6% of the heritage buildings are completely lost in 13 years and 9% of the heritage buildings are severely damaged and endangered. They can be lost in a few years if proper conservation works are not implemented. Building details are lost due to the lack of administrative support to maintain them. Levuka's heritage is greatly endangered and it needs immediate financial and technical supports from both domestic and international communities.

Abstract (Espagnol)

El trabajo de investigación presentado en este documento determina el estado de conservación del patrimonio de la humanidad "Levuka histórico portuario de la ciudad" en la República de Fiji. Levuka fue inscrita en la Lista del Patrimonio Mundial en 2013. El sitio fue golpeado por el ciclón tropical Categoría 5 Winston en 2017 y muchos

edificios históricos fueron dañados. Los propietarios de los edificios hicieron trabajos de reparación de emergencia. Sin embargo, los trabajos de restauración a gran escala no se han impulsado y algunos de los edificios importantes fueron completamente destruidas.

Intentamos ver cómo ha cambiado el estado de conservación durante una década comparando las condiciones de construcción entre 2006 y 2019. Hay datos que incluyen materiales, estructuras, formas y colores de 148 edificios históricos con fotos de nuestra encuesta realizada en 2006. Nosotros comprobó los niveles de daño de esos edificios y los cambios de esos artículos.

En los resultados, encontramos que 9 edificios están completamente demolidos, incluidos los demolidos antes del ciclón. 12 edificios están gravemente dañados pero pueden repararse si los expertos adecuados trabajan en ellos. Los diseños detallados se cambian o se pierden en 18 edificios, especialmente las decoraciones de frontones y parapetos, así como las vidrieras en las iglesias. Y los colores se cambian en 23 edificios.

En conclusión, el 6% de los edificios patrimoniales se pierden por completo en 13 años y el 9% de los edificios patrimoniales están gravemente dañados y en peligro. Se pueden perder en pocos años si no se implementan los trabajos de conservación adecuados. Los detalles del edificio se pierden debido a la falta de consejos administrativos para mantenerlos. La herencia de Levuka está en grave peligro y necesita apoyo financiero y técnico inmediato de las comunidades nacionales e internacionales.

A Code of Ethics for Heritage Management Practitioners?

Gaetano Palumbo
University College London-Qatar

Abstract

The need to conserve, interpret, and provide sustainable use of historic and archaeological sites has grown exponentially in the last decades, as a consequence of the growth of international tourism, the desire to provide new visitor experiences, and of the pressure to obtain an economic return. This has created space for heritage practitioners to seek employment and contracts internationally. From large consulting firms to individual specialists, there are now hundreds if not thousands of international consultants involved in the preparation and implementation of heritage management plans.

On one hand, this situation has created the opportunity for a healthy exchange of views, opinions, and practices in the field of heritage management. From my point of view as a private practitioner who has been involved in international projects for the past 30 years, I can definitely say that the role of international consultants has changed from that of ‘experts’ to one of ‘advisors’, also thanks to the development of excellent local expertise. On the other hand, however, projects featuring the participation of international consultants have been slow in integrating the local community in their activities. This is mainly due to time and financial pressures – contracts sometimes have strict schedules – but also to a client-provider type of relationship that does not allow much freedom to develop an inclusive plan, especially when the client is a government entity. Moreover, the risk of obtaining advice that is not based on a thorough understanding of the place and of its cultural and social context, but on ‘pre-cooked’ solutions is always present.

The solution proposed is the development of a code of ethics for heritage practitioners under the aegis of ICOMOS, and a call for UNESCO, ICOMOS, and IUCN to further support the integration of local communities in heritage management initiatives.

Abstract (Français)

La nécessité de conserver, interpréter et fournir une utilisation durable des sites du patrimoine a augmenté de façon exponentielle dans les dernières décennies, en raison de la croissance du tourisme international, du désir d'offrir de nouvelles expériences aux visiteurs et de la pression pour obtenir un retour économique. Cela permis aux spécialistes du patrimoine de chercher un emploi et des contrats à l'échelle internationale. Des grands cabinets de conseil aux spécialistes individuels, il y a maintenant des centaines sinon des milliers de consultants internationaux impliqués dans la préparation des plans de gestion du patrimoine.

D'une part, cette situation a créé l'opportunité d'un échange de vues, opinions et pratiques dans la gestion du patrimoine. De mon point de vue d'un praticien qui a été impliqué dans des projets internationaux au cours des 30 dernières années, je peux dire que le rôle des consultants internationaux est passé de celui d '«experts» à celui de «conseillers», également grâce au développement d'une excellente expertise locale. D'autre part, les projets impliquant la participation de consultants internationaux ont été lents à intégrer la communauté locale dans leurs activités. Cela est principalement dû aux contraintes de temps et financières - les contrats ont parfois des échéanciers stricts - mais aussi à une relation de type client-fournisseur qui ne laisse pas beaucoup de liberté pour développer un plan inclusif, en particulier lorsque le client est une entité gouvernementale. De plus, le risque d'obtenir des conseils qui ne soient pas basé sur une compréhension approfondie du contexte culturel et social du lieu, mais sur des solutions «précuites» est toujours présent.

La solution proposée est l'élaboration d'un code éthique pour les spécialistes du patrimoine sous l'égide de l'ICOMOS, et un appel à l'UNESCO, ICOMOS et UICN pour soutenir davantage l'intégration des communautés locales dans les initiatives de gestion du patrimoine.

Abstract 420 – Paper

Rethinking the Heritage Preservation Policies for Chhoto Katra

Mohammad Habib Reza
BRAC University, Bangladesh

Abstract

Being a developing country, the heritage conservation of Bangladesh does not get serious attention from the government. The Department of Archaeology is the only responsible authority for preservation and protection of archaeological and heritage sites which have limited resources and significant limitations of formal heritage conservation following the national and international heritage laws. This formal legal system is not contributing towards the preservation of some noteworthy heritage monuments of Bangladesh, such as the Chhoto Katra. Chhoto Katra is one of the two caravanserais built in Dhaka by the Mughals. During its hay day, Chhoto Katra, along with Bara Katra, was the center of trade and commerce of Mughal Dhaka. Presently, the Chhoto Katra is positioned in the commercial heart of the city and only partially traceable and diminishing day by day due to illegal enchantment. The limitation of the Department of Archaeology's authority to prevent it is evident and it is time to rethink the conservation policies they are following. This presentation will propose a community involved heritage management strategy to recover the diminishing monument.

Abstract (Espagnol)

Al ser un país en desarrollo, la conservación del patrimonio de Bangladesh no recibe una atención seria del gobierno. El Departamento de Arqueología (DoA) es la única autoridad responsable de la preservación y protección de los sitios arqueológicos y patrimoniales que tienen recursos limitados y limitaciones significativas de la conservación formal del patrimonio según las leyes patrimoniales nacionales e internacionales. Este sistema legal formal no está contribuyendo a la preservación de algunos monumentos patrimoniales notables de Bangladesh, como el Chhoto Katra. Chhoto Katra es una de las dos caravasares construidas en Dhaka por los mogoles. Durante su día de heno, Chhoto Katra junto con Bara Katra fue el centro de comercio y comercio de Mughal Dhaka. Actualmente, el Chhoto Katra está ubicado en el corazón comercial de la ciudad y solo se puede rastrear y disminuir día a día debido al encantamiento ilegal. La limitación de la autoridad de DoA para evitarlo es evidente y es hora de repensar las políticas de conservación que están siguiendo. Esta presentación propondrá una estrategia de gestión del patrimonio de la comunidad para recuperar el monumento en disminución.

Abstract 423 – Paper

Measuring the Impact of ICT on Tourist Behavior in Huangshan World Heritage

Shujie Zhang, Ying Long, and Youbo Zhuang
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Abstract

1. Research Background

In the digital era, the development trend of information is much more mobile and networking, and leisure activities have changed dramatically. Meanwhile, the tourist behaviour in World Heritage has also changed. It makes cyberspace into innovative leisure space. During the process, ICT (Information and Communications Technology) plays an important role. With the widespread use of ICT technology, ICT has become a significant way for tourists to access information. As a result, we think there are two concepts of tourist behaviour, one is ‘online behaviour’ and the other is ‘offline behaviour’. Various data show that the online behaviour of tourists based on ICT is of vital important on the development, utilisation, and protection of World Heritage.

2. Research Objective and Methods

Based on the influence of ICT on tourist behaviour, the scale will be used to measure the extent to which tourist behaviour is affected by ICT in World Heritage. The presentation will explore tourist behaviour preferences, find out the contradiction between tourist behaviour and heritage protection, and research on the means of using and resolving the contradiction. So that tourists can recognise the heritage value better and have superior tourism experience. What’s more, it contributes to the management of tourist guidance and environmental protection.

3. Research Problems

The research focuses on the following three major issues: First, whether ICT will affect tourist behaviour? Second, if ICT will affect tourist behaviour, what is the degree of impact? Third, How does ICT affect/assist management? What suggestions for tourist management/guidance is useful and adaptive?

Abstract (Français)

1. Contexte de la recherche

À l'ère numérique, la tendance au développement de l'information est beaucoup plus mobile et en réseau, et les activités de loisirs ont radicalement changé. Pendant ce temps, le comportement touristique du patrimoine mondial a également changé. Il transforme le cyberespace en espace de loisirs innovant. Au cours du processus, les ICT (technologies de l'information et des communications) jouent un rôle important. Avec l'utilisation

répandue de la technologie des ICT, les ICT sont devenues un moyen important pour les touristes de recueillir des informations. En conséquence, je pense qu'il existe deux concepts de comportement touristique, l'un est "comportement en ligne" et l'autre est "comportement hors ligne". Diverses données montrent que le comportement en ligne des touristes basé sur les ICT est d'une importance vitale pour le développement, l'utilisation et la protection du patrimoine mondial.

2. Objectif et méthodes de recherche

Sur la base de l'influence des ICT sur le comportement des touristes, l'échelle sera utilisée pour mesurer dans quelle mesure le comportement des touristes est affecté par les ICT dans le patrimoine mondial. L'article explorera les préférences de comportement touristique, découvrira la contradiction entre le comportement touristique et la protection du patrimoine, et recherchera les moyens d'utiliser et de résoudre la contradiction. Pour que les touristes puissent mieux reconnaître la valeur patrimoniale et avoir une expérience touristique supérieure. De plus, il contribue à la gestion de l’orientation touristique et de la protection de l’environnement.

3. Problèmes de recherche

La recherche se concentre sur les trois principaux problèmes suivants: Premièrement, si les ICT affecteront le comportement touristique? Deuxièmement, si les ICT affectent le comportement des touristes, quel est le degré d'impact? Troisièmement, comment les ICT affectent / aident-elles la gestion? Quelles suggestions de gestion / orientation touristique sont utiles et adaptatives?

Best Practices in Managing Socio-Natural Hazards

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Abstract

Climate change is making headlines around the world as a new global challenge. It has already had noticeable impacts on the environment. Climate change has also proven impacts on Heritage, where the threat of it on Heritage can be glimpsed through the growing interest of international organisations such as UNESCO and ICOMOS.

Climate change can manifest itself in a variety of ways; this research relates to the overarching linkage between climate change and the increasing number of extreme events and disasters and their devastating impacts on Cultural Heritage. Notwithstanding, this paper will focus on the slow-onset socio-natural hazards and their development due to the effect of climate change. The changes in the frequency and intensity of heat waves, wetting–drying cycles, and biological contamination are among the most critical factors that influenced by climate change. Taking into consideration other growing drivers of change such as urbanisation and their simultaneous interaction with these multiple hazards, the management and mitigation of slow-onset hazards affecting heritage is getting more and more complicated.

Although there are many significant initiatives work towards strengthening the cultural heritage resilience against socio-natural hazards and disasters by integrating climate change adaptation into risk reduction policies and incorporating this concern within site management plans. However, the speed of climate change and the potential requirement for radical interventions poses a challenge to current conservation practice, particularly in developing countries. Which required, in turn, adoption of more flexible procedures to meet the challenges of climate change.

Based on ICOMOS' recommendation of sharing good practice examples to support effective adaptation to climate change. The intention of this paper is to highlight some of these successful cases in the areas of Indigenous Knowledge, risk identification and assessment activities, managing and consolidating data relating to climate risks and vulnerabilities, and using values assessment methods.

Abstract 442 – Paper

Post-Massive Earthquake Evaluation and Harmonisation Training for Heritage

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Abstract

When a massive earthquake occurs, it causes comprehensive damage in a large area, and the disaster prevention system is often unable to effectively integrate with the cultural asset system. The first-time rescue is based on the rescue of people and the recovery of the life support system (e.g. transportation, water, electricity, etc.). Relatively weak cultural heritage are usually not listed in the sequence of priority rescue. However, due to the lack of practical implementation tools, when disasters occur, community can usually protect the surrounding cultural heritage for the first time, but without relevant education and training, they often cannot distinguish the value of cultural heritage and miss the prime time of rescue. As far as cultural heritage are concerned, the work of harmonisation is not only of final education and training but also including the thought of harmony in the initial stage of risk identification.

This study is to explore the following tools for the initial evaluation and rescue of cultural heritage to massive earthquake, as well as education and training, which include:
1. Urgent evaluation procedure of cultural heritage after massive earthquake
2. Principles and tools for urgent evaluation of cultural heritage
3. Education and training mechanism of disaster preparation.

In conclusion, this study will provide the implementation principles of cultural heritage departments in response to massive earthquake and the initial disaster evaluation tool of cultural heritage by relevant personnel at the disaster site.

Planning and Managing Historic Quarters in China: Patterns and Mechanisms

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Abstract

The recent destruction of historic urban environments in China was largely induced by ‘conservation’ projects themselves. Many ‘conservation’ projects, aiming at pursuing short-term political and economic profit, are usually featured by the wholesale physical and demographic replacement, and the creation of a ‘touristic thematic park’. On the contrary, few projects present an alternative planning pattern, that is, incremental and sensitive upgrading and restoration with specific care of the local community and inhabitants.

The paper takes two representatives of traditional historic quarters in China, Sanfangqixiang (also called Three Lanes and Seven Alleys in English) in Fuzhou and Pingjiang Road in Suzhou as examples to develop a comparative study of two different aforementioned planning patterns. The paper starts with the outline of the evolution and development of planning and managing patterns of historic quarters in China. Then, through the author’s extensive analysis of varied sources and in-depth site survey and interviews of stakeholders of the two cases, the paper examines different ideas, trajectory, and patterns of planning and managing the two historic quarters, particularly discussing efforts and outcomes in balancing the preservation of historic heritage, the improvement of local living conditions, and the development of a tourist economy in the case of Pingjiang Road. Moreover, the mechanisms hidden behind the two patterns are revealed with the particular identification of a series of interrelated problem issues and factors that plays a vital role on deciding the different patterns and efforts, including site location in the city, physical condition before planning, the proportion of Indigenous inhabitants, property relations, local economic and political basis, planning experiences of local government, etc.

Through combing the Historic Urban Landscape approach, the paper concludes with the discussion that how do historic quarters meet the demands of the visitor and tourism economies, while ensuring their values are retained.

How to Consider and Manage the Heritage of Modern Roads?

Rita Ruiz, Javier Rodríguez, and José María Coronado
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Abstract

The attention of an increasing number of researchers of transport history has been attracted to the evolution of roads built since the mid-18th century and the first roads for automobiles. This interest has been accompanied by greater consideration of the heritage dimension of these roads.

The first studies on the heritage dimension of modern roads were conducted in countries such as USA and Australia, and were subsequently taken up by ICOMOS in the early 1990s. While modern roads were not expressly considered as heritage assets, they were indirectly considered in international expert meetings dedicated to the then emerging assets of cultural landscapes, historic transportation corridors, heritage canals, and cultural routes. These meetings raised interesting questions, such as the boundaries and crossover points between one type of asset and another.

Following recognition by UNESCO of the categories of cultural landscapes, cultural routes, and heritage canals, the problem concerning the incorporation of modern roads as heritage assets has only been raised comparatively recently. The majority of discussions in this regard have taken place within the CIIC, where the problem regarding the divergences and correspondence between modern roads and cultural routes has been debated. To the same extent, other concepts raised in the past, such as linear and networked landscapes or historic transportation corridors, appear to have lost currency.

This paper seeks to:

- Define the concept of ‘modern road’ and provide a brief analysis of the historical development and current situation of the same.
- Reconstruct, in accordance with the considerations raised by ICOMOS and UNESCO, the process of defining cultural landscapes, historic transportation corridors, cultural routes and heritage canals, railways and roads.
- Discuss that process in order to contribute to the debate concerning the definition, assessment and management of modern roads as heritage assets, both intrinsically and in relation to established categories

Abstract (Espagnol)

El análisis de la evolución de las carreteras construidas por ingenieros civiles desde mediados del siglo XVIII y de las primeras carreteras para automóviles, ha atraído la atención de un número creciente de investigadores dedicados a la historia del transporte. Prácticamente en paralelo, dicha preocupación se ha extendido a la consideración de la dimensión patrimonial de estas carreteras.

La reflexión relativa a la dimensión patrimonial de las carreteras modernas se inició, de manera aislada, en países como USA o Australia, y durante los primeros noventa fue planteada por ICOMOS. Aunque las carreteras no fueron expresamente consideradas como bienes patrimoniales, se discutieron, de forma indirecta, en encuentros internacionales de expertos dedicados a bienes entonces emergentes como los paisajes o los itinerarios culturales. Tales encuentros supusieron un enriquecimiento conceptual y metodológico, y plantearon interesantes cuestiones, como las relaciones entre unos y otros tipos de bienes.

Habiéndose reconocido por UNESCO los paisajes culturales, los itinerarios culturales y los canales patrimoniales como categorías, el problema de la incorporación de las carreteras a este tipo de categorías no se ha planteado hasta fecha reciente. La mayor parte de las reflexiones al respecto se ha producido en el CIIC, que ha tratado el problema de las diferencias y relaciones entre las carreteras y los itinerarios culturales

The Heritage Management in the Old Town of Jakarta

Dimas Nugroho Nugroho, Panji Syofiadisna Syofiadisna, Harriyadi Harriyadi, and Ashar Murdihastomo Murdihastomo
National Research Center for Archaeology, Indonesia

Abstract

The old town of Jakarta has a long history in the process of formation. Starting from the 16th until the 20th centuries, the face of the urban area continues to grow along with the development of the function and population of the city. The historical development of the old town of Jakarta started when this place was known as Sunda Kelapa and then started to grow fast after the arrival of the Europeans to become a commerce city. That city also became the center of the colonial government called Batavia, which is inhabited by various races and societies. The development of the town took place massively, as can be seen from the remains of the government buildings, the military fort, trade building, houses to other findings, which is can also be found in the old map of Batavia.

To protect the heritage in the coverage area, the governor of Jakarta already made a regulation to assign an area of 332 hectares to become the Cultural Heritage Area and is on the Tentative List of the UNESCO World Heritage. It should be realised that some of the countries are not the same in treating the historical city area as other countries. The fundamental problem is the management of the building and area. It has required an effort to make a systematic solution related to the concept of land development, urban planning, and tourism model. The development of the area still paying attention to the aspects of authenticity and its utilisation becomes an essential point to develop a Cultural Heritage Area. This paper offers solutions that can enable the city of Jakarta to be recognised as a UNESCO World Heritage site and also to develop the concept of the modern tourism aspect of cultural heritage.

Abstract (Français)

La vieille ville de Jakarta a une longue histoire en cours de formation. Du 16e au 20e siècle, le visage de l'agglomération continue de croître avec le développement de la fonction et de la population de la ville. Le développement historique de la vieille ville de Jakarta commence lorsque cet endroit est connu sous le nom de Sunda Kelapa, puis commence à se développer rapidement après l'arrivée des Européens qui deviennent la ville du commerce. Cette ville devient également le centre du gouvernement colonial appelé Batavia, qui est habité par diverses races et sociétés. Le développement de la ville a eu lieu massivement, comme on peut le voir sur les vestiges des bâtiments gouvernementaux, du fort militaire, du bâtiment commercial, des maisons et d'autres découvertes.

Pour protéger le patrimoine dans la zone de couverture, le gouverneur de Jakarta a déjà pris un règlement pour attribuer la zone 332 hectares pour devenir la zone du patrimoine culturel et maintenant déjà dans la liste indicative du patrimoine mondial de l'UNESCO. Il faut comprendre que certains pays ne sont pas les mêmes dans le traitement de la zone historique de la ville dans d'autres pays. Le problème fondamental est la gestion du bâtiment et de la zone. Il a fallu un effort pour trouver une solution systématique liée au concept d'aménagement du territoire, d'urbanisme et de modèle touristique. Le développement de la zone en accordant toujours une attention aux aspects de l'authenticité et de son utilisation devient un point essentiel pour développer une zone du patrimoine culturel. Ces travaux tenteront de trouver des solutions qui peuvent être proposées afin que la ville de Jakarta soit plus faisable pour entrer dans le patrimoine mondial de l'UNESCO et aussi pour développer le concept de l'aspect touristique moderne du patrimoine culturel.

Abstract 462 – Paper

Ontology Connection Resources of Heritage Management and Maintenance

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Abstract

Cultural heritages are non-renewable resources, and the concept of effective preservation is not a large-scale restoration once every few decades but should focus on daily management and maintenance, which can also extend the life and original authenticity. This study explores the needs for cultural heritage management and maintenance and the proposed metadata. Based on the CIDOC Conceptual Reference Model (CIDOC CRM) standard issued by ICOM, a Taiwanese cultural heritage designated registration, management, and maintenance related information and digital resources model is established as the basis of the presentation platform.

The digital presentation platform is built based on the Arches system released by J. Paul Getty Trust and World Monuments Fund. It presents the connection information between local resources and communities of Taiwan's cultural heritages by means of visual correlation, such as community resources, managers, management and maintenance, and digital resources. It also provides the cognitive learning function of user guide and resource association in accordance with the international exchange standard format, so as to improve related personnel's sense of identity and relevance for local resources, and in the future, they can add value to establish the international standard data exchange demand, toward the goal of link open data (LOD).

Landscape Heritage Co-design in Honghe Terrace

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Abstract

The Honghe cultural landscape is living heritage with more than 1000 years of history. Nowadays, with the development in this area, the villagers are pushed to the edge of development since the lack of knowledge and experience of design.

We believe that heritage belongs to all humans and democracy should also be applied to the development. In this paper, base on 'frog lead', the view of Professor Ezio Manzini, that a community can skip the industrial period and enter the PSS period directly, we design tools with all participants to help them understand the heritage and community better which include discovering local needs, spotting local resources, building local knowledge-sharing platform, and gaining design thinking training. For achieving these goals, the communication tool which includes communication and recognition capabilities is developed at the very beginning to initiate the co-design since the villagers have been living with their own dialect for generations, the barrier of language is the huge gap for co-design.

With this process, we try to explore the possibility for the local villagers to co-design the agricultural products with developers from outside. The Honghe landscape heritage has a variety of value to be explored, however, the red rice, which has been accompanying the villagers for all generations and represents many local cultural elements, is recognised by all participants which are adapted as the theme for this research. Afterward, we hope to build a co-creation community that represents united heritage, not only the high education people have the capacity for developing and gaining benefit but everyone can benefit from the heritage and contribute to its conservation and development.

Abstract 480 – Paper

Sharing Blocks in Port-City Interface of South Yangpu Riverside, Shanghai

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Abstract

Ports are important engines of urban socio-economic development and strong force in shaping urban spatial structure. With the transfer of cargo terminals from the old ports to the new ones, 16 large and medium-sized factories in Yangpu Riverside Industrial Zone have been shut down. At the same time, the Yangpu Riverside Industrial Heritage Landscape Belt has achieved initial north-south connectivity, and urban renewal has achieved initial results. It is worth noting that there is a transition belt between the Riverside industrial landscape and the city center. This belt is dominated by residential neighbourhoods, of which scattered are small supporting workshops that were built together with the old factories.

At one time, this life belt functioned mainly as the dormitories and activity places of factory workers. However, with the decline of the industrial belt, these blocks have been severely separated from society, cities, and river views. Therefore, how to make this life belt truly connect the central city and the riverside is an urgent problem to be solved.

This paper first conducts in-depth research and interviews on the residential neighbourhood in the southern part of Yangpu Riverside and its industrial relics, and then analyses the spatial characteristics of the existing neighbourhood from three levels: shared culture, shared space, and shared landscape. Combined with the successful port-city interface neighbourhood sharing cases such as the Hafen City in Hamburg and the Marseille Old Port Regeneration in France, this study summarises the design strategy of the sharing blocks to provide a reference for the sharing regeneration of port-city interface in the future.

This paper is subsidised by NSFC project, NO. 51978468 and NO. 51678412.

Abstract (Français)

Les ports sont des moteurs importants du développement socio-économique urbain et une force puissante pour façonner la structure spatiale urbaine. Avec le transfert des terminaux de fret des anciens ports vers les nouveaux, 16 grandes et moyennes usines de la zone industrielle de Yangpu Riverside ont été fermées. Dans le même temps, la ceinture paysagère du patrimoine industriel de Yangpu Riverside a atteint la première connectivité nord-sud et le renouvellement urbain a atteint les premiers résultats. Il

convient de noter qu'il existe une ceinture de transition entre le paysage industriel de Riverside et le centre-ville. Cette ceinture est dominée par des quartiers résidentiels, dispersés de petits ateliers de soutien construits avec les anciennes usines.

À une certaine époque, cette ceinture de sauvetage a fonctionné principalement comme dortoirs et lieux d'activité des travailleurs d'usine. Cependant, avec le déclin de la ceinture industrielle, ces blocs ont été sévèrement séparés de la société, des villes et des vues sur le fleuve. Par conséquent, comment faire en sorte que cette ceinture de sécurité relie vraiment la ville centrale et le bord de la rivière est un problème urgent à résoudre.

Cet article mène d'abord des recherches approfondies et des entretiens sur le quartier résidentiel dans la partie sud de Yangpu Riverside et ses reliques industrielles, puis analyse les caractéristiques spatiales du quartier existant à trois niveaux: culture partagée, espace partagé et paysage partagé. Combinée aux cas réussis de partage de quartier de l'interface port-ville tels que la ville de Hafen à Hambourg et la régénération du vieux port de Marseille en France, cette étude résume la stratégie de conception des blocs de partage pour fournir une référence pour la régénération du partage de l'interface port-ville A l'avenir.

Ce document est subventionné par le projet NSFC, NO. 51978468 et NO. 51678412.

Cultural Heritage Tourism Guidelines for Mysore

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Abstract

The tourism sector is one of the most rapidly growing industries in the world. It makes an impact on the natural environment, the socio-cultural setting, and the economy in the region. The cultural heritage of any place attracts visitors from everywhere, and this results in both positive and negative impact on the place and people. It promotes understanding between different cultures, provides employment opportunities to the local community, facilitates the infrastructure development of the place, and preserves the local heritage. The following paper explores the potential cultural heritage present in Mysore, and how it can be effectively managed with respect to tourism.

Mysore is a heritage city, situated in south of India and consists of many cultural heritage assets like palaces, museums, temples, festivals, and food. It consists of both tangible and intangible cultural heritage. The city receives many domestic and international tourists all year round. So, Mysore being a heavily visited city by many tourists, requires a shared responsibility of cultural heritage tourism planning and management, by the government, the local community, and other stakeholders. The research paper identifies the cultural heritage resources in Mysore, its current tourism scenario and the underlying issues, through a set of primary and secondary sources. Based on the data gathered and the analysis from the research, the paper aims to formulate appropriate cultural heritage tourism guidelines for Mysore, to mitigate the current issues and hope for a better management. Henceforth, the paper concludes with these guidelines which can be utilized by the Government of India, the tourism industry, the local community and the other respective stakeholders.

Abstract 513 – Paper

Tolerance and Appreciation: the Case of Sharing Heritages in Taiwan

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Abstract

Named Formosa by Spanish sailors at first sight in the 15th century, Taiwan had attracted peoples from all around the world on overseas exploitation, expansion, or immigration since time immemorial. It used to receive immigrants mainly from southeast Asia, who eventually became the Indigenous tribes of the Island. In later centuries, coastal locations were fortified by the Spanish and the Dutch. It was taken over by Koxinga (1624-1662) from mainland China in 1661 as the base for restituting the Ming Dynasty (1368-1644). Soon after his death, Taiwan was submitted under peace deals by his grandson to the Ching Dynasty. The Sino-Japanese War in 1894 decided the colonisation of Taiwan, which lasted for 50 years until the end of the WWII and left Taiwan thickly immersed with Japanese culture. Then, Taiwan was ruled by the authorities of the Republic of China.

Thus, Taiwan has a variety of culture heritages left by different races dominating the island in different periods of history, including Aboriginal settlements, the Dutch and Spanish citadels, the Japanese traditional houses, factories and public buildings, the Chinese walled cities, temples and courtyard houses, etc. They are all cherished and well cared for as legally listed items by current Taiwanese people. How to identify the thinking of current Taiwanese people who are willing to accept heritage of diverse cultures apart from their own? Taking some significant examples into consideration, this paper aims to seek for satisfactory explanation for this complicated situation from social, political, cultural, and ideological perspectives. On the whole, this paper tries to establish an argument that current Taiwanese people have shown an example of human good will, tolerance, and appreciation on outstanding achievements of predecessors on the island disregarding racial, cultural difference or even political hostility.

Abstract (Français)

Taïwan avait attiré des peuples du monde entier sur l'exploitation, l'expansion ou l'immigration à l'étranger depuis des temps immémoriaux. Il recevait des immigrants principalement d'Asie du Sud-Est, qui sont finalement devenus les tribus autochtones de l'île. Dans les siècles suivants, ses spots côtiers ont été fortifiés par les Espagnols et les Hollandais. Il a été repris par Koxinga (1624-1662) de la Chine continentale en 1661 comme base pour restituer la dynastie Ming (1368-1644). Peu de temps après sa mort, Taiwan a été soumis à des accords de paix par son petit-fils à la dynastie Ching. La guerre sino-japonaise de 1894 a décidé la colonisation de Taiwan, qui a duré 50 ans

jusqu'à la fin de la Seconde Guerre mondiale et a laissé Taiwan profondément immergé dans la culture japonaise.

Ainsi, Taiwan a une variété d'héritages culturels laissés par différentes races qui dominent l'île à différentes périodes de l'histoire, y compris les colonies aborigènes, les citadelles hollandaises et espagnoles, les maisons traditionnelles japonaises, les usines et les bâtiments publics, les temples chinois et les maisons à cour, et etc. Ils sont tous chéris et pris en charge en tant qu'articles légalement répertoriés par les Taiwanais actuels. Comment identifier la pensée des Taïwanais actuels qui sont prêts à accepter l'héritage de cultures diverses en dehors de la leur? En prenant quelques exemples significatifs en considération, cet article vise à chercher une explication satisfaisante de cette situation compliquée d'un point de vue social, politique, culturel et idéologique. Dans l'ensemble, ce document tente d'établir un argument selon lequel le peuple taïwanais actuel a montré un exemple de bonne volonté humaine de tolérance et d'appréciation à l'égard des réalisations exceptionnelles des prédécesseurs de l'île, sans tenir compte des différences raciales, culturelles ou même de l'hostilité politique.

How do Private Owners Engage in Settlement Heritage Preservation in China?

Pan Jiang
Tongji University, Shanghai, China

Abstract

In China, there are over 8,000 rural traditional settlements listed in heritage lists at all levels, with millions of privately owned houses, which are faced with severe problems of management, preservation, and financial aids in the fast urbanisation process. Three types of regeneration – rural museum, tourism complex, and vernacular tourist experience place – are dominated respectively by national enterprise, social enterprise, and peasant enterprise. As the owners and users of these buildings, private owners ought to be the main preservation practitioners, yet their rights of ownership and development are currently restricted, which is imposing negative impacts on heritage preservation and residents' living conditions.

Taking Yaoba Town in Sichuan, Fengsheng Town in Chongqing, and Huangcheng Village in Shanxi as examples corresponding to the three regeneration modes, this presentation analyses their differences in: a) ownership and rights; b) regulations and practices; and c) financial aid resources and interest distribution; which have greatly influenced the effectiveness of preservation. Then, the author compares these three preservation modes with that of White City of Tel Aviv, Israel, and Toledo, Spain, both of which are listed in World Heritage List as a type of settlement heritage that consists of numerous historic buildings in need of preservation, the majority of which are privately owned. Although faced with challenges similar to those in China, these two settlements have kept a good balance between development and preservation.

Based on their experience, this article finally proposes four suggestions on how private owners should engage in heritage preservation in rural China. First, their awareness of heritage value should be raised through education. Second, residents' right of development must be guaranteed. Third, an effective management structure that can integrate all resources and legal regulations is necessary. Fourth, professional and practical guidebooks for preservation and restoration works should be available and obeyed.

Changing Heritage Management Roles and Research in Surame, Nigeria

Aliyu Adamu Isa
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Session Description

Surame, and especially its walls, have been described as the largest ancient built stone walls in the whole of Africa. The site is one of the 14 northern Nigerian Hausa states where early kings of Kebbi are supposed to have resided. However, despite the break-up of the Kebbi kingdom at Surame in 1722AD, and the shifting of its capital to Birnin Kebbi and then Argungu in 1831, following regional upheavals, the Surame cultural landscape is still seen as representing the preservation of a ‘nationalistic’ Kebbi territory.

In 1950, the then Sokoto Native Authority declared the Surame area a reserved forest, while the Argungu palace, built in 1831, opened as a museum with eleven notable compartments of collections on July 1, 1958, offering an insight into the turbulent history of the Kebbi state. The museum also serves as a royal tomb where all past Emirs of Kebbi kingdom have been interred. In 1964, the Federal Government declared Surame a national monument and with the creation of Kebbi state out of Sokoto in 1996, Surame became a shared heritage. Kebbi holds the intangible, while Sokoto holds the tangible heritage of the site. Surame is now bordered by Binji and Silame in Sokoto state, and the two councils are responsible for provisions of the 12 security guards that are watching over the site. These and other professionals assist the site manager in the conservation and preservation of Surame site and heritage of the Kebbi kingdom.

After a careful study on the state of Surame’s preservation, the National Commission for Museums and Monuments (NCMM) in 2009 decided to prepare it for nomination to the UNESCO World Heritage List. Recently, two pits – a 2m x 3m trench and 3m x 3m test pit – were sunk at some carefully selected areas of the site with the aim of recovering archaeological sequence that will represent occupation as fully as possible. This is part of an on-going doctoral project, titled: *Pottery, Trade and Diet in the Archaeology of Surame, Nigeria*, and has revealed pottery tiling, fire places, exotic items, and pots. It is hoped that the detailed analysis of these materials will begin to give us insights into the pottery tradition, trade, and diet of the past inhabitants of Surame.

Abstract 545 – Paper

Preservation is Not Enough: The Narrative Approach to Conservation

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Abstract

In different ways, both the retelling of narratives and the safeguarding of historic buildings have traditionally helped constitute communities; both help to create a whole from past, present, and future, and to account for continuity of identity through the process of change. However, while modern conservation deals with buildings of all ages, its processes have been decisively shaped by modernity's detachment from the past, typically preferring to treat buildings as museum exhibits rather than as living things. At the heart of the narrative approach is the concern that, as a result of this history, conservation risks destroying the very heritage it is supposed to protect.

The narrative approach addresses these inherent contradictions by developing a conservation theory that addresses change in living buildings while managing continuity. It sees historic buildings not as completed art-historical artefacts, but as the sites of ongoing, intergenerational, communal creativity; it works with the grain of tradition and is therefore much better able to encourage the creativity of local communities. The narrative approach builds on best practice in engaging communities in conservation, addressing the damaging effects of conservation's persistent lack of theoretical engagement, and offering a refreshingly new way to engage with the historic environment, for both communities and professionals.

The paper will review the theoretical roots of modern conservation, examine the varied ways the association of people and historic buildings has been understood, and propose an alternative theory of historically literate change based on the interrelation of tradition, narrative, and practices. Drawing on extensive experience of guiding community groups through the complexities of the permissions process, the approach taken is as much practical as it is theoretical, and the argument is illustrated with relevant examples.

Abstract 546 – Paper

Shared Vertical and Horizontal Responsibilities of Built Heritage

Julio Sampaio
Federal Rural University of Rio de Janeiro, Brazil

Abstract

The aim of this paper is to understand and contextualise the role of shared responsibilities in cultural heritage conservation, especially regarding constructed assets, with emphasis on buildings and urban areas, and respective correlations with other elements constituting the built heritage: archaeological, industrial, urban and cultural landscapes, and intangible practices. Essentially, the objective is to identify aspects comprising the nature of this theme, its correlations, concrete cases and repercussions to be presented in two major categories: shared vertical and horizontal responsibilities.

The latter covers cultural heritage conservation as initiatives occurring among distinct generations in the past, present, and future, whereas the scope of horizontal cases is limited to actions among members (government, non-profit, academic and private sectors, local communities) of one particular generation.

The procedures for development of analyses of the aforementioned responsibilities are structured, in the vertical case on the concept of sustainability, traditionally embracing rational, responsible use of various natural resources (including cultural heritage) across different generations. Authors like Nataniel Lichfield and Donavan Rypkema are considered as basic references on this matter, besides the discussions about heritage as a driver of development in the 2011 ICOMOS General Assembly Scientific Symposium, held in Paris. In the horizontal case, the guideline for analytical procedures is based on the vision of social production of cultural heritage contained in the 1987 ICOMOS Brazil Charter of Petrópolis, i.e., interactions among the social groups identified above, notably through adaptation of the Henri Lefebvre concept of right to the city focused on cultural heritage conservation.

Subsequently, the two dimensions of the responsibilities are correlated through discussion of concrete cases in UK and Brazil, principally Rio de Janeiro. The results are expected to contribute to improvement of the knowledge field and place management and safeguard practices, notably in the built heritage featuring the elements highlighted above.

Unveiling PRERICO, ICOMOS ISC for Places of Religion and Ritual

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Abstract

Among the cultural and natural heritage sites in the World, those with a religious and ritual significance form a special category. This was recognised in the 2005 ICOMOS General Assembly resolution that called for the establishment of an international thematic programme for religious heritage and the 2011 ICOMOS General Assembly resolution on the protection and enhancement of sacred heritage sites, buildings, and landscapes. The 2011 General Assembly had preceded an international seminar held in Kiev, Ukraine, in 2010 on the role of religious communities in the management of World Heritage properties. The seminar had convened within the context of the International Year for the Rapprochement of Cultures and had concluded by the *Kiev Statement on the Protection of Religious Properties within the Framework of the WHS Convention* (2010). On 7 March 2017, the ISC on Places of Religion and Ritual was established by the 2014 ICOMOS GA to support efforts in this vein.

A report presented at a thematic expert consultation meeting held at the UNESCO Headquarters in Paris in 2016 on sustainable management of the World Heritage properties of religious interest in South-Eastern and Mediterranean Europe has revealed religious and ritual significance as a rarely verbalised value in the nomination dossiers for the UNESCO World Heritage List. Yet a survey conducted by the UNESCO World Heritage Centre has revealed the contention among a considerable number of site managers that the religious or intangible values associated with heritage sites usually have a positive contribution in the protection and management of the heritage assets.

Building on this observation, this joint proposal by the PRERICO members is to introduce PRERICO, its goals, aims, groups, and highlight the cultural diversity of the committee members, special challenges encountered in the protection and management of shared heritage sites or religious and ritual importance.

Abstract 550 – Paper

Stakeholders, Governance, and Conservation: Mapungubwe World Heritage Site

Pascall Taruvinga
Robben Island Museum

Abstract

Mapungubwe Cultural Landscape World Heritage site is an epitome of shared responsibility and power across Indigenous and descendent communities and responsible stakeholders that can be seen through the lenses of multiple and layered cultural values, legislative framework, socio-economic developments, land claims, and regional transfrontier conservation initiatives. Based on historical data, archival analysis and stakeholder analysis approaches, this paper explores the shared responsibilities and power matrixes of 243 stakeholders identified in its wider setting as national estate, world heritage site, transfrontier conservation park, and national park. The views and opinions of these stakeholders are analysed using a dynamic and mixed methodology which combined desktop studies, questionnaire surveys, interviews, and the Delphi techniques.

This paper advances the notion of stakeholder-driven governance processes at the site for both conservation and socio-economic development. Furthermore, the paper establishes that the site has multiple stakeholders with different expectations and levels of power, yet they are not involved in the decision-making processes at the site as part of the wider and geo-context setting of the landscape. In conclusion, the paper motivates for adoption of adaptive management approaches, 'learning by doing', as opposed to a monolithic adherence to State-Based Management Systems. The wisdom and resilient approaches of Indigenous and descendant communities have to be embedded in the communication and decision making approaches at the site. An adaptive approach that promotes better communication flow between decision makers and all other stakeholders in supporting the caring for the well-being of both heritage and society at large is recommended. World Heritage governance should be about managing continuity and change as influenced by multiple stakeholders who are the beneficiaries of both conservation and socio-economic developments at inscribed sites. The future of World Heritage lies in its ability to offer practical solutions to the multiple and multi-layered stakeholders.

Same Heritage, Different Values: Zimbabwe's Resettled Farms

Melissa Chinaka
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Abstract

Zimbabwe has numerous archaeological sites that have fallen prey to the socio-economic activities owing to the 'Fast Track Land Reform Program' of the year 2000. Dry stone walls and rock paintings found within Trelawney farming area (Zimbabwe's Mashonaland West-Zvimba Rural District) are fast disappearing because of the vandalism by locals who gather at these places mainly for religious purposes. The religious rituals involve the lighting of fires at these sites during the night and/or collecting stones from collapsing walls to design symbols of their religious group. The land resettlement program exacerbated most of these challenges when formerly private owned farms were opened to the public.

New farm owners are not economically able to manage the farms and the archaeological heritage, moreover they are not knowledgeable about the means of preserving these sites. On the other hand, because of the country's economic decline, the National Museums and Monuments of Zimbabwe, has been forced to compromise on the management of heritage leading to the marginalization of these archaeological sites. Such sites are in dire need of shared responsibilities amongst farm owners, NMMZ and farm workers (who have since attached new religious values to these sites) to achieve sustainable heritage management.

This research proposes a bottom-up approach in heritage management of marginalized sites, thus local communities must inform the preservation these sites in accordance of their attached values.

Garden Heritage Digital Documentation: New Methods and Perspectives

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Abstract

The rapid development of digital technology provides an unprecedented opportunity to investigate multi-scale complex landscape heritage. The technological innovation will not only impact the methods of collecting, managing, and disseminating cultural heritage information, but also potentially change our understanding of heritage.

This paper aims to explore an alternative approach to documenting designed landscapes with innovative digital tools. With the support of digital photogrammetry, LiDAR, and tilting photography of drones, we have studied the documentation methods of traditional garden heritage in China. Based on a two-year case study of Heyuan Garden, a national cultural heritage site in Yangzhou, this paper established a new approach of 3D recording and representation of garden heritage. The new method can acquire high-quality 3D data through the fusion of multi-source sensors and simulate the characteristics of the heritage with unprecedented precision. We were able to examine the geometry, pattern, features, and texture of the landscape heritage by reading the spatial information and constructing the virtual model.

Based on the high-precision landscape simulation data, this paper provided a deeper discussion on the issues of heritage representation, with critical reflections on the authenticity of virtual heritage. The conclusion provided the implications for heritage conservation and management. The workflow for digital garden documentation can be used as references for cultural heritage projects in China and other countries.

Abstract (Français)

Le développement rapide de la technologie numérique nous offre une occasion sans précédent d'étudier le patrimoine paysager complexe à plusieurs échelles. L'innovation technologique aura non seulement un impact sur les méthodes de collecte, de gestion et de diffusion des informations sur le patrimoine culturel, mais changera également potentiellement notre compréhension du patrimoine.

Cet article vise à explorer une approche alternative pour documenter les paysages conçus avec des outils numériques innovants. Avec le soutien de la photogrammétrie numérique, du LiDAR et de la photographie inclinable des drones, nous avons étudié les méthodes de

documentation du patrimoine jardin traditionnel en Chine. Basé sur une étude de cas de deux ans sur Heyuan Garden, un site du patrimoine culturel national à Yangzhou, ce document a établi une nouvelle approche de l'enregistrement 3D et de la représentation du patrimoine du jardin. La nouvelle méthode peut acquérir des données 3D de haute qualité grâce à la fusion de capteurs multi-sources et simuler les caractéristiques du patrimoine avec une précision sans précédent. Nous avons pu examiner la géométrie, le motif, les caractéristiques et la texture du patrimoine paysager en lisant les informations spatiales et en construisant le modèle virtuel.

Sur la base des données de simulation de paysage de haute précision, cet article a fourni une discussion plus approfondie sur les questions de la représentation du patrimoine, avec des réflexions critiques sur l'authenticité du patrimoine virtuel. La conclusion a fourni les implications pour la conservation et la gestion du patrimoine. Le flux de travail pour la documentation numérique des jardins peut être utilisé comme référence pour des projets de patrimoine culturel en Chine et dans d'autres pays.

Abstract 582 – Paper

A Damas, un Musée Face au Défi des Civilisations Disparues

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Abstract

Michel Ecochard (1905-1985), was one of the "international" French architects of the 20th century. The Damascus National Museum of 1936 was his first major architectural commission. Syria was then under French mandate. Ecochard designed a discreet but modern and functional architecture. One of the original features of the museum is to integrate parts of monuments at risk of looting and destruction: a Palmyrean hypogeum, the synagogue of Doura Europos, and the entrance to an Umayyad palace. In the 1960s, the ceremonial hall of a Damascene mansion was added. At first, the museum only included the Greco-Roman wing. The previous civilizations (Maris, Ebla, or Ugarit) had not yet revealed their importance. Gradually, wings from other historical periods were added. The surface is quadrupled.

Foreign visitors discover a cradle of civilizations. The local public is confronted with the revelations of the scientific community and a rich identity rooted in history. Lectures, training courses and discussions are organised there, contributing to making it a permanent focus of cultural life.

Over time, the museum became too small, but from the 1950s onwards, some thirty other museums were gradually created in the provinces. Despite its disadvantages, it was able to expand and reshape itself for more than 80 years. It has had to adapt to the recent events in Syria. Its own collections were put in a safe place, and then provincial collections were collected there.

The building itself represents a cultural heritage by its author, its museum design, and its participation in architectural modernity. It is also by its chronology a shared heritage. Thanks to its managers, this museum is the vector of transmission in contemporary society of the cultural heritage of vanished civilizations. This recognition and the ways in which its role can be continued and deepened are worth reflection and propositions.

Abstract (Français)

Michel Ecochard (1905-1985), fut l'un des architectes « internationaux »français du 20^{e} siècle. Le musée national de Damas de 1936 fut sa première commande architecturale importante. La Syrie était alors sous mandat français. Ecochard conçoit une architecture discrète mais moderne et fonctionnelle. L'une des originalités du musée est d'intégrer des parties de monuments risquant le pillage et la destruction : un hypogée palmyrénien, la

synagogue de Doura Europos, et l’entrée d’un palais omeyyade Il s’y ajoutera dans les années 1960 la salle d’apparat d’une demeure damascène. Le musée ne comporte au début que l’aile gréco-romaine. Les civilisations précédantes l (Maris, Ebla, ou Ugarit) n’avaient pas encore révélé leur importance. Progressivement, s’ajouteront les ailes d'autres périodes historiques. La surface est quadruplée.

Les visiteurs étrangers y découvrent un berceau de civilisations. Le public local s’y confronte avec les révélations de la communauté scientifique et une riche identité ancrée dans l'Histoire. Des conférences, formations et débats y sont organisés, contribuent à en faire un foyer permanent de vie culturelle.

Avec le temps, le musée devient trop petit, mais à partir des années 1950, une trentaine d’autres musées sont créés progressivement en province. Malgré des inconvénients, il a pu s’agrandir et se remodeler pendant plus de 80 ans. Il a du s’adapter aux récents évènements que subit la Syrie. Ses propres collections ont été mises en lieu sûr, puis des collections de province y ont été recueillies.

Le bâtiment représente en lui-même un patrimoine culturel par son auteur, sa conception muséale et sa participation à la modernité architecturale. C’est également par sa chronologie un patrimoine partagé. Grâce à ses responsables, ce musée est le vecteur de la transmission dans la société contemporaine du patrimoine culturel de civilisations disparues. Cette reconnaissance ainsi que les modalités de poursuite et d’approfondissement de son rôle mériteraient réflexions et propositions.

Big Data and Measuring Impact: Communicating the Value of Cultural Heritage

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Abstract

Big data is increasingly shaping the conservation policies for both tangible and intangible heritage sites and consequently elevating the relevance of quantifying the socio-economic value and impact of cultural heritage protection. Most notably, the UN Sustainable Development Goals (SDG's) codified the importance of quantifying the impacts of heritage protection under SDG Target 11.4.1.

The question of shared responsibility is intrinsically linked to how heritage professionals can communicate the impact of their work to local communities and policy makers in the public and private sectors, as well as how the field can access more robust financing mechanisms. This paper seeks to answer how the impacts of heritage protection can be measured, and proposes a concrete and unique model that can translate individual program-related information into quantifiable metrics that can be compared across country contexts and organisations. The initial model was commissioned by the ICOMOS SDG's Working Group to assess the applicability of SDG Target 11.4.1 and design a system whereby to measure the contribution of ICOMOS activities to the SDG's. In addition to synthesizing and measuring ICOMOS activities across the National Committees, International Scientific Committees, and Working Groups that submitted a 2018 Annual Report, the model has been further refined by including program data from multiple large heritage organisations outside of ICOMOS.

This paper will present reasons why using big data to analyze the socio-economic impacts of protecting cultural heritage is necessary, explain the aforementioned model and its applicability across institutions and geographies, assess the results from analysing the ICOMOS 2018 Committee Annual Reports, and interrogate how these types of data can be used to pursue innovative heritage financing structures through impact investing and sustainable tourism. We have a responsibility to protect cultural heritage sites, and big data can be used to communicate that goal to those outside the heritage community.

Between State and Society: Heritage Politics in Urban China

Yujie Zhu and Yuxi Wu
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Abstract

The paper contributes to the critical heritage scholarship by examining the interaction between state and society in urban heritage practices. Based on examples of heritage developments and civic activities in two ancient Chinese capital cities, this paper examines how cultural heritage has been used as a soft but powerful tool for urban governance, and how different social groups assert their own meaning and sense of place as a response to the rapid changes of the urban landscape and official regulations. While state-led practices of city transformation can be regarded as social engineering projects aimed at managing and modelling urban populations, they still allow for multiple unofficial channels to negotiate the hegemonic urbanism of the state. However, the rise and acceptance of shared values in narratives of cultural heritage, in the name of *beauty*, *fun*, and *prid*e, leads to political consensus that makes it difficult for people to articulate dissent or resistance. Consequently, the manifestations of public spheres have transformed from being sites of resistance to spaces of temporary, fragmentary, and self-interested activities.

Wanggajarli Burugun: We are Coming Home. Repatriation as Heritage

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Abstract

Indigenous people have lost so much in the colonisation of Australia — land, family, language, children, rights, and history. The focus in this paper is to consider how we may begin to redress this loss through heritage avenues. We will discuss this issue of the recognition of Indigenous heritage in relation to their current project of producing a memorial site, a film, and a travelling exhibition entitled *Wanggajarli Burugun: We are coming home*.

This project is focused on the repatriation of ancestral remains to Yawuru Country that were deposited in museums in England and Germany in the late 19th century. We will discuss the personal and community impacts of the journey in repatriating their ancestors through the prism of *mabu liyan* (loosely translated as well-being), to provide a cultural way of representing the return of their ancestors and their story. The repatriation, which has involved more than just the return of remains, has brought the community together — Indigenous and non-indigenous, as well as national, international, and local — to redress the reality of this painful and traumatic past.

The project has raised many questions about the way aspects of cultural heritage, which within Yawuru society are viewed in a holistic way, are separated and codified in Australian heritage practice and law and are Euro-Centric. For the restoration of Indigenous notions of heritage, which are founded in their cultural worldviews, and focused on the rights of their community to manage their own heritage, this bias has to be redressed.

Ontology Connection Resources of Heritage Management and Maintenance

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Abstract

Cultural heritages are non-renewable resources, and the concept of effective preservation is not a large-scale restoration once every few decades but should focus on daily management and maintenance, which can also extend the life and original authenticity. This study explores the needs for cultural heritage management and maintenance and the proposed metadata. Based on the CIDOC Conceptual Reference Model (CIDOC CRM) standard issued by ICOM, a Taiwanese cultural heritage designated registration, management, and maintenance related information and digital resources model is established as the basis of the presentation platform.

The digital presentation platform is built based on the Arches system released by J. Paul Getty Trust and World Monuments Fund. It presents the connection information between local resources and communities of Taiwan's cultural heritages by means of visual correlation, such as community resources, managers, management and maintenance, and digital resources. It also provides the cognitive learning function of user guide and resource association in accordance with the international exchange standard format, so as to improve related personnel's sense of identity and relevance for local resources, and in the future, they can add value to establish the international standard data exchange demand, toward the goal of link open data (LOD).

Rehabilitation of Ladeira da Misericordia Through Cultural Expression

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Abstract

The poster will present the results of Yale U. Advanced Architecture Studio (spring 2020 semester). The students will explore the relationship between cultural heritage and the richness of contemporary urban life through imagining the restoration and future possibilities for the Ladeira da Misericórdia, a sloped street that connects the upper and lower areas of the Historic Center of Salvador da Bahia, Brazil, which suffered progressive physical and social deterioration throughout the 20th century.

Between 1986-90, the local government commissioned Italian architect Lina Bo Bardi, to develop a pilot project for the rehabilitation of the historic center which included several historic houses located along the slope. Lina, in collaboration with Brazilian architect João Filgueiras Lima, restored three of the houses for residential use, designed an outdoor bar within a stabilized ruin and introduced a new concrete structure that spiraled around an existing mango tree which became a restaurant. Due to lack of political support, Lina's social experiment failed, the site became abandoned, and the pilot project was neither replicated nor supported as originally intended. The current government of Bahia decided to redevelop this area of the city as part of their Participatory Redevelopment Plan for the City of Salvador (2010) which envisions the social and physical rehabilitation of the Ladeira da Misericordia as an important historic and cultural landmark for the city.

The Yale U. Studio will work with the complex historical layers accumulated at the site to both rehabilitate the existing and propose new architectural interventions that integrate urban dwelling and programs for cultural expression that engage the city's rich socio-cultural context, product of centuries of syncretism between European, African, and Indigenous traditions. Traditions that are still alive in the Bahian gastronomy, Afro-Brazilian music like Olodum, dances such as the Capoeira, and the practice of Candomblé, among other cultural expressions.

Shared Industrial Heritage: A Kind of Sustainable Architecture Strategy

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Abstract

Nowadays, there are increasingly scarce natural resources, sustainable buildings have gradually become the focus of the entire society, and have transformed one of the topics that related to human development in the 21st century. In 2009, the Copenhagen Accord emphasized the relationship between climate change and people. In the exploration process of sustainable architecture, Denmark has developed a unique experience. The new Danish design represented by BIG studio has sparked global discussions on sustainable architectural design. Besides the use of modern engineering technology, BIG conducts various explorations on the building shape, and adopts measures such as inserting skylights and patios to reduce the waste of environmental resources.

Among them, BIG provides a sustainable development strategy to transform industrial heritage based on the shared spirits. This article takes Amager Bakke / Copenhill, the waste-to-energy plant in Copenhagen, as an example, which demonstrates that the building is economical, environmentally friendly, and socially beneficial from three aspects: urban landscape sharing, transparent production, and carbon emission warnings. By analyzing transformation methods of industrial heritage and strengthening the understanding of sustainable building design, it is not only the use of modern technology, but also the discovery of environmental building prototypes under the guidance of the shared spirit, in order to share space, reduce pollute emissions and warn citizens. Sharing industrial heritage as a sustainable development building strategy provides a certain reference for subsequent transformation.

This paper is subsidized by NSFC project titled: Research on Time and Space Elements and Expression System of "Sharing Architecture (NSFC No. 51978468).

Sydney Chinatown: A Place of Distinction and Integration

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Abstract

The formation of Chinatown, the hub of Chinese shops, was closely associated with a cluster of the City Markets established by Sydney Council in the early 1900s. Recent decades saw the increased Chinese population working and living in Chinatown which becomes one of the most dynamic and prosperous districts in Sydney. While the exotic atmosphere greatly enhances the cultural life of Sydney, Chinatown and its heritage tells a story of a successful integration of Chinese community in Australia.

The built heritage in Chinatown area embodies the integration of Chinese culture and tradition with European architecture. The business operation traditions, unique shop layouts. and displays reflect their Chinese roots. Highly visible Chinese character signs further highlight the distinction. However, the Chinese shops are mostly housed in traditional western buildings which are largely identical to buildings of the similar use and era in other part of the urban areas. The introduction of Chinese style architecture and architecture features (e.g., glaze tiled awnings) is the phenomenon of recent decades. It is evident that the distinctive Chinese characters were formed on the trends and intention of Chinese community to integrate in the main stream life of Australia. The paper will highlight the distinctions and integrations through investigating a few buildings and their occupants.

Chinatown was a heritage conservation area listed by Australian Heritage Commission. Market character remains apparent throughout the area. Sydney Council listed Haymarket as a special character area. Special planning policies are introduced for Chinatown, including special signage policies and nightlife policies. Its distinct character is also enhanced through recent public arts and works. The paper will identify, through the lens of heritage conservation, the key tangible and intangible elements contributing to the significance of Chinatown and work out the crucial planning policies to preserve them.

Chinese Wooden Arch Bridge: An Example of Shared Heritage

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Abstract

The Chinese wooden arch bridge (CWAB in short) in Fu-Jian and Zhe-Jiang provinces is an important heritage in both tangible and intangible aspects. The particular technique of its woven timber structure is one and only in global bridge history. The design of ‘covered bridge’ makes the bridge a folk cultural center of the surrounding area. Moreover, the existing old bridges (more than 100) are not only physical examples of the bridge’s design and techniques but also precious tangible heritages themselves.

CWAB has extremely close connections to local communities. Firstly, they were created to fit the traffic needs of local people in harsh natural environments. Most of the old bridges are still in use and some new bridges have been built up from time to time. Secondly, the covered roofs and siding on CWAB make it a perfect place for inhabitants to exchange information, worship, organize clan activities, entertain, etc. Thirdly, local communities involve themselves deeply in the whole process of bridge-building, from site selection, fund-collection, craftworkers hiring, completion ceremony, to the later maintenance and restoration. These communities are not only the root of CWAB but also the bearers passing-on and development of its design and technology.

Nowadays, the survival and transmission of CWAB face great challenges due to many reasons. With the deepening concern of modern architects and conservators in conservation work, local residents (including craftworkers and normal people) are losing their voices as protectors, stakeholders, and even the objects to be protected. To protect CWAB, it is necessary to make local communities the main body of conservation work, and to support them in maintaining traditional practices in the contemporary world.

Redefinition of the Neglected Heritage: Care-based, Safe, and Inclusive City

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Abstract

The way we identify and experience our cultural heritage is inherently related to our own identities. Hence, when one of these is marginalised or neglected, our values as a collective dissolve and the dominant values prevail and compose our societies and heritage.

In a world bifurcated into two gender roles, masculine (dominant) and feminine (secondary), the cities are designed based on the attributes linked to masculine, work, and private vehicle mobility: car-centered urban fabric, insufficient and only transit public spaces. Therefore, feminine values remain secondary. The role of caring, mainly, faces multiple obstacles in a city where walking and moving in the public space and transportation is a threat, and the spaces meant for taking care of children, elder and sick is minimum and inefficient. Moreover, this physical aspect is worsened by a lack of visibility and promotion of women-led values, as well as equity-based labor rights. In a similar way, other misrepresented collectives (the elder, children, LGBTQ+, and people with disabilities) face these challenges, making documentation and assimilation of their narratives imperative to be able to build a new cultural heritage that will translate into a safe and inclusive urban fabric.

This paper aims to redefine and identify women's heritage, being the largest underrepresented group. Starting from the right to the city approach and the global frameworks, such as the New Urban Agenda, a system to identify these ignored values is proposed, to be replicated into the other aforementioned collectives. The tool's objectives are inclusiveness and safety, focusing on the caring aspect, egalitarian mobility, and interpersonal relations.

Abstract (Espagnol)

La manera en la que identificamos y experimentamos nuestro patrimonio cultural está íntimamente ligado con nuestras propias identidades. Pero cuando una de éstas es reprimida o marginada, nuestros valores como colectivo se disuelven y los valores dominantes son los que quedan y configuran nuestras sociedades y patrimonio.

En un mundo dividido en roles de género masculino (dominante) y femenino (secundario), las ciudades se diseñan a partir de los atributos asociados a lo masculino, el trabajo y la movilidad en vehículo privado: trazado urbano centrado en el coche, espacios públicos escasos y sólo de paso. Por tanto, los valores relacionados con lo femenino quedan relegados a un segundo plano. Principalmente el rol de los cuidados se encuentra multitud de obstáculos en una ciudad donde transitar en el espacio o transporte públicos es una amenaza, y los espacios para el cuidado de niños, mayores y enfermos es mínimo e ineficiente. A este aspecto físico se añade la falta de visibilidad y promoción de los valores apoyados por las mujeres, y de derechos laborales basados en la equidad. De una manera similar, otros colectivos infrarrepresentados (personas mayores, infancia, colectivo LGBTQ+ y personas con discapacidades) se enfrentan a estos retos, haciendo primordial empezar a documentar y asimilar sus narrativas y poder construir un nuevo patrimonio cultural, que se traduzca en un tejido urbano seguro e inclusivo.

Este artículo plantea una redefinición e identificación del patrimonio de las mujeres, como el colectivo infrarrepresentado con mayor representación. Partiendo del derecho a la ciudad y los marcos globales como la Nueva Agenda Urbana, proponemos un sistema para la identificación de estos valores ignorados, replicable al resto de colectivos mencionados. La herramienta tiene como objetivos principales la inclusión y la seguridad, poniendo especial atención en los cuidados, la movilidad igualitaria y las relaciones interpersonales.

Caractérisation Thermophysique de La Roche Calcarénite de Rabat (Maroc)

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ICOMOS Maroc

Abstract (Français)

Les monuments historiques représentent une partie importante du Capital Matériel et Immatériel du Maroc. La protection au titre du patrimoine historique n’est pas un label, mais, c’est aussi c’est un dispositif législatif d’utilité publique, basé sur des principes d’analyse scientifique.

Le travail consiste à réaliser un état d’art exhaustif sur les différents facteurs d’altération et leurs conséquences sur l’état de la pierre monumentale. Ces facteurs responsables de l’altération se distinguent en facteurs internes (caractéristiques chimiques, thermiques, minéralogiques, pétrographiques et mécaniques) et externes (conditions thermiques et hydriques, colonisations biologiques).

Dans le but de développer des méthodes de restauration des monuments historiques, nous avons besoin de connaître les mécanismes de transferts d’énergie et de matière dans les matériaux poreux utilisés dans leurs constructions. L’objectif principal de notre étude est de déterminer les propriétés thermophysiques des roches calcarénites, souvent utilisées comme matériaux de construction des monuments historiques de la ville de Rabat. L’approche expérimentale que nous avons choisie consiste ainsi à étudier le comportement thermique, pétrophysique, hydrique et minéralogique, et ce, afin d’identifier la nature de la roche et de mieux comprendre les processus de transferts de chaleur et de fluide au sein de ce matériau.

Une bonne connaissance des paramètres jouant un rôle dans les phénomènes de transferts thermiques, capillaires et d’évaporation, permet donc de mieux comprendre les mécanismes d’altération et d’envisager des solutions limitant leur progression.

Between Historical Significance and Poverty: Heritage Values of Dayouzhuang

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Abstract

This study investigates the heritage values of Dayouzhuang, a historical area exhibiting the dilemma between historical significance and contemporary poverty. Located in the northwest of Beijing, China, this residential community is surrounded by the Party School of the Central Committee and cultural heritage sites such as the Old Summer Palace and Summer Palace. Since Empress Dowager Cixi used to visit it occasionally, Dayouzhuang stands out among all the villages around the imperial gardens of the Qing Dynasty. Despite its important location and interesting history, the neighborhood is now marginalized in the cosmopolitan context. Mixed residents of local people (landlords) and migrant workers (tenants) live there under poor living conditions.

Poverty and chaos, as well as low-income inhabitants, are often regarded as negatively impacting heritage values. Such opinion shows insufficient understanding of Dayouzhuang's contemporary history and present urban landscapes. This study turns to the Historic Urban Landscape approach to analyze its heritage values. Methods of historical research, site investigation, and interview are used.

The findings are as follows. First, historical streets and buildings before the 1900s show traditional Chinese history and culture, while a specific history of urbanization is witnessed by the increase of density in recent years. Second, original urban structures are roughly maintained in mass construction and changing life, thus representing strong flexibility. Meanwhile, spontaneous designs and informal economies can be seen as bottom-up supplements to the top-down urban landscapes. Third, the historical memory of local elders and the new life of young migrant workers show two aspects of modern life. Both these groups of people are important participants in urban conservation and regeneration.

The perspective of Historic Urban Landscapes extends the understanding of Dayouzhuang's heritage values with respect to the relationship between marginalization and cosmopolitanism. The conclusions can serve as a reference for local governments in future urban projects and policies.

Abstract 332 – Poster

Heritage Vs Health and Safety: Engaging to Develop Collaborative Solutions

Clare Leevers
Jacobs Group (Australia)

Abstract

This paper discusses the conflicting management requirements and positive heritage outcome of a recent Heritage Impact Assessment and proposed NSW Heritage Act approval for demolition of a c1930s asbestos-clad cottage within the heritage curtilage of 'Woronora Dam', a State-significant built heritage place listed on the NSW State Heritage Register. Consultation on the basis of our recent investigations of the cottage history and significance have demonstrated the value of an engaged approach to heritage management between stakeholders and the regulator, particularly in instances where heritage value of a component has not already been assessed and is not immediately apparent.

A decommissioned office building; the history of the cottage was unknown to the proponent and dilapidation and extensive termite damage prompted a proposal for its demolition on the basis of health and safety concerns, including asbestos. Due to its current location within the grounds of the Woronora Water Filtration Plant, it was not included in either of the two Conservation Management Plans for the Woronora Dam heritage item, and only brief descriptions of the building existed. Our assessment concluded that the cottage was likely relocated to its current position from the original construction township of Woronora Dam, which has since been transformed into landscaped picnic areas. This would make it the only extant example of a structure erected during the construction phase of the Dam and therefore rare and of considerable representative value.

Upon submission of the assessment and following consultation between the proponent and the NSW Heritage Council, an alternative solution was developed, and the building has now been stabilised in accordance with the State Agency Guidelines – *Minimum Standards of Maintenance and Repair*. This project experience has demonstrated the importance for continued engagement between proponents, stakeholders and regulators to ensure the conservation and maintenance of components within listed heritage places.

Unpacking China: Two Albums of Pith Paper Watercolors at the Davis Museum

Ningyi Xi

Abstract

No civilization that has ever existed on the surface of the earth is pure, static, or eternally immutable. On the contrary, it is diversity and dynamism that keep cultures and traditions alive. This paper explores two albums of watercolors in the collection of the Davis Museum at Wellesley College, Massachusetts, USA. Made in the 19th century in southern China for the export market, these fourteen watercolors, although labeled as ‘Chinese’, incorporate in fact a melange of people, ideas, techniques, and styles of diverse origins. The very technique of watercolor was brought to China by foreign missionaries known for introducing western art to China; the fashion of the figures depicted reflects the history of ethnic amalgamation; the religions represented in the works find their roots in places near and far. Thus, even though these watercolors have often been seen as artistic expressions of Chinese culture, their content, style, and market were engendered by contact and exchange with other cultures. Understanding the complexities embedded in a so-called traditional artwork of a particular culture can lead to more productive conversations on nationalism, xenophobia, cultural appropriation, and multiculturalism in the face of rapid globalization today.

Abstract 408 – Poster

A Participatory Approach for Heritage Making: The U-mkt Case in Taiwan

Yi-chen Lin
National Taiwan University of Arts, Taiwan

Abstract

Taiwan is producing more and more authorised cultural heritage of all kinds and at all levels. Under the governmental policy, heritages often were appointed to become museums or creative hubs expected to strengthen national consensus or to drive economic growth and tourism. These two methods endanger heritages to become showgrounds for national discourse or places for tourist consumption while local people and local history are often been left out.

While the field of museum and heritage studies has shifted focus from object-centred to people-centred, there are more heritage management practices trying to take on the participatory approach involving residents, communities, and stakeholders into the process. There is a tendency to rethink the government’s role as a facilitator, not a decision-maker and the people’s role as cultural producers, not consumers. In this paradigm shift, heritage can be shared between local residents, related communities, and visitors.

This paper examines a particular case of a municipal heritage, the ‘U-mkt (Shin-Fu Market)’ in Taiwan’s capital Taipei City, which is a pioneer in adopting a participatory approach on heritage management in Taiwan. U-mkt (established in 1935) is an 83-year old market hall and sits in the oldest district. Instead of making the building into a commercial space, the managing entity had taken the living market place adjacent to the heritage building into account and involved the vendors and local residents to be co-producers of the new U-mkt. It aims to become a creative portal for local history, community stories, and local knowledge to build up pride for the declining traditional market business and culture.

The research benefited from the author’s participant observation when working in the project between 2016 and 2017. Interviews with different stakeholders and follow up analysis will help to exam whether it is successful. The result should provide insight into how a participatory approach can help to build a shared heritage.

Publicity Campaign as Way to Shape Meanings of Heritage in the Digital Era

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Abstract

Fayuan-Temple historic district is an underdeveloped area rare in Beijing. The multi-layer values in urban formation, immigration history, ethnic integration, modern politics, and others have been ignored and threatened by transformation.

In 2019, a 5-day-long series of events promoting the value of Fayuan-Temple Historic District was curated by heritage conservation professionals. The events, including 10 exhibitions, four forums, and 13 participatory activities, have not only received 10,000 site visitors, but also effectively attracted over 36,000,000 interaction and views online through a social media endeavor involving fostering trending topics, collaborate with social influencers and mainstream media platforms, engaging cultural and creative brands, and more. This event is an infusive representative of recent heritage outreach activities in China. The application of new media causes exponential impact, which inevitably turned the result of the event into dominantly shaping the heritage meanings the public receives.

This paper, firstly, introduces the planning of these events from the perspective of a conservation professional as the chief curator, on aspects such as taking into account different groups' meanings and multiple valuing of the heritage, the rigorous translation of site values to public culture, and engagement of public interests and marketing tools. Secondly, based on data and feedback generated, this paper analyses the existing and latent impact of the events on shaping and communicating the heritage meanings, and necessary improvement. Finally, the paper discusses with other cases' support that participation of the conservation professionals in digital era cannot be restricted to opening online access to site/collection information, nor observing the public-generated content as passive audience. A better measure is public campaigns lead actively by conservation professionals, to avoid hegemony etc. caused by internet democracy, and excessive commercial orientation, thus enhance connection between communities and heritage. This procedure is worthy of being formally placed into the process of conservation routine.

Endangered Dialogue: Villa Tarabya, a Fragile Landmark along the Bosphorus

Paolo Girardelli
Bogaziçi University, Turkey

Abstract

The Italian summer embassy designed in Tarabya, on the European shore of the Bosphorus, in 1905 by Raimondo D'Aronco, a protagonist of international Art Nouveau, is one of the most remarkable architectural symbols of dialogue and understanding across cultures. At the time of its conception, D'Aronco had already worked as architect and restorer in Istanbul for 12 years, contributing to the demands of public and private patrons, of local and international clients. His knowledge of the city's Byzantine and Ottoman architectural heritage was probably unparalleled among the foreign practitioners active in Istanbul.

For the Italian summer embassy, D'Aronco volunteered a design that blended Ottoman timber technologies and the typology of the yalı (waterfront mansion) with Italian Renaissance features, and elements of design in tune with the most advanced European trends. Constructed in substantial accordance to the architect's drawings (preserved in the archives of the Civic Museum of Udine), the building is a spectacular monument of trans-national and trans-cultural understanding. Unfortunately, today it is also one of the most neglected and endangered landmarks on the shores of the Bosphorus. Having been marginalised with the transfer of the diplomatic corps from Istanbul to the new capital Ankara in the 1930s, the building, still belonging to the Italian Ministry of Foreign Affairs, was virtually abandoned to its destiny in recent years. This paper will briefly overview its history and significance, evaluating the numerous attempts to save it, and the most interesting perspectives for its restoration and reuse as a site of dialogue and encounter.

Heritage and Sustainability: Regulating Stakeholders' Participation

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Guest PhD, UNESCO Chair in Heritage and Values: Heritage and the Reshaping of Urban Conservation for Sustainability, TU Delft

Abstract

Within the discourse on Heritage and Sustainability, participatory practices are often advocated as a means to achieve sustainable development, with the support of an increasing number of case studies-based research worldwide. Current fundamental research indicates three roles that participatory heritage practices can play in achieving goals of sustainable development: participation can be regarded as a (human) *right*, can be seen as a *driver* of sustainable development, and as an *enabler* of the sustained transformation towards sustainability-oriented heritage practices.

These roles are interlinked and complementary, but their implementation in practice is facilitated, or hindered, by multiple factors. One of them is regulation. Several international policies address the link between heritage and sustainable development – such as UNESCO 1972 *World Heritage Convention*, 2003 *Convention for the Safeguarding of the Intangible Heritage*, 2011 *Recommendation on the Historic Urban Landscape*, ICOMOS 2011 *Paris Declaration on Heritage as Driver of Development* and COE 2005 *Faro Convention on the Value of Cultural Heritage for Society*, among others – and all of them integrate multi-stakeholders' participation among their principles.

This poster aims to showcase which role(s) of participatory heritage practices in sustainable development is acknowledged and facilitated by international heritage organizations. The analysis of conventions, charters, recommendations, and declarations drafted by UNESCO, ICOMOS and the Council of Europe (COE) among others, identifies opportunities and challenges posed by international heritage regulatory documents to the leveraging of participatory heritage practices' potential in achieving goals of sustainable development.

Syncretic Evolution of Shared Urban Commons in Shahjahanabad

Smita Makhija
AVESANA, India

Abstract

High Mughal is a product of multi-regional and multi-cultural components. The fifth Mughal Emperor, Shahjahan, established a settlement dominated by a palace citadel on the western bank of river Yamuna in Delhi with a ceremonial avenue, Chandni Chowk, leading from the citadel to Fatehpuri Mosque. This avenue is flanked by bazaars, gardens, and other social institutions that extend out to the walled city limits.

The historic settlement pattern evolved by grouping heterogeneous communities in neighborhoods called *mohallas*, such as the Dariba Kalan, the Kinari Bazaar, and Balimaran. The *mohallas* comprised of sub-units – *katras*, *galis*, and *kuchah* with porous boundaries and interdependent hierarchies which were managed by a community organised administrative framework.

The settlement survived two major setbacks, the plundering of Delhi by Nadir Shah in 1739 and siege of Delhi by the British in 1857. However, the partition of India in 1947 catalysed a demographic shift that destroyed the underlying framework of interdependent economic growth within the settlement.

In 2018, the Delhi Government, in its attempt to upgrade the infrastructure of Shahjahanabad, proposed an incongruent scheme to use the central section of ‘Chandni Chowk’ as the location for public amenities and electric transformers where the historic central canal existed. Concerned heritage professionals had to resort to the judiciary to remediate this, and the process is ongoing.

Site specific management strategies need to be devised to retrofit shared infrastructure for the urban commons of Shahjahanabad. Current planning regulations need to be restructured with an understanding of the complex heritage entities and their multifunctional requirements. Infrastructure upgrade will need to evolve based on a systemic understanding of the *mohallas* and their inhabitants over time. Shared responsibility to safeguard this cultural entity and to allow it to thrive rests with community-based institutions, the Government and global heritage professionals.

Conservation Plan for Urban Heritage Buildings in B.K. Das Road, Dhaka

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Abstract

Bashanta Kumar Das (B. K. Das) Lane/ Road in Farashganj area is one of the four nationally listed heritage areas in Dhaka, Bangladesh, and was recognised by the *Nagar Unnayan Committee* (Committee for City Development) in 2009. This committee works under the authority of Rajdhani Unnayan Kartripakkha (RAJUK), the Capital Development Authority of the Government of Bangladesh. It has been listed for it's extraordinary cultural value as a British colonial period neighborhood.

The buildings along the street were mostly built around 19th to 20th century attributing somewhat similar features or style. As they stand in a cluster, their aesthetic and historical values lie in their collectiveness. If any of them is demolished, the whole ambience of the street will be lost. The buildings of this specific area portray the rich architectural style and heritage; provides a window to the past colonial era. But unfortunately, at present, the buildings are mostly in dilapidated state, poorly maintained and any kind of documentation with proper protection or preservation plan is missing.

This paper will illustrate how a non-profit, non-governmental organisation can partner with local communities, stakeholders, and government agencies in an effort to protect the buildings, historic features of the street, and envisage a sustainable conservation plan. The project goal is to protect and preserve one of the last remnants of Dhaka's colonial past. This includes detailed documentation, research for the original construction method and historic documents, narratives etc. using participatory approach in order to prepare a conservation management plan. The work will also include organising capacity building workshops and seminars to disseminate acquired information in cooperation with local bodies. Moreover, this project is expected to serve as a case study for the preservation of other heritage structures in the city.

For information see: https://photos.app.goo.gl/PUNPfKaz5WHd87wm8

Abstract 473 – Poster

Recovery to Resilience: Spatial Form-based Townhouse Conservation Area Plan

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Abstract

The conservation of the traditional townhouse and its historic district in Taiwan has special meaning in its own period. Townhouse architecture is a major legacy of traditional Taiwanese society. As time goes by, several conservation areas are formed step by step in the procedure of the changes and development. They are also the units in the long term plan of urban development. In recent years, attention has focused on maintaining and protecting heritage areas; more appropriate concepts have been developed to comprehensively preserve the internal and external environments of a heritage. Consequently, how to adequately formulate the purposes, legal regulations, and strategic approaches for developing conservation areas is an essential topic for enhancing the practice of heritage.

In this study, a survey was conducted on traditional townhouses in historic districts in Taiwan. To investigate the development process of townhouse architecture, the historic district of Dihua Street in Taipei is taken as the study case by conducting on-site mapping surveys and interviews but also making the comparison to Taipei County's Sanxia Old Street, and Taoyuan County's Daxi Old Street.

The conservation and maintenance of historic districts are highlighted in this study. Stakeholders must step outside the traditional framework for monument preservation and no longer view the preservation of monuments as the starting point for preserving tradition. Instead, the concept of preservation should be abandoned and replaced with the concept of revitalisation. In this context, a more pragmatic and feasible approach works together with local residents for developing the future of the historic district, thereby realising conservation and revitalisation leading to the recovery and resilience from their decline.

Kanazawa Commons: Japanese Garden Preservation and Nature Kinship Restoration

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Abstract

Japanese Gardens are regulatory and cultural ecosystem services. They are the traditional way to produce spaces characterised by high aesthetic qualities, and rich biocultural diversity. Their benefits transcend the borders in which they are inscribed, whether the property is public or private; or whether the beneficiaries are permanent citizens or temporary visitors. Currently, the decline in the human population of the cities of Japan puts in peril this natural-cultural heritage, forcing the need to rethink them as Sustainable Commons.

This paper examines the shared responsibility of conserving Japanese gardens in Kanazawa by creating a model that involves owners, administration, experts, and citizens, and combines concepts of joint maintenance, ecotourism, and sustainable education.

Research method designs three tools, volunteer cleanings, study sessions, and special visits. From April 2017 to October 2019, twenty eco-tour events were carried out, and 500 people participated. Quantitative surveys regarding, garden knowledge, biocultural diversity, maintenance tasks, costs, subsidies, ecotourism; and qualitative surveys regarding the change of mood about place belonging and nature wellbeing (through PANAS questionnaire) were conducted to the participants. Additionally the feasibility to expand this model over the rest of the natural-cultural heritage was evaluated by conducting surveys to non-participants.

As a result, this theoretical and practical model: a). Clarified biocultural interactions; b). Increased awareness on garden maintenance and preservation; c). Clarified the roles and responsibilities of each party; d) Had effects in changing the mood of the participants positively, restoring their kinship with nature; and f). Gave the opportunity to the owners to draw future scenarios to assure the garden's conservation involving local/global communities. As a conclusion a global model of sustainable urban nature for twenty-first century society as well as implementation of SDGs 11th goal was achieved by combining traditional cultural-natural heritage strategies with current challenges of climate change and landscape conservation

Abstract (Espagnol)

Los jardines japoneses son servicios regulatorios y culturales de los ecosistemas. Son espacios tradicionales caracterizados por altas cualidades estéticas y rica diversidad biocultural. Sus beneficios trascienden las fronteras en las que se inscriben, ya sea pública o privada; o si los beneficiarios son ciudadanos permanentes o visitantes temporales. Actualmente la disminución de la población humana de las ciudades de Japón pone en peligro este patrimonio natural-cultural, lo que obliga a repensarlos como bienes comunes sostenibles.

Este articulo examina la responsabilidad compartida de conservar los jardines de Kanazawa con la creación de un modelo que involucra a propietarios, administración, expertos y ciudadanos, y combina conceptos de mantenimiento conjunto, ecoturismo y educación sostenible.

El método de investigación diseña tres herramientas, limpiezas voluntarias, sesiones de estudio y visitas especiales. Entre 2017 y 2019, se realizaron veinte eco-tours y participaron 500 personas. Encuestas cuantitativas sobre conocimiento del jardín, diversidad biocultural, mantenimiento, costos, subsidios; y encuestas cualitativas sobre el cambio de humor sobre la pertenencia al lugar y bienestar natural (a través del cuestionario PANAS) se realizaron. Asimismo, se evaluó la viabilidad de expandir este modelo sobre el resto del patrimonio natural-cultural con encuestas a no participantes.

Como resultado, este modelo teórico y práctico: a). Clarificó vínculos bioculturales; b). Aumentó conciencia sobre el mantenimiento y la preservación; C). Aclaró los roles y responsabilidades de cada parte; d) Cambió el estado de ánimo de los participantes positivamente, restaurando su parentesco con la naturaleza; y f). Dio la oportunidad a los propietarios de dibujar escenarios futuros de conservación del jardín involucrando a comunidades locales/ globales. Finalmente, se logró un modelo global de naturaleza urbana sostenible para el siglo XXI, así como la implementación del objetivo número 11 de los ODS combinando estrategias tradicionales de patrimonio cultura-natural con los desafíos actuales de cambio climático y conservación del paisaje.

Abstract 496 – Poster

Conserved Heritage as Cultural Container and Social Network Booster

Yin-Chao Lu
Fu Jen Catholic University, Taiwan

Abstract

Relocating an abandoned place to the live web of the urban fabric and reconnecting the space to the social network is an effective strategy to sustainably conserve and manage heritage when its residents had been removed by government. Jincheng New Village, known as General Village, was built for accommodating the military dependants whose family members were defending Kinmen islands against the Communist Party of China in 1958. Most buildings of the village were demolished, but 15 houses were left and listed as historic building in 2015.

Afterwards, they were transformed into the General Village Open Library and Information Park after the first stage of the rehabilitation construction was completed in 2019. The Village had strong linkage with Kinmen which was developed by the separation of the Generals and their dependants until its residents moved out. Hsinchu government planned to transform the place by rebuilt the linkage with people and circumstance around the village. Because the village is near to several high educational and technology institutes, the idea of refilling an untypical library into the village was adopted and practiced. After being rehabilitated, the 15 remained houses would become special libraries in 15 themes of knowledge in present life which include the aspects related with lives, slow food, repair, soils, and others. People do not go to the library and information park for searching and borrowing books, like they go to typical library, but learning knowledge and exchanging information with those who had the same needs or habits. By refilling the new function, the place had been changed its role in Hsinchu City from a private residential area to a place for the public. In the place, the culture of sharing and exchanging and new social network were boosted. As the slogan raised by Hsinchu government said, ‘From General to general’.

Abstract 500 – Poster

One by One: The Steps of Transposing in Preserving the Cultural Heritage

Susana Cardoso
ICOMOS Brazil

Abstract (Insert abstract in English)

I present the preservation steps of the mosaic panel 'For Social Peace in Brazil', by artist Fritz Alt, in Joinville, Santa Catarina State, Brazil. The work began with the discussion about the relocation of the panel, as it was protected as cultural heritage and the building where it was placed did not have the same protection and would be demolished to make way for a new building. During the work, dozens of people, institutions and companies were involved in the process, sharing responsibilities: SESI - Social Industry Service, as owner of the building, sponsored all restoration and transposition work.

The Joinville Cultural Foundation, responsible for preserving the cultural heritage, contributed to the technical discussions and inspections during the activities. Together with the University of Joinville Region, students of Visual Arts, History and Designer courses participated in the execution of the works. This involvement of the institutions and companies responsible for the preservation of this cultural heritage with the university community was essential for a good execution of the whole process.

According to the results of the studies and tests carried out and after an exhaustive debate with the responsible institutions, it was decided to transpose over fifty-eight thousand glass tesserae, which were removed one by one and fixed on a movable panel on the facade of the new building.

One by one, each small step in this process: mapping, numbering, testing for removal, cleaning, relocating each of the glass tesserae on the new panel, transporting it to its final location on the new facade, turned into a big step to increase the awareness of the need to preserve our cultural heritage in the city of Joinville and in our country.

Abstract (Espagnol)

Presentamos los pasos de la preservación del panel de mosaico "Por la Paz Social en Brasil", del artista Fritz Alt, en Joinville, Estado de Santa Catarina, Brasil. El trabajo comenzó con la discusión sobre la reubicación del panel, ya que estaba protegido como patrimonio cultural y el edificio donde se colocó no tenía la misma protección y sería demolido para dar paso a un nuevo edificio. Durante el trabajo, decenas de personas, instituciones y empresas estuvieron involucradas en el proceso, compartiendo

responsabilidades: SESI - Servicio Social de la Indústria, como propietario del edificio, patrocinó todo el trabajo de restauración y transposición.

La Fundación Cultural de Joinville, responsable por la preservación del patrimonio cultural, contribuyó con las discusiones técnicas y las inspecciones durante las actividades. Junto con la Universidad de la Región de Joinville, estudiantes de cursos de Artes Visuales, Historia y Diseñador participaron en la ejecución de las obras. Esta participación de las instituciones y empresas responsables de la preservación de este patrimonio cultural con la comunidad universitaria fue esencial para una buena ejecución de todo el proceso.

De acuerdo con los resultados de los estudios y pruebas realizadas y después de un debate exhaustivo con las instituciones responsables, se decidió transponer más de cincuenta y ocho mil teselas de vidrio, que se retiraron una por una y se fijaron en un panel móvil en la fachada del nuevo edificio.

Uno por uno, cada pequeño paso en este proceso: mapeo, numeración, prueba de remoción, limpieza, reubicación de cada una de las teselas de vidrio en el nuevo panel, el transporte a su ubicación final en la nueva fachada, se convirtió en un gran paso para aumentar la conciencia de la necesidad de preservar nuestro patrimonio cultural en la ciudad de Joinville y en nuestro país.

How to Manage and Promote a UNESCO Site: Best Practices and Responsibility

Cinzia Tommasi[1], Cristiana Achille[1], Francesco Fassi[1], and Elena De Filippis[2]
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[2] Ente di Gestione Sacri Monti, Italy

Abstract

The conservation projects of Cultural Heritage have a strong interdisciplinary profile: all the actors involved should cooperate in integrating their different methods and information. The quantity of data and digital content is growing exponentially, together with the potential of digital technologies. In this complex framework, where Cultural Heritage definition assumes a holistic view, what are the challenges for ensuring its management, preservation, and promotion? The main challenges address to these lines: the communication between different actors and different disciplines; how technology can become useful to deal with a large amount of data and can connect people, widening the public through participatory processes; and the quest for a 'standard' cultural practice that can be shared at national and international levels.

The article aims to deal with these issues presenting a practical case study, UNESCO Sacri Monti Circuit. There, in the last years, it was proposed and tested a new method for the daily management activities, improving the conservation process through shared 3D models and structured information database. This work deals with the challenges listed above, developing a tool capable of managing a large amount of data, connecting people with different skills, and building a cultural practice for the site's conservation. The findings individuate the 'minimum' and sufficient information for creating a standard management methodology sharable among other case studies.

Furthermore, this research is the base for more extensive public involvement. The responsibility and the future of the Cultural Heritage are not only of the professionals who deal with its study, management, and conservation, but it is a broader matter that includes many subjects as the full citizenship. A research project operated and accessed only by experts is out of date and without the future, in as much as its effectiveness is measured in terms of social and cultural impact on society.

Abstract (Français)

Les projets de conservation du patrimoine culturel ont un profil interdisciplinaire: tous les acteurs impliqués doivent coopérer pour intégrer leurs différentes informations. La quantité de contenu digital croît exponentielle, ainsi que le potentiel des technologies numériques. Dans ce cadre complexe, où la définition du patrimoine culturel suppose une

vision globale, quels sont les défis pour assurer sa gestion et sa promotion? Les principaux défis portent sur ces lignes: la communication entre différents acteurs et disciplines, comment la technologie peut devenir utile pour traiter une grande quantité de données et peut connecter les gens, élargir le public grâce à des processus participatifs, et la recherche d'une «norme» pratiques culturelles qui peuvent être partagées aux niveaux national et international.

L'article vise à traiter de ces questions en présentant une étude de cas pratique, UNESCO Sacri Monti Circuit. Là, il a été testé une nouvelle méthode pour les activités de gestion quotidienne, améliorant le processus de conservation grâce à des modèles 3D partagés et une base de données d'informations structurées. Ce recherche traite des défis énumérés ci-dessus, développant un outil capable de gérer une grande quantité de données, de connecter des personnes avec des compétences différentes et de construire une pratique culturelle pour la conservation du site.

De plus, cette recherche est la base d'une implication plus large du public. La responsabilité et l'avenir du patrimoine culturel ne sont pas seulement des professionnels qui s'occupent de son étude, de sa gestion et de sa conservation, mais c'est une question plus large qui comprend de nombreux sujets comme la pleine citoyenneté. Un projet de recherche exploité et accessible uniquement par des experts est dépassé et sans avenir, dans la mesure où son efficacité est mesurée en termes d'impact social et culturel sur la société.

People, Culture, and Conservation Context in Ahmedabad

Poonam Trambadia[1] and Ashish Trambadia[2]
[1] PAT Conservation Architects / Ananat National University, India
[2] Ahmedabad World Heritage City Trust, India

Abstract

The city of Ahmedabad has a well defined cultural core and other individual heritage sites and precincts in the suburbs. It is an appropriate context to examine the Conservation perspectives at the walled city level. The paper assesses regulatory protection, restoration of structures, and incentives for safeguarding heritage. It focuses on this core city and its transformations in due course of time, and especially after independence when the urban development expanded beyond this core, manifold. The context of people centric heritage initiative shall be assessed through urban environs and pressures with the core city as an integral cultural property.

Unprotected heritage in Indian cities are mainly under the Municipal and Urban Development administration. After cities like Mumbai, Kolkata, and partly Delhi, Ahmedabad took initiatives for putting in place specific regulations for unprotected heritage. The heritage conservation system after the placement and enabling of these regulations is expected to be a formal urban conservation practice. The process of documenting heritage has many aspects to be considered, while the regulatory framework can only provide legal identification to tangible architectural heritage component and culture remains fluid and ever changing.

Some questions to define the approach are:

- Are there further documentation tools that help identify the culture centric heritage as city system and not only as architecture?
- Can there also be a quantitative measure or valuation separately for heritage values attached to living and culture-connected heritage than that with purely architectural and visual appeal?
- Are there also possibilities of conservation based planning and policy for core areas with heritage context?

Largely, the poster focuses on unprotected heritage sites. However, some comparison of protected monuments and its conservation process will also be examined and compared for assessment of methods and its impressions on people’s perspective for heritage conservation at large.

Abstract 517 – Poster

38 Years Sharing Responsibility in Cuauhtinchan: the New Challenges

Cecilia Tapia Margaona
Fundacion Amigos de Cuauhtinchan AC, Mexico

Abstract

Cuauhtinchan, Puebla, México, with pre-Hispanic and colonial heritage has arrived to the 21st century safeguarding and managing the town, ceremonial center, 16th century monuments, landscape with foundational cave, and colonial religious collections working hand in hand with multiple parties. Non-profit organisations some local like ‘Jaguar y el Águila AC’, national like ‘Amigos de Cuauhtinchan AC’, international like ‘World Monuments Fund and ‘ICOMOS’; universities like ‘BUAP Benemérita Universidad Autónoma de Puebla’, ‘UNAM Universidad Nacional Autónoma de México’, community and government with different secretaries like Culture, Health, Education.

The methods have evolved and developed through trial and error and adapting to change. We want to share what we have done and how it works today.

Multinational cement industries and aggressive private enterprise is now a challenge to conservation. The raw material is part of the landscape that is changing, even the MC2 codex is now different, also the environmental impact on the population and buildings and putting at risk the livelihood of the community.

The disparity in culture, education, goals, and objectives of the community and the industries makes communication very hard. The values and languages are very different. To aspire to get the legal protection as a UNESCO World Heritage Site is ambitious and complicated. The 2003 *Convention for the Safeguarding of the Intangible Cultural Heritage* is partial and also complicated.

New more agile methods for safeguarding are needed, international conventions that can convince different industries to share responsibility for conserving cultural and natural heritage.

Abstract (Espagnol)

Cuauhtinchan, Puebla, México con herencia prehispánica y colonial ha llegado al siglo XXI manejando y cuidando el pueblo, centro ceremonial, monumentos del siglo XVI, paisaje con cueva sitio fundacional, retablos y colecciones coloniales trabajando de la mano con múltiples actores. Participan organizaciones no gubernamentales y sin fines de lucro locales como 'Jaguar y el Águila AC"; nacional como F Amigos de Cuauhtinchan AC; internacionales como "World Monuments Fund" e "ICOMOS"; universidades como

"BUAP Benemérita Universidad Autónoma de Puebla", "UNAM Universidad Nacional Autónoma de México", comunidad y gobierno con diferentes secretarías como Cultura, Salud, Educación.
Los métodos han evolucionado y se han desarrollado a través del ensayo y error y se han adaptado al cambio. Queremos compartir lo realizado y como funciona hoy en día.

Industrias multinacionales del cemento y agresivas empresas privadas son las nuevos retos a los que hay que enfrentarse. La materia primas parte del paisaje que está cambiando, incluso el Códice MC2 es ahora diferente, también el impacto ambiental en la población y sus monumentos y edificios están poniendo en riesgo la forma de vida de la comunidad.

La disparidad en cultura, educación, metas y objetivos de la comunidad y las industrias hace difícil la comunicación. Los valores y lenguajes son muy diferentes. El esperar tener la protección legal como Sitio Patrimonio de la Humanidad por la UNESCO es demasiado ambicioso y complicado. La Convención del 2003 para la Salvaguardia del Patrimonio Inmaterial sería parcial y también largo y complicado.
Se requieren nuevos métodos para la salvaguardia, más ágiles y prácticos que permitan convencer a las diferentes industrias de compartir la responsabilidad para la conservación del patrimonio cultural y natural.

Abstract 526 – Poster

Collaboration and Conflation in Building Seventeenth-century Dutch Formosa

Queenie Lin
Cultural Heritage and Arts Innovation Studies, Taipei National University of the Arts, Taiwan

Abstract

This study focuses on the urban formation of the vanishing Dutch built heritage in 17th century Formosa: Tayouan (nowadays Anping in southern Taiwan) and its satellite areas. Starting from 1624, Tayouan indispensably supported the lucrative Dutch intra-Asiatic commercial network with China, Japan, and Spanish-ruled Philippines. The Dutch East India Company (VOC) relied deeply on local knowledge for shaping their urban landscape in overseas settlements. This research aims to reveal how the formation of Tayouan was inspired and supported by local participation while attempting to recognise the often neglected contribution from local Han Chinese and indigenous people in building Dutch settlements.

Developing as a multi-ethnic cosmopolitan, the architecture in Tayouan portrays a synthesis of European principles and adaption of the tropical environment with Indigenous construction techniques, local materials, and the nexus of human encounters with nature. Accordingly, the concomitant cultures reflect on the conflation of architectural styles and building material sources such as seeking collaboration from the indigenous people for bamboo and timber supply, as well as relying on Chinese expertise to brick and mortar production. What remains today of the Dutch period is a shared heritage that evolved from interaction and exchange between the native Chinese and Indigenous cultures, which results in influences on both the tangible and intangible heritage of Taiwan.

In order to reconstruct these vanishing Dutch mutual heritage in 17th century Taiwan, besides onsite field research, VOC archival sources, and Qing Dynasty gazetteers are scrutinised, as well as supported by investigating related physical evidence and archival sources from other Dutch settlements where rich Dutch built heritage is preserved. It is hoped that this research will provide a foundation for interpretation and future heritage management of Dutch Formosa, as well as reconstructing the regional knowledge exchange network of building technique disseminations, material and craftsmanship circuits, along with inter-cultural connections within VOC Asia.

People and Places: Heritage Development with Communities Engagement in Sindh

Zahida QUADRI
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Abstract

Over the past few decades, safeguarding cultural heritage is not just about the preservation of material things but also the betterment of people's lives. Sindh is the most ethnically and culturally diverse province of Pakistan. Locals do not have resemblance roots and similar cultural background however they have distinctive languages. In this scenario, the regional disparities enhanced significant political and social issues. The province has experienced physical violence and destruction of heritage sites which marked the beginning of the reconstruction of the past. The main objective of this paper is to present the case studies from this region to address the possible ways which revoked the sense of ownership among people who were socially and culturally different from each other.

The case studies include the village around the World Heritage site of *Makli*, which is barren land with extreme poverty and the population around this area is mainly beggars. It is interesting to know that how the project of the *Zero Carbon Cultural Center* turned them into Kashi Artisans which was an ancient art of glazed tile work and now they are participating in the conservation of Mali Hills Monuments. In this poster, I will draw attention to the project of *Reimagining Karachi* which was started when Karachi was under the flame of extreme violence. The local community then decided to replace hostile wall chalking with images of cultural and historic places. Almost two thousand walls around the city were painted with traditional art. The historical place that has long remained a heritage site of great significance, but later fell victim to urban decay can be preserved like *The Pakistan Chowk*. An area is presently a place for recreation for the residents. The aim is to create a discussion on the limitations of restrictive practices, relating to the theme.

The Collingwood Mural by Keith Haring: Communities and Controversies

Jenny Dickens
Heritage Victoria, Australia

Abstract

One of only 18 surviving murals by Keith Haring was painted in Collingwood, Australia in 1984. It was included in the Victorian Heritage Register in 2004. The mural began to show signs of damage, and as its condition worsened, calls for it to be saved increased. Different communities had different visions as to what ‘saving’ meant. The messages from these groups and the intersection of their conflicting aims with the provisions of the *Victorian Heritage Act*, the mural’s fragile materials, and Haring’s own wishes will be examined.

The wishes of all the communities interested in the mural and the ways that they communicated were documented. These communities included art curators, conservators, heritage professionals, street artists, the gay community, the local Collingwood community, and an online community. The high-profile and emotive campaign to have the mural repainted was considered in conjunction with the documented significance of the mural, research into the now deceased Haring’s wishes, standard materials conservation practices, and the condition of the mural. The repainting of Haring’s *Crack is Wack* mural was also considered.

While most communities used traditional and digital media, street artists communicated by tagging or not tagging the mural. The word ‘authenticity’ appeared to have different meanings to different communities. Technical communications from conservators were misunderstood and conservators and government were criticised for supposedly ignoring the artist's wishes. Research revealed that conservation of Haring’s original work, rather than repainting, best respected his wishes. The conserved appearance of the mural satisfied most communities, but others, including the street art community assumed it had been repainted. This appears to have led to tagging and irreversible damage to the mural.

The controversies showed how conservators and authorities must communicate clearly and tactfully to all communities and address their strong feelings, without compromising rigorous research and heritage principles.

Abstract 544 – Poster

Case Study: Puerto Rico Revisiting its Disasters from Yesterday and Today

Milagros Flores Roman
ICOMOS USA

Abstract

The magnitude of the disasters that have shaken the American continent because of global warming and climate change, are the reflection of the complexity of diverse and unequal faces that define our region with great challenges and learning opportunities to walk together in the cultural journey and nature This together with the impacts of the 2017 earthquakes in Mexico and hurricanes in Puerto Rico, together with the current earthquakes, as well as the fires of the museum and the Amazon Rainforest of Brazil, show that when disasters have occurred, governments have been reduced, the public, social and civil institutions without a master plan of intervention and people due to ignorance, impotence, or desolation in the face of tragedies, leave in the expectation of the government, solutions to rescue everything, without being able to act effectively and collectively in situ , to lessen the impact of its consequences.

Abstract (Espagnol)

La magnitud de los desastres que han sacudido al continente americano a causa del calentamiento global y cambio climático, son el reflejo de la complejidad de rostros diversos y desiguales que definen nuestra región con grandes retos y oportunidades de aprendizaje para caminar juntos en el viaje de cultura y natura. Ello junto a los impactos de los sismos 2017 en México y huracanes en Puerto Rico, aunados a los actuales sismos, así como los incendios del museo y la Selva Amazónica del Brasil demuestran que cuando han acontecido los desastres, los gobiernos han resultado disminuidos, las instituciones públicas, sociales y civiles sin un plan rector de intervención y la gente por desconocimiento, impotencia, o desolación ante las tragedias, dejan en la expectativa del gobierno, las soluciones de rescatar todo, sin estar en condiciones de actuar in situ eficaz y colectivamente, para disminuir el impacto de sus consecuencias.

Abstract 562 – Poster

Parque Arqueológico Rincón Chico, Argentina: Hacia una gestión compartida

Leticia Verónica Raffaele and Mariana den Dulk
Instituto Nacional de Antropología y Pensamiento Latinoamericano (INAPL), Argentina

Abstract

Rincon Chico is an emblematic archaeological region of the Argentine Northwest and is located in Santa María, Province of Catamarca. It is an example of the type of Cultural Landscape that was developed in the Andean region between the 10th and 16th centuries. It is comprised of 37 sites, located on the top and slopes of the homonymous hill and surroundings.

Today Rincón Chico is inserted in a territory with a population of 17,000 inhabitants, where the social processes and dynamics are found that highlight the material and symbolic struggle for resources between the different social actors that integrate its structure. On the one hand, Rincon Chico is the sacred place of the Cerro Pintao Las Mojarras Indigenous Community, heirs and custodians of its safeguarding. On the other hand, Santa María's society as a whole also considers that Rincon Chico is part of their history and the history of their ancestors and incorporated in their daily recreational practices the possibility of a visit to the site.

However, the general conservation status of Rincon Chico is cause for concern. For this reason, the authorities of the Catamarca Province submitted a request for collaboration and technical support to the National Institute of Anthropology and Latin American Thought (INAPL) for the generation and implementation of a management, public use, and conservation plan for the Rincón Chico Archaeological Park.

From this, a proposal has been developed for the planning and management of the site based on the participation and the collective construction of knowledgement among specialists, institutional representatives, and the people of Santa María. From this perspective, we explore the meaning of the old village for the different actors in the territory, identifying their interests and expectations regarding their possible conservation and heritage activation, and establishing agreements and criteria for their management.

Abstract (Espagnol)

Rincón Chico es una región arqueológica emblemática del Noroeste Argentino y está ubicada en Santa María, Provincia de Catamarca. Constituye un ejemplo del tipo de Paisaje Cultural que se desarrolló en la región andina entre los siglos X y XVI. Está

conformada por 37 sitios, emplazados en la cima y laderas del cerro homónimo y alrededores.

En la actualidad, Rincón Chico se inserta en un territorio con una población de más de 17.000 habitantes, donde se desarrollan procesos y dinámicas que ponen de manifiesto la existencia de la lucha -material y simbólica- por los recursos entre los diferentes actores sociales que componen su estructura. Por una parte, Rincón Chico es el lugar sagrado de la Comunidad Indígena Cerro Pintao Las Mojarras, herederos y custodios de su salvaguardia. Por otra parte, la sociedad santamariana en su conjunto también considera que Rincón Chico es parte de su historia y de la de sus antepasados e incorpora en sus prácticas cotidianas de esparcimiento la posibilidad de una visita al sitio.

Sin embargo, el estado de conservación general de Rincón Chico es motivo de preocupación. Por esta razón las autoridades de la provincia de Catamarca elevaron un pedido de colaboración y acompañamiento técnico al Instituto Nacional de Antropología y Pensamiento Latinoamericano (INAPL) para la generación e implementación de un plan de gestión, uso público y conservación del Parque Arqueológico Rincón Chico.

A partir de esto se desarrolló una propuesta para la planificación y gestión de Rincón Chico basada en la participación y construcción colectiva de conocimiento entre los especialistas, representantes institucionales y el pueblo de Santa María. Desde esta perspectiva, se exploró la significación del poblado antiguo para los diferentes actores del territorio, identificando sus intereses y expectativas respecto de su posible conservación y activación patrimonial, y estableciendo acuerdos y criterios para su manejo.

Abstract 569 – Poster

How to Meet the Demands of Tourism Economy while Ensuring Heritage Values

Camilla Mileto and Fernando Vegas
Universitat Politècnica de València, Spain

Abstract

Concerned about the impact of tourism on the natural and architectural heritage of the Spanish coast, the Spanish Ministry of Culture asked the authors of this text to take part in the National Plan for Traditional Architecture. This pilot study aims to develop strategies to ensure the compatibility of tourism with the conservation of traditional and natural heritage, especially on the coast. The location selected for this was the island of Formentera on the Spanish Balearic archipelago, as this is a territory with a limited surface. Being isolated in terms of external cross factors it is more reliable for studying the phenomena of decontextualisation, destruction of built heritage, and colonisation by tourism. This pilot project has carried out a detailed examination on an urban scale, analysing the landscape units and the types of buildings and constructive systems down to the building materials used in traditional architecture. The smallness of the island made it possible to obtain an all-inclusive and detailed vision. This enabled the socioeconomic diagnosis of the evolution of the island and its natural and built heritage over the last few decades of increasing tourism by identifying their current weaknesses, threats, strengths, and opportunities. This pilot study results in a series of proposals for urbanistic and normative control actions, landscape integration, protection of natural spaces, sustainable resource use, awareness, valorisation and promotion, recovery of materials and traditional constructive techniques, and volumetric, visual and aesthetic conditions of buildings. These valuable proposals applied to Formentera could also be applicable to many other similar contexts and cases worldwide equally affected by the problem of how to satisfy the demands of the tourist economy while preserving local heritage values.

Abstract (Espagnol)

El Ministerio de Cultura Español, preocupado por el impacto del turismo en el patrimonio natural y arquitectónico del perímetro litoral de España, encargó a los autores de este texto a través Plan Nacional de Arquitectura Tradicional, un estudio piloto para desarrollar estrategias de compatibilizar el turismo con la conservación del patrimonio arquitectónico tradicional y natural, especialmente en el perímetro litoral. Para ello, se buscó y escogió la isla de Formentera, en su condición de territorio limitado en superficie y aislado en cuanto a factores externos cruzados, en modo de estudiar de manera más certera los fenómenos de descontextualización, destrucción del patrimonio construido y colonización del turismo. Este proyecto ha podido profundizar en detalle desde la escala urbanística analizando las unidades del paisaje a la escala del detalle de los materiales de

construcción pasando por los tipos de edificios y sistemas constructivos. Esta visión panóptica y al mismo tiempo detallada ha sido posible gracias al tamaño limitado de la isla que ha permitido realizar un diagnóstico de la evolución socioeconómica y de su patrimonio natural y construido en las últimas décadas de presencia creciente de turismo, detectando las debilidades, amenazas, fortalezas y oportunidades que afronta el presente. Este estudio piloto brinda un conjunto de propuestas de actuación de control urbanístico y normativo, integración paisajística, protección de espacios naturales, uso sostenible de recursos, concienciación, puesta en valor y promoción, recuperación de los materiales y las técnicas constructivas tradicionales, y condiciones volumétricas, visuales y estéticas de las construcciones que no solo sirven para la isla de Formentera, sino que tienen valor por su aplicabilidad a otros contextos y casuísticas similares en muchos otros lugares del planeta que se enfrentan a los mismos problemas de satisfacer las demandas de la economía del turismo al tiempo de preservar los valores del patrimonio local.

Cultural Landscapes of Southwest Asia: A Legal and Legislative Overview

Andrew Anderson[1,2] and Michal Wosinski[3]
[1] Brandenburg Technical University
[2] Anderson Heritage Consultants
[3] Bahrain Authority for Culture and Antiquities

Abstract

Cultural landscapes are defined by the World Heritage Centre as ‘combined works of nature and humankind, [expressing] a long and intimate relationship between peoples and their natural environment’. The 14 countries of Southwest Asia can be sub-categorised into four regions: Iran; Iraq, and Kuwait; the six countries of the Arabian Peninsula; and the five countries of the Eastern Mediterranean Basin. With a diverse geographical and cultural context, the cultural landscapes of the study area include a vast array of landscapes and cultural traditions. The aim of this study is to summarise the approaches taken to identify, acknowledge, protect, manage, and restore the cultural landscapes of Southwest Asia from a legal and legislative perspective.

This study builds on extensive desktop research, combined with the professional experience of the authors living and working in the region for nearly a decade. Conclusions will be drawn, trends identified, and opportunities presented for building on the existing legal and legislative framework of cultural landscapes in the study area.

The legal and legislative framework of the cultural landscapes of Southwest Asia is extremely variable. From a legal perspective, Lebanon has the most integrated natural and cultural heritage legislation in the region, while Palestine – one of the two countries in the region with an endangered World Heritage cultural landscape – is the only country with cultural landscape conservation explicitly written into its national legislation. There are many cultural landscapes across Southwest Asia that do not have any kind of protection or designation. Two overarching cultural landscape themes emerge: archaeological landscapes and water-related heritage.

With a disproportionately high number of inscribed world heritage cultural landscapes in danger due to conflict, the need for a regional approach to studying the legal and legislative framework of cultural landscapes in the region has never been more urgent.

Abstract 605 – Poster

Safeguarding World's Cultural Heritage along the Silk Roads

Feng Jing
UNESCO World Heritage Centre

Abstract

The Silk Roads transmitted knowledge, ideas, cultures, and beliefs, which had a profound impact on the history and civilizations of the Eurasian peoples. UNESCO has a long history of working to safeguard the common cultural heritage of the Silk Roads and of promoting their contribution to sustainable community development.

Since 2003, the UNESCO World Heritage Centre has coordinated and guided the preparation of the serial transnational World Heritage nomination of the Silk Roads Heritage Routes in Asia. The project aims to guide States Parties to the 1972 World Heritage Convention in preparing Silk Roads serial transnational World Heritage nomination dossiers to address the insufficient representation of heritage routes on the World Heritage List.

As Nelson Mandela once said: ‘It always seems impossible until it is done!’ During its 38th session of the World Heritage Committee in Doha, Qatar, the Committee inscribed *The Silk Roads: the Routes Network of Chang’an-Tianshan Corridor* on the World Heritage List. This new inscription marked the first fruitful result from a decade of hard work on the Silk Roads World Heritage nomination, and it is evidence of the tremendous progress made across the region for the protection of large-scale and complex shared heritage sites. Bearing witness to multiple civilisations and far-reaching cultural exchanges, the serial transnational property extends over more than 5,000 km and consists of 33 component sites in three countries, China, Kazakhstan, and Kyrgyzstan.

The inscription represented a major achievement in a long process of international cooperation for safeguarding cultural heritage along the Silk Roads.

Abstract 609 – Poster

Emerging Technologies for Managing Disasters: Tools for Shared Management

Kirk Cordell[1] and Morris Hylton III[2]
[1] US National Park Service
[2] University of Florida, USA

Abstract

The increase in climate-related disasters affecting cultural resources across the planet provides has highlighted gaps in preparedness and response by national governments, nonprofits, and local stakeholders alike. Stronger and more frequent storms, sea-level rise, riparian flooding, and wildfires increasing in frequency and intensity threaten every type of heritage resource, but existing systems for analyzing potential impacts prior to an event and rapidly gathering damage data after an event are often inadequate and ineffective.

In the US, the National Park Service (NPS) is responsible for managing threatened resources in 419 park units spread across half the globe and is actively partnering with universities, nonprofits, and private corporations to develop tools for managing these threats. The NPS is addressing the need for tools for disaster preparation and response by developing in-house mobile apps for rapid damage assessment, contracting for mobile survey tools built into ARCGIS, and assisting the Getty Conservation Institute in increasing the capabilities of its open-source ARCHES project for disaster response. It has explored the application of laser-scanning to rapidly document resources, and has a new partnership with the University of Florida to model the projected effects of sea-level rise on coastal park resources and their surrounding communities, with an eye toward helping local planners and federal managers understand the immanence of the threats and work more effectively together to mitigate effects, improve resiliency, and develop adaptation strategies on a broad scale.

Today's challenges cannot be met by any one sector alone, and it is critical for national and local governments, nonprofits, and stakeholder communities to have concrete, actionable data in hand, so that all can be aware and all can contribute to making the hard decisions that many communities and sites are facing in the 21st century.

APPENDIX

List of Reviewers

LIST OF REVIEWERS

The reviewers who assessed and scored one or more abstracts are listed below. Steve Brown and Ona Vileikis reviewed a large number of abstracts across all themes.

Shared Cultures

Cristina Garduño Freeman; Marco Antonio Chavez Aguayo

Jose Antonio Gonzalez Zarandona; Melathi Saldin; Felicity Watson; Andrew Henderson; Luke James; Manuel Salge Ferro; Georgia Melville; Cesar Velandia; Jim Gardner; Katti Williams; Holly Farley; Paul Walker; Hannah Lewi; Mariana Martin; Rebecca Hawcroft; Stuart King; Ursula de Jong; David Nichols; Kaja Antlej; Rafa Morales; John Toohey; Pedro Guilherme

Shared Heritage

Agnieshka Kiera; Kai Weise

Veronica Heras; Mario Santana; Kiran Joshi; Jeremy Dawkins; Maria José de Freitas; Ai Tee Goh; John War; Chao-Shang Li Patrick; Rosemary Rosario; Daniel Vale; Rodrigo José Cantarelli Rodrigues; Maria Luisa Silva Ferrera Ambrosio; Daniel Vale; Elena María Pérez González; Kylie Christian; Linda Young; TIONG Kian Boon; Samantha Polkinghorne; Shelley-Anne Peleg; Chang, Chih-yuan; David Rhodes; Chilangwa Chaiwa

Shared Responsibility

Susan Macdonald; MacLaren North

Corinne Softley; Vidhu Gandhi; Shikha Jain; Plácido González Martínez; María Isabel Hernández Llosas; Nicole Franceschini; Smriti Pant; Jeff Cody; Sara Lardinois; Hamidreza Taravat; David Logan; Catherine Brouwer; Nelson da Silva Brito; Omar Khasro Akram; Muriel Joyeux; Muna Al-Sayed; Aylin Orbasli; Tracy Ireland; Robyn Riddett; HAN Feng; Ian Kelly; Chang, Chih-yuan; Pedro Guilherme; Fahmida Nusrat; Anita Smith

Indigenous Heritage

Diane Menzies, Chris Wilson

Ailsa Cain; Xavier Forde; Ashley Harrison; Alok Kumar Kanungo; Jonathan Liljeblad; Monalisa Marharjan; Jillian Marsh; Kellie Pollard; Lisa Prosper; Lance Syme; John Taliva'a; Kelley Uyeoka; Liz Wren; Yolanda Lopez

Culture-Nature Journey

Susan McIntyre-Tamwoy; Tim Badman

Nicole Franceschini; Rouran Zhang; Kristal Buckley; Nupur Prothi Khanna; Gwenaelle Bourdin; Nora Mitchell; Maureen Thibault; Andrew Potts; Paul Rosser; Jessica Brown; Jennifer Kelleher; George Akwah Neba; Pamela McElwee; Kevin Chang; Ashley Massey; Barbara Nakangu; Pam McElwee; Brenda Barrett; Gabriel Caballero

Marginalised Heritages

James Lesh, Tokie Laotan-Brown

Alexandra Dellios; Rosalie Mickan; Soon-Tzu Speechley; Rebecca Madgin; Yewande Okuleye; Tolu Omoyele; Yvan Ho You Fat; Eugéne Epailly

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