

# ICOMOS

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**Addendum**

## **Evaluations of Nominations of Cultural and Mixed Properties to the World Heritage List**

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more systematically the forests and particularly grazing lands.

In the Causses, the landscape structures put in place in the 12<sup>th</sup> and 13<sup>th</sup> centuries are still reflected in the commune boundaries of today. By the 16<sup>th</sup> century trade in sheep and cloth put the area at the centre of trade between the plains to the south and north.

The golden age of the Cévennes economy, was between the 16<sup>th</sup> and 18<sup>th</sup> centuries when prosperity first from chestnuts and sheep and then later also silk fostered the building of large farmhouses and established trade and permanent relations with the plains, the valley of the Rhone and the Mediterranean. In the 1840s the longest railway line of the time connected Grand Combe to Beaucaire. Silk production brought another boom era at the end of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> centuries. By 1810 the number of peoples living in the region reached its apogee. The re-distribution of land after the Revolution of 1789 to the farmers added to the economic impetus: new techniques were introduced and successful farms absorbed others, leading to the demise of many smallholdings.

Boom was quickly followed by decline: disease amongst the silk worms in the mid 19<sup>th</sup> century started migration away from the mountains to the towns. Between 1856 and 1914, Cévennes lost 40% of its population to the urban centres and the mines. The war of 1914-1918 accentuated the demographic loss and this continued after the armistice. 20% of the men and 25% of the women between 20 and 40 years old left the area to find work in the cities. Sericulture and silk production finally came to an end in the 1950s.

By 1975, at the end one hundred twenty-five years of decline, only around 11,500 inhabitants remained - a loss of two thirds, the losses being most strong on the Atlantic slopes. Ruins invaded the territory, and many hamlets died.

Gradually the trend is reversing: in the last thirty years people have slowly begun to move back to some areas and reclaim the lands.

The traditional transhumance of vast flocks of sheep seasonally from the plains of Languedoc to the uplands of the Causses and the Cévennes has now dwindled drastically. However there is now a determined move to support agro-pastoralism which is beginning to have a marked effect on its revival.

### 3 Outstanding Universal Value, integrity and authenticity

#### Comparative analysis

The property is compared with three inscribed properties: The Laponian Area, (Sweden, 1996) Pyrénées - Mont Perdu, (France, Spain, 1999), and the Orkhon Valley Cultural Landscape (Mongolia, 2004). These properties are all considered to be examples of pastoralism, rather than agro-pastoralism and thus none compare with Causses and Cévennes.

The nominated property is then compared with sites representative of agro-pastoralism around the Mediterranean – none of which are inscribed. These are groups into four areas: South-west Europe with sites in Spain, France, Andorra, and Italy; the Balkan Peninsula with sites in Croatia, Bosnia<sup>1</sup>, Montenegro, Kosovo<sup>2</sup>, Albania, Greece, and Turkey; the Eastern Mediterranean with sites in Turkey, Syria, and Libya; and fourthly the Maghreb with sites in Tunisia, Algeria and Morocco.

The comparison covers climate, religion, aspects of agro-pastoralism and the vitality of the systems. In terms of agro-pastoralism, the Causses and Cévennes are seen to cover all the various types of agro-pastoralism present around the Mediterranean apart from nomadic pastoralism. Furthermore the property still has active transhumance and a landscape that reflects – visibly and through its organisational structures - both ancient agro-pastoralism (from relict aspects of the landscape) and what is called the traditional agro-pastoralism that has evolved over the past millennium.

Comparing this to what persists in the other areas and regions, it is suggested that in the Maghreb, the pastoralism was defined more by nomadic and semi-nomadic systems with more recently integration with agriculturalists. The area has been subject to intense population pressure since the 19<sup>th</sup> century and although the mobility of the pastoral system has survived, it is highly vulnerable.

In Albania, where livestock and pastoral practices date back to Roman times, there are similarities with the landscape and systems of the Causses and Cévennes. However in Albania the system was dislocated by the Soviet practice of collectivisation and although pastoralism has recovered, there is a loss of traditions

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<sup>1</sup> Bosnia and Herzegovina

<sup>2</sup> **Note:** The Secretariat was informed by the Legal Advisor that “The UNESCO Secretariat follows the practice of the United Nations, which considers that the Security Council Resolution 12.44 (1999) continues to be applicable to the territory of Kosovo until a final settlement is achieved”.