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CONVENTION CONCERNING THE PROTECTION OF THE WORLD CULTURAL  
AND NATURAL HERITAGE

WORLD HERITAGE COMMITTEE

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Helsinki, Finland

11 – 16 December 2001

**Information Document: Regional Experts Meeting on Plantation systems in the  
Caribbean, Paramaribo, Suriname, 17 to 19 July 2001**

The *Expert Meeting on Plantation Systems in the Caribbean* explored the heritage connected to plantation systems of the region in relation to the World Heritage Convention as well as in the context of the Slave Route Project. It looked at plantation systems in the broadest sense, integrating aspects such as cultural landscapes, industrial heritage, monumental and vernacular architecture, multi-culturality, places of memory as well as the concept of cultural tourism of memory.

Experts from 11 countries participated in this meeting as well as representatives from UNESCO (World Heritage Centre, Slave Route project, and the Kingston Office), ICOMOS and the Museum Association of the Caribbean (MAC).

The representatives of the Caribbean countries gave presentations on the plantation systems in their respective countries, whereas the representatives from the international organisations outlined the various programmes in the region. Working sessions on lists of sites to be promoted as Places of Memory and/or potential World Heritage properties led to a set of recommendations of which widening the definition of plantation systems in order to include fortifications, market places and churches should be highlighted. Caribbean States were encouraged to ensure the preservation and sustainable development of plantation systems as heritage sites and/or working plantations. States Parties were furthermore encouraged to complete national inventories and tentative lists of sites for potential inscription on the World Heritage List under special consideration of sites forming part of plantation systems. Discussions should be initiated and regional co-operation enhanced in order to promote (trans-frontier) serial nominations for inscription on the World Heritage List of heritage sites representing aspects connected to plantation systems common to more than one State Party.

**Action by the Committee:** the Committee may wish to take note of the report and the enclosed recommendations.

## 1. INTRODUCTION

The regional experts meeting on plantation systems in the Caribbean was held in Paramaribo, Suriname from 17 - 19 July 2001. The meeting was organised by UNESCO (Slave Route Project, World Heritage Centre and the UNESCO Kingston office), in co-operation with the Surinamese government.

Experts or resource persons from Antigua & Barbuda, Barbados, Cuba, Dominican Republic, Grenada, Guyana, Jamaica, St. Kitts & Nevis, St. Lucia, Suriname, the Netherlands Antilles, the International Council on Monuments and Sites (ICOMOS), the Museum Association of the Caribbean (MAC) and UNESCO participated in this international meeting. Due to unforeseen circumstances the invited representatives from Cuba, Dominica and Haiti could not attend the meeting.

The representatives of the various Caribbean countries gave presentations on the plantation systems in their respective countries, whereas the representatives from the international organisations outlined the various programmes for the Caribbean region. In order to elaborate on the lists of sites to be promoted as places of memory and / or potential World Heritage properties, the participants discussed these issues in working group sessions, culminating in a set of recommendations.

On the last day of the meeting a field trip to Marienburg gave the participants an impression of the functioning of a sugar plantation.

The seminar was opened by the Hon. H.E. Walter Sandriman, Minister of Education and Community Development, Dr. André Kramp, UNESCO (Slave Route Project) and Ms. Anuradha Kamtasing, Secretary General of the National UNESCO Commission in Suriname. The closing remarks were made by Dr. André Kramp, UNESCO, and Alwin Bully, Sub-regional cultural advisor, UNESCO.

### **The minister's address**

H.E. Walter Sandriman, Minister of Education and Community Development, expressed the gratitude of the Surinamese government to UNESCO for making the Caribbean a priority in the framework of the Slave Route Project and the World Heritage Convention, and for bringing together these experts on plantation systems and sites of memory. He also mentioned the inscription of the Central Suriname Nature Reserve on the World Heritage List and indicated that the Inner City of Paramaribo is currently being considered as the next Surinamese site to be inscribed. Owing to the fact that Suriname is known for its well-preserved African cultural heritage and because of the nation's multicultural population, the Minister noted that in the context of inter-cultural communication, we should foster freedom, tolerance and acceptance of the equivalence of cultural expression. He hoped that this seminar would create working methods for the identification and restoration of sites for inscription of properties on the World Heritage List as well as within the framework of the Slave Route Project.

## **2. PROCEEDINGS**

### **Setting the Scene**

**Alwin Bully (Sub-Regional Cultural Advisor, UNESCO Kingston office)**

Mr. Bully gave an overview of UNESCO's work and structure in the Caribbean. He informed the participants of the restructuring of UNESCO by the Director General and outlined the new distribution of cluster offices in the Caribbean. He emphasised the importance of the Caribbean Member States to unite when working on the various programmes for the Caribbean. Only when actively participating in programmes of UNESCO will the Caribbean Member States get full benefit from their membership. He suggested that Caribbean countries co-ordinate their approach prior to the upcoming General Conference of UNESCO. He stressed that consolidation, co-operation and planning are essential for the Caribbean.

### **The Slave Route Project**

**Dr. A. Kramp (UNESCO Slave Route Project)**

Dr. Kramp explained that the Slave Route Project's primary emphasis was the essential requirement of historical truth and the duty to remember. One of the objectives of the UNESCO Slave Route Project (SRP) was to keep the memory of the slave trade alive through a cultural tourism programme that is focused on setting up museums of slavery. He indicated that the project has led to the launching, jointly with the World Tourism Organisation, of a cultural programme on the Slave Route in order to assist the countries involved to identify, restore and promote all places, buildings and physical symbols of the transatlantic slave trade.

Dr. Kramp underlined that the study of the Slave Route and Places of Memory will necessarily reflect the close relationship between slavery as memory and slavery as history. Breaking the silence surrounding the slave trade and slavery is tantamount to coming to terms with the struggle over slavery's memory. The SRP is thus a means of dismantling the ideology of racism that influenced all the societies affected by the transatlantic slave trade and slavery. He encouraged research on this subject in all affected countries.

### **State of the Implementation of the World Heritage Convention in the Caribbean**

**Mr. Niklas Schulze (UNESCO World Heritage Centre)**

Mr. Schulze gave an overview of the functioning of the World Heritage Convention, the nomination process and the state of implementation of the Convention in the Caribbean. He highlighted the success of the Convention, having 164 States Parties and 690 properties inscribed on the World Heritage List. He pointed out that, in spite of these high numbers, the World Heritage List is still far from being representative and that imbalances exist both in geographical and thematic terms. The English and Dutch speaking Caribbean only have four sites on the list, whereas the Spanish and French speaking countries count for eight properties. It was also noted that in order to reach a more representative and credible list, the Global Strategy was adopted by the World Heritage Committee in 1994. To the Caribbean as one of the most underrepresented sub-regions, a "Global Strategy Action Plan 2000-2002" was developed with the aim to address these imbalances. The expert meeting on plantation systems took place within the framework of this Action Plan. The concept of Cultural Landscapes, adopted by the Committee in 1992, was suggested as an answer to the complexities of the Caribbean heritage and specifically the Plantation Systems.

## **Plantation Systems as Cultural Landscapes: A Sub-Regional Overview**

### **Isabel Rigol-Savio (ICOMOS Cuba)**

Mrs. Rigol made reference to the research that has so far been conducted in the region concerning the richness and diversity of its heritage, and noted that this research has generally been centred around European conceptions of cultural heritage. The rich cultural manifestations in the Caribbean, thus, have not yet been properly considered.

She discussed the significance of cultural landscapes in this context and noted that two Cuban cultural landscapes are inscribed on the World Heritage List, namely: *Viñales Valley* and the complex of French Haitian Coffee Plantations forming the *Archaeological Landscape of the First Coffee Plantations in the Southeast of Cuba*.

Three cultural landscape categories exist:

- 1) Landscapes deliberately created by man: (e.g. the gardens of *Nisbet Island*);
- 2) Organically evolved landscapes:
  - a) Fossil landscapes (e.g. the 19<sup>th</sup> century Valley of the Sugar Mills in Trinidad de Cuba). One of the most significant fossil cultural landscapes that evolved is probably *New Seville* in Jamaica; Furthermore, windmills, carts and other traditional artefacts can still be found on plantations in rural areas of various Caribbean countries;
  - b) Continuing landscapes: 20<sup>th</sup> century sugar production complexes. Sugar production complexes from the early twentieth century, which still form an important part of the economy, can be found in many Caribbean countries; tobacco landscapes can also be considered relevant continuing cultural landscapes, for example The *Viñales Valley* in Pinar del Río, Cuba;
- 3) Associative landscapes: refers to landscapes of sacred or symbolic relevance (e.g. maroon communities in ecologically significant areas, which are characterised by their biodiversity and endemic species).

Finally, the threats, negative impacts and current difficulties regarding these heritage sites were discussed and various recommendations on how to preserve these sites were made.

### **Places of Memory and the Slave Route Project - Where are we now?**

#### **Mr. Leslie Atherley (UNESCO International Committee for the SRP)**

Mr. Atherley noted that one of the unique features of this third meeting within the Cultural Tourism Programme of the Slave Route Project is that it is a joint effort between the SRP and World Heritage Centre. The current state of the SRP was then discussed and a review was given of the meetings that have so far been organised in the framework of the SRP. It was also mentioned that there is an unwillingness to deal with the topic of slavery in the Caribbean. However, confronting the issues of slavery can be a healing and nation building process, leading to a culture of peace and, especially, a way of learning how to live together. It is urgent that we proceed with action in this project.

The Declaration of the first meeting urged countries to identify and preserve sites and places of memory. The idea is to assist people in the Caribbean to understand their history and secondly to focus on informing the tourists of that history. The Plan of Action proposed a survey as the starting point and identified a series of steps "to ensure that all aspects of the tangible and intangible forms of the heritage of the Caribbean expression are portrayed effectively in the Caribbean programme for Cultural tourism on the slave route". It was noted

that the work that has been done in this area is most important and is actually the most significant result of the project to date. However, the progress of the project was found to be much slower than anticipated or desired. Mr. Atherley stressed the importance of local involvement and suggested that the population could be challenged to assist in the identification process. It was further noted that the location for the Secretariat of the SRP has still not been found and it was suggested that the UNESCO could play a lead role until a decision has been made. It was concluded that the tourism effort has to have Caribbean nationals as its primary target groups since its thrust is to have them confront the past in helping to build positive societies.

**Plantation Systems in St. Kitts and Nevis**  
**Mrs. Rosamond Rawlins (St. Kitts and Nevis)**

A brief overview was given of St. Kitts and Nevis as sugar producing colonies in the 17th and 18th century and the rich plantation life that existed in the country during that time. Reference was made to the fact that today the sugar industry is dying out in St. Kitts & Nevis. She noted that some of the buildings that were used in the 17th and 18th century, on which research was done, included windmills and boiling houses, some of which are now tourist attractions. Furthermore the social life of the slaves was examined and food, songs, music, dance, medicine, funerals, religion, folklore, dress and communication were discussed. Finally some significant historical sites were mentioned (e.g. Independence square, Brimstone Hill etc.).

**New Insights into African Heritage**  
**Dr. Arthur Murphy (Antigua and Barbuda)**

Dr. Murphy noted that the plantation systems of Antigua can generally be considered as typical of the Lesser Antilles, but mentioned some differences. As a small island of 108 sq. m. it lacks the formidable mountains and forests that would have provided safety for maroons, and available land for freed slaves. Of more than 200 sugar estates recorded, less than a dozen have sufficient remains to provide "confident" study and interpretation. The most significant sugar estate on Antigua and Barbuda is *Betty's Hope*. Since there was a lack of standing or complete historical structures on the island, one of the windmills that was built for the purpose of crushing sugar cane for the extraction of cane juice was restored, and is currently the most popular tourist attraction and a unique site for educational visits.

Dr. Murphy also pointed out that black African soldiers were extensively used to maintain and enforce the plantation system and slavery on the island. His current archaeological focus is to shed light on the life ways of the African troops. He furthermore emphasised that while the traditional concept of the field slave is well known, there were large numbers of slaves who can be defined as professionals. These little known tradesmen, builders, stonemasons, soldiers and shipwrights are the ones who built the monumental architecture of *Nelson's Dockyard* and numerous fortifications and plantations around the islands.

**Plantation systems in St. Lucia**  
**Mr. Gregor Williams (St. Lucia)**

Mr. Gregor Williams indicated that in St. Lucia plantations are generally called estates. While many estates existed they were never very large or prosperous. There have only been two attempts at plantation archaeology undertaken in St. Lucia. These have taken place in the

last five years, both initiated by private owners on estates being converted to heritage sites, one on the *Man Micoud* (Manmiku Estate at Praslin), and the other at *Balembouche Estate* between Laborie and Choiseul. A wind- and a steam-mill will be conserved and made into part of a community development project. Mr. Williams noted that in some instances there were communities formed on some of the old plantation estates. He stressed the responsibility for conserving this heritage and not allowing it to be destroyed when historic sites are developed for tourism. He indicated the Pitons area as having potential World Heritage value. He furthermore emphasised that we should look at the story of slavery as a story of liberty: resistance, survival and accomplishment of the people are the most important issues to look at when Caribbean history is studied. He then suggested a “Counter-Slave Route”, mapping routes that slaves and freed slaves took themselves.

### **The history of Grenada and its Plantation Systems**

#### **Mr. Michael Jessamy (Grenada)**

Mr. Jessamy gave an overview of the plantation systems in Grenada, starting from the earliest indigo, tobacco and logwood plantations. Mention was made of work presently being undertaken by the University Mt. Hartman, Grenada. He stressed Grenada’s importance in terms of the older Caribbean sugar production. As remnants windmills, cattle mills and most interesting of all waterpower sugar mills can still be found on the island. After the collapse of the industry on the island, many plantations shifted to the cultivation of cocoa. Mr. Jessamy indicated the excellent state of documentation for nearly all the plantations in Grenada. Finally, Mr. Jessamy mentioned the need for the nomination of two sites in Grenada: *River Antoine*, the last in the Caribbean if not the entire western world where functioning water powered sugar mill exist since the early 1700’s and *Dougaldston*, where the entire plantation economy from sugar to cocoa, banana and new spices can be traced. Dougaldston is a time capsule, with slave quarters and indentured servant quarters still to be found there.

### **Plantation systems in the Dominican Republic**

#### **Dr. Frank Moya Pons (Dominican Republic)**

Dr. Moya gave a historic overview of the relation between slavery and the plantation systems in the Dominican Republic mentioning that plantations started in Santo Domingo. He noted that 35 sugar mills were built in Santo Domingo in the 16th century. He also mentioned that the technology (e.g. the three row sugar mill) on the plantations in the 16th century was similar to that in the rest of the Caribbean. The so-called “Jamaican train” took over technology from the 17<sup>th</sup> to the 19<sup>th</sup> century. In the 19<sup>th</sup> century the Dominican Republic, Cuba and Puerto Rico became large plantation economies where sugar was produced on a large scale. He indicated that these plantations were operated completely without slaves in the 19<sup>th</sup> century, so labour had to be imported (e.g. from Jamaica, China, St. Kitts & Nevis). Besides sugar, coffee was also planted in the Dominican Republic in the 19<sup>th</sup> century. Mr. Moya noted that Santo Domingo remained a plantation economy, even during the depression. The main products were cocoa, sugar and banana. For the last 20 years new plantations were developed with crops consisting of citrus, pineapple and banana.

### **Plantation Systems in Jamaica**

#### **Mrs. Donna McFarlane (Jamaica)**

Mrs. McFarlane discussed what came to be known as “Sunday Markets” in Jamaica as a significant slave related system. The Africans brought to the Caribbean included artisans, architects, builders, farmers, merchants, weavers, medics, astronomers and philosophers.

They organised and managed complex marketing associations and their merchants travelled in caravans and on ships to various cities in Africa and even Europe to trade goods. Trading, therefore, was not an activity they learned through slavery, but in fact one of the many activities they were allowed to reconstruct. Especially, since this was another means by which the slave owners could appropriate additional wealth from their human capital. Plantation slavery, thus, did not only consist of field labourers and house slaves.

Mrs. Mc. Farlane gave a historical overview of Sunday Markets and noted that through marketing the slave could carve out some semblance of independence. The market activity was largely conducted in town squares and consisted primarily of women carrying around their goods on trays or sitting in open spaces and spreading out the goods around them. The advent of the "bend-down" market in Jamaica is in fact the modernisation of traditional higglering, with women availing themselves of the use of technology and airplanes to access the goods. Today as in the 1800s food markets are without proper sanitation and are frequently closed by the authorities for public health violations. It was concluded that the descendants of slaves and those left behind in the diaspora as well as in Africa continue to toil and endure albeit in the independent countries, but without much real change in their economic circumstance. Mrs. McFarlane concluded that although it is good to see flash backs of West Africa in the market places around Jamaica, it would be even better if higglers and farmers were honoured with clean and safe environments for the service they provide - that of feeding the nation.

### **Experience and Memory: The Guyana Plantation System** **Ms. Arlene Munro (Guyana)**

Ms. Munro gave a historic overview of the Guyana plantation system, which has been in existence for four hundred years and was based on a system established by the Dutch. In the 17<sup>th</sup> and 18<sup>th</sup> century it was run by slave labour where the slaves worked in the fields and factories. They also constructed all kinds of buildings including military forts and churches. As important heritage sites Ms. Munro mentioned *Fort Zeelandia* and the *Court of Policy Hall* as well as *Fort Kyk-over-al*. These fortifications covered strategic positions along rivers to protect plantations further inland. It was furthermore pointed out that the plantation system in Guyana is very similar to that of other Caribbean countries, the main distinctions being in the water control for drainage and irrigation and transportation of cane to the factories, which was heavily influenced by Dutch technology. It was concluded that sites of memory should be preserved and the experience of the enslaved Africans of Guyana should be acknowledged.

### **Plantation Systems in Suriname** **Mr. Jerome Egger (Suriname)**

Mr. Egger gave an introduction to plantations and slavery in Suriname. He noted that the the plantation system in Suriname was at its height during the 18<sup>th</sup> century, when the sugar industry, as well as the production of coffee were booming. He furthermore explained in his historical overview that the English established plantations in the upper regions of the Suriname river, located on higher banks, while it was not until the Dutch gained control over the area that they began to build plantations closer along the Commewijne river and farther to east. The English could not solve the drainage problems in the lower lands, whereas the Dutch were more experienced in this area. He concluded by stating that plantation systems and slavery in the Americas were part of the same developments, which gave this region the value over which European nation fought many wars. He furthermore stated that the Caribbean people themselves have to deal with the legacy of plantations and slavery.

**Colonial image and the reconstruction of history**  
**Dr. Waldo Heilbron (The Netherlands)**

Dr. Heilbron scrutinised historic documentation and noted that presently a reconstruction of the images of the African past and heritage in the Caribbean is necessary, due to the highly notable presence of colonial and/or Euro centric preconceptions. This is not to isolate certain aspects, but to emphasise aspects to be unveiled. Moreover, there is an absence of ruins, which tend to prejudice the presentation of historical evidence (e.g. maroon fortresses, like Boekoe).

The Dutch government, in co-operation with the Dutch Platform Slavery Past, has recently rightly pointed at “silenced history”, to be unveiled with a view to reconsidering history teaching and the public image/opinion in general. Dr. Heilbron emphasised that we are actually at the dawn of a shift of paradigm. If the qualities of documentation are to be reconsidered, we face also a heightening of the place of oral history and oral tradition in 'constructing' history. The people's knowledge is unavoidable and inseparable as concerns the choosing of heritage sites e.g. for international protection.

**Plantation Systems in the Netherlands Antilles**  
**Mr. Johnny Tujeethut (Netherlands Antilles)**

The characteristics of the plantation systems in Curaçao and the Netherlands Antilles were discussed and compared to the different types of plantation systems in the remaining Caribbean. Mr. Tujeethut also looked at the role the old plantation houses play nowadays and the manner in which historical issues related to slavery are dealt with in the Netherlands Antilles. He also presented the work he did on the landhouse Knip and discussed the slave related aspects and activities of the projects that are in progress.

Concerning the plantation system in Curaçao Mr. Tujeethut stated that it was an agricultural enterprise with little technical and financial input. Most of the information on agricultural techniques of the old plantation systems lingers on in the memories of the elders. This thus reiterates the importance of oral history. He concluded that there is a specific need to create a centre where the Afro-Curaçaoan people could recognise themselves and come to peace with their past. The landhouse Knip would be a good educational and cultural project in that regard.

**The Inventory of Places of Memory**  
**Dr. Jay Havisier (Museums Association of the Caribbean)**

Dr. Havisier discussed the UNESCO-MAC Places of Memory Inventory. The results of the UNESCO-MAC survey from 23 islands in the region were presented, with 5 islands still pending submission of their survey forms. From these results 319 sites were identified per national listing, 55 sites for Caribbean regional significance and 79 sites for listing as places of memory for submissions as tourism destinations relating to the African slave routes. Of these inventory sites 27 % are places of production / plantation sites. The final phases of data synthesis are being conducted jointly by MAC and CARIMOS in Santo Domingo. Dr. Havisier also spoke of a search for new paradigms and indicated the importance of considering a more holistic interpretation of Caribbean sites rather than the predominating Euro centric one. The significance of emphasising the African role in a shared past in the Caribbean was also stressed and the concept of shared past presented as a fundamental principle for cultural heritage presentation in the Region.



## **The Slave Route Project - Its Future in the Caribbean** **Mrs. Patricia Green (Architect)**

Ms. Green gave an outline of the SRP's future in the Caribbean, based on an overview of past activities. She emphasised that the context plantation systems should be studied in the broadest sense, taking into account interesting aspects such as cultural landscapes, industrial heritage, monumental and vernacular architecture, intangible heritage, multiculturally, as well as the notion of the plantation as place of memory. She also stressed the importance of cultural tourism of memory. On the process of listing the sites as a part of the cultural heritage, she emphasized the importance of the well-considered regional scientific framework for inventory, typology and categorisation. She also expressed the need for a paradigm shift, moving beyond the emotional to the technical considerations of such sites, and from emphasis on the struggle to the positive products of the slavery period.

## **The Way Forward: Plantation Systems as Places of Memory and World Heritage Sites, Mr. Niklas Schulze (UNESCO World Heritage Centre)**

It was emphasised that the cultural landscape categories in the framework of the World Heritage Convention are of great interest when trying to come to grasp with heritage as complex as that of the Caribbean, which includes landscapes, architecture (often so called "architecture without architects") as well as industrial elements and associative values. The serial nomination also offers a possibility to bring elements from different geographical locations together that attain their outstanding universal value only in this configuration. The concept of "routes" or "itinerary" may also offer a way forward. When discussing the significance and possibilities of a representation of Caribbean Plantation Systems on the World Heritage List, it was suggested that it would be of interest to look at the following points, namely:

- definition of values, identification and nomination
- use
- preservation, conservation and management.

### **3. DISCUSSIONS**

The rich discussions that followed the presentations were continued and formalised by the two working groups. During these discussions it became clear that although the experience of enslavement, with the material manifestation of the plantation economy, transcends national borders and unites the Caribbean sub-region, there were great variations in the plantation systems caused by different colonial powers, different crops, differential technological development as well as global economic and social change. It was therefore suggested that sites should be chosen for further consideration under the SRP or World Heritage for their "unique, representative and/or exceptional characteristics, tangible or intangible, that go beyond national significance, in terms of type, period, events they represent, their relation with landscape, or the spirit of memory by community consensus".

It was furthermore suggested to define 'Plantation' as "*The Physical 'boundaries/ground' of production of the mono-crop, with its internal system within the boundaries of the plantation i.e. slave hospital, provision ground, works etc.*", while 'Plantation System' should be "*the tentacles of activity that fed into the plantations – markets; warehouses; trading houses etc.*".

The plantations today are put to a wide variety of uses including crop production, tourism, housing etc. Many plantations, however, are abandoned. Future uses could include: education/schools, museums, housing, tourism, living histories events, crafts production, recreational facilities, research centres, convention centres, place of meditation and contemplation, restaurants, libraries, shops, multi-functional centres etc.

As one of the main threats to the preservation of the sites inconsistencies in government policies and lack of continuity were named. For the protection to become effective the need to determine the carrying capacity of the sites and provide adequate legal protection on a national level was stressed. It was pointed out that tourism, e.g. agro-tourism, could help to fund the maintenance of the properties as well as raise awareness. The main target group for these sites should be national tourists.

The participants of the meeting proposed the following list of plantation system related sites that could be considered for inclusion in the respective State Party's Tentative List for potential inclusion on the World Heritage List. This list is preliminary and not exhaustive as not all countries in the Caribbean were present at the meeting and further inventories and comparative studies need to be undertaken. The list is indicative however of the types of properties that the experts of the meeting considered to be of importance:

**ANTIGUA:**

Betty's Hope: A representation of early plantations in the Caribbean.

Nelson's Dockyard National Park: A significant site of African presence for the West Indies Regiment and protection of plantation systems.

**BARBADOS:**

Bayleys Estate – St. Philip: the Site of the 1816 rebellion. The site is in ruins – a system of caves in the vicinity of the property became the home of the slaves after the rebellion. A commemorative plaque exists to mark the importance of the sites.

**CUBA:**

Angerona: A representation of the Caribbean coffee plantations systems, exceptional architecture and associated historical events.

Bolivia Sugar Plantation: A exceptional example of early 20<sup>th</sup> century sugar complex and associated historic events.

**CURAÇAO:**

Zuurzak: A plantation and slave holding depot for rehabilitation and recuperation prior to sale/ export.

Lanhuis Knip: A representative plantation complex with the additional aspect of being the location of a significant slave revolt in 1795.

**DOMINICAN REPUBLIC:**

Boca de Negra and Engombe: Together they form a physical concept of a classic 18<sup>th</sup>. Century Plantation system, great house; chapel; sugar mill, boiling house; drying house; warehouse and 16<sup>th</sup> century irrigation structure. Both plantations are built of stone, brick and mortar. Boca de Negra was partially restored in 1979 – 1981. Engombe was partially restored in late 1958. Both are protected sites by legislation and are close to the city of Santo Domingo.

**GRENADA:**

Dougalston: 18<sup>th</sup> century sugar plantation that has been transformed over the years to process bananas, cocoa, and coffee. This plantation is next to the town of Gouyave, which allows one

to trace the slave houses, accommodation of indentured servants etc. Documentary evidence is available to provide further information.

River Antoine: A functional 18<sup>th</sup> century sugar factory that is now used for the production of rum, and uses all the old methods i.e. water powered mills and fields are still planted in the same manner. Both sites are being used for tourism.

**GUYANA:**

Fort Zeelandia: Built to protect the plantations on the island (Fort Island) along the Esiquibo banks. The brick walls are still standing but without floors and roof. The powder house is also in tact. The ramparts need reconstructing.

Chamber of Policy: The hall where the administrative Council for Essequibo convened meetings. The brick building is in good condition.

**JAMAICA:**

Falmouth: The town of Falmouth forms a part of the plantation system in its wider context being the seaport for the plantation systems of Trelawny. The town is distinguished by its well preserved creole architecture. The town was a main slave port and serviced the many plantations of Trelawny. All the roads and river ways link the town with the plantations. It has a fortification system, a courthouse and a major food market that was once used as a slave market. Falmouth was the place that military expeditions were launched against the Trelawny maroons in the cockpit country.

**ST. KITTS:**

Spooner's ginnery: Industrial heritage of the 17<sup>th</sup> – 18<sup>th</sup> century. Cotton estate – wind powered mills – unique technology to process cotton and oil. It is the last remaining functioning ginnery in the Caribbean. The site has a great house; slave houses have been refurnished and are occupied and the landscape is unchanged.

**ST. LUCIA:**

Soufriere: An area of significant cultural and natural features.

Mabouya Valley: A significant landscape of slave refuge and resistance, having historical architectural structures and intangible value of African heritage.

**SURINAME:**

Joden Savanne: A unique plantation complex of Jewish heritage with an African burial ground.

The Buku Fortress: A sacred site of resistance and memory for African maroonage.

District of Coronie: A significant site of post-emancipation African settlement and architecture.

New Amsterdam: 18<sup>th</sup> century Fort especially built to protect the plantation system – it is built on the confluence of the Commewijne and Suriname river. Characteristic is that the remaining buildings are made of brick – their functions were gun powder houses and the former commander's house (being inhabited by the commissioner). Now the complex is used as an open air museum.

Marienburg: Late 18<sup>th</sup> century sugar plantation that went out of production during the 1980's. The facility used a steam-powered technology, and the houses of Javanese contract workers are still in tact although in a bad condition. The director's house is also existing.

## RECOMMENDATIONS

In order to bring the Slave Route Project and World Heritage in the Caribbean sub-region to their full potential concerning the identification, protection, conservation, education, scientific research, artistic expression and cultural tourism as well as to initiate a series of dynamic activities in keeping with the aims and objectives of the Project and those of the World Heritage Centre the participants of the expert meeting on Plantation Systems in the Caribbean give the following set of recommendations.

### **General recommendations:**

- Allow more flexibility in the definition of plantation systems, bearing in mind that a wider definition could include e.g. fortifications, market places, port areas and churches.
- Recognise the role of the indigenous peoples of the Caribbean in delaying the establishment of plantations and in resisting against the plantation system. This should be considered in the deliberations concerning properties proposed for inclusion in the SRP as Places of Memory and/or the World Heritage List.
- Recognise the Santo Domingo effort of commemoration of the 500<sup>th</sup> anniversary of the arrival of the first African slaves to the Americas.

### **Recommendations for UNESCO (especially SRP and World Heritage Committee):**

- Forward the current documentation or update of the activities in the SRP to ICOMOS in preparation of the ICOMOS meeting in Zimbabwe in October 2001 with the objective to strengthen the relationship between the SRP and ICOMOS. The documentation should be accompanied by a letter from the Director of the SRP that should affirm the establishment of collaboration between the two. Similar documentation should be sent to ICOM.
- Extend the SRP for four more years. A resolution formally requesting this extension will be submitted by Jamaica. It is recommended that all State Parties request their National Committees to support the resolution for extension of the SRP, in particular, those State Parties that have voting rights in UNESCO (a resolution to this effect was adopted by the meeting and is attached in Annex I).
- Establish (as already suggested at the 2<sup>nd</sup> Caribbean Workshop on UNESCO / WTO Cultural Tourism Programme SRP) a SRP Secretariat in order to actualise and manage the SRP in the Caribbean sub-region. A central role in establishing this Secretariat should be played by UNESCO. It was furthermore suggested that the Secretariat should initially be established at the UNESCO sub-regional office in Kingston, Jamaica. UNESCO extra budgetary funds should be designated for the initial establishment of this Secretariat.
- Seek reconfirmation of the commitment of the WTO in the Cultural Tourism Programme of the SRP. This entails WTO's participation and support for continuing programmes and activities of the SRP.
- Forward relevant documentation to National Committees and that information on the SRP and World Heritage be sent to relevant regional organisations for closer co-operation.
- Actively seek support and co-operation of the governments of states participating in the SRP and/or World Heritage especially for financial contributions to the projects.
- Organise the next SRP meeting on the subject of market systems in the Caribbean (to be held in Curacao in 2002).

### **Recommendations for the Caribbean States:**

- Ensure the preservation and sustainable development of plantations systems as heritage sites and/or working plantation, we recommend to raise extra budgetary funds through private / public fund raising. The protection and conservation of the sites should also be encouraged through e.g. tax exemptions, grants and/or awards from foundations.
- Design and initiate a systematic regional training programme focused on the identification, protection and conservation of Places of Memory and (potential) World Heritage sites as well as on cultural tourism.
- Set up national committees for the SRP, as was previously recommended during the 2<sup>nd</sup> Caribbean SRP workshop in Barbados in 2000, where not already in place.
- Prepare national inventories and tentative lists of sites for potential inscription on the World Heritage List under special consideration of sites forming part of plantation systems (see list of sites above). This could be done in co-operation with heritage organisations on a regional or national level.
- Initiate discussion and enhance regional co-operation in order to promote (trans-frontier) serial nominations for inscription on the World Heritage List of aspects of heritage sites connected to plantation systems common to more than one State Party.