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**ORGANISATION DES NATIONS UNIES
POUR L'EDUCATION, LA SCIENCE ET LA CULTURE**

**CONVENTION CONCERNANT LA PROTECTION DU PATRIMOINE MONDIAL,
CULTUREL ET NATUREL**

BUREAU DU COMITÉ DU PATRIMOINE MONDIAL

Dix-neuvième session

Siège de l'UNESCO, Paris, Salle X (Fontenoy)

3-8 juillet 1995

Stratégie globale et études thématiques

a) Le patrimoine culturel africain

Afin de contribuer à pallier la faible représentation du patrimoine culturel africain sur la Liste du patrimoine mondial, le Comité du patrimoine mondial, à sa 18ème session de 1994, a chargé le Centre de l'UNESCO pour le patrimoine mondial en coopération avec l'ICOMOS d'organiser une première réunion pour la Stratégie globale en Afrique, à l'automne 1995, avec des experts scientifiques de haut niveau des Etats parties de la région, afin de contribuer à définir et identifier les types de biens culturels présents en Afrique susceptibles de faire l'objet, de la part de ces Etats parties, de propositions d'inscription sur la Liste du patrimoine mondial, sans que soient bien sûr négligés pour autant ceux qui, sans atteindre une valeur «universelle exceptionnelle», revêtiraient cependant une valeur régionale ou nationale importante.

Cette réunion, qui se tiendra au Zimbabwe, aura pour objectif de présenter la problématique de la Stratégie globale aux responsables culturels et experts scientifiques d'environ 13 Etats parties ou non encore parties de l'Afrique orientale et australe, dans le but d'identifier les nombreux aspects du patrimoine culturel africain : archéologie, techniques, architecture, modes d'occupation des sols et de l'espace, routes

culturelles..., susceptibles d'être proposés pour inscription sur la Liste du patrimoine mondial afin de contribuer à en redresser les déséquilibres et le manque de représentativité actuels.

Afin d'assurer un emploi rationnel des fonds disponibles (40.000 dollars EU, plus ce qui pourra être éventuellement obtenu par l'ICOMOS d'autres sources de financement), cette réunion de 3,5 jours sera suivie d'une réunion ICOMOS de 1,5 jour.

Une équipe d'organisation scientifique, composée d'experts internationalement reconnus (archéologues, anthropologues, historiens de l'art et de l'architecture) s'est réunie au Siège de l'UNESCO le 9 juin dernier, pour préparer la problématique, la méthode à retenir et fixer l'organisation scientifique de la réunion. Elle sera dotée d'un Secrétariat scientifique chargé de rassembler et d'exploiter les contributions qui en seront issues.

(b) Etudes Thématiques

Basées sur les décisions du Comité du patrimoine mondial à sa seizième session à Santa Fé en 1992 pour inclure les paysages culturels sur la Liste du patrimoine mondial et le plan d'action pour les paysages culturels adopté à la dix-septième session du Comité du patrimoine mondial en 1993, les réunions d'études thématiques et régionales se sont tenues en 1994 et 1995. Toutes les réunions ont été organisées par les Etats parties concernées en étroite coopération avec le Centre du patrimoine mondial de l'UNESCO et ICOMOS et avec la participation d'experts internationaux. Deux études thématiques ont été préparées en 1994 et présentées au Comité du patrimoine mondial à sa dix-huitième session en décembre 1994 :

- la réunion d'experts sur «Les canaux du patrimoine» (Canada, Septembre 1994),
- la réunion d'experts sur «Les itinéraires comme patrimoine culturel» (Espagne, Novembre 1994).

Les deux premières études régionales thématiques se sont déroulées dans la région de l'Asie-Pacifique en 1995 :

- «Réunion sur l'étude régionale thématique de la culture du riz en Asie et de ses paysages en terrasse», (Philippines, du 28 mars au 4 avril 1995),
- «Identification et évaluation des paysages culturels du patrimoine mondial (Paysages associés)» (Australie, du 26 au 28 avril 1995).

Les rapports détaillés de ces quatre réunions thématiques peuvent être trouvés dans l'annexe de ce document d'information. Les recommandations par les groupes d'experts pour les changements des orientations sont enregistrées dans le document de travail WHC 95/CONF.201.9.

Il se peut que le Bureau prenne des notes des résultats des réunions thématiques et régionales préparées dans le but de guider le Comité du patrimoine mondial dans la révision des prochaines nominations. La documentation complète de toutes les réunions est disponible ou à présent dans le processus de production, aussi bien comme publication qu'en documentation photocopiee.

ANNEXES

- (a) Réunion d'experts sur «Les canaux du patrimoine» (Canada, septembre 1994)
- (b) Réunion d'experts sur «Les itinéraires comme patrimoine culturel» (Espagne, novembre 1994)
- (c) Réunion sur l'étude thématique et régionale de la culture du riz en Asie et de ses paysages en terrasse (Philippines, mars/avril 1995)
- (d) Identification et évaluation des paysages culturels du patrimoine mondial (paysages associés) (Australie, avril 1995)

DOCUMENT D'INFORMATION SUR LES

CANAUX DU PATRIMOINE

REUNION D'EXPERTS, 15 - 19 SEPTEMBRE 1994

CHAFFEYS LOCKS, ONTARIO, CANADA

SONT PRÉSENTS: Christina Cameron (Canada),
présidente
Mechtild Rosler (Centre du patrimoine mondial)
Henry Cleere (ICOMOS)
Stephen Hughes (TICCIH)
Susan Buggiey (Canada)
Reinhold Castensson (Suède)
A.S. Chawla (Inde)
Michel Cotte (France)
Paul Labovitz (É.-U.)
Pan Lu (Chine)
Nora Mitchell (É.-U.)
L. Prematilleke (Sri Lanka)
Herb Stovel (Canada)
Sitapha Traore (Mali)
Henk Weevers (Pays-Bas)

PERSONNES-RESSOURCE: David Ballinger
Gisèle Cantin
Robert Hunter
Robert Passfield
Judith Sutherland

BUT DE LA RÉUNION

À la suite d'une décision du Comité du patrimoine mondial, en décembre 1992, le Canada a réuni des spécialistes des canaux historiques en septembre 1994 qui se sont penchés sur la nature et l'ampleur des canaux ainsi que sur leurs composantes importantes. Les conclusions des délibérations ci-jointes sont présentées au Comité du patrimoine mondial pour considération.

I DÉFINITION

Un canal est une voie d'eau conçue par l'homme. Il peut être d'une valeur universelle exceptionnelle du point de vue historique ou technologique, soit en lui-même, soit à titre d'exemple exceptionnel de cette catégorie de biens culturels. Le canal peut être un ouvrage monumental, l'élément central

d'un paysage culturel linéaire ou une composante à part entière d'un paysage culturel complexe.

II VALEURS ET AIRES D'IMPORTANCE

On peut analyser l'importance des canaux en fonction de plusieurs facteurs -la technologie, l'économie, la question sociale et le paysage.

A. TECHNOLOGIE

Les canaux servent à diverses fins - irrigation, navigation, défense, énergie hydraulique, atténuation des inondations, drainage des terres et alimentation en eau.

Voici certains aspects technologiques qui peuvent avoir une certaine importance :

1. la ligne d'eau et l'étanchéité du chenal
2. la particularité technique de la ligne d'eau comparativement à celle d'autres ouvrages architecturaux ou techniques
3. l'avancement des méthodes de construction
4. le transfert des technologies.

B. ÉCONOMIE

Les canaux contribuent à l'économie de nombreuses façons, par exemple dans le domaine du développement économique et du transport de marchandises et de personnes. Les canaux représentent les premières voies aménagées par l'homme pour le transport efficace de cargaisons en vrac. Ils ont joué et continuent de jouer un rôle important dans le développement économique, surtout parce qu'ils servent à l'irrigation. Il faut retenir les facteurs suivants :

1. édification d'une nation
2. agriculture
3. industries
4. source de richesse
5. acquisition de compétences techniques utilisables dans d'autres domaines ou d'autres industries
6. tourisme.

C. QUESTION SOCIALE

La construction des canaux a eu des répercussions sociales et leur exploitation continue d'exercer une influence :

1. la répartition de la richesse et les incidences socio-culturelles en résultant
2. le déplacement des populations et les interactions entre les groupes culturels.

D. PAYSAGE

Des ouvrages d'art d'une telle ampleur ont eu et continuent d'avoir des effets sur le paysage naturel. Les activités industrielles connexes et les modes d'établissement modifient considérablement les formes du paysage et sa configuration.

REMARQUE : D'autres points d'intérêt sont abordés dans diverses sections des orientations devant guider la mise en oeuvre de la Convention du patrimoine mondial qui portent sur les villes historiques (paragraphe 29) et sur les critères naturels (paragraphe 44a, points iii et iv).

III AUTHENTICITÉ ET INTEGRITÉ

A. L'authenticité dépend de l'ensemble des valeurs et des liens entre ces valeurs.

B. Une spécificité du canal comme élément du patrimoine est son évolution au cours du temps. Elle est liée aux formes de son utilisation aux différentes époques et aux transformations techniques du canal que cela implique. L'importance des transformations peut constituer un élément du patrimoine.

C. L'authenticité et l'interprétation historique d'un canal impliquent la prise en compte du lien entre le bien immobilier (objet de la convention), les biens mobiliers éventuels (les bateaux, les éléments temporaires de navigation), les structures associées (ponts...) et les paysages.

VOIR ANNEXE

IV GESTION

A. Les notions d'ouvrage monumental, de corridor et de paysage culturel sont les éléments essentiels de la gestion.

B. Les mécanismes de gestion des canaux font appel à une multiplicité de partenaires: administrations publiques, associations et particuliers. Une instance de coordination s'avère indispensable entre tous ces intervenants. Cette

instance doit être vivement encouragée et sa prise en charge étudiée au niveau national ou international.

C. La gestion d'un corridor de canal implique le renouvellement de ses éléments et des paysages culturels qui le constituent. Il est par nature dynamique au cours du temps (voir III. B).

D. La gestion doit développer une politique d'information et de sensibilisation du public et des partenaires à propos de l'authenticité et de la valeur historique du patrimoine. La promotion du canal doit avoir un aspect éducatif de compréhension du corridor du canal.

E. Tout développement touristique doit associer intimement les aspects d'authenticité et d'histoire du patrimoine, dans une perspective dynamique propre au canal. À ce propos, les fragilités des sites doivent ressortir et attirer l'attention du public comme des partenaires de la gestion.

F. Les instances de gestion devraient envisager les possibilités du retour d'une partie des bénéfices touristiques vers l'entretien et la conservation.

CHANGEMENTS À APPORTER AUX ORIENTATIONS

14 Supprimer la première phrase puisqu'elle contredit la deuxième phrase. Cette dernière remplace la première et reflète mieux les circonstances actuelles des mises en candidature.

- 24(a) (i) réitérer la recommandation actuelle touchant la version anglaise de la stratégie mondiale visant à faire enlever - "represent a unique artistic achievement"
- (ii) ajouter "ou de la technologie", après "création de paysage"
- (iii) aucun changement
- (iv) ajouter , "ou technologique", par exemple "ensemble architectural ou technologique"
- (v) aucun changement
- (vi) aucun changement

À ajouter après le paragraphe 40

Un canal est une voie d'eau conçue par l'homme. Il peut être d'une valeur universelle exceptionnelle du point de vue historique ou technologique, soit en lui-même, soit à titre d'exemple exceptionnel de cette catégorie de biens culturels.

Le canal peut être un ouvrage monumental, l'élément central d'un paysage culturel linéaire ou une composante à part entière d'un paysage culturel complexe.

ANNEXE

Il est indispensable de trouver une façon d'améliorer et de clarifier le plus possible le test d'authenticité appliqué aux canaux et aux paysages qui leurs sont associés. À cette fin, il serait utile d'élargir la notion d'authenticité énoncée dans les directives opérationnelles et d'y associer des critères ou des indicateurs permettant d'évaluer l'authenticité du canal en tenant compte des autres aspects spécifiques des canaux: durée d'étude du projet, planification et réalisation des travaux, utilisation historique, modifications d'usage et utilisation actuelle.

Il faut souligner que le tableau que nous proposons n'est pas une directive, mais plutôt un cadre pour orienter l'examen d'une gamme de facteurs interdépendants et éventuellement pour donner une vue d'ensemble intégrée des divers facteurs.

La méthode proposée est de reprendre les critères de 24b(i), de les approfondir et d'en suggérer de nouveaux. Nous donnons pour cela une grille d'approche de l'authenticité. Une première spécificité est leur caractère dynamique au cours de leur histoire: conception, puis construction, puis utilisations.

Nous retenons la présentation de mots clefs et de sous-critères explicatifs. Ce tableau n'est pas fermé, il est essentiellement indicatif. Il doit permettre d'explorer la question de l'authenticité dans un dossier. C'est un guide de réflexion pour faire l'examen des questions possibles. Le résultat ne doit pas être une somme arithmétique de réponses positives dans un tableau, mais un ensemble harmonieux faisant la synthèse des éléments de l'authenticité du canal.

| | PROJET | RÉALISATION | UTILISATION |
|--|--------|-------------|-------------|
| 1. <u>Intentions - Objectifs</u> - lisibilité. - documentation. - contexte intellectuel. | | | |
| 2. <u>Savoir-faire</u> - transmissions. - contexte technique. | | | |
| 3. <u>Environnement - milieu physique</u> - qualité des liens canal-environnement. - implications de savoir-faire (2). - implications de matériaux (4). | | | |
| 4. <u>Matériaux</u> - conservation. | | | |
| 5. <u>Conception - mise en forme</u> - lisibilité des époques. - influences. - documentations. | | | |
| 6. <u>Usage et fonctions</u> - continuité des usages. - congruance. - discontinuités des usages et fonctions. | | | |

LES ITINERAIRES COMME PATRIMOINE CULTUREL

RAPPORT DE LA REUNION D'EXPERTS

MADRID 24-25 XI 1994

1. BUT DE LA REUNION

A l'occasion de l'inscription, à Carthagène, en 1993, du Chemin de Saint-Jacques-de-Compostelle, en tant que tel, sur la Liste du Patrimoine Mondial, l'Espagne avait fait part de son intention de réunir des experts en vue d'approfondir la problématique des "itinéraires culturels".

Le Bureau du Comité du Patrimoine Mondial a approuvé cette initiative à sa réunion de juillet 1994, à Paris. Les conclusions de la réunion d'experts tenue à Madrid les 24 et 25 novembre 1994, sont présentées ci-dessous au Comité du Patrimoine Mondial et au Directeur Général de l'UNESCO pour considération.

2. UN CONCEPT FECOND POUR LE MONDE D'AUJOURD'HUI

a). L'itinéraire culturel se révèle comme concept très fécond. Il offre un cadre privilégié pour une dynamique de compréhension mutuelle, de lecture plurielle de l'Histoire et d'une culture de paix. Il se fonde sur les mouvements de population, la rencontre et le dialogue, l'échange et l'inter-fécondation des cultures, dans l'espace et dans le temps.

b). Le concept a un caractère ouvert, dynamique et évocatif qui rejoint les conclusions de l'étude stratégique globale visant à une meilleure reconnaissance, dans le Patrimoine, "des dimensions économiques, sociales, symboliques et philosophiques et des interactions constantes et multiples avec le milieu naturel dans toute sa diversité".

3. DIVERSITES DES INITIATIVES

a). Les experts ont relevé un grand nombre d'initiatives fondées sur l'idée de mouvement et de dialogue. Elles sont portées par l'UNESCO (Route de la soie, Route de l'esclave, par exemple), le Conseil de l'Europe (les Itinéraires culturels européens) ou par d'autres groupes ou organisations.

b). Ces initiatives, s'inscrivant toutes dans une perspective globale d'échanges matériels, culturels ou spirituels, alliant des éléments tangibles et non tangibles, la culture et la nature.

c). La prise en compte de ces itinéraires culturels donne lieu à des recherches visant à mettre en évidence les échanges qu'ils ont générés, à des expéditions d'étude, à une ouverture au tourisme culturel et -aspect très important- à des programmes de sensibilisation du public et d'éducation de la jeunesse.

d). La sauvegarde et la promotion de ces itinéraires culturels requièrent une bonne maîtrise de leur gestion et en particulier de leur fréquentation touristique, de même que la

participation des habitants vivant dans les territoires traversés. Référence est ainsi faite à une politique d'aménagement du territoire dans une perspective de développement durable.

e) Les experts recommandent au Comité du Patrimoine Mondial et au Directeur Général de l'UNESCO d'inviter les Etats à encourager résolument cette nouvelle approche, au plan régional, national et international.

4. INSCRIPTION D'ITINERAIRES CULTURELS SUR LA LISTE DU PATRIMOINE MONDIAL

a). Il convient de rappeler l'exigence d'une valeur universelle exceptionnelle.

b). Le concept d'itinéraire culturel:

- se fonde sur la dynamique du mouvement et l'idée d'échange, avec une continuité dans l'espace et dans le temps;
- se réfère à un ensemble, d'une valeur supérieure à la somme des éléments qui le constituent et qui lui donne son SENS;
- illustre l'échange et le dialogue entre pays ou entre régions;
- revêt une pluralité de dimensions, qui développe et enrichit sa fonction première, qu'elle soit religieuse, commerciale, administrative ou autre.

c). L'itinéraire culturel peut être considéré comme un type particulier et dynamique de paysage culturel tel que les récents débats ont amené à sa prise en considération dans les Orientations.

d). L'identification de l'itinéraire culturel se fonde sur un ensemble de points forts et d'éléments tangibles, témoins de la signification de l'itinéraire même (voir le document de référence en annexe 3).

e). Le test d'authenticité est à appliquer en fonction du sens et du message de l'itinéraire culturel. Il tiendra compte du facteur durée et, éventuellement, de la fréquentation actuelle, ainsi que des légitimes aspirations au développement des populations concernées. Il s'établira en relation avec le cadre naturel et la dimension intangible et symbolique de l'itinéraire.

f). Les experts proposent l'ajout suivant aux Orientations, en un paragraphe qui prendrait place après le paragraphe 40. Cette proposition est formulée parallèlement aux suggestions de cette autre réunion d'experts, tenue au Canada, sur la problématique des canaux.

PROPOSITION DE NOUVEAU PARAGRAPHE

Un itinéraire culturel est constitué d'éléments tangibles dont le sens émane d'échanges et d'un dialogue pluri-culturel à travers pays ou régions, et qui illustrent un mouvement interactif, le long de son trajet, dans l'espace et dans le temps.

A heritage route is composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions and that illustrate the interaction of movement, along the route, in space and time.

Annexes

- 1- Agenda de la réunion.
- 2- Liste des participants.
- 3- Note de référence sur les critères d'identification.

**Reunión de expertos internacionales
sobre "Los Itinerarios como Patrimonio Cultural"
ICOMOS internacional - Ministerio de Cultura
Madrid, 24/26 de Noviembre de 1994**

Lugar: Sala de Prensa. Ministerio de Cultura. Plaza del Rey. Madrid.

Jueves 24 de Noviembre.

- 9.30 . Palabras de bienvenida de **Carmen Alborch**, Ministra de Cultura
 . Presentación a cargo de **Jesús Viñuales**, Director General de Bellas Artes y Conservación y Restauración de Bienes Culturales.
- 10 . Introducción al coloquio. **Carmen Añón**, Presidenta del Comité Consultivo del ICOMOS. Coordinadora general de la reunión.

PRIMERA SESION

Presidencia: **Felipe Garín**, Coordinador del ICRBC Ministerio de Cultura.
 Coordinación: **Mechtild Rössler**, Centro del Patrimonio Mundial.

- 11 . **Jean Louis Luxen**, Secretario General de ICOMOS. *Los Itinerarios y el Patrimonio: actualidad de la problemática.*
 . **Regina Durighello**, *Los Itinerarios y la Convención de París.*
- 12.30 - 14 Ponencias y debate:
- . **Félix Benito**, ICRBC Ministerio de Cultura. *El Camino de Santiago.*
 . **Doudou Diene**, Director de la División de proyectos interculturales UNESCO. *Rutas de la Seda, de los Esclavos, del Hierro en Africa y de la Fe.*

SEGUNDA SESION Presidencia: **Felipe Garín**, Coordinador del ICRBC Ministerio de Cultura.
 Coordinación: **Doudou Diene**, Director de la División de proyectos interculturales UNESCO.

16 - 19 Ponencias y debate:

- . **Michel Thomas-Penette**, Consejero del Programa de Itinerarios Culturales del Consejo de Europa. *El Programa de Itinerarios Culturales del Consejo de Europa*
- . **Mechtild Rössler**, Centro del Patrimonio Mundial. *Paisaje cultural y canales en el cuadro del Patrimonio Mundial.*
- . **Blaine Cliver**, Servicio Nacional de Parques USA. *Historic transportation corridors.*
- . **Lambert Messan**, Embajador del Niger en la UNESCO. *Los itinerarios como Patrimonio Cultural. Africa.*

Viernes 25 de Noviembre

TERCERA SESION Presidencia: **María Mariné**, Subdirectora General de Monumentos y Arqueología. ICRBC Ministerio de Cultura
 Coordinación: **Azedine Beschaouch**, UNESCO.

9.30 - 11 . **Zach Watson Rice**, Arquitecto. USA. *From Keowee to Charleston: Remnants of the Cherokee Indian Trading Path*

CUARTA SESION Presidencia: **María Mariné**, Subdirectora General de Monumentos y Arqueología. ICRBC Ministerio de Cultura
 Coordinación: **Félix Benito**, ICRBC Ministerio de Cultura.

11.30 -14 . Discusión y debate: *Los Itinerarios. Concepto y naturaleza. Criterios de identificación y delimitación. Encuadre normativo. Puesta en valor. Los Itinerarios y el Patrimonio Mundial.*

QUINTA SESION

Presidencia: **María Mariné**, Subdirectora General de Monumentos y Arqueología. ICRBC Ministerio de Cultura
Coordinación: **Alvaro Gómez Ferrer**, Presidente de ICOMOS-España

16 -17
Las

Conferencia: **Luis Vicente Elías**, Fundación Caja Rural de la Rioja.
vías pecuarias en España.

17.15 - 18.30

Debate de conclusiones y propuestas

18.30

Clausura por **Jesús Viñuales**, Director General de Bellas Artes, Conservación y Restauración de Bienes Culturales.

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Cena ofrecida por el Ministerio de Cultura

Sábado 26 de Noviembre

Visita: Ciudad de Toledo / Museo del Prado

**Reunión de expertos internacionales
sobre "Los Itinerarios como Patrimonio Cultural"
ICOMOS internacional - Ministerio de Cultura
Madrid, 24/26 de Noviembre de 1994**

LISTA DE PARTICIPANTES

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Ministerio de Cultura de España:

Jesús Viñuales, Director General de Bellas Artes y Conservación y Restauración de Bienes Culturales. Ministerio de Cultura.

Felipe Garín, Coordinador del Instituto de Conservación y Restauración de Bienes Culturales. Dirección General de Bellas Artes y Conservación y Restauración de Bienes Culturales.

María Mariné, Subdirectora General de Monumentos y Arqueología del Instituto de Conservación y Restauración de Bienes Culturales.

María Dolores Fernández-Posse. Subdirección General de Monumentos y Arqueología del Instituto de Conservación y Restauración de Bienes Culturales.

Critères d'identification et de délimitation

La reconnaissance par la Convention du PM de la notion d'itinéraire est une étape importante dans la prise en compte de la diversité patrimoniale de l'Humanité. Elle aura en particulier le mérite de permettre aux communautés nomades de prétendre à une reconnaissance culturelle que seuls les sédentaires pouvaient jusqu'alors réclamer. Cela est particulièrement important dans tous les espaces (Afrique, Asie, Amérique) où la productivité (faible et aléatoire) des milieux naturels ne permet pas une exploitation continue et durable des ressources naturelles et interdit de ce fait une présence permanente de l'homme. Or, ces zones sont énormes (entre 30 et 40%), sur ces trois continents, et les communautés humaines concernées nombreuses et diversifiées (maures, touaregs, toubous, peuls, etc., pour l'Afrique). Ces communautés nomade pourront ainsi voir reconnaître le rôle qu'elles ont joué, non seulement en développant des stratégies adaptées d'exploitation temporaires de ressources à disponibilité limitées (qui ne permettent pas des exploitations permanentes) mais également, par la connaissance qu'elles avaient de l'espace et de la maîtrise des trajets, en permettant de relier des communautés sédentaires : soit en fournissant des spécialistes (guides), soit en assurant la logistique (animaux de bât, personnel caravanier), soit en assurant la sécurité de ces convois (les communautés nomades sont souvent les premières sociétés à avoir développé leur économie sur le service et non sur le secteur primaire).

1. Typologie : éléments de définition

De la route des chars aux rallyes mécanisés du 20ème siècle, de nombreuses catégories de trajets spatio-temporels ont marqué la préhistoire et l'histoire de l'humanité. Toutes n'ont pas la même valeur culturelle (ici culturel est opposé à naturel, et le mot exprime toute production de l'homme, non limitée à des manifestation de culture au sens étroit du terme : art, littérature, architecture).

La valeur culturelle d'un itinéraire peut se mesurer par les dynamiques (commerciales, philosophiques, religieuses) qu'elle a engendré ou favorisé (transmission de biens, de connaissances, de savoir-faire) mais également par la symbolique quelle peut représenter pour ceux qui la pratiquent (ou l'ont pratiqué) ou pour ceux qui l'évoquent.

Cette diversité des appellations nécessite un classement pour sa meilleure compréhension. Sans recherche particulière, voici quelques exemples d'itinéraires dont on peut trouver mention assez couramment : l'Odyssée, route de la soie, routes du sel, route du rhum, route du thé, route des épices, route des chars, chemin de Compostelle, le Hadj, route des esclaves, croisière jaune, les croisades, route d'Hannibal, route Napoléon. voies romaines.

On peut y distinguer des faits religieux (pèlerinages, croisades), commerciaux (soie, sel, épices), militaires (croisades, route Napoléon, route d'Hannibal), sportifs (course du rhum, Paris-Pékin, Paris-Dakar), etc.

On peut aussi distinguer des itinéraires événementiels (qui ne se sont produits qu'une fois, mais ont laissé des traces : l'Odyssée, la campagne de Russie) et des itinéraires routiniers (répétés au cours des siècles et des millénaires).

On peut y distinguer des itinéraires ayant renforcé la cohésion et les échanges entre les peuples (soie, sel, pèlerinages) et des itinéraires marquant l'agression et l'impérialisme (esclaves, croisades, etc.).

Des itinéraires ayant une valeur universelle, d'autres ayant une portée plus limitée (nationale ou locale).

Dans la perspective de réflexion du Patrimoine Mondial, nous proposons de considérer les itinéraires **en tant que phénomènes de société** (les créations de l'homme ont besoin du temps pour devenir culturels et dépasser le stade de la mode ou de l'événementiel) plutôt que **en tant qu'expression d'un événement exceptionnel** : même si elles ont beaucoup marqué les esprits à leur époque, la route d'Hannibal, d'Afrique du Nord à Rome, à travers les Alpes, ou la route Napoléon (de l'île d'Elbe à Paris) ne peuvent relever de cette catégorie. Il en est de même des événements modernes que l'on peut assimiler à des raids : croisière jaune, croisière noire et autres rallyes mécanisés (Paris-Pékin, Paris-Dakar, etc.) ne peuvent se référer ni à une pratique culturelle ni à un impact diachronique culturel ou commercial notables. Ils relèvent plus du test technologique et/ou de l'exploit sportif, même s'ils génèrent, à un moment donné, un engouement et un flux financier considérable.

Nous proposons de considérer les itinéraires qui associent **échanges et trajet** et d'exclure ceux qui seraient limités à la seule **voie physique** de circulation : les voies romaines ne pourraient être classées au titre d'itinéraire, ce qui ne les empêcherait pas d'être classées pour leur intérêt architectural ou technologique (par exemple).

On pourrait proposer de considérer qu'un itinéraire présente une valeur culturelle universelle exceptionnelle en raison :

de caractéristiques spatiales : la longueur et la diversité (variantes) d'un itinéraire témoignent de l'intérêt de l'échange et de la complexité des liens qu'il entretient (entretenait).

de caractéristiques temporelles : sa durée d'existence et de sa fréquence d'utilisation : pluriannuelle, annuelle, saisonnière. Il doit avoir établi son identité à travers une pratique diachronique suffisamment longue pour laisser des traces dans la mémoire de l'humanité.

de caractéristiques culturelles : avoir des aspects (ou impacts) transculturels, par exemple, relier des groupes ethniques et culturels éloignés en permettant la progression réciproque par l'échange. Réunir des peuples.

de son rôle ou objet : échanger des biens spirituels (religieux ou philosophiques) ou matériels fondamentaux, nécessaires à la survie ou ayant contribué au développement de sociétés (produits alimentaires, minéraux, manufacturés, etc.).

Au delà de ces critères qui permettent de les caractériser, il est nécessaire que la pratique des itinéraires ait eu des conséquences en terme de civilisation, même si (ou lorsque) les échanges qui l'ont généré ont pu cesser ou se modifier. Par exemple, ce n'est pas parce que le bateau a relayé la caravane dans le transport des soieries que la route de la soie a perdu sa valeur culturelle. Elle a, au contraire acquis de ce fait une valeur mythique où symbolique que sa simple pratique matérielle ne lui conférait pas, en devenant en plus un objet de légende et de rêves.

2. Matérialité :

Tout bien du PM se doit d'être parfaitement identifié pour pouvoir bénéficier des mesures de protection et de valorisation adéquates. Il s'agira donc de délimiter l'itinéraire et d'identifier les éléments importants du patrimoine qui y sont associés.

Délimitation de l'itinéraire

Il importe (ne serait-ce qu'en terme de mémoire) de définir de façon précise les itinéraires suivis : voie terrestre reconnue, voie fluviale, voie maritime. En raison des modifications importantes que l'homme a pu imprimer à l'environnement au cours des dernières décennies, ce travail est moins simple qu'il n'y paraît. Par exemple, il est n'est pas évident de retracer avec précision les itinéraires des caravanes du 17^e siècle en Anatolie, malgré des documents relativement détaillés (par exemple, les textes de Jean-Baptiste Tavernier).

En raison des événements politiques (guerres, coups d'état, aléas diplomatiques) ou climatiques (inondations, sécheresses), les itinéraires ont connu des variantes qu'il convient de connaître et de prendre en compte.

Identification des biens importants du patrimoine

Au cours des temps historiques, et avant le 20^e siècle, la durée des voyages impliquait :

des points de concentration (départ, arrivée),

des sites d'hébergement (sur les trajets terrestres, il y a souvent des sites d'accueil tous les 40 km) (caravansérails, auberges, fondouq),

des points d'eau (abreuvement des bêtes et des hommes : puits, sources, fontaines),

des points de passage obligé : gués, ponts, cols, ports, etc.

De ce fait, tous ces éléments, qui jalonnaient les itinéraires, ont pu donner lieu à des traces architecturales ou à des impacts dans le paysage. Il conviendrait de les reconnaître et de les protéger, en les associant à la description du bien.

De plus, tout trajet d'importance demandait une organisation spécifique (chef de caravane, accords de circulation et de protection), la participation de spécialistes (guides, navigateurs), la possession de documents (sauf-conduits, passeports, visas, lettres de change, etc.).

Il est également important de recueillir une documentation sur tous ces services qui permettaient la réalisation du trajet.

Autre caractère original de l'itinéraire, par rapport à d'autres catégories de biens du PM, est certainement qu'il ne se limite pas aux éléments qui définissent sa matérialité (la voie), mais qu'il faut y associer des interactions concrètes entre groupes humains, au-delà des barrières politiques : non seulement les objets, les produits, les résultats de l'échange direct (i.e. recherchés et déclarés en tant que tel, comme la soie), mais également les produits indirects, subséquents, ayant souvent des conséquences culturelles plus importants, comme l'introduction du bouddhisme en Chine). Sous cet aspect, la prise en compte des itinéraires en tant que bien du PM devrait générer des recherches importantes et diversifiées, destinées à mettre en évidence toutes les dimensions et les impacts qu'ont pu avoir ces entités sur les peuples et les cultures concernés.

Cela pourra aussi donner lieu à préciser la stratégie de signalisation du bien en tant que bien du PM : plaques d'itinéraire, bornes spécifiques, portes aux points d'entrée et de sortie ou aux carrefours importants, etc.

Itinéraire et patrimoine naturel

En raison de leur importance, certains itinéraires ont eu des impacts sur les ressources naturelles, sur les paysages (déforestation, érosion des pistes) qu'il conviendrait de recenser et de prendre en considération.

Par ailleurs, certains itinéraires n'ont pu se développer que parce que les écosystèmes traversés permettaient (en fournissant des ressources) le déplacement. Il serait utile de considérer l'état actuel de ces patrimoines naturels

et de préserver les éléments qui rendent compte, encore à l'heure actuelle, des conditions d'utilisation, à l'époque où ces itinéraires avaient une activité intense.

3. Méthode d'inventaire :

Si l'on considère que l'un des points forts de l'itinéraire est sa capacité à réunir des communautés (caractère épitreptique) et à faciliter les échanges, la mise en place d'inventaires d'itinéraires devrait se faire sur une base régionale, en s'appuyant sur des noyaux existant dans le domaine des sciences humaines, dans les régions considérées [exemple, dans la zone aride africaine : Dakar (IFAN), Niamey (IRSH)]. Constituer dans chaque région un groupe de réflexion sur ce concept, pour faire le point des connaissances. Dans certains cas, on constatera que les connaissances méritent d'être approfondies par la recherche. Ce concept pourra alors utilement servir au développement de thèses et à la formation de doctorants et de spécialistes de cette catégorie de biens du patrimoine.

4. Critères de délimitation :

[Je distingue mal la limite entre critères d'identification et critère de délimitation] Trois catégories de critères pourraient être utilisées pour délimiter un itinéraire : des critères spatiaux et temporels pour en préciser la matérialité, des critères culturels pour en préciser les effets et les conséquences.

Critères spatiaux

trajets, sites, monuments, constructions, édifices, voies, zone d'influence.

Critères temporels

début, fin, périodicité. Intensité de fréquentation et variations

Critères culturels

= Impact. L'objet du trajet et ses limites, c'est à dire le type d'échange (spirituel ou matériel). L'impact dans la mémoire ou l'expérience (introduction de pratiques nouvelles). Le volume et la nature des échanges (hommes, marchandises, technologies).

5. Modalités de soumission :

L'itinéraire est un bien (concept) culturel original dans sa définition et sa matérialisation. La plupart des itinéraires ayant une valeur universelle concernent des trajets actuellement répartis sur plusieurs états. Il importe de ce fait de définir les modalités de l'inscription de ce nouveau type de bien sur la liste du PM.

Il semble souhaitable que la demande soit issue d'une concertation entre tous les états concernés qui feraient une demande commune. Mais cette procédure risque

de se heurter à des différences d'appréciation, par exemple dans la hiérarchie des biens à soumettre (tel état peut estimer plus urgent de soumettre un bien localisé en totalité sur son domaine national, plutôt que de collaborer à la reconnaissance d'un itinéraire) ?

Dans le cas d'itinéraires transnationaux, le problème de l'ajustement des législations (gestion, protection, propriété, aides) se posera également.

Peut-on envisager des demandes d'inscription incitatives qui émaneraient, par exemple, d'un état soucieux de préserver tel itinéraire traversant son territoire, sans que tous les états concernés soient parties prenantes du projet ? La prise en compte totale de l'itinéraire se ferait au fur et à mesure que les états concernés se joindraient à la demande?

ASIAN RICE CULTURE AND ITS TERRACED LANDSCAPES

REPORT ON THE REGIONAL THEMATIC STUDY MEETING

Manila (Philippines) 28 March to 4 April 1995

1. Purpose of the meeting

Following a decision by the World Heritage Committee at its seventeenth session in December 1993 to undertake regional thematic studies on cultural landscapes, the Philippine National Commission for UNESCO, the Department of Foreign Affairs, the Department of Tourism and the National Commission for Culture and the Arts, hosted the expert meeting "Regional Thematic Study Meeting on the Asian Rice Culture and its Terraced Landscapes".

The meeting was held in Manila and Banaue from 28 March to 4 April 1995. The results of this meeting are here presented to the World Heritage Bureau for consideration. The full report will be made available to the nineteenth session of the World Heritage Committee.

2. Introduction

Throughout the Asia-Pacific region mountainous terrain has been, over the centuries, shaped into landscapes of terraced pond fields for the cultivation principally of rice, but also of taro and other crops. These landscapes exist, both as archaeological sites and as living landscapes which continue to be used and maintained by the people who created them. It is essential to conserve outstanding representative examples of these landscape that are found in almost all Asian countries, both for their intrinsic value and for what they can teach about enduring systems of human-nature interaction. However, it is not only the physical structure of the sites that must be conserved. It is necessary to analyze the different factors that are integrated in these structures. Over the centuries, traditional culture has developed a sophisticated support system of cultural, socio-economic, ecological, agricultural, hydraulic and other practices that continue to exist up to the present day in order to maintain these sites. To preserve the life of these sites, including wild living organisms (biodiversity) and their specific habitats, it is necessary to continue the delicate interrelationship between the culture and its traditional systems.

These are monuments to life itself. These landscapes celebrate the traditional lifestyle of the Asian people. They represent this particular regional culture's special imprint on and relationship with nature manifested with significant aesthetic and harmonic values. They are landscapes that are being renewed daily and will continue to exist for as long as the unbroken line of this lifestyle continues.

Asians celebrate rice as an important staple and as the basis for many of their traditional practices, myths and beliefs.

It is appropriate that any cultural heritage conservation program be inter-agency, multi-disciplinary, and inter-governmental in nature. This regional meeting examined the special Asian relationship to rice as expressed in the rice-growing landscapes found all over the region.

3. Case studies and regional comparative overview

19 delegates from Asia made presentations about rice culture in their countries (China, Korea, India, Indonesia, Japan, Myanmar, Philippines and Thailand). Cultural landscape studies from other parts of the world (Australia, Europe, South America) provided an additional context for discussions. In addition, a number of theoretical papers were presented, on both cultural and natural aspects including the importance of community involvement. Presentations by UNESCO, IUCN-CNPPA, and ICOMOS outlined the Global Strategy within which the identification, evaluation and conservation of specific regional landscape types are to be considered. A summary of these presentations can be found in ANNEX III.

There was an in-depth examination of the Ifugao rice terraces of the Philippine Cordillera, including a field visit to the terraces themselves, which have been nominated by the Philippine Government for inclusion on the World Heritage List as a continuing cultural landscape. The Ifugao Terraces Commission established by Philippine President, Fidel Ramos, in 1994 presented its master plan for the conservation and development of the site. During the course of the meeting, this case study of the Ifugao terraces served as a "type-site" against which propositions of the experts were tested and evaluated.

This wide-ranging background on both the ecology of rice landscapes and the diverse cultural manifestations of terraced pond-field agriculture underscored for the experts the complexity of the relationship between nature and human cultures which has shaped the distinctive terraced pond-field agricultural landscapes of Asia and the Pacific. It was noted that, in addition to the case-studies presented at the Manila meeting, terraced pond-fields are characteristic of the Himalayas, central and south China, Java, Sumatra and Sulawesi, many of the high islands of Polynesia and Melanesia, as well as many other areas of the Asia-Pacific region. A substantial body of ethnographic, archaeological and ecological literature is available on the various aspects of this landscape type, as a result of decades of research by scholars. The experts felt that it would be important for the Committee to consider the full body of this interdisciplinary scholarly research in its evaluation of future nominations of specific terraced pond-field agricultural landscapes.

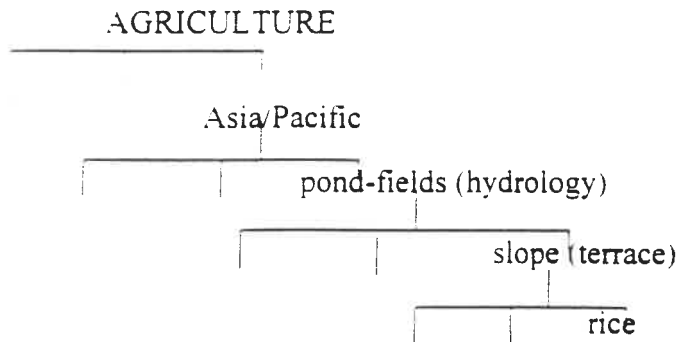
4. Issues considered by the experts

4.1 Asian Terraced Landscapes

4.1.1 Definition

The Asian rice culture and its terraced landscape should be seen as a component in a wider series of those landforms transformed by human action through agricultural practices. The entire Asia-Pacific region is characterized by the technique of pond-field agriculture, which modifies and shapes the landscape. The application of the technique to mountainous terrain has created a

cultural landscape of terraces. These terraces provide habitats modified by humankind. Archaeological evidence indicates that the earliest terraces may have been used for the cultivation of root crops (e.g. taro), which continue to be important staples for some parts of the region. The development of this technique has been widely applied to the cultures of the region for the production of rice. These relationships are explained in the following diagram:



There are two broad categories of Asian rice-production landscapes: wet and dry rice cultivation. Irrigation and water management is a key issue in both types of cultivation. The typical, lowland rice paddied landscape is commercially viable, producing most of the Asian requirement for rice.

The most spectacular terraces are found in the mountainous areas of the region, where the difficult terrain demands a very laborious method of terrace construction. In response to the harsh environmental conditions for rice growing and maintaining a lifestyle in the mountains, strong cultural traditions have evolved, governing all aspects of daily life and agriculture. These factors are essential in maintaining the terraces and the lifestyle of its inhabitants and ensure an enduring relationship with nature itself.

The meeting therefore focused on high-altitude, pond-field cultivation rather than the lowland rice agriculture landscape.

Four types of terrace wall construction are to be found in the Asian rice landscapes. In the gently sloping topography of the lowlands, the paddy walls are constructed of packed earth to an average height of approximately 0.50 meters. When the slopes are steeper, the lower part of the paddy wall is constructed of stone and topped with a low packed earth wall. Both wall types are also found in terraces on the gentler slopes of the highlands. The terracing on steeper slopes is more visually spectacular and more difficult to construct. The steep terrain no longer allows the use of packed earth walls and so two types of stone construction are employed. The first is a vertical wall constructed of stone; the second is a canted wall for steeper slopes. Since the ponds are constantly flooded, the lips of walls are constructed to contain the water, considerably higher than the water level or concave to prevent water spillage.

4.1.2 Evaluation of terraced landscapes

4.1.2.1 Specific attributes of terraced pond-field agriculture

Some kinds of modification and transformation of the natural surroundings that are significant for evaluating pond-field terraced agricultural landscapes in the Asia-Pacific region, with emphasis on their cultural and ecological integration in relation to continuing evolving local systems of knowledge and technology, include:

Climatically-related (water)

- watershed management (in particular forest protection and rehabilitation);
- irrigation works (weirs, dams, sluices, canals, tunnels, reservoirs);
- heavy engineering works especially for drainage (free-standing stone walls, deep channels);
- hydraulic controls of internal as well as external water flow;
- hydraulic transportation of rock, soil, earth and organic material from higher sources.

Edaphically-related (soil)

- major earthworks in mountainous terrain (excavation, leveling, filling, dyking of terraces);
- embankment walling and buttressing with boulders, stone;
- devices used for repairing damaged terraces (due to avalanches, earthworm-induced seepage, earthquakes, cloudbursts, river flooding);
- recycling of soil nutrients by field-to-field transport.

Biotically-related (biomass, biodiversity)

- organic residue management of weeds including water ferns, aquaculture of fish and other edible fauna (snails, shell-fish, mole crickets, etc), blue-green algae, and various forms of edible flora other than the principal cultivars (rice and taro);
- transport and distribution of organic fertilizers of domestic and wild origin (including green manure);
- intercropping of legumes and other vegetables, root crops, spices, and other plants of food and medicinal value;
- development and maintenance of adjacent woodlots;
- routinely selected and appropriately placed varieties of major cultivars (rice, etc).

Ethnoecologically-related (in general)

- fine-tuning, synchrony, and interlocking of cropping cycles and resource flows with the organization of labour;
- linkages and integration of religious and social traditions and adaptations with the modifications and transformations of the landscape noted above.

4.1.2.2 General evaluation indicators

In addition, the following broad indicators were defined, on the basis of the study of terraced landscapes, as being among those that should be taken into consideration in the evaluation of specific examples of continuing cultural landscapes in general:

- Traditional knowledge and technology and cultural-ecological integration.
- Involvement of local people in active maintenance and modification of the landscape.
- Degree of transformation of the natural landscape.
- Evolution and survival over time.
- Completeness of physical unit.
- Cultural tradition/identity.
- Comparative value within region.
- Significance in cultural, economic, social, and/or religious development of region.
- Representative nature of landscape type.
- Degree of enhancement of biodiversity (fauna, flora, domesticated livestock, and cultivated crops).
- Authenticity/integrity.
- Necessary management and support conditions in place.

4.1.3 Management and Conservation

4.1.3.1 Objectives of conservation policies for Asian Rice Terrace Landscapes

An overriding principle of conservation is the sustainability and continuity of the balanced cultural and ecological integration between humanity and nature which gives rise to the landscape. In particular the following objectives should be pursued:

- environmental sustainability (in space and time), i.e. the protection of natural processes and cycles and the ecological system in place (including the protection of soils, water and biodiversity in fauna, flora and domesticated crops);
- protection of characteristic landscape features, including technological aspects such as water channels, irrigation and terracing;
- maintenance and strengthening of living cultural traditions, including increased awareness of the value of these traditions;
- maintenance of the economic viability of farming and traditional landuse systems using traditional knowledge-based technology;
- strengthening the capacity of the local community to cope with external pressures and forces.

4.1.3.2 Means and mechanisms for conservation planning for Asian Rice Terrace Landscapes

It is particularly important to develop policies in the following key issues:

- Greater community empowerment, so that local and indigenous communities, especially those people directly involved in the evolution and maintenance of the shaped landscape, are able to determine to the maximum extent possible the content of the conservation plan and to participate in its implementation;
- Awareness building of the potential impacts of tourism on the local community, the landscape and the environment; community determination of the form of tourism which takes place; redistribution of tourism revenues so that the local community benefits; and information to, and education of, visitors about the significance of the culture and the landscape of rice terraces;
- Determination of appropriate zones (including buffer zones) and their boundaries which identify the outstanding features themselves, ensure the protection of the ecosystem upon which the landuse system depends and recognize also the interactions between cultural, social and administrative factors.

In addition, the following organizational principles should be followed as far as possible:

- The presence of a strong body, representative of and responsive to the local community, responsible for overseeing the conservation of the area;
- This body should ensure a partnership and dialogue between all interests involved, including arrangements for participation by the private sector, NGOs and international organizations;
- The body should be responsible for developing programmes of financial and other support for the conservation of the landscape, policies for the control and regulations of incompatible activities, and arrangements for monitoring, feedback and review of the effectiveness of the conservation plan.
- All sectors of public policy need to be integrated and coordinated to achieve the objectives of the conservation of the cultural landscape.

4.2 General considerations on Continuing Organically Evolved Landscapes

Asian rice terrace landscapes are representative of a living culture. If one or more such areas are to be inscribed on the World Heritage List, this will be under the category of "continuing, organically-evolved landscapes" (Operational Guidelines, para. 39 (ii)). A number of more general questions arise from the Asian case studies, which will be relevant to the assessment of other continuing, organically-evolved landscapes.

This category of cultural landscapes presents particular challenges. Whereas intentionally-designed landscapes, "relict" organically-evolved landscapes and associative landscapes are, by their nature, more likely to be confined to a relatively few areas of limited geographical extent, continuing organically-evolved landscapes are very widespread: all agrarian landscapes can be considered in that light, and some other landscapes which have been fashioned by humanity (e.g. managed by fire regimes) can be similarly regarded.

The first challenge, therefore, is to find an approach to the classification or typology of such landscapes so that a basis for selecting from such a potentially vast field can be made.

The second major challenge is to develop meaningful guidance for comparative evaluation of the quality of such landscapes. Without such guidance, which will need to be based on the agreed criteria in the Operational Guidelines, it will not be easy to establish whether or not a particular site has outstanding, universal values.

The third challenge is perhaps the most daunting of all. Because the essence of this type of cultural landscape is its dependence on a living culture, the management of such landscapes has to be through the community, rather than of the landscape as such (see section 4.1.3).

Consideration on Typology

Rather than trying to develop a world-wide categorization of cultural landscapes, a more pragmatic approach is suggested. This would involve recognition that relatively few organically evolved cultural landscapes are likely to exhibit outstanding universal qualities and that the World Heritage community should concentrate its attention upon these. The indicators which might be looked for in selecting priority types of landscape include the following examples: the demonstration of outstanding techniques for coping with extreme environmental conditions (e.g. steep slopes, low rainfall), the excellent examples of the adaptation of cultural and land use to the natural conditions, the sustainability of land use over a long period of time, and the enhancing or sustaining of biodiversity in fauna, flora and cultivated crops and domesticated livestock.

Evaluation of Continuing, Organically-evolved landscapes

Within any one priority landscape, there will be certainly be a number of potential sites worthy of nomination. The task of choosing which satisfy the World Heritage criteria will require the development of a set of evaluation indicators. It is desirable that these be standard (i.e. apply to all nominated continuing organically evolved landscapes). Examples are given under section 4.1.2.

5. Recommendations

5.1 In order to complement and further extend the valuable discussion and results of the Expert Meeting in Manila it is recommended that an interdisciplinary, technical paper be commissioned to provide as wide a context as possible for the evaluation of future nominations of terraced pond-fields. This paper, which should consist of a search of the wide body of already published literature on the subject, would extend the context to include the entire Asia-Pacific region in which terraced pond-fields are widespread. Such a widening will serve both the Bureau and the Committee in their deliberations on the nominations of cultural landscapes.

5.2 It is recommended that as soon as possible a *small* interdisciplinary and intercultural meeting be held under the auspices of UNESCO, and advised by ICOMOS and IUCN, to address the typology and evaluation tasks, and more specifically to develop a list of criteria for the selection of priority landscape types of a continuing, organically-evolved nature, to draw up a list of such priority landscape types for the attention of the Committee, and to prepare indicators for assessing individual nominations under these priority landscape types.

5.3 It is recommended that the World Heritage Committee invite ICOMOS and IUCN to develop draft principles and guidelines on the management of continuing, organically-evolved

cultural landscapes based on the initial ideas generated through the meeting on Asian rice terrace landscapes, which need to be elaborated further and made general to all continuing, organically evolved cultural landscapes.

6. Acknowledgement

The experts commended the World Heritage Committee, the UNESCO National Commission of the Philippines, the Department of Foreign Affairs, the Department of Tourism, the National Commission for Culture and the Arts and the Ifugao Terraces Commission for their support.

7. Annexes

- I List of participants
- II Programme of the meeting
- III Summary of country studies

Regional Thematic Study Meeting on the Asian Rice Culture and its Terraced Landscapes

Organized by: The UNESCO World Heritage Center, the UNESCO National Commission (Philippines)
Department of Tourism, Department of Foreign Affairs, National Commission for Culture and the Arts

With the Participation of: ICOMOS, IUCN, ICOMOS Philippine Committee

PROGRAM

- 28 Mar 0900 Registration
1030 Opening Remarks
Carmen D Padilla, Executive Director, National Commission for Culture and the Arts
1100 Welcome
Emelinda Lee Pineda, Department of Foreign Affairs
1110 Welcome by the Representative of the UNESCO Director General
Richard A Engelhardt, UNESCO Regional Advisor for Culture in Asia and the Pacific
1120 Address
Undersecretary Evelyn Pantig, Department of Tourism
1200 Lunch
Chair for Session 1: Augusto F Villalon, Philippine Delegate, UNESCO World Heritage Committee
Rapporteur for Session 1: Executive Director Juan B Dait, Jr. Ifugao Terraces Commission
1400 Global Strategy for Cultural Landscapes
Dr Mechtild Rossler, UNESCO World Heritage Center
1420 The Nature of Cultural Landscapes
Mr Adrian Phillips, IUCN-CNPPA, Chair
1440 Layered Human Imprints in Cultural Landscapes
Dr Chester Liebs, Senior Research Fulbright Fellow at the Tokyo National University of Fine Arts and Music
Dr Masaru Maeno, Tokyo National University of Fine Arts and Music
1520 Coffee Break
1540 The Philippine Rice Culture in the Asian Context
Fr Gabriel S Casal, Director, National Museum, Philippines
1600 The Ifugao Rice Terraces Today
Dr Rogelio N Concepcion, Soil and Water Management Bureau, Dept Agriculture
1620 Ethnography of Central Cordillera *III* Communities: Imperatives of Cultural Landscapes Conservation
Dr Esteban Magannon, Institut national des langues et civilisations Orientales, Paris
1640 Ifugao Agriculture: An Ethnoecological Perspective
Dr Harold C Conklin, Yale University
1700 End of First Session
- 29 Mar 0530 departure for Banaue
1530 arrival, Banaue Hotel
Chair for Session 2: Mr Bernan Corpus, National Commission for Culture and the Arts
Rapporteur for Session 2: Dr Harald Plachter, Marburg University, Germany
1740 Highland Rice Agriculture in the Philippines
Mr Jose Roxas, Int'l Rice Research Institute, Philippines
1800 The ITC Master Development Plan
Executive Director Juan B Dait, Ifugao Terraces Commission
1820 End of Second Session
- 30 Mar 0700 Visit to Banaue Viewpoint, Battad and Banga-an Terraces
1030 return to Banaue Hotel
1200 Lunch, Banaue Hotel
1330 Visit to Kiangan Museum

- 1600 return to Banaue Hotel
- 31 Mar 0900 departure for Manila, visit Dupax Church (Nueva Vizcaya)
2000 arrival, Manila Hotel
- 01 Apr Morning Free for Delegates
1100 *Lecture by Carmen Anon at Instituto Cervantes, Manila (attendance optional)*
1200 Lunch
Chair for Session 3: Dr Esteban Magannon, Institut national des langues et civilisations Orientales, Paris
Rapporteur for Session 3: Dr Chester Liebs
1400 Asian Cultural Landscapes, Ecological Aspects
Mr Philippe Delanghe, UNESCO Jakarta
1420 Central European Cultural Landscapes: Ecological Aspects
Dr Harald Plachter, Marburg University
1440 Andean Terrace Culture and Agriculture Traditions
Dr Elias Mujica, INDEA, Peru
1540 Coffee Break
1520 The Cultural Landscape Program for Angkor in Cambodia
Richard A Engelhardt, UNESCO Regional Advisor for Culture in Asia and the Pacific
1600 Cultural Landscapes in Australia: Uluru Kata Tjuta, A Case Study
Ms Helen Halliday, Australian World Heritage Unit
1620 Open Forum
1720 End of Third Session
- 02 Apr *Chair for Session 4: Regalado T. Jose Jr, President, ICOMOS Philippine Committee*
Rapporteur for Session 4: Rene Luis Mata, NCCA Committee on Monuments and Sites
0900 Country Reports: China, Korea, India
1020 Coffee Break
1040 Country Reports: Thailand, Myanmar, Indonesia
1100 The Designed European Landscape
1220 Lunch
Rapporteur for Workshop Groups: Each group shall elect its own Rapporteur
1430 Group Discussions
a) Cultural Landscape Values and Ethnoecology of Asian Terraced Landscapes
Co-Chairs: Henry Cleere and Harold C Conklin
d) Management of Asian Cultural Landscapes
Co-Chairs: Adrian Phillips and Mechtild Rossler
1520 Coffee Break
1540 Group Discussions
1720 End of Fourth Session
- 03 Apr *Chair for Session 5: Carmen Anon, ICOMOS Advisory Committee President*
Rapporteur for Session 5: Philippe Delanghe, UNESCO-ROSTSEA, Jakarta
0900 Presentation of Group Discussion Results
1020 Coffee Break
1040 Resolutions
1220 End of Fifth Session
1230 Lunch
1400 visit to Manila Intramuros
- 04 Apr *Chair for Session 6: Henry Cleere, ICOMOS World Heritage Coordinator*
Rapporteur for Session 6: Augusto F Villalon, UNESCO National Commission, Philippines
0900 Adoption of Report and Resolutions
1020 Coffee Break

1040 Closing Ceremonies
1220 End of Sixth Session
1230 Lunch

05 Apr Departure

04/04/95

REGIONAL THEMATIC STUDY MEETING ON THE ASIAN RICE CULTURE AND ITS TERRACED LANDSCAPES
28 MARCH - 04 APRIL 1995

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REGIONAL THEMATIC STUDY MEETING ON THE ASIAN RICE CULTURE AND ITS TERRACED LANDSCAPES
28 MARCH - 04 APRIL 1995

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THE CULTURAL LANDSCAPE PROGRAMME
FOR ANGKOR IN CAMBODIA
by Richard A. Engelhardt
UNESCO Regional Advisor for Culture in Asian and the Pacific

The Angkor cultural landscape stretches from the Kulen Mountain Plateau in the north down to and includes the Tonle Sap flooded forests in the south - an area congruent with the catchment area of the greater metropolitan area of ancient capital of the Khmer Empire. This 5,000 square-kilometers area is a relic cultural landscape - an environment which has been intensively engineered by human activity over time.

Rivers were turned into canals by the ancient inhabitants of the site and the water collected in enormous gravity-controlled reservoirs. The monsoon flood waters were trapped behind a system of dikes hundreds of kilometers long. In this way, the entire floodplain between the Kulen plateau and the Great Lake was turned into a landscape of gradually sloping rice terraces capable of triple-cropping to sustain the food needs of the population of this great city of between 200,000 and 1,000,000 inhabitants.

Then as now, each year, the Tonle Sap river reversed its flow and quadrupled the capacity of the Great Lake, flooding the forests and bringing a bounty of fish. Hundreds of thousands of people from the farthest reaches of the Empire swarmed to the lake shores to harvest one of the world's richest aquatic resources which supplied the Empire's protein need and assured the economic prosperity of Angkor as the central marketplace of the entire region.

In the north, the Kulen Plateau rises to define and shelter the Angkor monuments and city site. Up until quite recently, the Kulen Plateau was left largely covered by ancient forests thus assuring its continued role as source of the water needed to irrigate rice fields and fill the city's transportation canals and water system. The importance of preserving this watershed resulted in the Kulen being perceived as a sacred site from which flowed the very origin of Khmer civilization. To ensure this concept was not forgotten and the natural resources of the mountain conserved, a bas-relief of Vishu, Protector God of the Empire, was sculpted on the rock under the principal spring emerging from the Kulen escarpment. The coronation rites for all of kings of Angkor took place atop the Kulen, vividly reinforcing the concept of his role as protector of the environment and "king of the mountain."

Time and development have however taken their toll on this, one of the most productive man-made landscapes of all time. A gradual geologic uplift, which was going on even during Angkorian times, has caused the rivers to cut 6 metres into the ground, putting them below the level of the reservoirs, canal and moats. In the various attempts to correct this problem which have taken place over the past 1,200 years, larger and larger portions of the ancient irrigation system have been cut off from one another with the resultant loss in agricultural productivity. Also affected have been the monuments themselves. Now isolated from the water system at large, many of the moats which surround each monument have silted in and the water table underneath the monument is no longer stable. The result is subtle seasonal shifting of the ground under the heavy stone monuments which leads to their break-up and potential collapse.

Recognizing the enormous conservation problems facing the Angkor site, the States Parties to the World Heritage Convention asked UNESCO to assist the Cambodian authorities in meeting this challenge. Therefore, since late 1992, UNESCO, in cooperation with several international academic research institutions and with the support of UNDP and several governments, has been carrying out inter-disciplinary surveys to establish a Zoning and Environmental Management Plan (ZEMP) for the Angkor cultural landscape. The aim of these studies is the formulation of a long-term framework for sustainable and environmentally sound management of the archaeological sites and natural resources of the Angkor area by delimiting zones for different levels of protection, development and exploitation for agricultural, forestry and tourism related activities.

The data generated by the ZEMP research team has been compiled into a computerized geographical information system (GIS) for retrieval analysis as an aid to informed decision-making.

In addition to defining protected/restricted areas and surrounding buffer zones, the ZEMP projects has developed zoning regulations and management guidelines, not only for the archaeological monuments but for the entire cultural landscape surrounding the monuments wherein development activities may have adverse effects on conservation

CULTURAL LANDSCAPES IN AUSTRALIA
ULURU KATA TJUTA A CASE STUDY
by Helen Halliday

In 1994 Uluru Kata Tjuta was inscribed on the World Heritage List as an associative cultural landscape.

The paper will address the following aspects of a World Heritage cultural landscapes nomination:

- * the reason for the renomination
- * the process followed
- * how and why the definition and criteria were chosen
- * assessment and preparation of the nomination
- * management implications of inscription on the World Heritage List
- * role of the traditional owners

The paper also briefly address some of the work being carried out in Australia on the identification and assessment of cultural landscapes.

THE CENTRAL EUROPEAN CULTURAL LANDSCAPES: ECOLOGICAL ASPECTS

by H. Plachter

The European cultural landscapes belong to the eldest ones in the world. In Central Europe the direct influence of man goes back for at least 6.000 years. Before this man only influenced nature by hunting large animals (megafauna) and making fire. During the middle Ages (900 to 1.200 A.C.) the extension of forests was drastically reduced. At least since then all Central European ecosystems are used by man, although types and intensities of landuse changed fundamentally in space and time.

Central European cultural landscapes are mixed landscapes. Untouched ecosystems no longer exist, but semi-natural ecosystems (4 to 10 percent of the total area), forests and extensively used agricultural areas build up a very fine grained mosaic of ecosystems. It can be demonstrated, that this structure of landscape in combination with certain historic types of landuse caused a steady increase of biological diversity. The maximum of biodiversity was reached about 1850, when the landscapes were already generally used. Afterwards the biological diversity declined heavily in the course of a more and more technical landuse.

Until recently, nature conservation concentrated exclusively on the semi-natural ecosystems within those landscapes, but it is obvious that such a segregative concept does not meet the aims of nature conservation under the actual conditions. An integrative concept has to be developed, taking into consideration the landscapes as a whole. This is necessary, because many of the historic types of landuse vanish, which were the reason for a high level of biodiversity. This process is accelerated by the agricultural policy of the European Union and the international trade.

This leads to a new, broader perspective of nature conservation. Nature conservation in mixed cultural landscapes has primarily to pay attention to the common types of landuse and the socio-economic framework that causes this landuse. It can be shown that a historic perspective of landscape structure and use is not adequate. This would lead to a gigantic "landscape museum", supported by public subsidies but uncoupled from the real needs of people. So nature conservation in cultural landscapes is primarily a socio-economical problem. European strategies of re-integration of human landuse interests and conservation and development of landscapes resp. are described. On the basis of those considerations a definition of "intact cultural landscapes" is given.

ASIAN CULTURAL LANDSCAPES. ECOLOGICAL ASPECTS

by Phillippe Delanghe, UNESCO/Jakarta

- A quick overview will be given of the World Heritage Convention, specifically oriented towards "Cultural Landscapes". The examples of Tongarero National Park, Uluru National Park and the Ifugao area will illustrate the intrinsic difference between the different kinds of cultural landscapes and the evolution since the first nomination on the World Heritage List.
- The origins, classification and dissemination of rice cultivation will throw a light on the fascinating history of this crop and its journey, through centuries, to practically all the regions in the world. This, mainly due to its fascinating capability of adaptation.
- The different Rice Farming. System in Asia will be discussed related to regions and landscape characteristics. The variety of threats to the crops like weather conditions and climate changes in relation to the negative perspective of global warming will be enlightened. Furthermore there will be elaborated on the irrigations systems and their value to the Rice cultivation.
- Cultivation rice as such goes hand in hand with the traditions of the farming people. Often there tradition even have their roots in the history of the cultivation itself. A few examples will illustrate this tight relationship in different regions between the people and their cultivated land.
- Finally questions will be raised concerning the further preservation, conservation, maintenance and monitoring, immediately related to the nomination of cultural landscapes.

THE MASTER PLAN FOR THE IFUGAO RICE TERRACES

by Juan B. Dait Jr.

The Ifugao Terraces Commission is mandated to formulate a Six-Year Master Plan and a Three-Year Master Plan for the restoration and preservation of the Ifugao Rice Terraces. The Six-Year Master Plan provides a comprehensive view of the problems that resulted from various influences in the terraces, the broad interventions and strategies for the restoration and preservation of the rice terraces, and the opportunities that could be harnessed to support the preservation and development of the rice terraces.

The Three-Year Master Plan focuses on the four municipalities targeted under EO 158. The four municipalities are: Banaue, Hungduan, Mayoyao and Kiangan. These four municipalities have the most concentration of rice terraces which have been subjected to various degrees of degradation. Also, socially and culturally, these areas are the concentration of population and the center of Ifugao culture. The plan puts emphasis on what can be achieved in the short term given capability limitations and resource constraints. It however recognizes the importance of using a systematic approach to setting up the important bases that will govern the operational planning and eventual implementation of the proposed projects. Thus, the problems are addressed in a comprehensive and holistic manner rather than on a piecemeal basis which in the long run will be more costly.

Executive Order No. 158 creating the Ifugao Terraces Commission was amended by President Ramos on May 23, 1994 through EO 178 to expand the coverage of the Commission to include five additional municipalities where extensive rice terraces are also found. The five municipalities are Hingyon, Lagawe, Asipulo, Tinoc and Aginaldo. A separate Three-Year Master Plan for the rice terraces in these five municipalities is currently under preparation by the ITC.

The Master Plan for the Ifugao Rice Terraces has identified nine(9) major program components which are presented as areas for integrated investment programming. These are: 1. Natural Hazard Management; 2. Agricultural Management; 3. Watershed Management; 4. Water Management Irrigation; 5. Transportation Development; 6. Spatial Restructuring and Tourism Development; 7. Socio-Cultural Enhancement Program; 8. Livelihood Development Program and 9. Institutional Development Program.

For each of these components, the intervention strategies broadly include detailed studies, donation and planning, community development, capability build-up and implementation of various component projects including support systems.

HIGHLAND RICE CULTURE IN THE PHILIPPINES

by Jose P. Roxas

International Rice Research Institute

Rice cultivation remains a practical solution to conserve the beauty of Ifugao terraces. Native rice varieties are cultivated. These varieties have high yield potential but possess undesirable traits that make rice production uneconomical. Varietal improvement to increase cold tolerance and reduce growth duration would increase yields without any need for changes in traditional cultural practices. Two improved varieties have been pre-released for multiplication and distribution. More are needed to suit the many different soil and climatic conditions. Collaboration with other institutions is needed for extensive testing of available promising varieties in different areas of Ifugao.

ETHNOGRAPHY OF CENTRAL CORDILLERA Ili COMMUNITIES:
IMPERATIVES OF CULTURAL LANDSCAPE'S CONSERVATION

by Esteban T. MAGANON

Institut national des langues et civilisations Orientales, Paris

The present paper takes the view that, since cultural landscapes are features of total structures, it is best to approach their study from an ethnography of societal types.

Accordingly, while a number of societal forms can be ethnographically delineated with their corresponding cultural landscapes within the Northern Luzon Central Cordillera region, not to speak of the Philippines in general, the paper presents a synchronic ethnography of just one of these: that of the Ili (Village) community with its rice terraces.

From this ethnography the paper develops the imperative of conserving the cultural landscapes of the Northern Luzon Highlands.

PHILIPPINE RICE CULTURE IN THE ASIAN CONTEXT

by Gabriel S. Casal

The rise of Neolithic man comes from the domestication of plants and animals. Among the cultigens that made possible the increase of human populations in rice. The development of rice from the feral progenitor weed to the domesticated varieties is a long history of cultural evolution.

Early evidences of the cultivation of rice have been uncovered. In the Philippine context, this goes back to approximately 2000 B.C. Elsewhere in mainland Asia the dates are earlier among the hydraulic societies. Ongoing researches in Southeast Asia and the Philippines may well uncover new data. With increased data, the development of new high-yielding varieties will help alleviate the problem of feeding the future world.

A GLOBAL STRATEGY FOR CULTURAL LANDSCAPES
by Dr. Mechtild Rosslar, UNESCO WH CENTRE

This paper reviews the recent inclusion of cultural landscapes on the World Heritage List and the overall context of the World Heritage Convention and its Operational Guidelines. The "Convention Concerning the Protection of the World Cultural and Natural Heritage", adopted by the General Conference of UNESCO in 1972, established a profoundly unique international instrument recognizing and protecting both the cultural and natural heritage of outstanding universal value. In 1992 it became the first international legal instrument acknowledging and preserving cultural landscapes.

Two expert meetings in 1992 (La Petit Pierre) and 1993 (Schorfheide/Templin) defined and reviewed three categories of cultural landscapes of outstanding universal value: (1) designed landscapes (2) living fossil cultural landscapes and (3) associative cultural landscapes. The World Heritage Committee adopted this new approach, which corresponds to the working groups on the global study for cultural heritage, the so-called "global strategy". Cultural landscapes, however, -under the World Heritage Convention recognized only under cultural criteria - need an overall strategy for identification, nomination, management and effective protection, linked both to cultural and natural heritage.

THE NATURE OF CULTURAL LANDSCAPES

by Prof. Adrian Phillips, IUCN

The purpose of this paper is to explain IUCN's interest in cultural landscapes, particularly those designated under the World Heritage Convention. It is in three parts.

Nature and Culture

For many years western thought has tended to separate nature from culture. Also nature conservationists have often assumed that natural values declined with human manipulation of the environment. While the human impact on the environment has often been very destructive, the relationship between people and nature is complex. In particular:

- there is little true wilderness; many apparently "natural" environments have been modified by past societies
- sometimes human disturbance can enhance biodiversity
- agriculture can increase biodiversity (i.e. crop and livestock varieties)
- some rural societies have developed sustainable patterns for the use of land use and other natural resources.

The Interest of IUCN - the World Conservation Union - in Cultural Landscapes

This is why IUCN has been taking a great interest in cultural landscapes. It helped develop the criteria for such areas under the WHC, seeing most value in the continuing, organically-evolving type of cultural landscape. IUCN's CNPPA has adopted six categories of protected area, identified by management objectives. Category V areas (i.e. Protected Landscapes/Seascapes) are especially relevant to the needs of cultural landscapes identified under the WHC. the aims of Category V include protecting natural and cultural elements in the environment, recreation and public appreciation of the areas. IUCN lists nearly 2,300 protected landscapes, covering nearly 1% of the earth's surface. There is much experience to be drawn on.

The Challenge of Cultural Landscapes

The inclusion of cultural landscapes under the WHC poses three challenges:

- devising a typology of landscapes, as a basis for comparison between sites;
- how to evaluate the quality of cultural landscapes, especially outstanding, universal significance;
- how to manage such areas so that their quality is sustained and people can realize their social and economic aspirations.

The paper offers some thoughts on these questions.

THE IFUGAO RICE TERRACES TODAY
by Dr. Rogelio M. Concepcion

The chances of sustaining the Living Terraces ingeniously crafted by the great Ifugao civilization remained uncertain and questionable as the parameters for their existence are not necessarily compatible with the "modern world's" operational definition of acceptable "quality" of life and "economic" development.

What may remain to be the outstanding issues of development in the Ifugao Rice Terraces is the sorting out of priorities and the identification of the forms of development appropriate to the cultural and economic growth of the Ifugaos:

- a. Is it Social Development based on the Respect for and the Retention of Socio-Cultural Traditions of the Ifugaos?
- b. Is it economic development based on modern agriculture and surplus farm incomes that will replace the 200 decade indigenous technologies of the Ifugaos?
- c. Is it in the form of giving Ifugaos better modern education and better modern housing facilities and in the process changed their way of lives in accordance to the perceived norms and standards of our present society?

In other words, our dilemma today and in the near future is how to save the Terraces without ignoring the call for Regional and National Development. Do we really have mechanisms and operational infrastructures that will respond and give justice to the Agenda 21's advocacy for Culturally Appropriate Technologies and Development.

Paper Presented at the Regional Thematic Study Meeting on the Asian Rice Culture and its Terraced Landscapes, organized by the UNESCO World Heritage Center and the UNESCO National Commission (Philippines), held on 28-29 March, 1995 at the Banaue Hotel, Banaue, Ifugao Province.

Assistant Director Bureau of Soils and Water Management and Project Manager, Soils Research and Development Center, Diliman, Quezon City, Philippines

IFUGAO AGRICULTURE: AN ETHNOECOLOGICAL PERSPECTIVE

by Harold C. Conklin

The paper reflects several ethnoecological aspects of the Ifugao rice terrace cultivation. The different cycles of the planting season, dry season, harvest season and off season upon which the system of these cultivation depends very much are discussed. Also the relation of the Ifugao people with their land, the way they treat it and the problems they are confronted with such as, irrigation, styling, building, preparing and repairing the fields after destructive natural influences are enlightened.

Ecologically it is shown that the terraces depend very much on their immediate environment such as the forests and the different water resources that can be found on the higher levels and which are of primary importance to the surviving of the terraced

base on a in depth study undertaken since 1964 and mainly reflected in the publication: Ethnographic Atlas of Ifugao (1980)

EUROPEAN GARDEN CULTURAL LANDSCAPE

by Carmen Añon Feliú

It has always been said that gardens are the expression of a civilization's culture and society which formed and created it. The garden, or park, is the first and foremost example of these cultural landscape created by man's hand. The mythical and idealized image of that terrestrial paradise common to all. The great civilization religion where man can give way to all his hopes and wishes.

The paper then gives an overview of garden cultural landscapes going from the earlier civilization located at the Tigris and Euphrates over the Roman, Medieval and renaissance periods to the 20th century, explaining their importance and interlinkage with the social, political and cultural conditions under which they were created.

ANDEAN TERRACE CULTURE AND PREHISPANIC
AGRICULTURAL TRADITIONS by Elias Mujica, INDEA

The paper deals with three main themes. First, a short characterization of the Andean ecoregion. Second, a description of the Andean agricultural terraces call andenes in the Spanish language, with special emphasis on the late Inca period terrace. And third, will present some concern related to the problems involved in the recuperation of traditional productive systems and some thoughts about the importance of the conservation and productive use of the native technology.

The aim is to clarify and show that terracing in the New World is both old and extensive, and it is plainly relevant to current inquiries into the history of water control, plant improvement and, more generally, the intensification of land use in association with the growth of the population is very important.

In the Andean region, cultural landscapes which evidence soil and water management have more that historical value on adequate recuperation of them implies a present day solution to existing productive limitations.

Consequently cultural landscapes in the Andean, represent not only more achievement but also real possibilities for the sustainable development of today's indigenous communities.

Several examples such as Machu Pichu and Pisa illustrated the above.

ANNEX IV

THE GLOBAL STRATEGY AND THEMATIC STUDIES FOR A REPRESENTATIVE LIST: ASIAN HIGH COUNTRY RICE TERRACES

Joan Domicelj, April 1995

The regional workshop on Asian rice culture and its terraced landscapes (Manila/Banaue, 28 March - 04 April 1995) responds to three of the six principal 1994 recommendations on the global strategy and thematic studies for a representative World Heritage List, namely:

to assist in the process of redressing imbalances in the present World Heritage List, by considering significant cultural themes, grouped under the headings 'Human Coexistence with the Land' and 'People in Society;'

to hold a series of regional meetings of State parties, and of regional experts to encourage nominations from under-represented regions, such as Sub-Saharan Africa and Asia/Pacific, and of under-represented themes;

to give priority support to comparative studies on under-studied subjects and regions, relevant to gaps identified on the list (such as protohistoric sites or sites in the Caucasian region).

The recommendations arose from a review of the pattern of current inscriptions of cultural properties on the World Heritage List and of the evolution in international understanding of cultural places and interpretations of 'universal values.' The review uncovered marked imbalances of representation on the World Heritage List -- by region, by culture, by period, by theme -- and acknowledged recent radically changed perceptions of cultural values and of the physical heritage bearing witness to them.

These changes have led from an emphasis on places of visual monumentality to those which illustrate complex social structures and cultural traditions and from single places in isolation, to places within their total physical and non-physical contexts. Thus the beautiful 2,000 year old rice terraces of the Banaue region are seen as physical evidence of the elaborate calendar of the Ifugao life and customs, and as one integral part of a larger landscape and hydrological system of forest, swidden, terrace and settlement.

The objective of the Global Strategy is to create a World Heritage List that is simultaneously representative, balanced, rigorous and credible and has led to two continuous initiatives:

the 'balancing' of inscriptions on the List among the regions of the world, among periods of time and among types of cultural places with the stories they tell (such

a long-continuing rural landscapes and their associated cultural practices and beliefs) and

the reflection of a rich, multi-faceted and more interactive view of the world's cultures and their contextual environments.

Much of this focus coincides with the important findings of the UNESCO/ICOMOS expert meeting on 'authenticity' in relation to the World Heritage Convention (Nara, November 1994). The discussions and findings of this most recent regional expert workshop on *Asian High Country Rice Terraces* held in the Philippines and those proposed for the forthcoming regional expert meeting on *associative cultural landscapes* in Australia are natural extensions of this analytic work.

As part of the dynamic and evolutionary Global Strategy, they have adopted a thematic approach to the wealth of human cultural experience and will result in comparative studies -- on rice terraces or indigenous associative landscapes -- by drawing on the wisdom of the international scientific community and of the creators and custodians of cultural sites, the State parties.

THE ASIA-PACIFIC REGIONAL
WORKSHOP ON
ASSOCIATIVE CULTURAL LANDSCAPES

A REPORT
BY
AUSTRALIA ICOMOS
TO THE
WORLD HERITAGE COMMITTEE

"Where the physical and spiritual unite"
Carmen Añon Feliu

SYDNEY OPERA HOUSE
AND
JENOLAN CAVES, BLUE MOUNTAINS
NEW SOUTH WALES
AUSTRALIA

27-29 APRIL 1995



ICOMOS



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1. Summary and Recommendations

The adoption of the concept of cultural landscapes by the World Heritage Committee at its sixteenth session in 1992 made the *World Heritage Convention* more applicable to a wider international audience. More specifically, in the Asia-Pacific region, the *Convention's* potential application was extended, both culturally and geographically, by the inclusion of this category of heritage. These developments are recognised as having the potential to broaden the representativeness of the World Heritage List.

The Asia-Pacific Regional Workshop on Associative Cultural Landscapes held in Australia in April 1995 endorsed the findings of two recent UNESCO/ICOMOS meetings - the June 1994 *Expert Meeting on the Global Strategy and Thematic Studies for a representative World Heritage List* and the November 1994 *Nara Expert Workshop on Authenticity*. These workshops recognised that the consideration of properties of outstanding universal value needs to be contextual (recognising a place in its broader intellectual and physical context) rather than specific (as in the limited approach to viewing heritage solely as monuments or wilderness). The incorporation of the cultural landscape concept in the *Operational Guidelines* is a positive move in this direction. A cultural landscape, in reflecting the interactions of people and their environment, is defined by its cultural and natural elements which may be inseparable.

The Workshop further endorsed the *Global Strategy* and the *Nara Document on Authenticity* as being particularly apt for the Asia-Pacific region because of the continuity of living traditions in relation to land and water within this region. The *Global Strategy* and the December 1993 *Action Plan for the Future (Cultural Landscapes)* emphasised the need for regional workshops and educational programs to increase awareness of cultural landscapes among States Parties. **To allow such programs to take place the Workshop recommended that an extension of time be granted to States Parties to incorporate cultural landscapes in their tentative lists (see the *Action Plan for the Future (Cultural Landscapes)*).**

The World Heritage Committee at its sixteenth session in December 1992 revised the *Operational Guidelines for the Implementation of the World Heritage Convention* to allow for the inclusion of cultural landscapes on the World Heritage List. The *Operational Guidelines* identify associative cultural landscapes as one of the categories of cultural landscapes. Paragraph 39 (iii) of the *Guidelines* states:

The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence which may be insignificant or even absent.

The Asia-Pacific Regional Workshop on Associative Cultural Landscapes examined the definition, evaluation, management and monitoring of associative cultural landscapes with particular reference to the Asia-Pacific region.

The associative cultural landscape category has particular relevance to the Asia-Pacific region where the link between the physical and spiritual aspects of landscape is so important. This is especially so given the nature of cultural practices of indigenous peoples and of long-standing migration patterns through Asia to Australia and across the Pacific Ocean.

The Workshop celebrated the importance and recognition of associative cultural landscapes, exemplified by Tongariro National Park in New Zealand and Uluru Kata-Tjuta National Park in Australia. These two properties have recently been included on the World Heritage List for their associative cultural values, complementing their earlier World Heritage listing for their natural values.

Papers and discussions at the Workshop focussed on the cultural, spiritual and inspirational values of associative cultural landscapes from the perspectives of artists, anthropologists, archaeologists, historians, landscape architects, planners and traditional custodians.

Associative cultural landscapes may be defined as large or small contiguous or non-contiguous areas and itineraries, routes or other linear landscapes - these may be physical entities or mental images embedded in a people's spirituality, cultural tradition and practice. The attributes of associative cultural landscapes include the intangible, such as the acoustic, the kinetic and the olfactory, as well as the visual.

The Workshop participants considered that in the evaluation of any associative cultural landscape for World Heritage listing, the cultural and natural criteria and conditions of authenticity, integrity and management requirements in Paragraphs 24 and 44 of the *Operational Guidelines* should be considered comprehensively.

Clarification of certain terms in the *Operational Guidelines for the Implementation of the World Heritage Convention*, with particular reference to Paragraph 39 (iii), was suggested as follows:

"Artistic" encompasses all forms of artistic expression including "literary";

"Cultural" includes associations with historic events and with traditions of indigenous and non-indigenous cultures;

"Landscape" includes seascapes. In discussing seascapes it was noted that the ICOMOS International Scientific Committee on Underwater Cultural Heritage examines marine environments in terms of shipwrecks and other material evidence and that a useful addition to its work would be the consideration of the associative values linked to the marine environment.

The Workshop recommended that in applying cultural criterion (vi), a broader rather than a narrower interpretation be used, and that in particular oral traditions should not be excluded.

While the Workshop participants agreed that Paragraph 24 (b) (i) of the *Operational Guidelines* is relevant to associative cultural landscapes, they considered that for regional applications the definition of authenticity needed to clarify the interactions between culture and the natural environment.

The Workshop endorsed the management requirements set out under Paragraphs 24 (b) (ii) and 44 (b) (v) of the *Operational Guidelines*, including those related to integrity and control of visitation to the property nominated. Paragraph 14 of the *Operational Guidelines* was perceived to be somewhat ambiguous in intent, offering some potential for secrecy and conflict rather than the open process considered desirable.

Linkages between the evaluation and management of associative cultural landscapes need to be recognised. Close involvement of traditional custodians, as in the case of Tongariro National Park in New Zealand and Uluru Kata-Tjuta National Park in Australia should be a prerequisite in the assessment of appropriate management regimes for such landscapes.

The Workshop noted the need for an integrated approach to the evaluation of associative cultural landscapes, combining the skills and expertise of natural and cultural heritage experts. ICOMOS should continue to be the lead agency for the evaluation of cultural landscapes but, where appropriate, the evaluation of all categories of landscape should be undertaken jointly by ICOMOS and IUCN to link their areas of expertise.

The Workshop participants considered community involvement and participation to be an important part of the identification, management and monitoring of associative cultural landscapes for World Heritage listing.

The Workshop endorsed the efforts of the World Heritage Committee to establish effective monitoring systems and to consider a cooperative regional approach to monitoring.

2. Introduction

The World Heritage Committee at its sixteenth session in December 1992 revised the *Operational Guidelines for the Implementation of the World Heritage Convention* to allow for the inclusion of cultural landscapes on the World Heritage List.

The *Operational Guidelines* identify associative cultural landscapes as one of the categories of cultural landscapes. Paragraph 39 (iii) of the *Guidelines* states:

The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence which may be insignificant or even absent.

The December 1993 *Action Plan for the Future (Cultural Landscapes)* recommended a regional approach to the study of such landscapes. At its seventeenth and eighteenth sessions respectively, the World Heritage Committee listed Tongariro National Park in New Zealand and Uluru Kata-Tjuta National Park in Australia as associative cultural landscapes. In addition to these developments, a need was perceived to consider in more detail the definition of associative cultural landscapes, their evaluation, management and monitoring.

In response, Australia ICOMOS offered to organise a regional expert workshop on the World Heritage Convention and Associative Cultural Landscapes. This would follow, almost immediately, the expert regional thematic study meeting on the Asian Rice Culture and its Terraced Landscapes held in the Philippines.

The Australian Workshop comprised an opening, celebratory session at the Sydney Opera House on 27 April 1995. Papers delivered to the opening session at the Sydney Opera House focussed on the cultural, spiritual and inspirational values of landscapes from the perspectives of artists, anthropologists, archaeologists, historians and traditional custodians. [See attached program at Annex B and summary of papers at Annex C]. The opening session was followed by expert working sessions on associative cultural landscapes at Jenolan Caves in the Blue Mountains region of New South Wales from 28 to 29 April 1995.

The ICOMOS Workshop was sponsored by the World Heritage Branch of the Australian Commonwealth Department of the Environment, Sport and Territories and the Australian National Commission for UNESCO.

Three preparatory meetings were held in Australia in 1994 and 1995. At the first, held at the Australian Academy of the Humanities, Canberra, it was decided to explore associative cultural landscapes as traditional indigenous cultural landscapes (expressed, for example in traditional indigenous cultural and spiritual landscapes) and secondly, as inspirational landscapes (expressed, for example, in the creative works of poets, artists, writers etc.).

The second preparatory meeting, on Indigenous Cultural Landscapes and World Heritage Listing, was sponsored by the Australian Heritage Commission. It brought together work in progress on Aboriginal and Torres Strait Islander traditional cultural landscapes related to Australia's Register of the National Estate. Many of the issues identified at this meeting were also relevant to the inclusion of associative cultural landscapes in the World Heritage List.

The third meeting, related to artistic associations, was convened by the Historic Houses Trust of New South Wales to identify relevant artists and experts to examine the inspirational aspects of associative cultural landscapes.

Summarised results of the Asia-Pacific Regional Workshop on Associative Cultural Landscapes are here presented to the World Heritage Committee for its consideration, together with brief background notes on the papers and preliminary meetings. A full report of the events will be published in due course for dissemination among conservation practitioners and other interested parties.

Opening session - a celebration

The opening of the Workshop at the Sydney Opera House celebrated the recognition of associative cultural landscapes on the World Heritage List through the recent listing of Tongariro National Park in New Zealand and Uluru Kata-Tjuta National Park in Australia as cultural landscapes to complement their earlier inclusion as natural properties. The traditional custodians of Tongariro were represented at the workshop by Mr Tumu Te Heuheu and those of Uluru Kata-Tjuta were represented by Mr Yami Lester, Chair of Uluru's Board of Management.

The celebration was enhanced by the presentation by the Director-General of the UNESCO Picasso Gold Medal to the Uluru Kata-Tjuta Board of Management. This Board includes representatives of the traditional Aboriginal custodians of Uluru Kata-Tjuta and of the Australian Nature Conservation Agency. The traditional owners have majority representation on the Board of Management.

The award of the UNESCO Picasso Gold Medal to the Uluru Kata-Tjuta Board of Management was a clear demonstration of the international recognition of associative cultural landscapes as an important category of heritage environment and of the value of traditional management practices in caring for them.

In his opening address to the Workshop, the Director-General of UNESCO, Dr Federico Mayor, stressed that "man and nature are indeed inseparable" and pointed to the all-encompassing features of the *World Heritage Convention*. For too long in international fora the environment has been compartmentalised into the "natural" and the "cultural". In the Asia-Pacific region there has sometimes been a further division between indigenous and non-indigenous cultural environments. There is a growing recognition that these distinctions are

artificial and there is a need for a more integrated approach as reflected in the cultural landscape concept.

The recognition of associative cultural landscapes is particularly relevant to the Asia-Pacific region where a diversity of traditional cultures both depend on and have influenced the landscape for their corporal and spiritual well being.

Working sessions - understanding

Some thirty of the experts present at the Opera House travelled to the Jenolan Caves, a world-famous karst site in the Blue Mountains to the west of Sydney, for further workshop sessions on the *World Heritage Convention and associative cultural landscapes*. Regional participants came from Fiji/Tonga, The Philippines, Taiwan, New Zealand and Australia. Representing ICOMOS, Carmen Añon Feliu, a Spanish specialist in cultural landscapes, stressed the need for recognition of the link between the physical and spiritual aspects of landscapes.

Bing Lucas, representing the International Union for the Conservation of Nature and Natural Resources (IUCN), outlined the evolution of the concept of World Heritage cultural landscapes. Augusto Villalon brought from the Philippines the experience of the recent and related expert workshop on rice terraces as organically evolved cultural landscapes.

Participants discussed definitions, evaluation, management and monitoring, with particular emphasis on associative cultural landscapes in the Asia-Pacific region. Outcomes of the Workshop were discussed in relation to a traditional cultural landscape and an inspirational landscape to gauge the relevance of the cultural and natural criteria and the conditions of authenticity, integrity and management requirements in the *Operational Guidelines* to each case.

3. Defining associative cultural landscapes

In discussing the definition of associative cultural landscapes within the *Operational Guidelines*, and the range of types of landscapes implied within it, the Workshop considered it useful to suggest the amplification or qualification of specific terms included in Paragraph 39 (iii) of the *Guidelines*.

These suggestions were as follows:

The term "artistic" in Paragraph 39 (iii) of the *Guidelines* encompasses all forms of artistic expression, including "literary".

The term "cultural" in Paragraph 39 (iii) includes associations with historic events and with traditions of indigenous and non-indigenous cultures.

The term "landscape" in Paragraph 39 (iii) includes seascapes, so important to island and maritime people and environments. An example cited is the fisheries culture of the indigenous inhabitants of Taiwan's offshore islands. It

was noted that the ICOMOS International Scientific Committee on Underwater Cultural Heritage examines marine environments in terms of shipwrecks and other material evidence and that a useful addition to its work would be the consideration of the associative values linked to the marine environment.

The Workshop discussed traditional or indigenous, and inspirational or artistic associative cultural landscapes.

Associative cultural landscapes may include large or small contiguous or non-contiguous areas and itineraries, routes or other linear landscapes - these may be physical entities or mental images embedded in a people's spirituality, cultural tradition and practice. Examples important to the Asia-Pacific region include Aboriginal dreaming tracks in Australia, the spread of Polynesian culture across the Pacific Ocean and the Silk Road from China to the West. Another example would be slave routes such as those by which indentured labourers were brought from the Pacific Islands to Queensland in Australia to work in the sugar industry.

The Workshop agreed that the attributes of associative cultural landscapes also include the intangible, such as the acoustic, kinetic (eg. air movements) and olfactory, as well as the visual (eg. patterns of light, colours and shapes in the landscape). The acoustic dimension is vital to many cultures, for example those in Papua New Guinea which are tuned to the songs of birds or the sounds of waterfalls.

It was pointed out that in Pacific and other cultures in this region, some landscapes have been created by women or carry "religious, artistic or cultural" traditions specific to women rather than men. Therefore, in identifying associative cultural landscapes, gender should be taken into account.

In this region it is vital to recognise that geographical features may have cultural significance without there being any visible archaeological evidence (see Paragraph 39 (iii) of the *Operational Guidelines*). In the absence of cultural fabric, the evidence may exist through words (eg. poetry, songs), photography or paintings - "the landscapes of memory".

Inspirational landscapes may become familiar to people through their depiction in paintings such as those of the strong nineteenth century landscape tradition in Australia exemplified by the works of Conrad Martens which had their European counterparts in the paintings of artists such as Turner.

Sydney Harbour has inspired not only local artists from the early colonial Port Jackson painters to the recent creations of Lloyd Rees, Brett Whiteley and Ken Done, but also the designers of the Harbour Bridge and the Sydney Opera House. These latter tangible inspirational responses have added to the cumulative mix of cultural and natural features in the landscape which, in turn, inspire new associative responses.

The inspirational photographs of Tasmania's Franklin River by Olegas Truchanas, Peter Dombrovskis and others have become a symbol for the wilderness movement in Australia just as Ansell Adams' evocative photographs

of the landform Half Dome in America's Yosemite National Park have become a symbol for the wilderness movement in the United States.

4. Evaluating associative cultural landscapes

The Workshop endorsed the findings of two recent UNESCO/ICOMOS meetings - the June 1994 *Expert Meeting on the Global Strategy* and the November 1994 *Nara Expert Workshop on Authenticity*. These workshops recognised that the consideration of properties of outstanding universal value needs to be contextual (recognising a place in its broader intellectual and physical context) rather than specific (as in the limited approach to viewing heritage solely as monuments or wilderness). The incorporation of the cultural landscape concept in the *Operational Guidelines* is a positive move in this direction. A cultural landscape, in reflecting the interactions of people and their environment, is defined by its cultural and natural elements which may be inseparable.

The Workshop recommended that:

The Workshop noted the need for an integrated approach to the evaluation of associative cultural landscapes, combining the skills and expertise of natural and cultural heritage experts. ICOMOS should continue to be the lead agency for the evaluation of cultural landscapes but, where appropriate, the evaluation of all categories of landscape should be undertaken jointly by ICOMOS and IUCN to link their areas of expertise.

On the question of evaluation the workshop participants addressed the following questions:

Which of the natural and cultural criteria in the *Operational Guidelines* are relevant to associative landscapes?

What constitutes the authenticity, both in character and components, and integrity required by the *Operational Guidelines* in relation to associative cultural landscapes?

How should boundaries of associative cultural landscapes be determined in relation to both functionality and intelligibility, as required by the *Operational Guidelines*?

Criteria

The Workshop recommended that, in evaluating any associative cultural landscape for World Heritage listing the criteria in Paragraphs 24 and 44 of the *Operational Guidelines* be considered comprehensively. Tongariro National Park and Uluru Kata-Tjuta National Park, the two places in this region now listed as associative cultural landscapes, were found to meet both cultural and natural criteria.

Cultural criteria in Paragraph 24 (a) of the *Operational Guidelines*, relating to "unique or exceptional testimony to a cultural tradition or to a civilisation" (cultural criterion iii) and "associated with ... artistic and literary works of outstanding universal significance" (cultural criterion vi) were clearly applicable to associative cultural landscapes. It was noted that cultural criterion (vi), according to the *Guidelines* should not be used in isolation except "in exceptional circumstances or in conjunction with other criteria, cultural or natural".

Cultural criterion (iv) dealing with "landscape which illustrates significant stages in human history" and (v) relating to "an outstanding example of a traditional land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change", may also apply to associative cultural landscapes.

The Workshop recommended that in applying cultural criterion (vi) a broader rather than a narrower interpretation be used, and that in particular, oral traditions not be excluded.

The Workshop considered that the natural criterion defined in Paragraph 44 (a) (iii) may be relevant for an associative cultural landscape. The criterion highlights "superlative natural phenomena", "areas of exceptional natural beauty" and "areas of exceptional aesthetic importance". It is important that any nomination for World Heritage listing clearly specify how and why the landscape is seen as having these qualities, which may well be by cultural association.

There are management implications arising from the specific criteria used to evaluate associative cultural landscapes. The criteria in Paragraphs 44 (a) (ii) and (iv) for evaluating natural properties for World Heritage listing may, for the purposes of integrity, require the maintenance of biological diversity. While changes to Paragraph 38 have emphasised the potential for traditional cultural practices to assist the maintenance of biological diversity, management problems may arise if traditional land-use practices are seen to conflict with other nature conservation strategies.

The Workshop, noting that communities which are stakeholders in properties of World Heritage significance may not always be aware of the criteria and the listing process, supported the requirement for educational programs and full consultation with all communities which are culturally associated with the properties. It is recognised that in some instances cross-cultural differences may lead to conflicts concerning evaluation, listing and management of properties.

Authenticity and Integrity

The Workshop endorsed the wording of Paragraph 11 of the November 1994 *Nara Document on Authenticity* which states that :

All judgements about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgements of value and authenticity on fixed criteria. On the contrary, the

respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong.

While the Workshop participants agreed that Paragraph 24 (b) (i) of the *Operational Guidelines* is relevant to associative cultural landscapes, they considered that for regional applications the definition of authenticity needed to clarify the interactions between culture and the natural environment.

Authenticity, related to the criteria for which a place was nominated, should encompass the continuation of cultural practices which maintain the place. This authenticity, however, must not exclude cultural continuity through change, which may introduce new ways of relating to and caring for the place.

Because of the particular characteristics of associative cultural landscapes, authenticity may not refer to the maintenance of the fabric of a place, or its reconstruction to an earlier or original configuration. Instead, authenticity may mean the maintenance of a continuing association between the people and the place, however it may be expressed through time. This may on occasion necessitate the need for acceptance of some change to the landscape as well as a change in attitude to it.

The Workshop accepted the need to fulfil the conditions of integrity set out under Paragraph 44 (b) of the *Operational Guidelines*. It would seem that Paragraph 44 (b) (iii) may most often be relevant, through its reference to sites of 'outstanding aesthetic value'.

An example discussed in regard to authenticity and integrity was Mount Fuji in Japan. In addition to its natural values, Mount Fuji has undoubted spiritual, artistic and inspirational values. However, a range of landuses, protective mechanisms and management regimes for the surrounding areas have affected integrity and made boundary determination difficult.

Boundaries

World Heritage listing requires determination of property boundaries with reference to a clearly defined geocultural region and the capacity to illustrate the essential and distinct cultural and natural elements of such regions or cultures.

The Workshop found that it can be difficult to specify boundaries for associative cultural landscapes because of the difficulties in quantifying the values and in delineating where they are expressed. However, it found that boundaries could be sought for each defined value and that the overall boundary incorporating all values could be presented by maps based on overlays for each.

For traditional indigenous associative cultural landscapes, it is necessary to define boundaries with reference, for example, to spirituality, cultural tradition and practice, language, kinship and social relationships and/or the interactions (including use and care of plant and animal species) that exist between people and their natural environment.

The boundary requirements for properties with natural values set out in Paragraphs 44 (b) were seen to be relevant for associative cultural landscapes where the nomination depended on any of the criteria in Paragraph 44 (a).

5. Managing associative cultural landscapes

Management

The Workshop endorsed the management requirements set out under Paragraphs 24 (b) (ii) and 44 (b) (v) of the *Operational Guidelines*, including those related to integrity and control of visitation to the property nominated. Paragraph 14 of the *Operational Guidelines* was perceived to be somewhat ambiguous in intent, offering some potential for secrecy and conflict rather than the open process considered desirable.

Paragraph 24 (b) (ii) of the *Operational Guidelines* regarding the adequacy of legal and/or traditional protection and management mechanisms applies to associative cultural landscapes. Paragraph 24 (b) (ii) appears to presuppose the arrest of change whereas what will often be needed is a mechanism to manage change appropriately. A management plan, or other conservation arrangement, should provide people with the framework and mechanisms to manage change, whilst conserving the stated values of the property.

Linkages between the evaluation and management of associative cultural landscapes need to be recognised. Close involvement of traditional custodians, as in the case of Tongariro National Park in New Zealand and Uluru Kata-Tjuta National Park in Australia should be a prerequisite in the assessment of appropriate management regimes for such landscapes.

With reference to the management of associative cultural landscapes, it should be recognised that indigenous peoples make an important and ongoing contribution to the maintenance and care of the values of the place.

The Workshop recommended that:

Interpretation programs for World Heritage associative cultural landscapes need to promote the traditional and/or inspirational values for which the places were nominated. For traditional indigenous landscapes, this interpretation program should be developed in consultation with, and with the agreement of, the appropriate traditional owners/custodians.

Education programs and information services need to be made available to State Party governments and the general public to encourage a greater feeling of ownership and respect for World Heritage properties.

Monitoring

Inspirational places such as artistic associative cultural landscapes are particularly difficult to monitor due to the lack of an effective gauge. One measure of success

is whether or not the values for which the landscape was noted are still appreciated by the community and respected by visitors. Another measure of success is whether or not the place itself continues to inspire creative works.

With reference to the monitoring of traditional cultural landscapes, the need to involve indigenous peoples must be recognised.

There is a need to protect all associative cultural landscapes, not only from neglect but also from the excesses of presentation and visitor overuse. The impact of heritage management regimes must therefore be monitored regularly, and appropriately controlled.

The Workshop accordingly endorsed the efforts of the World Heritage Committee to establish effective monitoring systems and to consider a cooperative regional approach to monitoring.

6. Community involvement

The Workshop participants considered community involvement and participation to be an important part of the identification, management and monitoring of associative cultural landscapes for World Heritage listing.

7. Testing the workshop outcomes

To test the outcomes of the Workshop, and particularly the relevance of the criteria in the *Operational Guidelines* to the inclusion of associative cultural landscapes in the World Heritage List, two associative cultural landscapes of World Heritage potential were discussed. One of the landscapes chosen had cultural associations to indigenous peoples, and the other, artistic associations. A simple testing methodology involving the consideration of the following questions in relation to each of the cultural landscapes was used:

Does the property fit the definition of associative cultural landscape in the *Operational Guidelines*?

If so, which criteria does it satisfy?

Does it satisfy the requirements concerning authenticity and integrity?

Does the associative cultural landscape have adequate management arrangements in place?

Is it of outstanding universal value?

How would you identify the boundaries?

The example of the indigenous cultural landscape was found to satisfy a range of both natural and cultural criteria. The example of the inspirational landscape met several cultural criteria and possibly some natural criteria. Boundary

definition for both examples was not possible given the constraints of information available to Workshop participants. Nonetheless, the exercise served to confirm the Workshop findings on definitions, evaluation and management.

8. Implications for the Asia-Pacific region

The adoption of the concept of cultural landscapes by the World Heritage Committee at its sixteenth session in 1992 made the *World Heritage Convention* more applicable to a wider international audience. More specifically, in the Asia-Pacific region, the *Convention's* potential application was extended, both culturally and geographically, by the inclusion of this category of heritage. These developments are recognised as having the potential to broaden the representativeness of the World Heritage List.

The Asia-Pacific Regional Workshop on Associative Cultural Landscapes held in Australia in April 1995 endorsed the findings of two recent UNESCO/ICOMOS meetings - the June 1994 *Expert Meeting on the Global Strategy and Thematic Studies for a representative World Heritage List* and the November 1994 *Nara Expert Workshop on Authenticity*. These workshops recognised that the consideration of properties of outstanding universal value needs to be contextual (recognising a place in its broader intellectual and physical context) rather than specific (as in the limited approach to viewing heritage solely as monuments or wilderness). The incorporation of the cultural landscape concept in the *Operational Guidelines* is a positive move in this direction. A cultural landscape, in reflecting the interactions of people and their environment, is defined by its cultural and natural elements which may be inseparable.

The Workshop further endorsed the *Global Strategy* and the *Nara Document on Authenticity* as being particularly apt for the Asia-Pacific region because of the continuity of living traditions in relation to land and water within this region. The *Global Strategy* and the December 1993 *Action Plan for the Future (Cultural Landscapes)* emphasised the need for regional workshops and educational programs to increase awareness of cultural landscapes among States Parties. To allow such programs to take place the Workshop recommended that an extension of time be granted to States Parties to incorporate cultural landscapes in their tentative lists (see the *Action Plan for the Future (Cultural Landscapes)*).

In this vital United Nations Year of Tolerance, in culturally diverse areas such as the Asia-Pacific region, it is important to encourage people to share what can be shared of their values, traditions and places; to care for that which cannot be shared; and to respect places reflecting different values and practices from their own. World Heritage listing of associative cultural landscapes and their ongoing management should reflect these values.

Annexes

Annex A

List of participants

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Annex B
Workshop programs

AUSTRALIA ICOMOS INCORPORATED
INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
PERMANENT ADDRESS: PO Box 77, Grosvenor Street, SYDNEY NSW 2000

Expert Workshop

**World Heritage Convention
and Associative Cultural Landscapes**

**Friday 28 & Saturday 29 April 1995
Caves House, Blue Mountains, NSW**

Program

Friday 28 April 1995, 9am start

Session 1: Defining types of associative cultural landscapes

Chair: Joan Domicelj, Vice President, ICOMOS

- Background and historical context
 - Representative, UNESCO World Heritage Centre (10 minutes presentation)
 - Comment by Sarah Titchen, Australian National University (5 minutes based on precirculated paper)
 - Report by Augusto Villalon, The Philippines Workshop (5 minutes)

- Working group discussion of defined associative landscape types (traditional cultural practices; inspirational/artistic)

Rapporteur: PHC (Bing) Lucas, IUCN

Morning tea 10.30 - 11.00 am

Session 2: Evaluation issues

Chair: Carmen Anon Feliu, ICOMOS

- Application to date
 - Uluru Kata Tjuta - Jon Willis (5 mins)
 - Tongariro - P H C (Bing) Lucas (5 mins)
 - (comment to address three points below)
- Working Group discussion
 - Group 1 - Chair: Isabel McBryde; Rapporteur: Helen Halliday*
 - Group 2 - Chair: Elizabeth Webby; Rapporteur: Liz Williams*

 - Which natural and cultural criteria are relevant?
 - Test of authenticity (character and components) and integrity
 - Boundary (extent related to functionality and intelligibility)

Lunch 12.30 - 2 pm

Session 2: Evaluation issues (continued)

- Continued Working Group discussions

*3 pm Working group rapporteurs report back to plenary session
Summary: Chris Betteridge*

Afternoon Tea 3.30 am - 4.00 pm

Session 3: Management/Monitoring

• Presentations

- Management issues - Tony Press, Australian Nature Conservation Agency (5 minutes)
- Community involvement - Rosemary Purdie, Willandra World Heritage Area community liaison committee (5 minutes)

• Working Group discussion

Group 1 - Chair: Tony Press; Rapporteur: Sharon Sullivan

Group 2 - Chair: Ian Stapleton; Rapporteur: Richard Mackay

*5.30 pm Working group rapporteurs report back to plenary session
Summary: Chris Betteridge*

7.00 pm Reception hosted by Jenolan Caves Reserve Trust

8.00 pm Dinner, followed by slide talks by regional participants

Saturday 29 April 1995 - Caves House

Session 4: Testing outcomes of Day 1 with case studies

Chair: Augusto Villalon, ICOMOS The Philippines

- Working Group discussion

Group 1 - Chair: Isabel McBryde; Rapporteur: Jane Lennon

Group 2 - Chair: Paul Carter; Rapporteur: Liz Williams

Working group rapporteurs report back to plenary session

Summary: Chris Betteridge

Morning tea 10.30 - 11.00 am

Session 5: Implications for the Asia/Pacific region

Chair : Representative, UNESCO

• Working Group Discussion

- Outcomes of workshop
- Summary & action plan

Rapporteur: Joan Domicelj, Vice President, ICOMOS

Lunch 12.30 pm - 1.30 pm

2 pm - Depart for return to Sydney

AUSTRALIA ICOMOS INCORPORATED
INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
PERMANENT ADDRESS: PO Box 77, Grosvenor Street, SYDNEY NSW 2000

WORLD HERITAGE CONVENTION and CULTURAL LANDSCAPES

Thursday 27 April 1995

Sydney Opera House

Chair: Sandy Blair, President, Australia ICOMOS

- 9.10 Welcome by John Langmore, MP, representing the Prime Minister and the Minister for the Environment, Sport and Territories
- 9.15 Official opening by Federico Mayor, Director-General UNESCO
Global context, Bernd von Droste, Director World Heritage Centre
- 9.30 Overview of regional context, Joan Domicelj, ICOMOS Vice-President
- 9.40 Cultural and spiritual associations of landscapes: Uluru
Yami Lester, Chair Uluru Kata Tjuta Board of Management
- 10.00 Imagined landscapes: Aboriginal and Archaeological Perspectives
Professor Rhys Jones, Australian National University
- 10.20 Coffee
- 10.50 Cultural and spiritual associations of landscapes: Tongariro
Tumu Te Heuheu, traditional custodian Tongariro, New Zealand
- 11.10 Cultural Landscapes and the World Heritage Convention: the Road to Tongariro and Uluru Kata Tjuta, PHC (Bing) Lucas, IUCN Commission on National Parks and Protected Areas, New Zealand
- 11.30 Landscapes of Disappearance
Paul Carter, Australia Centre, University of Melbourne
- 11.50 Inspirational value of cultural landscapes:
Ray Joyce - photographer, Tasmania
- 12.10 Inspirational value of cultural landscapes:
Janet Laurence - sculptor, Sydney
- 12.30 Closing remarks, Ian Stapleton, Vice-President Australia ICOMOS
- 12.40 Lunch at Sydney Opera House
- 2.00 Bus for those delegates who will go to Jenolan Caves House

Annex C

Summaries of papers presented

Opening session - Sydney Opera House, 27 April 1995

Welcome to participants

John Langmore MP, representing the Prime Minister of Australia and the Minister for the Environment, Sport and Territories

In welcoming delegates to the Workshop Mr Langmore stressed the need for recognition of the combined works of people and nature. He referred to the latest version of the *Operational Guidelines for the Implementation of the World Heritage Convention* which now recognises associative cultural landscapes.

Mr Langmore highlighted the fact that Uluru Kata-Tjuta National Park is only the second associative cultural landscape in the world to be included on the World Heritage List. He suggested that workshop participants might consider nominating the central parts of Canberra for World Heritage listing since, in his opinion, Australia's capital is "the best planned modern city in the world".

Official opening

Federico Mayor, Director-General, UNESCO

Dr Mayor reported that 142 State Parties are now signatories to the *World Heritage Convention*. Of the 440 sites on the World Heritage List, 88 are in the Asia-Pacific region, with 11 in Australia. He stressed the need for a collective effort by the international community to promote the concept of a shared human heritage which transcends national boundaries.

Referring to the 1992 decision by the World Heritage Committee to accept cultural landscapes for inclusion on the World Heritage List, Dr Mayor said that it was hoped that the imbalance between the disproportionately large number of European cultural heritage sites and the rest of the world could be redressed.

Dr Mayor expressed the view that people and nature are inseparable. He emphasised the role that nature plays in shaping the creative and spiritual life of humans, but said that it is wrong to take the human species out of the equation when considering ecosystems. He stressed the need for interaction with those who are actually living in World Heritage ecosystems.

Tongariro National Park, in the North Island of New Zealand, was the first associative cultural landscape to be listed on the World Heritage List, in 1993. Its natural features are closely related to the identity of the Maori people.

Uluru Kata-Tjuta National Park in Australia has been recognised as an associative cultural landscape because of the continuous interrelationships

between the traditional Aboriginal custodians and the natural environment for more than 5000 years.

Dr Mayor advised Workshop participants that a proposal has been put to the Executive Board of UNESCO for a Merlina Mercouri Memorial Prize for the management of cultural landscapes. He stressed the need for integration of conservation and sustainable development if we are to protect the most important part of the biosphere - human beings - for our children and their children. "Humans are the eyes of the universe", he said, "our most important monument".

Overview of regional context

Joan Domicelj, ICOMOS Vice-President

In a paper titled "Diversity, Regionalism and Landscapes of Association" Ms Domicelj stressed the need, in this vital United Nations Year of Tolerance, and in culturally diverse areas such as the Asia-Pacific region that:

"... we encourage people to share what can be shared of their values, traditions and places; to care for what cannot be shared; and to respect places reflecting different values and practices from their own."

Ms Domicelj endorsed UNESCO's strong moves towards regionalisation which, she said, are well echoed amongst its friends and advisers - ICOMOS, IUCN and ICCROM. ICOMOS, for example, now holds regional assemblies and supports regional discussion of issues such as tentative lists, cultural heritage at risk and the mutual monitoring of World Heritage listed properties.

Recounting the tale of her recent visit to the 2000 year old Ifugaoan high country stepped rice terraces in the Philippines, and sporting a broken leg as proof, Ms Domicelj likened the series of regional meetings and workshops to a celebratory feast in which the participants would "celebrate the extraordinary range of human responses to landscapes - as lovers, explorers, artists and, above all, as custodians". In the Asia-Pacific region, she said, "the wisdom of indigenous cultures in caring for the land is overwhelming."

Ms Domicelj outlined the proposed structure of the working sessions of the Workshop and linked its objectives to the 1994 *Global Strategy for a representative World Heritage List* and attempts to redress imbalances in the present list under the theme of "Human Coexistence with the Land" - a change of emphasis from monumentality to complexity and from single places in isolation to places within their physical and cultural contexts.

Cultural and spiritual associations of landscapes : Uluru

Yami Lester, Chair, Uluru Kata-Tjuta National Park Board of Management

Imagined landscapes: Aboriginal and archaeological perspectives

Professor Rhys Jones, Australian National University

Cultural and spiritual associations of landscapes: Tongariro

Tumu Te Heuheu, traditional custodian, Tongariro National Park, New Zealand

Cultural landscapes and the World Heritage Convention: the Road to Tongariro and Uluru Kata-Tjuta

PHC (Bing) Lucas, IUCN Commission on National Parks and Protected Areas, New Zealand

Landscapes of Disappearance

Paul Carter, Australia Centre, University of Melbourne

Inspirational value of cultural landscapes

Ray Joyce, photographer, Tasmania

One of Australia's foremost photographers of historic buildings and non-indigenous landscapes, Ray Joyce likened himself to a hunter, stalking his prey in the dawn and the dusk. His presentation of 120 colour transparencies chosen at random from his vast collection of images emphasised the importance of light and its changing qualities with the seasons and the time of day. By its nature photography is subjective and while the photographer argued that his images were individually insignificant, as a collection of work they reflect the inspirational value of cultural landscapes. A recurring theme in Ray's photographs is what he terms "the singing line", the boundary between the land and the water. The photographer's fascination with this subject was a major factor in his recent decision to relocate his place of residence to a farmhouse beside a river in rural Tasmania.

Inspirational value of cultural landscapes

Janet Laurence, sculptor, Sydney

Working sessions - Jenolan Caves, 28-29 April 1995

Cultural landscapes and the *Operational Guidelines*

Sarah Titchen, Australian National University

Sarah Titchen presented a brief outline of the background and historical context to the inclusion of cultural landscape categories in the *Operational Guidelines* and the concomitant revisions to the cultural and natural criteria.

It was noted that the December 1992 revisions to natural heritage criteria (ii) and (iii) have removed references to people and their interactions with the natural environment, and to exceptional combinations of natural and cultural elements of the environment. The recognition of such

interactions and combinations through World Heritage listing must now be achieved through application of the cultural landscape categories.

The Philippines Workshop

Augusto Villalon, ICOMOS, The Philippines

Application of evaluation issues to date: Uluru Kata-Tjuta

Jon Willis, Uluru Kata-Tjuta National Park

Application of evaluation issues to date: Tongariro

PHC (Bing) Lucas, Senior Adviser, IUCN Commission on National Parks and Protected Areas, Wellington, New Zealand

Management issues: Uluru Kata-Tjuta

Hilary Sullivan, Australian Nature Conservation Agency

Community involvement

Rosemary Purdie, Willandra Lakes World Heritage Area Community Liaison Committee