



Civil Society and Sustainable Development in the UNESCO World Heritage



Proceedings of the International Conference
Istanbul 2016

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Stephan Doempke (ed.)

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Foreword

World Heritage Watch is pleased to present to you the proceedings of the third international NGO conference on World Heritage. In the previous year, when we accepted the obligation to organize such a conference in Istanbul again, we thought that this would not be a very difficult task because of the many long-standing and close relations between Germany and Turkey. We did not have the slightest idea of the difficulties we were going to face.

The preparations were overshadowed for six months by the terrorist attacks in Istanbul and Ankara, the last of which occurred just one week before the conference began. It led to several cancellations from speakers and challenged us to the question whether we should cancel the whole conference at the last minute. In consultation with the members of our network, we decided to stick to it. A rejection would not only have been a capitulation to the terrorists - the same barbaric forces that had previously destroyed several World Heritage sites - but would also have revealed a lack of solidarity with our co-organizers and the civil society actors in Turkey who, despite all adversities, do the best they can to safeguard their natural and cultural heritage, and who are exposed to much greater threats than we.

Our Turkish partner NGOs, Anadolu Kültür and Kültürel Mirası Koruma Derneği (KMKD) have not only ensured that we were able to use the Cezayir Cultural Center as a meeting place and conference staff was available, but also that participants from various regions of this large country have been able to attend the network meeting in a week of highest religious holidays. Our utmost gratitude is due at this point to our colleagues Osman Kavala, Aslı Zeren, Mert Hoçaoglu and Çağla Parlak for their excellent work.

Not only for the Turkish participants but especially for them, it may have been a special experience to have the opportunity to ask questions directly to the representatives of the Statutory Bodies of the World Heritage Convention. We are deeply obliged to Dr. Mechthild Rössler, the director of the UNESCO World Heritage Center, Andrew Potts of ICOMOS and Gamini Wijesuriya of ICCROM, for taking the time to deal extensively with the questions of the conference participants. This underlines the fact that civil society is increasingly taken seriously as a partner in the preservation of the World Heritage.

Again we have to thank our donors, first and foremost the German Federal Environmental Foundation, who once more demonstrated its generosity. As before, the German-Russian Exchange e.V. covered the travel costs for several speakers from Russia, and the WWF has also made a generous contribution to inviting speakers from all parts of the world. The Heinrich Böll Foundation has supported us through its offices in Abuja, Nigeria and Tunis, Tunisia, by covering travel expenses, and in addition, their office in Istanbul has enabled us to organize the networking meeting of Turkish NGOs. To all of them, but also to the many NGOs who sent their speakers at their own expense, we would like to express our gratitude for their support. All of them have contributed to further expanding and consolidating the global network of World Heritage Watch.

Our steadfastness to hold on to the conference against all obstacles has paid off: The conference was held successfully. For his efforts to safeguard our security, we thank in particular the German Consul General, Dr. Birgelen, who, through his visit to the conference, underlined his personal concern for our well-being. I would also like to thank all speakers and participants, who, despite imponderable risks, were holding onto their participation. How highly their courage must be appreciated is demonstrated by the fact that only a few days later the meeting of the UNESCO World Heritage Committee had to be interrupted due to the coup attempt of 15 July.

During the preparation of the conference, we were aware that we would not be able to talk about the sustainability of World Heritage sites without raising the question of how civil society could help protect World Heritage sites from armed assaults, or rebuild them later. Although this discussion is still ongoing, and we were only able to provide some contributions to it, one thing is perfectly clear: When and wherever armed conflicts take place, it is pointless to talk about sustainability. The destruction which took place over the last few years between Bamiyan in Afghanistan and Timbuktu in Mali, Mostar in Bosnia and Sana'a in Yemen have shown that international law is abrogated unceremoniously once the weapons speak. Conversely, it may safely be asserted that a sustainable ecological, economic, social and cultural development from which all people can benefit is probably the best prerequisite to prevent armed conflicts. Not least the situation in Turkey itself provides illustrative examples.

The goal of our conference - to develop one or more indicators for the sustainable protection and development of World Heritage sites, and thus to make our own contribution to the implementation of Sustainability Goal 11.4 - has proved to be much more complex than we assumed. Moreover we realized that the fact that the protection and safeguarding of the World Heritage is part of the Sustainable Development Goals, and the need to develop meaningful indicators for it, has hardly been addressed outside the large international NGOs who have the capacities to deal with such issues. To this extent, the conference has been able to contribute to raising the awareness of the subject, to which hopefully the present volume will also make a useful contribution.

Berlin, May 2017

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I. Opening Session

Keynote Speeches

Reimagining the Conditions That Led to the Establishment of UNESCO

Korhan Gümüş, Mimar Sinan University Department of Urban and Regional Planning

Societies that experienced the two world wars must have seen the role culture played in those disasters. Perpetually remembering this problematic situation and keeping alive the spirit that founded UNESCO are of increasing importance today.

UNESCO is the culture and education organization of the United Nations (not the United States!). It is an organization that runs according to UN norms and a multilateral structure. For instance, some countries have non-government organizations (NGOs) on their national committees. Many experienced intellectuals and individuals are influential on the World Heritage Committee. NGOs participate in the meetings (for instance, World Heritage Watch is a global NGO network). Turkey's current condition makes one think about UNESCO's situation. Thus, an alternative forum entitled 'What Does UNESCO Protect?' will be held on 16 July 2016. Following the constant wrecking of historical cities, this question has been asked regarding the four regions of Istanbul that are on the World Heritage List.

What was the political environment that led to the establishment of UNESCO? A population filled with violence led to a new awakening and a desire to end the politics of location. It therefore spells trouble if states based on a racist and nationalist culture aim to build societies bound by their ideals. Cultures have served as tanks, bombs and guns from time to time. They have enabled the politics of population and location that have engendered massacres and forced migration. World wars were motivated by this culture. That is why the pact that ended the war forbade the establishment of a Ministry of Culture in Germany!

At the time of its establishment, UNESCO was a product of a post-war environment that drafted the Universal Declaration of Human Rights. Concepts such as accessing those rights, cultural diversity and equality were blossoming. The first director of UNESCO, Julian Huxley (brother of Aldous Huxley) was also a renowned scientist, founder of the World Wide Fund for Nature (WWF), and a scholar who studied the evolution of species. He worked with the intellectual community during UNESCO's foundation, including with Claude Lévi-Strauss, perhaps the most important figure in the social sciences, who discussed the variety and equality of cultures

facing Europe-centered nationalist cultural paradigms in his study named *Race and History*, published in 1952, an important reference book for UNESCO.

Some may think 'racism is so over; it can never happen in today's world'. They could not be more wrong. Racism and its cultural environment occur under more complex structures today. The power of the state can suppress differences, denying them representation. In this way, racism and genocide mold into various new shapes. Capitalism has somehow turned the intellectual reaction against racism into an internationalist trend regulated by cultural market powers. This has caused local cultures to be imprisoned by isolation driven by global capital.

National cultures, while sometimes being a symbol of survival following wars of independence, have fed oppression and genocide of minorities from time to time. UNESCO has been seized by market forces and states. The intellectual environment that represented mankind's consciousness has been pushed aside. For instance, people living in the Sulukule district, part of the Historic Areas of Istanbul World Heritage property, have been forcefully removed from their homes and livelihoods. Today's world has new, sophisticated techniques whose violence is invisible compared with that of armed attacks. That is why the 'Islamic Ottoman City' project, which the state has prepared for Sur, the old centre of Diyarbakır, concerns a founding problem of UNESCO.

One could say that there are two separate types of UNESCO today. There are the civil and independent forces that aim to address the problems that led to UNESCO's foundation (and that do not have contractors, capital, army, guns or bombs to carry out this mission). And, on the other side, there are gentrifying nation-states that entrench the problems by handing out privileges and turning to violence. Those who work to ensure that past atrocities will not happen again through building a different development model are those freed from the state and self-interest. This dynamic is so powerful that, whatever nation states do, no matter how much they oppress, they will not succeed. They will head for their own downfall. To avoid this, they do not abstain from telling all kinds of lies and doing vile things. They even try to turn these civil forces into their opposite, oppressing them from within.

Monuments aim both to make people remember and to make them forget their cultural heritage. Let me give you an example from my own experience. An orthodox church (Aghios Ioannes Prodromos) that constituted a façade of the Prinkipo Square in Istanbul was demolished. A monument of conquest replaced it. Nationalists were filled with joy by this demolition and celebrated its anniversary enthusiastically. The monument, by commemorating the conquest of Prinkipo Castle, legitimized this conquest. It is also safe to assume that the monument aimed to trouble and threaten Prinkipo Greeks. Indeed, limitations that violated their citizenship rights, along with violence and robberies, started from that time. Istanbul Greeks were wiped out. However, this is now forgotten, just as the church destroyed by the monument has also been wiped out and forgotten.

The monument persists but nobody now knows what it was built for. It was presented as a reminder of some common experience but is an empty spot in people's minds. Wiping memories does not stop just with deleting the object itself, but also includes erasing the reason for the object's existence. But while destroying its opposite, the monument itself becomes invalid.

Nationalism seemingly emerged as a resistance to the cultural amnesia created by capitalist modernism. National culture is an act of collective memory that attempts to compensate for the humanistic trauma caused by modernity. However, while nationalist populism seems opposed to cultural amnesia, it is actually motivated by it. The main element in nationalism is not the desire of the masses to resist capitalism; rather, their resistance is absorbed into the system. So it is that people, deprived of their rights, kill each other in war, and have their efforts trivialized and their living environments turned upside down.

The first architecture school of the Istanbul-centered empire (Sanayi-i Nefise Mektebi) passed on the ideal of neoclassical 'European Culture' to non-Muslim students under the administration of Levantine teachers of Italian or French origin. In a later school (Hendese Mektebi), whose political influence was strengthening, Muslim students were taught 'national architecture' in line with a different program prepared by German teachers. (The curriculum back then in German states included German nationalist ideals against 'European Culture' and French hegemony). Predictably then, during modernization, these two identities were handed to an elite that used military techniques at the beginning of the 20th century. By erasing the past, the nation-state forgot why it was built. National identity has been built upon Islam but has forgotten what it was built against.

Cities carry traces of different lifestyles and governments. These traces become jumbled together. Some destroy others over time while others are covered up. Can this erasing of cul-

tural entities be seen as a way of remembering? Does changing a place's name, for instance, serve more as a reminder than as a means of forgetting? Do such traces and memories persist only in people's minds? Or do they function as 'a second mind' in living environments? What does it mean not to know or see these traces – that they don't exist or that they are preserved in a different way?

Cities are collective environments where people realize themselves. They bear the stamps of people. However, is the city made up only of the traces and marks people want to leave? Or do they carry different marks from those that persist physically? Can a place remind us of what we have not known, seen or experienced? How will forcing forgetfulness serve those who want these conditions to last into the future? Doesn't architectural heritage itself show that (in the long term) it is not quite possible to forget? The world is as full of what we do not know as it is with what we do know and see. Traces are a kind of residue of what we encounter now and in the future, rather than of the past. The privileged think they are protected, and it is true. But can oppression protect them enough?

When we get too close to the truth we start to erase what we have seen from our minds. The truth irritates us, so we deny it. The explanation of this trauma is that the truth shows us ourselves – not something else, something foreign. Such truths are like a brick about to fall on our heads. What we forget is mostly what will happen to us. Thus, as with death itself, we tend to forget and ignore these signs. But forgetting them does not mean that they do not exist. On the contrary, they will most likely happen to us. We may encounter such forgotten truths unexpectedly, just like a heart attack. Other people's experiences occur behind them. This being the case, can cities be seen as a means by which those in power obliterate the traces of the past?

The same occurs with war. Kings and commanders are known by name. But the traces of those who suffer the violence, who win the victories or experience the defeats are nowhere to be found. How can these people butcher each other in war while being left out of history? We forget not once, but twice. We forget what the traces mean and then we forget that these traces were wiped out. We turn this uncomfortable situation into a narrative that prevents us from facing what we encounter today.

How do cities transform into places that produce inequality? How can the products of human effort not belong to cities? How can such effort not be visible in the pile of evidence? How can human effort erase itself, as if it does not belong to humans?

Intellectuals are the main perpetrators of cultural amnesia. This class builds itself with techniques that objectify place.

It extols the benefit to the public of fields such as science, art and culture, creating competition between elites in the field of state power. Neoliberalism in Turkey demolished this privileged alliance, dividing it along the line separating 'idealism' from 'populism'. Privileged symbolic classes shared state power within the alliance of populism; the balance was leveled to the ground. It had already been collapsing, so all state power functioned to defend the privileges of this governing class. In terms of its ideals, this nation-state collapsed when it was established, but it wasn't aware of the collapse. This time it knows and thus turns to violence.

Subjects that motivate our intellectual interests that we obtain through education, such as cultural heritage and vocational knowledge, are not the most suitable tools to

read these indicators. (We are not fooling ourselves on this one) When you connect with people that are oppressed, reduced to nothing, you find more striking stories. We can say here that the debate arising from disagreement actually facilitates communication, creating opportunities for us to think, to bring issues to public attention, and to develop solutions. One such solution would exclude fragmentation and tend towards a situation in which government and culture merge. Dictators mobilize the oppressed class against the intellectual. The second solution conscientiously cleanses culture of violence. As civilians, we are not yet synchronized with the 'world heritage' concept in a classic way. That is why we are trying to understand the conditions and lessons that led to the establishment of UNESCO.

Indicators for the Sustainable Development Goals: Why they are Important

Stephan Doempke, World Heritage Watch

In September 2015, the UN General Assembly adopted 17 Sustainable Development Goals (SDGs), each with a number of sub-goals or “targets”, altogether 169 of them. These SDGs replace the previous “Millennium Development Goals” (MDGs) and - in addition to the peace-keeping agenda of the UN Security Council - now form the key international agenda of the United Nations until the year 2030. They include all the major global challenges such as health, education, gender, environment, climate change, water etc. In contrast to the MDGs, which were adopted in 2000 and were an agenda for promoting developing countries, the SDGs must be implemented by all countries of the world alike.

Target 4 under Goal 11 is of particular relevance to the World Heritage. It reads: *Strengthen efforts to protect and safeguard the world’s cultural and natural heritage*. Thus, for the first time, the World Heritage has become part of the global development agenda.

There are a number of other targets which relate to issues relevant to the World Heritage, such as biodiversity, water, sustainable cities, transparency of governance, democratic participation etc., and Prof. Michael Turner is going to publish an excellent overview of all of them soon, but it is Target 11.4 which explicitly talks about the World Heritage.

While the significance of protecting natural heritage for sustainable development has long been recognized, the most important implication of this is that cultural heritage, too, cannot be considered as something outside or separate from general development. The World Heritage from now on is to be considered a *global challenge*.

Adopting the SDGs is one step - and a great achievement in itself. Implementing them is another, and a much more challenging task. Obviously, each country should adopt an Action Plan which, if implemented, would ensure that by 2030 Target 11.4 will be met.

But what action will ensure the protection and safeguarding of the world’s cultural and natural heritage, both on national and on global level? It is here that indicators come into play.

In the case of the SDGs, the international community has agreed that indicators must be defined for each of the 169 targets, including Target 11.4 about the World Heritage.

What is an Indicator?

Indicators are well-known to anyone who is familiar with project management. They are categories which “indicate” whether the goal or objective of an activity or project has been achieved, and as such, they measure its success.

In order to have exact measurements, indicators should ideally be quantifiable (able to be expressed in figures). However, quantifiable indicators are often difficult to define, and qualitative indicators may be less exact but express better what should be measured. In such cases, it is advisable to work with a mix of quantifiable and qualitative indicators.

Examples:

1. If you are a producer of cars and you want to measure the success of your business, it is rather easy to find indicators, but even with such a simple question it is important to be precise: The indicator is not the number of cars sold, but the profit made from the sale of cars, and the growth or decline of that profit. If you want to measure the popularity of your car, you will count how many of them have been bought.
2. For more abstract goals, it is more difficult. If you want to know whether the opening of a public bus line between the village and the town has been a successful project, the indicator cannot be that x amount of money was spent for buses (the buses may not be working for any reason), nor that the buses travel on schedule (they may travel empty), and not even how many tickets were sold (a significant number may travel without ticket, such as children), but only how many more people travel by bus between the village and the town.

3. For more complex questions, more than one indicator may be required. If you want to know whether the people accept a certain law, it is not sufficient to know how many people behave in conformity with that law since they may do that without being aware of it, or without accepting it. You have to know also how many people had a chance to read that law, and how many of them understand it. For each of these questions you need different indicators.

It is immediately clear that the success or failure of the Sustainable Development Goals depends fundamentally on the question whether their indicators are good ones, in the sense that

- they actually measure what they are supposed to measure, resp. indicate what they are supposed to indicate (validity); and
- measure correctly what they measure (*reliability*).

Since within the UN system the entire field of Sustainable Development is under the mandate of the UN Economic and Social Council (ECOSOC), the task of defining indicators for the SDGs is coordinated by the UN Statistical Commission (a body under ECOSOC), which in turn has established an “Inter-Agency and Expert Group on Sustainable Development Goal Indicators” (IAEG-SDG) to do the work. Inter-Agency in this context means that officials from various UN Agencies (such as WHO, FAO or UNESCO) work in this group.

In addition to officials of the UN Agencies, 28 UN member states from all continents are also represented in the IAEG-SDG which ensures both that the IAEG-SDG benefits from the knowledge and experience of these states and that these states have a bigger influence on the IAEG-SDG’s decisions.

For each goal or target, one of the UN Special Agencies is in charge. For health (SDG 3), this is of course the World Health Organization, for ending hunger (SDG 2) it is the FAO - and for the World Heritage target 11.4 it is UNESCO, surprisingly however, not the World Heritage Center but the UNESCO Office of Statistics.

In a meeting in March 2016, the IAEG-SDG has submitted draft indicators for all 169 targets to the UN Statistical Commission. They are now being discussed and will be finally decided on the next meeting of ECOSOC at the end of July before being finally adopted by the UN General Assembly in September.

The indicator proposed by the IAEG-SDG for Target 11.4 reads:

11.4.1 Total expenditure (public and private) per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by type of heritage (cultural, natural, mixed and World Heritage Centre designation), level of government (national, regional and local/municipal), type of expenditure (operating expenditure/investment) and type of private funding (donations in kind, private non-profit sector and sponsorship).

This means that the question whether Target 11.4 will be reached will be measured exclusively by the amount of money spent.

Investigating the validity and reliability of this indicator, we have to ask:

1. Validity

Can the amount of money spent be a measurement for strengthening the protection and safeguarding of the world’s natural and cultural heritage?

Obviously this could only be the case if there would be a regulation on what kind of expenditures may be acceptable when the amount is determined. However, this is not the case, and any expenditure indicated by public and private bodies at World Heritage Sites could be counted as a contribution towards Target 11.4, including, e.g. a bridge over the Middle Rhine Valley, a uranium mining investment in the Selous Game Reserve may just as much be counted as a measure towards Target 11.4 as anti-poaching activities in the Selous Game Reserve or restoration works in Angkor Wat. The salaries of state officials in charge of WH sites in any one country could also be counted, no matter if they move a finger or not.

Result:

The proposed indicator is not easily quantifiable, it lacks any reference to quality and could lead to a grossly misleading result. The indicator does not have any validity.

2. Reliability

Can a statistics indicating the amount of money spent for a certain purpose ensure us that the money has actually been spent for that purpose?

Again, there are great doubts. Unfortunately it is a familiar fact that project expenditure accounts too often include expenses which are only indirectly related to the purpose of the project, or that serious misspendings and mismanagement of funds have occurred. It is a widespread experience in many countries that only a fraction of project funds is used directly for the purpose of the project. Furthermore, an independent scrutiny of statistics provided by governments and

private companies would be almost impossible from both a practical and legal point of view: The UN would have to take at face value the documents which would be submitted to them by the governments of its member states.

Result:

The proposed indicator critically lacks reliability, and cannot be independently checked.

Conclusion:

The conclusion is inevitable therefore that the text proposed as an indicator for Target 11.4 by the IAEG-SDG does not meet minimal requirements of an indicator and must be replaced by one or more appropriate ones.

Without proper indicators, Target 11.4 will be meaningless and the laudible effort of UNESCO to have the World Heritage included in the SDGs will have been in vain, or worse: A positive result based on inappropriate measurement may lead to a misleading impression of success which has no basis in reality.

When governments and UN bodies have already finalized their work and with one month left until the final decision, it is only civil society that can trigger last-minute changes and ensure that Target 11.4 will become more than a fig-leaf.

In this situation, civil society coming together from all over the world on this conference has a chance to start a process which can lead to checkable and meaningful indicators which then can be submitted to State Parties and the UN bodies. This is why its theme is "Civil Society and Sustainable Development in the World Heritage".

On our different fora, we will have to start drafting indicators for each type of World Heritage Site - natural sites, cultural landscapes, cities, cultural sites, and sites with indigenous peoples. The presentations which we will hear will help us to understand the critical issues which are relevant for the sustainable protection of the sites, as well as a sustainable socio-economic environment around the sites - which is a key condition for their good protection.

We don't know whether the UN will bother to take the conclusions into consideration - some would argue that the chances are small -, but this is our only chance, and we cannot afford ourselves to miss it.

Furthermore, even if they will not be reflected in the official set of indicators, civil society actors can use them as benchmarks by which we will check our governments, UNESCO and its Advisory Bodies, and even our own work.

We are very lucky to welcome the Director of the World Heritage Center and representatives of the Advisory Bodies to the WH Committee on our conference tomorrow. We will inform them that we will endeavour to submit to them a list of indicators which civil society representatives from the whole world have agreed upon. Once they have been finalized, we will request that these be discussed on the ensuing session of the World Heritage Committee, and that a Decision will be taken to ensure that meaningful indicators will be adopted for both individual WH Sites and the WH Convention as a whole.

This is what World Heritage Watch is all about.

II. International Strategies for the Sustainability of World Heritage Properties

Moderator: Stephan Doempke
(World Heritage Watch)

Dr. Mechtild Rössler, UNESCO World Heritage Centre

Dear representatives, colleagues and friends,

It is my great pleasure to join all of you here today and I would like to thank the organizers of this NGO forum held back to back with the World Heritage Committee for the third time, aiming to continue the discussions which began in St. Petersburg in 2012 and continued in Bonn last year. The World Heritage Watch Forum has provided an important occasion to give civil society and NGOs a clear and coordinated voice and it is a further step towards better participation of civil society in the implementation of the World Heritage Convention.

World Heritage sites are the common heritage of humankind, and protecting them is a responsibility shared by all. The contribution of the international community, with both traditional institutional and civil stakeholders, is essential for safeguarding this heritage for future generations, and its importance is growing over time! Consequently, local communities and NGOs in the heritage field are particularly called on to play a key role in the preservation of sites.

UNESCO is indeed aware that the sustainable and effective management of World Heritage sites cannot be achieved without the cooperation of all stakeholders. For this reason we have called upon Member States to strengthen practices in order to better manage World Heritage, including with local community. This is also an integral part of the Resolution (66/208) adopted by the General Assembly of the United Nations, which concerns the importance of the contribution made by Culture in the achievement of sustainable development. In September 2015, the UN General Assembly adopted 17 Sustainable Development Goals to be achieved by 2030 by all countries in the world, the Agenda 2030, including Sub-goal 11.4 on “the protection and safeguarding of the world’s natural and cultural heritage” and Sub-goals 16.6 and 16.7 as well as 17.16 and 17.17 call for a strengthened role of civil society. This has created a momentum that is favorable to a greater role of Civil Society Organizations in the implementation of the World Heritage Convention.

Even though the Operational Guidelines did not introduce the term ‘Partners in World Heritage’ until 2005, many on-site experiences, in-depth reflections and paradigmatic changes paved the way for this decision. In retrospect, the creation of the World Heritage cultural landscape category in 1992 already was a turning point, further reinforced by the Global Strategy for a balanced and representative World

Heritage List in 1994, also marking a switch in natural heritage management from ‘Parks without People’ to ‘Linkages in the Landscape’ documented in particular through the World Parks Congress in 2003 (Durban, South Africa) and the evolution from strict conservation in protected areas towards sustainable development as a fundamental principle of World Heritage strategies.

In 2007, the addition of a fifth ‘C’ – namely ‘Communities’ – to the four ‘Cs’ of the World Heritage Strategic Objectives was the logical consequence of this emerging thinking both at national level and in international discourse. In fact, this addition was long overdue considering the fact that many World Heritage sites have been effectively managed by communities over centuries.

Another major shift could be noted in the notion of sustainable use, first introduced in 1992 with cultural landscapes as “sustainable land-use” practices. This was influenced by direct result of the debates which took place at the Rio Earth Summit in 1992 acknowledging the important contribution of agrobiodiversity through sustainable land-use. It was not until 2005 that a paragraph on sustainable development was included in the Operational Guidelines by the World Heritage Committee. It is also interesting to note the evolution of the tourism programme into the “World Heritage Sustainable Tourism Programme” addressing issues of sustainable development in numerous projects in collaboration with communities at sites.

As the World Heritage institutions acquired experience in cooperative conservation over decades, it became apparent that the protection of World Heritage sites could be best implemented by recognizing the role of local communities and indigenous peoples in effectively managing their heritage. The United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007, was conceived to ensure that the provisions of the United Nations Charter and Declaration of Human Rights are duly applied. The World Heritage Committee at its 39th session included references to “Indigenous Peoples” in paragraphs 40 and 123 of the Operational Guidelines:

“Participation in the nomination process of local communities, indigenous peoples, governmental, non-governmental and private organizations and other stakeholders is essential to enable them to have a shared responsibility with the State Party in the maintenance of the property. States Parties are

encouraged to prepare nominations with the widest possible participation of stakeholders and to demonstrate, as appropriate, that the free, prior and informed consent of indigenous peoples has been obtained, through, *inter alia* making the nominations publicly available in appropriate languages and public consultations and hearings."

This may seem like a minor detail, but it is in fact a big step for the Convention, especially seeing as it was followed-up by the Sustainable Development Policy adopted by the General Assembly in November 2015.

It is evident that the implementation of the World Heritage Convention and its interpretation has considerably changed over time. This shift did not happen overnight, considering the World Heritage Convention is an international legal instrument ratified by States Parties. Nominations, for example, can only be submitted by Governmental authorities, not by communities, NGOs or indigenous peoples.

Today, the World Heritage Convention is in the process of aligning its operations with the approach promoted by other UNESCO Conventions, such as the more recent 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, which gives the communities and their organizations a primary role in the safeguarding of their heritage, or the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, which bases its very action on the reinforcement of the role of civil society.

Over time, we have seen many positive changes in the relationship between the World Heritage Committee and Civil Society Organizations. However, the situation is still far from ideal, and I think we have to further strengthen exchanges and dialogue. After all, the World Heritage Convention came into being because Civil Society and NGOs made the world understand at the 1972 Stockholm United Nations Conference on the Human Environment, that both natural and cultural heritage was seriously under threat globally!

The World Heritage Centre welcomes cooperation with NGOs in the protection of World Heritage sites worldwide as partners in the identification, nomination and protection of World Heritage properties. Our Advisory Bodies IUCN, ICOMOS and ICCROM and many NGOs are important technical partners in management effectiveness, disaster risk preparedness, climate change adaptation and ecosystem management. The World Heritage Centre values the support of globally operating NGOs such as Greenpeace or WWF. The latter in its latest report 'Protecting People through Nature: Natural World Heritage sites as drivers for sustainable development' calls upon governments and the private sector to

respect the decisions of the World Heritage Committee and reminds them that extractive activities are incompatible with World Heritage status. On the cultural side I would like to mention Europa Nostra with the "7 Most Endangered Programme" identifying threatened monuments and sites in Europe, and the World Monuments Fund (WMF) with their Watch List. These are only a few examples that prove the strategic role the NGOs can play in supporting UNESCO and the States Parties to meet the World Heritage's requirements, particularly at under-resourced sites or sites inscribed on the List of World Heritage in Danger, who strive to implement their corrective measures.

On 8 June 2016, WWF International organized the event during the 4th Global Forum on Responsible Business Conduct at OECD in Paris with a specific session on "Protecting World Heritage Sites and the role of the OECD Guidelines". The session highlighted the role of World Heritage in delivering sustainable development outcomes which benefit people and the environment, and also proved to be an excellent opportunity to strengthen ways in which UNESCO and NGOs can work together to advocate shared priorities.

Civil Society Organizations play an increasingly important role in directly assisting us and the national authorities in site conservation and management. This role was also acknowledged in the "Promise of Sydney" for World Heritage, which includes the aspirations and recommendations arising from the last IUCN World Parks Congress 2014. I truly hope that this continues at the forthcoming World Conservation Congress 2016.

I would like to end my intervention by quoting our Director-General: 'World Heritage is a building block for peace and sustainable development. It is a source of identity and dignity for local communities, a well spring of knowledge and strength to be shared'. The 1972 World Heritage Convention was ahead of its time when it considered "that, in view of the magnitude and gravity of the new dangers threatening them, it is incumbent on the international community as a whole to participate in the protection of the cultural and natural heritage of Outstanding Universal Value...". The challenges facing World Heritage conservation, combined with the effects of climate change, are unprecedented in human history. The need for joint and collective collaboration among all stakeholders has never been more important.

I wish you all successful deliberations and look forward to your conclusions and recommendations.

Thank you very much!

The IUCN World Heritage Outlook – Building Partnerships for a Brighter Outlook for Natural World Heritage

Tim Badman, International Union for the Conservation of Nature (IUCN)

I am truly sorry that an unexpected family issue means I cannot join you today at World Heritage Watch, and I will not be present during at least the first part of the Committee. The IUCN delegation will be led by my colleague Peter Shadie, and with a strong team who many of you know available to meet and discuss any aspects of our work on World Heritage during the Committee meeting. As you will also know IUCN is strongly committed to supporting greater engagement of civil society, including NGOs, community organisations, and indigenous peoples in the World Heritage Convention. We see this as crucial to both the credibility and effectiveness of the Convention.

I had wanted to take the opportunity of World Heritage Watch to focus in particular on the IUCN World Heritage Outlook.

The IUCN World Heritage Outlook is the first global assessment of natural World Heritage which was launched in 2014. For the first time it provided an overview of conservation prospects of all natural and mixed sites, 228 back in 2014, and their potential to maintain their World Heritage values over time. By providing an independent and comprehensive assessment of each natural site, the IUCN World Heritage Outlook identifies the most pressing conservation issues facing these sites, but also recognizes well-managed sites and celebrates conservation success stories. The World Heritage Outlook system is designed to track the state of conservation of all natural sites over time by assessing all sites every three years and producing an IUCN World Heritage Outlook report based on the results of all assessments, with the next report planned for 2017.

However, the main objective of the IUCN World Heritage Outlook is to help improve the conservation prospects of each natural site by promoting partnerships which would help address the key conservation issues identified for each site and through this ensure a Brighter Outlook for natural World Heritage. The IUCN World Heritage Outlook 2014 concluded that while for almost two thirds of natural World Heritage sites the conservation outlook was either good or good with some concerns, for 29% of sites it was assessment as of significant concern and for 8% as critical. This

clearly indicates that in many natural sites a lot more efforts are needed in order to improve their conservation outlook and to ensure that their unique values are preserved.

IUCN, as a conservation union uniquely composed of government and civil society organizations, and strong global expert networks across our six Commissions, sees partnerships as a key way to address the ever increasing conservation challenges we are facing. At a side event taking place on the 14th of July, IUCN will be launching a new initiative to invite “World Heritage Outlook Partners” which aims at bringing together organizations working in natural World Heritage sites and building site-focused partnerships to support needed conservation action. By joining our forces, and coordinating our efforts, we can better address the many conservation issues that World Heritage sites are facing, but also share our experiences and best-practice examples. Please join us at our side event where we can together discuss potential ways of cooperation and exchange ideas, and please do think how you can engage with IUCN in the World Heritage Outlook.

I had also wanted to introduce a discussion on how we can work together to start to implement the new Sustainable Development policy of the World Heritage Convention, where we also need to show how our work on protection and conservation also contributes to results for people. That will have to await another opportunity, but no doubt your discussions yesterday and today will contribute many ideas in this regard. In the meantime allow me to wish all the best to World Heritage Watch, to all of you attending this meeting, and for your work at the Committee and beyond.

Cultural Heritage and the UN's Sustainable Development Goals

Andrew Potts, International Council for Monuments and Sites (ICOMOS)

ICOMOS is a network of NGOs acting through 27 international scientific committees and over 100 national committees. It is a decentralized and diffuse organization and considering the multifaceted nature of today's topic – Heritage and Sustainability – there would be a lot of different approaches and different emphases worth discussing today. I will start with an overview of the type of work that ICOMOS as an NGO has been doing to engage with the United Nations post-2015 Development Agenda Process.

The concept of the post-2015 agenda refers to the elapse of the Millennium Development Goals (MDGs), which were set up in the year 2000 with a horizon of 15 years. One hundred and eighty-nine countries then committed to achieving the eight measurable goals that range from halving extreme poverty and hunger to promoting gender equality and reducing child mortality, by the target date of 2015.

In June 2012, at the United Nations Conference on Sustainable Development in Rio de Janeiro, better known as the *Rio+20 Summit* on Sustainability, the states parties agreed to undertake a new process to create a set of new 15-year development goals for the world. This process has stimulated and influenced processes across the UN specialized agencies and partner organizations to develop a common approach to sustainable development. I have chosen four elements of that approach on which to concentrate. These four have emerged as among the most important, not just in my estimation but in the global system.

The first point concerns the SDGs themselves. The second point refers to the *Habitat III* process looking at urbanization, cities and human settlements and the development of a new 20-year agenda. The third point looks at climate change and the *Paris Agreement*. The fourth point focuses on Disaster Risk Reduction (DRR) and the *Sendai Framework*. These topics have emerged as the top issues for sustainable development within the international community and the UN system. I will therefore show how ICOMOS as an NGO and its member organizations have attempted to mainstream cultural heritage and World Heritage into these processes.

The Sustainable Development Goals

When speaking about the SDGs themselves one should mention the heroic efforts for five years to get heritage included in the SDGs. It is a remarkable accomplishment led by UNESCO in partnership with many elements of civil society, and one cannot stress enough the extraordinary fact that there is an explicit heritage target in the SDGs. Today, heritage is a recognized enabler of all development and it therefore permeates all the Sustainable Development Goals. Although it may be a trap to focus only on the one express heritage target in the SDGs and ignore the other 17 goals, this presentation will concentrate on the "heritage target" no. 11.4 to make cities and human settlements sustainable by "strengthening efforts to protect and safeguard the world's cultural and natural heritage". However, ICOMOS has also worked intensely for example on SDG Target 8.9 on tourism.

There are a couple of lessons to retain from SDG 11.4. The first is the fact that it is located in the "urban goal" no 11. It is thus not a stand-alone goal to safeguard heritage as ICOMOS had argued for. In fact, there was a comprehensive effort by civil society to convince the state parties to have a stand-alone goal on the inherent value of safeguarding heritage and promoting culture. However, our efforts to present arguments to the state parties, UNESCO and a great number of members of the civil society, did not succeed. In the end, the state parties included a very specific assignment for heritage within the global SDG process: they chose to focus on the role of heritage as a means to render cities and human settlements "sustainable, resilient, safe and livable". It is important to retain the lesson that the safeguarding of heritage for its own sake did not capture the imagination of the states parties. What did capture their imagination, however, was the way in which conservation of values layered on heritage can be leveraged for people. Tim Badman of IUCN referred to how these values result in broader sustainability, resilience, safety and inclusiveness – specifically in the context of cities.

Another lesson to be drawn from the way the SDG 11.4 was ultimately crafted by states parties is that they chose to link

together nature and culture. Indeed, it refers to the safeguarding of both cultural and natural heritage. This finds an echo in the World Heritage Convention, of course, but it really underscores the importance of recognizing the linkages of nature and culture. This clearly bears another important lesson permeating all of public policy engagement in the area of sustainability. Much more needs to be done to overcome the barriers separating practices pertaining to natural and cultural heritage. Mechtild Rössler (World Heritage Centre) has mentioned the conference “A Nature-Culture Journey: Connecting Natural and Cultural Heritage Practice”, jointly organized by IUCN and ICOMOS in cooperation with ICCROM and the World Heritage Centre in 2016 in Honolulu, convening some 40 elements of civil society to tackle this issue.

The third matter we can learn from the way in which SDG target 11.4 was drafted is the need to focus on heritage at a landscape scale. How does heritage make cities and human settlements more sustainable, more inclusive, and safer? This inherently calls for a landscape approach and the need to consider historic urban landscape models and other techniques.

The last intrinsic trait of this target is a focus on indicators and metrics to measure heritage outcomes.

What are the next steps from here?

A key element of the SDGs is the **development of indicators**. In this spirit, a specific governmental indicator has also been fashioned for SDG 11.4 under the leadership of the UN Statistical Division, dedicated to the share of budgets allocated to heritage. It reads like this:

“Total expenditure (public and private) per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by type of heritage (cultural, natural, mixed, World Heritage Centre designation), level of government (national, regional, and local/municipal), type of expenditure (operating expenditure/investment) and type of private funding (donations in kind, private non-profit sector, sponsorship).”

ICOMOS has not supported this language and testified against it together with IUCN and even UNESCO in four rounds of civil-society consultations. Although the UN Statistical Division kept the wording, we have the possibility today to try to improve it in cooperation with the statistical agencies in the countries where the indicator will be tested to fine-tune it. Indeed, the Inter-Agency and Expert Group on SDG Indicators (IAEG-SDG), co-chaired by the Italian statistics agency ISTAT and the Philippines Statistics Authority, has already accomplished remarkable work in collaboration with ICOMOS Italy and ICOMOS Philippines. We will continue to

work with the UN Statistical Division to refine this indicator while civil society experiments with other kinds of indicators outside the formal SDG process.

The second issue for us at this point is localization and implementation of the SDGs. To aid the heritage sector in engaging in the localization of target 11.4, ICOMOS has formed a sustainability task force made up of a variety of scientific committees, including the International Committee on Historic Towns and Villages (CIVVIH), as well as national committees from around the world. ICOMOS has also declared the internal Scientific Program theme in 2018 to be “Sustainability”.

Further, ICOMOS organizes training to engage its national committees in the way that the SDG targets in general and 11.4 in particular are implemented and localized in their home countries. These national committees are encouraged to seek the engagement of the respective national statistics agencies on the formal way in which the target 11.4 indicator is being absorbed into the statistical modeling system of the country. It also engages with UN Habitat III in 2016 (Ecuador) in a series of events. The third aim of the strategy is to incorporate SDG Target 11.4 into national spatial planning, urbanization and infrastructural type of work. This has a variety of implications not at least on heritage impact assessment, which is another focus of ICOMOS.

Habitat III

Let me move on to the second element of the UN Post-2015 Development Agenda, which is *Habitat III*. Even before the SDGs were adopted, the UN Human Settlements Program (UN-Habitat) was already on schedule to have its third summit on Housing and Sustainable Urban Development in Quito, Ecuador, in 2016. The summit is organized once every twenty years. Its objective is to set up a new agenda for the globe on urbanization and human settlements. It is a bit a coincidence that 20 years after the Habitat II meeting in 1996, Habitat III follows immediately after the adoption of the SDGs, which includes an “urban goal” with a “heritage target”.

This confluence of events implies that the UN Habitat III meeting and the New Urban Agenda (NUA), which is the expected outcome document of that meeting, have a very large role in operationalizing the urban SDG and the heritage target. It is a long way of saying that this Habitat III meeting has become an important international forum for addressing heritage in cities and human settlements, specifically looking at the role of heritage and sustainable, resilient, inclusive and safe cities.

Therefore, Habitat III has been a huge focus of ICOMOS: we attended all of the working meetings of the state parties and

commented on drafts of the New Urban Agenda (NUA). We have proposed dozens of side events for Quito and were selected, in partnership with the Municipal Patrimony Office in Quito and the Ecuadorian Ministry of Culture, for an urban demonstration project on the role of heritage and sustainable cities to be launched during the Habitat III meeting. It is particularly exciting that Quito is one of the first two World Heritage Cities, inscribed as early as 1978 (along with Krakow). It is thus an excellent venue to illustrate our points to the state parties and decision makers.

Habitat III is dealing with all aspects of cities ranging from economy and infrastructure to energy. It is important not to focus narrowly on culture and heritage as a stand-alone issue but to concentrate on the way that heritage animates discussions of public spaces – including spatial planning, energy and housing. ICOMOS endeavors to do so in partnership with about 20 other NGOs including the International Federation of Landscape Architects (IFLA), United Cities and Local Governments (UCLG), the International Union of Architects (IUA), IUCN, the World Bank and a variety of others.

ICOMOS is once more seeking to activate its national committees because once the NUA is adopted it will be implemented at national level. For this purpose we are preparing a concept note to help national ICOMOS committees understand the implications of heritage in the New Urban Agenda. It focuses on three main elements: (1) cultural heritage and creativity as a driver for inclusive economic development; (2) cultural heritage as an enabler for social cohesion, inclusion and equity; and (3) cultural heritage and its role in livability and sustainability, i.e. basically the roles of cultural heritage and energy efficiency as a template for sustainable cities. Thus far a number of ICOMOS national committees have performed leadership roles in this part of a very rewarding project, including in Israel, Germany, Canada, France, Philippines.

The Sendai Framework for Disaster Risk Reduction

The third key element of the UN Post-2015 Development Agenda is the *Sendai Framework for Disaster Risk Reduction* (DRR). In view of the increasing frequency and intensity of human and natural disasters it draws the conclusion that addressing disasters is a predicate to development. Unless there is DRR, disasters jeopardize all sustainable development as they take us two steps back for every step forward in development. DRR has therefore become a key component of the global agenda. I am proud to say that ICOMOS, in partnership with ICCROM and the World Heritage Center, among others, has been deeply involved in mainstreaming cultural heritage into new models of DRR. The Sendai Framework has been adopted by the State Parties in 2015 and includes important elements for heritage.

The Sendai Framework looks not just at how to safeguard heritage from disasters but also considers the role of heritage in community resilience. How is heritage a source of resilience and how does it help communities to recover? It looks at tangible and intangible heritage, and the role of indigenous science and of intangible values in community resilience. The framework also has an indicator component, as one of the key needs identified in the Sendai Framework is a better understanding of the costs of disasters for heritage. Within this context, metrics and indicators need to be developed.

The Paris Agreement

The final important element is climate change. The Paris Agreement adopted at the 2015 United Nations Climate Change Conference (COP 21) was the cap stone for the climate change element of the Post-2015 Development Agenda. ICOMOS and the International National Trust Organization (INTO), an NGO federating 40 countries that have national trust model heritage organizations, were credentialed observers at the COP 21. We are very proud of working with UNESCO on the programs that Mechthild Rössler mentioned. Heritage is relevant to so many facets of climate change that it is hard to focus on a few. For example, there is a huge effort now through the UN to look at the energy efficiency of buildings and reducing the energy footprint of the built environment – with a major impact on heritage.

However, I will cling to the two aspects we have focused on in Paris. The first concerns “loss and damage”: It is a recognized need to provide resources to parties that cannot adapt to climate change. There are formulae being developed through an international agreement called the *Warsaw International Mechanism for Loss and Damage*, adopted at COP 19 in 2013. Questions remain about the role of the so-called NELD, the “non-economic loss and damage”. If a country suffers NELD, how will it receive the money for that? What is the role of cultural heritage in NELD, eg erosion of cultural heritage, the loss of traditional livelihoods, the literal erosion of heritage sites? How is a country compensated for such loss? How can one put a value on this? Again, it is a matter of metrics, formula and economics as re-confirmed by the UN Framework Convention on Climate Change (UNFCCC).

The other issue I wish to highlight from COP 21 is “impact assessment”. The States Parties have a method of assessing the impact of climate change on the planet. In 2012, the Intergovernmental Panel on Climate Change (IPCC) produced a global assessment of the impacts of climate change, the Assessment Report No. 4 (AR 4). For the first time ever the States Parties of the world addressed the cost of climate change on heritage: “Many impacts such as loss of human lives, cultural heritage and ecosystem services, are difficult to

value and monetize, and thus they are poorly reflected in our estimates (...).¹ That is it.

Given the fact that heritage had never been mentioned before, this may be considered an improvement yet it is an obvious invitation to the cultural heritage community to engage on the issue of metrics, assessments and evaluations. As the IPCC is gearing up for the sixth global assessment report (AR 6), ICOMOS seeks to activate its national committees to recommend cultural-heritage scholars to be credentialed to the scientific panels of AR 6, in particular anthropologists, ethnographers and archaeologists. In the USA, for example, the government, for the first time, included ten heritage-related social scientists in its panel of experts recommended for the IPCC. This is an important first step to incorporate heritage considerations into the global impact assessment of climate change.

In summary, the Paris Agreement left a huge agenda on climate change for the globe to be tackled in November 2016 in Marrakech at the COP 22. ICOMOS, in cooperation with INTO, looked at a variety of issues where heritage could be relevant considering the agenda of COP 22. We focused on two issues.

The first issue is “climate mobility”. It is expected that 215 million people will be displaced owing to climate change and sea-level rise. Thousands of towns will be abandoned and residents removed. What is the role of cultural heritage in that? How do we inventory and map the tangible assets being abandoned? How do we conserve intangible heritage amidst the diaspora of people displaced by climate change? What is the role of heritage in the emplacement of refugees?

The other theme proposed is the vast issue of water. There



is so much that can be said about the heritage of water, raising questions about the traditional knowledge and indigenous science of water, or the effect of water on heritage. As a brief digression, one may look at the logo of COP 22: It features Marrakech’s iconic Menara

Gardens Pavilion, a medieval water management system. The logo of UNFCCC for COP 22 is in fact an element of heritage about traditional knowledge of water. This is an obvious invitation by the UN to focus on heritage during the event.

Let me conclude with the final observation that it is indeed difficult for civil society to participate in these processes even when there is a formal opportunity for stakeholder engagement. Many of us are volunteers, we are under-resourced and dispersed. I believe that only through collaboration it is possible for the heritage sector to meaningfully engage in the processes as gigantic and complex as the UNFCCC, Habitat III and the SDG indicator localization. I therefore thank World Heritage Watch for creating an opportunity for the civil society to come together and I hope that we can come out of it with enhanced modalities of collaboration on these specific processes.

¹ Managing the Risks of Extreme Events and Disasters to Advance Climate Change Adaptation, Special Report of the Intergovernmental Panel on Climate Change, IPCC, Cambridge University Press 2012 https://www.ipcc.ch/pdf/special-reports/srex/SREX_Full_Report.pdf

World Heritage and Sustainable Development – Towards Promoting a Sustainable-Development Paradigm

Dr Gamini Wijesuriya, International Centre for the Study of Preservation and Restoration of Cultural Property (ICCROM)

Let me first of all convey the greetings from my Director-General, Stefano De Caro. His words have an important message to this gathering. I quote: "The preservation and restoration of heritage is no longer in the hands of experts. It is a topic that matters to civil society as a whole."

The organization I represent is known as ICCROM but its unrelated proper title is the International Centre for the Study of Preservation and Restoration of Cultural Property, an international inter-governmental organization with 135 member states. It was created by UNESCO in 1956 with a mandate to promote conservation of cultural heritage worldwide. It is also listed as one of the three advisory bodies to the World Heritage Committee in the Convention of 1972, a relatively less flamboyant partner due to its non-engagement with evaluation of nominations to the World Heritage List. Nevertheless, ICCROM is involved with all other aspects of the World Heritage process. The Committee and others have accepted it as the "priority training partner". Indeed, training, as part of capacity building, is part of one of the five Cs of the Committee and in our view is the foundation for the success of all other four Cs.

Significantly for ICCROM, the unprecedented growth of World Heritage processes and requirements to be fulfilled by States Parties has made effective capacity-building for the care and enjoyment of heritage a real priority, and not just for ICCROM but also for many courageous NGOs operating in the field who are often the bridge between civil society and state authorities.

ICCROM was created just 11 years after World War II. It has played a key role over a 60-year period in the lives of generations of conservation professionals. Its training activities (over the first 40 years) focused primarily on conserving material traces of the past for future generations through strengthening expertise and disseminating the modern conservation discourse that had emerged and developed in the western world. While retaining the importance of this aspect, over the last two decades we have added several new dimensions to our activities by focusing on communities of people, and

on aspects of continuity (and change). These are themes that go to the heart of heritage's role in Sustainable Development which we are here to discuss today.

The shift in focus was a challenging task ICCROM had to confront. Particularly difficult has been the opening up and the changing of mindsets of those who (I would say) blindly followed the existing discourse. This resistance was perhaps a syndrome of our sector being relatively self-referential and insular for so long that it was unable to reach out to broader society. It was also in part due to the lack of forthcoming diverse views for modernizing or evolving ideas to meet changing needs. Indeed, debate was hampered by the dominant role played by the western-trained generation of heritage professionals bestowed with the opportunity to "impose" their views through the World Heritage processes. I need hardly emphasize the difficulties faced by some sections of the heritage conservation community to digest the ideas of managing change or the introduction of sustainable development into the discourse.

However, in the last two decades it is very much thanks to the opportunities provided by evolving World Heritage processes and initiatives of its own that ICCROM has been able to augment the focus on communities and managing continuity and change pertaining to heritage. Sustainable development is the ultimate expression of these themes. It can be said that the mindset of the new generation of heritage practitioners coming through is already significantly different.

ICCROM's journey in this regard merits a brief note. The "Living Heritage Sites Program", started in 2003 by our colleague the late Professor Herb Stovel, started bringing people and continuity into its scope by advocating a people-led approach to conservation as against the more familiar "expert-led". I quote from the program:

A living heritage approach implies a focus on people both past and present and their cultural products and practices, both tangible and intangible, so that values and relationships are considered and maintained through the process of sus-

tainable development, management and regeneration of heritage sites.

The key words circulating today – people, continuity and sustainable development – were already a core focus of the program which was an offspring of the “Integrated Territorial and Urban Conservation” program of the previous decade which had already extended the scope of ICCROM’s work to larger territories in terms of people and landscapes and the dynamic relationships between them.

The lessons of the Living Heritage program led to the development of one of the five priority programs of 2010-17 for ICCROM. It is entitled “Promoting People-Centred Approaches to Conservation” with sustainable development as a core theme. This program brings together results from diverse but interrelated learning initiatives and research at ICCROM:

- Sustainable Development in ICCROM training activities since 1997;
- World Heritage work on Communities from 2007 to the present;
- World Heritage Capacity Building Strategy 2011;
- Course module on Sustainable Development 2012;
- Managing Cultural World Heritage Resource Manual 2013;
- Work on nature-culture inter-linkages 2014 to the present;
- Work on Heritage Impact Assessments 2012 to the present;
- ICCROM’s own contribution to the November 2015 World Heritage Sustainable Development Policy.

Providing knowledge, attitude changes and skills not only to care for heritage but also to care for people is the common thread. Just as heritage cannot be perceived in isolation from people, cultural values cannot be managed in isolation from people. It is in the pillars of sustainable development – in particular social, economic, environmental values – that we find the references to evaluate the effectiveness of the heritage-management systems in the future.

We have a challenge but the lessons we can draw from bridging between organizations, between sectors and between communities with the cooperation of heritage NGOs can facilitate moving further towards considering the wellbeing of society today and in the future as inseparable from the wellbeing of heritage.

Our challenge is to translate the sustainable-development policies adopted by UNESCO in several spheres (not just World Heritage) into practice. The organizers of this event have been far-sighted in their attempt to develop indicators and promote the changes required by practitioners, policy makers and communities and networks. It bodes well for future cooperation between NGOs and international organizations like ICCROM and I hope today is remembered as a turning point in the debate.

III. World Heritage in Times of Armed Conflict

Moderator: Daniela Reggio
(World Association for the Protection of Tangible and Intangible Cultural
Heritage in Times of Armed Conflict)

Civil Society Organizations Challenged by Increasing Heritage Destruction: the WATCH Experience

Daniela Reggio, World Association for the Protection of Tangible and Intangible Cultural Heritage in Times of Armed Conflict

The acronym WATCH stands for 'World Association for the Protection of Tangible and Intangible Cultural Heritage in Times of Armed Conflict'. This NGO was founded in 2005 and its headquarters are in Rome (Italy). WATCH members are conservation practitioners, architects, academics, applied research scientists (like myself), economists, and lawyers, who are mostly from the Mediterranean region, but not exclusively. All members represent civil society and are committed to safeguarding and protecting cultural heritage through projects, workshops, trainings and field missions¹.

WATCH has been specifically designed to give a voice to civil society and contribute to the implementation of the Hague Convention, namely the Convention on the Protection of Cultural Property in the Event of Armed Conflict². This international law was formulated in 1954, and was applied from 1956. Subsequently, it was modified in 1999. Citing the latter, the Hague convention has created a new category of enhanced protection for cultural heritage that is particularly important for humankind, enjoys proper legal protection at the national level, and is not used for military purposes. It also specifies the sanctions to be imposed for serious violations with respect to cultural property and defines the conditions in which individual criminal responsibility shall apply. Finally, it establishes a 12 member Intergovernmental Committee to oversee the implementation of the Second Protocol and de facto the Convention.

We were invited to this Civil Society Forum to share our experience and research, and we gladly accepted because exchanging information is essential for accessing resources and expertise in times of crises (e.g. heritage crowd-mapping³). Further, we believe that what WATCH has been doing over the last 10 years represents how well a bottom-up approach to the implementation of the international con-

ventions on the safeguard of heritage can be a successful tool of intercultural engagement and sustainable development. I will share with you two examples of WATCH's experience in civil society projects.

The first is 'War Free World Heritage Listed Cities' (WFWHLC). WATCH Secretary-General, Mr. Claudio Cimino, was coordinating this project for more than 4 years. It was funded by the EU Cooperation and Urban Development Program, and our partners were based in Italy, Turkey, Georgia and Lebanon⁴. The overall objective of the project was to present evidence to nominate two World Heritage Sites for enhanced protection, according to the second protocol of the Hague Convention. The cities involved were Byblos in Lebanon and Mtskheta in Georgia, both located in areas where intra-national and inter-national tensions are frequent. For both sites, WATCH conducted activities from a civil society perspective: interpreting the sites and incorporating inputs and expertise from academia and local authorities. Virtual reconstruction modelling workshops were conducted in Georgia to address the documentation and preservation of the site of Mtskheta⁵. We specialize in urban planning and cultural heritage management, and we assisted the local authorities, namely the municipalities, in the presentation of the *Master Plans* necessary for the sites' nomination to the enhanced protection status. As a matter of sustainability, the follow-up assistance of WATCH during this process carries on, regardless of the formal conclusion of the project.

How did we begin to transform our interest in preventing heritage destruction into project/action-based initiatives? First, we **identified the risks and the causes of hostility**⁶, and

1 www.eyeculture.net Please read the fact sheet page to know more about activities.

2 For the full text of the convention and its two protocols, please read here: <http://www.unesco.org/new/en/culture/themes/armed-conflict-and-heritage/the-hague-convention/>

3 https://centrocrisculturale.crowdmap.com/main?!=en_US. Example of instant networking in case of cultural emergencies, such as earthquakes.

4 <http://lx.eyeculture.net/wfwhlc/>. This web page was implemented during and after the WFWHLC EU funded project. The partners were the Council of United Municipalities of Jbail (Lebanon), the Municipality of Mtskheta (Georgia), WATCH (Italy), the association Friends of Cultural Heritage (FOCUH – Turkey) and the NEREA (a start up of the Italian Research Center Enea).

5 Menghi et al., Virtual reality models for preservation of the UNESCO historical and artistic heritage, Conference Proceedings of the International Conference Imaging Analysis and Processing, Maino & Foresti (eds.), 2011, pp 475-485.

6 Kostadinova, pp. 1-8.

established with the local communities/authorities the entity of the threats to the sites. In fact, we discovered that having technical representatives and urban planners from the municipalities in the team was a great asset to boost the project towards tailor-made solutions for each site. Furthermore, we established a number of public awareness campaigns for secondary schools, along with events aimed to involve delegates from the Ministries of Culture of the target countries. Several risk assessment reports on the WH cities conservation conditions were conducted by WATCH members independently and neutrally.

Second, we gave inputs to the international community turning their attention so that they committed to our cause. We coordinated focus groups (Figure 1a), inviting military representatives from third parties states, researchers for the documentation of the sites, and experts from intergovernmental advisory bodies. WATCH Secretary General, Claudio Cimino, represents our NGO at the ICCROM biannual general assembly and at the UNESCO annual meeting of the *'Committee for the Protection of Cultural Heritage in the Event of Armed Conflict'*, where we are regularly invited as observers.



Figure 1a: WFWHLC Focus Group in Lebanon, 2011. WATCH worked with military delegates, local authorities and research centers. Source: WFWHLC team.

The third aspect of our participative approach was to understand the local capacity towards changes. The project outcomes were different in Lebanon and Georgia. In Georgia, WATCH was able to assist the local authorities to apply for the nomination of the World Heritage site of Mtskheta for the status of enhanced protection (Figure 1b). In 2015, an inter-regional cooperation meeting took place in Tbilisi. In Gori, a training to *'enhance the capacity of Mtskheta museum reserve staff in risk preparedness and emergency response action'* was held in partnership with the National Committee of the Blue Shield⁷, and co-funded by the Prince Claus Fund Cultural Emergency

7 http://blueshield.ge/?page_id=4959&lang=en. Blue Shield Georgian National Committee webpage.

Response (CER)⁸. In Lebanon, we focused on public awareness campaigning rather than on the advancement of the legal proposals, which defined protocols of interventions in risk preparedness planning. We did this as part of collaborative initiatives with civil defense delegates.

It is virtually impossible to achieve reconciliation and progress in cases of conflicts if the three aspects mentioned above are not met: identifying the risks and the causes of hostility, giving inputs to the international community, and understanding the local capacity towards change. It is clear that an effective risk reduction has to be anticipated by complex cultural changes to be successful. NGOs have the advantage to be independent organizations not committed to political, professional, and institutional constraints. They can facilitate dialogue in hostile contexts and succeed where local actors or international bodies fail.

Furthermore, the 'Experience for a change within the Cultural Heritage sector' project (ExCHange)⁹ was held within the funding program Turkey & EU Civil Society Dialogue II, Arts Scheme. I coordinated the project on behalf of WATCH in partnership with the project leader FOCUH (Turkey)¹⁰, the Fine Arts Faculty at the Kocaeli University (Turkey)¹¹, the Research Centre for Sciences Applied to the Safeguard of



Figure 1b: WATCH Secretary General, Claudio Cimino, 2015. Meeting with the Ministry of Culture in Georgia. Source: WFWHLC team.

8 <http://www.princeclausfund.org/en/programmes/cultural-emergency-response>. Grants for training and capacity building initiatives.

9 <http://exchange.kumid.net/conference.html>. This is the website of the project which includes the program of the International Conference 'ExChange for a challenge' held in Kocaeli (Turkey), in March 2012. Also, the website presents the project fact sheet <http://exchange.kumid.net/project.html#top> and the newsletter published at the conclusion of the project http://exchange.kumid.net/enews1_en.pdf.

10 <http://www.kumid.net/en/index.php>. 'Friends of Cultural Heritage' is our partner NGO based in Istanbul. It reached its 10th year of activity in 2016 and has participated in several dissemination/specialized events related to cultural heritage protection. Saadet Guner, chairperson of FOCUH, actively engages in lobbying activities all over Middle East and especially in Turkey.

11 http://gsf.kocaeli.edu.tr/eng_index.htm new conservation programs were being developed in the faculty and the ExCHange project initiated the discussion for the formulation of courses introducing risk management specialties.

Environment and Cultural Heritage (CIABC, Rome)¹², and the Municipality of Korfez (Turkey)¹³.

The ExCHange project lasted one year and ended in April 2012. We implemented a number of activities, such as study tours targeted to cultural heritage experts, academics, conservation practitioners and small entrepreneurs. The overall aim of the project was to update the national Turkish higher education profile of collection/object conservators. We focused on creating new conservation programs on movable cultural heritage by introducing Italian/European centers of excellence to Turkish colleagues (e.g. Centre for Restoration and Conservation Venaria Reale¹⁴). During the training activities, we established targeted academic and professional networks to boost the reformulation of these university programs by showing a variety of educational models and creating indispensable discussion platforms (Figure 2a, 2b).

Civil society organizations can accomplish significant cultural changes in society, and can support the development of resilient cultural contexts. WATCH projects focused on higher education, specialized professional training, and pub



Figure 2a: ExCHange project International Conference in Kocaeli (Turkey), 2012. Student exchange agreements signed between the University of Rome 'Sapienza' and Kocaeli University.

Source: FOCUH volunteers.

lic awareness campaigns in conflict zones. This, we believe, is making cultural policies using a bottom-up approach and from a civil society viewpoint.

12 <https://web.uniroma1.it/ciabc/en> the research center is a network of scientists based in the University of Rome 'Sapienza'.

13 <http://www.korfez.gov.tr/> the municipality granted the matching funding of the project 10%.

14 <http://www.centrorestaurovenaria.it/en/>

World Heritage in Times of Armed Conflict: What Can Civil Society Do in The Centre of Aleppo?

Mahmoud Zin Alabadin, Yildiz Technical University, Istanbul

Throughout various historical periods, Aleppo had witnessed a lot of invasions, wars and attacks. Yet the latest attack that the city has seen since 2012 to day is, by far, the most savage, brutal and barbaric. It did not only affect the city's urban structure, but also its population at large. In fact, it has so far resulted in so many damaged historical buildings and the displacement of most of the inhabitants of the city's old neighbourhoods into other 'safer' neighbourhoods or even other neighbouring cities, while many people reluctantly left their homes in Syria in an attempt to find a job or have some safety and security, leaving behind their private possessions and the best of memories associated with their homes.

Observing this grave situation and taking into consideration the volume of destruction and demolition that has turned most of Aleppo into rubble and debris, it is certainly high time for some practical reconstruction plan to be made; and this can be based on two basic and integrated levels:

On the Urban and Architectural Level

The ongoing war in Aleppo to this very day has undoubtedly caused the destruction of numerous historical buildings that date back to various periods. And as the war continues still, an accurate assessment of the destruction that affected those buildings remains, for now, out of the question. However, the massive amounts of obliteration and devastation that have affected the city's urban fabric as well as its infrastructure necessitate making a practical plan to document the degree of destruction and, later, embark on reconstruction.

Eligible to the making of this plan are the Official Bodies of Aleppo working in this field: the Directorate of Antiquities and Museums, the Directorate for the Protection of Old Aleppo, the Directorate of Waqf, the Union of Engineers and specialised international organisations and archaeologists.

The following points are crucial and may very well be considered throughout the documentation and reconstruction process:

- Collecting the historical documents, urban and architectural blueprints and old photographs, which may well

contribute to the documentation and restoration process of the buildings, by cooperating with the Official Bodies concerned, Private Societies and individuals; and building a central, unified archives database of those buildings.

- Monitoring and evaluating the amount of destruction and damages which affected the buildings of Aleppo through field visits immediately after the war, and issuing a 'building ID card' for every single damaged building. The ID card will contain on it information relevant to the building's history, architecture and construction, as well as photographs of the building before and after the war. An electronic version of this building ID card is also to be created and integrated into a whole information network.
- Researching and studying successful international experiments in the field of reconstruction, particularly those of the cities which have themselves witnessed destruction due to war, in order to benefit and learn from their experiences and pay field visits to those cities.
- Searching for international financing and funding resources to cover the cost of the reconstruction of Aleppo.
- Making use of the rough stones among the rubble and debris of the damaged buildings, and attempting to reuse them as before.
- Benefitting from the international expertise of the world organisations specialised in the fields of restoration and reconstruction in order to ensure the scientific methodology of the documentation and restoration.
- Benefitting also from the local and native expertise in the hope of creating job opportunities for the inhabitants of Aleppo and encouraging those who had left the city to come back 'home' and contribute to rebuilding the city through organised and well-studied plans.
- Holding and conducting conferences, symposiums, training courses and workshops among all the concerned bodies, in order to highlight the destruction and devastation the city has witnessed so far, and contributing to creating a team of architects specialised in the fields of reconstruction and restoration.

On the Socio-psychological Level

The war in Aleppo goes on. It has so far had a tremendous negative impact on the city's inhabitants both psycholo-

gically and socially, and more particularly so the impact has affected the children who have witnessed and experienced never-seen-before events. These poor children have been deprived of their childhood dreams, homes, and they have lost family members. Undeniably, all the psychological circumstances and dilemmas that the society of Aleppo at large has suffered from will have many repercussions after the end of the war.

As a matter of fact, many researches and studies on the negative impact of wars on children have confirmed that it does play a role in shaping or reshaping children's personality, tendencies and thoughts towards the world and the people around them. This impact can last long, perhaps as long as a whole generation, not to mention the likelihood of stories of fear, alarm, panic and expectation which the younger generation today will pass on to the next.

Wars cause children a severe identity problem where they cannot seem to appreciate or comprehend who they belong to or why they are being exposed to so much grief, pain and sorrow. They are likely to develop an aggressive character towards their peers, mates and relatives due to the war.

Below are some of the most essential proposals which may very well contribute to enhancing the socio-psychological aspects:

- Conducting socio-psychological programmes to rehabilitate and integrate the children in the war zones that witnessed military confrontations.
- Establishing rehabilitation, relief and working programmes for women to train them on treating the children, the family and the society in general, and the disabled and injured in particular.
- Adopting training and awareness-raising programmes among those who work in the educational field in order to educate them on how to treat war victims, especially the children.
- Establishing counselling, support and medical and socio-psychological care centres for women and children, and setting up entertainment facilities that can create an educational environment attractive to children.
- Organising socio-economical activities and programmes in order to develop women's skills and capacities and mitigate their suffering.

The Architecture of the Ancient City

Aleppo is characterized by mixed architectural styles, having been ruled, among others, by Romans, Byzantines, Seljuqs, Mamluks and Ottomans. The Old City of Aleppo - composed of the ancient city within the walls and the old cell-like quar-

ters outside the walls - has an approximate area of 350 hectares (3.5 km²), housing more than 120,000 residents.

The historic buildings that remain include the Citadel and several medrassahs dating from the 12th and 13th centuries, and numerous mansions, palaces, churches and mosques that were added until the 19th century. Various types of 13th and 14th century's constructions, such as caravanse-rais, Quranic schools, hammams and religious buildings are found in the old city. Characterized with its large mansions, narrow alleys, covered souqs and ancient caravanserais, the Ancient City of Aleppo became a UNESCO World Heritage Site in 1986.

Safeguarding cultural heritage with international, national and local organizations

The frontline of the armed conflict between regime forces and the free army divides the center of Aleppo. The fighting zones are along the axes through the Old City. As the map of the center of Aleppo shows, many historic monuments from different periods have been damaged, partially destroyed or looted.

Around 40 international and national initiatives and NGOs are involved in helping the suffering inhabitants. A lot of organizations and NGOs share the aim of safeguarding cultural heritage. They are collecting and monitoring the damages and are starting initiatives to protect the cultural heritage sites.

Some of the most active and many local non-governmental organizations like Protect Syrian Heritage (APSA), Cultural Initiatives (ASOR), Syrian Association for Preservation of Archeology and Heritage (SAPAM), and Heritage of Peace – Protection of Cultural Heritage During Armed Conflicts, and many others.

Governmental institutions like the Syndicate of Engineers in Aleppo are also very active in safeguarding some sites in Aleppo. The General Directorate of Antiquities & Museums (DGAM) monitors the damage to Syrian culture heritage and tries to update its webpages daily. The DGAM is organizing training programs for experts to develop first aid to save cultural heritage buildings. The DGAM also often cooperates with international organizations that are monitoring and reporting the damages.

Beside numerous national and local institutions, many international organizations (ICOMOS, ICCROM, INTERPOL, the World Customs Organization, WCO, Arab Regional Center for World Heritage, etc.), humanitarian NGOs and civil society, as well as universities, foundations or single experts and individuals have committed themselves to the preservation of Syria's culture heritage.

Conclusion

Now that most of the city's inhabitants have had to leave their homes to live in other cities or countries, the question that poses itself and whose answer remains unknown is: After the end of the war, will the Aleppines ever consider returning to their hometown, neighbourhoods and homes

where they had had the best and sweetest of their memories, or will they prefer to escape the past and its sorrows?

Perhaps even those who choose to return to their hometown will most likely prefer to live in a different neighbourhood than their own or decide to live in a new home where there is no sign of the past or its sorrowful memories.

The Destruction of the Old City (Suriçi) of Diyarbakır and its Planned Expropriation

Necati Pirinççioğlu, Consultation Board of the Diyarbakır Fortress and Hevsel Gardens Cultural Landscape Site Management

Located on the transition line between Eastern Anatolia and the Mesopotamia plains, Diyarbakır lies at a junction where main caravan routes have intersected from ancient times to present. Diyarbakır is among the rare cities that symbolize the development and background of urban history with all its eras in the 21st century. The first fortress is assumed to have been built by the Hurritaens that dominated the territory during the 3,000s BC. Housing numerous civilizations and states during its history, the city also functioned as a regional capital (center) for the Persian, Roman, Sassanian, Byzantine and Islamic era empires thanks to its geopolitical importance.

In this sense, the city of Diyarbakır, with its multi-lingual, multi-cultural and multi-layered character, is a World Heritage. The city hosts various cultural properties in an urban archaeological site, which include distinctive civil architecture, religious architecture comprising mosque and church structures and public structures like complexes and hamams (public baths). The Suriçi area has a total of 595 registered structures, of which 147 are monumental and 448 others are civil architecture examples.

In the year of 1988, the Suriçi (walled old city) District, involving the citadel (Inner Castle), was officially registered as "Diyarbakır Urban Archaeological Site" and put under conservation. The first protection-oriented development plan made in Suriçi in 1990 didn't answer the need, for which reason a revised Protection Oriented Development Plan was prepared and went into effect in the year of 2012.

After the realization of this development plan, "Diyarbakır Fortress and Hevsel Gardens Cultural Landscape" commenced works for UNESCO World Heritage nomination as of January, 2012. Simultaneously, a "Site Management Plan" was worked out together with related institutions, establishments, NGOs, scientists and *mukhtars* (neighborhood mayors) in the city through an observation of the principle of participation. During the 39th Session of the World Heritage Committee in the German city of Bonn between June 28 and July 8, 2015, Diyarbakır Fortress and Hevsel Gardens Cultural Landscape was approved to be a World Heritage.

Conflict period in the walled old city (Suriçi)

The end of the 2,5 years long ceasefire and negotiations between the Turkish government and the Kurdistan Workers Party (PKK) in July 2015 had very grave impacts on the Suriçi District. In all or most parts of Suriçi, which is the buffer zone of the Diyarbakır Fortress and Hevsel Gardens Cultural Landscape Site, belonging administratively to the Sur district, curfews have been declared on the dates 06.09.2015, 13.09.2015, 10.–13.10.2015, 28.–29.11.2015, 01.–10.12.2015 and 11.12.2015. The last curfew is still valid particularly for the six neighborhoods Cevat Paşa, Dabanoğlu, Fatih Paşa, Hasırlı, Cemal Yılmaz and Savaş. These 24 hours blockades have led to clashes which resulted in a serious destruction in the affected area. Particularly the last curfew, which was accompanied by the use of heavy military weapons like tanks, mortar and artillery, was the most devastating one. The integrity of Suriçi, the authenticity of the streets and numerous historical buildings and monuments have experienced damage and destruction. The state operations have been finished officially on March 10, 2016, but the blockade of five of the mentioned six neighborhoods still continues. So far no damage assessment works have been carried out in the affected areas. Rather with the use of heavy equipment, constructions are still under destruction are carried out of the area.

Experts of the observation and control unit of the Site Management have done examination in the neighborhoods Cevat Paşa, Dabanoğlu, Fatih Paşa, Hasırlı, Cemal Yılmaz ve Savaş on the dates 15.09.–16.09.2015, 15.–20.10.2015 and 11.12.2015 and have prepared reports on the fact findings. After December 11, 2015, assessments about damages and destructions during the three month long armed conflict period have been done based on the news in the local and national media, on the information and images shared by the Governor of Diyarbakır. All reports have been sent to the Turkish Ministry for Culture and Tourism, Turkish National Commission for UNESCO, ICOMOS Turkish National Commission for ICOMOS and ICORP Turkey Commission with request to do assessment, improving and reorganization activities in cooperation with the Heritage Site Management in the affected areas.

The dimension of the ongoing destruction

The experienced armed conflict has created damage and destruction in the Walled Urban Archaeological Site. However, the last six months of curfew and blockade, without any damage assessment in the affected area, dredges and other heavy equipment have been used in the destruction of registered and non-registered buildings, roads have been opened or broadened which do not exist in the Suriçi Urban Conservation Plan and the authentic fabric of the old city has been damaged seriously. Apart from the armed clashes through the destruction and excavation removal works, grave damages have been observed on the authentic roads of the streets, on the civil architectural elements and texture of the registered buildings and monuments and in the authentic fabric of the city.

Aside from the destruction of architectural values, the continuity of authentic and private life has been interrupted. The production based on handicraft and trade has been terminated, people from destroyed and burned-down houses have been displaced which has brought a lifestyle to an end with a history of thousands of years.

It has been stated that in the affected areas large amounts of debris has been accumulated as a result of the damages and destructions and that among this debris are many authentic elements of historical buildings and monuments.

The whole area of Suriçi has 148 hectares of which 75 hectares cover the six blockaded neighborhoods. Based on a satellite picture from May 10, 2016, it could be stated that 10 hectares have been destroyed completely so far, where around 7,000 people lived until 2015. This means 832 completely destroyed and 257 partly destroyed buildings at least. Among them are 33 completely destroyed, 17 partly destroyed and 26 damaged historical buildings and monuments.

In order to prevent the loss of architectural elements and texture at the registered constructions which experienced damage, it is necessary that at first assessment works have the priority, followed by the conservation of authentic building elements in site before any excavation work will be implemented. All these works need to be done by taking into consideration the city as a world heritage site and putting the humans and participative approach in the center of programs and projects.

The planned expropriation of Suriçi

An expropriation order has been issued for 6,292 parcels in the Suriçi District in accordance with the related act introduced by the Cabinet of Ministers dated 21/3/2016 and numbered 2942. These constitute 82 percent of the total area

of Suriçi, the remaining 18 percent largely belong already to the Finance Treasury or other governmental institutions. With the implementation of the expropriation order, the entire Suriçi District, including monuments like churches and mosques, will end up being state property.

The Suriçi District, where life has never been interrupted until today, is among the busiest trade areas in the city. In addition to housing markets that sell traditional products brought in from the countryside, the Suriçi District is also a center where the production of handicrafts such as jewelry, copper-working, iron-working and sericulture continues. The Suriçi District where authentic and private life maintains its continuity, is the public memory of the city of Diyarbakır. In the wake of conflicts experienced during the 1990s, the restoration and functioning works by municipalities, public institutions and individual entrepreneurs as of early 2000s helped the revival of the socio-economic and cultural life in the city.

For the conservation of the Suriçi District and the development of regional tourism the municipalities, civil investors and public institutions have realized many projects which included the restoration of dozen of historical buildings. Among them are the Cemil Pasha Residence, one of the civil architectural examples in the city which has been restored and opened as the city museum, the Gazi Avenue, the main road in Suriçi, the archaeology museum in the citadel, the Saint Giragos Church, the biggest Armenian church in Middle East has been renovated, the Hasan Pasha Inn as one of the touristic hotspots, the Sülüklü Tavern, the House of Dengbey where people come in order to develop the Kurdish way of spoken singing. With all these projects the traditional architectural fabric of the city has experienced a certain revival of which the trade, social and cultural life in Suriçi and beyond has benefitted. But the above-mentioned conflict period and the following expropriation order will leave the Suriçi District facing an inevitable consequence; altering of the demographic structure and disruption of the cultural continuity with the annihilation of the collective memory based on a millenium-old accumulation and hand-over of the urban property.

Instead of conducting activities based on scientific criteria and including all dynamics of the city for the time after the conflict in the Suriçi District with the aim to assess and document the damage and destruction and to restore the registered historically buildings and monuments and the historical city fabric, all steps taken are in the contrary direction. The destruction of buildings, monuments and the street fabric with heavy equipment continues in the blockaded area, and debris is excavated to locations outside of Suriçi. The destruction in some Suriçi areas has achieved already an irreversible level. Nevertheless we do think that it is never too late to leave the wrong way and to take socially and politically responsibly steps.

Emergency Response for Heritage in the Sustainable Development Agenda: The Balkans Case (B-CARE)

Marcela Jaramillo Contreras, Bogotá, Colombia

Throughout the last decades, the world has faced several political, religious and ethnic conflicts and huge natural disasters mainly in developing countries. Unfortunately, heritage has suffered hugely its consequences, for instance heritage has been seriously damaged during the natural disasters in Bam, Iran, and the Old Fort of Galle in Sri Lanka, among others.

Concerning conflicts, heritage has even become a target, as occurred in the Mostar bridge in Bosnia in 1993, the Bamyán Buddha in Afghanistan in 2001, and in the recent offenses to heritage in Mali, Iraq and Syria - regarding the last one, five of its six Heritage World Properties are in the Danger List. The vulnerability of heritage worldwide due to these crises has generated enormous social, environmental and economic problems, showing that this problem needed to be urgently addressed on the Sustainable Development Agenda.

Indeed the *2030 Sustainable Development Agenda (SDA)* has included as Sub-goal "Strengthen the efforts for the protection and safeguarding of the world's natural and cultural heritage" (2015; 11.4; 26). It has also recognized as a major challenge to achieve sustainable development in countries in conflict and post-conflict situations (2015:14) as well as has taken as urgent action to combat climate change and its impacts (Goal 13; 2015: 25).

Embodied with the *SDA*, the *Policy Document for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention ("Policy")* has also given special attention to strengthen resilience to natural hazards and climate change (2015:5) and to preserve the heritage in times of conflict (Fostering Peace and Security: 10). Thus, it has demonstrated that heritage risk management is a priority to be achieved by the Sustainable Development Agenda.

Based on the importance given to heritage protection in times of crisis by the *SDA* and the *Policy*, the NGO *Cultural Heritage without Borders – Albania (CHWB)* and the Urban Development Center Belgrade have launched this year

the project *Balkan Cultural Aid Response to Emergencies (B-CARE)*. This project seeks to establish a volunteer network of first aiders in all countries of the Balkans, in order to act rapidly in cases of a natural disaster or armed conflict. Currently there are volunteers in Albania, Bosnia and Herzegovina, Greece, Kosovo, Macedonia, Montenegro and Serbia (Fig. 1), a number that is expected to continue growing annually in order to cover all corners of the region. It is projected also that the volunteers can be connected through a website where they can update the information concerning crises, besides having permanent communication with the volunteers of the other countries.



Fig. 1: Map of the countries participating in the B-CARE Program. Source: CHWB

The current volunteers, who have the entire responsibility to lead the heritage emergencies in their regions, received a training concerning: heritage values; analyzing the context of complex emergencies; safety and security in disaster areas; rapid damage assessment for historic buildings; evacu-

ation, salvage and basic stabilization of museum collections. Therefore they have the proper skills to manage the heritage during the emergencies.



Fig. 2: B-CARE training at the CHwB Office in Gjirokastra, Albania.

Photo: Marcela Caramillo Contreras

The most relevant component from this project is the actors who are running the network. It was decided that the First Aiders volunteers were heritage professionals, students and enthusiasts from local communities because they are the ones who better know their territory, and in consequence, could act better during an emergency, besides having the right to be involved in any process concerning the heritage of their territory. In this sense, the project is contributing with the principle of the *SDA* which seeks to share responsibilities with the citizens and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development (n.36: 13), and also with the *Policy* that recognizes the local communities' right to be involved in the World Heritage processes, even remarking that they are the heart of sustainable development (n.21:7; n.22:7; n. 23:8). In this sense, agreeing with the final document of *World Heritage Watch* (WHW), it is essential to "ensuring the effective inclusion of [civil society actors] CSAs in the procedures, processes and structures of the World Heritage Convention" (World Heritage Wath 2016. 3)

In addition, B-CARE is training local communities in order to strengthen their capacities to face an emergency. Thereby, the project is also contributing to reduce the vulnerability of World Heritage properties through public awareness raising, training and education of local communities in topics concerning disaster and climate (*SDA*: 25; *Policy*; n.16: 5). And also it is ensuring the full participation of the local communities in conflict prevention and resolution, and their participation in the reconstruction of physical attributes of the property affected by the conflict (*Policy*; n. 30-33:10-11). In sum, B-CARE has joined two of the most important components

to be reached by the Sustainable Development Agenda: the inclusion of the communities in any decision and process concerning with the *SDA*, and the work in pro of the regions that have suffered of conflict or natural disasters.

Recommendations

Some comments are listed below in order to contribute in any way with the methodology to the preparations of the indicators concerning target 11.4 "Strengthen the efforts for the protection and safeguarding of the world's natural and cultural heritage" (SDG; 2015; 11.4; 26)

- One of the strategic objectives of the *World Heritage Convention* is the fifth 'C' that seeks to enhance the role of communities in the implementation of the

WH Convention (Decision 31 COM 13B). The *World Heritage Committee* also encourages the effective and equitable involvement and participation of indigenous peoples and local communities in decision-making, monitoring and evaluation of World Heritage properties (Decision 35 COM 12E). Lastly the *SDA* and the *Policy* have highlighted as an important principle, to share responsibilities with the citizens and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development (*SDA* n.36:13; *Policy* n.21:7; n.22:7; n. 23:8). In this sense, it is crucial that governments and international agencies start to value the participation of local communities as the principal agents to contribute with the preparation of the indicators regarding the World Heritage Sites of the territories that they inhabit. For instance, the methodology 'participatory research approach' could be used. The ultimate goal of this methodology is to collect information from the social base, but not 'from above'. The population is the main agent here, in this sense the indicators could be built from the actual experience of the populations who cohabit daily with the World Heritage Properties.

- The creation of the heritage discourse and its typology was a creation of European academia, which has caused the current discussions concerning the euro-centrism of the heritage discourse (Byrne, 1991; Blake, 2001; Cleere, 2001 Smith, 2006). Indeed, from a real fieldwork with local communities, they do not identify discourses, less heritage typologies. They identify 'something' that is part of a whole and represent their cultural identity (independently if it is a tradition or something – natural

or tangible -, or less if it is called 'heritage'). The *SDA* has included the protection of world heritage (11.4: 26) into the goal concerning cities and human settlements (Goal 11: 26), thus it is important to highlight that the indicators for this sub-goal should not be focused only on the tangibility of the World Heritage or on the general umbrella where this sub-goal was located. They should be formulated taking into account the other goals, being transversal to them, because they are going beyond the tangibility of the cities and settlements, their spectrum being much wider than that.

- The collection of data information for monitoring and evaluation based on the indicators established for target 11.4, could also be done through the civil society that inhabits the territories where the World Heritage properties are located. In this sense it will be in concordance with the *Policy* and the *SDA* which consider that indigenous peoples and local communities should be included in the setting up of effective monitoring through continuity in data collection (*Policy* n.9. 3; *SDA*. n.74-76: 34-35).
- In accordance with the *SDA* and *Policy*, the regions impacted by armed conflict and natural disasters should have priority in the Agenda in order to achieve sustainable development (*SGA*; 2015:14, 25; *Policy*: 5,10), considering that these sites are the ones that generate the highest negative consequences on the environmental, economic and social dimensions. Thus, the indicators that are going to be established for target 11.4 should begin to be measured in those World Heritage Sites that are on the danger list.
- It is not clear how far the heritage actions should proceed to achieve sustainable development in other fields, for instance as supplier of food, clean water and medicinal plants, social well-being etc., as it seems to be expected by the *Policy* (n.4, 6: 2; n.6: 19). This lack of limits could generate difficulties to identify concrete actions to be measured in the heritage field. Therefore it is important to create accurate indicators that do not exceed the objectives on other subjects.

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IV. Sustainable Protection and Development of Word Heritage Properties

Historic Cities

Moderator: Prof. Michael Turner
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Europa Nostra's Work in Turkey

Nuran Zeren Gülersoy, Europa Nostra Turkey

Europa Nostra Turkey is an independent association that works in parallel with the European Federation of Cultural Heritage Organisations, Europa Nostra. For many years, the relationship between Europa Nostra and heritage NGOs in Turkey, a country with a multi-layered and deep-rooted cultural heritage, remained quite limited, and individual and organisational membership rarely meant active involvement in Europa Nostra's activities.

Establishment of Europa Nostra Turkey

From 8-12 June 2010, the members of Europa Nostra in Turkey organised the Europa Nostra Istanbul Congress and a successful series of parallel activities. After the Congress, the members – both individual and institutional – that play a role in Turkish heritage came together to establish an independent association under the banner of Europa Nostra Turkey. On 14 October 2010, 71 founding members officially established Europa Nostra Turkey as an NGO that aims to stimulate cultural-heritage activities in Turkey and to develop joint projects with national and European institutions.

Europa Nostra Turkey is intended to conduct parallel activities with Europa Nostra to bring dynamism and a wider scope to the relationship between Europe and Turkey, especially in terms of conservation, awareness-raising and education in cultural heritage. It is hoped that such interaction will provide many benefits for cultural-heritage organisations and individuals on both sides. The timing of this opportunity is of particular importance as there is rising interest in the cultural heritage of Turkey, especially its historical monuments and those sites on the World Heritage List. Either directly or through the activities of its member organizations, Europa Nostra Turkey is working towards unifying the cultural-heritage circles of Turkey around a common concept of cultural heritage that is in line with definitions developed by UNESCO, the European Council and the European Union; strengthening communication between institutions and individuals working in related fields; shaping cultural policies to better ensure heritage conservation; and raising cultural-heritage protection standards.

The main aim of Europa Nostra Turkey

The main aims of Europa Nostra Turkey can be explained as the transposing of the intellectual and professional experiences of Europe to the Turkish case; sharing with European cultural-heritage circles the success stories as well as the problems facing Turkey; establishing wide-ranging partnerships with other European countries; providing educational opportunities in the field of cultural heritage for citizens of all ages; and increasing media awareness of cultural heritage.

The functioning of Europa Nostra Turkey is based on the voluntary principle. The coordination of volunteer work and activities in areas with limited volunteer participation is undertaken without any professional staff. Europa Nostra Turkey acts according to the institutional structure, strategies and methods indicated in its statute, and draws on the experience of Europa Nostra for those issues that are not covered by the statute. Every organisation or individual that shares the vision of Europa Nostra Turkey is eligible to join the association as long as the legal requirements for membership are met. The Istanbul office is the sole branch of Europa Nostra Turkey.

Activities of the Europa Nostra Turkey

The three central themes of Europa Nostra have been adopted by Europa Nostra-Turkey:

(1) Celebrating the best of European cultural heritage

Each year, Europa Nostra rewards the best achievements in the field of cultural heritage. Through the European Union Prize for Cultural Heritage / Europa Nostra Awards, it celebrates excellence and dedication among architects, artisans, volunteers, schools, local communities, heritage owners and media. Through example, it hopes to stimulate creativity and innovation.

(2) Campaigning in favour of heritage at risk

Europa Nostra campaigns against the many threats to Europe's cultural heritage. When monuments or sites are in danger from uncontrolled development, environmental change, neglect or conflict, Europa Nostra highlights

the issue and seeks to facilitate cooperation and solidarity between heritage organisations and activists.

(3) Lobbying

Europa Nostra is working towards making cultural heritage a European priority. Europa Nostra is the primary connection to the European Union, the Council of Europe and UNESCO.

The Europa Nostra-Turkey Association intends to:

- establish publicly accessible databases of leading cultural-heritage organisations, institutions and experts in both Europe and Turkey;
- conduct studies on cultural-heritage policies, standards, education, lobbies and the methods of awareness-raising in Turkey, and share the research results with the public and experts in both Europe and Turkey;
- collect any necessary information, documents and publications and establish a knowledge and document centre through an institutional website and publications such as bulletins, periodicals, brochures and books;
- organize a year-round seminar or panel series and annual conferences, and produce audio-visual material of various kinds to raise cultural-heritage awareness;
- arrange heritage tours, meetings, competitions and exhibitions etc and/or facilitate the participation of its members in such events;
- encourage excellence in the field of cultural heritage, nominate exemplary projects for the European awards, and lobby for the establishment of new prize and grant programs,
- campaign to raise public awareness of at-risk heritage sites;
- assist cultural-heritage organisations to improve their capabilities;
- work for the establishment of higher standards in cultural heritage and the development of sustainable policies;
- collaborate with university departments which teach cultural heritage and act for the proliferation of high-quality educational institutions in this field;
- contribute to cultural-heritage collaborations between public offices, private agencies and non-governmental organisations;
- endeavour to increase the financial and in-kind support of local and central governments and the private sector, and inform the general public about available support programs.

Some observations on the listed urban sites of Turkey

The following section of the paper summarises the findings of research based on surveys of listed urban sites which were carried out by members of Europa Nostra Turkey. Conservation and planning implementation in listed sites

were studied. The study was also intended to reveal the difficulties encountered by related institutions and local authorities.

According to the findings of the research, the local authorities stated that they had difficulty in putting protective regulations and conservation and development plans into practice. It was determined that the primary reason for this difficulty was a lack of sufficient and workable conservation development plans and programs. The survey revealed that apart from the availability of applicable conservation plans, a lack of public support, and shortages of money, technical information and qualified professional staff were among the main reasons for failures of implementation. Local authorities also stated that after the designation decision has been taken, the preparation of the plans for practical implementation takes too long. They stated that the designation and/or listing decisions are not enough to guarantee conservation practices. It was observed that many sites which were the subject of conservation orders were either left to become decayed and dilapidated after the listing decisions were taken, or were demolished by their owners.

Many other listed buildings have been exposed to negative environmental conditions by the deliberate making of holes in their roofs or by the breaking of their windows, thus making it more likely that they will collapse of their accord. The owners of listed buildings often try to overturn the conservation order in the hope that their old buildings can be torn down and replaced by high-value apartment blocks. It was discovered that very few owners whose buildings had been listed approved of the conservation order, and that the vast majority were either indifferent to or disapproved of the decision.

The owners of listed buildings who want either to empty or demolish them generally cite the following as the main reasons for this attitude: the profit they will make as a result of rebuilding the house; the temptation from increasing land values; the problems of multi-ownership arising from inheritance; the inappropriate infrastructure (mostly bathrooms, toilets and plumbing); the cost and struggles with insect and rodent infestations; the size of old buildings; the respectability of having and living in a new apartment block; and troubles in heating old structures.

The research showed that in cases where conservation orders are combined with economically viable activities that provide income, and where local people are involved in the process, much more satisfactory results are achieved.

Safranbolu: Under the Impact of Tourism and New City Dwellers

Ibrahim Canbulat

The City of Safranbolu was inscribed in the World Heritage List in 1994 by virtue of its key role in the caravan trade over many centuries, Safranbolu enjoyed great prosperity and as a result it set a standard for public and domestic architecture that exercised a great influence on urban development over a large area of the Ottoman Empire. Safranbolu has preserved its original form and buildings to a remarkable extent, but continuous efforts must be made to preserve the traditional townscape.



Fig. 1: Safranbolu – a general view of the historic city.

Photo: Stephan Doempke

Paphlagonia (Western Black Sea region of Turkey)

It is known that coins were minted by Dadybra (the name of the city of Safranbolu during the Byzantine Period) in the second and third centuries AD, based on Byzantine historians. The historian Cramer (1832) writes that Dadybra was a patriarch settlement. In the official registers of Rome, it was regularly identified as one of the six cities of Paphlagonia from AD 325. Most important of all, it had the attribute of being a strategic point due to its location at the junction of secondary caravan roads connecting Central Anatolia and Constantinople to important western Black Sea ports such as Hadrianapolis (Kdz. Ereğlisi), Teos (Hisarönü), Amastris (Amasra), Ionopolis (İnebolu) and Sinope (Sinop). Even before the Roman Empire and Paphlagonia kingdoms, Paphlagonia

had historic importance as an economic region with valuable agricultural products, animal husbandry and timber. The history of Paphlagonia goes back to even older periods such as the Pre-Hittite cultures of Palas and Kaskas. In 1196 the Seljuks took over Dadybra after a long siege and changed the population due to Dadybra's geopolitical importance on the Byzantine-Seljuk border. It was a defendable kastron (Byzantine fort) due to the geomorphology of its location.

Socio-Cultural zenith in the 18th century

We do not know very much about the period of Seljuki influence but assume that it extended beyond Safranbolu's Byzantine city walls as the area was an important junction and market place. It kept its importance during the Beylics period after the collapse of Seljuks due to the Mongol invasion and became a war front which changed hands under the Ottoman and Candarli Beylics. It seems that Safranbolu then lost its significance due to the Ottomans' policy of keeping the Black Sea as an Ottoman lake closed to any other nation's ships from the 16th to the 18th centuries.

Safranbolu was a province of the Kastamonu Sanjak in the 18th century and provided tax revenues even higher than those of Kastamonu, the Centre. Following the Celali uprisings against the Ottomans' heavy-handedness and the Küçük Kaynarca Treaty (opening the Black Sea to trade) Safranbolu



Fig. 2: Large mansions shape the view of Safranbolu.

Photo: Stephan Doempke

became the largest economy of the Sanjak due to the activities of its experienced traders and caravan-operating families. Safranbolu's success in industry and trade should be attributed to a more liberal environment as for some time the Ottomans had to govern the economy through the local notables. We know that the most important elements of Safranbolu's economy in the 18th century were the operations of the caravans, and, to some extent, the production of leather goods from the area's tanneries. This brought Safranbolu both material and cultural wealth resulting from cultural interactions on the caravan routes. All these factors helped generate Safranbolu's perfect city scape, impressive mansions and a high-level social life (Fig. 2).

Decline

At the beginning of the 20th Century, Safranbolu lost important economic activities such as caravan trading after new highways and railways were developed. The city's tanneries, still in an organic, artisanal stage, were the losers in competition against modern leather processes developed by European nations using inorganic materials. The elite of Safranbolu liquidated their assets and left. Safranbolu lost both its material culture and its social capital. Newly-developed heavy industry in other parts of Turkey drained labour from the vicinity of Safranbolu. This badly affected the city's traditional workshops and commercial businesses; Safranbolu was reduced to a local administrative centre and small bazaar.

Conservation efforts

I classify the conservation of Safranbolu during the 20th century into three successive periods. First was the "Ignorance Period" caused by the loss of economic resources with the potential to alter the cityscape. This almost caused the fossilization of the physical structures of Safranbolu. Second came the "Locals' Initiatives Period". Following the European Cultural Heritage Year in 1975, several intellectuals gathered in Safranbolu to influence and enrich the understanding of city dwellers on the issue of cultural heritage. This was an important influence in creating a heritage discourse which secured the city's physical structures for over 20 more years without their being targeted by developers. And lastly came the "Official Conservation Period" after the ratification of conservation legislation and plans in the 1990s. After these three successive stages, the conservation of the city applied not only to its typical Ottoman houses, but also to public spaces such as shopping districts, roads, gardens, walls and so on. However, Safranbolu had virtually become a dormitory town, utilized by the workers of nearby iron and steel industries as well as associated small industries and service sectors.

De-industrialization and acquaintance with tourism

In the beginning of the 1990s, the Turkish Touring and Automobile Club purchased and restored a mansion as the first hotel in Safranbolu's historic centre. This was a milestone in the history of conservation of the city. The local governor of the day promoted a group of "mums and dads" to operate their old houses as bed-and-breakfast accommodation. A special office and team were provided to assist these tourism pioneers in marketing, auditing and professional training. These pioneers were educated pensioners with a high awareness of cultural heritage. Safranbolu was inscribed in UNESCO World Heritage list in 1994. Unfortunately, this coincided with the demise of much of the area's heavy industry. Most of the workers were laid off and the majority of them then entered the tourism industry in businesses such as souvenir shops, small eateries and hotels without any experience. This development caused a heavy impact on the very fragile social structure and physical environment of the city.



Fig. 3: A traditional mansion being transformed into a hotel Photo. Stephan Doempke

Safranbolu had been a fragile and complicated settlement due to its wooden mansions and its living indigenous society maintaining its intangible cultural heritage. Unfortunately, when it became a tourist-historic city around 2000 it lost this vitality. More than 100 mansions were converted to small hotels. With their physical capacities exceeded, most were significantly renovated or demolished for reconstruction. Rent rates and sale prices of mansions increased, forcing the living population to leave its habitat. Owners preferred to sell their properties to new investors; many were left dilapidated. The small businesses and shops (such as groceries and cafes) servicing the local population either closed or turned to tourism-related activities. During the 1990s, social changes in the historic centre of Safranbolu occurred beneath the surface as previous tenants or owners of historic mansions left or sold their mansions to new migrants from settlements on the periphery. Actually, this was the second change of social

structure of Safranbolu, after losing its elite in the first half of the 1990s. The new dwellers had no appreciation of the physiology of the city and no memories related to their new habitat.



Fig. 4: More and more shops in the bazaar serve the demands of tourists rather than locals. Photo: Stephani Doempke

Safranbolu as a tourist-historic city

Unfortunately, tourism investment increased and the number of hotel beds boomed while the yearly numbers of overnight tourists failed to keep pace. Worse, the number of day trippers increased due to poor targeting of interest groups, a lack of tourism planning, and ineffective public relations. These factors created traffic congestion as well as a demand for more and larger parking places. The absence of effective

control of motor traffic had dire consequences for the pedestrian amenity of the historic city. During weekends of the high season, the influx of tourists exceeded the historic city's environmental capacity by almost threefold.

Historic wooden mansions constituted the most vulnerable element of Safranbolu. They used to be utilized for a core family of only 5-6 members but had now been converted to hotels with an average capacity of 20 beds and with necessary service facilities. This impacted heavily on 150-year-old houses. Special toilets and baths were installed in rooms constructed of wooden skeletons with adobe-brick infills that were sensitive to humidity. Large breakfast halls and new openings for light were created by modifying or demolishing stone walls without considering the structural capabilities of rough stone masonry in a critical earthquake zone very close to the North Anatolian Fault. More tragically, Safranbolu has recently lost at least two historic mansions to fires caused by inappropriate electrical installations.

It is obvious that the volumes of charters of ICOMOS and the decrees of UNESCO's World Heritage Committee and the UN's World Tourism Organization mean nothing against the untamed economic instincts of business-minded parties. Safranbolu is not the only World Heritage City but it may well be one of the most cautionary examples of how not to treat a living World Heritage City.



Fig. 5: A tourist map of Safranbolu shows the large number of historic mansions converted into hotels and pensions. Map: Municipality of Safranbolu

Civil Society and the Planned Expropriation of Residential Houses in the Sur District, Diyarbakır

Koçero Topdemir, Solidarity Association for the Protection of Sur

I am the mayor, also called "*mukhtar*", of the Cemal Yılmaz neighborhood in the old and fortified town of Diyarbakır which we call "Suriçi". When our great fortress and the Hevsal Gardens were inscribed on the UNESCO World Heritage List in 2015, we as the citizens of Suriçi became quite happy about a politically, socially and culturally long-term positive development. It happened when there were negotiations for peace in our country between the Turkish government and the Kurdish side.

In previous decades, the World Heritage site of Diyarbakır had been under continuous threat by different developments and activities. This had been a major matter of public discussion in Diyarbakır, particularly since 2000. Last year's inscription gave us a strong tool for comprehensive conservation and sustainable development of the site.

Unfortunately, in the following weeks the political developments in Turkey were negative. After the negotiations were stopped by the government at end of July 2015, armed clashes started again in the Kurdish south-east of Turkey which engulfed the historical town of Diyarbakır, Sur, in September 2015. In parallel with that, the political repression of people in our region increased significantly. Parts of the local population – particularly young people – in Suriçi armed themselves, claiming to face government repression, and built barricades and trenches. The government rejected these, regarding them as a threat to security. This is debatable and we did not favour it, but the fact is that the armed young people did not attack either the local inhabitants or the state security forces. The behavior of the government was not to try to find a peaceful resolution, which could have been possible with the mediation of local politicians and municipalities; instead the reaction was the declaration of 24-hour curfews over several days in the fall of 2015 which covered parts, and sometimes the whole, of the old town, and associated police operations in these neighborhoods.

These curfews came without previous notification by the governor of Diyarbakır (appointed by the central government). We could not leave our houses for several days and were faced with serious food and health problems. It was a strong violation of basic rights. The armed clashes were so

heavy that we had to stay at home. We do not really know what happened in the streets. After each curfew we saw that more and more buildings had been damaged. This destruction hurt us emotionally in a very heavy way as we had grown up in this magnificent historic town. At that time the Kurşunlu Mosque became the symbol of the damage to cultural heritage. Because of the periodic curfews, several thousand people could not stay during the night at their homes.



Fig. 1: The destroyed courtyard of the Kurşunlu Mosque.

Photo: Diyarbakır Metropolitan Municipality

In the fall of 2015, we and the civil society of Diyarbakır hoped that the negotiations would restart and a ceasefire be declared again. To this end, most civil-society organizations of Diyarbakır made several calls to the two sides of the armed conflict to immediately declare a ceasefire. Unfortunately, after the election of 1 November 2015, this did not occur. Rather, the conflict deepened with the strengthening of the current government.

However, the main damage in the eastern part of Suriçi occurred from the still ongoing last curfew which started on 2 December 2015 (with a half-day break on 10 December). The declaration of this last curfew was connected with heavy operations by the police and military against the armed people in Suriçi which meanwhile had called themselves YPS (Civil Defence Forces), but were described by the government as "terrorists". For more than 100 days, armed clashes occurred, forcing the people of east Suriçi to leave

their homes. By the end of January, almost all the people of western Suriçi had left as well as the curfew now covered the whole of the old city. Before the end of the armed clashes on 10 March 2016, up to 45,000 people had become refugees from Suriçi.

As the curfew continues today, the dimensions of the destruction are not exactly known. But site visits when the curfew was lifted for one day, analysis of pictures shot in the curfew area and published in the social media, and a detailed satellite picture from 10 May 2016 show that the extent of the damage on housing is dramatic and that damage to historical monuments is grave.

After the end of the military operations, the state did not lift the curfew and did not take into consideration the call of the people of Suriçi, the municipalities and civil-society organizations. Rather it started a program to destroy the five blockaded neighborhoods of Dabanoğlu, Fatih Paşa, Hasırlı, Cemal Yılmaz and Savaş. Around 1000 buildings had been destroyed by the state forces by the end of military operations. Every day we see trucks transporting debris to locations outside of Suriçi. The state takes revenge on the culture and population of Suriçi, which did not vote in the last elections for the AKP. The state declared that it would build a new Suriçi, but did not discuss this with any person, municipality or NGO in Diyarbakir.

When the ongoing curfew in December 2015 was declared, my neighbors, my family and I did not want to leave our homes. We resisted not more than two weeks, but had to leave because of the psychological pressure by the police and military and the uninterrupted shootings and bombings. It was too risky to stay. First we sent away the children. When our houses were hit by bullets, we decided to leave too.

The curfews stopped almost all handicraft production and commercial activities in Sur, an important commercial center for the city of Diyarbakir, for almost four months. In July 2016 we were still unable to restore the former commercial activities in Suriçi.

The Diyarbakir Fortress and Hevsel Gardens Cultural Landscape Site Management organization has started to prepare reports on the ongoing damage to cultural heritage. For this, they contacted me and other mayors of the affected neighborhoods. We have been on the consultation board of the Site Management organization since its establishment in 2012. It includes dozens of civil-society organizations, municipalities, professional organizations, academicians from the Dicle University of Diyarbakir, and even several directorates of various ministries of the central government. All related reports prepared were presented to the attention of the Turkish Ministry for Culture and Tourism, the Turkish National Commission for UNESCO, the

Turkish National Commission for ICOMOS, and the Turkish National Commission for ICORP with the demand for inclusion of the Directorate of Site Management in all processes of assessment, rehabilitation and adjustment. Nevertheless, the Directorate of Site Management and related municipal bodies were not included into the process of rehabilitation by the central government. The government has created a body of its own (from the ministries of culture, urbanization and the interior) to be in charge of the site, with no civil or local participation.

At the end of March 2016, after the Turkish government declared the full expropriation of the old town of Diyarbakir, hundreds of civil society organizations and all relevant municipalities came together and founded the "Sur Platform". Our Consultation Board was the main initiator of this platform. The Sur Platform is against the expropriation because it violates the basic rights of the 57,000 people of the old town who have suffered so much in the half year since the curfew and the armed clashes.

The aim of the Sur Platform is that all displaced people return to their homes and that the destroyed houses (probably some thousands) be rebuilt with the finances of the central government in a way which sustains the social structure and does not cause gentrification. It should not create costs for the inhabitants – and it should take into consideration the value of the Diyarbakir UNESCO World Heritage.

Organizations from the Sur Platform have initiated a file at the administrative court of Diyarbakir with the objective to cancel the decision of the Turkish government. No decision of the court has yet been taken.

The Sur Platform has also initiated several activities for solidarity in order to support the displaced people from the Sur area. Four months after the end of military operations the number of displaced people is still almost 20,000; they live in other districts of Diyarbakir under difficult circumstances. Although there is huge solidarity in the regional society (apart from Sur, people have been displaced from six other cities too – the total number is around 300,000), it is not enough to supply enough food, clothes and other basic needs of the people. There is almost no support for these displaced people from the central government, West Turkey or abroad.

In May and June 2016, some of us in the Cemal Yılmaz neighborhood were permitted to go to our houses for some hours after we applied to the governor. None of us could find our apartments in the old status. All of our furniture had been either stolen or destroyed. We could not understand how this had happened. The responsibility belongs to the government because the control of this area is in their hands. Then the governor offered to each household an amount

of approximately 5000 TL (about 1499 USD), which is ridiculous as it does not meet even one quarter of the original cost of the furniture. This is an effort to limit public criticism of the government's approach. Most of us have rejected this amount.

In our opinion the case of Diyarbakir is probably unique. Very seldom is there such a controversy between the central government, the local authorities and civil society about a UNESCO World Heritage Site which has been affected by an armed conflict.

Converting Heritage into a Community Resource: The Athar Lina Initiative in Historic Cairo

May al-Ibrashy, Athar Lina Initiative and Megawra

This paper builds on four years of experience through Athar Lina (www.atharlina.com), a participatory initiative integrating conservation and heritage management with development. This initiative was instigated in 2012 in the neighbourhood of al-Khalifa in Historic Cairo (an inscribed World Heritage property since 1979). It reflects on the lessons learned from an approach that combines research with pilot interventions within an organic framework of responsible experimentation. In Athar Lina, stakeholders representing residents, governmental bodies, researchers, professionals and community-service providers come together to pool knowledge and resources for the benefit of both heritage and community, often succeeding, sometimes failing, but always learning more about the complicated task of conserving heritage while allowing a city to evolve.

Athar Lina (“The monument is ours”) aims to establish modalities of citizen participation in heritage conservation based on an understanding of the monument as a resource not a burden. Athar Lina believes that only when cultural heritage is beneficial to the community will the community become an active partner in its conservation. It sees the conservation decision-making process as an inclusive participatory process between stakeholders and believes that conservation can be a vehicle for development. Athar Lina is run by the Built Environment Collective / Megawra, a twin organization comprising an NGO and a consultancy (www.megawra.com) in partnership with the Egyptian Ministry of Antiquities (MoA) and the Cairo Governorate.

Phase one of the project¹ included a series of participatory workshops, seminars and exhibitions targeting representative stakeholders. It produced a concept paper for interventions in and around the streets’ monuments to turn them into a community resource, taking into consideration the conflicting claims and needs of different stakeholders. This output was presented to stakeholders and used as a basis for further steps.

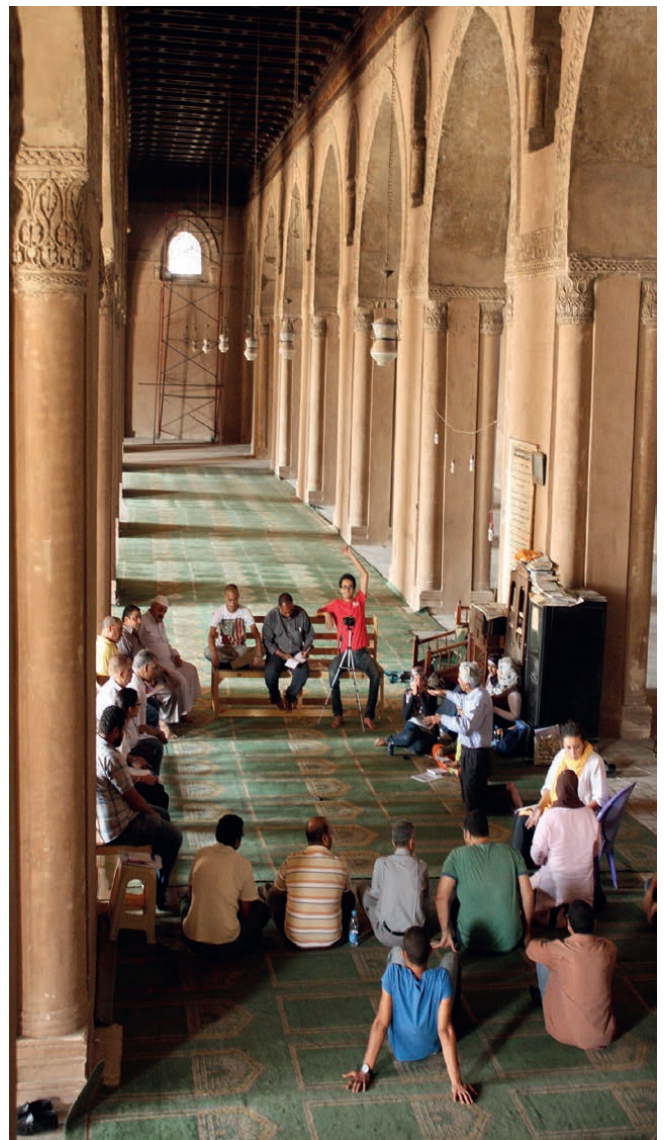


Fig. 1: Phase 1: Participatory research workshop.

Photo: May al-Ibrashy

One recommendation, to target children through an educational heritage-awareness campaign, resulted in the Athar Lina School for Art and Heritage in a primary governmental school in the street.² A second recommendation, for the conservation of Shajar al-Durr Dome (1250) and rehabilitation of an adjacent early 20th-century building into a community

¹ June–November 2012; funded by the Danish Egyptian Dialogue Institute in partnership with the Ministry of Antiquities (MoA).

² February–April 2013; funded through private donations.

cultural centre, was implemented under the supervision of MoA.³ This was followed by a project to conserve the three remaining domes of the Shajar al-Durr zone – the popular 12th-century shrines of al-Sayyida Ruqayya, Ja'fari and 'Atika, all dedicated to descendants of the prophet.⁴



Fig. 2: Heritage lessons in a local school.

Photo: May al-Ibrashy

Al-Khalifa Community Centre opened in April 2014 as a collaborative effort between Athar Lina, BEC-Megawra and a committee of al-Khalifa residents. Community services include a first-aid clinic with nominal fees and a daily summer school and after-school program for neighbourhood children. Now in its third year, the mandate of Athar Lina's Khalifa school is to teach heritage through art, crafts, Quran, reading, writing and sports. The school is funded through a profit-making sister-program that organizes tours to Historic Cairo for private schools and provides consultation services for heritage education. The third activity is Khalifa Exchange, a capacity-building quid-pro-quo program in which local artisans and designers exchange skills and collaborate on new products inspired by the neighbourhood's heritage and craft scene.



Fig. 3: Street craft exhibition.

Photo: May al-Ibrashy

In addition to the community services, the centre also hosts a cultural program curated by BEC-Megawra that addresses

issues of architecture and urbanism through city walks, film screenings, lectures and workshops.

Another aim, namely to promote tourism and raise awareness of the streets' history, is achieved through mapping, street art and branding workshops that feed into an annual tourist-promotion event – Spend your Day in Khalifa, with guided tours, exhibitions and performances such as Chirine el-Ansary's Khalifa Inside Out (www.nonretour.com) telling the stories of the street.⁵



Fig. 4: Street maps in neighbourhood gateways.

Photo: May al-Ibrashy

The next step was to work on the urban level. This started in 2015 with an urban survey and research project to develop a parallel sustainable system of waste management in collaboration with Cairo University's Faculty of Planning and Takween in close consultation with MoA and the Cairo Governorate.⁶ Recommendations for intervention included the establishment of a citizens' watchdog and lobbying group for improvement of waste management and infrastructure; piloting local waste-separation and recycling experiments; and further research on issues of rising sub-surface water. This was in addition to the launching of the first intervention (in collaboration with the Cairo Governorate) for the transformation of local dumps to communal spaces. Work is currently underway on two plots to transform them into football pitches and a third location is being chosen for a children's playground.⁷

5 November 2013; funded by the British Council; December 2014 funded by UNESCO Egypt; January 2016 crowdsourcing through Zoomal with additional funding by aicfinance.

6 July-December 2015; based on research made possible with an individual research grant from IIE.

7 With funding from Cairo Governorate, ChippyCo, PepsiCo and private donations.

3 November 2013-January 2016; funded by the American Research Centre in Egypt and additional funding from the Barakat Trust – UK..

4 November 2014-November 2015; funded by the US State Department's Ambassador's Fund for Cultural Preservation.

Over the last four years, failures have taught us as much as successes have. While our mandate has remained the same and our strategy has not veered much from the course set in the workshop that launched the initiative, we have found ourselves changing tactics quite regularly, often struggling to find the time to document these changes, let alone reflect on them. We have also identified a set of issues that we grapple with time and time again.

Whose heritage?

The idea of heritage as a resource is a powerful intuitive concept. Yet attempts to apply it on the ground reveal difficulties and potential pitfalls that require a fluid framework of reflection and re-assessment to be built into methodologies of intervention. Because heritage is a political, social and cultural construct, it means different things to different people. It is not just different stakeholder-types that will have conflicting claims to heritage; subsets within the same stakeholder-type can also have conflicting views. In the case of Historic Cairo, for example, both the Cairo Governorate and the Ministry of Antiquities continue to fight over who has the upper hand over the Historic City's streets and buildings. Even more complicated is the power grab between residents, particularly if economic benefit is to be wrought from heritage. The conservation-and-heritage-management team is in the unenviable position of having to negotiate these turf wars bearing in mind that the team itself is also a stakeholder that has to be aware of its own prejudices and interests.

The complex process of participation

It is now standard practice to include participation in the planning process and rightly so. But how do we reconcile the potential benefits of the participatory design-process with its high failure rate? Is it possible to sidestep the inbuilt hierarchies in participation in order to render it truly inclusive? And if the impossible is achieved and the process becomes truly democratic and inclusive, would that not sideline the much needed experience of the professional? And at another level, how does one tailor the tactics of participation on a case-by-case basis? And how does one report and reflect on this inherently untidy process in a manner that does justice to its complexities?

Partnership versus co-option

Even if an intervention is run by a non-governmental entity, as is the case of Athar Lina, the government continues to be an indispensable partner in the process. It then becomes vital that the non-governmental agency become aware of the risk of co-option. Civil society is not there to do the gov-

ernment's work or enable it to shirk its responsibilities. Civil society has to tread that fine line that allows it both to work with the government and to hold it accountable. Civil society also has a more flexible set-up that allows it to experiment, even fail at times, in order to develop new approaches and methodologies that the government can then implement at a larger scale. The relationship between civil society and the government is complementary at best, confrontational or co-optional at worst.

Sustainability through tapping into communal resources

Interventions are sustainable and successful only if they attempt to understand and build on existing socio-economic patterns. Identification of communal resources and resilience mechanisms is vital. Sometimes underlying support-systems are difficult to identify especially when they are at odds with each other, with different stakeholder sets and subsets relying on different support-systems. However, understand them we must. Interventions should slot into existing socio-economic patterns or reshape them to accommodate the new interventions, otherwise they will be short-lived. The administrative framework for these interventions will not be sustainable otherwise.

How far should we go?

Urban development in historic settings is often defined as a process of controlling change. Cities have to change; the question is how much change is too much? Heritage management and conservation initiatives continue to grapple with this question, not just in terms of the change they should curtail (when conserving buildings or preventing crafts or arts from dying out, for example) but also the change they introduce. Rehabilitation of historic buildings for the service of the community, improvement of services and infrastructure, upgrading public spaces, introducing income-generating activities such as tourism – all this is good but how much does it disrupt existing socio-economic patterns? How does one draw the line at gentrification or is it an inevitable by-product of improving quality of life?

Institutionalization of knowledge

Are the existing formats of documentation, reporting and academic writing adequate tools for conveying the complications of combining heritage management with development within a framework of participation or do they involve a necessary process of tidying up that is by default reductive and linear? What other forms of visual and verbal storytelling could work?

The Historical Urban Landscape From a Cultural Heritage Integral Management Perspective

Alicia Castillo Mena, Universidad Complutense de Madrid

Since the 1990s, we have developed studies concerning Cultural Heritage Management to analyze experiences and put forward models or tools to improve it.

Our works are usually based on what we call the archaeological dimension as a starting point to approach other heritage dimensions (Castillo and Querol 2014). CH is a concept with several dimensions that can be organized into three main ones (see fig. 1). The most important topic for our job is the scientific or technical dimension. The challenge is to balance these three kinds of dimensions in the management of cultural properties. And it is clear that the social dimension continues to be forgotten in multiple aspects.

Archaeology studies and analyzes stratigraphic registers to infer how constructions historically evolved at different scales and layers. It is important because we can create alternative discourses to those elaborated by history, and, significantly, we supply other readings and understandings of CH. As archaeologists, we enable a global historical vision of the HUL that is sometimes impossible to be recognized only from textual sources or visible buildings or remains. By studying this materiality we can disclose facts that were never written.

Additionally, from a management point of view, CH is only one part of culture. From anthropological and sociological perspectives CH is all that belongs to our common past that

we use and live in (among other things). But, as people who work on a daily basis with CH know well, this idea is false. We choose what part of the past is used to transfer the collective or objective of the management. That is our task. And the objective is that people choose what is really important to them and then allow experts to manage their past.

An important philosophy for us is to work, first, for people, and second, for communities. Communities in some cases only represent part of the people who

live in a site (i.e. Associations of defense of some cultural properties or values). Besides, there are people apparently indifferent to the values of the past or other social values. They do not take part in associations, are not in focus groups or belong to a religious community, and they even ignore their neighborhoods and sometimes reject or disregard the past of CH in general. These people must also be taken into account. We work with maps of agents (Castillo 2016) to identify this kind of *passive* people and develop strategies



Fig. 1: Dimensions of Cultural Heritage.

Source: Castillo and Querol 2014

The archaeological dimension is not only an academic concept, it resonates in juridical administrative language. A case in point is the definition of Historic Urban Landscape (HUL): *"The historic urban landscape is the urban area understood as the result of a historic layering of cultural and natural values and attributes, extending beyond the notion of "historic center" or "ensemble" to include the broader urban context and its geographical setting"* (UNESCO Recommendation, 8. 2011)

for them because they are the majority. The irony is that we argue that the value of CH as assets or properties relies on people's desire to preserve or visit them or are concerned about their past.

Consequently, one of the main challenges is to transversally introduce CH in daily life. It is not enough to introduce it in local planning. From now on, we need to connect with the rest of social values and interests. To work transversally means to introduce CH as one more element in every context. The integrality in the treatment of the HUL is probably the best option for Cultural Heritage properties and in fact, for all WH sites.

The result of the documents of our previous conference on "Best Practices in World Heritage: People and Communities", made by a *community* with over six hundred members, is very useful to define or mark lines of research (Castillo 2015). We need more social studies and to adapt participatory methodologies to the WH context. Moreover, we need to rethink who is responsible for what, and who should take decisions about World Heritage properties.

BEST PRACTICES DOCUMENTS: MENORCA 2012 AND 2015

- **Analysis and social studies:** *Development and generation of analysis, participation and social collaboration on the archaeological dimension of properties should be developed. The application of theories from philosophy of science, sociology, ethnography, social psychology, among others, such as educational projects, public perception, analysis and resolution of conflict studies, participatory action research methodologies, should be applied when possible.*
- **It is necessary to develop methodologies that allow the involvement of the community.** *This methodology will have to be redefined and classified in relation to people's perception and identification of the cultural properties and the past.*
- **We need to know and redefine who is responsible for what, and who should take decisions about World Heritage properties, depending on multiple factors.**

Fig. 2: Best Practices on World Heritage: Some topics concerning civil society.

Source: Castillo 2015

We try to implement the Menorca's Best Practices Document in the context of our research. We work on several/parallel and complementary lines:

- Evaluation of "Public" re/presentations of "remains" in the HUL.
- Social perception of the archaeological dimension and World Heritage* (with experts in social sciences):
- "Positive" values and how they are generated to spread and implement more of them
- Analysis of conflicts in order to solve them

- Relations between inhabitants and visitors: to look at new scenarios of collaboration to achieve more sustainable practices.
- Participatory actions*: to identify perceptions, exhibitions to activate population in public spaces and to promote or encourage the relationship between stakeholders and direct or indirect interest in Cultural Heritage.
- I would like to mention ecological or environmental actions as basic best practices that must be considered, too.

We have carried out studies about social perception and participatory actions to look for a new balance between WH conservation and society. At the same time, in the context of the WHW Conference we have the opportunity to rethink or propose indicators. I would like to put forward some indicators concerning our fieldwork in the Caribbean region.

The Caribbean: Two "historical centers" as a denounce

In our studies in the Caribbean region, we first reviewed scientific technical documentation about WH cities in Iberoamerica. We worked with more administrative aspects related to the inscriptions of properties on the WH list such as conservation boundaries and buffer zones or scientific studies, among others.

Our research in Havana, Cuba

The Office of the City Historian of Havana started to collaborate with us in 2011. More specifically, we have worked with the Office of Master Plan, its director, Patricia Rodríguez, and with the Department of Archaeology, through the director of the archaeological plan in the Old Havana, Sonia Menéndez (see references). Although the Spanish Ministry of Science has funded this project since 2013¹, the Office assumes part of fieldwork costs.

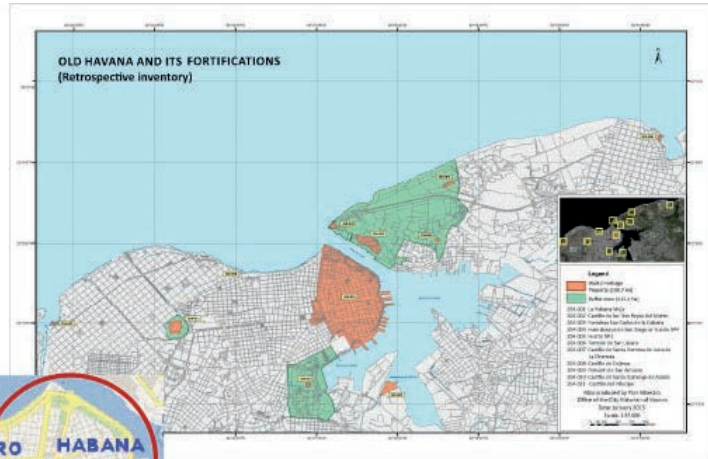
In the context of this session of WHW and sustainability, it is important to highlight the new research into environment plans and cultural heritage plan for the Bay of Havana that we have just started (Mestre and Castillo 2017). The plan complies with the tourist strategy for the zone since tourism is the other major topic in the Bay and it is necessary to combine strategies for integral action.

Although we are going to focus on our experience in the country as academics, there is a significant body of collaborative work already published (see references). There are important problems to be faced in Havana. First, there is a difference between the inscription of WH and that of HUL. This problem even affects the management of the inscribed property on the WH list. Clearly, HUL is not a type of CH

¹ The project is called "La dimensión arqueológica en ciudades Patrimonio Mundial: avances para la gestión patrimonial en Alcalá de Henares, Puebla y La Habana. HAR2013-46735-R"

THE CITY

City Area: 728.3 km²
 City population: 2,105,000
 Old Havana inhabitants: 70,658



WORLD HERITAGE SITE

Green, buffer zone: 412,4 ha
 Red, WH property: 238,7 ha



Fig. 3: Comparison between the city and the inscribed WH area.

Sources: Oficina del Historiador de La Habana and UNESCO WHC

inscription, it is a tool, but to be applied to the context of CH declaration in an urban area, it is first necessary to recognize the problems of implementing an HUL approach. Landscape is much wider than the WH property and to readapt legal aspects and theoretical presumptions is always very complex. It is enough to observe the huge difference between the area designated as WH and the rest of Havana: the second is just a small part of the former (see Fig. 3).

Havana and the first sales of apartments in the city center. Most likely our colleagues and experts do improve their living standards, as well as people who live and work around touristic areas. But for most inhabitants, conditions just worsen or remain unchanged, as there seem not to be a process of urban regeneration in the vast majority of the city centers inscribed on UNESCO's WH list.

Additionally, indicators of conservation are used to assess current problems. From a CH perspective, the worst problem refers to building collapses joint the concentration of population in the zone. The following technical information, provided by the Office of Historian of Havana (2015), remarks this issue:

- The Old Havana Historical Center covers an area of 2.14 square km, where there are 3,744 buildings, about 553 of them considered monuments of high heritage value to preserve the genuine character of its architecture and history.
- Of the 31,245 households, 59% (18,435) are considered to be in poor condition and there is an average of 2 partial collapses every 3 days. 25% of the buildings are citadels.
- 6% of households (1,875) have no sanitary installations and 15% have to share with others (4,687 dwellings).
- 30% of homes manually load water (9,374) and 7% of the homes (2,187) have no access to water inside their buildings.



Fig. 4: A building in central Havana.

Photo: Alicia Castillo October 2015

At the same time, the gentrification process has started as a consequence of the increasing tourism that flocks to

Social and economic changes are clearly necessary. Most probably changes to other political regimes may help in changing these situations. However, I have doubts about considering the political system as the direct cause or solu-

tion of the problem. These concerns seem to be apparently confirmed when comparing Cuba with other Caribbean countries. The next example perfectly illustrates these doubts.

Cartagena de Indias, Colombia

One nice World Heritage city in this area to be contrasted with Havana is Cartagena de Indias. When I was doing fieldwork with students in Colombia in June 2016, we had the opportunity to compare the problems of Cartagena to those that we had seen in Havana. What's more, in some way, we could even "see the future" of Havana regarding tourism in a town already affected by capitalism.

The example of San Fernando de Boca Chica (Fig. 5), within the WH site, is heartbreaking. Close to it there is a very hard neighborhood. Boca Chica was a touristic zone in the seventies but nowadays is not anymore. As an irony, it could be possible to study the harmful effects of tourism in the area from a material perspective (the archaeological dimension) (Fig. 6). All this area demands a direct denunciation and highlights the relevance of developing good indicators for assessing sustainability.



Figure 5: San Fernando de Boca Chica's WH fortification. Photo: Alicia Castillo June 2016



Fig. 6: Streets of Boca Chica. No words.

Photo: Alicia Castillo June 2016

Obviously, these problems concerning HUL are similar in both countries, regardless of the political system ruling them. In fact, Cuba's opening to capitalism does not seem to be a good solution for the social problems. This process may eventually increase socio-economic differences to levels similar to other Caribbean areas.

Habitat III: The New Urban Agenda

Finally, I would like to assess the implementation of the Agenda of sustainability in the urban context through the Habitat III New Urban Agenda (UN 2016). The preamble of the Agenda specifically mentions the 2030 Agenda for Sustainable Development, particularly Goal 11. Regardless of the critique of basics of the Agenda, it should be highlighted how tightly related it is with cultural heritage in urban contexts. Historical cities are Historical Urban Landscapes. Yet, the word 'landscape' is only mentioned in two different occasions (art. 67 and 124) in 175 articles and 25 pages. This absence clearly reveals the real value of HUL for this context. In turn, words such as 'culture' (31 times cited) seem to be more important, especially when compared to 'education' (only 8 times cited). Certainly, the final role of culture and Cultural Heritage has ended up being more well known than in the previous version of the document (known as Zero draft, May 2016).

Anyway, today there are six articles (38, 45, 60, 97, 124, 125) where Cultural Heritage is mentioned and this means progress compared to the previous text. The frequent references to participatory processes in some of these articles help to improve the case for the historical urban landscape. Unfortunately, World Heritage is not mentioned, even when some of the most important cities in the world are inscribed in UNESCO's World Heritage List. I hope it suffices with the indirect reference to Cultural Heritage to collaborate for implementing the WH Convention in urban contexts in the context of Sustainable Development Goals. In any case, considering what this and similar texts expose, it is difficult to think in realistic and sustainable change despite the compromise that towns and states show in this Agenda.

Proactive Attitude

Just to have a critical stance about these problems is not the solution. We rather need to rethink strategies if we really want to effectively defend World Heritage and the social and economic values that must be considered to improve how the 1972 Convention is implemented. In this regard, some of these indicators, emerging from an integral perspective, could be taken into account to approach WH sites. These indicators refer to economic impact and tourism,

ecological topics, education or the social value of cultural resource in relation to other interests or values.

- Economic impact of the tourist industry for the conservation of sites: that are from number of local employment to labor of restoration or other kind of actions.
- Relationship between environmental strategies and cultural heritage measures: this ranges from consistency with legislation or planning to educational programs, strategies to recover areas or urban spaces.
- Education activities: from courses or workshops directed to tourists and inhabitants to specialized training in WH and inclusive programs for local communities.
- Cultural resources put in relation to other kind of services and resources in the zone, for example, commercial areas, associations or sport clubs.

By using this sort of indicators, we may probably know a little more about the role of WH for society today and we can assess our contribution to a more sustainable life in our cities or planet. We are convinced that only the inclusion of Cultural Heritage in comprehensive views on the landscape allows us to promote more sustainable societies.

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Assessing Urban-Management Systems in World Heritage Cities: Towards an Integrated Approach to Urban Heritage Conservation

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Reconciling heritage conservation and development in historic cities

The conflict between heritage conservation and development has been central to the international debate on urban-heritage conservation. Existing heritage-conservation tools (such as town-planning instruments, special zoning, density regulation, intervention and restrictions on buildings) have proven to be inadequate or insufficient to regulate urban transformations and development in historic cities (Bandarin & Van Oers 2012; Martini 2013; Van Oers & Pereira Roders 2012). They have been too “weak and powerless” (UNESCO 2010: 1) to handle contemporary challenges posed by contemporary pressures. A “truly integrated view of urban management” (Bandarin & Van Oers 2012: xiii) is now considered a possible way for reconciling heritage preservation with urban and socio-economic development in historic cities.

The *Recommendation on the Historic Urban Landscape* (UNESCO 2011) represents a turning point in the contemporary debate as it is an international recognition that a “new paradigm” (Araoz 2013; Bandarin & Van Oers 2012; Rodwell 2003; Van Oers 2007b; Labadi & Logan 2016a) for urban conservation and management has gradually taken shape. Its major contribution is the incorporation in a single document of three different perspectives which have generally operated independently: heritage conservation, urban planning and development. It encourages a holistic approach to urban conservation that could be considered as an overall management framework for the entire city. This Historic Urban Landscape (HUL) approach suggests moving beyond existing regulatory and management frameworks, recommending instead the integration of existing policies, sectors and disciplines facilitated by national measures or by the creation of innovative new tools.

National and local governments are now called on to adopt, disseminate and facilitate the implementation of the HUL recommendation, and to monitor its impact on the historic cities under their custodianship. However, recent literature has shown the limits of its early implementation (Buckley et al. 2016, Veldpaus, 2015). In fact, the HUL approach aspires to move ahead of current urban management and regulatory

systems without defining its relation to them. This demonstrates an intrinsic contradiction as there are prescriptive and consolidated elements that local urban managers cannot avoid.

To implement this new approach, an assessment of how existing urban management frameworks currently operate is urgently needed (Bennik et al. 2013; Veldpaus, 2015). To the knowledge of the author, no such comprehensive assessment has yet been carried out.

Assessing current urban-management systems as a basis for their implementation

Research undertaken by the author is limited to the comparison of current urban management systems operating in two European countries – Italy and the United Kingdom (UK). These are two of the countries where the theory of urban conservation was first developed. This research endeavours to underline reliable findings and reflections that can be transferred to the European context in general. The results could then be used by national and local governments to revise their current urban management policies.

Developing and testing an innovative assessment framework

The building of an innovative framework was considered necessary to demonstrate whether some of the principles outlined by the international discourse on urban conservation during the 21st century have already been incorporated into national and local policies. Four main themes have been identified as characteristic elements of the new paradigm for urban management that is exemplified by the HUL recommendation:

- the extension of the concept of urban heritage to the entire city and its surroundings as well as the greater importance given to the stratification and interconnection of tangible and intangible values;
- the recognition of change and evolution as integral parts of urban conservation;

- the integration of urban heritage conservation strategies within the larger goals of
- sustainable development;
- the encouragement of stakeholders' dialogue and collaboration as well as the
- involvement of local communities in heritage conservation and management.

The assessment framework adopts each of these themes as a specific section. Coding items were allocated to each section to delineate parameters to be considered during the analysis (Fig. 1). Local urban-management systems are currently being investigated through analysis of relevant written documents (plans, tools, specific laws, guidelines etc) and the transcription of interviews held with local urban stakeholders. According to these data, each coding item will be defined according to specific scoring criteria.



Fig. 2: The World Heritage city of Florence, Italy.

Photo: Francesca Giliberto

SECTION 1 - COMPREHENSIVENESS OF THE URBAN HERITAGE	Score
1. Does the document comprehensively identify urban heritage tangible attributes?	0-4
2. Does the document comprehensively identify urban heritage intangible attributes?	0-4
3. Does the document comprehensively identify urban heritage values?	0-4
4. Does the document comprehensively identify urban heritage management plans?	0-4
5. Does the document link urban heritage values to its objectives and actions?	0-3
Total section 1	
SECTION 2: MANAGEMENT OF CHANGE	Score
1. Does the document recognize the dynamic and evolutionary component of heritage (attributes and values)?	0-3
2. Are general dynamics of change (structural, social, functional) identified and monitored?	0-3
3. Are pressures and factors affecting the urban heritage (current or potential) or its vulnerability status identified and monitored?	0-3
4. Are limits of acceptable change identified and envisaged?	0-3
SECTION 3: INTEGRATION BETWEEN PLANS/TOOLS, SECTORS AND ACTORS	Score
1. Is the document integrated/linked to other national/regional/sectorial plans/tools involved in urban management?	0-3
2. Are other urban management sectors and disciplines involved?	0-3
3. Does the document provide any reference to the fact that the city encloses a World Heritage (WH) property?	0-3
4. Does the document envisage cooperation between different levels of stakeholders?	0-3
5. Does the document envisage cooperation and partnership between private and public actors?	0-3
Total section 3	
SECTION 4: STAKEHOLDER INVOLVEMENT	Score
1. What are the actors involved and their kind of involvement?	0-9
2. Is the local community involved in the definition of heritage values/attributes to be preserved and managed?	0-3
3. Does the document take account of the needs and interests of local communities living in or around the World Heritage site?	0-3
4. Does the document take account of the needs and interests of other stakeholders involved in the World Heritage Site?	0-3
5. Does the document provide mechanisms to help find solutions if conflicts between stakeholders arise?	0-3
Total section 4	
TOTAL	

Fig. 1: Main structure of the assessment framework currently being developed by the author.

Author: Francesca Giliberto

The framework is currently being tested on two Italian World Heritage cities: Florence and Matera. Florence is a typical case of an Italian historic city. According to recent UNESCO reports (World Heritage Centre 2014a), its urban heritage has been preserved over time through adequate regulatory frameworks and conservation tools. Its heritage management plan is considered appropriate and fully implemented. Critical episodes of urban development are sporadic and there is an overall balance between conservation and development.

Conversely, Matera represents an extreme case because its historic centre consists of a rock-cut settlement (Sassi) that demonstrates a human settlement occupation that lasted over 2,000 years. The city has been strongly influenced by its heritage. It was so degraded in the 1950s that the inhabitants were evacuated with the aim of improving sanitation and renovating ancient districts. The city was an emblem of extreme poverty and was described as la "vergogna d'Italia" (the disgrace of Italy). The return of the people during the 1980s restored the traditional use and function of the property so that it was inscribed on the World Heritage List in 1993. Today, the inconvenience of living in the Sassi has reduced the number of domestic residences in favour



Fig. 3: The World Heritage city of Matera, Italy.

Photo: Francesca Giliberto

of bed-and-breakfast accommodation and other commercial enterprises. This transformation may cause a significant decrease in the population living in the Sassi which would cause, in turn, a loss of Outstanding Universal Value (World Heritage Centre 2014b). The relationship between heritage conservation and socio-cultural development in Matera is therefore particularly intense. The city is currently facing a cultural process for its designation as European Capital of Culture for 2019, being an important moment for reflecting on its future development.

Conclusion

The reconciliation of urban heritage conservation with development in historic cities is one of the most urgent tasks of our time. This paper has highlighted the fact that existing urban conservation policies and tools are not able to properly cope with the contemporary challenges faced by historic cities. The international debate has stimulated the gradual development of a new approach for urban conservation and management (HUL) whose practical implementation is urgently needed. The assessment of current urban-management strategies is necessary to understand how HUL can be implemented. An assessment framework is currently being developed and tested by the author on two contrasting Italian World Heritage cities – Florence and Matera. Although specific research results are not yet available, the exercise is expected to stimulate important discussion on this theme.

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Sustainable Development Goals and World Heritage Protection: Ideas Based on Experiences in St. Petersburg

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This paper presents some thoughts and ideas about indicators for the Sustainable Development Goals (SDG) in world-heritage cities which come from the analysis and experiences of the World Heritage City of St Petersburg in Russia. St Petersburg has a huge area that was included on the World Heritage List in 1990 and which since that time has been influenced by many negative pressures, such as obsolescence, poor-quality renovation, illegal reconstructions and intervention of new constructions. Because of these developments, the city community has been consolidated, significantly shaping the city's political landscape (at least for now). As a result of the activities of this civil-society community, the general approach to world-heritage protection in St Petersburg is characterized by quite a high level of attention to urban governance. Therefore, World Heritage status has brought more sustainability to St Petersburg.

At the same time, the most important challenge for the sustainable development of St Petersburg's heritage relates to the fact that the active civil society groups are mostly oriented towards protecting the historical centre through traditional preservation. This situation is quite typical. In many cases when "community involvement" in heritage protection is discussed, only non-governmental organizations, experts or, more rarely, civic activists are considered stakeholders. This part of civil society usually advocates for more public resources to be spent on heritage preservation and conservation.

But this approach does not have any potential for sustainability because it requires ever new public expenditures, which cannot be returned but only spent. For example, the program on the preservation of the historical centre of St Petersburg has already cost 400 million RUB (10 million USD) only to investigate the conditions of buildings in two pilot territories. Some buildings were found to be in an emergency condition, but nothing followed. As a result, public funds were expended for no result. No sustainability is observed from this outcome.

Investments instead of expenditures

In the framework of the above model, business involvement is excluded from the process, even though it is the group capable of contributing to more sustainable development of World Heritage. Experience shows that if we speak not only about public expenditure but also about business investments, and not into property but into heritage, the level of sustainability becomes much higher. It is achieved through increasing the value and export of technologies for preserving the heritage of St Petersburg.

In evaluating the advantages and disadvantages of business investments, it is important to ask questions about what kind of (new) industries could thrive on the capital of World Heritage. Especially relevant is the question of the kinds of heritage that we do not want to preserve, such as certain military installations or other objects associated with unpleasant common memories. One of the answers would be to change the function of the object in question, something that can be achieved through investment. Of course, this should be done very carefully, through identification, protection, conservation, presentation and transmission to future generations – all of which involves a critical review of history and practices.

Application of the UN Sustainable Development Goals

In general, the same logic can be followed in the formulation of the SDG. Target 11.4 is: "Strengthen efforts to protect and safeguard the world's cultural and natural heritage". But if we look at how the other targets are formulated under SDG 11,¹ we can see that almost everywhere they are based on the concept of "access" – that is, they are oriented towards human needs. Only SDG target 11.4 aims to "strengthen efforts" of bureaucracies through public and private expend-

¹ <https://sustainabledevelopment.un.org/sdg>

iture. This is a very broad formulation which does not affect any bureaucracy immediately and therefore is of little interest to civil society. At the same time, this target should not be ignored, because it can be used as an argument in some of the following discussions. Moreover, by considering the formulation of some of the indicators, one should take into account that they will be applied by the bureaucracy, which usually tries to change the sense of every norm for its own interests. Therefore, no opportunity for such a possible change should be left without scrutiny.

It is obvious that the role of cultural heritage was not sufficiently recognized for sustainable development of cities and countries. This situation can be compared with a "white elephant", which cannot be disposed of by its owner, but whose costs, particularly that of maintenance, are out of proportion to its usefulness. This metaphor derives from the story that the kings of Siam (now Thailand) were accustomed to make a present of one of these animals to courtiers who had become obnoxious in order to ruin the recipient through the cost of the elephant's maintenance. In modern usage, the metaphor is used for an object, scheme, business venture or facility considered to be without use or value. So, the proposed indicator can be legitimately criticized through the "white elephant" concept. But the question is, how can the "white elephant" work? Is this a valid question? Can a "white elephant working in the field" bring any sustainability?

Proposal

To answer such questions, it is possible to use the **DPSIR model** (Fig. 1) adopted by the European Environmental Agency for development of environmental indicators as an extension of the pressure-state-response model developed by the

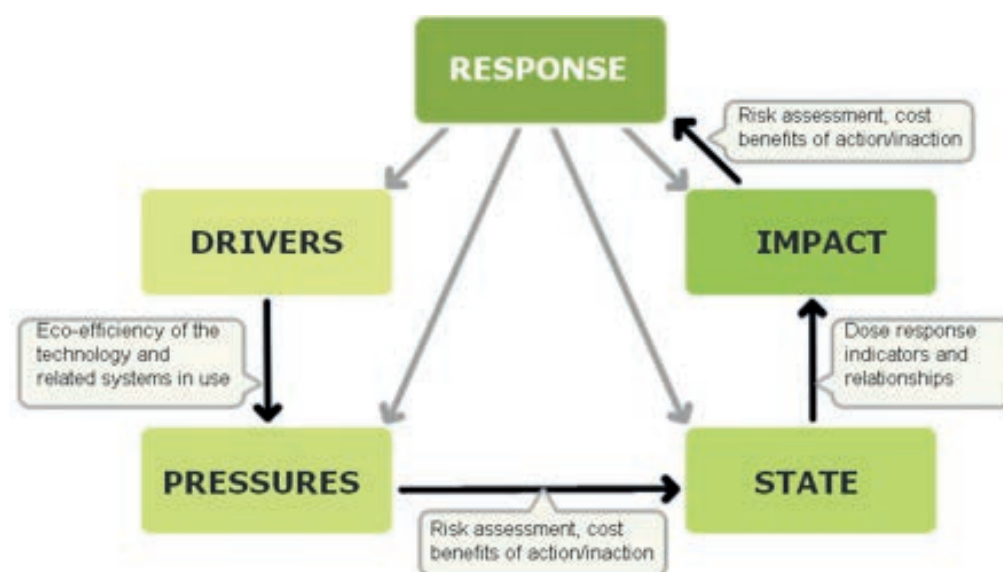
OECD². This is a causal framework for describing the interactions between society and the environment, containing the components **Driving forces**, **Pressures**, **States**, **Impacts** and **Responses**. As a first step in this application, data and information on all the different elements in the DPSIR chain are collected. Possible connections between these different aspects are then postulated. Through the DPSIR modelling framework, it is possible to gauge the effectiveness of responses put into place. This approach can encourage and support decision-making by pointing to clear steps in the causal chain where the chain can be broken by policy action.

The DPSIR represents a systems-analysis view: social and economic developments exert pressure on the environment and, as a consequence, the state of the environment changes. This leads to impacts on human health, ecosystems, materials and so on that may elicit a societal response that feeds into the driving forces, on the pressures, on the state, or impacts directly, through adaptation or curative action.

The DPSIR diagram (Fig. 1) can be interpreted in the following way:

- Eco-efficiency indicators (between D and P) increase when economic activities can expand without an equivalent increase in pressure on the environment.
- Pathways and dispersion patterns link P and S. The combination of these indicators tells a story of time delay in natural processes and the "time bombs" created in the environment. Knowledge of dispersion patterns can be useful to model current and future changes in the state of the environment and in relevant impacts.

² <https://en.wikipedia.org/wiki/DPSIR>



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Fig. 1: The DPSIR model

- Dose/response relationships link S to I. Knowledge of dose/response relationships can be used to predict or quantify the health impacts of pollution, or help in choosing the most appropriate state indicator to act as an early warning.
- Economic costs of the impact and other indicators that confirm societal perception of the seriousness of the impacts are the key for triggering societal responses. These constitute the link between I and R.
- Policy-effectiveness indicators generally summarize the relations between the response and targets for expected change in driving forces or pressures and sometimes in responses, state or even impacts.

From this schema, it becomes obvious that if we think only about “responses” while ignoring everything that is usually called a “problem”, we cannot create indicators which give comparable information on different countries and sites. Thus, a couple of months ago we had a national discussion in Russia on the region’s rating regarding the cultural heritage.

No indicator was agreed as relevant by all regions, because even within Russia local conditions and situations are too diverse. So, the indicators should be comparable, meaningful, easy to grasp and “sexy”, which means that the specially proposed indicator for 11.4 should be reconsidered and reformulated.

Monuments and Sites

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Sustainable Green Religious Tourism within the Ranthambhore Tiger Reserve

Sanjay Rattan, Ashoka Trust for Research in Ecology and the Environment / Alliance of Religions and Conservation

Location map of Ranthambhore Tiger Reserve

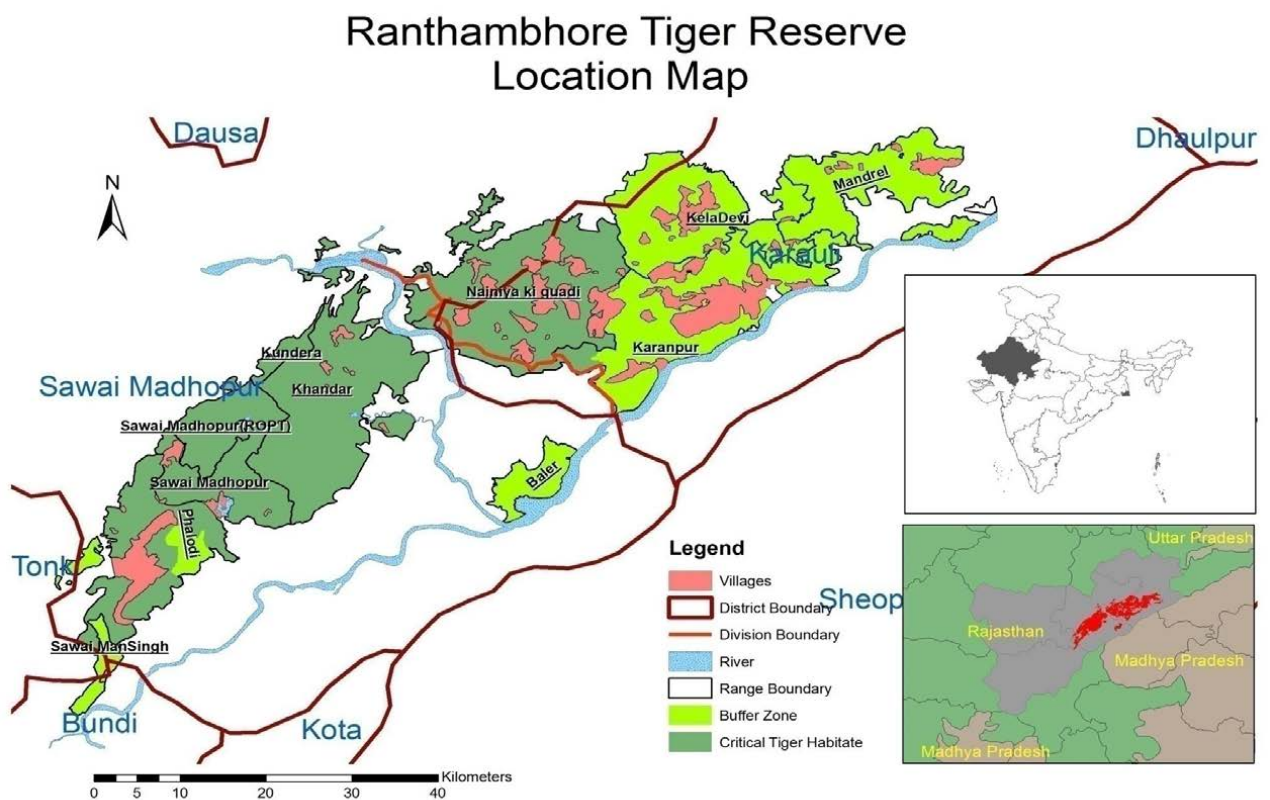


Fig. 1: Location Map of Ranthambhore Tiger Reserve

The Ashoka Trust for Research in Ecology and the Environment (ATREE), an Indian based conservation NGO, and the Alliance of Religions and Conservation (ARC) - UK, a secular faith-based trust, have been working together with pilgrimages in cultural-religious sites inside Protected Areas (PAs) in India since 2014. The aim of this partnership is to reduce the negative environmental impact of pilgrimages while fostering religious (Hindu) beliefs supporting nature so as to arrive at a more conservation-friendly pilgrimage¹.

Having worked with 3-4 sites, we report in this paper a typical site intervention at the Ranthambhore Tiger Reserve (RTR) in Rajasthan in North-western India². RTR covers an area of 1,344 km², and this landscape has a proud natural, religious and cultural heritage associated with it. It is one of India's most famous and visited tiger reserves with a tiger population of over 50 adult tigers (2014 Tiger Census). The Ranthambhore National Park (392 km²) within RTR is its core

¹ Elizabeth McLeod, Martin Palmer (2015): Why Conservation Needs Religion. *Coastal Management*, 43:238–252

² Soubadra Devy M., Sanjay Rattan, Ganesh T., et al. (2014): Sustainable Green Religious Tourism - Ranthambhore Tiger Reserve: An Emerging Model With Multi-Stakeholder Engagement, Project report submitted to the Rajasthan Forest department and community stakeholders ATREE-ARC, In-house report.

habitat area where many of its tigers reside (Fig. 1). This National Park also houses the historical Ranthambhore Fort, a declared UNESCO World Heritage Site (2013). The fort is maintained by the Archeological Survey of India (ASI) and lies six kilometers inside the park's forests. The national park also has the most popular Trinetra (three-eyed) Ganesh temple together with other associated temples.

The Trinetra Ganesh temple is situated within the Ranthambhore fort and is one of the oldest and most auspicious Ganesh temples of Rajasthan. It commands a strong religious following amongst the population of Rajasthan and adjoining states, and there is a great belief that this deity is a giver of good fortune and destroyer of obstacles. Traditionally, the occasions of first offering of harvested grains for re-sowing in agriculture fields, buying of property, decision of marriage or resolution of any difficulties are rendered with prayers in this temple by devotees. Wildlife and heritage tourists also regularly visit here by virtue of its location. The economy of the bordering district headquarter town of Sawai Madhopur (SWM) and its surrounding area also benefit from this geographic and cultural landscape. The township's development has gained considerably from wildlife as well as religious and historical tourism.

There is an agreement amongst the key stakeholders of this area that the main religious festival occurring during the annual Ganesh Chaturthi pilgrimage (August/September) attracts hundreds of thousands of pilgrims. These numbers have been increasing in the last two decades. The annual footfall is now estimated to be about 0.8 to 1 million people³. This surge of humanity within a span of three to four days inside the tiger reserve causes a significant negative environmental impact on the biodiversity of its forest and the Ranthambhore Fort.

The National Tiger Conservation Authority (NTCA) which oversees the Tiger reserve network in India under the Ministry of Environment and Forests and Climate Change (MoEFCC) has clearly laid down guidelines on privilege species management (Tiger), regulation of other wildlife and wildlife tourism. However, the NTCA guidelines issued in October 2012 when referring to pilgrimages inside Tiger reserves are of a general nature. They expect managers of affected Tiger reserve to draw a plan of action to manage and regulate religious tourism under existing Indian wildlife and forest laws (within three years of notification)⁴. Park Managers are primarily concerned with Tiger and biodiversity conservation as well as wildlife / Tiger tourism. This has led to the neglect

in development of a proper religious-green tourism model and is open to various interpretations at each site. In Sawai Madhopur town and neighbouring villages of RTR, there exists a clear need, willingness and ability amongst local stakeholders to better manage and protect the Trinetra Ganesh temple pilgrimage while safeguarding the wildlife habitat of Ranthambhore Tiger Reserve and the Ranthambhore Fort. It is increasingly becoming necessary for decision-makers to carefully nurture community well-being and cooperation that results from religious and cultural eco-tourism rather than not deal with it or deal with it in an adhoc manner.

In order to meet the clause on religious tourism indicated by NTCA guidelines, ATREE-ARC initiated a conservation and religion based project at RTR in 2014, for an initial period of 3 years. Its purpose is to involve multiple stakeholders to co-manage and regulate the negative environment impact of the pilgrimage on the tiger reserve and Ranthambhore fort. Key stakeholders include the RTR Forest department, District administration, Temple trust, conservation NGOs, socio-religious NGOs, local representatives of civil society, media and the Archeological Survey of India's regional office. Given the complexity of religious tourism, both in its emotional sensitivity coupled with the changing profile of religious tourists, a participatory approach was explored with the Forest department, the District administration and local stakeholders⁵. This bottom-up approach is quite contrary to the top-down approach that local government and park managers customarily use when managing religious pilgrimage. Large pilgrimages in PAs are considered more of a hindrance to their main tasks.

Accordingly, at the start in 2014, ATREE-ARC undertook a three month social research exercise to identify and profile the pilgrims, the pilgrimage site and the stakeholders⁶. Thereafter, ground meetings were undertaken with concerned stakeholders: these included the RTR forest department, conservation NGOs like WWF and Tiger Watch, Temple trust, socio-religious groups like Seva Bharathi, civil society, ASI local representatives, pilgrim community and wildlife tourism industry. Subsequently, a two day workshop involving these stakeholders was jointly organized by ATREE-ARC and the Forest department to evolve strategy and outcomes for a participatory action plan. A 'Green Ganesha – Clean Ganesha' (GG-CG) joint campaign was the outcome. It consisted of three basic components: education and awareness, understanding and evolving a joint program by stakeholders, and implementation and action over two months.

The first leg of pre-festival outreach included creating tools for the GG-CG campaign: a distinctive conservation-religion

3 Government of Rajasthan (2005): Securing the Future... Report of the State Empowered Committee on Forest and Wildlife Management

4 Notification No.15-31-2012-NTCA (2012): Guidelines under section 38-o (c) of the wildlife (protection) act, 1972 for project tiger (the gazette of India) NTCA 15th October, p.114
http://projecttiger.nic.in/content/73_6_GuidelinesandAdvisories.aspx

5 Robert Wild, Christopher McLeod, Eds. (2008) Sacred Natural Sites: Guidelines for Protected Area Managers, IUCN

6 Tata Institute of Social Sciences (TISS), Mumbai (2014): Impacts of Religious Activities on Forest and Wildlife: A Study of the Ganesh Temple in the Ranthambhore National Park, Report submitted to ATREE

logo and key message; additional conservation messages using religious and cultural beliefs with their depictions on banners, posters and signage; a local folk song with a religious-conservation underpinning; a Tableaux-decorated jeep fitted with campaign banners and loud speakers for community outreach (Fig. 2). The activities for awareness, education and understanding included: school, college and NGO based rallies in SWM; signage & banners in the Tiger



Fig. 2: Conservation education & awareness through religious beliefs

reserve/fort area and township/village routes; a signature campaign on Do & Don'ts; talks and dialogues on religious beliefs and conservation practices relevant to the pilgrimage with educational institutions, NGOs, socio-religious groups, civil society and nearby villages, a media campaign (Fig. 3).



Fig. 3: Community outreach - asking villagers to adopt cloth bag substitutes

The action or execution phase dealt with achieving desired outcomes to actually reduce negative environment impact during the Ganesh Chaturthi festival. Every year a great amount of polythene bags and foil based packing mainly of chewing tobacco and food wrappings as well as plastic cups, plates and bottles is carelessly thrown into the core area of RTR. The campaign built up to avoid such negative environment had already been achieved with stakeholders

and the community. One key initiative included making of cloth bags to substitute polythene bags. This was organised by women self-help groups supported by NGOs, civil society and socio-religious groups who helped collect old cloth from homes.

The outcome emerged as a social spin-off to the entire effort. Financial support for this endeavor was supplemented by the Forest department, Temple trust and NGOs like WWF. A major intervention component was the effective frisking and substitution of polythene bags with cloth bags by 150-200 community volunteers. (Fig. 4) Harmful intoxicants i.e., foil based tobacco products and alcohol were also stopped



Fig. 4: Frisking: Confiscated polythene bags on the last day of the festival

to reinforce religious beliefs for a clean and holy environment. For the first time a ban on polythene, foil-plastic packaged tobacco products and litter inside RTR, was effectively implemented during the Ganesh Chaturthi mela during peak rush days (Fig. 5). The activity was carried out with support



Fig. 5: Frisking for intoxicants: Joint operations by Forest Department & civil society volunteers

from the Ranthambhore Forest Department, the District administration, police and ASI and was also appreciated by them. Stakeholders working together cohesively for a conservation friendly pilgrimage is another desired outcome

In 2015, the strategic planning exercise, awareness and education campaign, use of religious beliefs and values supporting conservation were similar with some variation. Since a broad action plan was already in place, as well as a platform for interaction with government, the preparations did not require to be so elaborate. Civil society volunteers were already undertaking periodic polythene bag checks and bag substitutions four months prior to the festival. The awareness and education campaign for a conservation friendly pilgrimage also started early; 15 nearby villages on various feeder routes to the Tiger reserve were targeted with street plays using religious values and beliefs. Strategy and logistic meetings were conducted in semi-formal groups. Increased local government support was provided by the DA, ASI, and *Panchayats* (local village governance bodies).

ATREE-ARC and civil society partners additionally undertook a small waste and sanitation management initiative to link to a broader 'clean and beautiful India' national government program. The team assisted the District administration, Forest department, temple and ASI workforce at key points of the pilgrimage to demonstrate and maintain cleanliness and sanitation, and a polythene/garbage free areas during two peak days.

Evidence that the multistakeholder model is gaining ground came in early 2016: District Administration reached out and sought similar intervention from ATREE-ARC & civil society partners at an adjacent pilgrimage site. Also in 2016, a new management plan for to cover religious pilgrimage, wildlife tourism and world heritage status of Ranthambhore Fort is being drawn up. ATREE-ARC along with conservation NGOs and its civil society network have been asked by the District Administration to provide their inputs for the pilgrimage. There is also evidence that more support, time and effort is required for the multi-stakeholder model to mature and be effectively managed. The closely-held private temple trust (to a very public pilgrimage) has participated cautiously in both years. As a result, socio-religious groups were encouraged to take a greater role and are now becoming significant contributors to meet the aims of the project. Community and civil society/NGO composition and leadership experienced changes. The Forest department in spite of being happily surprised at the success of the volunteer bag frisking program, has not provided research permissions for establishing baseline biodiversity impact indicators during pilgrimage.

Some restrictions on conservation research and financial support are now being experienced. However the project in its two years of participation has effectively initiated forest

departments conservation groups, civil society groups, religious institutions and local government to work together to lessen the negative impact on a natural environment and the temple. However two years is a short time, for all stakeholders to manage the program and own it including raising financial and non-financial support for it.

Environment conservation of important religious sites in natural areas with large pilgrimage footfalls do not often support traditional routes to biodiversity conservation easily. This is also true of sites where temples require government intervention and involvement. Local communities are restricted and increasingly removed from collective management and the conservation initiative which small traditional and sometimes privately owned Sacred Natural Sites (SNS) display^{7, 8, 9}. In India, a country that has a deep religious faith and many pilgrimages inside forest areas, the model for a more conservation-friendly pilgrimage is still being charted out. It is hoped that the continuation of such approaches and the lessons they throw up, will ultimately result in institutionalization of this multi-stakeholder model. There is already a requirement for Tiger reserves to include a proper annual management plan for the pilgrimage. The district administration also requires this. Later, it should be inducted into policy for pilgrimage sites in PAs, at state and central levels and with concerned bodies of the MoEFCC. Hence at this juncture this program requires continued support by funders, scientists, conservation practitioners, religious groups and local stakeholders.

7 Keith Still G. (2014): Introduction to Crowd Science, CRC Press, Taylor & Francis Group

8 Meera Baidur (2010): Concept of Nature in Traditional Thought: Towards a Philosophy of Conservation and Action. Ph.D Thesis, National Institute of Advance Studies (NIAS), Bangalore

9 Fabrizio Frascaroli, Shonil Bhagwat, Riccardo Guarino et.al. (2016): Shrines in Central Italy Conserve Plant Diversity and Large Trees. *Ambio* 2016, 45:468–479, Royal Swedish Academy of Sciences

Threats to Chaukhandi Tombs and the Role Civil Society Can Play for Their Safeguarding

Zulfiqar Ali Kalhoro, Pakistan Institute of Development Economics

Pakistan has six world heritage sites and another 18 on the tentative list. The Chaukhandi tombs have been on the tentative list of Unesco World Heritage since 1993. They are an astonishing collection of elaborately carved sandstone tombs belonging to the Jokhia and Baloch tribes dating back to the 15th-18th centuries (Fig.1). The tombs stretch for over 2 kilometers (Zajadacz-Hastenrath 2003; Kalhoro 2011; Hasan 1996). These tombs are located less than a half km off the National Highway, a highway that connects Karachi to Thatta, a city that houses the World Heritage site of Makli.



Fig. 1: A view of Chaukhandi tombs in Karachi.

Photos: Zulfiqar Ali Kalhoro

A decade ago, when one travelled on the National Highway to Bhambore, another heritage site on the UNESCO tentative list, the Chaukhandi tombs were visible from the Highway. Today, illegal mushrooming of truck garages and parking lots have blocked the view of Chaukhandi tombs from the Highway. Moreover, a road that leads to the Chaukhandi tombs is always blocked with trucks which are seen parked there.

Human Threats

The once popular tourist destination for Karachiites is now abode of drug addicts. Today, the Chaukhandi tombs are facing multiple human and environmental threats. I will briefly discuss these threats to the heritage and finally recommend

what role civil society can play to safeguard these treasures of the past.

The Chaukhandi graveyard is a popular tourist attraction in Pakistan in general and Karachi in particular. Many people visit the site daily. The majority of the visitors damage the monuments by writing their names on slabs of Chaukhandi tombs. Some of the decorative slabs have also been stolen.

The descendants of the Jokhia tribe also hold an annual fair at the Chaukhandi of Pir Aari. During the time of Mela, people also damage the Chaukhandi tombs. The growing extremism has also not spared this graveyard. The Taliban warned the local people last year to stop holding their annual fair, otherwise they would blast the Chaukhandi tomb of Pir Aari. Local people confirmed this threat to funfair organizers when I met them. In 2013, the Taliban had destroyed the Chaukhandi of Jam Miran.

Another threat to Chaukhandi tombs is from grave-diggers who steal bones from the graves. The grave digging to steal bones is a booming business in Pakistan and it is more widespread in mega city of Karachi. These bones are used in black magic. Due to insufficient staff and non-availability of night guards at the Chaukhandi site, these people also dig and steal bones from Chaukhandi graveyard.

In the evenings, people are seen playing cricket in the cemetery and nobody stops them, not even the night guard on duty, from playing. Due to this on-going activity, tombs are being damaged by these people.

Another major threat to Chaukhandi tombs is from the construction of new tombs. There is a recent phenomenon that is taking place at the site that if any Sindhi literary figure dies, he/she would be buried in Chaukhandi tombs. Two very eminent literary figures, Tajal Bewas and Shamsheer ul Hyderi are now buried in this graveyard (Fig.2). The proximity of these tombs has damaged the historical Chaukhandi tombs. Similarly, the stone carved canopy of Jam Murad (Fig.3) was built close to the old canopy of a Jokhia chief, which has played havoc with the old tomb. All the material was placed near the old canopy, and its platform was used by the labour-



Fig. 2: Recently built tombs of Sindhi writers.



Fig. 3: Recently built canopy of Jam Murad Ali.

ers for taking tea, lunch and even siesta. This damaged the canopy immensely, but the decay went unnoticed.

Environmental Threats

Pollution levels in the city of Karachi have risen significantly over recent years as a result of growth in industry, traffic and population (Ilyas 2007). The Chaukhandi tombs are also facing problems from air pollution. Industrial pollution has affected Chaukhandi tombs the most. Emissions and other pollutants from factories north of the Chaukhandi tomb of Jam Murid are also affecting the Chaukhandi tombs hugely.

The toxic emission from diesel and petrol vehicles has also affected Chaukhandi tombs. Many trucks, oil tankers are seen parked at garages which block the way to Chaukhandi tombs (Fig.4). Many other trucks are seen dumping bajri (gravel) near Chaukhandi site. This bajri dumping ground is one of the biggest in Karachi. People involved in the construction industry buy bajri from here. Therefore this activity and emissions from heavy vehicles have damaged the

Chaukhandi tombs. The dome of Jam Murid's tomb now looks much blackened compared to the original pale looking dome. Moreover, waste burning in the vicinity of Chaukhandi has also contributed to the decay and destruction of the structures.

Role of civil society to safeguard the tombs



Fig. 4: A Road to the Chaukhandi tombs.

Civil society groups are very strong and powerful in Pakistan. Many NGOs emerged during the Musraff government (1999-2007) in Pakistan; some of them were directly concerned with heritage. In Karachi only, there are over a dozen such NGOs that work on heritage, but all of them lack activism with respect to heritage sustainability and preservation of urban heritage. Civil society can be a strong force against the neglect and decay of cultural heritage in Pakistan. They can actively be involved in raising their voice against those who have brought destruction and damage to Chaukhandi tombs. The following line of action can be taken by civil society to safeguard the Chaukhandi tombs.

With the activism of NGOs, all truck garages can be shifted to other part of the city because these are causing damage to the structures due to toxic emissions and other pollutants. There should be coordinated efforts by the civil society of Karachi to raise their voice against the dumping ground at Chaukhandi tombs. They should demand that the *bajri* (gravel) dumping ground should be moved to another part of the city. Waste disposal should also be stopped and no more waste-burning be allowed in the vicinity of Chaukhandi tombs. Because all of these activities cause environmental damage to the Chaukhandi tombs.

Due to the activation of civil society, a voice can be raised against the illegal grave-diggers who steal bones from the graves, for which they make concerted efforts to enlighten the concerned culture and tourism department to erect a boundary wall which they started in 2012 and left uncom-

pleted. Despite local peoples' frequent protests to save the Chaukhandi tombs, no attention was paid to their voice. When civil society groups, especially media persons, will write in printed media, there are possibilities that government will take serious note of it. Once the boundary would be erected, at least some of the illegal activities can be mitigated.

Civil society is very vocal against Taliban activities in the country. Civil society organizations should take a serious note of Taliban activities in Chaukahndi (which they took in 2013 against the destruction of Chaukhandi tomb) and take out processions to bring this issue to limelight so that no future incident with respect to the destruction of tombs can take place. Civil society's voice is immediately heard. When Taliban destroyed the Chaukhandi of Jam Miran in 2013, the civil society organizations of Razaqabad, Pipri, Gharo towns and Jam village, Pir Sirhandi, Dhani Parto, Memon Goth Daud Shoro Danbaro villages protested against the destruction of heritage which quickly came to the media limelight. The media persons visited the Chaukhandi site and highlighted this issue of tomb destruction at the hands of Taliban. Later, the Chaukhandi tomb of Jam Miran was restored with the help of local people and civil society organizations. This reflects how powerful, influential, and vibrant civil society is in Karachi.

Many NGOs working on heritage i.e. the Heritage Foundation of Pakistan, the Endowment Fund Trust for Preservation

of the Heritage of Sindh (EFT) and others are against any new construction in a historical graveyard. They and other NGOs should play an active role in safeguarding the historical monuments at Chaukhandi which are being damaged due to the new tomb building activity on the Chaukhandi site. With their activation on different forums, this activity can be stopped.

One can save many heritage sites including Chaukhandi tombs if NGO activism is vibrant in heritage sector in Pakistan in general and Karachi in particular. These NGOs are working on restoration, preservation and documentation of heritage. But what is more important to focus is the preservation of heritage not only from environmental threats but also from human threats.

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Beyond Monuments: Empowering Communities Through Historical Preservation in Turkey

Mustafa Gönen, Global Heritage Fund

Global Heritage Fund (GHF) is a non-profit, international conservancy formed to preserve and protect humankind's most important archaeological and cultural heritage sites in developing countries. GHF's timely investments, global network of experts, and advanced Preservation by Design® methodology work together to create a 'cycle of success' for Global Heritage sites, threatened by neglect, destruction, mass tourism, and urban sprawl which have high potential for sustainable preservation, tourism and economic development.

GHF has focused its efforts in developing regions on preservation and responsible development of the most important and endangered global heritage sites. GHF projects are selected using strict criteria developed by its Board of Trustees and Senior Advisory Board, and its work on each project follows a methodology termed Preservation by Design®.

GHF's goals are to preserve structures and physical evidence of cultural heritage, advance education about, and protection of, endangered heritage sites, advance community involvement and benefits from preservation and build a major international conservancy to save our global heritage.

GHF's strategies are to

- work with community participation on world-class conservation projects, selected through a disciplined selection process
- promote internationally GHF's Preservation by Design® methodology as a recognizable and replicable approach to project design, management, monitoring and evaluation
- engage the world's leading archaeological conservation and community development experts in planning, projects and programs
- develop a strong, stable and growing global network to support GHF through guidance and advice to management, generous and sustained funding and advocacy, leadership and best practices in governance
- continue to build a committed and effective Board of Trustees and Senior Advisory Board with diverse expertise

- advocate on behalf of significant and endangered cultural heritage sites in developing countries

GHF's mission is to provide projects with financial and technical resources, and to assist with the building of a conservation and economic basis for sustainable development. The combination of these factors catalyzes the participation of other organizations as partners in a scalable model. GHF's strategic early stage investment and de-risking of cultural heritage assets prepares communities for the next stage of significant growth.

Global Heritage Fund has been using an integrated conservation and development methodology which is called Preservation by Design®. It is a living framework that combines long-range planning, conservation science, community engagement and monitoring & evaluation. Led by its Senior Advisory Board and supported by its experts and GHF Project Directors, Preservation by Design® incorporates the latest methods and technologies, combined with a partner-driven conservation strategy to increase the prospects for long-term successful and sustainable conservation efforts.

The core elements of GHF's Preservation by Design® methodology are:

- Planning & Increased Site Protection
- Conservation Science
- Community Development
- Partnerships

Preservation by Design® also provides critical information for site assessment and selection and identification of key stakeholders and partners. It provides a foundation for efficient project investments that maximize local community participation and transparency, while simultaneously identifying and minimizing project risk. This methodology is replicable and scalable; catalyzing participation and partnership from other organization and institutions. Finally, it allows complementary funding to be leveraged from national and international stakeholders and partners to prepare the sites and communities for the larger more long-term investment opportunities.

Finally, GHF seeks visionary projects that are models for sustainable development, add value to communities, and leverage significant funding from others. Projects should be assessed in terms of risks as well as opportunities for success.

Practices in Turkey

Generally, culture and heritage issues are considered as a burden in terms of the public funds. This can be understandable on the one part, because many initiatives in Turkey up to now were not financially consistent and applicable. For this reason, any social development-oriented projects to be conducted in this field should not be designed as depending on external financial support.

One of the biggest handicaps of the projects to be realized is the initial investment, and the other one is the operating cost which is not covered in the short term. The seed money in the projects should be considered to solve these two and these funds should be phased as to prompt the process and thus the process can be made independent of the external financial support.

The application process should be launched under the guidance of civil society organizations and transferred to community-based organizations (CBO) in the medium term. For this, such organizations not yet available in the settlements should be promoted. The formation of a CBO will remove the biggest obstacle to the projects to be conducted. Sustainability will be provided and productivity will be increased in the project through the above-mentioned formation.

The most essential thing required to focus on is consciousness-raising. Primarily, it is necessary to be organized the introductory events and tours with guides in order that cultural heritage consciousness and awareness be formed in the long term in the settlements nearby the cultural heritage sites.

Global Heritage Fund has different practices and experiences both in its completed and on-going projects in Turkey. Below, examples of two community-driven development projects in Turkey are given.

Çatalhöyük, Konya

Members of the local community have obtained training in the conservation and treatment of wall paintings, and Turkish students from Istanbul University, Middle East Technical University (METU) and London University have participated in a series of conservation and site preservation tasks including cutting and lifting walls with plaster reliefs and paintings for display in the Konya Museum.

Consultations and interviews with the whole village of Küçükköy at the site have enabled the development of plans for an integrated heritage park around the site, funded Turkish and local training and capacity building for complex house and mural conservation, community engagement that included guide training, site employment, school visitation and education and a “view from the village” display in



Fig. 1: Çatalhöyük - The South Shelter.

Photos: Mustafa Gönen

the Visitor Center. Moreover, seeking to enhance the women’s own participation in the economy of the exhibition, their scarves have been integrated into the presentation.

One of the critical components of the community-based research at Çatalhöyük is developing ways for the local communities around the site to take part in the research itself. The aim is to eventually move beyond education about the site to a point where residents feel confident and interested in developing joint research projects collaboratively with archaeologists. There is increased income from tourism that has had an impact on the café by the site, in the local town of Çumra and in the village of Küçükköy. Members of the community sell craft products at the site.

Kars

GHF led and funded vitally-important community development projects. GHF created a dynamic new program in Kars for cultural revitalization and preservation, community involvement, multi-cultural exchange, pluralism and promotion of diverse, living cultures – arguably the most visible cultural initiative in the region today.



Fig. 2: Çatalhöyük – The North Shelter.

Photo: Mustafa Gönen

The house in which Namik Kemal, a famed Turkish poet, lived received the most attention and was ultimately rebuilt and turned into a community center complete with offices, workspace and meeting rooms.

A great deal of training has been achieved both directly and indirectly. Key members of the Kars Municipality and Community were trained in historic preservation, and local conservation capacity was raised to international standards. The projects have employed over 120 Turkish professionals and workers. The local people have also gained a respect and appreciation of the historic Ottoman district.

The local population has followed, understood and respected the aims of the project with both interest and excitement. The establishment of the Kars Historic District as a major tourism destination in the region after Ani has received national recognition and many newspaper articles. GHF's partnership with the Kars Municipality has brought about a large local government commitment to the development of both the Historic District and the city of Kars. The Municipality has invested significant resources to purchase the most important historic structures in the Kaleiçi district to ensure protection and conservation. Kars Municipality has also made significant improvements to city infrastructure through newly-paved streets, utilities, pathways and parks, public spaces and lighting.

A Diversified Approach to Grass-roots Activism for Hasankeyf

John Crofoot, Hasankeyf Matters / Ercan Ayboğa, The Initiative to Keep Hasankeyf Alive

Introduction

With a history reaching back 12,000 years, Hasankeyf is home to one of the earliest organized human settlements ever discovered. Located on the Upper Tigris River in Southeastern

Turkey, it provides habitat for rare bird species, including the threatened Pied kingfisher (*Ceryle rudis*) and practically the last remaining nesting grounds for the Euphrates softshell turtle (*Rufetas Euphraticas*). The fish population includes the extremely rare leopard barbel (*Barbus subquincunciatus*), attested in Hasankeyf in 2011.

However, this ancient city and its natural surroundings are threatened by the controversial Ilisu Dam project, a massive hydroelectric power plant project expected to operate for 40-50 years. This paper examines the impact to-date of grass-roots activism for Hasankeyf and against the Ilisu project. It also summarizes current efforts to highlight the potential importance of the site to the region's economic well-being.

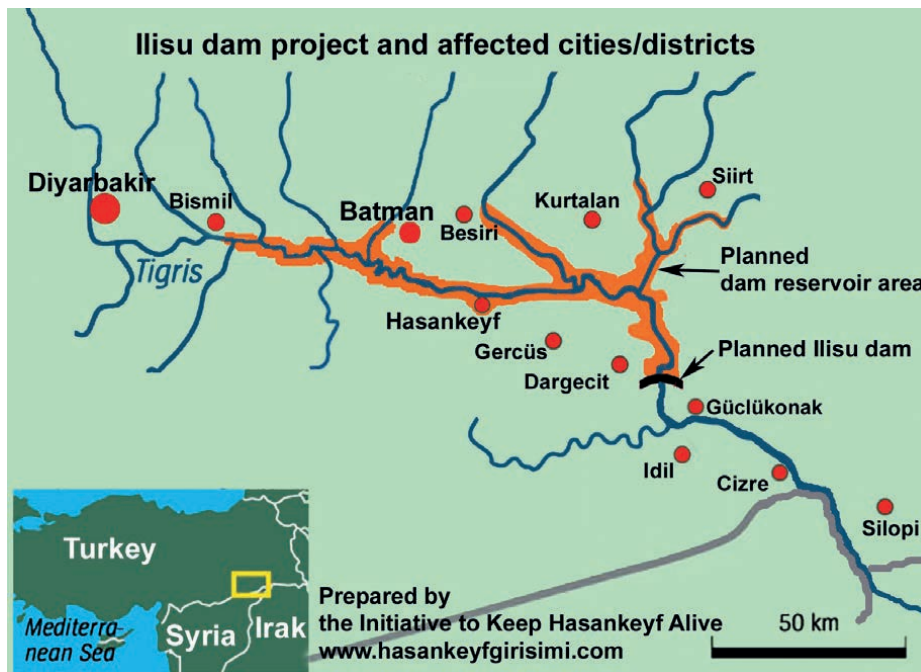


Fig. 1: The Ilisu Dam Project and the Affected Cities / Districts.

Map: Initiative to Keep Hasankeyf Alive

Turkey (Fig. 1), this ancient city once served as a Roman fortification against the Persian Empire and became the seat of a Syriac Christian bishop in the 5th century. Ruled by a succession of Arab, Kurdish and Turkmen dynasties from the earliest decades of the Islamic expansion, the population of Hasankeyf remained predominantly Christian until the end of the Ottoman Empire. Hasankeyf reached the height of prosperity during the Seljuk era, and the city's remarkably eclectic display of architectural styles from Central Asia, Persia and Syria is one expression of the productive interaction in the boundary lands between Armenia, the Great Seljuks, the Ayyubids, and the Seljuks of Anatolia.

In addition to immovable heritage, the area boasts increasingly rare examples of traditional village life as well as a high level of biodiversity. The sandy banks of the Upper Tigris River

provide habitat for rare bird species, including the threatened Pied kingfisher (*Ceryle rudis*) and practically the last remaining nesting grounds for the Euphrates softshell turtle (*Rufetas Euphraticas*). The fish population includes the extremely rare leopard barbel (*Barbus subquincunciatus*), attested in Hasankeyf in 2011.

For two decades, there has been a remarkably effective campaign undertaken by a coalition of organizations, foremost among them the Initiative to Keep Hasankeyf Alive (with offices in Hasankeyf, Batman and Diyarbakir), Doga Derneği (or "Nature Association," based in Istanbul), and Riverwatch (of Austria). Working in cooperation with other NGOs, including Nature Iraq, the Iraqi Civil Society Solidarity Initiative and Hasankeyf Matters, these leaders have achieved significant successes in building popular support, e.g., with multi-media campaigns such as Hasankeyf'e Sadakat (a cross-country train journey), the Campaign to Save Hasankeyf and the Iraqi Marshlands, the "Democracy" documentary film release, and the Tigris River Flotilla. They have also published pamphlets based on rigorous scholarly arguments, including "Stop Ilisu" and "The Outstanding Universal Value of Hasankeyf and the Tigris Valley"). They have also undertaken legal battles.

Grass-roots activism

These efforts contributed to strategically important incremental successes, including Hasankeyf's listing on the World Monuments Watch in 2008, the withdrawal of European export credit guarantees for the Ilisu HEPP project in 2009, and the decision of Turkey's highest court – the Danıştay – to halt construction of the Ilisu dam in 2013. (Unfortunately, legislation enacted after this decision enabled construction of the dam to continue.)



Fig. 2: Hasankeyf Global Solidarity Day.

Photo: Hasankeyf Matters

Over the past year, despite the resumption of fighting between the Turkish government and Kurdish separatists, there has been renewed local effort to coordinate regional and international activism. The Hasankeyf Global Solidarity Day (September 20, 2015; Fig. 2) and earlier this year, in May, the Hasankeyf Symposium (a meeting of scholars, politicians and activists) are two examples of recent locally organized efforts to strengthen momentum in the struggle to save Hasankeyf and oppose the Ilisu project. Additional efforts currently underway include consciousness-raising (organized by the Batman Ecological Council) among local residents about the environmental importance and economic value of the natural ecology. At the same time, the Initiative to Keep Hasankeyf Alive and Hasankeyf Matters have partnered with the Cultural Awareness Foundation (a Turkish NGO) in the successful nomination of Hasankeyf for Europa Nostra's 7 Most Endangered program. In announcing its decision, Europa Nostra described Hasankeyf as one of Europe's most important archaeological sites.

These local-international partnerships are particularly important now as the national press repeatedly publishes misleading reports about progress toward completion of the Ilisu Dam.

The current status of the Ilisu Dam project

Construction of the dam is already more than 80 percent complete. However, instability in the region has had a clear impact, delaying completion of the dam and related projects

indefinitely. There are also legal and administrative obstacles that must be resolved before the residents of Hasankeyf can be evacuated and the ancient city flooded. Under normal circumstances, the dam and related projects could be completed in a matter of months and the town flooded within 2–3 years. It is impossible, however, to predict when this might actually happen. Furthermore, facts on the ground in Hasankeyf and at Ilisu indicate that the timeline for completing the Ilisu project is longer than the Government would have the public believe through official press releases, ministerial declarations and acts of parliament.

Delays in salvaging samples of Hasankeyf's immovable heritage

Take for example, the case of the Zeynel Bey Tomb. Built in the late-fifteenth century by the Akkoyunlu or White Sheep tribal confederation, the strongest rivals to the Ottomans during the reign of Mehmet the Conqueror, this tomb is the only example of Timurid-style architecture in Anatolia. It is second only to the Hasankeyf Citadel in its importance as a distinctive symbol of the province of Batman.

The Zeynel Bey Tomb is one of approximately 10 monuments or architectural fragments slated for removal. Most of these monuments – minarets, portals, prayer niches – are expected to be displayed in a large new museum in the new settlement area. However, no detailed plans for the transportation of these works have been disclosed to the public, and contradictory statements about the ultimate location of the Zeynel Bey Tomb – either 950 or 2,000 meters from its present location – suggest that plans are still under discussion. Official statements about when work is to begin have also been confusing. It was announced last fall that preliminary work to move the tomb had begun, and that the project would take 8 months. According to press statements earlier this year, work was supposed to begin in May of this year and the tomb moved in November. As of late April, there appeared to be little effort to study the monument's foundation in preparation for its transportation by rail (Fig. 3).

Creating room to maneuver over the medium term

As with the delays in dam construction, inconsistent statements about the removal of this extraordinary monument reinforce the impression that the timeline for completing the Ilisu Dam and flooding Hasankeyf may be longer than is often assumed. But given the current situation in Turkey – with the press under intensive legal assault and polls showing steady support for the ruling party – what hope is there that the government would ever choose to abandon its oft-repeated commitment to complete the dam and flood

Hasankeyf? The examples of Allianoi, Halfeti, Zeugma and the recent destruction of UNESCO-listed World Heritage in the Sur District of Diyarbakir plot a highly discouraging trend. What are the remaining considerations that might convince policy-makers to change course?



Fig. 3: Zeynel Bey Tomb.

Photo: Hasankeyf Matters

It is probably best to assume that the Government will continue unabated in its efforts to silence dissent and increase its power. While we remain hopeful that the European Court of Human Rights (ECHR) will soon issue a favorable ruling on this matter, it seems likely that the only actor that can prevent the flooding of Hasankeyf is the Government of Turkey. If they are to come to such a decision, it will surely require an atmosphere in which the choice to save Hasankeyf becomes not only conceivable but also advantageous in the eyes of Government leaders.

Drawing on Ian Hodder's 2010 discussion of heritage rights, we aim "to demonstrate the different forms of well-being that could be attained by saving Hasankeyf" (Anthropological Quarterly 83.4). As part of Europa Nostra's 7 Most Endangered program, we are drafting a local tourism strategy for Hasankeyf and its surrounding villages. Our initial targets of serving 2 million visitors and generating 500 mio. EUR annually seem reasonable in light of the experience of Ephesus and Göreme National Park in Cappadocia, and they exceed the anticipated annual direct revenue from hydroelectric generation at the Ilisu Dam.

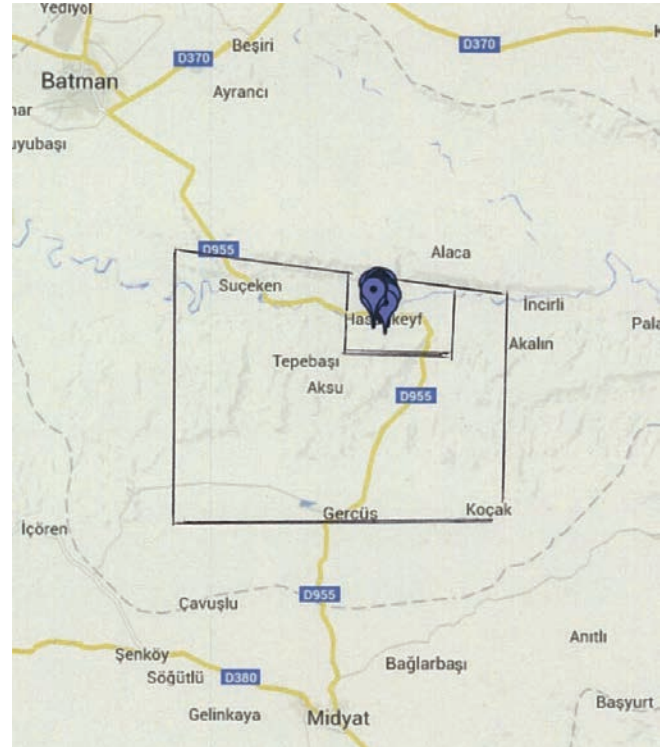


Fig. 4: Proposed Hasankeyf Conservation Area

Map: Hasankeyf Matters

In order to mitigate as much as possible the negative impact of tourism activity on the archaeological and natural treasure of Hasankeyf, our model proposes expanding the cultural heritage conservation area from approximately 40 sq km (an area which includes the present site, the new settlement area and the nearby villages of Üç Yol and Karaköy) to a generous conservation area of 600 sq km (Fig. 4). This area would be organized into seven zoning classifications. Different types of recreational, educational and commercial activities would be promoted according to the environmental sensitivity of each zone. For example, the highest standard of protection/environmental conservation would be applied in the area of the Hasankeyf open-air museum – the Citadel, Lower City, Gardens and Zeynel Bey District. Other zones would include natural areas, camping facilities, villages and conference facilities. The most environmentally intensive developments (large hotels, shopping centers, etc.) would be restricted to the urban centers of Gercüş and Batman on the periphery of the conservation area.

Our objective is to prompt detailed and rigorous thinking about how to build a local tourism industry on the foundation of cultural heritage conservation, beginning with documentation of intangible culture – e.g., flora and fauna, traditional crafts and oral histories – and using them as the basis for a diversified tourism offering, from picnicking, hiking and camping to Slow Food programs, study tours and faith tourism (Fig. 5). It is worth noting here that over the past two years the Ankara-appointed District Governor of Hasankeyf has launched an "ecological village project" in the neigh-

boring village of Üç Yol and the Hasankeyf Slow Food initiative. Both are innovative development programs combining intangible heritage conservation and commercial enterprise.

By broadening the geographical area of the site, it is possible, in the words of Mohammad Gharipour, “to play with topography, water systems, and landscape elements” (Contemporary Urban Landscapes of the Middle East, Routledge 2016), not only highlighting the opportunity to address the challenges of conserving intangible culture side by side with the preservation of archaeological remains and architectural monuments, but opening up room to maneuver, space for negotiation. As the dam is 80 percent complete, any future negotiations over the fate of Hasankeyf must consider how to use the dam and account for the financial investments that have been made for the dam’s construction.

The ancient city of Hasankeyf and its hinterlands have the potential to serve as an anchor for tourism and other forms of economic development in southeastern Turkey. What is at risk in “Hasankeyf” is not just the town’s lower city and suburban gardens, but the entire urban ecosystem, including the surrounding villages, natural areas and the natural ecological balance of the Upper Tigris Basin. These landscapes hold traces of material culture and sustain local practices that



Fig. 5: Touristic excursion on the Tigris River, with the Hasankeyf Citadel in the background.
Photo: Hasankeyf Matters

define a way of life in a region long beset by rapid and often forced rural-to-urban migration. Offering people of different backgrounds the chance to explore their shared histories across 12,000 years of urban habitat, Hasankeyf displays vividly the core values and objectives of the heritage conservation movement: peace through intercultural dialogue.

Cultural Landscapes

Moderator: Prof. Michael Turner
(Bezalel Academy, Jerusalem)

The Tehuacan-Cuicatlan Valley: Sustainability Challenges for World Heritage in Mexico

Humberto Fernández Borja, Conservación Humana AC

The Tehuacan-Cuicatlan Valley was inscribed in the Tentative List in 2012 and has been recently nominated to the World Heritage List as a mixed cultural and natural site under criteria iii, iv, vi and x. The nomination file was submitted to the World Heritage Centre last January 2016 and is currently under the evaluation process as per the Operational Guidelines. If the evaluation is successful, it would be the second mixed World Heritage site in Mexico.

The nominated property is located in portions of the State of Puebla and the State of Oaxaca and has a surface of 145,255 hectares composed of three zones, and therefore is proposed as a serial site. All three zones share the same buffer zone of 344,931 ha. The entire property and its buffer zone are completely included within the boundaries of Tehuacan-Cuicatlan Biosphere Reserve (TCBR), which was designated by the Mexican federal government as a protected area under the category of biosphere reserve in 1998. It was also incorporated to the World Network of Biosphere Reserves

of the Man and Biosphere Programme (MaB) of UNESCO in 2012. (Fig.1)

It is noteworthy that, since there is no major mining potential in the region for transnational corporations, there was no opposition within the Mexican federal government to present this nomination to the World Heritage Convention.

The Tehuacan-Cuicatlan Valley: originary habitat of Mesoamerica

The Tehuacan-Cuicatlan Valley is the arid or semiarid zone with the greatest biological diversity in North America, giving rise to human adaptations crucial to the emergence of Mesoamerica, one of the cradles of civilisation in the world.

Located in central-southern Mexico, where the Neotropic and Nearctic realms intersect, the Tehuacan-Cuicatlan Valley is a world biodiversity hotspot. It contains biomes characterized by high levels of endemic and endangered species, rare flora and plant communities. Its faunistic diversity surpasses that of any other dry-lands of the planet (Dávila *et al.*, 2002) and, moreover, it is an outstanding agrobiodiversity centre.

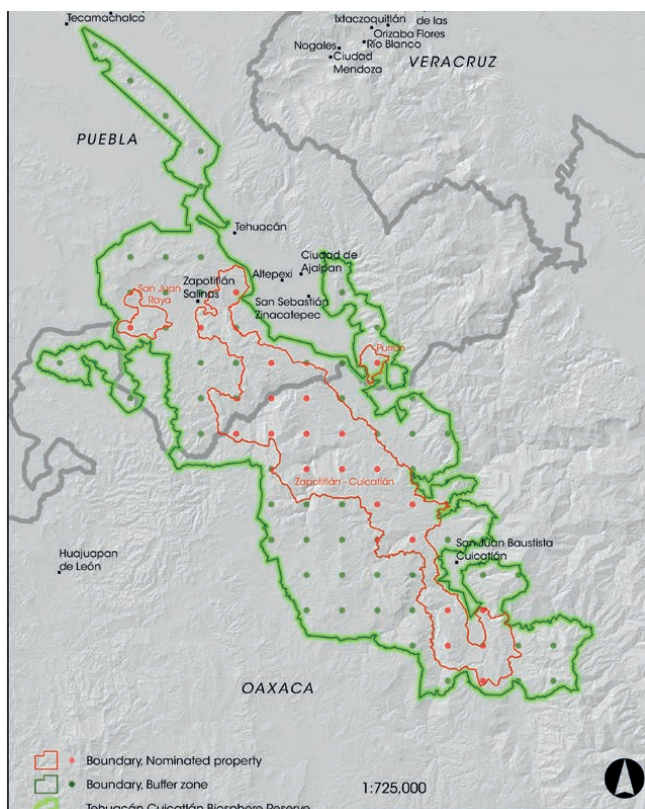
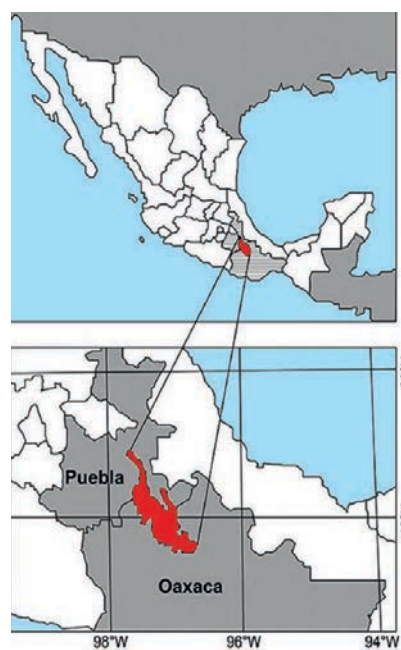


Fig. 1: Nominated property map.

Map: Conservación Humana AC.



Of the 36 plant communities, 15 different xeric shrublands are exclusive to the Valley. All possible forms of plant life and 70 percent of the flora families worldwide are represented. The extraordinary biodiversity includes over 3,000 species of vascular plants of which ten percent are endemic to the Valley (Valiente-Banuet *et al.*, 2000). It is also a world cen-

tre of diversification for numerous groups of plants, in which the cacti stand out, with 28 genera and 86 species of which 21 are endemic. (Fig.2)



Fig. 2: The Valley harbours the largest concentration of columnar cacti on Earth which shape the most iconic landscapes of the Valley. Photo: Diana Hernandez.

The vast biodiversity of the Valley, combined with the adverse conditions of a desert, gave rise to one of the largest and best documented cultural sequences in the Americas. The archaeological evidence reveal the long series of human adaptations that took place in the area for over 14,000 years. It is a remarkable example of a long process of adaptations and ancient technological evolution that defined the cultural region known today as Mesoamerica.

The arid conditions of the Valley triggered innovation and creativity, originating two of the major technological advances of human history. The first advance was plant domestication, which in the Valley is one of the most ancient worldwide, dating back to 9,500 to 7,000 B.C. (MacNeish, 1992). Later on, water management technologies began to develop resulting in a major irrigation system composed of a wide array of water management elements, such as canals, wells, aqueducts and dams which make it the most diversified ancient irrigation system of the continent. Consequently water technological systems were the ruling guide for the civilizational process that was developed in the Valley throughout thousands of years. Furthermore, these technological advances had a multiplying effect and fostered the discovery of other innovations like salt industry and pottery, which were essential to the organisation and complexity of the first Mesoamerican civilisations.



Fig. 3: A community gathering in a Mazatec indigenous village. Photo: John Lilly.

The long interaction between humans and environment was also reflected in the rise of the Otomanguean languages, the oldest and most diversified linguistic family in the American continent. The linguistic groups emerging from this family are still spoken in the region denoting the cultural continuity for millennia.

Sustained agrobiodiversity

The relationship between biological and cultural diversity at a global scale is widely known, and the Tehuacan-Cuicatlan Valley illustrates this very clearly. The majority of the current inhabitants of the Valley, 80 percent, are precisely indigenous peoples, and most of them are the heirs of the great Otomanguean Tradition that domesticated maize (*Zea mays*), beans (*Phaseolus* sp.), squash (*Cucurbita* sp.), amaranth (*Amaranthus* sp.), chili (*Capsicum annuum*), cotton (*Gossypium hirsutum*) and avocado (*Persea americana*). These indigenous peoples are recognised by their languages: Popoloc, Mixtec, Ixcatec, Mazatec, Chocholtec, Chinantec, Cuicatec and Nahua. (Fig. 3)

Although the usage of the native languages is in alarming decay, many agroforestry practices are still alive. Recent studies (Lira *et al.*, 2009) report 1,608 useful plant species, which is a high number in absolute and relative terms compared to other regions. These plants can be used for forage (874 species), medicinal (396), eatable (339), ornamental (313) use and for firewood (209) (Casas *et al.*, 2014). There is old evidence in the region of plant domestication and a remarkable agrobiodiversity; however, the environmental conditions, mainly weather and soil quality, do not make it easy for residents to dedicate themselves to agriculture. Hence, those who inhabit the countryside obtain their food mainly from very limited rain-fed agriculture, vegetable patches and from the collection of wild flora and fauna. Family vegetable gardens are established next to houses or in backyards, where numerous wild plants are still being domesticated. It is common for residents to have animal pens for chicken, goats, donkeys, cows or horses next to these family vegetable gardens. Insects are also a primordial part of their diet. They are eaten only in seasons (selected species are roasted or boiled with salt, lemon and chili), and play an important role in the finances of some families. Two other ancient traditional activities have also been sustained at least during four millennia up to present days: salt extraction and pottery. Both are also Mesoamerican milestones for their early recordings in the Valley.

Management and local participation

Within the 490,186 ha comprised in the nominated property and its buffer zone there are over 40,000 inhabitants. The

population is distributed basically in the buffer zone, mainly in small towns and villages, whilst the rest live in isolated farms or ranches.

In 2013 the management plan of the Tehuacan-Cuicatlan Biosphere Reserve was established after 13 years of scientific research, technical appraisals, as well as social and political consensus, promoted by NGO and researchers and under the coordination of the National Commission of Protected Areas, in charge of the management of the reserve. Over the years, the process included consultation and active participation of a wide spectrum of stakeholders: dozens of local communities with a complex mix of communal land tenure, two federal states and 51 municipal governments, federal agencies, several universities and civil society organisations from Mexico and abroad.

The resulting agreed general objective of the management plan is to preserve the biodiversity of the Tehuacan-Cuicatlan province and the associated cultural and historical heritage through policies, strategies and actions that allow to reach sustainable development for the local communities. The execution of the management plan is carried out by a small team of the Administration Office of the TCBR, with support of NGO and other stakeholders, in coordination with the local people, who have created sub-regional community councils. Under these participatory schemes, several sustainable productive activities devised for the region are taking place in small scale: eco-tourism; agroforestry plantations of native species such as agave for the elaboration of traditional beverages; likewise, botanical gardens, medicinal plant nurseries or plantations for production, recuperation and legal trade of cacti or cycads, are being promoted. (Fig.4)

Despite the diminishing political support and operational budget during the last four years of the current federal administration for protected areas, as well as for environment and culture conservation, and the fact that there is still much to improve in many respects, one can say that in general terms the overall management situation is positive given the political circumstances that Mexicans are facing (high levels of violent crime, impunity, human rights violations and corruption).

A critical gap

Evidently, all of the above-mentioned features and attributes that convey the Outstanding Universal Value of the Tehuacan-Cuicatlan Valley are clearly described in more depth in the nomination file that is currently under evaluation. Also described are the threats to the property such as soil erosion, change of land-use, proliferation of irregular human settlements, generation of solid waste, looting (mainly of rare cacti), poaching, vandalism to the archaeological sites

or extensive goat farming - a major threat in all arid zones of Mexico which encompass more than 50% of the country and several of its World Heritage sites. There is, however, one major gap in the nomination file: the high degree of poverty and marginalisation among the people of the Valley.

Indeed, as one goes through the nomination file, one can find or infer some socio-economic information, such as the number of visitors or the presumed main economic activities; however, the only hard, explicit, socio-economic data on the situation of the local inhabitants is in section 4 "State of Conservation and Factors Affecting the Property", which only requires to mention the number of inhabitants. And that is so, not because one would not want to provide more information as one fills out the nomination file, but because the Operational Guidelines conditions these limits. It is now said that World Heritage may provide a platform to develop and test new approaches that demonstrate the relevance of heritage for sustainable development, with a view to its integration in the UN post-2015 development agenda. Yet, these words seem to be wishful thinking unless paradigm shifts and real measures are taken in the implementation of the Convention.

Of course this is a formidable challenge but specific action must be taken soon. An obvious and simple one (if there is willingness among those responsible), is to revise the Operational Guidelines requiring for inscribed properties as well as for future nominations, to describe the socio-economic conditions of the local inhabitants. This description can be converted to baseline data in the monitoring of how heritage management is providing, or not, well-being and thus demonstrate the impact of heritage conservation in sustainable development.



Fig. 4: Salt extraction is currently made under communal arrangements in the same sites that have been used for millennia.

Photo: Blas Castellon

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Civil Actors and the Sustainable Development of Nigeria's World Heritage Sites

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Introduction

Nigeria has two cultural landscapes listed as World Heritage Sites and many on the tentative list. The process of successful enlistment and maintenance of these sites has benefited from immense contributions of civil societies. To ensure a sustainable development of these sites will require a more robust civil society and a willingness of the state parties to work with them as equal partners. The explicit inclusion of heritage as target 11.4 in the 17 sustainable development goals 2015 -2030 of the United Nations Organization provides a new ambience for synergy between state party agents and civil actors on the one hand, and projects in the socio-economic sectors with the cultural heritage sector on the other. Only harmony among all these sectors can engender and foster beneficial sustainable development.

It is commendable that mainstream sustainable development protocols now recognize the importance of heritage and its potential to contribute to social, economic and environmental goals. Getting to this level has been the culmination of efforts by heritage practitioners. In celebrating this landmark achievement however, it is necessary to do a sober reflection on three issues. One, in the older spheres of sustainable development agendas, how far have countries of sub-Saharan Africa fared? Two, there is a need to interrogate why sub-Saharan Africa failed in practically all millennium development goals and three, what is the basis of our optimism that Agenda 2030 will be different? Answers provided for these questions or at least a keen awareness of them will guide us in Nigeria towards achieving the newly augmented goals.

I adopt the Brundtland Commission's definition which sees sustainable development as *"Development that meets the needs of the present without compromising the ability of future generations to meet their own needs."* and the core view of civil societies as *"the realm of organized social life that is voluntary, self-generating, (largely) self-supporting, autonomous from the state, and bound by a legal order or set of shared rules..."*

It is on these premises that I seek to interrogate from the perspective of civil actors the current situation in Nigeria

regarding what needs to be done to effectuate sustainable development at both the enlisted sites and those on the tentative lists. I will focus on the two World Heritage Sites and two nominated ones using the official depositions by the State Party. This is correlated with discussions with some stakeholders on the challenges faced at the sites and their views as to the way to surmount them. This combination has allowed me to arrive at a perception of how to go about achieving sustainable development of Nigeria's cultural and natural sites and make them beneficial to the people.

Sukur Cultural Landscape

This was declared World Heritage Site in 1999 under UNESCO cultural criteria (iii), (v) and (vi). Sukur is an ancient hilltop settlement on the Mandara Mountains on the border of Nigeria and Cameroun. Constructed of dry stone walling, it has a recorded history of iron smelting technology, flourishing trade and strong political institutions dating back to the 16th century AD. Sukur Cultural Landscape has remained essentially the same for many centuries.

- Osun Osogbo Sacred Grove

Osun Osogbo sacred grove was inscribed into the World Heritage list in 2005 under UNESCO cultural criteria (ii), (iii) and (vi). The grove is undisturbed mature rain forest vegetation dissected by the majestic meandering river. The grove is the abode of Osun, the goddess of fertility. It consists of rich historical, traditional, religious, spiritual, architectural and artistic values of cultural significance and universal value. It is a symbol of traditional Yoruba practices among the Yoruba ethnic group in Africa and in the Diaspora.

- Oke Idanre Cultural Landscape

First submitted for WHC consideration in 2008, Oke Idanre was the highest hill-top settlement in south-west Nigeria to have an elaborate settlement structure at the apex of which was a palace that symbolized and epitomized the political architecture of pre-colonial Yorubaland. It remains the focal point for many annual cycles of festivals. The Owa's Palace

and remains of a house containing the burial of the last king, a 19th century District Officers residence, a school, colonial courthouse as well as shrines that continue to attract large number of pilgrims for special annual festivals are preserved.

- Kano City Walls and Associated Sites

Submitted in 2013, under criteria (ii), (iii) and (vi), Kano City Walls is an earth-built defensive wall that defines the boundaries of Kano Ancient city and its enclosed settlement quarters. The urban heritage components which are regarded as the associated sites are the Emir's Palace, Kofar Mata Dye Pits, Gidan Makama Museum and Dala Hill, all enclosed within the city walls.

The Role of Civil Societies at these Sites

Some stakeholders at these World Heritage Sites participated at the nomination and enlistment processes; they however, do not have the required financial strength to be independent and do in fact sometimes work at cross purposes. I therefore concur with the recommendations of ICOMOS that sorting out the stakeholders' matrix for the sites and creating an enabling framework for multi-agency operations based on specific legal mandates and other agreed responsibilities is critical for all sites.

Challenges at these Sites

On December 12th 2014 the self-proclaimed Islamist insurgents (Boko Haram) marauding the northeast of Nigeria raided Sukur Cultural Landscape Site, killing people, burning houses, and stealing livestock and other goods. The residence of the chief was burnt along with 173 other residences. While the insurgents are now no longer within the World Heritage Site core area, they however remain a threat as they still carry out sporadic attacks in the plains. Though the new government in Nigeria has degraded the capacities of the insurgents and in their words 'technically defeated them', we still need to put in place a trained local vigilante specifically for the site. This would be a good stop-gap measure that can be coordinated by NGOs and Civil Societies pending when government might be able to deploy military/security forces - if ever - on a permanent basis in and around the site. The problem at Sukur underlines the concern of the World Heritage Watch that the World Heritage Committee and indeed State Parties work at a slow pace. As of now, the people of Sukur have been more or less left to fend for themselves.

The main challenges at Osogbo are the decline in the availability of traditional skills necessary for the sustenance of the core values of the site, excessive tourism at peak periods and

pollution of the river. The new management plan seeks to tackle the problems of carrying capacity of the site and to prevent pollution of the river from source rather than the current retroactive practice of quarterly cleaning. There has been progress in reconciling conflicts of interest of different stakeholders.

Kano and Idanre in Limbo

The nominations of Kano and Idanre have not been successful so far. When places become proposed as World Heritage Sites, they are subject to a series of dos and don'ts. However, when this nomination process drags on seemingly endlessly, a dilemma is created. Alternative uses are hindered and expected benefits of World Heritage status are not forthcoming. This is also not helped by divergence between western/official models of significance and the traditional custodians' understanding. It is here that civil actors come to bridge the gap.

Economics of Sustainability

Several official documents emphasize the need for sustainable development at World Heritage sites and recognize their potentials in contributing to the socio-economic well-being of the inhabitants of the areas. Therefore, the future of the Heritage sites must be assessed within the macro-economic ambience. Aside the intrinsic value of cultural and natural sites which necessitates their preservation, Nigeria's government sees them in the context of employment for locals and possible revenue generation.

There is a big challenge in the aspect of sustainable development that demands for openness, accountability and inclusiveness. While desirable, we must however acknowledge that we still have some work to do here.

In line with World Heritage Watch objectives there is the need to raise awareness of the general population, improving participation in decision making processes, facilitating cultural activities related to World Heritage, developing World Heritage tourism and facilitating training of professionals. Evolving a stakeholder governance framework is a task that calls for the engendering of virile NGOs and CSOs in Nigeria's heritage sector. It is indeed worthy of note that Nigeria, despite having ratified the World Heritage Convention, she is yet to domesticate it to create a link with national heritage laws.

The sustainability of sites in limbo cannot be guaranteed. As the hope for world Heritage status is furlong for Kano and Idanre, people have no motivation not to compromise their integrity. It therefore behoves of all concerned civil actors

to mobilize for the conclusion of the enlistment process. All World Heritage Sites actors must mobilize the right owners and stakeholders to understand what has to be done to guarantee sustainability. This is not to be taken for granted. Different actors at these sites have different goals upon which they rest their paradigms of sustainability. The state parties must recognize their limitations and work with civil actors. A little reflection on the poor performance of sub-Saharan Africa in development agendas should engender some sobriety.

Conclusion

There is therefore the need to create a National World Heritage Committee as an NGO or CSO comprising of different stakeholders capable of driving the process of nominating, inscription and maintenance of World Heritage Sites in Nigeria. All concerned must work together to ensure that by 2030 we will still have cultural and natural properties worthy of the name World Heritage Sites in Nigeria.

Civil Society in Iraq: Advocating for the Protection of the Iraqi Marshes

Toon Bijnens, Save the Tigris and Iraqi Marshes Campaign, Iraqi Civil Society Solidarity Initiative (ICSSI)

The Mesopotamian Marshes are one of Iraq's most important ecosystems, and used to be one of the largest wetlands in Asia. At the beginning of the 2003 Iraq War, the Marshes were only 10% of their original size. After the war, parts were restored with the help of environmental organizations. After deliberate draining in the second half of the 20th century, the Marshes now face again the threat of decreasing by a compound problem that includes large dams in addition to poor water management policies, the current conflict with Daesh, pollution and climate change. The Marshes are on the tentative UNESCO World Heritage list to be considered for inscription, as both a natural and cultural site due to their unique ecology.

Inclusion of the Marshes in the World Heritage List would safeguard its preservation, and support Iraq's demand of secure water shares in the region. The Iraqi Ministry of Environment is collaborating with the Iraqi Province of Dhi Qhar, UNDP and UNESCO to include the Central and

Southern Marshes part of the World Heritage List in 2016. A UN delegation visited the wetlands in November 2015, in order to assess its current state, paving the way for a possible inclusion in the World Heritage List. The file of the Marshes' nomination is expected to be subjected to vote during the World Heritage Council in Istanbul in July 2016.

The Mesopotamian Marshes are inhabited by the native Marsh Arabs. This is a unique culture dating back thousands of years to the ancient Sumerians. This unique way of living depends on a functioning marsh ecosystem, which supports economic activities such as fishing and water buffalo breeding. Currently, only 40,000 thousand of the original 500,000 native inhabitants remain in their ancestral homeland. In recent decennia, new grave threats emerged: upstream dams in Syria and Turkey. They constitute great danger to Iraq's entire water system and in particular to the Marshes and its socio-economic sustainability.

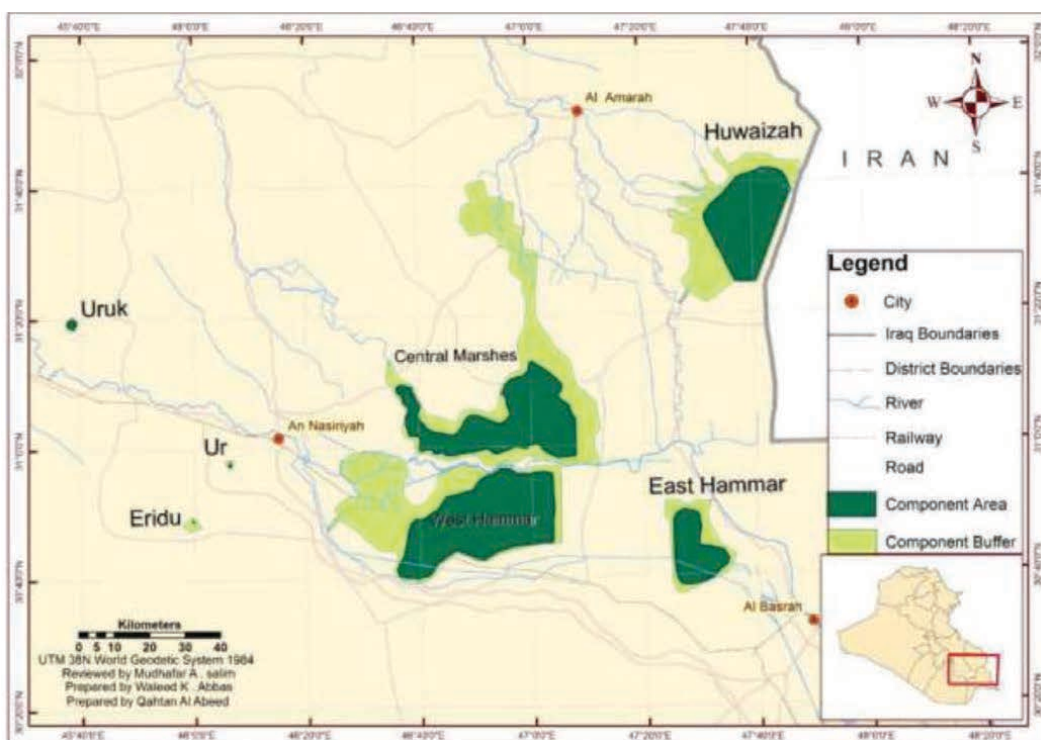


Fig. 1: The Ahwar of Southern Iraq WHS

Map: UNESCO

In recent times, the Iraqi Marshes have frequently been affected by severe droughts which in effect lead to a decrease in the size of the Marshes. Although it is impossible to isolate and identify a single cause for this, the problems started in the 1990s when Turkey built several dams on the Euphrates River. It is currently constructing more dams on the Tigris River, such as Ilisu, the effects of which will have grave ecological and humanitarian consequences on the Marshes. Within Iraq, there is disagreement between communities over shares of water as dams continue to be built by provinces and regions such as in the northern Kurdish region, hereby affecting communities at the downstream end of the Tigris River.



Photos: Toon Bijmens

The inhabitants of the Marshes and Iraqi civil society have denounced the inaction of the Iraqi government with regards to the displacement of farmers and fishermen, the death of fish and buffaloes. They have demanded that Iraq deal with the issue both at the national and international level, taking into consideration the Marshes' water needs. The wetlands have been a victim of irresponsible human water management by regional, national and international governments. Consequently, the inclusion of the Marshes on the World Heritage List is quite urgent.

The connection between the preservation of the Marshes and sustainable development is evident. Preservation of the wetlands goes beyond mere conservation measures. The Marshes are an economic area, consisting of indigenous inhabitants. Preservation of the Marshes implies sustainable economic and social development for the Marsh Arabs. For these inhabitants, their livelihoods are very much intertwined with their environment and depend on it. Outside socio-economic actors should recognize that the

best way to promote the preservation of the natural and cultural heritage of the Marshes is to promote its sustainable development.

The lack of water in the Marshes has translated into the inability of the socio-economic role of the indigenous Marsh Arabs in the wetlands. This is especially true for women, keepers of cultural knowledge who are being transformed from active participants in social life to mainly doing housework for survival. Though water is used for human consumption and agriculture, there is no comprehensive water distribution plan that includes the needs of the Marshes. There is less water coming from Turkey, and a large share of the water that does reach Iraq goes to Najaf, where rice is being produced. One could speak of a priority of agriculture around the region of Najaf over the preservation, let alone development, of the Marshes. An inclusion of the Marshes in the UNESCO World Heritage List would set priorities straight. The Marsh Arabs have the right to remain in their places of origin and live in an environment that is sustainable. It is therefore necessary to raise awareness about the heritage of the Mesopotamian Marshes, and the effect large dams exercise upon the water supplies available for the Marsh ecosystem and the Marsh Arabs.



The Save the Tigris and Iraqi Marshes Campaign has been advocating since 2012 on behalf of Iraqi and international civil society for the Iraqi government and the international community to fulfill its responsibility and to develop sustainable water policies that protect the Marshes and the living environment of its inhabitants. Inclusion of the Marshes in the UNESCO World Heritage List is one of the priorities of the campaign. The campaign has been mobilizing Iraqi civil society around the urgent need to preserve the natural and cultural heritage of Iraqi Marshes and its inhabitants. UNESCO has always emphasized that world heritage can be protected in the long term only if local communities are involved – see Article 5 of the World Heritage Convention: “each State Party [to this Convention] shall endeavor (a) to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community...”

In this regard, The Save the Tigris and Iraqi Marshes Campaign has invested much effort in increased recognition and knowledge of the Marshes within Iraq, by organizing events, activities that express the value of the Marshlands' heritage. Systematic links have been built, engaging local communities and civil society actors to collaborate in order to safeguard these wetlands. Believing in the power of international solidarity, the initiative is run by Iraqi and international activists and is firmly integrated within the global anti-dam movement. It seeks to link groups and movements concerned with the adverse impacts of dams and other development projects on the heritage of the Tigris and Euphrates rivers, advocating for sustainable and equitable use of water for all who live in the Tigris-Euphrates River basin. From the start of the campaign, there has been close collaboration with movements in Turkey advocating for the protection of heritage on the Tigris River, such as Hasankeyf.

The Marshes could be a thriving socio-economic world heritage area if efforts are made beyond mere conservation: tourism, crafts, cattle breeding. The local communities of the Marshes can play a positive role in the management of the wetlands, using the traditional resources of the region. To this end the campaign has been mobilizing various groups such as academics, nature conservationists, activists and youth volunteers from the region providing expertise and promoting heritage. The Save the Tigris and Iraqi Marshes Campaign has been working to expand environmental and heritage awareness among Iraqi civil society and to empower them to make meaningful contributions to the policy-making process. This requires that civil society actively advocates for the objectives of the campaign within the political sphere, and so far they have been successful. The campaign has consciously used the language of water rights and it has urged the Iraqi government to do so as well. It has addressed the water issues of the Marshes at the national level, directly with the Iraqi government. Moreover it has exposed the failure of the Iraqi government to act upon the water situation at various international organizations, such as the UN Committee on Economic, Social and Cultural Rights and the Universal Periodic Review of the UN, with special attention to the Marshlands.

One of the pillars of the campaign's advocacy work is to draw on international law and treaties. These enable local activists to advocate with the Iraqi government for the implementation of treaties at the national level. To follow up on advocacy demands, and in order to apply pressure on Iraqi political



Photo: Toon Bijmens

institutions, the campaign has been active in lobbying Iraqi officials through meetings where concerns are aired openly and officials are demanded to give access to all relevant information on the nomination process of the Marshes in the World Heritage List and to consult local communities about the implications of a possible World Heritage status. Local civil society activists from the campaign carry out these face-to-face meetings. The campaign in its turn shares any information and recommendations with regards to the nomination process of the Marshes via social media and with other civil society actors via its international network. This advocacy towards policymakers has been an important component of the campaign, as it is a way to directly influence the nomination process of the Marshes and to create a common vision for civil society actors and policy makers.

Inclusion of the Marshes in the UNESCO World Heritage List would be a powerful tool to preserve the Marshes and increase its sustainable socio-economic development. The inclusion however not only depends upon UNESCO, but as well on local and national dynamics within Iraq. The advocacy efforts by the campaign and the demands from Iraqi civil society actors and the inhabitants of the Marshes demonstrate how the right to water and international law can be used as a strategy to officially designate the wetlands as World Heritage, which would be a huge victory on the path to stable preservation and sustainable development of the Mesopotamian Marshlands.

Cultural Landscape of Bali Province: Toward Sustainable Protection and Development

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Background

Subak Jatiluwih is one of the 17 *subaks* inscribed to UNESCO World Heritage List in 2012 under the Cultural Landscape of Bali Province: the Subak System as a Manifestation of the *Tri Hita Karana* Philosophy. Subak is a unique social and religious institution: a self-governing, democratic organization of farmers who share responsibility for the just and efficient use of irrigation water to grow paddy rice (Ministry of Culture and Tourism and Government of Bali Province 2011). After its inscription, Subak Jatiluwih became one of the most visited tourism destination in Bali. In 2014, it received 165,158 visitors, an increase of 68.7 percent from 2012 with 97,909 visitors both domestic and foreign (Dinas Pariwisata Provinsi Bali 2016). With a slight drop of 0.48 percent in 2015 with just 164,366 visitors (Dinas Pariwisata Provinsi Bali 2016), Subak Jatiluwih remains to be one of the most attractive among cluster sites of Bali's Cultural Landscape.



However, in the mid of 2015, a conflict occurred when a 20 acre of productive rice field in Subak Jatiluwih was converted into a parking lot. This land conversion happened because there was an urgent need of parking space to support the growing number of visitors to the region. The head of the Customary Village of Jatiluwih argued that the decision was made due to public demand, particularly from local community in the area, who felt the pressures from the congested traffic. He also argued that it was part of the region's development planning and that it has been consulted with other stakeholders including academics (Kabar Nusa 2016).

The head of Subak Jatiluwih, on the other hand, debated the decision because the land conversion has infringed the protection and conservation efforts of the World Heritage Site in Bali. He also reasoned that the changes in land-use from a productive rice field require the approval of other subak members through its *subak* head (*pekaseh*). This traditional management system of *subak* to make land conversion and/or development decisions has been regulated autonomously by every subak under their traditional laws called *awig-awig*. The government through the Provincial Law of Bali Province No. 09/2012 on Subak has also acknowledged the authority of subak and its traditional laws.

ICOMOS/ICCROM Advisory Mission

Prior to the conflict, the Government of Indonesia had invited an ICOMOS/ICCROM Advisory Mission to the World Heritage property in Bali in January 2015. This advisory mission was a result from the Decisions of the 38th World Heritage Committee Meeting in Doha in 2014. The analysis and conclusions of the World Heritage Centre, ICOMOS and

Fig 1+2: Subak Jatiluwih before ... (above) and after conversion (below).
Photo: Dharmiasih Fig.

ICCROM stated that the cultural landscape is highly vulnerable to fast faced irreversible change that could be brought about by farmers leaving the land or selling property to developers (UNESCO 2014).

The ICOMOS/ICCROM Advisory Mission in its report (2015) observed that the traditional structures for land management and decision-making, including those based on the Balinese *subak* system that is a key attribute to Outstanding Universal Value (OUV), continue to function as a crucial part of the current and future management system. The *subak* system involves collaboration amongst farmers to regulate water and other agricultural processes for common benefit and includes *pekaseh* (head of *subak*), *kelian adat* (head of customary village), *kelian dinas* (head of administrative village), and *pemangku* (priests of the water-associated temples). These structures are considered essential to the sustainability of the *subak* system and to the long-term sustainability of the OUV of the World Heritage property.



Fig. 3: The ICOMOS/ICCROM Advisory Mission.

Photo: Dharmiasih

Toward Sustainable Protection and Sustainable Development Land conversion has been a major issue in Bali. It is caused not only by urban development but also from the growing tourism industry in the island. There is a tendency that the land conversion rate in Bali goes massive and accelerative according to the growth of the tourism sector. The Statistics Agency of Bali in 2013 discovered that 4,151 ha of rice fields in Bali have been converted between 2002-2012, which means the rate goes to 415.10 ha per year (Sriartha, Windia 2015). The reasons behind this trend can be explained as follow: (1) low income from farming and high productivity cost with unpredicted outcomes. This often leaves farmers with endless debts and mostly drives farmers to leave farming behind and they look for better opportunities in the tourism industry or other promising sectors in the island; (2) land taxes burden because it is established according to the assessed value of the land instead of its productivity; (3) lack of interest in farming from young generation; (4) increasing demand for housing because of the high population growth; (5) local business

expansion such as for shops, restaurants, villas, hotels, etc; (6) increasing economic growth lead to increasing life demands, which very often force the selling of land in Bali when being offered very good deals from developers or foreign buyers; (7) Others.

While the Government of Indonesia has issued laws to regulate land conversion and development, and have also been adopted by provincial and regional government, these laws and regulations are lacking the arrangement of land conversion processes and changes in land-use. The Advisory Mission recommended other incentives and/or mechanisms and more efforts to improve the awareness of the regulations in local communities (Report on the ICOMOS/ICCROM Advisory Mission 2015). Potential consultation and effective coordination among key stakeholders such as *pekaseh*, *kelian adat*, *kelian dinas*, and *pemangku*, supported by government agencies, need to be enhanced in preventing land conversion and inappropriate developments. This effort has been made through the enforcement of communication and coordination forum among stakeholders and the amendment of spatial planning laws particularly at the regional levels.

Financial and other incentives as recommended by the Advisory Mission (2015) to support the livelihood of local community particularly farmers are now being implemented. The Government of Tabanan, where Subak Jatiluwih is located, has issued regulation to subsidize 50 percent of land taxes for *subaks* in the World Heritage Site in the Tabanan regency. The Government of Bali Province also supports this by giving annual funding to *subaks* within the Cultural Landscape. Universities such as Universitas Udayana through its *Subak* Research Center and NGOs are encouraged to support the local community by introducing organic farming and local farm products, branding and marketing of agricultural products, such as the red rice of Jatiluwih and its red rice tea. Visitors have also been introduced to the concept of homestay and farm-to-table by inviting them to rest at local community housing and enjoy local food freshly made from the local farms, instead of going to villas and restaurants.



Fig. 4: Community-based Tourism at Subak Jatiluwih.

Photo: Dharmiasih

Universities and local schools together with the Ministry of Education and Culture have also incorporated *subak* study into the local curriculum. This is to promote and encourage young generation to understand and be involved in the protection and conservation of *subak* system.

The Advisory Mission (2015) also recognized that tourism development is an inextricable issue yet a desired opportunity for local communities. A good strategic planning for community-centered cultural and eco-tourism and agro-tourism is a key element of the longterm sustainability of the OUV of the cultural landscape and the future prosperity of local communities. The Government of Indonesia through the Ministry of Education and Culture and Ministry of Tourism are currently in the process of developing a sustainable tourism strategy that will be used as the guidelines to develop community-based sustainable tourism within the Cultural Landscape of Bali Province.

Conclusion

Conservation and development has long been considered contradicting concepts. This has become one of the major issues in the management of living cultural heritage in the world. The conflict in Subak Jatiluwih can be seen as an example on how to balance between preserving traditional values and introducing sustainable development in a World Heritage Site.

Effective communication and coordination among key stakeholders is important to implement a good management system in a living cultural heritage. Conservation efforts and

development that is being carried responsibly and sustainably can go hand in hand and brings prosperity to local communities. This can only be possible when there is support to improving the livelihood of local community who still practice a traditional way of living. These supports can come from government agencies with its policies and funding, academics with its research on methods and technology, and NGOs with its advocacy on eco-tourism and agro-tourism. With the commitments to apply for responsible and sustainable efforts in the conservation and development of living cultural heritage, long-term sustainability can be possible.

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World Heritage Sites and Indigenous Peoples

Moderator: Stephan Doempke
(World Heritage Watch)

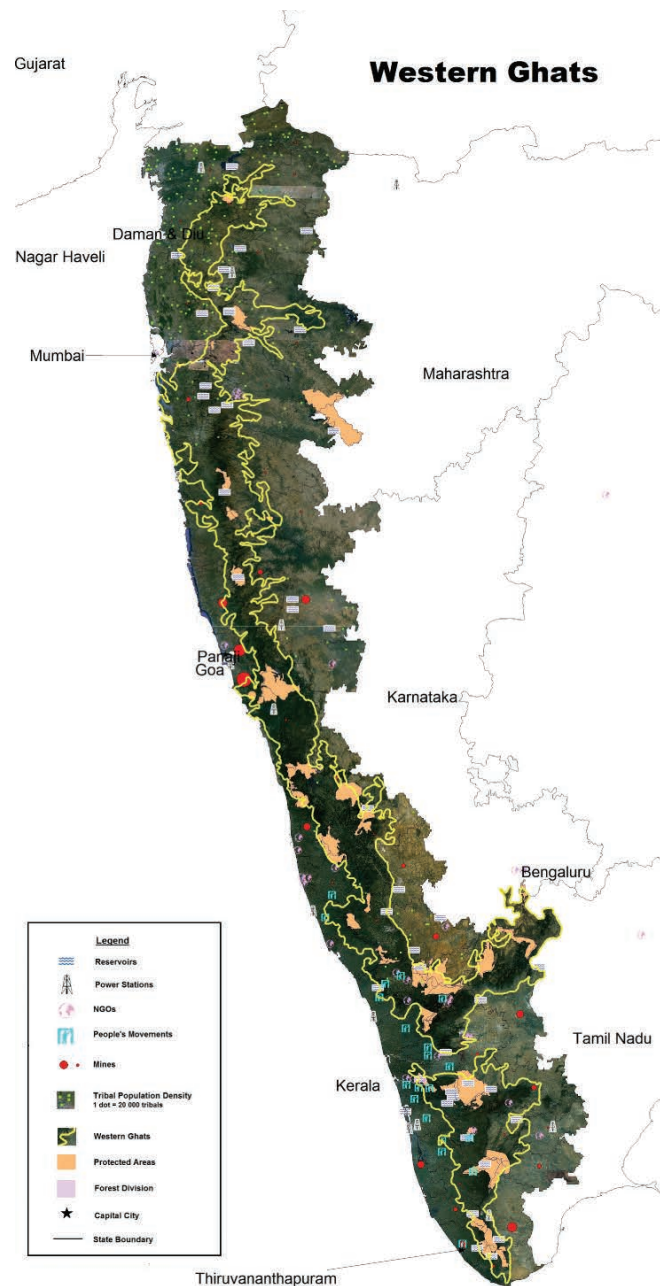
The Western Ghats of India, a World Heritage Site and the Agenda 2030: Challenges and Solutions

Dr. Shaju Thomas, Tropical Institute of Ecological Sciences

The Western Ghats of India, one of the 35 global hotspots of biodiversity, was recognised by UNESCO as a Natural World Heritage Site (NWHS) at the 36th session of the World Heritage Committee (WHCOM) in St. Petersburg from 24 June to 6th July 2012.

The nomination process and its acceptance had taken almost three years (2009-2012). Volumes of correspondence had been done between the Ministry of Environment and Forest (MoEF), the Government of India, UNESCO and IUCN, which showed the intricate mechanism involved in putting the tag. This Site is an undulating mountain chain and water tower of peninsular India. It extends over 1,600 km through six States - Gujarat, Maharashtra, Goa, Karnataka, Tamilnadu and Kerala, spread over 140,000 km², and supports more than 300 million people. This extensive landscape is not only rich in fauna and flora but also has a diverse tribal and cultural heritage. To quote the WHCOM-UNESCO "The Western Ghats is older than the Himalaya Mountains, represent geomorphic features of immense importance with biophysical and ecological processes. It is an "Evolutionary Ecotone" illustrating "Out of Africa" and "Out of Asia" hypotheses on species dispersal and vicariance". The Western Ghats has global importance due to its species richness and endemism.

This landscape has Outstanding Universal Value (OUV), fulfilling two major criteria as per the operational guidelines of the World Heritage Convention to accord acceptance as a NWHS. The WHCOM inscribed the property, which is made up of 39 component parts grouped into 7 sub-clusters spread over 7953.15 sq.km, and justified the serial approach in principle from a biodiversity perspective because all 39 components belong to the same bio-geographic province, and remain as isolated remnants of a previously contiguous forest. These components spread across four states, viz: Kerala, Tamilnadu, Karnataka and Maharashtra. Kerala harbours the highest number of the components (20).



The Issues

IUCN published an important document "A Conservation Assessment of all Natural World Heritage Sites" titled "The

World Heritage Outlook" in 2014. It is a desktop-based assessment, but taking into account various stakeholders in the programme. There are four indicators, viz: "Good, Good

with some concern, Significant concern and Critical". The Western Ghats comes under the "Significant concern" category. This is a dismal situation, as India has a rich heritage of worshipping and conserving nature. Protection of Nature is engrained in the constitution itself. Article 51A clearly spells out the responsibility of the citizen "to protect and improve the natural environment including forests, lakes, rivers and wild-life, and to have compassion for living creatures". Moreover, the country has surfeit of Laws and Acts for conservation and protection of Nature and environment, since the Stockholm Conference of 1972.

The first issue here is: How did this great landscape of global significance fall into the category of "Significant concern"? Before addressing this issue, it is better to cite another report, again by IUCN "The Benefits of Natural World Heritage - Identifying and assessing ecosystem services and benefits provided by the world's most iconic natural places" (2014). It describes a set of benefits that the world enjoys from the NWHS. It is an attempt to quantify the benefits which include the role played by the forest as carbon sink and climate change mitigation, supply of freshwater, natural hazard regulation, climate regulation, cultural and spiritual value, provisioning services including food, fisheries and medicine, nature-based tourism etc. The sites selected for the study are only a few. The study is an attempt to convert the ecosystem services of the NWHS in terms of money. The Western Ghats is not included in this case study. So we are in the dark regarding the value of ecosystem services of this mega rich landscape.

In this context, the second issue is how the people of Western Ghats / Government of India, respond to the looming threats of global warming - related climate change, and incorporating the United Nations Sustainable Development Goals 2030 by conserving the ecologically and biologically significant Western Ghats? The third issue is regarding the challenges of inscribing a huge property like the Western Ghats with such diverse cultural and linguistic differences under a single tag. The fourth one is, how the objectives of the WH Convention can be effectively implemented, taking into consideration the developmental aspirations of the people at large.

The Failures

The problems start with the genesis of the idea of submission of the dossiers for the Heritage inscription by MoEF. It was without enough ground work, i.e. extensive public participation, free, prior and informed consent of the indigenous people (Adivasi / Tribal community) and educating people on the value of the inscription. The Government also failed in convincing people about the importance of conserving the Ghats for the present and future. It resulted in protests especially from the Adivasi and local community as they feared

that the World Heritage tag would restrict their right over their land and its resources.

In the meantime, the Government of India (2010) appointed a Committee headed by eminent ecologist Prof. Madhav Gadgil with a set of mandates for the conservation and protection of the Western Ghats, which is popularly known as the Western Ghats Ecology Expert Panel (WGEEP). The committee submitted its report in August 2011, in which they specified Ecological Sensitive Areas (ESA) along the Ghats for better protection. The report also highlighted the importance of getting the World Heritage Inscription to the Western Ghats.

But the fate of the report was doomed as people started massive protest, especially in Kerala, against the criteria specified for ESA, the restrictions suggested and certain other recommendations included in the report. The report was truly a visionary one for the benefit of the people and for the conservation of the Ghats, but failed to reach the people in the right sense. Then, the Government of India appointed another Committee to examine the issues of the WGEEP report. Rumours run riot that the WGEEP and the WHCOM colluded to get Heritage Inscription to the Western Ghats. All these clearly show the gap between the mode of Governance and Management of natural resources and efforts for conservation. Proclamations and paper works are plenty by the political leadership and the bureaucratic bosses, but people are not involved albeit not properly informed.

The Solutions

So to address the issues described above, it is important to understand certain ground realities. India being the biggest and most vibrant democracy in the world, have a multitude of Laws and Rules for governance and conservation of nature and natural resources. In addition, The Panchyath Raj Act 1992 provides right to the Grama Sabha for local level plan formulation and implementation. The Biodiversity Act and Rules insist (2002, 2004) on the formation of State Biodiversity Boards and Biodiversity Monitoring Committees (BMC) at Village Level. The Forests Rights Act 2006 (FRA) seeks "to recognise and vest the forest rights and occupation in forest land ----- by the forest-dwelling Scheduled Tribes and other traditional forest dwellers". In spite of all these, the Western Ghats fell into the "Significant concern" category simply because of the failure of the MoEF&CC (the former Ministry of Environment and Forest is now the Ministry of Environment, Forest and Climate Change) to follow the spirit that they have shown to get the Ghats inscribed as NWHS and the least concern of the Government of India in implementing its commitments to the World Heritage Centre (WHC), and not taking people into confidence.

One of the central aims of the WHC is to encourage participation of the local population in the preservation of their cultural and natural heritage, as outlined in the Strategic Objectives, referred to as the “5 Cs: Credibility, Conservation, Capacity-building, Communication and Communities”. The MoEF&CC miserably failed in this context as it has been clearly evident from the protest against the WGEEP report and the Inscription. Even the website of the MoEF&CC is silent about the NWHS. Interestingly, one can find mention of the Western Ghats NWHS in the web page of the Archaeological Survey of India (ASI). So, there is an urgent need by the MOEF&CC to implement the “5 Cs” for the conservation and management of the Western Ghats NWHS.

The World Heritage Operational Guidelines prescribes that ‘All properties inscribed on the World Heritage List must have adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding’. So the first issue can be solved by integrating the extensive conservation laws and incorporating the newly framed legislations in tune with the requirements of the WHC. Here, again what is needed is a “bottom-up approach” for framing specific guidelines and regulations for the management of the WHS before its inscription.

Regarding the second issue, the various benefits from the OUV of the Western Ghats in the emerging threats from global warming and climate change, no doubt, are immense. The Ghats not only regulates local climate, but also provides a bundle of natural resources including the most precious water for the people living in and around. India being a party to the Paris Climate Change Agreement (2016) must have the responsibility for mitigation and adaptation to climate change, which has both national and global significance. There is scope to link the National Action Plan for Climate Change (NAPCC, 2008) with the conservation and rejuvenation of the NWHS in the country.

There again, is scope to club the Goal 15 of the UN-SDG 2030 to quote, “Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss”. This is a multidimensional goal, which can be achieved by a multidisciplinary and long term

approach. Definitely, there is an urgency to try to achieve this goal especially in the context of the Western Ghats and its inhabitants. There is a special “Green India Mission” (GIM) in the NAPCC that can be properly discussed, devised and implemented to achieve several components of the SDG goal.

The third and fourth issues are related to the serial nomination of the Ghats and its long term management. The WH Committee has its own explanation to justify the inscription. It mainly considered the bio-geographic and ecological importance, which definitely are very relevant, but sidelined the cultural and administrative aspects. It is time to rethink the approach of the WHC to tag a very complex system by a single title. There is no question about the idea that “The whole is greater than the sum of its parts”, as is true in the case of the Western Ghats.

This predicament can be overcome by assigning either alphabetical or numerical serial sub tags in the order of biodiversity indices to the sub-clusters of the Western Ghats NWHS. For long-term management and administration as well as fulfilling the aspirations of the people residing in the area, measures should be taken up urgently to make the proposed “Western Ghats Natural Heritage Management Committee (WGNHMC) functional as envisaged for the Western Ghats NWHS. There is also a need to re-organise it, giving due representation to each site, based on the sub-tags, incorporating Community/Participatory Forest Management (C/PFM) practices. Then only the Western Ghats Natural World Heritage Site can get uplifted to the “Good” category in the future.

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Jiuzhaigou – the Nine Stockaded Villages or a Travesty of Conservation?

Gabriel Lafitte, Rukor

“Gain UNESCO recognition for your site and you’ve won the tourism jackpot. As a result, tourism officials are gaming the World Heritage listing process – not in order to preserve old China, but to facilitate the transition from old to new.” – Peter Neville-Hadley, author of many travel books on China

The pristine jewelled Jiuzhaigou valley is now surrounded by the „Davos of the East“, an overbuilt complex of luxury villas for the super-rich, hotels, resorts, airport and soon a super-fast interprovincial train station, all bringing tens of millions of visitors a year.

Jiuzhaigou in Chinese means the nine stockaded villages, a name translated from the original Tibetan, Dzitsa Degu, with the same meaning. The Tibetans of this spectacularly beauti-

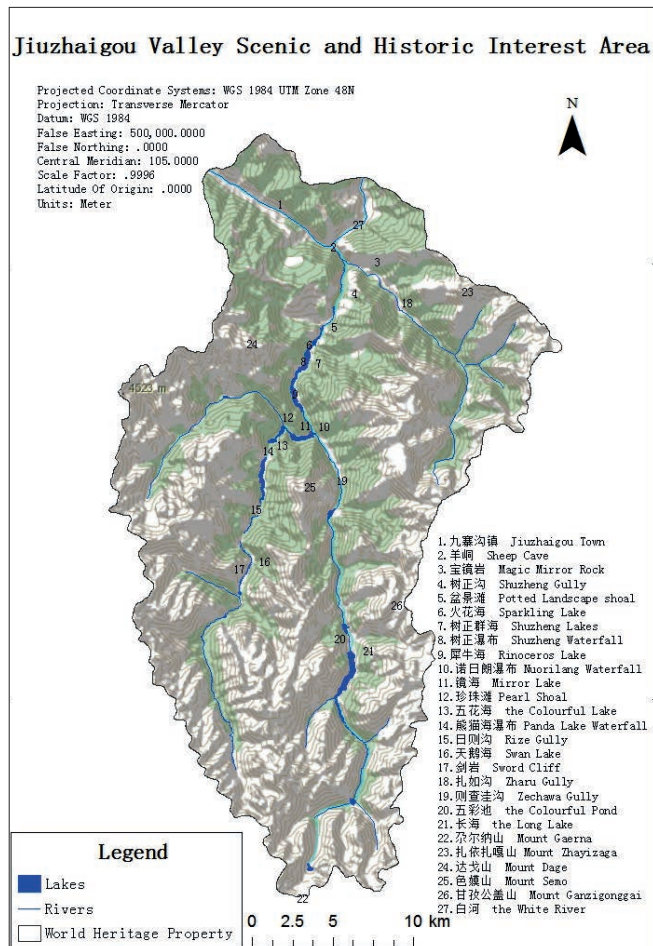
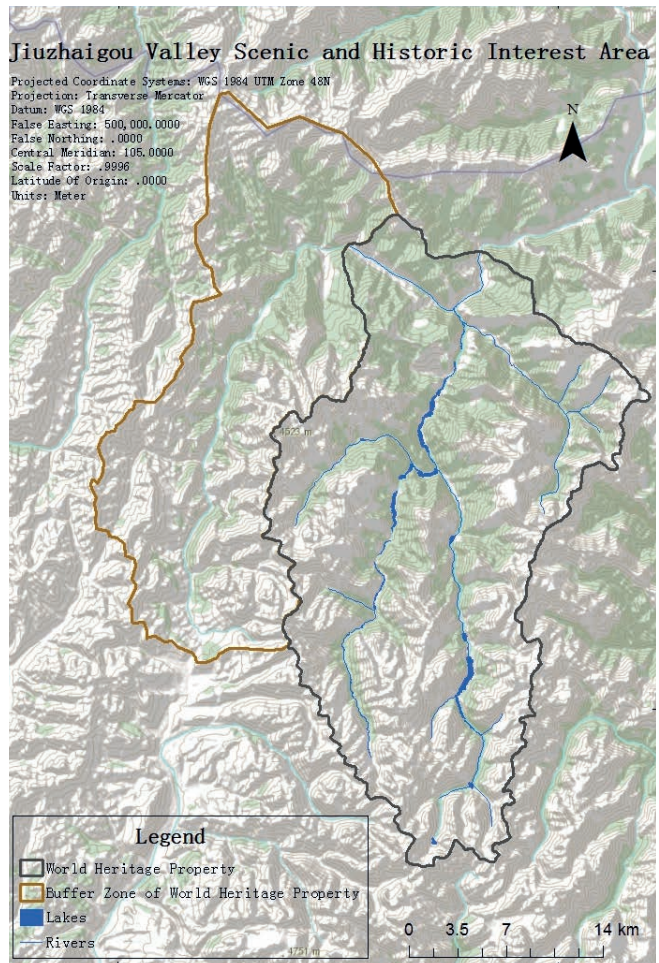


Fig. 1: Map of Jiuzhaigou WH Site on the Northeastern Tibetan Plateau (PR of China). Maps: UNESCO (a,b), chinahighlights.com (c)

ful valley have farmed their barley and other crops, while sustainably managing the surrounding forests, crystal waters, pandas and other wildlife, for many centuries. The stockades were protection not against wildlife but marauding Chinese coming up from the lowlands, to this once-isolated valley north of Chengdu, on the edge of the Tibetan Plateau.

Today this area is so overrun by mass tourism that successive UNESCO World Heritage missions sent to investigate the current status of the property have reported with increasing alarm at the impact of the endless rush of tourists, all seeking iconic spots to take iconic photos.

World Heritage inscription is the direct cause of this area becoming the „Davos of the East“, a label proudly claimed by the elite hotels surrounding World Heritage Jiuzhaigou.¹ The nine villages that used to exchange their crops for the dairy produce of the Tibetan pastoralists of the steppes above, are no longer in control, their livelihoods shut down at the behest of IUCN missions claiming that ongoing farming is incompatible with World Heritage values. As visitor numbers continued to accelerate, the Tibetan villagers were also instructed to cease accommodating some visitors in overnight home stays, depriving them again of agency and income. Now the Tibetans must earn income by doing menial jobs in the resorts, occasionally posing for photographs, dressed in ceremonial Tibetan costume. They have become an underclass in their own home.

Despite much talk of ecotourism and upmarket tourism that features Tibetan culture, utting Jiuzhaigou on the global World Heritage map has disempowered and marginalised the people after whom the area is designated. This is not only an unfortunate outcome, it was foreseeable and should have been prevented by simply designating it as both natural and cultural, as UNESCO rules allow.

In the 25 years since UNESCO formally inscribed Jiuzhaigou as World Heritage in 1992, solely for its natural values, ignoring the actual meaning of its name in Chinese and Tibetan, UNESCO has found itself helpless to prevent gross overdevelopment of the surroundings, which have long since driven away any pandas, whose Jiuzhaigou habitat was one major reason for its inscription. Successive missions sent by UNESCO to investigate the travesty of conservation at Jiuzhaigou have been rebuffed by Chinese authorities, since the proliferation of highways, railway, hotels, resorts, airfields and luxury villas are (just) outside the UNESCO boundaries.

China's chief negotiator in 1992 was the Ministry of Construction. The fact that UNESCO's partner in negotiating the Jiuzhaigou inscription was the Ministry of Construction should, in itself, have signalled a warning that China's plan

for Jiuzhaigou went well beyond landscape preservation and panda conservation. Likewise, in 2017 Hoh Xil is being negotiated with the Ministry of Urbanisation. These ministries have no responsibility for biodiversity conservation in a system of rigid silos separating official duties and accountability. They do have responsibility for growth, industrialisation and urbanisation.

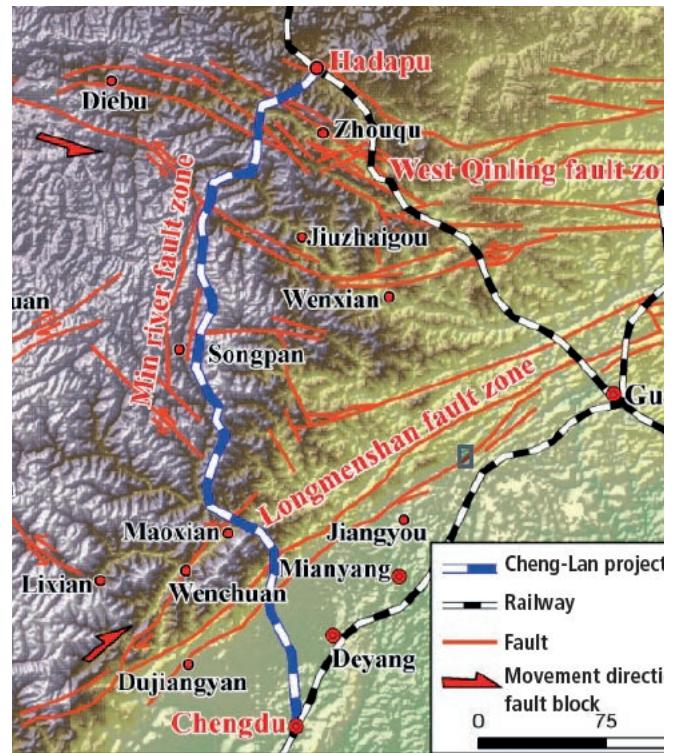


Fig. 2: Route of the projected Chenglan railway line.

Source: researchgate.net

Jiuzhaigou has long been overwhelmed. As early as 1992 World Heritage reports warned of this danger: "A third factor affecting the site is the growth in tourism from 5,000 visitors in 1984 to 170,000 in 1991. These numbers are projected to reach 500,000 over the next decade which would be far beyond the saturation point for the valley and would certainly lead to substantial damage." By 2012, on official statistics of the Chinese government, 21 million tourists arrived annually in Ngawa Prefecture, where the most popular destinations by far are Jiuzhaigou and its sister World Heritage site Huanglong². By 2014 this had risen to 28.6 million domestic Chinese tourists, and with the impending completion of the high speed Chenglan rail from both Lanzhou and Chengdu will bring Jiuzhaigou within reach for anyone with a day to spare. Once this high-speed rail line is operational, due in 2019, it will take only two hours to Jiuzhaigou from the major city of northwest China, Lanzhou.³

² <http://whc.unesco.org/en/list/638>

³ Sichuan Statistical Yearbook 2013, table 11-2; Sichuan Statistical Yearbook 2015, table 18-8: Development of tourism by region

¹ http://www.etgcn.com/english/upload_en/etg_en/other/aboutjz.html

If the prospect of a half million annual visitors horrified UNESCO over 25 years ago, how about 28.6 million? But publicly UNESCO papers over the cracks, its official website for Jiuzhaigou⁴ still insisting that: *“Some 140 bird species also inhabit the valley, as well as a number of endangered plant and animal species, including the giant panda and the Sichuan takin.”* In reality, no-one has seen a panda in Jiuzhaigou this century.

It is UNESCO inscription that made Jiuzhaigou so famous. Has UNESCO achieved any of its goals, by doing so? The original proposal by conservationists was for a much bigger protected area, incorporating both Jiuzhaigou and Hongyuan, now separated by commercial overdevelopment. There is further concern that the Chenglan (Chengdu to Lanzhou) rail line under construction will *en route* further compromise remaining habitat of pandas, takin and many other species.⁵ The primary purpose for the Chenglan route to ascend the Tibetan plateau and then descend to connect two lowland provincial capitals, is to access Jiuzhaigou. At much less cost, and less engineering intrusion into wildlife habitat, the Chenglan line could have skirted Tibet. The consequences of UNESCO World Heritage inscription continue to multiply.

UNESCO persists in sharply distinguishing nature from culture, even though the separation has been deeply critiqued.⁶ UNESCO, maintaining biases of 50 years ago, when World Heritage was born, continues to describe all human activity, even when it is traditional, sustainable and conducive to conservation, as problematic. For example, accessing the World Heritage website in 2017, the Huanglong property, close to Jiuzhaigou, says pastoralists are allowed to herd nearby, but not to worry: *“Outside the buffer zone there is seasonal stock grazing by nomadic Tibetan pastoralists but impacts are limited.”* Implicitly, all human use is inimical to biodiversity protection; nature and culture remain opposed. Thus it is hardly surprising that of more than 1,000 World Heritage properties, only 32 are both nature and culture.

It follows that UNESCO’s assessments of its World Heritage sites are likewise narrowly focused on scientific criteria of species diversity (not including the human species). Rather than including Jiuzhaigou on the list of endangered sites, supervision has dwindled. The latest formal report to UNESCO by China was in 2003, noting that after the Tibetan villagers

were forbidden to farm”, residents have received a subsidy to compensate for their loss of income from farming.”⁷ UNESCO even reproduces China’s self-congratulation that the minority nationalities share management of the site:

“...help the local people to lift themselves out of poverty and become well-off. Changes were first made in the design of tourism management and the role of local people in effective management. The participatory management with the sharing of benefits was finally established through tremendous efforts to change: from obstructive to motivated force, from burden to productive force and from being supervised to being masters of the scenic areas. A harmonious relationship between the reserve and the local people was thus formed. Local residents play the predominant role in management, protection and economic. They are arranged into special fire brigades, sanitation groups, forest rangers, and restaurants. Meanwhile, they also manage businesses such as selling tourist products, leasing folk clothes and taking pictures of tourists, etc.”⁸

Posing for photos, in traditional costume, hardly qualifies as exemplary best practice of empowered co-management. Tibetans are merely part of the iconic scenic site, elements in the tourist composing the iconic shot.

The marginalisation of the indigenous villagers, the disappearance of the pandas, the inflation of luxury consumption need not have happened, had UNESCO and IUCN followed their own principles, such as the IUCN Guidelines for Planning and Managing Mountain Protected Areas. These valleys sit below the Min Shan, a mountain range heavily logged for decades, ceasing only around 1980, when accessible logs were no longer available. West of the Min range is the high altitude wetland of Dzoge (Zoige or Ru’ergai in Chinese), a vast water meadow of great biodiversity, and sustainable Tibetan livestock production gravely compromised by decades of digging drainage ditches to separate land and water. If the original proposal for a much larger area had been adopted, these lands could have been protected, and rehabilitated, and panda habitat maintained.

UNESCO could have spared itself much anguish over the deteriorating situation inside the Jiuzhaigou protected area, had it been declared, from the outset, to be classified as both cultural and natural. That would have empowered the Tibetan villagers, after whom the site is named, to work as allies with UNESCO in ensuring nature was top priority, and not overwhelmed by luxury resorts boasting of being the Davos of the East.

4 <http://whc.unesco.org/en/list/637>

5 <http://www.et97.com/view/1410689.htm>

6 Lloyd, Janet, Philippe Descola, and Marshall Sahlins. *Beyond Nature and Culture*, edited by Janet Lloyd, et al., University of Chicago Press, 2013.

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Anna Tsing, *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*, Princeton, 2015

7 <http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/637-summary.pdf>

8 <http://whc.unesco.org/uploads/sites/bestpractice2012/637.pdf>

It was in 1992 that UNESCO began recognising the categories of nature and culture are artificially kept apart, and that certain sites are special as both. UNESCO's Mechtild Rössler, an active participant in the inscription of Jiuzhaigou herself, pointed to the value of combining natural and cultural: "... 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. This type is exemplified by Uluru Kata Tjuta in Australia, Sukur in Nigeria and Tongariro National Park in New Zealand."⁹ Rössler reminds us that the local communities who have long acted as guardians of such places may have created no physical structures, instead conserving wildlife and landscapes because of "mental images" they transmit to oncoming generations. Rössler says: "the category of the associative cultural landscape has been crucial in the recognition of intangible values and for the heritage of local communities and indigenous people. The primary difference was the acceptance of communities and their relationship with the environment. There are many places with associative cultural values, or sacred sites, which may be physical entities or mental images embedded in a people's spirituality, cultural tradition, and practice. The category of sacred sites has an immense potential."

Worldwide, there are two countries which have had a special inclination to propose the hybrid nature/culture designation: China and Australia. In China, the key sites of traditional Buddhist pilgrimage now enjoy World Heritage protection. While the temples atop these sacred mountains are of architectural interest, what matters is the holiness of the mountains, the climb an act of purification of the mind. This

is what makes them special, and worthy of World Heritage listing. Likewise, Kata Tjuta/Uluru in Australia, and the other three natural/cultural World Heritage sites (Willandra Lakes, Tasmanian Forest Wilderness and Kakadu) all now have management in which Aboriginal communities play major roles as stewards of World Heritage values; even though all are barely populated in the sense of permanent settlements.



Fig. 3: Tibetan Khampa dancers from Jiuzhaigou.

Photo: wikimedia commons

So why not classify Jiuzhaigou, the Parallel Rivers and Hoh Xil as sacred, as both natural and cultural? If sites sacred to Chinese Buddhists - Emei Shan, Tai Shan, Huang Shan and Wuyi Shan – are nature/culture, why not the nine stockaded villages, each one with its village *chorten/stupa* and, guarding the village, a *lhatse* binding local earth spirits to behave well?

⁹ Mechtild Rössler, World Heritage Cultural Landscapes: A UNESCO flagship programme 1992 – 2006, Landscape Research, 2006, 31:4, 333-353

Three Parallel Rivers – a World Heritage Without Rivers

Gabriel Lafitte, Rukor

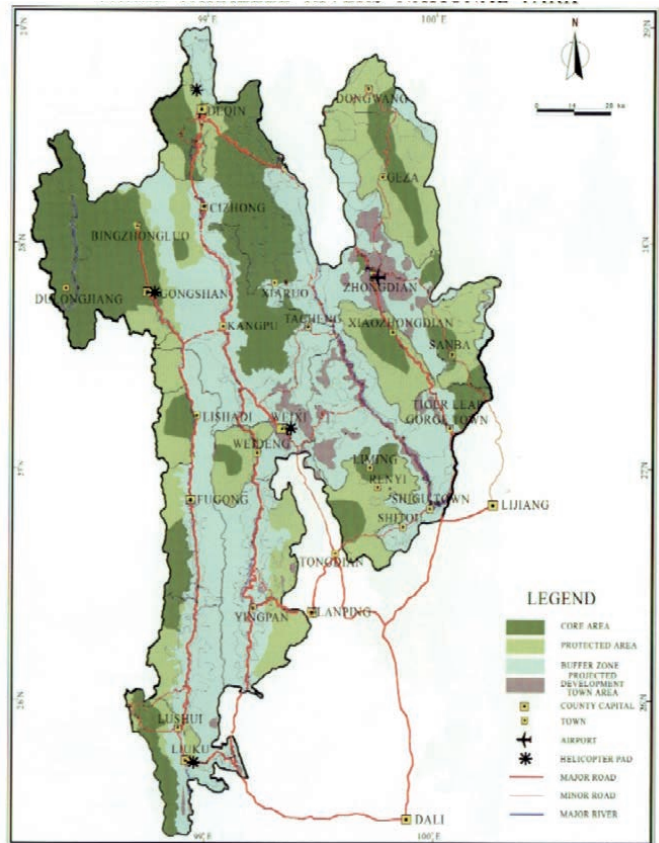
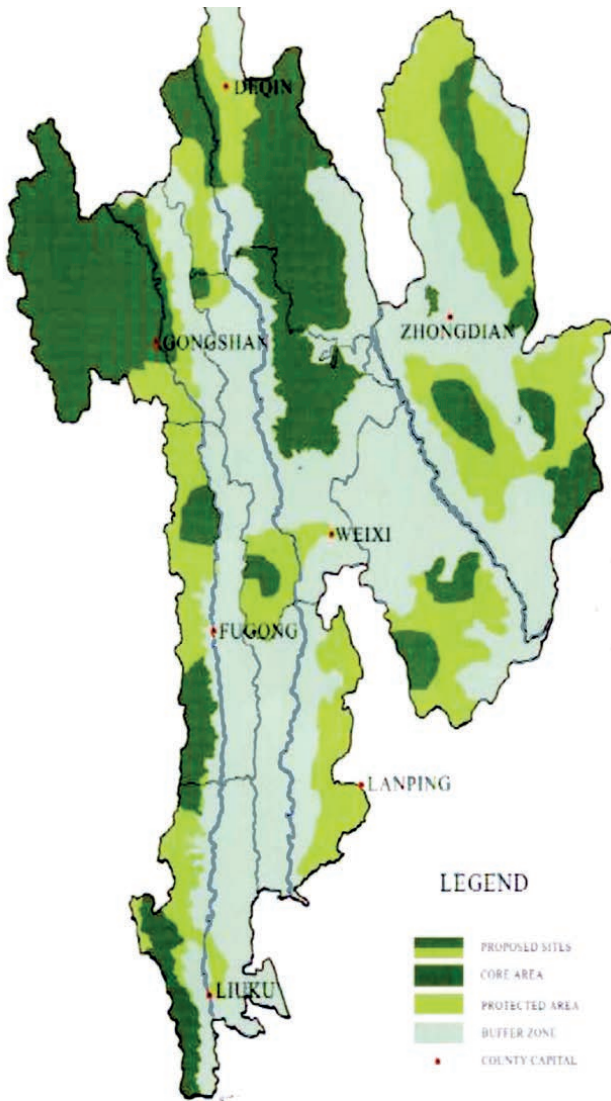


Fig. 1: Current and Planned Zoning of the Three Parallel Rivers Protected Areas.
 Maps: <http://whc.unesco.org/uploads/nominations/1083.pdf>, ChinaGeography.png en User: Alanmak Alan Makd

In 1992, when UNESCO accepted its first natural heritage site in Tibet, it may not have been obvious that China, in its neoliberal turn, planned to use World Heritage listing as a strategy of capital formation and accumulation by monetising World Heritage as a brand in which it could claim equity. Although supreme leader Deng Xiaoping had unequivocally announced that those with the greatest factor endowments

should get rich first, it did not occur to UNESCO that World Heritage listing confers brand equity available to the host government as an endowment to be exploited as a local driver of economic growth. China has long departed radically from UNESCO's 1970s model of lending a patrimonial hand to poor countries unable to adequately protect the treasures – natural and cultural – within their territories. China has no interest in that business model, which is foundational to the entire UNESCO World Heritage system.

As China has grown in power, it has made much use of the under-resourced UN system, especially those UN agencies that are especially renowned for the legitimacy of their brand but greatly under-financed. As economists and archaeologists have recently pointed out: "the selection process of sites on the World Heritage List is increasingly driven by countries' political influence and national strategic interests."¹

If UNESCO was somewhat slow in 1992 to recognise that China had very different, wholly commercial purposes for seeking World Heritage listings, it should have fully caught up by 2003, the year it acceded to China's nomination of the Three Parallel Rivers protected areas, in which absurdly, there are no actual rivers in the protected area. The outcome of UNESCO's negotiations with China is that the very rivers for which the area protected by UNESCO listing is named, are actually not inside the area protected. Specifically, the rivers themselves, three of the greatest rivers in the world - the upper Yangtze, Mekong and Salween - are carefully excluded from the boundaries drawn by China and accepted by UNESCO, leaving only a fragmented jigsaw of disconnected valleys and hills that constitute the actual Three Parallel Rivers protected area (Fig. 1).

The result contradicts all five of the core principles of UNESCO World Heritage protection, listed in the 2016 Protected Planet report: "Strategic Goal A: Address the underlying causes of biodiversity loss by mainstreaming biodiversity across government and society; Strategic Goal B: Reduce the direct pressures on biodiversity and promote sustainable use; Strategic Goal C: To improve the status of biodiversity by safeguarding ecosystems, species and genetic diversity; Strategic Goal D: Enhance the benefits to all from biodiversity and ecosystem services and Strategic Goal E: Enhance the implementation through participatory planning, knowledge management and capacity building."²

A foundational principle of biodiversity protection is that what must be protected is whole landscapes, better still entire habitats and ecosystems. These must be contiguous, not broken into fragments. Protecting hilltops and the steep sides of river valleys without protecting the rivers makes no sense, yet that is what China proposed and UNESCO accepted, contravening Strategic Goal C. Promoting Three Parallel Rivers as a major tourism destination, backed by a proliferation of roads, sold to a Chinese domestic and international travel market by heavily emphasising the UNESCO branded seal of approval, undermines Strategic Goals A and B, in an area where 300,000 subsistence farmers lived harmoniously in nature for centuries with no evident biodiversity crisis, as UNESCO's documentation concedes. As for the final two Strategic Goals requiring sovereign states to ensure all communities benefit, and that planning is participatory, China's approach from the outset was driven by the central state, involved no local participation in planning actual biodiversity conservation efforts, and from the outset compelled 16,000 people to leave their homelands to be resettled elsewhere, in a country with an acute shortage of arable land. From the outset, China set the terms, insisting a much



Fig. 2: Khawa Karpo (God of the Snow Mountain), rising to 6,470m between the valleys of the Nu Jiang (Salween) and Lancang (Mekong) Rivers, is one of the most sacred mountains of Tibet.

Photo source: Gabriel Lafitte

smaller and less contiguous area come under UNESCO protection, and UNESCO acceded, its subsequent regrets coming too late, readily brushed aside. At the time of inscription by UNESCO the human population was exceptionally large for a UNESCO World Heritage property, officially well over 300,000 people, almost entirely of minority nationalities. UNESCO, somewhat alarmed, reassured itself that the environmental impact of these subsistence farmers was minimal, and took further comfort from: "The Chinese authorities have had a poverty alleviation programme in place for some years to provide alternate lands outside the protected areas. The policy is to aim for a reduction of an additional 16,000 peo-

1 Enrico Bertacchini, Claudia Liuzza, Lynn Meskell, Donatella Saccone, The politicization of UNESCO World Heritage decision making, *Public Choice* (2016) 167:95–129

2 Protected Planet Report 2016, How protected areas contribute to achieving global targets for biodiversity, IUCN, UNEP, World Commission on Protected Areas, 2016, <https://www.unep-wcmc.org/resources-and-data>

ple from the core zones and a limit placed of 298,000 in the buffer zone.”³

China’s official nomination document is a product of the Ministry of Construction, on behalf of the sovereign power, the state.⁴ UNESCO should have known from this that a Ministry of Construction is sure to propose construction.

UNESCO was quite uneasy at accepting a property with a human population of over 300,000 Tibetans and other minority nationalities, and quite relieved to know that the core area was to be emptied of its customary inhabitants and stewards. The World Heritage Committee, in formally accepting China’s nomination, calls it “a truly unique landscape, which still retains a high degree of natural character despite thousands of years of human habitation. As the last remaining stronghold for an extensive suite of rare and endangered plants and animals, the site is of outstanding universal value.”⁵ Those thousands of years of successful stewardship have now been jeopardised by removals of human populations, mass tourism, site fragmentation, illegal mining and a massive proliferation of roads.

China’s reason for exempting the actual three rivers is clear and unequivocal. These rivers, plunging from the Tibetan Plateau, are seasonally big, steep, fast and ideal for hydro damming. As a result, not only the river beds are excluded from the Three Parallel Rivers World Heritage site, the defined

boundaries also allow for dam walls as much as 300 meters high, as China’s hydro engineers plan the highest dams in the world, in a cascade of dams to be built, or already built, on all three rivers (Fig. 3)

That China planned to dam all three rivers to generate hydroelectricity has been on the agenda for decades of engineering planning. Not only is the planned cascade of dams expensive, in remote locations, the dams invariably sit heavily and hazardously on active faultlines. The engineers have needed decades to make their plans. Despite ample documentation of China’s dam plans prior to UNESCO granting China’s application for listing, UNESCO went ahead and has later tried in vain to deal with the dams announced as part of China’s 13th Five-Year Plan to 2020. The most recent UNESCO/IUCN attempt to ensure that dams are incompatible with protection of “outstanding universal value” (OUV), the key criterion UNESCO uses to decide World heritage application, was in 2015, and has been brushed aside by China.

In its 2016 official response to UNESCO’s concerns, China says: “The State Party promises that the existing and planned hydroelectric projects nearby the property will not have direct impact on the OUV of the property; the Environmental Impact Assessment in the watershed shows that the current hydropower development is not located within the scope of property or its buffer zone and it has no direct impact on the OUV of the property; the “west-east power transmission” project concerned by the World Heritage Committee has no direct impact on the property, and the hydropower project is necessary for the State Party according to their national conditions.”

3 IUCN Technical Evaluation Three Parallel Rivers Of Yunnan Protected Areas (China) Id N° 1083, p 7

4 P 192

5 Decision of the 27th Session of the World Heritage Committee, 2003

Drichu (Yangtze), Zachu (Mekong), and Gyalmo Nguichu (Salween) Headwaters Dams

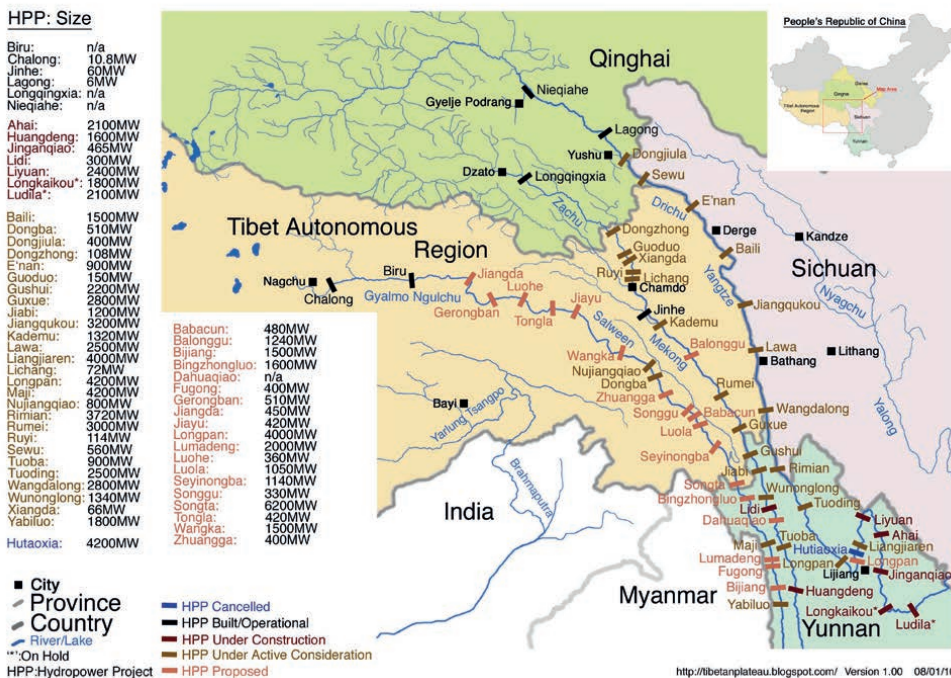


Fig. 3: Hydro-electric power projects on the headwaters of the Three Parallel Rivers.
Map: <http://tibetanplateau.blogspot.com>

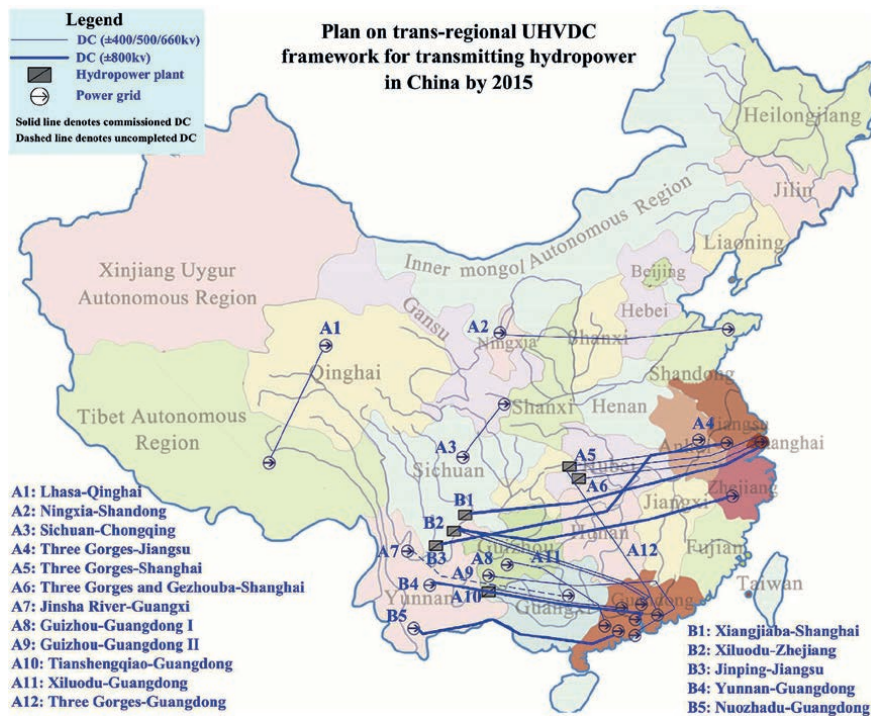


Fig. 4: Planned ultra-high-voltage power lines in China.

Map: rukor.org

Technically, China is correct to insist the dams are not within the property, and UNESCO is helpless in the face of China's insistence that "the hydropower project is necessary for the State Party according to their national conditions." China is free to declare reasons of state as the sole criterion for proceeding with the dams, and UNESCO is powerless. The fragmentation of the Three Parallel Rivers into disconnected parcels has made it easier, and economically attractive, to cut far more roads, further fragmenting and disrupting habitats. Mapping by Chinese scientists, in 1989 and 2005, shows the extent of road building.⁶

Chinese scientists have recently warned: "In recent years, with Shangri-la economic development, emerging eco-tourism development, large-scale water conservancy engineering and construction project starting, ecological destruction problem is becoming more and more serious. Large forests were broken into small pieces, many forests have degenerated into thickets, grassland and bare rock land."⁷

As UNESCO has grown increasingly alarmed that the long-standing hydro dam plans are now beginning actual construction, China has rebuffed UNESCO: "There are 13

planned large hydroelectric projects in the adjacent areas of property. The above hydroelectric projects are far away from the scope of property and its buffer zone horizontally and the completed Environmental Impact Assessment reports of hydroelectric projects show no negative impact from the construction and operation of the projects on the outstanding universal value of the property."⁸ The Ministry of Construction, in charge of China's dealing with UNESCO from the outset, insists it is free to authorise dam construction by the big state-owned dam building corporations, and UNESCO has no say, as the rivers and dam sites are outside the UNESCO World Heritage area.

As one might expect of a Ministry of Construction, the contradictory demands of conservation and construction are no problem: "China will control and manage the mining projects, actively carry out hydroelectric project planning and environmental impact evaluations, make clear the construction of electric transmission lines and conduct Strategic Environmental Assessment, maintain and monitor biodiversity and improve management and conservation capacity for the properties."

⁶ Road Impacts on Spatial Patterns of Land Use and Landscape Fragmentation in Three Parallel Rivers Region, Yunnan Province, China LIANG Jun, LIU Ye, YING Lingxiao, LI Peng, XU Yue, SHEN Zehao, Chin. Geogra. Sci. 2014 Vol. 24 No. 1 pp. 15–27

⁷ Shangri-La County Ecological Risk Evaluation Based on RS and GIS; Hui Li, Wenjing Yao, Pengfei Su, Qiuchen Duan, Guoyan Li, Advanced Materials Research Online: 2013, Vol. 663, pp 773-776

⁸ Three Parallel Rivers of Yunnan Protected Areas (People's Republic of China) (N 1083bis) 2016.11, p.7 <http://whc.unesco.org/en/documents/155995>

Benefits or Burdens for Local Communities in Libo Karst World Heritage, China

Rouran Zhang, International Scientific Committee on Cultural Landscapes

From 2009 to 2014, for several months, I conducted my MA and PhD research in Libo Karst World Natural Heritage site. I interviewed 72 interviewees including 55 locals, 13 local government officials, two national government officials and two experts who wrote Libo's nomination dossier from November 2013 to February 2014. When I interviewed an indigenous person with one of my key open-end questions ,what does the world heritage mean to you?', he answered that:

World Heritage? It is the process that we have been seen as a remnant and forgotten by the world [angry emotion]'(Libo007, Male, 45-50, local)

This is one of the answers that impressed me from a villager in Baizhai village, which is located in the Libo Karst World Heritage Nominated Area. This man used a metaphor to express his angry attitude to the world heritage program. Why had the man such a negative response to world heritage? What is the story during and after the world heritage listing process in Libo Karst? To answer this question, I am going to explore how the world heritage listing has changed local communities' and government authorities' uses of the Libo Karst.

Culture or Nature? Stakeholders' Understanding of Heritage

The Libo Karst is located in Libo County, south Guizhou Province. It is a significant component of The South China Karst¹ which is the title of a serial World Heritage nomination by the Chinese Government. On June 27, 2007, UNESCO inscribed The South China Karst in the World Heritage List (WHL) as a natural property, that ,it is one of the world's most spectacular examples of humid tropical to subtropical karst landscapes', based on criteria (vii) and (viii) (UNESCO 2014). When the World Heritage Committee announced the successful news, nearly twenty thousand locals gathered in the

town centre of Libo to celebrate the most exciting moment in the town history (Guizhou Daily 2007).

The successful inscription on the WHL has brought a great sense of pride to local communities. The majority of locals I interviewed (including Libo007 who expressed the negative message above) initially strongly supported the local government's proposal of Libo Karst for World Heritage Nomination. As I asked ,what does the world heritage mean to you,' most of the indigenous people did not understand the official meaning of world heritage. They considered ,world heritage' as a kind of ,brand' which could bring benefits to their villages through tourism development. I interviewed an expert who was in charge of formulating the nomination dossier for Libo Karst. She told me that they had conducted several surveys about local communities' attitudes to world heritage application before Libo was inscribed on the WHL. She states that ,the education attainment of locals was very low, with the majority of them having no idea of what is world heritage. It is our responsibility to disseminate the meaning of world heritage to locals". As a result, locals' sense of world heritage was from discourses by experts and local authorities that linked to ,economic benefits' and ,better living conditions'. Ironically, in 2013, six years after World Heritage inscription, the majority of locals I interviewed were disappointed, as they considered that ,world heritage' brought burdens rather than benefits to their villages.

Why had local communities such a negative attitude to ,world heritage'? My research reveals as key reason that the local authorities and experts dominated the decision-making process of world heritage listing and management, while local communities and their values have been marginalised. As I interviewed the director of the World Heritage Centre in Housing and Urban-Rural Development of Guizhou and the head of the World Heritage Management and Protection Centre of Libo (WHMPCL), they told me that initially the provincial and local authorities considered proposing Libo as a mixed site, because 90% of the population who live in the nominated area are from minorities which include Shui, Yao and Buyi ethnic groups.

Those communities possessed exceptional material and spiritual relationships between people and nature in China,

¹ South China Karst is a serial property that includes seven karst clusters in four Provinces: Shilin Karst, Libo Karst, Wulong Karst, Guilin Karst, Shibing Karst, Jinfoshan Karst, and Huanjiang Karst. The total area is 97,125 hectares, with a buffer zone of 176,228 hectares.' (UNESCO 2014)

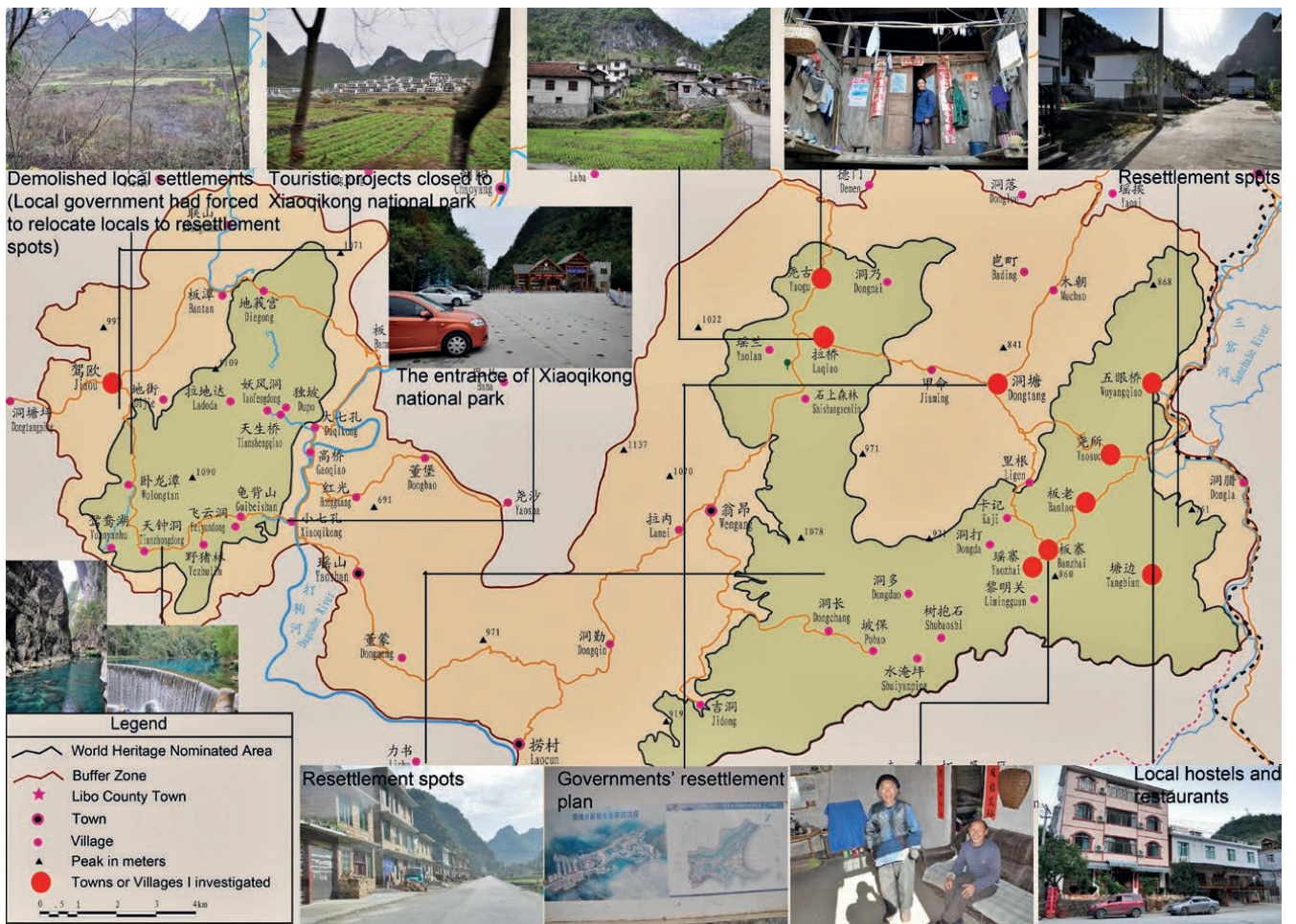


Fig.2: World heritage nominated area and my case study sites.

Source: Libo Government 2013, modified by Rouran Zhang

even the world. However, the site was ultimately listed as a natural property. Both of the two officials said that there were two main reasons why the Chinese governments excluded Libo’s cultural value. Firstly, the South China Karst was the first trans-provincial serial World Heritage nomination by the Chinese Government. Experts who participated in

this nomination project suggested that Libo’s cultural values and nominating the serial as a mixed world heritage property could reduce the likelihood that the nomination would be successful. Secondly, local authorities and experts were not confident to translate Libo’s cultural value into ‘outstanding universal value’ for world recognition.



Fig.1: Local government organised thousands of locals to welcome an adviser from IUCN in 2006.

Source: Libo Government

It is clear that both the provincial and local governments are being quite cynical, as they had clear national and local strategies for world heritage nomination, in which they recognise they have to obey ‘rules’ designed by international authorities such as UNESCO, IUCN and ICOMOS. They were worried that some Chinese cultural values would not fit into UNESCO’s conception of OUV, and they chose to ignore those cultural values, even though one of the experts from IUCN suggested the Libo Karst should consider cultural value, to ensure the sites could be successfully inscribed on the World Heritage List (Fig.1).

Ultimately, as a natural world heritage property, some values and ‘rules’ frame the management of the sites to some extent as the Chinese government must, to maintain the listing, not deviate from the rules of the UNESCO World Heritage Program. Therefore, these rules facilitated national and local

site managers ignoring the cultural value of the Libo Karst area. As a result, local communities and their values have become marginalised in the management of the site.

What does World Heritage listing bring to local communities

In the Libo Karst nominated area, there are five towns and fifty-five villages with 4513 people (Libo Government 2013: 8). Ninety percent of their populations are minorities that belong to the Shui, Yao and Buyi ethnic groups (UNESCO 2007:4). My research was conducted in two towns (Doangtanga and Jiaou), as well as in seven villages which include Yaosuo, Laqiao, Banzhai, Banlao, Tangbian, Yaozhai and Wuyanqiao on November 2013 (Fig. 2). Poverty levels in those villages are the worst in the country, with the annual average personal income of roughly \$267 in 2011 (Libo Government 2013: 8).

As I asked locals, 'do you think it is important that this site is on the WHL', the majority of them (46 of 55 interviewees) answered it is important since they assumed that world heritage inscription could bring tourists to their villages to remit their poverty. For instance, as I interviewed six women in Yaosuo village, one of them told me that 'Because of poverty, our local primary school had been closed several years ago. Our children have to attend school in the town centre five kilometres away. I hope world heritage listing could bring the national governments' attention to our village to reopen our local school.' (Fig. 3) However, most of the locals (37 of 55) are disappointed that World Heritage Listing did not bring any benefits rather than new management rules and policies which lead to negative influences on their daily lives.



Fig.3: Primary school has been closed in Yaosuo village. Photo: Rouran Zhang

Indeed, since 2007, World Heritage designation has been seen as a major tourist attractor, the inscription of the sites leading to increased visibility through newspaper, TV and other media; and total tourists' numbers dramatically

increased from 1.165 million in 2007 to 4.05 million in 2012 (Libo Government 2013). However, as I interviewed with the head of the WHMPCL, most of the tourism revenues and other funds were allocated to enhance the infrastructures and tourism facilities in national parks located in the nominated area, as well as to protect the natural OUV of the sites in order to meet UNESCO requirements (Fig. 2). Local communities did not benefit from WHL, but have been seen as passive policy receivers.

For instance, when I asked locals 'has the world heritage listing process brought about any changes in the way you use and understand the site,' the majority of locals (48 of 55) nominated negative changes. The most frequent response given by locals was that the majority of young people preferred to out-migrate for work in bigger cities, where they can gain much more incomes than if they stayed in their villages. As I interviewed people in those seven villages, except Wuyanqiao, most of the villagers I encountered were elder people (Fig. 2 & 4). To the contrary, in Wuyanqiao village there were more young people than in other villages. Villagers in Wuyanqiao told me that most of the young people preferred to stay home because their village is close to a touristic park, in which they can earn more money by operating local hostels and restaurants rather than working away from their hometown.



Fig.4: Most of villagers I encountered were elder people. Photo: Rouran Zhang

The second frequent response was that locals had to change their custom to meet 'international criteria'. As one interviewee complained that 'we used to cut down trees at close-by mountains for cooking and building or maintaining our houses. Since world heritage inscription, local government has forbidden us to cut trees. However, the compensation mechanism has been insufficient to maintain our daily life. I think world heritage is a kind of burden to us.' In addition, locals I interviewed in Jiaou town told me that they used to live in Xiaoqikong national park in the nominated area. Local government had forcibly relocated them to reset-

tlement spots in Jiaou town (Fig. 2 & 5). One of the locals was extremely unhappy, she said that „The local government had promised us that they have a blueprint for developing tour-



Fig.5: Resettlement spots in Jiaou town.

Photo: Rouran Zhang

ism in these resettlement spots when they forced us moving. However, I did not see any touristic investment since world heritage listing. We lost my home and cultivated lands. We have been forgotten.”

In addition, it is important to point out here that the many indigenous people I interviewed expressed their wishes that national governments and international authorities should take action to address their concerns. As I further asked those interviewees, ‘did you do some things, for instance, write a joint letter or an email to national authorities or UNESCO?’, one of the interviewees answered that ‘we do not know how our voice can reach national governments and international authorities. I think the local government should do it. However, they are only concerned about the achievements in their official career.’ Many of them wished that I could help them to report their situation to UNESCO. As I interviewed the head of the World Heritage Management and Protection Centre of Libo about the issues I received from locals, he told me that ‘I understand locals’ dissatisfactions, however, what should I do? Since we have been successfully inscribed on the World Heritage List, we have never had sufficient funds to ensure the standards of the management of a world heritage property. It is unreasonable to let a poverty-stricken county take responsibility for a world heritage.’

Discussion

What this study shows is that the interrelationship between heritage nomination or management and local communities is more complex than is generally assumed both in Chinese and international heritage policy and practice. World heritage listing is more than top-down policies and management practices. It can produce real and powerful impacts on local communities, which brought negative effects to local communities in the case of Libo. Before world heritage inscription, the primary concern by provincial and local authorities was to ensure that the site would be inscribed on the WHL. After the site’s successful designation, local authorities and site managers did not take into account the realities of the local communities and used the ‘world heritage’ brand to legitimate heritage-for-development projects.

No one cares about locals’ needs and their perceptions of their heritage. Local communities have been ignored in any decision-making process in the world heritage nomination and management. More bottom-up work needs to be done from sociological and anthropological perspectives to deeply understand local communities that are likely to be affected by the World Heritage Program. Before we can tackle the issue of what contribution local communities can make for the sustainable protection and sustainable development in the context of World Heritage properties, we need first to address what world heritage can do for locals. Local communities have agency; they understand their site and how to sustainably use their heritage. In conclusion, I would like to borrow one local’s perspective of use of heritage:

Our people have lived in this land for hundreds of years; we do not need experts or local officials to educate us how to protect the site. We understand our site and respect it more than anyone in the world. (Libo054, Female, 45-50, local)

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Natural Properties

Moderator: Dr. Noëlle Kümpel
(Zoological Society of London, London)

Wildlife Population Trends and Other Sustainable Development Indicators for World Heritage Sites

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Zoological Society of London (ZSL)

The need to track sustainable development with regard to World Heritage

In September 2015, the UN General Assembly adopted 17 Sustainable Development Goals (SDGs), each with a number of sub-goals or targets. World Heritage is – for the first time – explicitly integrated into the global development agenda via Target 4 of Goal 11, to “Strengthen efforts to protect and safeguard the world’s cultural and natural heritage”. It is also implicit in other targets such as 15.1, “By 2020, ensure the conservation, restoration and sustainable use of terrestrial and inland freshwater ecosystems and their services, in particularly forests, wetlands, mountains and drylands, in line with obligations under international agreements”. The contribution of World Heritage to sustainable development, including through the conservation of biodiversity and the delivery of ecosystem services, as well as the linkages between cultural and natural diversity and conservation, are detailed further in the landmark 2015 Policy on Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention (hereafter ‘World Heritage and sustainable development policy’). Taking a sustainable development perspective requires looking at ‘value’ more broadly than the Outstanding Universal Value (OUV) for which sites are inscribed, to include socio-cultural, economic and environmental value.

Indicator(s) are now needed in order to track the progress of these goals and policies. But what makes a good indicator? Indicators can measure the direction or the rate of change in the drivers, pressures, state, impact or response of a system, and indicators measuring more than one point in this ‘DPSIR’ cycle can be useful where there is any uncertainty regarding the relationship between variables. Indicators need to balance scientific accuracy, public resonance, policy relevance and data availability, and are ideally scalable (can be aggregated or disaggregated from local to global scales). Other factors to consider are the relative feasibility and cost-effectiveness of alternative indicators, and the need for data collection (which may take more time) over decision-making (which may be needed now).

The SDGs build on the more limited Millennium Development Goals, but have some key differences, such as the requirement for all countries to report progress to the UN annually (disaggregated where possible). Civil society engagement in the SDG indicator development process has been considerable but challenging, given the complexity and scope of the task. Following two public consultations in 2014/2015, review by the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (IAEG-SDGs) and states parties resulted in considerable revisions and reductions of recommended indicators. Many of the currently proposed 230 indicators (for the 17 goals/169 targets) are incomplete – around half lack acceptable country coverage, agreed-upon methodologies and/or frequent updates. Only 97 indicators are in ‘Tier 1’ (with an established methodology and regularly produced data), with the only nature-based one being 15.1.1, “Forest area as a proportion of total land area”.

Indicator options

Let us start by considering what sort of indicator would be most appropriate to measure progress towards SDG Target 11.4. The target focuses on the response (strengthening efforts), though ideally should be paired with one or more arguably more relevant ‘state’, ‘impact’ and/or ‘pressure’ indicator (such as an indicator of the state of the world’s cultural and natural heritage). It should also be noted that this target falls within Goal 11, to ‘Make cities inclusive, safe,

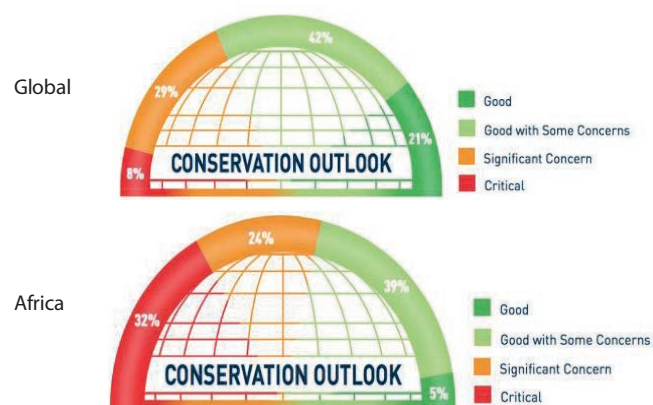


Fig. 1: IUCN World Heritage Outlook dashboard analysis for all and Africa-wide natural World Heritage sites. (© IUCN, 2014)

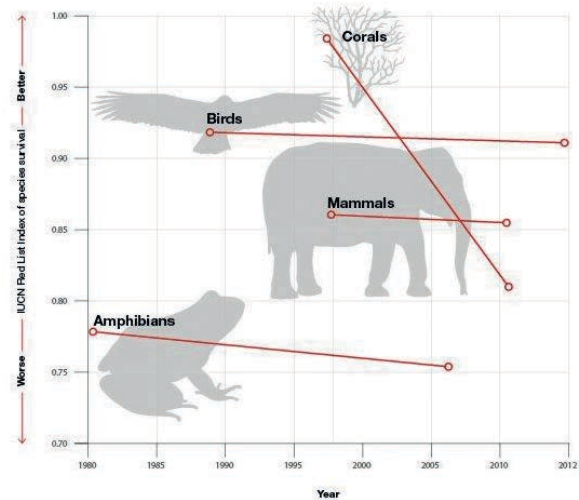
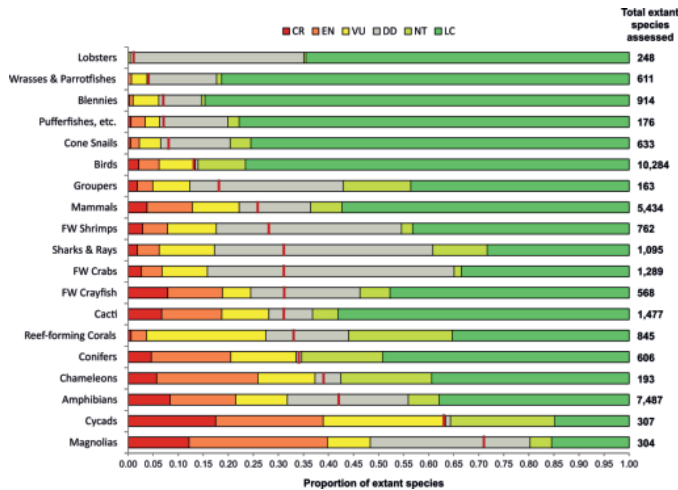


Fig. 2: Dashboard analysis for IUCN Red List assessments by taxonomic group (left) and associated Red List Index trends for amphibians, birds, mammals and corals (right) (© IUCN, 2014)

resilient and sustainable’, so would initially suggest a lesser focus on natural heritage and an indicator that can address both cultural and natural heritage together. However, the SDGs are envisaged to be mutually reinforcing and inter-dependent, and as natural heritage in particular cross-cuts across many goals and targets, indicators that can address multiple goals and targets are desirable.

The current indicator proposed by the IAEG-SDGs for Target 11.4 is as follows: “Total expenditure (public and private) per capita spent on the preservation, protection and conservation of all cultural and natural heritage, by type of heritage (cultural, natural, mixed and World Heritage Centre designation), level of government (national, regional and local/municipal), type of expenditure (operating expenditure/investment) and type of private funding (donations in kind, private non-profit sector and sponsorship)”. While this is a clearly detailed and scaleable indicator, there are some limitations in terms of its focus on a purely financial response as well as questions regarding some component parts and interpretation. Some alternative, potentially more instructive, options for indicators of natural World Heritage and World Heritage sites in general are therefore proposed here.

IUCN World Heritage Outlook Index

The IUCN World Heritage Outlook – the first global assessment of all natural World Heritage sites - was launched in 2014 to identify actions needed to support sites that are facing threats and track the state of conservation of properties over time. The African Wildlife Foundation (AWF), Wildlife Conservation Society (WCS) and Zoological Society of London (ZSL) were announced as the first Outlook Partners at the 40th meeting of the World Heritage Committee in July 2016. Site assessments will be carried out every three years of

1. the current state and trends of values,

2. the threats affecting those values and
3. the effectiveness of protection and management rate sites.

This rates the conservation outlook of sites via a traffic light system as ‘good’, ‘good with some concerns’, ‘significant concern’ and ‘critical’ (Fig. 1), enabling the development of a scaleable indicator of trends in the state of individual sites or groupings of sites (for example, by continent, ecosystem/ realm or globally), or of particular threats or the effectivity of types of management, in a similar way to the Red List Index (RLI) for extinction risk of species (Fig. 2).

World Heritage Living Planet Index

While the IUCN World Heritage Outlook currently assesses the state of a site based on the OUV for which it was listed, intact ecosystems retaining natural species assemblages underpin the sustainability of a site and thus a more generic biodiversity indicator is also relevant. This also allows the

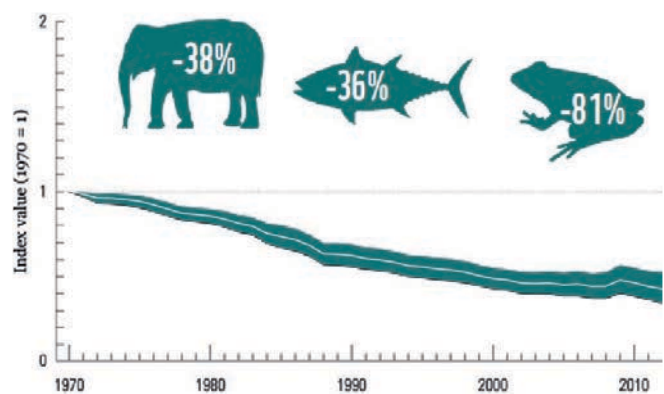


Fig. 3: Trends in wildlife populations between 1970 and 2012. The global LPI declined by 58% (trend line shown, with 95% confidence intervals), with the terrestrial index declining by 38%, the marine by 36% and the freshwater by 81%. (© WWF and ZSL, 2016)

state of a natural World Heritage site to be compared with other types of protected and non-protected area. Species-based indicators such as the RLI and Living Planet Index (LPI) are widely used (both are official indicators for tracking progress towards biodiversity targets such as the Convention on Biological Diversity's aim to halt biodiversity loss by 2020) and give an idea not only of the state of the species but also the ecosystems they inhabit as well as management effectiveness and threats.

The LPI is a measure of the state of global biodiversity based on population trends of vertebrate species from around the world, showing a global decline of 58% between 1970 and 2012 (Fig. 3). It is based on time series species monitoring data for over 14000 populations from over 3700 species. The LPI was developed by WWF in 1998 and since 2006 ZSL has hosted and populated the database, created a website and conducted the analyses, publishing updates in the high profile, biennial Living Planet Report. The LPI is easy to communicate and the way the index is calculated - averaging up from population to species to regions - means that trends can be calculated for different scenarios and at different scales. While the RLI tracks the extinction risk of species, and so how well we are doing in terms of conserving species diversity, the LPI is arguably more useful for monitoring sustainable development as it tells us more accurately how wildlife populations are changing and where – fundamental for the delivery of ecosystem services. It is also more sensitive to change (being based on continuous, quantitative rather than categorical data and with updates at a minimum every two years) and better applied at site level.

ZSL has adapted the LPI to monitor biodiversity trends for individual natural World Heritage sites, where they have monitored populations of enough species over time (Fig. 4).

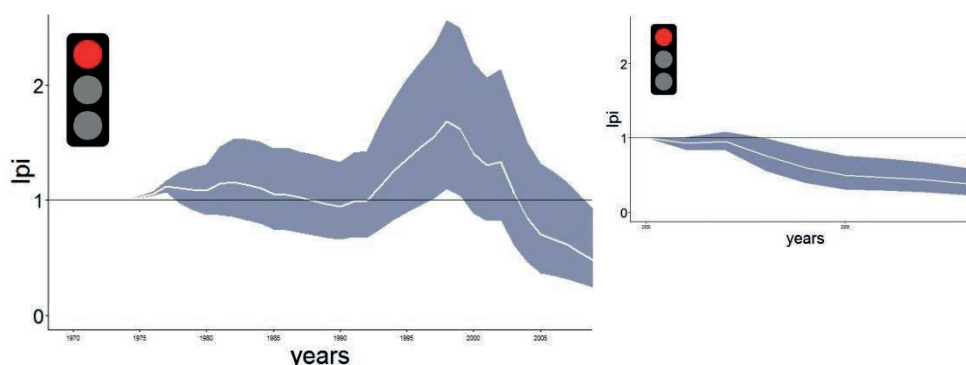


Fig. 4: Example of a World Heritage LPI for the Great Barrier Reef Marine Park. The negative long term (since 1975, main figure) and short term (since 2000, inset) trends are based on 185 populations of 80 vertebrate species (2 birds, 3 reptiles, 3 mammals, 72 fish) and potentially influenced by – among other factors - the recent impacts of coral bleaching. (© ZSL, 2016)

A simple traffic light system codes the site green for a positive trend, red for a negative trend and yellow where not enough data are available, generating wide confidence intervals and therefore an ambiguous signal. Data can then be aggregated to indicate trends in conservation status of natural World Heritage sites globally and by region, biome, country or other categories. The main limitation of further

developing the World Heritage LPI is the availability of site-level data, on top of an existing geographic and taxonomic bias in the dataset towards better surveyed temperate regions and taxa such as birds and mammals. Data are currently mined from published papers and reports, but this is time consuming and could be greatly facilitated by a more systematic approach, potentially facilitated through the current World Heritage Convention reporting system or IUCN World Heritage Outlook.

World Heritage State of Conservation Index

A World Heritage State of Conservation Index could be developed based on information contained in the State of Conservation reports submitted to the World Heritage Committee. This would be along the lines of the World Heritage Outlook Index, but could track the state of conservation, threats and management effectiveness for all World Heritage sites (including cultural) or a chosen sample (Fig. 5).

Indicators of adherence to and impacts of sustainable development

Sets of indicators of adherence to and impacts of sustainable development could also be developed, by monitoring the results of actions pledged/required according to the site management plan, World Heritage Committee decisions, Strategic Environmental Assessments, Environmental and Social Impact Assessments and other development planning (wherever possible integrating management responses, threats and impacts on OUV, such as trends in wildlife populations).

Conclusions

While the SDG global indicators, including the current indicator for Target 11.4, are now essentially fixed, it has been proposed that a dashboard of complementary national, regional and thematic indicators could be used to track issues of national or regional concern and to cross-cut across other

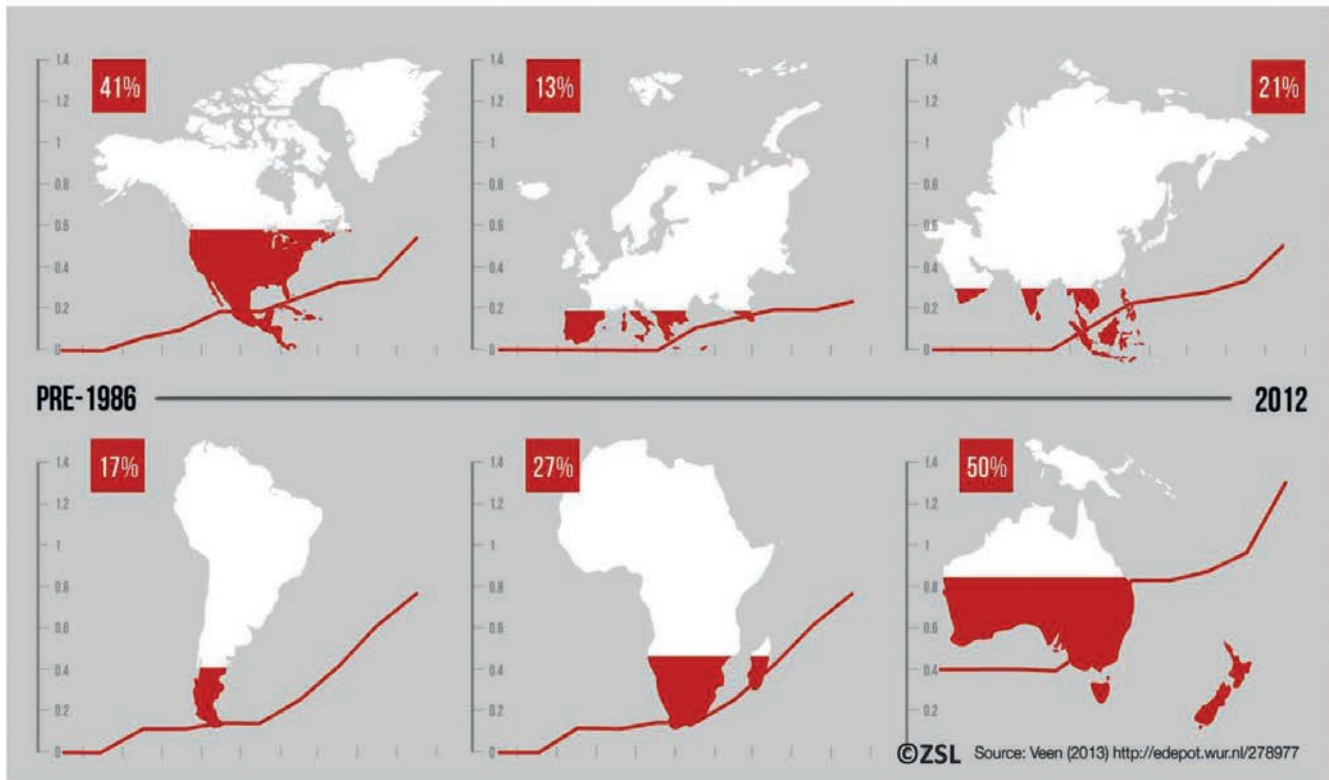


Fig. 5: Cumulative average number of extractive threats per natural World Heritage site since pre-1986 and percentage of sites affected by extractives since 1985, as recorded in UNESCO State of Conservation reports. (© ZSL, 2014, adapted from Veen, 2013)

goals and targets¹. It is important to consider efficiency, cost and feasibility, such as using indicators already in place for tracking progress towards other international conventions and processes (e.g. the LPI), and adapting monitoring systems already developed (e.g. the IUCN World Heritage Outlook). The LPI in particular can track progress of a wide

range of targets across multiple SDG goals. The indicators suggested here could also variously monitor both site management effectiveness and progress against commitments and activity in relation to the World Heritage and sustainable development policy, though we may need to consider different indicators for cultural and natural heritage in some cases.

World Natural Heritage in Russia: Is it Possible to Develop it Sustainably?

Mikhail Kreindlin and Andrey Petrov, Greenpeace Russia

Russia now possesses 10 World Natural Heritage properties. More than a half of them are under threat of destruction due to existing or planned economic activities. These properties are "Virgin Komi Forests", "Baikal Lake", "Golden Mountains of Altai", "Western Caucasus", "Volcanoes of Kamchatka" and "Natural System of Wrangel Island Reserve".

Our long-term experience in the struggle for conservation of World Natural Heritage properties in Russia has convinced us that for solving this problem we need one tough but fair decision: The decision to inscribe these properties into the World Heritage in Danger List, which is undesirable for any civilized country. We hope that members of the World Heritage Committee and UNESCO and IUCN experts, who know the true worth of promises of the Russian officials, will support our suggestions. It will provide a real chance to preserve the properties from encroachments.

Virgin Komi Forests

Gold mining at Chudnoye deposit is still planned on the territory of Yugyd Va National Park. To give this mining the appearance of legitimacy, the Ministry of Natural Resources and Ecology of the Russian Federation (responsible for implementation of the Convention concerning Protection of the World Cultural and Natural Heritage) already twice tried to exclude the Chudnoye deposit from the boundaries of the national park, but in both cases the Supreme Court of the Russian Federation, on the application of Greenpeace, cancelled these decisions. Nevertheless the Russian authorities did not withdraw from the idea of the deposit development. This is evidenced, for example, by the fact that during the recently finished litigation of the Russian Federal Property Management Agency against the Company "Gold Minerals", the Ministry of Natural Resources spoke on the side of Cypriot owners of the gold mine. The Head of Komi Republic, not taking into account all the court decisions, has announced recently that "the works connected with the Chudnoye gold-bearing deposit are continued in Inta".

Golden Mountains of Altai

Preparations for the construction of the Altai gas pipeline from Russia to China via the unique high-mountain Ukok Plateau take place in the Golden Mountains of Altai World Heritage property. On the 8th of May 2015, the Russian Company "Gazprom" and the Chinese Oil and Gas Corporation signed another package of documents connected with the pipeline, announcing finally that it will pass through the World Heritage property. The point of boundary crossing is defined in the documents. It is the Kanas pass, which is inside the property. This is exactly where the habitation places of snow leopards (the globally rare species under the patronage of the President of Russia) were established. Gazprom and Chinese Corporation leaders had continued the negotiations about gas delivery from Russia to China via the western route. The analysis of perspectives of the second thread of the pipeline and of growth of the cumulative volume of delivery up to 60 billion cubic meters annually in this direction is also being conducted.

Natural System of Wrangel Island Reserve

The construction of military objects inside the nature reserve had started in July 2014. In September of the same year the military trainings named "East-2014" were conducted there as well. Airborne troops landed inside the reserve and conducted training battles. Besides that, a considerable part of the reserve's protected area was illegally included into the license areas of Company "Rosneft", and the company's vessels repeatedly entered the water area not only in the protective zone but in the reserve itself.

The species that are protected by international agreements and are inscribed in the IUCN Red Data List are met in the area occupied by objects deemed necessary "for security provision". The construction undoubtedly harmed them significantly both directly and indirectly.

One of the proofs of that is the widely known story of a polar bear that was according to different sources either killed or mutilated by an employee of the Company "Rusalians" that constructs the military base on Wrangel Island.

It is evident that constructors and military persons could not constantly stay inside the base without leaving its limits. It is not possible to provide by any (even the strictest) order. There exist indicative facts: one of the Russian newspapers ("Novaya Gazeta") got to its disposal the photos of people posing with caviar and fresh fish, although any hunting and fishing is prohibited in the nature reserves by law. Thus, assumptions are well-based that military base constructors committed criminal offenses.

The illegal construction is continued. To provide the delivery of objects in time, additional brigades of constructors arrive on the island. All these facts increase the danger for the nature reserve. Furthermore, its administration is not able to provide the necessary control over people that work for the Ministry of Defense.

Western Caucasus

In 2015 Dmitry Kozak, deputy prime minister of the Government of the Russian Federation, entrusted the Ministry of Natural Resources to support the demands of "Krasnaya Poliana" Company regarding the development of tourism infrastructure in the upper streams of Mzymta River on the territory of the Caucasus Biosphere Nature Reserve. It is interesting that the Ministry initially publicly announced that such an activity is illegal, but finally changed its position.

The Ministry of Natural Resources allowed constructing the objects of the tourism industry in the areas adjacent to the boundaries of Sochi National Park and Sochi Republican-wide Zakaznik (game reserve). Due to the opinion of scientists, including those who enter the public Council at the Ministry of Natural Resources, this will inevitably lead to the destruction of the habitat of animals dwelling in the Caucasus reserve area.

We can add that there are also plans for the construction of mountain ski resorts on the territory of the nature reserve itself inside the boundaries of the World Heritage property.

Lake Baikal

The main threat to Lake Baikal now comes from Mongolia where the construction of hydropower stations is planned on Selenge River and its tributaries. In spite of the real threat to the World Heritage property on the Russian territory, our country does not exhibit the necessary hardness during the negotiations with Mongolia.

The threat of Kholodninskoie deposit development inside the property boundaries has appeared again. The validity of Rosprirodnadzor decision about the issuing of a license for

the deposit development has passed and the agency does not hurry to make anew decision.

Plans for the reconstruction of the Baikal-Amur Railway and the Trans-Siberian Railway are worked out. It will lead to huge forest cuttings. Last year, catastrophic forest fires also damaged Lake Baikal severely. Now the authorities of the Baikal regions and some deputies lobby the permission for clear cuttings inside the boundaries of the Central Environmental Zone that could lead to even larger devastation of forests.

Volcanoes of Kamchatka

The Ministry of Natural Resources and Government of Kamchatka Krai plan to allow geological works inside the "Volcanoes of Kamchatka" Nature Park. They have published the project of the new park regulations. The park unites four nature parks named "Bystrinsky", "Nalychevo", "Yuzhno-Kamchatsky" and "Kliuchevskoy", and all of them are inside the boundaries of the World Heritage property.

The adoption of the new amendments to the park regulations could open the road for the intensive economic development of the territory (first of all in Bystrinsky Park) that will lead to the loss of the outstanding values that were initially the reason for inscription of the park into the World Heritage List.

In the project of park regulations, economic purpose zones are allocated. Geological surveys are allowed there. Besides that, in the whole territory of the park except the specially protected zones, the ban on construction of new economic objects, prospecting works and mining has been lifted.

In the allocations at the parks "Anavgaiskaia" and "Dimishkanskaia, economic purpose zones coincide with the boundaries of the gold manifestations. It means that in these zones exploration and mining is planned. However, the ban on mining was one of the conditions for inscription of the "Volcanoes of Kamchatka" property in the World Natural Heritage List.

All the above-mentioned facts mean that the Russian Federation does not implement the World Heritage Committee decisions. Moreover, the threat for the World Natural Heritage properties becomes stronger. Greenpeace experts conclude that all the preconditions for inscribing "Virgin Komi Forests", "Golden Mountains of Altai", "Natural System of Wrangel Island reserve" and "Western Caucasus" properties into the World Heritage in Danger List have already been created. This inscription has to be done already at the nearest jubilee 40th Session of UNESCO World Heritage Committee in July 2016.

connecting the territory of the World Heritage property to the remaining part of the Caucasus. This is the exact place of the most important migration ways of such wild animal species as Bear, West Caucasian tur, Chamois and, in the opinion of scientists, of the Persian leopard. The upper Mzymta basin is the zone where most of the water stock of this river artery is formed. The Mzymta remains the main river of the Sochi resort and it has the biggest potential as the source of drinking water in the conditions of a growing water deficit as the population increases.

During the preparation of the Olympics in Sochi 2014, Russian environmental legislation was significantly weakened to allow infrastructural development and construction in national parks, as well as destruction of endangered species habitats. This has led to a sharp deterioration of nature conservation on the national level.

Now the situation is even worse. Business structures are lobbying their commercial interests at the level of the Russian government, including by submitting amendments to the current environmental legislation.

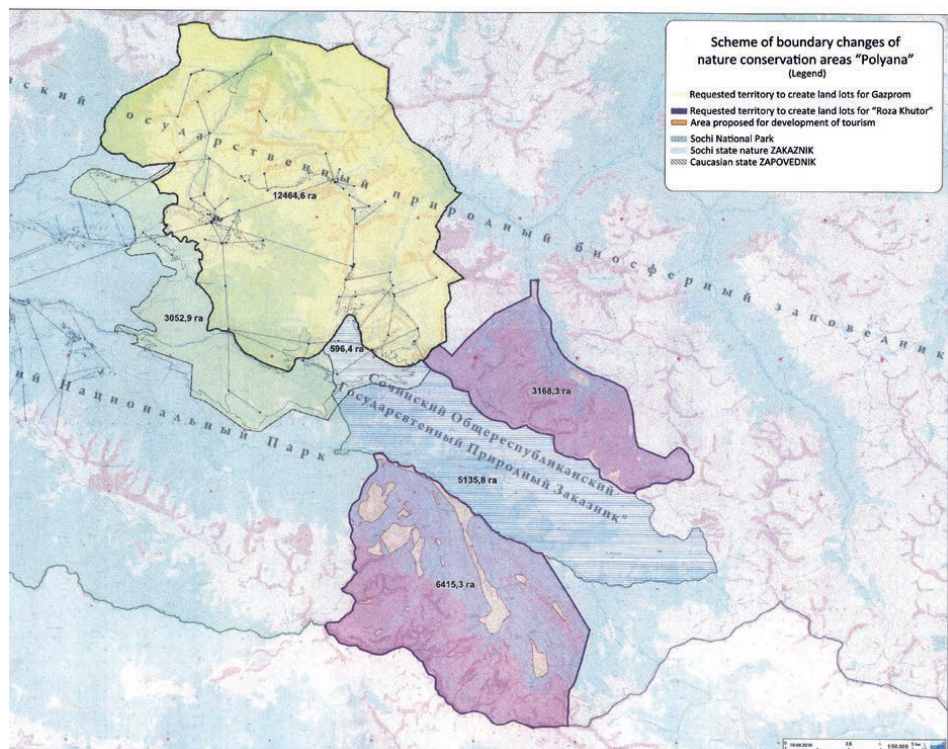
A new law adopted in 2016 allows the building of any objects, e.g. ski-resorts, within biosphere reserves, and to change their boundaries for so-called «projects of high socio-economic importance». Russia must fulfill international commitments in the framework of the Convention Concerning the Protection of the World Cultural and Natural Heritage as well as commitments on compensation measures declared before holding the 2014 Olympic Games, namely: to attach the upper course of the Mzymta River to the Caucasus wildlife refuge (Sochi Reserve) without withdrawal of territories for expansion of mountain ski resorts.

The Russian government must take immediate measures to comply with Point 4 of the restoration plan of the Mzymta river, the environmental monitoring and the preparation of compensatory measures for environmental impact of the 2014 XXII Winter Olympic Games and the XI Winter Paralympic Games in Sochi, which was signed by the Minister of Natural Resources and Environment on October 1 2012 (01-15/6), and to complete the addition of the upper reaches of the Mzymta river to the Caucasus Nature Reserve."

In 2016, new amendments were made to the Russian Federation legislation, which threaten the Heritage sites. In early November 2016, environmental groups and thousands of citizens voted against these amendments. Experts engaged by Greenpeace Russia have confirmed that during the public discussion of this draft law on the website regulation.gov.ru there may have been an artificial "overcount" of the votes in favor of the controversial draft law.

Greenpeace Russia demands that the Ministry of Environment cancel the results of the public discussion and hold a new one with the compulsory involvement of nature conservation experts, scientists, and representatives of public organizations. These amendments may become the most significant weakening of the legislative protection of protected areas in the history of the Russian nature reserve system since 1961. Based on these amendments, a document providing for the establishment of new biosphere polygons within the territory of the Caucasus Nature Reserve, which is the core part of the Western Caucasus World Heritage Site, has been submitted to the Russian Federal Government.

This "polygon" on the initiative of the "Gazprom" and "Rosa Khutor" companies is intended to be established in the



southern part of the Caucasus Nature Reserve. The initiative of the companies is actively promoted by their high-ranking lobbyists in the Government of the Russian Federation. Under the guise of this "polygon", it is planned to increase the territory of the ski resorts by 31 thousand hectares of protected land of the Caucasus Reserve, Sochi National Park, and Sochi Reserve, of them more than 22 thousand hectares within the territory of the Caucasus Nature Reserve, including Urushten

river upper streams, Pseashkho mountain, the upper streams of Malaya Laba river, Aishkha ridge, Turyi mountains, and the upper streams of Mzymta River. There is already a negative example of constructing a ski resort under the guise of a “biosphere polygon” with subsequent attempts to withdraw these lands from the Heritage Site area. The so-called in the official documents “Biosphere Science Center” in the vicinity of Mount Fischt (Lunnaya Polyana (Moon glade) stow) in fact continues to expand as a ski resort. In order to withdraw the areas already occupied by Lunnaya Polyana resort and Lagonaki plateau areas intended for construction of a new ski resort, the Russian Federation has prepared a new nomination for Site No 900.

During the visit of the UNESCO assessment mission in November 2015, the Russian State Party made a statement on the withdrawal of the application. However, the plans to construct the Lagonaki resort right on the Heritage site have not been cancelled (please refer to 38.COM 7B.77) - Lagonaki biosphere polygon. According to the Resolution of the Russian Federation Government No 603-r dated 23.04.2012, construction of ski lifts within the territory of Lagonaki biosphere polygon has been allowed.

The Caucasus State Reserve has been assigned Biosphere Reserve status by decision of the Panel of UNESCO’s “Man and Biosphere” Program International Coordinating Council of 02.19.1979. As a result of repeated adjustments to the conceptual issues of the biosphere reserves ideology throughout the development of the UNESCO Global Network of Biosphere Reserves, the emphasis has shifted from performing mainly environmental tasks towards its more general integration with the economic development activities. A specific feature of the biosphere reserves in Russia is just the existence of the biosphere polygons within their structure. Currently, the “biosphere” status can do great harm to this Heritage site because it provides an opportunity to construct ski resorts under the guise of a “biosphere polygon” status.

Moreover, all the areas within the Site, except for the Caucasus Nature Reserve, and those under jurisdiction of the Republic of Adygeya, have no real protection. The monuments of nature and the buffer zone of the Caucasian Reserve continue to operate as a forest land since the Site establishment, and every year authorized and illegal felling takes place in these areas. In 2015-2016, fellings within the Heritage Site territory were observed, in particular, within the boundaries of the monument of nature “Pshekha and Pshehashkha rivers upper streams.” In Adygeya, the Heritage Site area is used for commercial wood harvesting.

Invasion of the box tree moth (*Cydalima perspectalis*) (Walker, 1859), which got in Sochi in 2012 together with the planting material for landscaping the Olympic facilities, destroyed the plantations of *Buxus colchica* in the Heritage

site by almost 99%, both on the southern and the northern slope of the Caucasus Ridge. According to the monitoring performed by the Russian forest protection agency¹, only in the Shakhe River valley, in some areas along the service roads, isolated viable *Buxus colchica* species have survived. In other localities surveyed, all forms of boxwood have become completely extinct. A depressing picture has been observed in the yew and boxwood grove of the Caucasus State Nature Biosphere Reserve (Host River valley). Here, century-old boxwood groves have wilted and have been already attacked by saprotrophic fungi. So, Russia has completely lost the oldest (600 years) and unique *Buxus Colchis* wood – a species included into the Red Book of the Russian Federation.

In order to preserve the core values of the Site it is urgently required to:

1. Establish an integrated protection and management system of the area, develop integrated plans for management and monitoring of the key values status.
2. Reject the ski resorts construction plans on Lagonaki plateau and in the Sochi Reserve, include the Sochi Reserve area into the Caucasus Nature Reserve, in accordance with the Russian Federation commitments given under the UNEP recommendations before the 2014 Winter Olympics.
3. Ensure the implementation of UNESCO’s recommendations which have been provided within ten years to turn Lunnaya Polyana ski resort into a real scientific center.
4. Expand the Site area by Psebay regional zoological reserve, which also in accordance with the Russian Federation pre-Olympic commitments shall be transferred to the Caucasus Reserve.
5. Take urgent measures to prevent the expansion of the ski resorts of “Rosa Khutor” (Owner: Potanin), and “Alpika-Service” (Owner: Gazprom) planned to be constructed under the guise of establishment of biosphere polygons within the Caucasus Nature Reserve area.

¹ <http://krasnodar.rcfh.ru/news/6060.html>

How to Initiate a Strategic Environmental Assessment for the Lake Baikal Basin?

Eugene Simonov, Rivers without Boundaries; Pelageya Belyakova, Moscow State University; Sukhgerel Dugersuren, OTWatch; Sergey Shapkhaev, BROB and Rwb

What are conditions for the sustainable management of a World Heritage Site? What actions could mitigate external influences originating from off-site activities? How to account for outside influences when planning a management system for a given site? All these grand questions sound as real management challenges if the central feature of the World Heritage property in question is a lake, a river or even a coral reef. Our case-study relates to Lake Baikal WHS - the largest, deepest and most biodiverse freshwater lake on Earth.

We reported to the WHW Conference "The UNESCO World Heritage and the Role of Civil Society" a year ago on the exceptional importance of hydropower impacts for the future of Lake Baikal, which since 1960 experiences impacts from Irkutskaya Hydro on its outlet Angara river¹. Lately Mongolia proposed development of three and more dams in the Selenge River Basin which is the main source of water inflow for the world heritage lake. Participation in the 2015 WHW Conference and subsequent WHC Session helped CSOs to ensure that Committee decisions reflect almost every pressing aspect of the problem and request that Russia and Mongolia assess the possible impact of each hydro-power dam as well as their cumulative impacts and report on it before any new dam is approved. The only Rwb's request that the Committee did not fulfill was to call on banks to abstain from investing in dams until all necessary assessments are reviewed by the World Heritage Center.

This paper analyzes consequences of WHC decisions, ways in which civil society and other actors behaved after the decisions were taken, and finally presents a vision for the most important steps for preventing harm and better management of the Lake Baikal to be taken in 2016.

Most of the 2015 decision points have been addressed by the Government of Mongolia, but as of April 2016 it has not submitted an official report to the World Heritage Center. Violating the 2015 Decisions in October 2015, Mongolia awarded a 96 million USD concession for Egiin Gol Hydro

preparatory works to China Gezhouba International Co.², and construction has started in a great haste. This may directly lead to violating the Convention. EG HPP Directorate officially refused to communicate with Rwb, and other Mongolian government offices avoided public discussions.

There was no Eg Hydro EIA update and disclosure, as requested by WHC, and no cooperation with the riparian neighbor. In April 2016, the Mongolian Government even refused to send experts to Moscow to agreed expert consultations on impacts of dams in the Baikal Basin. Such outstanding display of a non-cooperative attitude likely shows that the Government of Mongolia has learned from a similar case, in which dam-building Ethiopia for several years has not responded to WHC recommendations buying time to complete construction of the Gibe III dam on Omo River, which will destroy Lake Turkana Park World Heritage site in adjacent Kenya.

We discovered an amazing link between these two cases. French Engie (formerly GDF-Suez) established office in Mongolia and is responsible for Egiin Gol Hydro project documents, which in the 2015 Decisions was called incomplete and not sufficient for EIA. In 2015 at a conference in Ulaan Baatar³, Engie promised to help build Egiin Gol Hydro as quickly and efficiently as it assisted Ethiopia with development of the GIBE III dam documentation and lining international investors with Chinese contractors. So the company practically advertises its skills in destroying their neighbors' World Heritage sites.

"Chinese investors" presently show signs of belated awareness. In 2015 Mongolia announced that a 1 billion USD loan from ExIm Bank of China has been secured to build the Eg River dam. Rwb and local communities have bombarded the Bank and related Chinese agencies with letters requesting to honor provisions of World Heritage Convention and decisions of the 39th Session. Just recently in April 2016 we learned that the lending process has been put on hold

¹ by E.Simonov, p.72-75 in S.Doempke ed. „The UNESCO World Heritage and the Role of Civil Society“ Berlin, 2016.

² 中国葛洲坝集团股份有限公司 <http://infobaikal.ru/news/s180/n142161/>

³ http://asem-mongolia.mn/uploads/users/1/files/asem/16_Oyungerel.pdf

because Chinese agencies want to investigate the risks of dam building in the Selenge river basin. The Gezhouba International Co. representative even attended expert consultations in Moscow, because their concession also was questioned by Chinese agencies. We are yet to see whether or not China will support comprehensive assessment mechanisms proposed by the WHC, but it seems that China's own desire to build an "ecological civilization" and a "Green Silk Road" is not compatible with destroying Mongolia's largest river system and the world's greatest freshwater lake.

After the 2016 Decisions the World Bank managers of the MINIS Project have frozen preparation of feasibility studies for Shuren Hydro on Selenge river and another dam on Orkhon River, but kept saying that their EIA policies are "fully compatible with WHC requirements". Now it seems that the World Bank agreed with several critical requests of SCOs: It increased funding and duration for dams' ESIA, added a regional environmental assessment (REA) as a prelude to the ESIA, etc. New consultations on draft ESIA TORs (practicability of which they denied in writing just 5 months ago) have been haphazardly held in Mongolia in April 2016 and are now being scheduled in Russia for summer 2016. On the other hand, it all could be done just out of a desire to avoid investigation deferred by one year by the WB Inspection Panel⁴.

The demonstrated unwillingness of their client - the Government of Mongolia - to hold any negotiations regarding dams makes the hasty efforts of the World Bank not very trustworthy. And their busy actions on hypothetical dams is sharply contrasted by Mongolia's refusal to assess the already started construction of Egiin Gol Hydro.

Russia behaves only slightly more cooperatively than Mongolia - it finally submitted a 5-page report on the state of the Lake Baikal property that simply fails to mention water management issues - for well-understandable reasons. Being unable to confront systemically serious climatic challenges that have driven Lake Baikal 25 centimeters below its "lowest allowable level", the country's Water Resources Agency proposed to remove permanently any legal limitations from water level fluctuation of the lake, which are defined primarily by regulation activities of Irkutsk Hydropower dam. Reasons set forth to justify this proposal include securing municipal supply and energy production, without any attempt to accommodate the ecological health of the Lake Baikal into the same water management equation.

Environmental NGOs spent half a year trying to persuade officials that such decision is illegal and irrational since the environmental health of the World Heritage Site should be the leading factor in setting a new water regulation regime.

We are yet to see whether or not this public debate will result in a more balanced decision by the Russian Government. This is likely an important discussion item for the 40th Session.

In 2015 the WHC also requested Russia and Mongolia produce in cooperation a Strategic Environmental Assessment (SEA) to analyze and improve water management in the Baikal Basin and lake ecosystem conservation in the light of hydropower development plans. In April 2016 RwB attended consultations at the Russian Ministry of Natural Resources, made a presentation emphasizing the usefulness of this tool and initiated a fruitful discussion on SEA prospects. Lack of cooperation from the Mongolian side, and the postponed ratification of the Espoo Convention were cited by officials as obstacles to initiating an SEA. In a similar private discussion, WB Management officials expressed doubt that either Mongolia or Russia have the capacity to organize a valid SEA process. At the 39th Session, the RwB representative discussed with World Heritage Center officials that a special UNESCO effort is needed to initiate and steer the SEA as well as the implementation of all other decisions, and learned that a meeting between the Russian and Mongolian ambassadors to UNESCO is a necessary starting point of the process. We do not know whether such a meeting happened. RwB also inquired whether UNESCO could form an international advisory committee to support and inform such an SEA, including an analysis of similar lake management situations elsewhere (the Alps, Great Lakes of North America, Lake Turkana, etc).

In the current impasse situation we see the SEA as an important framework by which the resolution of more specific problems becomes possible. Strategic assessment can assist setting transboundary water management rules, environmental flow norms (including water level regulation), define safeguards and enabling conditions for appropriate investment in the Lake Baikal Basin and WHS, etc. It will also contribute to the formulation of a comprehensive management plan for the Lake Baikal World Heritage Site since water management is a natural unifying theme for it.

We see the initial stage of the SEA as analyzing the corpus of water-resource and lake-management legislation/policies against clear objectives of lake ecosystem preservation and sustainable development in its basin (including analysis of alternatives). So this necessarily relates natural science and policy analysis, which lies at the heart of the matter.

Given that no real progress on any of prescribed assessments has been made within a whole year, RwB is now carrying out its own pilot investigation on specific basin-wide assessment needs and possible conditions for a future SEA. Within 2016 we hope to undertake research and consultation efforts in the following directions:

⁴ ewebapps.worldbank.org/apps/ip/Pages/ViewCase.aspx?CaselId=107

- Develop a list of issues and information sources on natural, social, economic, political and legal context of hydropower development in the Lake Baikal - Selenge River Basin (including Angara River);
- Describe the most important scenarios for hydropower development in need of further assessment;
- Analyze pre-existing research, and develop a preliminary impact assessment for the Selenge River Basin. (RwB and WWF have done such SEA-type assessment in the Amur River Basin)⁵;
- Develop an initial framework and suggest indicators for the assessment of hydropower and cumulative impacts on the Lake Baikal World Heritage site, including the Selenge River Delta;
- Finally, develop recommendations on participants, contents, process and the outcomes of the Strategic Environmental Assessment of water management, water infrastructure and associated industry impacts on the Lake Baikal WHS and its basin in Mongolia and Russia.

Both Mongolia and Russia need to establish clear safeguards that exclude adverse impacts and ensure directions for sustainable development at their World Heritage sites. A Lake Baikal Basin SEA may serve as useful starting point for the development of related national policies and international cooperation frameworks. It is also a very important case for all those natural heritage sites that contain significant water bodies and require sustainable freshwater ecosystem management as a part of their management plans.

We still believe that a SEA is a process potentially beneficial for all stakeholders in Russia, Mongolia, China and international institutions, and therefore will insist on its early implementation to avoid another Lake Turkana disaster.

⁵ <http://www.solutionsforwater.org/solutions/basin-wide-impact-assessment-of-hydropower-development-2>

Safeguarding African World Heritage as a Driver of Sustainable Development

Matthew Hatchwell, Wildlife Conservation Society

From May 31 to June 3, 2016, the World Heritage Centre and the United Republic of Tanzania co-hosted a conference in Arusha, Tanzania, on Safeguarding African World Heritage as a Driver of Sustainable Development. More than 120 participants from Asia, Europe, the US and over 20 African countries joined the meeting, representing States Parties to the World Heritage Convention, UNESCO, the World Heritage Centre, academic institutions, civil society, the private sector and non-governmental organizations.

The four-day conference programme¹ addressed five core themes: Environmental Sustainability, Inclusive Social Development, Inclusive Economic Development, Fostering Peace and Security, and Cultural Heritage. On the final day, participants adopted the Ngorongoro Declaration² summarizing the main conclusions of the conference. The following table presents some of the key passages from the Declaration alongside a brief discussion of their significance within the context of the World Heritage Convention:

Ngorongoro Declaration	Commentary
<p>We declare that: African heritage is central to preserving and promoting our cultures, thereby uplifting identity and dignity for present and future generations in an increasingly globalized world.</p> <p>Heritage, including World Heritage properties, is a driver of sustainable development and critical for achieving regional socio-economic benefits, environmental protection, sustainable urbanization, social cohesion and peace.</p>	<p><i>There was a strong sense at the meeting that “African heritage” is not the same thing as African World Heritage, and that it is under-represented within the World Heritage list.</i></p> <p><i>Part of the problem may be that fewer than 10% of WH sites are located in Africa. A disproportionate number of the sites that are listed are natural rather than cultural.</i></p> <p><i>Many of the cultural sites that are listed are testament to the exploitation and humiliation of Africa, not to its rich cultural history.</i></p> <p><i>Many participants at the meeting felt that contributing to sustainable development, or at least not obstructing it, should be a key characteristic of cultural and natural WH sites.</i></p>
<p>We call upon: 1. The African Union and its regional economic communities to promote sustainable development while guaranteeing the conservation of African cultural and natural heritage in line with... Agenda 2063.</p>	<p><i>Development – ideally sustainable development – is the top priority for the continent and the listing of sites under the World Heritage Convention should contribute to that ultimate goal, not obstruct it.</i></p>
<p>2. African Heads of State to adhere to their commitments under various Conventions, including the 1972 World Heritage Convention, while undertaking development projects in a sustainable manner...</p>	<p><i>At the same time, African States Parties must respect their commitments under the World Heritage Convention.</i></p>

¹ See <http://whc.unesco.org/en/events/1295> for full agenda.

² See <http://whc.unesco.org/en/news/1506> for full text of Ngorongoro Declaration.

3. African States Parties to develop and implement policies that recognize cultural and natural heritage, prevent and resolve conflicts as well as restore peace and security, and promote social cohesion within and outside their borders using heritage values.	<i>"African heritage" (as opposed to African World Heritage) is an integral part of the continent's identity. More work needs to be done to align the two, for example by nominating more African cultural sites for World Heritage listing.</i>
4. African States Parties to promote the role that women and youth play in the conservation and management of cultural and natural heritage.	<i>Cultural and natural heritage in Africa, peace and security, and social cohesion are all linked. African civil society should be more closely involved in decision-making relating to the nomination and management of World Heritage properties.</i>
5. African States Parties to adopt policies that empower communities and improve their involvement in decision making, benefit sharing and to promote them as ambassadors of World Heritage...	<i>The level of engagement of African civil society in the nomination and management of WH properties has not been sufficient up to now, especially in relation to natural sites.</i>
6. Development Partners... to consider heritage as a driver of sustainable development, improving the livelihood of the people and assisting in eradicating poverty in Africa, and support the sustainable management and conservation of heritage. In undertaking development projects, innovative solutions should be found to deploy environmentally friendly technologies that will not impact adversely on the OUV of heritage properties.	<i>These are messages that should be heeded by other partners, including donor agencies, not just African States Parties themselves. In relation to the compatibility of mineral, oil and gas extraction with WH status, conference participants clearly expressed the hope that technological advances can be achieved that make development projects possible in and around WH properties without threatening their Outstanding Universal Value.</i>
7. The international community , the African Union and African States Parties to cooperate and collaborate... to realize their aspirations towards the SDGs and to address the challenges the region faces including poverty, environmental degradation, climate change, terrorism, illegal arms trade, illicit trafficking of flora, fauna and intentional destruction and trafficking of cultural heritage and looting of cultural artifacts, and other issues that critically impact African cultural and natural heritage.	<i>It is the shared responsibility of the international community with African States Parties to achieve the Sustainable Development Goals and tackle other issues that may impact African heritage.</i>
8. The General Assembly of States Parties and the World Heritage Committee to recommend to the World Heritage Centre and the Advisory Bodies to work together with African States Parties to support research in order to find appropriate and sustainable solutions for development projects associated with World Heritage properties;	<i>African States Parties to the WH Convention call on the international community to work with them to develop technological fixes to reconcile development projects with safeguarding of WH properties.</i>
9. The World Heritage Committee to recommend to the World Heritage Centre and the Advisory Bodies , in partnership with the African World Heritage Fund and African States Parties, to develop a reference framework and capacity-building and educational programmes on heritage and sustainable development issues;	<i>There is a need for closer alignment between "African World Heritage" and African heritage as perceived and defined by Africans themselves. The high proportion of WH sites in danger in Africa, especially natural properties, may be due in part to the fact that current alignment is not optimal, though other factors including civil unrest and the breakdown in the rule of law are clearly important as well.</i>

10. The World Heritage Centre and the Advisory Bodies in collaboration with the African World Heritage Fund and national training institutions at all levels to build capacities among practitioners, communities and networks across a wide interdisciplinary and intersectoral spectrum so as to integrate heritage conservation and sustainable development perspectives...	<i>Africans need to be more involved in defining and protecting their own African heritage, rather than having that defined for them by the rest of the world as "African World Heritage." More work is required to build that capacity.</i>
11. The Committee and the Advisory Bodies to support improved regional balance and representation of African expertise in the work of the Advisory Bodies;	<i>On a similar note, there is a widespread sense that African expertise and perspectives are not sufficiently represented within the work of the Advisory Bodies.</i>
12. States Parties to strengthen the regulatory environment for addressing heritage concerns in the development process, most particularly by ensuring mechanisms for coordination and strong linkages with established impact assessment processes, urban and rural landscape policies and planning practices and mainstreaming of cultural and natural values into national development policies and investment plans;	<i>While development is the top priority for African States Parties, it must be regulated in such a way as to embrace the preservation of African heritage.</i>
13. Civil society, including local communities , to strengthen partnerships to uphold values of heritage, including the OUV of World Heritage sites, as an integral part of society's efforts and aspirations for sustainable development.	<i>Sustainable development and the preservation of World Heritage are not incompatible; civil society must be part of the process of striking a balance between the two.</i>

Conclusions

One of the strongest messages to emerge from the Arusha conference was that "African heritage" and "African World Heritage" are not synonymous. There was consensus among participants that, certainly in the cultural domain, the former is under-represented within the World Heritage list and that the latter, in many cases, is not truly representative of African heritage. Africans should play a greater role in defining and protecting their own heritage. While Africans accept that economic development and poverty eradication need to be balanced with cultural and natural heritage protection, sustainable development is the region's overarching priority.

Widespread hope was expressed at the conference that technological advances will allow mineral, oil and gas extraction in and around World Heritage sites without damaging

their Outstanding Universal Value. Citing a 2016 report produced for WWF by Dalberg Global Development Advisors³, which revealed that nearly half of natural World Heritage sites globally are threatened by harmful industrial activities including mineral, oil and gas extraction, non-governmental conservation organizations at the Conference took the position that such a move would run counter to the World Heritage Committee's long-standing position that such uses are incompatible with World Heritage status. Any changes to the Convention's position on extractive use must respect its primary mission of safeguarding the Outstanding Universal Value of the global natural and cultural heritage whose protection is its very *raison d'être*.

³ Downloadable at http://wwf.panda.org/wwf_news/?264950/World-Heritage-supports-millions-but-threatened-worldwide

Selous Game Reserve at Risk through Unsustainable Developments

Günter Wippel, uranium network

After German and English colonization, several wildlife protection sites in Southern Tanzania were united to form the Selous Game Reserve (SGR), covering approx. 51.000 sq km. SGR has significant concentrations of elephant, black rhinoceros, cheetah, giraffe, hippopotamus and crocodile, among other species. It is valued as one of the global hotspots of biodiversity and of global conservation significance.

In 1982, due to meeting the World Heritage Committee's criteria of an 'Outstanding Universal Value', Selous Game Reserve was inscribed into the list of World Heritage sites.¹

After German Uranerzbergbau's Tanzanian subsidiary had explored for uraniferous formations in Tanzania in the 1970s, the Government of Tanzania announced in 2009 that 70 exploration licenses for uranium had been granted to foreign companies – some of them in the SGR World Heritage site - ignoring the WHC's established principle that mining is incompatible with the status as a World Heritage site.

In 2009, Mantra Resources Ltd., a subsidiary of a company based in Australia, identified uranium deposits inside the SGR – in its southeastern part close to Likuyu. The mining project is located close to the Southern boundary of SGR, close to the Selous-Niassa Wildlife Protection Corridor. It became known as the Mkuju River Project (MRP).

By 2012, Mantra Resources Ltd. was bought by Russia's state-owned nuclear company ROSATOM through its subsidiary ARMZ; a part of whose shares are held by UraniumOne which, again, is 100 % owned by ROSATOM². Mantra's shareholders walked away with a 250 % profit for their shares which had been valued at A\$ 2 or less.

In 2012, at its annual session in St. Petersburg, UNESCO's World Heritage Committee, chaired by Eleonora Mitrofanova, Permanent Delegate of the Russian Federation to UNESCO, "... decide[d] in an exceptional and unique manner to approve the proposed boundary modification of the Selous

Game Reserve, ..." – and thus opened up the way for the Mkuju River Uranium Project.

The conflict of interest in making this extraordinary decision in favor of a Russian state-owned company when UNESCO's WHC was chaired by the Russian Permanent Delegate to UNESCO, did not prevent the WHC to make such a decision, although it is in stark contrast to WHC's long standing principle that mining is incompatible with World Heritage sites.

The controversial decision instantly provoked protest – 'Rainforest Rescue' collected 58.000 signatures international, German Naturschutzbund another 20.000, which were handed over to UNESCO³.

In 2014, the WHC decided to inscribe SGR in the list of World Heritage in Danger due to a lack of coherent governmental approach against poaching, insufficient monitoring of Alien Invasive Species as well as mounting concerns related to the violation of conditions and recommendations made by the WHC in regard to the Mkuju River Uranium Project.

The Report of a UNESCO-IUCN 2013 Reactive Monitoring Mission, published January 2014, states that the establishment of (roads and) a camp may have facilitated poaching – making access and fast exit to formerly remote areas easier (Report p. 3, last paragraph). Although the Mkuju River Uranium Mining Project area has been excised from the World Heritage site, the whole area is still located within the World Heritage site: access to it is only possible through the protected area, all transport of equipment and materials to the future mine and shipping of the final product, yellowcake, can only be effectuated by passing through the World Heritage site. Thus, further negative impacts on the WH site are to be expected.

In its 2012 decision, the WHC stated conditions and recommendations connected to the 'unique and extraordinary' boundary change of the WHS SGR (WHC Decision 36COM8B.43).

1 <http://whc.unesco.org/en/list/199>

2 <http://www.wise-uranium.org/uptz.html#MKUJUR>

3 <https://www.regenwald.org/news/4712/selous-uebergabe-von-58-000-unterschriften-an-die-unesco>

New Prospecting Licenses granted 2013 – 2015 against WHC Recommendations

WHC 2012 decision recommended „(7) c) *Not to engage in any mining activity within the Selous Game Reserve World Heritage Property ...*“ From 2007 onwards, however, exploration and prospecting licenses (“PLs”) have been granted by Tanzanian authorities for a number of resources, including uranium, to foreign and Tanzanian companies. At least 25 PLs have been granted within the World Heritage site Selous Game Reserve after 2012. Issuing of these Prospecting Licenses is in stark contradiction to the conditions and recommendations of the WHC.

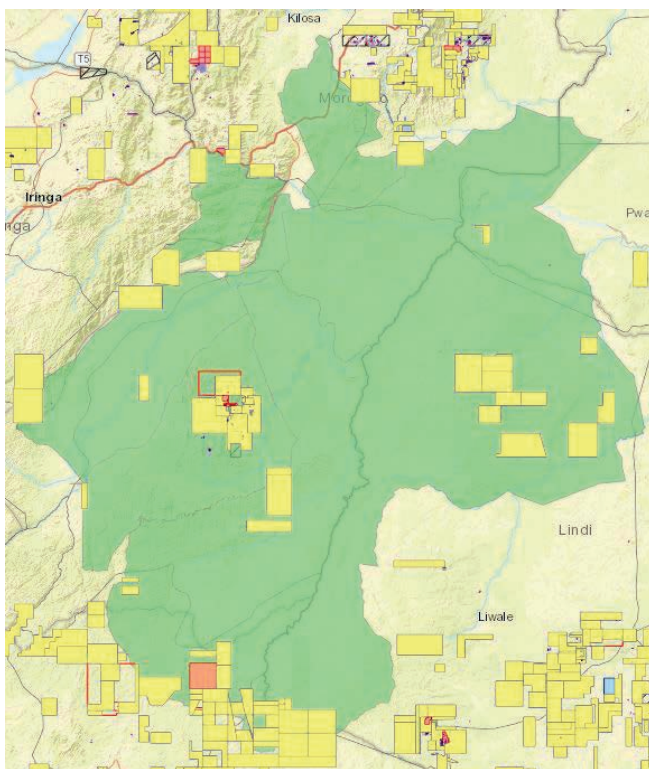


Fig. 1: Prospecting licenses within Selous Game Reserve World Heritage site.

Map: <http://portal.mem.go.tz/map/> - 2. April 2016

Tanzania’s Radiation Protection Legislation and Regulations not up to international standards and requirements of the International Atomic Energy Agency (IAEA)

WHC 2012 decision states: „(9) c) *that the mining activity and processing of the uranium is carried out corresponding to the state of the art international standards in adherence to IAEA rules governing the processing or uranium materials.*“

In 2015, an IAEA team of experts slashed Tanzania’s laws and regulations re: radiation protection: “*With strong commitment from the Government ... the regulator [referring to TAEC – Tanzania Atomic Energy Commission] has an opportunity to become an independent, strong and effective body.*“⁴

– pointing out that currently TAEC is neither strong nor independent.

The IAEA also criticized the lack of clear delineation between the responsibilities and functions of the Ministry of Energy and Minerals and TAEC – the Tanzania Atomic Energy Commission⁵. The South African Institute of International Affairs (SAIIA) raised concerns regarding the capacity of Tanzania to ensure full compliance with laws and agreements in the region. Thus, it is quite improbable that “international standards” for uranium mining will be implemented and enforced by TAEC and relevant authorities.

Selous-Niassa Wildlife Corridor at Risk

WHC 2012 decision: „6. *Recalls in particular the commitments made by the State Party at the 35th session of the Committee to secure and enhance the continued effectiveness of the Selous-Niassa corridor.*“

The Selous-Niassa Wildlife Corridor is located between the southern border of Selous Game Reserve and the northern border of Mozambique’s Niassa Game Reserve, granting wildlife migration between Selous Game Reserve and Niassa Game Reserve; its importance is regarded as vital for the SGR’s long-term integrity.

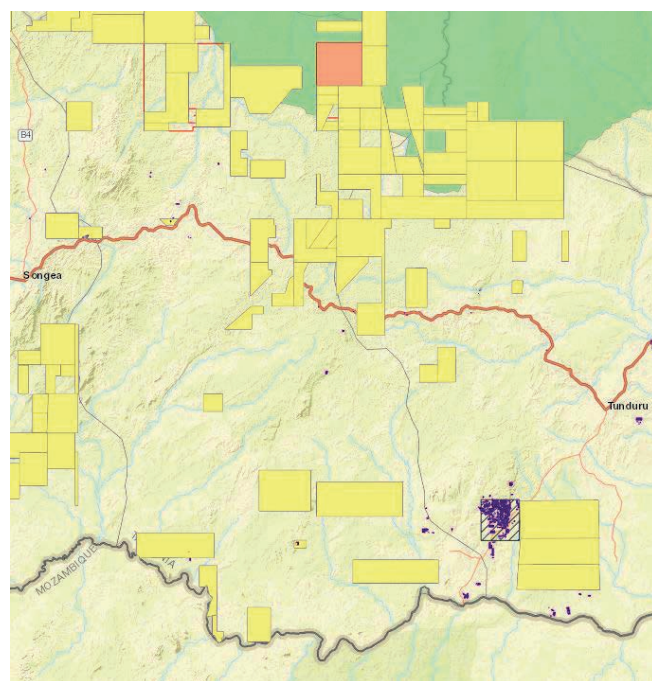


Fig. 2: Prospecting Licenses granted in the area of the Selous-Niassa-Wildlife Protection Corridor.

Map: <http://portal.mem.go.tz/map/> - 2. April 2016

4 fußnotentext fehlt

5 www.iaea.org/newscenter/pressreleases/iaea-mission-says-tanzania-faces-challenges-radiation-safety-regulation



Fig. 3: Location of the Selous-Niassa Wildlife Corridor (yellow area).

Map: Mike Shand

The Tanzania Mining Cadastre Portal⁶ shows a considerable number of Prospecting Licenses granted in the Selous-Niassa Wildlife Protection Corridor. Such developments are in defiance of the WHC recommendations.

Conclusion

In the years following the 2012 WHC decision to excise a part of the World Heritage site in order to make way for the Mkuju River Uranium Mining Project, Tanzanian authorities have been slow or reluctant to comply with the conditions and recommendations of UNESCO's World Heritage Committee.

Substantial parts of the WHC recommendations have not been implemented by the Government of Tanzania (as of July 2016). The best way to achieve implementation of the WHC's conditions and recommendations is to re-integrate the excised area (WHC 2012 Decision) into the SGR World Heritage site.

Reputable organizations and institutions have called for a cancellation of mining licenses in areas overlapping World Heritage sites in a 2014 Statement (Joint NGO Statement on No-go and No-impact Measures for Extractive Activities

in Natural and Mixed World Heritage Sites).⁷ In doing so, WHC will follow a noble precedence: In 2013, the Koongarra area, including a uranium deposit, has been integrated into Kakadu National Park World Heritage site which was subsequently declared a National Park according to Australian legislation.⁸

6 issued by Tanzania's Ministry of Energy and Minerals, <http://portal.mem.go.tz/map/>

7 https://www.awf.org/sites/default/files/WorldHeritageSite_No-Go-Extraction.pdf

8 <https://australianmap.net/wp-content/uploads/2012/02/Koongarra-From-Project-to-Park-lowres.pdf>

V. Annex

Resolutions



WORLD HERITAGE WATCH

International Conference Civil Society and Sustainable Development in the UNESCO World Heritage

Istanbul, Turkey, 8-9 July 2016

Final Document

Indicators for Civil Society in the UN Sustainable Development Goals Relating to World Heritage

Civil society has a major role in achieving the SDGs. Article 4 of the SDGs places “people at the centre of sustainable development” indicating a major role for civil society. Article 5 of the World Heritage Convention requests States Parties to the Convention to “give heritage a role in the life of the community”.

Within the SDGs, there is one specific target for the world’s heritage: 11.4 – *Strengthening efforts to protect and safeguard the world’s cultural and natural heritage*. A closer look at the SDGs, however, reveals a more complex and integrative structure whereby ‘culture’ and ‘nature’ are referenced in many other goals especially with regard to protecting the environment, employment and education. The role of the conservation of nature is specifically addressed in Goal 14 to *conserve and sustainably use the oceans, seas and marine sources for sustainable development* and Goal 15 to *protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss*. At the same time, the role of cultural diversity, which is at the basis of World Heritage, is considered in target 4.7 “*By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development*”.

To achieve all these goals will require the involvement of all stakeholders including a strong civil society, as expressed in Goal 16 *Promote just, peaceful and inclusive societies* and Goal 17 *Revitalize the global partnership for sustainable development*. Within these two goals are a number of targets including target 16.6 *Develop effective, accountable and transparent institutions at all levels* and 16.7 *Ensure responsive, inclusive, participatory and representative decision-making at all levels* and the ‘Multi-Stakeholder Partnerships’ targets of Goal 17 to *‘Enhance the global partnership for sustainable development, complemented by multi-stakeholder partnerships that mobilize and share knowledge, expertise, technology and financial resources, to support the achievement of the sustainable development goals in all countries, in particular developing countries’* and *‘Encourage and promote effective public, public-private and civil society partnerships, building on the experience and resourcing strategies of partnerships’*. In fact it could be claimed that a Sustainable World cannot be achieved unless civil society and indigenous peoples are adequately respected and represented, and that common values - as embodied in World Heritage Properties - are at the core of sustainable development.

Thus the concerns of civil society in the context of the world’s cultural and natural heritage relate to four main fields:

- the establishment and sustenance of a resilient civil society in the form of NGOs,

- civil society playing an active role in the wider citizenship with specific concerns for cultural and natural heritage, and
- contributing to its effectiveness in protecting and safeguarding the world's heritage
- keeping vigil at the interface of governance and ground realities at World Heritage properties.

While all four concerns are relevant for the work of civil society organizations, including WHW, it is the third and fourth concerns where the civil society actors cooperating in the WHW network have a special role and specific mandate. It concerns the implementation of the World Heritage Convention of 1972.

In directing its efforts to the support of the UNESCO World Heritage Convention, the WHW network can contribute to the Strategic Objectives of the 5C's especially in effective *Capacity-building*, in achieving public awareness, involvement and support through *Communication*, and the enhancement of the role of *Communities* in the implementation of the Convention. By achieving these objectives, the WHW network will strengthen the *Credibility* of the Convention and ensure effective *Conservation*. It then becomes clear that the effective involvement of civil society is itself an indicator of sustainability. As the WHW network keeps an eye of what is preached and what is practised at the implementation level, it helps contributing to the realization of the SDG goals mentioned above.

The indicator proposed by the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (IAEG-SDG) for Target 11.4 and adopted by the UN Institute of Statistics, focuses exclusively on the budget of heritage, albeit including the "donations in kind and the private non-profit sector".

We express our serious concern that such an indicator, by itself, is not in line with the spirit of the SDGs, is extremely vulnerable to manipulation and misinterpretation, referencing to an input whereas it should refer to a result, and critically lacks both consistency, validity and reliability. As a result, this indicator alone is altogether inappropriate to measure progress on achieving Target 11.4., and the considerable and laudable efforts to have the world's natural and cultural heritage supported in the SDGs may not result in improved outcomes for World Heritage. It is therefore unacceptable.

We therefore urge the WH Committee to make determined efforts, through the WH Centre and with the support of the Advisory Bodies, civil society experts and stakeholders, to propose additional indicators for Target 11.4 for adoption by the UN ECOSOC and the UN General Assembly if feasible, and for use by the World Heritage Convention as long as the SDG

process has not adapted its indicators framework to a more adequate level. Civil Society Organisations and Indigenous Peoples connected through the network of World Heritage Watch offer our cooperation and assistance in formulating appropriate indicators.

While due to the diverse characteristics of the World Heritage properties developing consistent, valid and reliable indicators for monitoring Target 11.4 remains a complex target of its own, we would like to highlight the following principles which should be considered when formulating any indicator(s):

1. Measuring *strengthened efforts in the protection and safeguarding of the world's cultural and natural heritage* must include the degree to which civil society is involved in all processes under the WH Convention, including, but not limited to,
 - the establishment of Tentative Lists
 - the nomination of WH Properties
 - the drafting of State of Conservation Reports
 - the governance and management of WH Properties
 - being heard during missions by the Advisory Bodies to the WH Committee.

This will require timely, free and full public access to all relevant information as well as full transparency of all procedures by the authorities in charge.

2. Strengthened efforts cannot be indicated by expenditures but only by clearly defined and trackable activities. Such activities may relate to
 - the improved conservation of the various Outstanding Universal Values (OUV) embodied by the WH Properties, as well as to
 - more conducive legal and administrative frameworks and their more effective implementation and enforcement,
 - economic activities which are in better support of, rather than jeopardize, the protection and safeguarding of WH Properties,
 - more functional/effective management units e.g. due to being equipped with more adequate human and financial resources,
 - effective participation in democratic governance systems and, access to heritage-related education based on human rights, and
 - a better understanding and support for the protection of WH Properties by the general public.
3. Matters such as protection and safeguarding are essentially qualitative, and while indicators ideally should be quantifiable, they have to ensure that in the end statements about qualities can be made. In the development of indicators it will therefore be essential to identify such quantities which express better

qualities (i.e. not just more management staff but more *well-trained* management staff, or not more cars being available but more patrols being made).

Over the coming years we will work towards detailing, field testing and harmonizing relevant indicators from the WHW network and initiate a follow-up and monitoring process in collaboration with the Advisory Bodies. Applying these in

practice, customized to each WH Property, will be a task for each civil society actor in their individual field of work.



Civil Society Statement to the 40th Session of the World Heritage Committee

On Sustainable Development Indicators

Representatives of Civil Society and Indigenous Peoples having attended the conference “Civil Society, the UNESCO World Heritage and Sustainable Development” organized by World Heritage Watch, KMKD and Anadolu Kültür on the 8-9th July 2016 appreciate the opportunity to address the 40th Session of the World Heritage Committee, and thank the Government of Turkey for hosting us.

We would like to take this opportunity to bring to the Committee’s attention a key point of consensus requiring urgent action.

In September 2015, the UN General Assembly adopted 17 Sustainable Development Goals (SDGs), each with a number of sub-goals or “targets”. Target 4 under Goal 11 is of particular relevance to World Heritage. It reads: Strengthen efforts to protect and safeguard the world’s cultural and natural heritage. We are pleased to see that finally the World Heritage has become part of the formal global development agenda.

However, the indicator proposed by the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (IAEG-SDG) for Target 11.4 and adopted by the UN Statistical Commission, focuses exclusively on the amount of expenditure on heritage.

We express our serious concern that such an indicator is extremely vulnerable to manipulation and misinterpretation, refers to an input whereas it should refer to a result, and critically lacks both validity and reliability. As a result, this indicator alone is altogether inappropriate to measure progress on achieving Target 11.4., and the considerable and laudible efforts to have the world’s natural and cultural heritage included in the SDGs would not result in improved outcomes for World Heritage. It is therefore unacceptable.

We therefore urge the WH Committee to make determined efforts, through the WH Centre and with the support of the Advisory Bodies, civil society experts and stakeholders, to propose additional indicators for Target 11.4 for adoption by the UN ECOSOC and the UN General Assembly, and for use by the World Heritage Convention as long as the SDG process has not adapted its indicators framework to a more adequate level. Civil Society Organisations and Indigenous Peoples connected through the network of World Heritage Watch offer our cooperation and assistance in formulating appropriate indicators.

Istanbul, 9 July 2016



Civil Society Statement to the 40th Session of the World Heritage Committee

On the Old City of Diyarbakır (Sur)

The walled city of Sur, the historical centre of Diyarbakır, has housed human settlements for at least seven millennia and has been host to a multicultural existence in modern times. In July 2015 the Diyarbakır Fortress and the adjacent Hevsel Gardens were recognized as a World Heritage Site. It includes close to 600 registered cultural landmarks, including churches, mosques and mansions.

When the peace process in Southeast Turkey collapsed in Spring 2015 and urban centers in the Southeast had become zones of armed conflict, at least 20,000 thousand inhabitants of Sur had to leave their homes. Together with heavy casualties and massive fleeing of the residents, houses in the six historical quarters of Sur were largely devastated by artillery bombardment which also led to damage in a large number of cultural heritage sites. After the military operations, the central government agencies demolished buildings - some of historical importance - that had been partly damaged, without proper documentation or damage assessment.

The representatives of Civil Society Organizations and Indigenous peoples who participated in the international conference "Civil Society, the UNESCO World Heritage and Sustainable Development" organized by World Heritage Watch in cooperation with local partners on the 8-9th July 2016, note with alarm Governmental Decree No. 2016/8659 authorizing the expropriation of all property in the conflict-hit areas of Sur. We also note that the State of Conservation Report submitted to the WH Committee on May 11 has been drafted without participation of the municipalities and the World Heritage Site Management Directorate, and has not been published either by the State Party or the WH Centre. We are concerned that the urban reconstruction project by the national government may be conducted without due consideration of cultural heritage concerns and without participation of local administrations, in particular the World Heritage Site Management Directorate.

Honouring the memory and appeals of Tahir Elçi who was murdered in Sur, we reject categorically and under any circumstance the use of arms at or adjacent to World Heritage Sites, or making World Heritage Sites an object of any consideration whatsoever in a military context. World Heritage Sites must be completely off-limits to combatants, military installations and equipment.

We urge the World Heritage Committee to appeal to the UN Security Council to take all necessary steps in order to ensure that the Diyarbakır Fortress and Hevsel Gardens World Heritage Property will be safe from destruction due to armed conflict in the future.

We further urge the World Heritage Committee

- to publish immediately the State of Conservation Report received from the Turkish State Party on 11 May 2016, and to observe a policy of full transparency;
- to take fully into consideration that all armed operations have been completed in Diyarbakır by 9 March 2016 according to a statement by the Minister of the Interior, no incident of military violence has occurred in Sur since then, and hence there is no justification to delay or prevent heritage conservation activities due to security concerns in Sur;
- to request the Turkish State Party to invite a UNESCO Reactive Monitoring Mission to Sur within the shortest possible time, but not later than September 2016;
- to request the Turkish State Party to abstain from creating facts in the Sur District of Diyarbakır before a pertinent decision has been taken by the WH Committee, or without the full participation of all stakeholders;

- to base any and all reconstruction and rehabilitation plans and activities exclusively on the City's Historic Urban Landscape, its Urban Conservation Plan of 2012, and generally accepted standards of conservation and restoration;
- to fully respect the basic rights of the inhabitants of Sur to their property and land, and in particular to lift the threat of forced expropriation;
- to ensure and monitor better communication and collaboration between local stakeholders and the national government; and
- to ensure full participation of civil society in all parts of the process.

We urge the government of Turkey to fully meet its obligations under its constitution and international law and agreements, and to give the full rehabilitation of the historical district of Sur, based on its Outstanding Universal Value, the highest priority.

We believe that the recovery and reconstruction process in Sur offers a chance for the furthering of peace, reconciliation and local democracy, which must not be missed.

We therefore recommend the establishment of decision-making mechanisms which, in conformity with the norms of justice and equity, should enable the participation of all stakeholders, in particular the site management directorate, together with the governmental agencies in charge, to determine the objectives of reconstruction and to work out a plan of action focusing on the urban, social, economic and cultural recovery of Sur with the free, prior and informed consent of its residents and property owners.

Istanbul, 9 July 2016



WORLD HERITAGE WATCH

Submitted by: World Heritage International

Civil Society Statement to the 40th Session of the World Heritage Committee

On the Precautionary Principle

The representatives of Civil Society Organizations and Indigenous peoples who participated in the international conference “Civil Society, the UNESCO World Heritage and Sustainable Development” organized by World Heritage Watch in cooperation with local partners on the 8-9th July 2016,

Considering

- the necessity of an effective implementation of the World Heritage Convention;
- the increasing anthropogenic impact causing the degradation of natural and cultural World Heritage sites;
- that the existing Operational Guidelines mechanism needs to be strengthened in order to cope with such increased threats;

Taking note that the application of the precautionary principle has proven to be an effective mechanism in the context of the protection of the natural environment in countries where it is being applied, and has led to a decrease in the number of potential threats to the natural environment,

Recommend to the World Heritage Committee and World Heritage Centre to revise the Operational Guidelines in order to include the precautionary principle;

Recommend to the State Parties to follow the strongest precautionary principle approach regarding any and all World Heritage properties.

Istanbul, 9 July 2016

The Authors and Moderators

Mahmoud Zin Alabadin

Mahmoud Zin Alabadin is a Syrian architect specializing in Ottoman architecture of the Middle East. He holds a Bachelor of Architecture from Yilidiz Technical University, where he works, and a Masters Degree in architecture from Aleppo University. He is pursuing a PhD in the architecture of traditional Ottoman houses in Syria. He has authored several books including *The Architecture of Traditional Houses in Turkey and Syria*, *The Architecture of The Ottoman Mosques*, *The Architecture of the Old Town in Aleppo*, *Istanbul – The Bridge of Civilization* and *The Ottoman Buildings in Saudi Arabia*. He has received awards including the Sheikh Zayed Award for the Young Author and the Award of the Organization of Islamic Cities and Capitals. He has worked on projects for the preservation and restoration of historical buildings and is researching reconstruction plans for the City of Aleppo.



Yunus Arbi

Yunus Arbi (54) is a cultural-heritage specialist with background studies in archeology and museology. His work focuses on the preparation of the tentative list, the nomination process, and the management of cultural world-heritage sites at the Ministry of Education and Culture of the Republic of Indonesia. He was involved in the nomination process of the Cultural Landscape of Bali from 2008. He actively initiated coordination between local and international experts, stakeholders and communities during the nomination process, focusing on the subak system and water-associated temples, and has continued to support the management of the World Heritage property since its inscription in 2012 by organizing stakeholder meetings, publications and studies on participatory mapping of the sites.



May al-Ibrashy

May al-Ibrashy is founder and chair of the Built Environment Collective, an Egyptian NGO, and director of Megawra, its commercial arm. She is coordinator of Athar Lina, a participatory initiative integrating conservation and community development based in Historic Cairo. In addition to her practical work as an architect with close to 25 years of experience in architectural conservation and documentation, she is adjunct lecturer of architecture at the American University in Cairo. She holds a BSc in architecture from Ain Shams University and a PhD and MA in art, architecture and archaeology from the School of Oriental and African Studies, the University of London.



Ercan Ayboğa

Ercan Ayboğa (40) grew up in Germany as a child of Kurdish-Alevi worker migrants from Turkey. After his studies at the Technical University of Darmstadt he worked as an environmental engineer on several projects in Germany. In 2006, while he was living in Diyarbakir in Turkish-Kurdistan, he co-founded the *Initiative to Keep Hasankeyf Alive*, which struggles against the destructive Ilisu Dam Project on the Tigris River. From 2007 to 2011 he completed his PhD at the Bauhaus University of Weimar. From 2012 to 2014 he was involved in two jobs on hydrology and nature conservation. In February 2015 he moved again to Diyarbakir, where he started work with the Diyarbakir Metropolitan Municipality. At the same time he became involved in the Mesopotamian Ecology Movement where he is in charge of international relations.

Tim Badman

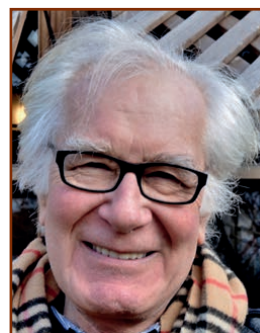
Tim Badman is the Director of IUCN's World Heritage Programme, and has been senior IUCN spokesperson on World Heritage since 2007. He speaks for IUCN on all matters concerning the World Heritage Convention, including IUCN's work on monitoring all listed natural sites and evaluating new proposals for World Heritage Listing. Tim joined IUCN having worked as team leader of the Dorset and East Devon Coast World Heritage Site, UK. His role culminated in inscription of the site on the World Heritage List in 2001, and the subsequent development of the World Heritage program on-site. He has been involved in many World Heritage site evaluations and in monitoring issues globally. Tim also speaks for IUCN on the special challenges of conserving geological sites, including those sites that protect the most exceptional fossil remains of life on Earth.



In particular he has been involved with the Save the Tigris and Iraqi Marshes Campaign and is the current international coordinator. As part of this initiative, he has been campaigning in Iraq and internationally for the inclusion of the Iraqi Marshes on the UNESCO World Heritage List. Bijnens holds an MA in Modern History. He has worked on various development and humanitarian projects in Egypt and Iraq, and is currently project manager for a Dutch non-profit organization supporting sustainable economic development in developing countries.

Ibrahim Canbulat

Ibrahim Canbulat (68) is a food researcher, writer, cook and hotelier with a Masters of Architecture. He has been an instructor at the Department of Architecture of the Middle East Technical University (1973-1982) and at the Karabük University. He was granted an award for



Best Conservation and Revitalization Project in 2006 by the Turkey Chamber of Architects and an award for \neq in 2015 by the Government of Konya.

Elena Belokurova

Dr. Elena Belokurova is a political scientist, researcher and lecturer with a strong interest in EU-Russia relations. As a member of the EU-Russia Civil Society Forum, she works closely with NGOs throughout Russia, Germany and other European countries. From 2000 to 2014



she was a co-founder and researcher at the Centre for European Studies – EU Centre at the European University at St. Petersburg. From 2008 to 2013 she worked as Russian Deputy Director at the same university's Centre for German and European Studies. She has participated in numerous educational projects connected with EU-Russia relations, especially emphasizing cross-border cooperation, regional policies and the development of civil society. Her published works include more than 40 academic articles and books.

Alicia Castillo Mena

Dr. Alicia Castillo Mena is lecturer at the Complutense University of Madrid and specialist in Cultural Heritage Management. She is a member of ICOMOS and representative of Spain in the Scientific Committee of Archaeological Heritage Management (ICAHM). With an interdisciplinary and international team, she has led several national and international research projects on the management of World Heritage cities in Latin America and Europe. She codirected two international conferences on Best Practices in World Heritage, where two reference documents about the topic were produced. The first conference was dedicated to Archaeology (2012), and the second to People and Communities (2015). Both events were celebrated in Menorca, Balearic Islands, Spain.



Toon Bijnens

Toon Bijnens (29) is a Belgian civil-society activist with a focus on the Middle-Eastern region. He has worked in advocacy for Amnesty International and the Iraqi Civil Society Solidarity Initiative (ICSSI).





John Crofoot

John Crofoot (55) is an independent researcher and writer focusing on business strategy, heritage conservation and uses of public space for recreational athletics. After completing his PhD in Comparative Literature (University of Michigan), he worked as a corporate payments consultant for McKinsey & Company. Since 2006 he has served as an international coordinator for the Beirut Marathon Association, and in 2008 he helped found a mobility-awareness campaign in Istanbul (İstanbul'a çık!). As a co-founder of *Hasankeyf Matters*, he has lived in Hasankeyf since 2012, volunteering as a language tutor and translator and liaising between local residents and visiting journalists, artists and scholars. He has been a member of Europa Nostra since 2013.

Wiwik Dharmiasih

Wiwik Dharmiasih (32) is a lecturer at the Department of International Relations, Universitas Udayana in Bali, Indonesia. Her research focuses on key themes in contemporary international relations such as political geography, conflict transformation and community-based management of natural resources. She provided social and legal analysis for the World Heritage nomination of the Balinese irrigation system, subak, in 2010-11, and was the Coordinator for Program and Planning at the Governing Assembly for Bali's Cultural Heritage in 2012. She was involved in the establishment of Forum Pekaseh Catur Angga Batukau, and is active in supporting community participation and youth involvement in the management system of World Heritage Sites in Bali. She initiated Project Kalpa and helps to preserve subak with *Yayasan Sawah Bali*, a local NGO based in Ubud.



Stephan Doempke

Stephan Doempke (1955) studied psychology, cultural anthropology and science of religions in Muenster, Wichita/Kansas and Berlin. He worked for traditional Southern Cheyenne in Oklahoma (USA) and other indigenous peoples of North America and the Pacific. In 1989 he joined the

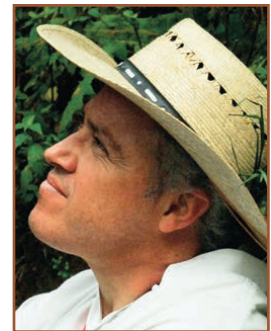
founding team at the House of World Cultures in Berlin, organized the 2nd Global Radiation Victims Conference in



1992, and from 1993 to 1998 coordinated natural World Heritage and biosphere reserve projects in Russia and Central Asia. He supported the revitalization of felt-making in Kyrgyzstan and carried out consultancies in Mongolia, Ethiopia, Kyrgyzstan, Tajikistan and Montenegro. In 2008 he became UN Programme Coordinator for Culture and Heritage in Albania, and was an expert for World Heritage in Gjirokastra, Albania, from 2010 to 2014. He is the founder and chairman of World Heritage Watch.

Humberto Fernández Borja

Humberto Fernández Borja was born in 1946 in Mexico City where he resides. He studied economics and specialized in environmental conservation, cultural management and sustainable development. He is co-founder and Director of *Conservación Humana AC*, a Mexican not-for-profit and independent organisation founded in 1995; its mission is the conservation of the bio-cultural corridor of sacred routes and landscapes of the Huichol Indigenous Peoples. Humberto Fernandez has collaborated in projects related to Man and the Biosphere as well as the program for Natural Sacred Sites: Biological Diversity and Cultural Integrity of UNESCO's Division of Ecological Sciences. He prepared the World Heritage nomination of the Huichol Route through Sacred Sites to Huiricuta.



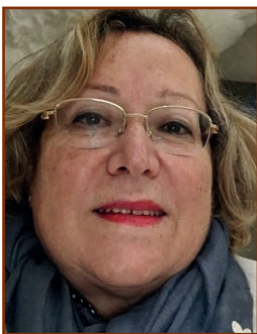
Francesca Giliberto

Francesca Giliberto (1987) is a PhD student jointly supervised by the Politecnico di Torino (Italy) and the University of Kent (UK). She is conducting a comparative analysis of current urban-management strategies in Italy and the UK. In parallel, she has worked as research fellow in the preparation of the UNESCO nomination dossier of "Ivrea, industrial city of the 20th century". She has an MSc degree

in Architecture at Politecnico di Torino and Politecnico di Milano, studying at the ENSA Paris-Belleville. In Paris, she did internships with ICOMOS where she followed the project "Monuments Watch 2012", collaborating with the World Monuments Fund, New York. She obtained a 1st level specialized Masters in "World Heritage and Cultural Projects for Development" (Torino) in collaboration with UNESCO. She is a member of ICOMOS Italy and the Italian Association of Historic-Artistic Centres.

Mustafa Gönen

Mustafa Gönen, an urban planner, has worked for the Global Heritage Fund (GHF) since 2004 and is GHF's Director of its Turkish Heritage Program. He has led GHF projects in Turkey, Kosovo, Armenia and Greece and contributed to its Göbeklitepe and Sagalassos projects. He was City Manager in Kars Municipality in 2005, and in 2006 became Project Director for the Kars Ottoman District revitalization project. From 2007 to 2008, he was the representative of Urban-Challenge in Turkey, the Balkans and the Caucasus. He has university degrees in urban planning from Turkey, France and the Netherlands; has taught at Gazi University, Ankara; has worked at the University of Urban Planning and Design in Paris; has experience in France, Thailand, Russia, Finland, Macedonia, Benin and Turkey; and has been an affiliate to Harvard's Centre for Urban Development Studies.



Nuran Zeren Gülersoy

Prof. Nuran Zeren Gülersoy graduated as an architect from Istanbul Technical University (ITU) and received her Masters degree and doctorate in urban planning there. From 2003 to 2004, she was Vice Rector of ITU. Presently she is the professor of the Department of Urban and

Regional Planning at ITU's Faculty of Architecture. Her major areas of professional experience include urban conservation, designing development strategies for historic parts of urban areas, and the physical design of outdoor space. She has won awards in research and design competitions. She has participated in the organisation committees of several conferences and workshops. She is a Council Member of Europa Nostra, a Board Member and Secretary General of IPHS (International

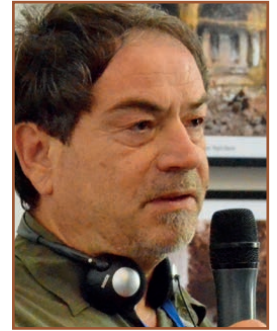
Planning History Society), President of Europa Nostra Turkey, and a Member of the National Committee of ICOMOS.

Korhan Gümüş

One of the producers of Açık Radyo's Metropolitika. Columnist at XXI Mimarlık Magazine.

Features in periodicals such as Sanat Atak, Radikal, Cumhuriyet, Arkitera. Participated in UNESCO World Heritage Watch in Istanbul and attended World Heritage Committee meetings. Lectures

on urbanization of public experiences in MSFAU Department of Urban and Regional Planning. Took place in the establishment and management of institutions like Human Settlements Association, Civil Coordination Center, Istanbul the Capital of Cultures Agency. Endeavors in many fields that aim to create an independent interface in civil society and open public decisions to participation with public administration methods. Tries to make the professionally naming, identifying, classifying the occupation discipline practices into an exploration, humane development field.



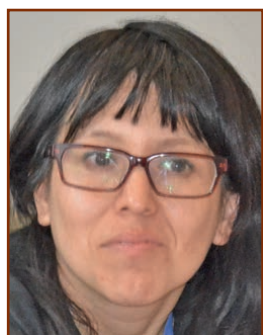
Musa Oluwaseyi Hambolu

Dr Musa Oluwaseyi Hambolu (59) is an archaeologist and teaches in the Department of History and International Relations of Veritas University in Bwari-Abuja, Nigeria. He recently retired from the services of Nigeria's National Commission

for Museums and Monuments where he was the Director of Research Planning and Publications from 2006 to 2014. One of his duties was the supervision of archaeological excavations at proposed World Heritage sites, and participation in stakeholders' meetings. Before that, he was the Curator of four national museums and president of the West African Archaeological Association from 2006 to 2009. Dr Hambolu has participated in many archaeological excavations in Nigeria, some of which occur in proposed World Heritage sites, and continues to participate in international research in archaeology, ethnography and cultural history as a private researcher.

Matthew Hatchwell

Matthew Hatchwell is based in the UK as the head of the Wildlife Conservation Society (WCS) Europe. Previously, Matthew directed the WCS program in Madagascar and the WCS office in Brazzaville, Congo, where he helped establish Nouabale-Ndoki National Park and co-managed, with government counterparts, a capacity-building program for protected-area managers nationally. In Madagascar, he was instrumental in the creation of Masoala and Sahamalaza/ Iles Radama National Parks, and completed the Masoala NP management plan in 1998. His current focus includes the World Heritage Convention as a framework to strengthen protected-area conservation, and managing the impacts of extractive industry on biodiversity. He is a co-founder of the African Natural World Heritage Site Support Network.



Marcela Jaramillo Contreras

Marcela Jaramillo Contreras (38) has more than 10 years of experience in community involvement with cultural-heritage protection in Colombia. She has assisted with World Heritage nominations and works to educate and empower communi-

ties to participate in cultural-heritage processes, including the engagement of children with cultural heritage in areas of social conflict. Marcela has brought her skills to bear in positions with the Ministry for Culture of Colombia and the Mayor's Office of Bogotá. In addition to several certificates in heritage safeguarding and mitigation strategies, she has a Masters degree in World Heritage and Cultural Projects from Turin University in Italy, a Masters in Political Science from the Andes University in Bogotá, Colombia, and a Bachelor in Philosophy from the National University of Bogotá. She is currently a lecturer at Javeriana University in Colombia.

Zulfiqar Ali Kalhoro

Dr Zulfiqar Ali Kalhoro (39), an anthropologist, is head of the Department of Development Studies at the Pakistan Institute of Development Economic (PIDE). Before joining PIDE he worked in the Taxila Institute of Asian Civilizations where he studied and documented monuments, carved wooden cof-

fins, mosques and petroglyphs in Gilgit-Baltistan. He has worked on the art and architecture of three regions of Pakistan – Sindh, Gilgit-Baltistan and Potohar (Punjab). He is the author of books and many articles published in national and international journals about Islamic art and architecture, and about the Sufism, Hindu and Sikh heritage of Pakistan. He is actively involved with the Endowment Fund Trust to preserve, restore and document Sindh Heritage.

His most recent research has been on sati and hero stones in tombs and monuments of southern Pakistan.



Alexander Karpov

Dr. Alexander Karpov is a biologist and head of the ECOM Expertise Centre, St Petersburg, Russia. His career has involved work in Russia, Hungary and the UK. Since 1986, he has worked in many civil society organizations advocating for the protection of cultural heritage and partici-

pating in urban activism; organized and/or participated in over 60 conferences; and organized numerous public hearings, seminars and conferences, including the first civic hearings in Russia. He also works as a trainer and facilitator of public negotiations and has consulted to the World Bank. Since 2006, he has worked as an expert in the Permanent Commission for Urban Development and Housing of the Legislative Assembly of St Petersburg City, mostly focusing on the legal aspects of heritage protection, urban planning and the environment.

Mikhail Kreindlin

Mikhail Kreindlin (46) is a biologist and lawyer. He serves as Protected Areas Campaign Coordinator with Greenpeace Russia and has been involved in work with World Natural Heritage since 2001.





Noëlle Kümpel

Dr Noëlle Kümpel is Policy Programme Manager at the Zoological Society of London (ZSL). She has 16 years of experience in conservation, research, project management and policy-making, including five years working in the field in Africa and Asia, specialising in tropical-forest conservation.

Following interdisciplinary research with ZSL's Institute of Zoology, Imperial College London and University College London on bushmeat hunting in West and Central Africa, Noëlle co-managed ZSL's Africa Programme for over six years, including at various World Heritage sites. In her current role, she bridges science, conservation and policy. She recently led ZSL's review of extractives and natural World Heritage sites and the joint NGO statement calling for no-go and no-impact policies for natural World Heritage sites, and represents ZSL in the newly-formed African World Heritage Sites Support Network.

Moscow and is interested in different perspectives of natural heritage and protected areas. She is the Deputy Coordinator of the NGO Environmental Watch on the Northern Caucasus, an organization she has worked with since 1998. An active member of the Sochi branch of the Russian Geographic Society since 1995, she is also a member of the Expert Group for the Committee for Tourism and Ecology within the Sochi City Assembly. As an external expert she is often asked to provide environmental expertise of the Ministry for Nature of Krasnodar Region. Since 2015 she has also been Deputy Chair of the Coordinating Environmental Council under the Mayor of Sochi.

Andrey Petrov

Andrey Petrov (58) has a PhD in geography and has been the World Heritage Campaign Coordinator of Greenpeace Russia since 2005.



Gabriel Lafitte

Since 1977 Gabriel Lafitte has worked with Tibetans on development projects, pastoral livelihoods, environmental sustainability, resource extraction and whole-landscape dynamics. He is currently writing a book on the economic development of the whole Tibetan Plateau. He

regularly trains young Tibetans of a new generation in methods of analysis. He is author of three books: *Happiness in a Material World*, Lothian, 2004; *Spoiling Tibet: China and Resource Nationalism on the Roof of the World*, Zed, 2013; and *Wasted Lives: A critical analysis of China's campaign to end Tibetan pastoral lifeways*, Tibetan Centre for Human Rights, 2015.



Necati Pirinçcioğlu

Necati Pirinçcioğlu (41) was born in Derik in the Turkish province of Mardin in 1975. He was schooled in Derik and Diyarbakır before graduating in architecture from Dicle University in Diyarbakır in 1998. In 1999 he began working as an architect in the Metropolitan Municipality

of Diyarbakır. From 2005 to 2009 he was engaged in the "Initiative to Keep Hasankeyf Alive". From 2007 to 2013 he was the chairperson of the chamber of architects of Diyarbakır in many civil-society campaign and activities. He was involved in preparing the World Heritage nomination of Diyarbakır Fortress and Hevsel Gardens and as spokesperson of the Advisory Board.



Yulia Naberezhnaya

Yulia Naberezhnaya was born in Sochi, Russia, and has worked there most of her life. She studied ecology and rational nature management at the International University for Ecology and Political Science in

Mikhail Plotnikov

Mikhail Plotnikov was born in Sochi and lives there to this day. Since childhood, he has loved his city and the amazing nature that surrounds it. He is an ecologist by profession and works at the Sochi Division of the Russian



Geographical Society, where he is mainly involved in conservation, but also in development of eco-tourism and protecting the region's biodiversity. He regularly organizes and lead trips and expeditions (including film shoots) into the area's mountains.



Andrew Potts

Andrew Potts has been the Executive Director of US/ICOMOS until 2016, having served on its Board of Trustees from 2010, including a term as Vice Chairman. He holds a JD from Indiana University and has worked for 20 years as a lawyer in the field of heritage pres-

ervation, including for the USA National Trust for Historic Preservation. He is a member of the ICOMOS International Committee on Law Administration and Finance and has represented ICOMOS for the UN's SDG process. Andrew is a recipient of the John H. Chafee Trustees Award for outstanding achievement in public policy. His legal career has focused on financial incentives for historic rehabilitation and retrofitting of historic buildings for energy efficiency. He is working to implement the US/ICOMOS strategic plan on (*inter alia*) sustainable development and has many publications to his name.

Sanjay Rattan

Sanjay Rattan is a qualified MBA who has worked on programs pertaining to development, religion and conservation for 30 years. He is the Project Coordinator for Religion and Conservation, a joint initiative between the Alliance of Religions and Conservation (UK) and the Ashoka Trust for Research on Environment and Ecology (India). The project addresses environmental issues that arise when pilgrimages to sacred sites occur within Protected Areas. He uses multi-stakeholder involvement to integrate into the decision-making process both research-based data and the cultural values of socio-religious groups. He has also worked with the Asian Nature Conservation Foundation (ANCF) to oversee a program at Vrindavan, an important Indian pilgrimage town. He has helped establish environment groups and researched the connection between religious beliefs and nature conservation.



Daniela Reggio

Daniela Reggio works as a research-support specialist for the NanoRestArt project at the University of Santiago de Compostela, and is enrolled in its PhD program of Materials Science. She holds an MSc in Technology and Analysis of Archaeological Materials from

University College, London (2014). She was trained at the University of Rome, where she received a BSc and an MSc in Science and Technology for Cultural Heritage Conservation. She joined ICCROM as a laboratory volunteer, subsequently working there for the courses on "First Aid to Cultural Heritage in Times of Conflict", "Stone Conservation" and "Communication and Teaching Skills in Conservation and Science" (2012-2015). In 2012 she was the local coordinator of the "ExCHange" project on behalf of the World Association for the Protection of Tangible and Intangible Heritage in Times of Armed Conflict (WATCH).

Mechtild Rössler

Dr. Mechtild Rössler is the Director of the Division for Heritage and the UNESCO World Heritage Centre (WHC). She has a degree in cultural geography and a PhD in Earth Sciences. Since 1991, her responsibilities with UNESCO have included natural heritage, ecological sciences, underwater cultural heritage and overseeing the implementation of international conventions to protect cultural heritage from armed conflict and illegal trafficking. She has also managed the History, Memory and Dialogue section of the WHC, dealing with the Slave Route, the Silk Road and the UNESCO Sharjah Prize for Arab Culture. She has researched or worked in geography and spatial planning in France and the USA and has co-authored 13 books and over 100 articles, including *Many voices, one vision: the early history of the World Heritage Convention* (with Christina Cameron).



Sergey Gerasimovich Shapkhaev

Dr. Sergey Shapkhaev has been actively working to conserve the ecology of Russia's Lake Baikal (an inscribed World Heritage site) since 1991. He is an ecologist with post-graduate qualifications in geophysics and oceanology and is Director of the Buryat Regional Union on Lake Baikal, an environmental NGO. He has worked on the Committee of Ecology of the Supreme Council of Russia (1991-92) and on numerous projects pertaining to the land use, ecology, climate and hydrology of the Lake Baikal region. Issues of concern have included oil pipelines, mining and hydro-electric dams and their impacts on water regimes, ecosystems and climate cycles.



environmental NGO. He has worked on the Committee of Ecology of the Supreme Council of Russia (1991-92) and on numerous projects pertaining to the land use, ecology, climate and hydrology of the Lake Baikal region. Issues of concern have included oil pipelines, mining and hydro-electric dams and

Shaju Thomas

Dr. Shaju Thomas (59) is a scholar, teacher, author and conservationist from India. He has spent over 20 years monitoring and inventorying the biodiversity of the Western Ghats, a World Heritage site. He has a PhD in science and served 31 years at the zoology department of Nirmala College in Kerala, retiring as head of the department in 2014. He then joined the Tropical Institute of Ecological Sciences, Kerala, a conservation-research NGO, where he works as head of the Division of Environmental Education and Conservation. He has authored more than 25 publications, eight books and six study reports. He has been active on the boards of universities and represented India at the UN – REDD Global Consultation in the Philippines in 2008. He is an active member of the IUCN Commission on Education and Communication.



Kocero Topdemir

Kocero Topdemir (48) grew up in a rural village of the Turkish province of Diyarbakir. At the age of 17, he moved to the old city of Diyarbakir, working for years in different jobs as an unskilled labourer, and becoming involved with the legal pro-Kurdish party



HEP/HADEP. After 2008 he became an active member of the neighbourhood council of Cemal Yilmaz, a form of direct democracy. In the local elections of March 2014 he was elected neighbourhood mayor. When armed conflict began in the old city (Surici) he and his family had to leave their house in the last days of 2015. With the family of his brother he lives in a rented apartment far away from Surici. In March 2016, he became the co-chairperson of the Sur Platform, an initiative against the blockade and destruction of Surici. He has been married for 25 years and has three children.

Gamini Wijesuriya

As Project Manager for the Sites Unit at ICCROM, Dr Gamini Wijesuriya oversees the People-Centred Approaches program and is deputy coordinator of World Heritage activities. He is also responsible for several training programs related to cultural heritage in Asia and the Pacific.



He has degrees in architecture and obtained his PhD in the Netherlands in archaeology and heritage management. As Director of Conservation in the Department of Archaeology of Sri Lanka, he was responsible for heritage conservation from 1983 to 1999. As a senior officer of the Department of Conservation in New Zealand from 2001 to 2004, he helped develop strategies to underpin conservation with scientific knowledge. He has many publications to his credit and brings extensive experience to the management of historic buildings, archaeological sites and urban centres, including World Heritage properties.

Günter Wippel

Günter Wippel holds a degree in economics and has worked on issues such as uranium mining and human rights since the 1980s. He was a co-organizer of the The World Uranium Hearing in Austria (1992) and has attended many conferences on the issue of uranium



mining. In 2003, he co-founded a human-rights group, MENSCHENRECHTE 3000 e.V., connecting human-rights violations and environmental destruction. This NGO has also worked for many years on the rights of indigenous peoples. In 2008, he initiated the working group "uranium-network.org" and co-organized international conferences on

the impacts of uranium mining in Bamako / Mali (2012), in Tanzania (2013) and in Johannesburg / South Africa (2015). The NGO works with communities affected or threatened by uranium mining worldwide, focusing most recently on countries in Africa.



Rouran Zhang

Rouran Zhang (30) is a PhD candidate at the Australian National University. He is active in three civil-society organizations: the International Scientific Committee on Cultural Landscapes, the Australian National Scientific Committee on Cultural Landscapes and Cultural Routes, and Australia ICOMOS. He has worked as a landscape architect in China on protection plans for properties either listed as World Heritage (Libo Karst and Mogao Caves) or on the tentative list (Western Xia Imperial Tombs). He seeks to illuminate the interrelationship between tourism and heritage, challenging the idea that heritage consists primarily of material objects, instead redefining heritage as cultural processes. He is investigating the ways in which Chinese domestic tourists and local residents use heritage sites and is mapping the tensions between their respective uses of those sites.

List of Participants

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Conference Program

International Conference: Civil Society, the UNESCO World Heritage and Sustainable Development
Cezayir Cultural Center, Istanbul, 8–10 July 2016

Friday, 8 July 2016 (Day 1)

- 8:30 *Registration*
- 9:00 **Opening Plenary**
9:00 Opening by the Organizer (Stephan Doempke)
 Welcome Address by Namık Kemal Döleneken, Çevre ve Kültür Değerlerini (ÇEKÜL)
- 9:20 **Keynote Speech**
 PROF. DR. ILBER ORTAYLI, New Tendencies in Turkish Museums and Cooperation with UNESCO
- 9:40 **Special Panel: World Heritage in Times of Armed Conflict: What Can Civil Society Do?**
 Moderator: Daniela Reggio (WATCH)
 DR. MAHMOUD ZEYİN EL ABIDIN (Yildiz Technical University, Istanbul)
 NECATI PIRINÇÇIOĞLU (Diyarbakır Consultative Committee)
 DR. MUSA HAMBOLU (Veritas University, Abuja, Nigeria)
 MARCELA JARAMILLO CONTRERAS (Bogotá, Colombia)
- 11:00 **Introduction to the Conference Theme**
 Stephan Doempke (World Heritage Watch)
 Indicators for the Sustainable Development Goals: Why They are Important for World Heritage and Civil Society
- 11:15 *Coffee break*
- 11:45 **Parallel Fora**
 Indicators for Sustainable Protection and Development of World Heritage Properties
 Forum 1: Historic City Centers
 Moderator: Michael Turner (Bezalel Academy, Jerusalem)
 KORHAN GÜMÜŞ (Writer, Civil Society Activist)
 Urban Transformation in the Historic City of Istanbul
 KOCERO TOPDEMİR (Solidarity Association for the Protection of Sur)
 Civil Society and the Planned Disappropriation of Residential Houses in the Sur District of Diyarbakır
 ALEXANDER KARPOV (Expertise Center ECOM)
 Urban Development and Conservation in St.Petersburg: On the Way to Sustainable Development or Away From It?
 MAY AL-IBRASHY (The Built Environment Collective|Megawra)
 Integrated Participatory Approaches to Convert Heritage into a Community Resource: The Athar Lina Initiative in Historic Cairo
 ALICIA CASTILLO MENA (Complutense University of Madrid)
 The Social Dimension and the Protection of the Historical Urban Landscape: Examples from the Caribbean
 IBRAHİM CANBULAT (Architect)
 Safranbolu – A UNESCO World Heritage City under the Pressure of Tourism and New City Dwellers
 FRANCESCA GILIBERTO (Politecnico di Torino)
 Assessing Current State of Urban Management Systems in World Heritage Cities:
 Toward an Integrated Approach to Urban Heritage Conservation

Forum 2: World Heritage Properties and Indigenous Peoples*Moderator: Stephan Doempke (World Heritage Watch)*

DR. SHAJU THOMAS (Tropical Institute of Ecological Sciences)

The Western Ghats of India, a World Heritage Site and the UN-SDG 2030: Challenges and Solutions

GABRIEL LAFITTE (Rukor)

Double Presentation: Overpowered by World Heritage Listing: Two Case Studies of the Cultural landscapes of Jiuzhaigou and the Three Parallel Rivers, China

ROURAN ZHANG (International Scientific Committee on Cultural Landscapes)

Benefits or Burdens? What does World Heritage Listing Bring to Local Communities in Libo Karst World Nature Heritage, China

Forum 3: Monuments and Sites*Moderator: Elena Belokurova (Center for German and European Studies)*

SANJAY RATTAN (Ashoka Trust for Research on Ecology and the Environment / Alliance of Religion and Conservation)

Sustainable Green Religious Tourism within Ranthambhore Tiger Reserve, India

ZULFIQAR ALI KALHORO (Pakistan Institute of Development Economics)

Human and Environmental Threats to Chaukhandi Tombs and What Role Civil Society Can Play to Safeguard the Tombs

MUSTAFA GÖNEN (Global Heritage Fund)

Beyond Monuments: Empowering Communities Through Historical Preservation in Turkey

JOHN CROFOOT (Hasankeyf Matters) / Ercan Ayboğa (Initiative to Keep Hasankeyf Alive)

A Diversified Approach to Grass-roots Activism for Hasankeyf

13:00

Lunch

15:00

Parallel Fora Continued**Discussion and Elaboration of Sustainability Indicators and Resolutions**

16:30

Coffee break

17:00

Plenary Session: WHW Global Networking Meeting

18:00

*End of Day 1***Saturday, 9 July 2016 (Day 2)**

9:00

Forum: International Strategies for the Sustainability of World Heritage Properties

Dr. Mechtild Rössler, Director, UNESCO World Heritage Center

TIM BADMAN, Director World Heritage Program, International Union for the Conservation of Nature and Natural Resources (IUCN) (tbc)

ANDREW POTTS, Focal Point for the Sustainable Development Goals, International Council for Monuments and Sites (ICOMOS)

GAMINI WIJESURIYA, Project Manager, Sites Unit, International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM)

PROF. NURAN ZEREN GÜLERSOY, President, Europa Nostra Turkey

10:30

Coffee break

- 11:00 **3 Parallel Fora: Indicators for Sustainable Protection and Development of World Heritage Properties**
- Forum 4: Natural Properties**
Moderator: Noëlle Kümpel (Zoological Society of London)
NOELLE KÜMPEL (Zoological Society of London)
Tracking Wildlife Population Trends in Natural World Heritage Sites
ANDREY PETROV / MIKHAIL KREINDLIN (Greenpeace Russia)
World Natural Heritage in Russia: Is it Possible to Develop it Sustainably?
YULIA NABEREZHNYAYA (Environmental Watch Northern Caucasus)
Sustainable Development for Western Caucasus WHS - Trends and Threats
SERGEY SHAPKHAEV (Rivers without Boundaries)
How to Initiate a Strategic Environmental Assessment for the Lake Baikal Basin?
MATTHEW HATCHWELL (Wildlife Conservation Society)
African Natural World Heritage Sites: An Overview of their State of Conservation
GÜNTER WIPPEL (Uranium Network)
Tanzania: Selous Game Reserve World Heritage Site at Risk through Unsustainable Developments
- Forum 5: Cultural Landscapes**
Moderator: Michael Turner (Bezalel Academy, Jerusalem)
HUMBERTO FERNANDEZ (Conservación Humana)
The Tehuacan-Cuicatlan Valley: Sustainability Challenges for World Heritage in Arid Zones of Mexico
DR. MUSA OLUWASEYI Hambolu (Veritas University)
Civil Actors and the Sustainable Development of Nigeria's Cultural and Natural Landscapes Designated as World Heritage Sites
TOON BIJNENS / ALI HASSAN (Save the Tigris and Iraqi Marshes Campaign)
Civil Society in Iraq: Advocating for the Sustainable Protection of the Mesopotamian Marshlands
WIWIK DHARMIASIH (Yayasan Konservasi Sawah Bali)
Cultural Landscape of Bali Province: Toward a Sustainable Protection and Sustainable Development
- Forum 6: Networking Meeting of Civil Society in Turkey**
Moderators: Dr. Banu Pekol / Stephan Doempke
STEPHAN DOEMPKE: An Introduction to World Heritage Watch
Presentations by NGOs from Antalya, Diyarbakır, Elazığ, Hasankeyf, Istanbul, Kars, Mardin, Safranbolu and Şanlıurfa, and from various ethnic and religious communities
- 13:00 *Lunch*
- 15:00 **Discussion and Elaboration of SD Indicators and Resolutions**
- 16:00 *Coffee break*
- 16:30 **Closing Plenary: Adoption of Resolutions**
- 18:00 End of Conference

Sunday, 10 July 2016

All-Day Excursions:

- 9:00 - 16:30 World Heritage District Sultanahmed (Topkapı Palace Museum, Hagia Sophia and Blue Mosque)
9:00 - 16:30 World Heritage Districts Süleymaniye and Zeyrek (Urban Conservation and Development)

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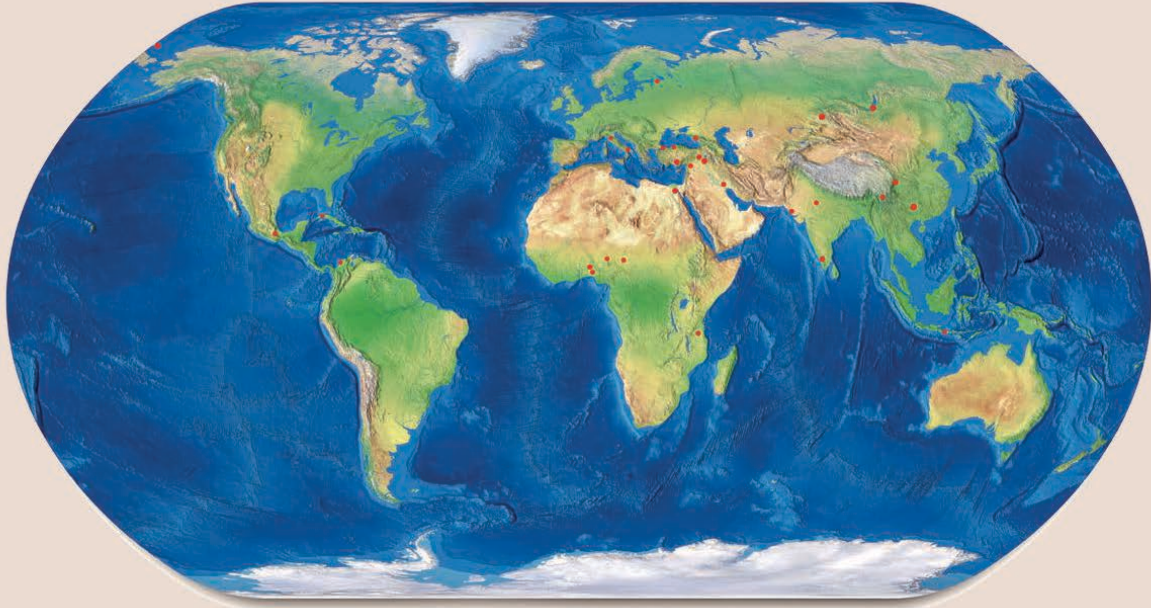
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Participants of the Turkish Networking Meeting



„I would like to recognise the presence, and the importance of the work that Civil Society Organizations do for world heritage. Their expertise and dedication to the protection and preservation of world heritage helped to lay the foundations for the 1972 Convention. Today their work remains pertinent. Without their expertise, their eyes and their presence, protection of certain sites would not be impossible. In some cases, it is thanks to their vigilance that the alarm bells are sounded, to help raise awareness of those sites that are in peril.“

H.E. Ambassador Michael Worbs, Chairperson of the Executive Board of UNESCO
Opening Remarks 40th Session of the World Heritage Committee of UNESCO



World Heritage Sites covered in this Volume



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