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World Heritage Cultural Landscapes

A Handbook for Conservation and Management

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Cultural Organization

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World Heritage Cultural Landscapes

A Handbook for Conservation and Management

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Preface

World Heritage Cultural Landscapes, a category adopted by the World Heritage Committee in 1992, has been in a way the precursor of the considerations of the Global Strategy for a balanced and representative World Heritage List of 1994, and of the major considerations by expert groups and the World Heritage Committee in bringing nature and culture closer together in the implementation of the World Heritage Convention.

Issues related to mixed cultural and natural heritage and the intrinsic links between communities and their natural environment have been discussed since the World Heritage Convention came into being with its adoption in 1972. In the early years the balance between natural and cultural heritage was discussed, as well as the "combined works of men and nature". For years the Committee debated as to how this feature could be considered for inscription.

The "break-through" came only in 1992 at the World Heritage Committee level – it was a crucial year, as the first "Earth Summit" took place, the UN Conference on Environment and Development in Rio de Janeiro. This paved the way for a new thinking on human beings and their environment, linking culture and nature, with a vision of sustainable development. The awareness raised at the level of government, NGOs and civil society helped to accept "cultural landscapes" as a category of sites for nomination.

The first such property was inscribed in 1993: Tongariro National Park (New Zealand), a natural site recognized for its associative cultural value, a sacred site and cultural landscape. This inscription, as well as the one of Uluṟu Kata Tjuṯa (Australia) in 1994, demonstrated at the same time that there was a major change taking place in the interpretation of this global conservation instrument that is the World Heritage Convention:

- an opening towards cultures in regions other than Europe (Pacific, Caribbean, sub-Saharan Africa),
- a recognition of the non-monumental character of the heritage of cultural landscapes,
- the acknowledgement of the links between cultural and biological diversity, specifically with sustainable land-use.

Today 66 cultural landscapes have been inscribed on the World Heritage List, most of them living cultural landscapes, less relic and associative types. The trend has been confirmed over time that these categories provide an opening of the World Heritage Convention for cultures not or under-represented prior to 1992: the inscription of the Kaya Forest Systems in Kenya or the Chief Roi Mata's Domain in Vanuatu, the Kuk Early Agricultural site in Papua New Guinea or the Tobacco production of Vinales Valley in Cuba. None of these sites would have had a chance prior to 1992 of being recognized as cultural heritage on a global scale. This is the major importance of the inclusion of the cultural landscape category in the operations of the Convention.

However these sites face major challenges: it is the work of local communities and indigenous people, the daily work and lives which maintain these sites, often through their own protection measures, not by official legal provisions; with the adoption of the cultural landscape categories customary law and management system have been accepted at a global level. This was another major step forward, which was only later agreed to for natural heritage. There is however a major need to assist in site management, in managing the complex interaction between people and nature which is considered to be of outstanding universal value, but also in maintaining the integrity of these places in a world of global socio-economic change and climate change.

Cultural landscapes have also opened a new avenue for international collaboration: new projects with other UN agencies, including FAO on agricultural landscapes and UNEP on linkages between cultural and biological diversity were made possible. At the same time new cooperation among UNESCO's cultural heritage Conventions has emerged and will further evolve, in particular with the 2003 Convention on the Safeguarding of the Intangible Cultural Heritage on the interaction between the tangible and intangible heritage. Furthermore, a new topic on the conservation of historic urban landscapes is currently under discussion in view of a future UNESCO standard setting instrument in this regard.

During the past years the effective management of World Heritage properties was identified as an urgent need by the Periodic Reporting process for all regions of the world. The World Heritage Committee supported the preparation of a series of resource manuals to assist States Parties, national, regional and municipal authorities, World Heritage site managers and other stakeholders and partners in World Heritage management. This *Handbook for World Heritage Cultural Landscapes*, although not prepared within the Resource Manuals series, is nevertheless closely connected. It should be read in conjunction with the manuals for the management of natural and cultural properties, as well as with those for the preparation of World Heritage nominations.

The increasing number of cultural landscapes included in the World Heritage List shows the interest of governments, societies and the general public in the conservation of their heritage, their interaction with their natural environment and their commitment to preserving the heritage for generations to follow.

Francesco Bandarin
Director
UNESCO World Heritage Centre

Foreword

Cultural landscapes are those where human interaction with natural systems has, over a long time, formed a distinctive landscape. These interactions arise from, and cause, cultural values to develop. Managing these values, with their material, physical evidence and non-material associations, so that they remain of outstanding universal value, is the particular challenge for World Heritage cultural landscape managers. To help in this task, this book presents ideas that should be considered, issues that should be addressed and processes that should be used. In support, it offers policies and case studies from different parts of the world.

World Heritage Cultural Landscapes, A Handbook For Conservation and Management fulfils a need identified by the World Heritage Committee and many site managers. The requirement for such advice was evident during consideration of the 1993 Action Plan for Cultural Landscapes of Outstanding Universal Value, and has since been reinforced at many expert meetings, and at site level in the growing number of cultural landscapes included on the World Heritage List.

With the adoption of the cultural landscape categories in 1992 and their incorporation into the Operational Guidelines, the way has been opened to include cultural landscapes in the World Heritage List. In the ensuing years, there have been many regional and international thematic expert meetings examining World Heritage cultural landscapes in all regions of the world. The advice in this publication is intended to help address issues involved in selecting representative examples of cultural landscapes of outstanding universal value for inscription on the World Heritage List, and more especially issues that arise in the on-the-ground management of cultural landscapes, many of which face challenging pressures from global change processes and trends in contemporary society.

Many guidelines are available on managing national parks, archaeological sites, historic buildings and landscapes in general. There is over a century of excellent professional work in managing some of the world's most outstanding scenic landscapes and historic gardens. However, no text specifically examines the particular issues involved in managing cultural landscapes of outstanding universal value. This book aims to fill that gap.

It is directed especially towards two groups:

- Those preparing nominations (including management systems and plans) of their cultural landscapes for inscription, and
- Those managing cultural landscapes already inscribed on the World Heritage List.

More generally, it aims to promote good practice in the management of all cultural landscapes, using World Heritage listed and potential cultural landscapes as examples. It may also be of assistance to others managing large, complex properties, landscapes of local or regional significance and other sites at the interface of nature and culture.

Although an intellectual awareness of the concept of cultural landscapes evolved in the 19th century, cultural landscape planning and management is a relatively new professional field of land use and site management. There is now a need and an opportunity, to share experiences from different parts of the world in managing diverse cultural landscapes, as typified by the range of landscapes to be found within existing World Heritage sites. There is also a need, and an opportunity, to encourage innovation and creativity in management approaches.

Managing cultural landscapes requires many issues to be addressed, so an interdisciplinary approach is needed that covers history, art, geography, architecture and landscape architecture, archaeology, anthropology, legal studies, ecological sciences, social sciences, including town planning, communication and marketing, sociology, financial management, interpretation, training and education, as well as the various uses of landscape, such as agriculture, forestry, industry or tourism.

A range of planning mechanisms may be required to protect cultural landscapes so as to conform to the legal provisions that exist in different States Parties, and to reflect different models of land tenure. This may indeed be the case within a single country – for example, an extensive landscape may contain historic sites, each with their own specific management plans, whilst more natural landscapes will require a different set of management prescriptions. So, this handbook presents a range of options for cultural landscape planning and conservation mechanisms within a broad framework of national strategic land use and site planning.

This handbook aims to illustrate how all planning and management decisions are interconnected in relation to their impacts on maintaining the values and integrity of the cultural landscape. There are also many technical challenges in maintaining the significance of the cultural landscape while allowing new uses and new meanings and associations to develop. Development control will also need to ensure adequate community involvement to maintain social and cultural values.

Inscription on the World Heritage List implies that a property has adequate protection for its outstanding universal value and a management plan or well documented management system in place. However, site management progresses through cycles depending on natural processes, socio-economic pressures and responses to those pressures. Monitoring the condition of values is essential for continuous management. It is also a requirement of the World Heritage Convention under Article 29 for State Parties to provide Periodic Reports. These reports will include results of monitoring specific components of the cultural landscape such as condition of architectural fabric or natural heritage or intergenerational involvement in managing values on site. These guidelines illustrate examples of monitoring the condition of cultural landscapes and the response to pressures on the values.

Cultural landscapes have been a success story. Launched only in 1992, by 2009, 66 World Heritage cultural landscapes have been recognized and protected under the World Heritage Convention. So it has quickly become a widely known and accepted concept. But at the same time the need for guidance has become ever more evident. We hope we have begun to address that need through this publication.

Nora Mitchell, Mechtild Rössler
and Pierre-Marie Tricaud

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We would like to thank all contributors to case studies from all over the world and the many people on the ground who welcomed us to their World Heritage sites and cultural landscapes. They introduced us to the daily management of these complex systems. Special thanks go to Jane Lennon for the first phase of the project 1999-2003 and to the Reading Group from ICOMOS (Susan Denyer, Regina Durighello), IUCN (Adrian Philips, Tim Badman) and ICCROM (Joe King, Katri Lisitzin).

In 2007 the Netherlands Funds in Trust provided assistance towards the finalization and printing of this Handbook for which we are extremely appreciative.

User's guide to this book

This book has been designed to assist managers of World Heritage inscribed cultural landscapes, those to whom they are responsible and with whom they should be working, and to inform those seeking potential nomination of cultural landscapes of the requirements for successful on site management. The fundamental concern is to protect the outstanding universal value in the inscribed landscape. This requires skills, knowledge and information, a planning process which is inclusive and multi-tiered, promotion and funding. Maintaining the landscape and its values and assessing the limits of acceptable change are the key challenges.

It is also hoped that this book will inform those individuals and organizations interested in cultural landscape management in general. It has been designed to introduce professional site managers to the basic concepts of cultural landscapes with their dual emphasis on cultural and natural values and their specific interaction, and it has been designed to help policy-makers and administrators working at site, local, regional and national levels to better integrate the issues in cultural landscape management.

As a consequence, not all chapters of this book will have equal value or utility for its various readers. Nor is it necessary to read the various sections of the manual in the order presented to be able to utilize their contents. Further references are given at the end of each section.

The following provides a brief description of the chapters to enable readers to focus quickly on those materials of immediate interest and utility for their particular purpose:

Chapter 1 introduces cultural landscapes: the concept, its inclusion in World Heritage procedures, its essential characteristics which must be considered in the management of inscribed World Heritage properties, and associated Charters and Conventions.

Chapter 2 is essentially the core of the Handbook. It sets out the principles for cultural landscape management. It then outlines the stages in the cultural landscape management process: orientation, data gathering and analysis, defining management priorities, determining management strategies, implementing management and monitoring its effectiveness. In support of the advice, the chapter includes a range of case studies.

Chapter 3 examines the most commonly recurring issues in World Heritage cultural landscape management and, by presenting further case studies, illustrates the response of various managers to these issues.

The **Appendices** give the criteria for World Heritage cultural landscapes, list those currently inscribed from 1992 to 2009, the process, relevant declarations, and a list of members of the working group at different stages of the project.

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1

Introducing Cultural Landscapes

Tokaj Wine Region Historic Cultural Landscape (Hungary) © Our Place

The cultural landscape is fashioned out of the natural landscape by a culture group. Culture is the agent, the natural area is the medium, the cultural landscape is the result.

(Carl Sauer, 1925, p. 46)

Landscapes and cultural landscapes

Landscape refers both to a way of viewing the environment surrounding us and to this environment itself. The appeal of the idea of landscape is that it unifies the factors at work in our relationship with the surrounding environment. Landscapes, whether of aesthetic value or not, provide the setting for our daily lives; they are familiar and the concept of landscape links people to nature, recognizing their interaction with the environment.

The very notion of landscape is highly cultural, and it may seem redundant to speak of cultural landscapes; but the describing term 'cultural' has been added to express the human interaction with the environment and the presence of tangible and intangible cultural values in the landscape. The human geographers define a cultural landscape as "a concrete and characteristic product of the interplay between a given human community, embodying certain cultural preferences and potentials, and a particular set of natural circumstances. It is a heritage of many eras of natural evolution and of many generations of human effort." (Wagner and Miskell, quoted in Fowler, 1999, p.56).

In the context of World Heritage, the notion of cultural landscape has known a new impetus, and has integrated landscapes bearing only symbolic values as well as landscapes shaped by human activity. As soon as a territory is seen as a landscape, it bears cultural values; but these values are not necessarily outstanding and universal. Those landscape where the interaction between people and their environment is considered to be of outstanding universal value are World Heritage Cultural Landscapes. In some cases, natural features have been considered to have outstanding universal value: in such cases, the properties are recognized under natural criteria.

A brief history of the landscape concept

The modern notion of cultural landscape expresses a wide variety of relations – physical and associative – of populations with their territory and its natural elements. It resorts to a word – landscape – that has long been restricted to a particular relation to the environment, encountered in some cultures, and more recently – and with the addition of "cultural" – has been extended to describe all the forms of these relations.

Each people has a specific relation, physical and associative, with its environment, which is ingrained in its culture, its language, its livelihood, its sense of being and its identity, which is inseparable from its relationship with the land. The physical relation and the symbolic relation influence each other. They will not be the same in forest, in prairies, in desert or in ice fields. They are also influenced by many other factors, related to the history of each people, its relations with its neighbours, its social structure.

In hunter-gatherer cultures of Africa, the Pacific, the Americas or the Arctic region, the symbolic and physical relation to the land is inseparable from their religious beliefs and their cosmogony: human beings are an element of nature, among others, and natural features bear many associative values, now described in terms of cultural landscapes. In agricultural societies of Africa, the Pacific, Asia, Europe or meso-America, the "cultural landscape" values can be found in the way people have shaped the land, as well as in myths, beliefs, stories and other productions often related to fertility. In cultures where the city plays a more important role, the link to nature may be indirect and has taken different forms in the Middle-East, in India, in China or in Europe. According to Berque (1995), four criteria characterize a "landscape civilization": a word referring to landscape; descriptions of landscape in literature and poetry; representations of landscape in painting; and the art of gardening. These four criteria have been met by two civilizations, separated by 10,000 km and over 1000 years: first in Taoist China around the 3rd-4th century AD, later in Western Europe (starting in the 15th century).

In both China and Europe, painting has strongly influenced the perception of landscape, and even the words to express it, created at the same time. Chinese painting focused on mountains and waters (*shan* and *shui*, giving the Chinese word for landscape painting, *shan shui*), widely developing in the 11th century under the Song dynasty, later influencing Korean painting and Japanese prints (*ukiyo-e*). In Europe, the landscape painters (leaded by the Flemish and the Italian in the 15th and 16th century, the Dutch in the 17th century, the English, French and German in the 18th and 19th) influenced a view on landscape mainly as a rural scenery or, with the Romantic movement, as a picture of wild spaces. The terms created at the origin of landscape painting to express this concept combine the word "land" with "shaping" in Germanic languages (*landschap* in Dutch, *landscape* in English, *Landschaft* in German) and in Roman languages stem from the Latin word *pagus*, first meaning village and extended to pieces of land of various scales, up to a whole country (*paesaggio* in Italian, *paisaje* in Spanish, *paysage* in French).

The Eastern and Western notions of landscape followed their specific paths, until they met during the second half of the 19th century, when the opening of Japan to the world allowed the Impressionists, who first had brought to its climax the European tradition of landscape painting, to discover the ukiyo-e.

Around the same period, landscape as the natural environment shaped by human interaction became a field of scientific research, mainly in English, French and German schools of geography and related disciplines in the context of the search of identity by nation states (Hamerton 1885, Passarge 1921-30). The American geographer of German origin Carl O. Sauer developed the concept of cultural landscape further through his *Morphology of Landscape* (1925). This approach saw landscape as an area of natural features, modified and influenced by cultural forces. This approach included intangible values and cultural expressions not immediately evident, such as literature, poetry, painting and photography, rituals and traditional production. The key values of a landscape territory could be therefore assessed through research and documented through the evidence of associative connections.

This geographical approach broadened the notion of landscape, and made it able to integrate people-nature interactions that were not described so far in terms of landscape; when the World Heritage Committee decided, in 1992, to allow for a new interpretation of the "combined works of nature and of man" designated by the Convention, and paved the way for the inscription of cultural landscapes of outstanding universal value.

A brief history of landscape protection

Evidence of the oldest protected landscape is found in China for the Nine Bend River, Mount Wuyi (Wuyishan) where in 748 AD the Tang Emperor, Xuan Zong, issued a decree forbidding fishing and the felling of trees on this very beautiful stretch of the river and limiting construction to religious buildings. This prohibition has survived continuously to the present day. In the 19th and 20th century, landscape not only became a major field of study but at the same time protection schemes were developed within nature protection movements, such as the Lüneburger Heide (Germany), Fontainebleau (France, with the first nature reserve created in 1853 under the influence of painters) or the Lake District (United Kingdom). By the mid-nineteenth century, pioneer environmentalists had discovered the topic: thus the English landscape movement was the catalyst for the formation of the National Trust in 1895, initially to protect landscapes while making them available to an increasingly urbanized society. There was a similar movement in the USA with the creation of the first national park, Yellowstone, in 1872, and the foundation of the Sierra Club in 1892.

After the Second World War, protection schemes were integrated into national legislation and first international conservation efforts took shape. In 1962, a UNESCO Recommendation on the Beauty and Character of Landscapes and Sites was adopted by the Member States. In 1992, the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscapes at a global scale, taking in consideration the various expressions of the cultural interaction of people with their natural environment in every geo-cultural context.

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The World Heritage Convention and Landscapes

The *Convention concerning the Protection of the World Cultural and Natural Heritage* was adopted by the general conference of UNESCO in 1972. Its purpose is to ensure the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage of "outstanding universal value".

The Convention is managed by the **World Heritage Committee** consisting of representatives of 21 countries assisted by the UNESCO Secretariat, the World Heritage Centre in Paris. The Committee is concerned with the management of nominated properties by **monitoring the state of conservation** of properties inscribed on the World Heritage List, placing threatened properties on the **List of World Heritage in Danger** and allocating resources from the **World Heritage Fund**.

The Committee which meets annually is advised by three expert technical bodies – two non governmental, IUCN (the International Union for the Conservation of Nature), ICOMOS (the International Council on Monuments and Sites), and one intergovernmental organization, ICCROM (the International Centre for the Study of the Preservation and Restoration of Cultural Property).

The Convention is ratified by an increasing number of countries – 185 by December 2008. Among the 878 properties from 145 countries inscribed on the World Heritage List in 2008, 174 are inscribed under natural criteria, 679 as cultural, 25 as mixed (recognized for both their natural and cultural values) sites, and 63 as cultural landscapes. Many properties are in fact landscapes and might have been inscribed as cultural landscapes if nominations had been possible prior to 1992, especially some of the gardens like the Palace and Park of Versailles (France), large scale archaeological sites like Stonehenge, Avebury and Associated Sites (United Kingdom) and the M'Zab Valley (Algeria) or the mixed sites of Mount Athos and Meteora (Greece), the cliff of Bandiagara (Land of the Dogons) (Mali) and Hierapolis-Pamukkale (Turkey). Many natural sites have cultural values, such as Sagarmatha National Park (Nepal), the Serengeti National Park (Tanzania), Mount Huangshan (China) and the Grand Canyon National Park (USA), although these cultural values were not considered to be of such outstanding universal value in their own right as to merit the property's inscription as a cultural site.

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Refer to the web site for the World Heritage List, a map of all sites, and the List of States Parties: http://whc.unesco.org/en/list

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Although the Convention brought together natural and cultural places under one framework, initially there was no mechanism for recognizing sites that were the result of the interaction between cultural and natural values, that is, landscapes of outstanding universal value. In 1992 as a result of concerted efforts to include cultural landscapes on the World Heritage agenda, the cultural criteria were expanded and are shown in Appendix 1. For the purposes of World Heritage conservation, cultural landscapes embrace a diversity of interactions between people and the "natural" environment.

The *Operational Guidelines for the Implementation of the World Heritage Convention* (2005) sum up succinctly the definition, selection and value of the protection of cultural landscapes.

REFERENCES

Refer to the web site for the Operational Guidelines at http://whc.unesco.org/en/guidelines; This web-page also includes earlier versions of the Operational Guidelines to illustrate the changes to the interpretation of the World Heritage Convention over time.

Cultural landscapes under the World Heritage Convention

In 1992 the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscapes. The Committee at its 16th session (Santa Fe, USA, 1992) adopted guidelines concerning their inclusion in the World Heritage List.

The Committee acknowledged that cultural landscapes represent the "combined works of nature and of man" designated in Article 1 of the Convention. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.

The term "cultural landscape" embraces a diversity of manifestations of the interaction between humankind and its natural environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature. Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can maintain or enhance natural values in the landscape. The continued existence of traditional forms of land-use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity.

Cultural landscapes are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal. They should be selected on the basis both of their outstanding universal value and of their representativity in terms of a clearly defined geo-cultural region and also for their capacity to illustrate the essential and distinct cultural elements of such regions.

The term "cultural landscape" embraces a diversity of manifestations of the interaction between humankind and its natural environment.

The three categories of World Heritage cultural landscapes adopted by the Committee in 1992 and included in Paragraph 39 of the *Operational Guidelines* (2002) are described in Appendix 2. In 2005 and again in 2008 the *Operational Guidelines* were revised and all categories of heritage were included in Annex III of the *Operational Guidelines*. The text however on cultural landscapes was not changed.

The three categories of World Heritage cultural landscapes

CULTURAL LANDSCAPE CATEGORY	EXTRACT FROM THE *OPERATIONAL GUIDELINES FOR THE IMPLEMENTATION OF THE WORLD HERITAGE CONVENTION*
i	The most easily identifiable is the **clearly defined landscape** designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
ii	The second category is the **organically evolved landscape**. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories: - a **relict (or fossil) landscape** is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. - a **continuing landscape** is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.
iii	the final category is the **associative cultural landscape**. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

The World Heritage criteria	
CRITERIA NUMBERS	EXTRACT FROM THE *OPERATIONAL GUIDELINES FOR THE IMPLEMENTATION OF THE WORLD HERITAGE CONVENTION: CRITERIA* (paragraph 77)
i	represent a masterpiece of human creative genius; or
ii	exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design; or
iii	bear a unique or at least exceptional testimony to a cultural tradition or to a civiliation which is living or which has disappeared; or
iv	be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history; or
v	be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; or
vi	be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances and in conjunction with other criteria cultural or natural);
vii	contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance; or
viii	be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features; or
ix	be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals; or
x	contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation;

From 1992 to 2009 66 cultural landscapes have been inscribed on the World Heritage List. These places, and the categories under which they have been inscribed, are detailed in Appendix 3. Five of the World Heritage cultural landscapes have also been inscribed on the basis of natural criteria and are classified therefore as 'mixed' cultural and natural properties.

In 1994 the World Heritage Committee's Global Strategy advocated thematic studies as a means of obtaining a more representative World Heritage List. The Committee recognized that there was a predominance of monuments of European and monumental architecture and Christian heritage, and a lack of African, Asian and Pacific places. They also recognized that traditional cultures with their depth, complexity and diverse relationships with their environment, were hardly represented at all.

Cultural values in landscape

Landscape interpretation and cultural landscape go together, for both are about ideas and meanings, concepts and interpretations, dynamics and dialogues. For the archaeologist, the artefact is important; for historians, the visual or written document of landscape is primarily important; for the artist or traveller, mainly the associative value of beautiful scenery. It is increasingly apparent that the historical identity of individual landscapes is emphasized. Memories and associations are taken away in the mind of the viewer of a landscape. Through the preservation approach the landscape itself remains as a lasting memorial to the past. A cultural landscape may be directly associated with the living traditions of those inhabiting it, or living around it in the case of some designed landscapes like gardens. These associations arise from interactions and perceptions of a landscape; such as beliefs closely linked to the landscape and the way it has been perceived over time. These cultural landscapes mirror the cultures which created them.

Landscapes also exist in people's memories and imaginations and are linked to place names, myths, rituals and folklore. In people's minds there is rarely a clear distinction between the visible and invisible – or tangible and intangible – components of the landscapes. Stories and myths endow landscapes with meanings transcending the directly observable and thereby help to create people's 'mental maps', or awareness of place.

Cultural landscapes can be seen as the repository of collective memory. Inspirational landscapes may become familiar to people through their depiction in paintings, poetry or song. But since the advent of industrialization and with global change, many people have realized that they have lost their spiritual connections with, and in, the landscape.

Appendix 4 also lists the cultural landscape regional meetings held to implement the 1993 Action Plan for the Future (Cultural Landscapes) and the Global Strategy adopted in 1994 and the reports of their proceedings. For the tenth anniversary of the integration of the cultural landscape concept into the operations of the World Heritage Convention and the thirtieth anniversary of the World Heritage Convention, an expert meeting was held in 2002 in Ferrara (Italy) to review the situation of cultural landscape protection at a global scale. This was accompanied by a thorough evaluation of both the World Heritage List and the Tentative Lists of States Parties concerning cultural landscapes.

REFERENCES

Refer to the web site for Cultural Landscapes at
http://whc.unesco.org/en/culturallandscape/

Refer to the report of the Ferrara meeting of 2002 at:
http://whc.unesco.org/documents/publi_wh_papers_07_en.pdf
and the evaluation of the cultural landscapes in the framework of the World Heritage Convention at:
http://whc.unesco.org/documents/publi_wh_papers_06_en.pdf

Refer to the World Heritage papers 6 for the analysis of criteria used for nominations of cultural landscapes to the World Heritage List
http://whc.unesco.org/documents/publi_wh_papers_06_en.pdf

Natural values of cultural landscapes

The global environmental movement is interested in cultural landscapes because many are important for nature conservation and may contain habitats valuable to the conservation of biodiversity. Even some designed landscapes are now considered important gene pools.

Cultural landscapes often reflect specific techniques of *sustainable land-use*, considering the characteristics and limits of the natural environment they are established in, and a specific *spiritual relation to nature*. Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can also maintain or enhance *natural values in the landscape*. The continued existence of traditional forms of land-use supports *biological diversity* in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity. Because many (but not all) cultural landscapes have these natural values as well as cultural ones, their inclusion in the the World Heritage List often requires the technical advice of both ICOMOS and IUCN.

Over the last 30 years the number and range of protected areas (in the sense used by IUCN)[1] have expanded to include over 100,000 such areas covering more than one tenth of the earth's emerged land that is a conservation estate equivalent to the combined areas of China and India. IUCN has developed six categories for these areas based on their management objectives:

I Strict Nature Reserve/Wilderness Area: managed mainly for science or wilderness protection
II National Park: managed mainly for ecosystem conservation and recreation
III Natural Monument: managed mainly for conservation of specific natural features
IV Habitat/Species Management Area: managed mainly for conservation through management intervention
V Protected Landscape/Seascape: managed mainly for landscape/seascape conservation and recreation
VI Managed Resource Protected Area: managed mainly for the sustainable use of natural ecosystems.

Managers of protected areas at the national level have been concerned increasingly about landscape issues in their management. This is especially the case with protected landscapes (Category V), which are landscapes whose exceptional natural and cultural values have led to measures for their protection. They are natural landscapes that have been transformed by human action, but also places where the natural setting has shaped the way that people live, their types of settlement and their way of life. These protected landscapes may provide some important lessons on how to achieve sustainable living. They are usually places of outstanding visual quality, rich in biodiversity and cultural value because of the presence of people. Importantly, they represent a practical way of achieving conservation objectives on private working lands. Category V, Protected Landscapes or Seascapes, relate most closely to cultural landscapes of the World Heritage categories, although there are protected areas in other categories that have been inscribed as World Heritage Cultural Landscapes.

IUCN has also identified the following benefits within protected landscapes/seascapes:

- Conserving nature and biodiversity
- Buffering more strictly controlled areas;
- Conserving human history in structures and land use patterns;
- Maintaining traditional ways of life;
- Offering recreation and inspiration;
- Providing education and understanding;
- Demonstrating durable systems of use in harmony with nature.

The protected landscape approach has been most used in Europe but there is evidence of its wider application, for example in the small island states of the Pacific and Caribbean, the mountains of the Andes, traditional coffee growing areas of Central America, the landscapes of New England and the rice terraces of the Philippines. Many of these are also cultural landscapes in the World Heritage categories. The World Parks Congress (Durban 2003) offered a rich debate on both the cultural including spiritual and natural values of cultural landscapes.

1. An area of land and/or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means (IUCN, 1994a, p. 7).

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Phillips A. (2005) *Landscape as a Meeting Ground: Category V Protected Landscapes and World Heritage Cultural Landscapes* in Brown J., Mitchell N. and Beresford M. *The Protected Landscape Approach – Linking Nature Culture and Community*, IUCN, Cambridge UK and Gland, Switzerland

Rössler, Mechtild and Nora Mitchell: *Landscape Linkages without Boundaries?* In: *World Heritage at the Vth IUCN World Parks Congress*. Durban South Africa, 8-17 September 2003. World Heritage reports 16. Paris, UNESCO World Heritage Centre 2005, pp. 23-26. http://whc.unesco.org/en/series/16/

Outstanding universal value in the context of cultural landscapes

Outstanding universal value is the key concept for selection of sites for the World Heritage List. It is not defined as such in the World Heritage Convention, but interpreted in the Operational Guidelines. It provides a link between universality, uniqueness and representativity of a certain cultural phenomenon or natural feature. For the purposes of the Convention, cultural landscapes are suitable for inclusion in the World Heritage List, **if the interaction between people and nature is of outstanding universal value**. For mixed World Heritage properties, in contrast, the outstanding universal value relates to the cultural values and to the natural values for which the site is being recognized.

REFERENCES

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Linking Universal and Local Values: Managing a Sustainable Future for World Heritage. Conference, 22-24 May 2003. World Heritage papers 13, Paris, UNESCO World Heritage Centre; http://whc.unesco.org/en/series/13/

The following documents available at http://whc.unesco.org provide background to recent discussion on the notion of outstanding universal value: WHC-05/29.COM/9 *Assessment of the conclusions and recommendations of the special meeting of experts* (Kazan, Russian Federation, 6-9 April 2005) and WHC-05/29.COM/INF.9A Background paper prepared by the World Heritage Centre on the occasion of the *Expert meeting on the concept of outstanding universal value*.

Authenticity and integrity in the context of cultural landscapes

For World Heritage listing, it is required that each property nominated must meet the conditions of integrity; and for cultural sites also the conditions of authenticity. These are specified in the Operational Guidelines (2005) Chapter II.E.

The 1994 Nara Conference recognized that the concept of the "test of authenticity" should not be limited to the four aspects described in the *Operational Guidelines* of the time: material, design, workmanship, setting and in the case of cultural landscapes their distinctive character and components. Accordingly, in the *Nara Document on Authenticity*, knowledge and understanding of original and subsequent characteristics of cultural heritage, their meanings, and sources of information are a prerequisite for assessing all aspects of authenticity, including form and design, materials and substance, use and function, traditions and techniques, location and setting, language and other forms of intangible heritage, and spirit and feeling. This was taken into account in the 2005 version of the *Operational Guidelines*.

The essence of applying the conditions of **authenticity** in the assessment of nominated sites is in the verification of information sources about relevant values. That is, that they are truthful and that the site is a genuine and authentic representation of what it claims to be. Even though cultural heritage resources in the landscape can be classified according to type or historic function, each individual site would still be assessed for its specificity and uniqueness, its *genus loci*. Cultural heritage must be considered within the cultural context to which it belongs.

Since 2005, all properties nominated must satisfy the conditions of **integrity**. This was specifically requested by many global, regional and thematic expert meetings on cultural landscapes. The meaning of the word integrity is wholeness, completeness, unimpaired or uncorrupted condition, continuation of traditional uses and social fabric. Examining the conditions of integrity therefore requires assessing the extent to which the property:

a) includes all elements necessary to express its outstanding universal value, this means specifically for cultural landscapes and for other living properties that relationships and dynamic functions present in cultural landscapes should be maintained;

b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;

c) suffers from adverse effects of development and/or neglect. This should be presented in a statement of integrity.

In the specific context of Cultural Landscapes, integrity is the extent to which the layered historic evidence, meanings and relationships between elements remains intact and can be interpreted in the landscape. **It is also the integrity of the relationship with nature that matters, not the integrity of nature itself**. If a clearly defined landscape, designed and intentionally created by man remains as created without substantial modification, it would satisfy the integrity conditions, as with Lednice-Valtice Cultural Landscape (Czech Republic). Continuing landscapes reflect a process of evolution in form and features which can be 'read' like documents, but their condition of historical integrity can also be defined by the continuity of traditional functions, and the relationship of parts with the whole landscape. This is plainly the case with the Rice Terraces of the Philippine Cordillera and the terraced vineyards of Cinque Terre (Italy).

Following the adoption of the Global Strategy by the World Heritage Committee in 1994, subsequent revisions of the *Operational Guidelines* recognized the continuum of, and interactions between, culture and nature with respect to the implementation of the convention. The Global Strategy also called for an anthropological approach to the definition of cultural heritage and people's relationship with the environment. This direction reflects the growing recognition that material and immaterial, tangible and intangible, natural and spiritual, and cultural factors are all intertwined in the physical heritage of many countries.

REFERENCES

Papers on these concepts and regional examples are in von Droste, Bernd, Mechtild Rössler and Sarah Titchen (eds.), 1999. *Linking Nature and Culture*, Report of the Global Strategy Natural and Cultural Heritage Expert Meeting, 25-29 March 1998, Amsterdam, The Netherlands, UNESCO/ Ministry for Foreign Affairs/Ministry for Education, Science, and Culture, The Hague.

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The "International Expert Workshop on Integrity and Authenticity of World Heritage Cultural Landscapes" (Aranjuez, Spain, 11 to 12 December 2007) explored issues related to integrity and

authenticity of cultural landscapes in view of future revisions of the *Operational Guidelines*. Further details are available at: http://whc.unesco.org/en/events/450/.

The following web-pages provide useful background: http://whc.unesco.org/exhibits/cultland/landscape.htm

Refer also to http://whc.unesco.org/en/guidelineshistorical/ for the historical evolution of the Operational Guidelines on integrity and authenticity.

Report of the Expert Meeting on Authenticity and Integrity in the African Context, Great Zimbabwe National Monument, Zimbabwe, 26-29 May 2000 (WHC-2000/CONF.204/INF.11available from whc.unesco.org).

The Declaration of San Antonio, InterAmerican Symposium on Authenticity in the Conservation and Management of the Cultural Heritage, 27-30 March 1996, http://www.icomos.org/docs/san_antonio.html

Conventions, charters, and recommendations relevant to cultural landscapes

Conventions and recommendations on cultural heritage

With the adoption of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions in 2005, UNESCO possesses a comprehensive series of standard-setting instruments in the field of cultural heritage:

- Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)
- Safeguarding of the Intangible Cultural Heritage (2003)
- Protection of the Underwater Cultural Heritage (2001)
- Protection of the World Cultural and Natural Heritage (1972)
- Prohibiting and Preventing the Illicit Import, Export and Transfer of Cultural Property (1970)
- Protection of Cultural Property in the Event of Armed Conflict (1954)

Of these Conventions, the 2003 Convention for the Safeguarding of the Intangible Heritage is particularly relevant for cultural landscapes under the 1972 World Heritage Convention. According to this 2003 Convention, the intangible cultural heritage, or living heritage, is a basis for our cultural diversity and its maintenance a guarantee for continuing creativity. It also states that the intangible heritage is manifested in the following domains, among others:

- Oral traditions and expressions including language as a vehicle of the intangible cultural heritage;
- Performing arts (such as traditional music, dance and theatre);
- Social practices, rituals and festive events;
- Knowledge and practices concerning nature and the universe;
- Traditional craftsmanship.

The 2003 Convention defines intangible cultural heritage as the practices, representations, expressions, as well as the knowledge and skills, that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

The definition also indicates that the intangible cultural heritage to be safeguarded by this convention:

- is transmitted from generation to generation;
- is constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their history;
- provides communities and groups with a sense of identity and continuity;
- promotes respect for cultural diversity and human creativity;
- is compatible with international human rights instruments;
- complies with the requirements of mutual respect among communities, and of sustainable development.

The intangible cultural heritage is traditional and living at the same time. It is constantly recreated and mainly transmitted orally. It is difficult to use the term authenticity in relation to intangible cultural heritage; some experts advise against its use in relation to living heritage.

REFERENCES

Refer to the web-page with details of these Conventions at: http://portal.unesco.org/culture/en/ev.php-URL_ID=11471&URL_DO=DO_TOPIC&URL_SECTION=201.html

Refer to the Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage at http://unesdoc.unesco.org/images/0013/001376/137634e.pdf

In addition to these international Conventions a series of Recommendations have been adopted of which the following three are relevant to cultural landscapes:

- Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas (1976): There are discussions under way on a revised or new Recommendation following the Vienna Conference on "World Heritage and Contemporary Architecture – Managing the Historic Urban Landscape", (2005).
  Historic Gardens, *The Florence Charter*, 1982: http://www.international.icomos.org/charters/gardens_e.htm.
- Recommendation concerning the Protection, at National Level, of the Cultural and Natural Heritage (1972): This Recommendation was prepared in parallel to the World Heritage Convention (1972) to enhance conservation at the national level.
- Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Sites (1962): This was one of the earliest recommendations on landscapes and covered "the preservation and, where possible, the restoration of the aspect of natural, rural and urban landscapes and sites, whether natural or man-made, which have a cultural or aesthetic interest or form typical natural surroundings". (Article I) It was envisaged to supplement natural heritage protection measures.

A number of global declarations may also be relevant, such as the Nachitoches (2004) and the Xi'an Declaration of the ICOMOS General Assembly (2005) which deal specifically with heritage landscapes and the setting of sites.

REFERENCES

A web-page of these recommendations can be found at: http://portal.unesco.org/culture/en/ev.php-URL_ID=11471&URL_DO=DO_TOPIC&URL_SECTION=201.html ; Further information on the development of a recommendation on the conservation of the historic urban landscapes is provided at http://whc.unesco.org/en/activities/48/ and http://whc.unesco.org/en/activities/47/

The web page of ICOMOS International also provides updated information on charters and recommendations: http://www.icomos.org

International Conventions related to biodiversity and natural heritage

There are five key Conventions in the field of biodiversity and natural heritage:

- Ramsar Convention on Wetlands (1971)
- World Heritage Convention (1972)
- Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES, 1973)
- Convention on the Conservation of Migratory Species of Wild Animals (CMS, or the Bonn Convention, 1979)
- Convention on Biological Diversity (CBD, 1992)

In addition to these, the Treaty on Plant Genetic Resources for Food and Agriculture (2001) is specifically relevant for World Heritage Cultural Landscapes.

While each convention stands on its own with its own specific objectives, procedures and commitments, there are linkages between the issues covered and complementarities in monitoring, reporting and implementation processes. A joint liaison group discusses cooperation matters. With the target of achieving by 2010 a significant reduction of the current rate of biodiversity loss, set by the Strategic Plan of the Convention on Biological Diversity, and later endorsed by the World Summit on Sustainable Development and incorporated into the Millennium Development Goals, the need to promote cooperation among the biodiversity-related conventions while reducing duplication of effort has become increasingly relevant.

REFERENCES

Refer to the joint web-page of these Conventions at: http://www.cbd.int/cooperation/joint.shtml; there is also a comparative table organized by common topics at http://www.cbd.int/cooperation/related-conventions/guide.shtml

The brochure UNESCO (2007), *Biodiversity in UNESCO* also provides further information, including cultural and ethical dimensions of biodiversity related instruments and cultural landscapes. Useful web-page: www.unesco.org/mab/biodi/unesco.home.shtml

Papayannis, Thymio, 2008. *Action for culture in Mediterranean wetlands*, Athens, Med-INA.

Sustainability and Agenda 21 programmes internationally

After the 1992 Earth Summit in Rio and the widespread dissemination of Agenda 21, the action framework which arose out of the United Nations Conference on Environment and Development, landscape diversity was recognized as a resource being impacted on by economic, social and cultural globalization processes and technological advances which have a homogenizing effect.

As a result of increasing international awareness of global linkages many countries are currently working on programmes that advance landscape protection while developing sustainable use of this resource. Sustainability means using natural and cultural resources so that their capacity to meet human needs into the future is not diminished. The concept evolved in relation to perceived threats to natural resources. Those involved in cultural heritage management have transferred relevant concepts to the survival of cultural resources, the fabric of monuments, sites and landscapes.

Sustainable use as defined in the 1992 Convention on Biological Diversity shows that the concept is meaningful only in relation to entire ecosystems, not individual species. This also applies to cultural landscapes which require an encompassing environmental approach.

What constitutes sustainability in the maintenance of World Heritage cultural landscapes? Decisions have to be made about which elements of the cultural landscape are (i) to be conserved at all costs, (ii) subject to limited change provided that the overall character and significance of the resource is maintained, and (iii) suitable for exchange in return for other benefits.

There is an extensive literature about sustainability. The UN Commission on Sustainable Development in its programme for indicators of sustainable development limited the concept to three main categories: social, economic and environmental.

Key performance indicators for sustainability of World Heritage values in our cultural landscape properties will vary across the different types of landscape. Questions about the best indicators to use across the world and how are they measured are crucial to establishing and maintaining a monitoring framework for assessing the 'health' of World Heritage properties. Monitoring sustainability in all its forms needs to be embedded in the total management framework. Monitoring of the condition of the inscribed landscape, a requirement of the Convention, is further discussed in the management process in the next section.

As the lead agency for the United Nations Decade of Education for Sustainable Development (2005-2014), UNESCO is mobilizing its education expertise and capacity to build networks and partnerships in order to raise aware-

ness on biodiversity and landscape diversity. Fostering dialogue between stakeholders in sustainable development actions should be ensured.

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Conventions and strategies referring to landscape in Europe

Due to the long tradition of landscape protection in Europe and the conservation efforts by European countries, a number of relevant instruments have been elaborated in the framework of the Council of Europe.

REFERENCES

Refer to the web-page of the Council of Europe http://www.coe.int/

Refer to web-pages of other organizations, such as Landscape Europe, an interdisciplinary network of national research institutes with expertise in landscape assessment, planning and management at the interface of policy implementation, education and state-of-the-art science in support of sustainable landscapes at: http://www.landscape-europe.net/

Europe's living Landscapes. Essays exploring our identity in the countryside (2007) ed. by B. Pedroli, A. van Doorn, G. de Blust, M.L. Paracchini, D. Wascher & F. Bunce, KNNV Publishing (The Netherlands) in cooperation with Landscape Europe, 432 pages.

The Pan-European Strategy for Biological and Landscape Diversity

European Environment Ministers in October 1995 adopted the Pan-European Strategy for Biological and Landscape Diversity as a means of implementing the Convention on Biological Diversity and it placed landscape on a Europe-wide level. It was based on a detailed review of Europe's landscapes and the pressures upon them. Appreciation of the value of landscape emerged partly because of the growing sense of European identity and partly in response to Europe-wide threats to each nation's landscape arising from insensitive land use and development, neglect and abandonment, pollution and resource abuse.

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European Landscape Convention

This is the only international instrument that specifically addresses landscape as an issue. It thus provides a broader context within which issues relating to World Heritage Cultural Landscapes might be addressed within the countries which are parties to both conventions

The European Landscape Convention was adopted in Florence (Italy) in October 2000 by the Council of Europe. It recognizes that landscape is an essential feature of human surroundings, that it contributes to the formation of local cultures and that it is a basic component of the European natural and cultural heritage, contributing to human well-being and consolidation of the European identity.

The Convention aims to encourage public authorities to adopt policies and measures at local, regional, national and international level for protecting, managing and planning landscapes throughout Europe. It covers all landscapes, both outstanding and ordinary, rural, peri-urban and urban, that determine the quality of people's living environment. The text provides for a flexible approach to landscapes whose specific features call for various types of action, ranging from strict conservation through protection, management and improvement to the deliberate creation of new landscapes.

The Convention proposes legal and financial measures at the national and international levels, aimed at shaping "landscape policies" and promoting interaction between local and central authorities as well as transfrontier cooperation in protecting landscapes. It sets out a range of different solutions which States can apply, according to their specific needs. The text also provides for a Council of Europe Landscape award, to be given to local or regional authorities or an NGO which introduced exemplary and long-lasting policies or measures to protect, manage and plan landscapes.

The Convention notes that developments in agriculture, forestry, industrial and mineral production techniques and in town-planning, transport, infrastructure, tourism and recreation practices and, at a more general level, changes in the world economy have the effect of continually transforming landscapes. It also acknowledges that the public

expect to play an active part in the development of landscapes and to enjoy high quality landscapes; and that landscape is a key element of individual and social well-being and that its conservation entails rights and responsibilities for everyone. As of June 2008, the European Landscape Convention had entered into force in 29 European countries, while 6 others had signed, but not yet ratified it.

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2

Cultural Landscape Management Framework

Viñales Valley (Cuba) © UNESCO / Herman van Hooff

Introduction

Defining Management

The purpose of management of cultural landscapes inscribed on the World Heritage List is to protect the outstanding universal value for present and future generations. It is the role of management to guide change in the cultural landscape while retaining important values. In order to achieve this purpose, a management framework can be used to inform and guide many related actions over multiple years (see further discussion below under 2.1.2 Management Framework).

A key part of this framework is using an approach that builds agreement among key stakeholders to identify and implement a variety of measures to protect these values, and to renew and sustain these efforts over time. Planning is an important management tool, as outlined in paragraphs 110 and 111 of the Operational Guidelines. It is part of the management process that is used to organize, document, and coordinate management strategies often among a number of stakeholders. Case studies are used here to illustrate some of the approaches and key strategies. Since many of the topics covered in this chapter are also described in other publications, in some cases in greater detail, references are included.

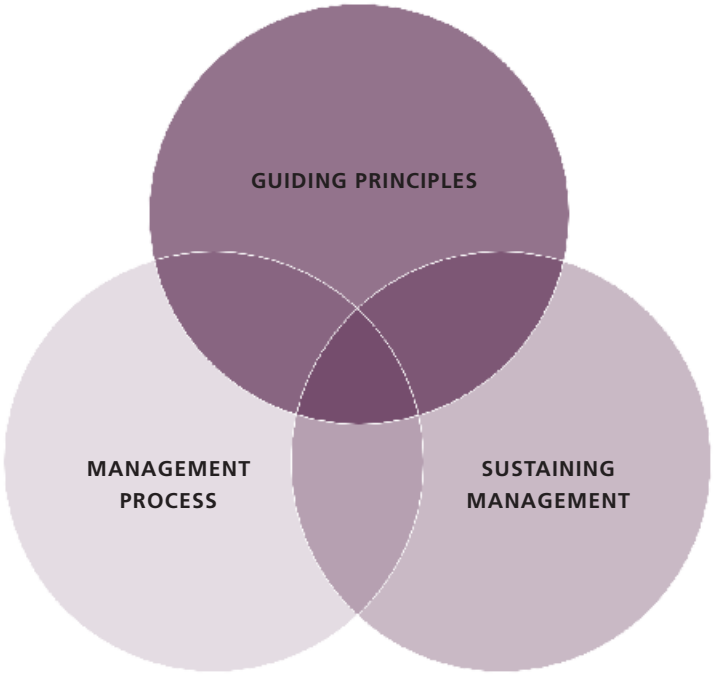
Management Framework

Effective management involves a cycle of long-term and day-to-day actions to protect, conserve and present the World Heritage property. Common elements of the recommended management approach for World Heritage sites includes the following as detailed in the Operational Guidelines (paragraph 111).

- A thorough and shared understanding of the property by all stakeholders
- a cycle of planning, implementation, monitoring, evaluation and feedback;
- the full involvement of partners and stakeholders;
- the allocation of necessary resources
- capacity-building and
- an accountable, transparent description of how the management system functions.

There are several inter-related components in the recommended management approach. Three of them – guiding principles, management processes and sustaining management – are used to organize the rest of this chapter.

Management Framework



Guiding Principles
The approach to management should be directly related to the value and characteristics of the cultural landscape in question. A set of principles can be used to guide planning and other activities for management.

Management Process: Landscape Assessment, Planning, Implementation, Monitoring and Adaptive Management
In addition to describing this cycle, this section includes discussion on obtaining a thorough understanding of the property and full involvement of partners and stakeholders.

Sustaining Management
This section focuses on management and governance capacity, funding strategies and capacity building.

World Heritage nomination documentation as a foundation for management

As for all properties inscribed World Heritage cultural landscapes must have outstanding universal value, meet the conditions of integrity and authenticity, and demonstrate "adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding." (*Operational Guidelines*, paragraph 97, 2005). Consequently, cultural landscapes that are already inscribed on the list will have completed many of the elements of the management process. For example, in many cases, a management plan or documented management system will have been developed before inscription. The nomination document, and the processes that were involved in developing it, can serve as a foundation for on-going management of the property. It is worthwhile to compare the work that was done for nomination with the management framework described in this chapter to determine if certain aspects could be enhanced or added.

For those readers interested in nominating a cultural landscape to the World Heritage List, see references below for detailed instructions.

REFERENCES

UNESCO, 2005, *Operational Guidelines for the Implementation of the World Heritage Convention*, in particular Annex 3 on the cultural landscape categories and Annex 5 on the Nomination Format available at whc.unesco.org (please check the following website for regular update:
http://whc.unesco.org/en/guidelines/

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http://cmsdata.iucn.org/downloads/nominations.pdf

ICOMOS, IUCN, WHC, *World Heritage Nominations for Cultural Properties: Components for a Resource Manual for Practitioners*, Paris, ICOMOS and UNESCO, 2009.
Please check the following website for regular updates:
http://whc.unesco.org/en/publications/

Guiding Principles

The approach to management is directly related to the value and characteristics of cultural landscapes. This set of principles is offered as a foundation for the management framework. These six principles embody many of the fundamental ideas and approaches that should underpin strategies and also inform specific activities for the management of World Heritage cultural landscapes. They are useful during the initial stages of management as well as on-going implementation and adaptive management over time. These principles are numbered for easy reference and are not arranged in priority order.

Principle 1: People associated with the cultural landscape are the primary stakeholders for stewardship.

Cultural landscapes have been shaped and valued by people over time and consequently, it is important to renew each generation's commitment to stewardship. In some cases, it is descendents or members of associated communities who continue to manage the landscape; while in other cases, this responsibility is conducted by other individuals, organizations, or government agencies. In many cases there is a diversity of stakeholders, so whoever is responsible for management, it is critical to engage key people during the entire management process. This is particularly important when there is a management entity such as a government agency that does not have a long-term association with the cultural landscape or its communities and traditions.

Referring to lived-in working landscapes, Adrian Phillips noted "people living within [protected landscapes] should be supported in their role as stewards of the landscape… [and] they may more correctly be described as 'the managers'… [while] the professionals who are employed… see their role as 'facilitators' and 'negotiators.'" (Phillips, 2002, pp. 39-40) In many cultural landscapes, there are multiple interested parties, so collaborative leadership is important (see Principle 2 below). Community Conserved Areas and co-management systems illustrate the variety of ways communities are engaged in conservation from management systems, land tenure, and legal instruments to the recognition and adaptation of traditional systems and traditional knowledge of conservation.

Principle 2: Successful management is inclusive and transparent, and governance is shaped through dialogue and agreement among key stakeholders.

Many cultural landscapes have numerous owners and stakeholders and cross multiple jurisdictions. While therefore coordinated governance can be challenging, it is vital to management success. Planning and legal frameworks should be designed so as to create an environment for the engagement of a diverse set of stakeholders and to ensure that there is equity and shared governance (for further discussion on governance, see section 2.4.1). Collaborative management requires the "operation of open, transparent procedures based on democratic principles." (Phillips, 2002, p. 40). There is tremendous potential for cultural landscape management to play a role in strengthening civil society.

By adding cultural landscapes to the World Heritage List, recognition was given to valuable land, water and other resource use systems that represent the continuity of people working the land over centuries, and sometimes millennia. Indeed such traditional resource management systems are specifically recognized in the *Operational Guidelines* (Paragraph 97). Traditional systems of this kind involve adapting the natural environment to human needs, but they may incidentally help retain or even enhance biological diversity, and very often they help create places of great aesthetic value.

Principle 3: The value of the cultural landscape is based on the interaction between people and their environment; and the focus of management is on this relationship.

Cultural landscapes are at the interface between nature and culture, tangible and intangible heritage, and biological and cultural diversity; they represent a tightly woven net of relationships that are the essence of culture and people's identity. World Heritage cultural landscapes are sites that are recognized and protected under the UNESCO World Heritage Convention for the outstanding value of the **interaction between people and their environment**.

The category of associative cultural landscapes has contributed substantially to the recognition of intangible values and to the heritage of local communities and indigenous people. These landscapes are places with associative cultural values, some considered as sacred sites, which may be physical entities or mental images that are embedded with people's spirituality, cultural tradition and practice.

In designed landscapes the interaction of people with their environment lies in the implementation of a design and management action should be guided by the original design.

In continuously evolving cultural landscapes this interaction lies in the way people have shaped the land and management has to focus on resource conservation as well as of knowledge and use.

Principle 4: The focus of management is on guiding change to retain the values of the cultural landscape.

Heritage values of landscapes often include cultural traditions, intergenerational use and continuity, socio-economic systems, and the natural environment. Since all these are inherently dynamic factors, landscapes are characterized by cultural and ecological change. Characteristic landscape materials, such as vegetation and ecosystems as well as certain types of built features, are ephemeral and subject to change over time. Also, whilst many vernacular and associative landscapes are places of living heritage with intangible values, they are often shaped by traditional land use practices which are influenced by developments within a larger economic environment.

Consequently, management of cultural landscapes is "about managing change in such as way that environmental and cultural values endure: change should take place within limits that will not disrupt those values." (Phillips, 2002, p. 39). Managing change also requires flexibility and adaptability. Effectively managing change is directly linked to sustaining the authenticity and integrity of the World Heritage property over time.

Principle 5: Management of cultural landscapes is integrated into a larger landscape context.

The introduction of cultural landscapes into the World Heritage arena has made people more aware that sites are not islands, but part of larger ecological systems with cultural linkages over a more extensive area.. Linkages to the wider landscape should be identified and integrated into planning and management.

Considering the larger landscape context as part of the management of World Heritage cultural landscapes is often important to its long-term protection, as both opportunities and challenges may initiate beyond the boundaries of the site. It is also beneficial to coordinate planning at local/provincial, regional, national, and sometimes also at the international levels. Overlapping designations can create linkages among conservation areas across a landscape. For example, Uluru - Kata Tjuta National Park in Australia is listed as a World Heritage cultural landscape, a mixed property and also designated as an IUCN Category II protected area and a UNESCO Biosphere Reserve. Geographical linkages need to be taken into account in particular if the designations have different boundaries. Layering of designations can also assist in the recognition and protection of the diverse set of values for a particular landscape.

Principle 6: Successful management contributes to a sustainable society.

For cultural landscape management to be sustainable, it must be culturally and ecologically appropriate and also economically beneficial. It must equitably address the need for quality of life improvements, community development, and in some cases, poverty alleviation. While this can be challenging, progressive improvements may be secured through innovative and experimental approaches, involving techniques of adaptive management. In particular, innovative measures – for example those that brand and market the place and its traditions, through retailed products and in the tourism sector – can both help develop a more sustainable economy, and also support landscape protection. Successful cultural landscape management can "illustrate sustainable local and regional development" and serve as "models of sustainable development – drawing on traditional practices of sustainable use of resources". Through this approach, cultural landscape management has meaning in people's lives, becomes more relevant to a larger constituency and contributes to a sustainable future.

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A draft manual for management planning has been prepared by IUCN in 2008: *Management Planning for Natural World Heritage Properties: A Resource Manual for Practitioners*, Gland (Switzerland), IUCN. Available at http://cmsdata.iucn.org/downloads/whmanagement.pdf. This manual offers a framework for Management Planning for natural heritage: an outline of the guiding principles; an overview of the key stages in preparing a Management Plan; and recommendations on the content of the plan itself.

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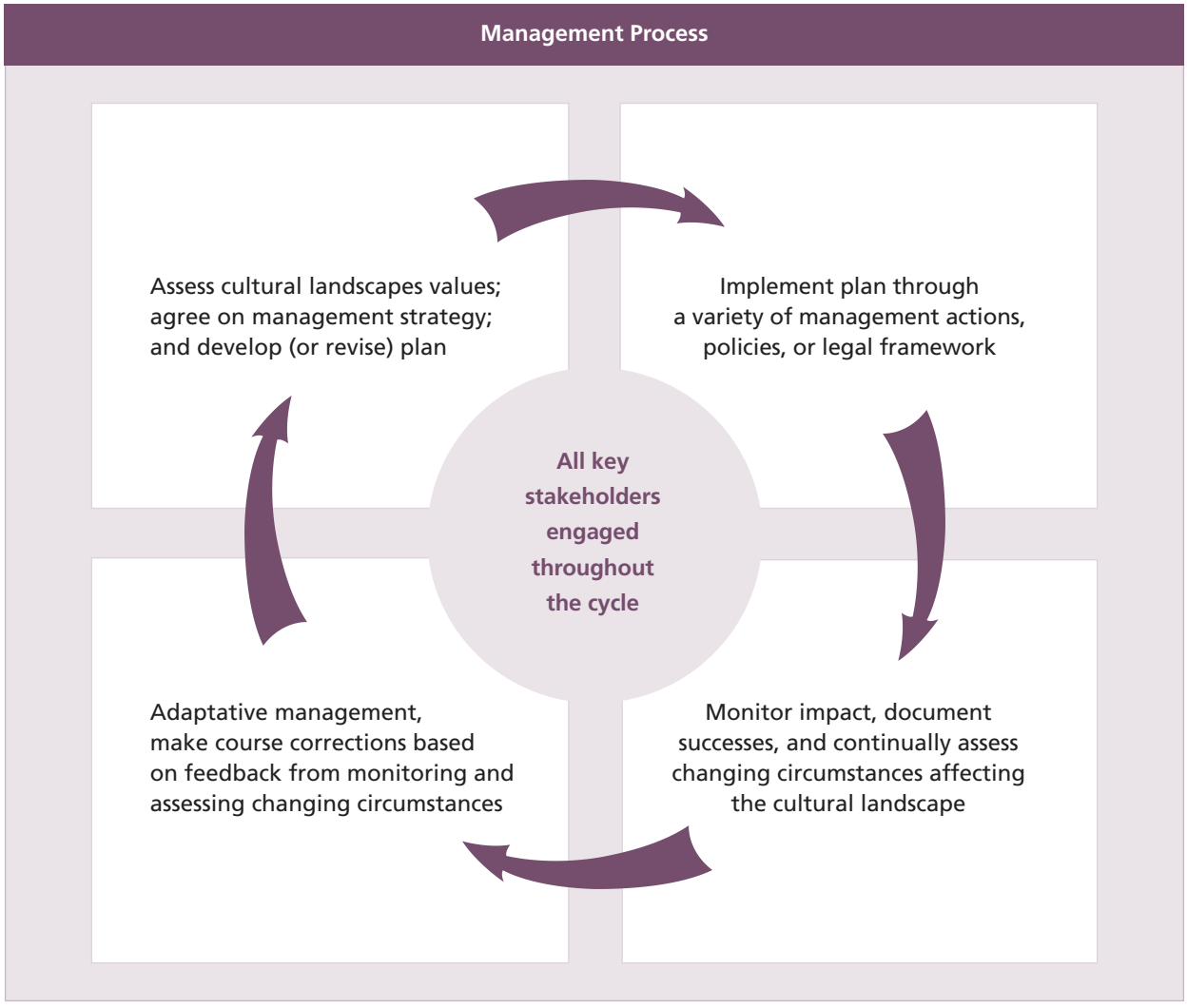
Management process: landscape assessment, planning, implementation, monitoring and adaptive management

Introduction

This section outlines a general approach for a management process. The entire process can be viewed as a cycle (simplified in the illustration of the Management Process below). This process produces a management plan or some other form of management system to be documented, but it is much more than a document. Rather, the approach taken for this management process is critical for developing the set of relationships and shared commitment among the key stakeholders that will serve as the foundation for planning and implementation. The agreements on strategies are often documented in a management plan and generally include a variety of management actions, policies and legal framework. Agreements and plans are, by nature, time limited, so it is critical continually to evaluate, review and renew the effectiveness of the strategies and the management plan so as to build on success, address continuing or new challenges, and respond to changing circumstances.

Producing a plan – or other form of documented management system – for a cultural landscape is part of a larger management process (as described/illustrated above). Management plans identify values and property characteristics, establish the management objectives to be met, and indicate the actions to be implemented. The development of a management plan is therefore an important tool for creating agreement among stakeholders and the general public for implementation and ongoing management activities.



Successful management planning:

- is a **process** not an event i.e. it does not end with the production of a plan, but continues through its implementation and beyond.
- is concerned with the **future**: it identifies concerns and future alternative courses of action, and examines the evolving chains of causes and effects likely to result from current decisions.
- provides a **mechanism** for thinking about threats and opportunities and other difficult issues, **solving problems** and **promoting discussion** between involved parties.
- is **systematic**: most planning exercises work through a pre-determined sequence of steps that give structure to the process. A systematic approach helps to ensure that decisions are based on knowledge and analysis of the subject and its context, and helps others to understand the rationale for proposed actions.
- takes a "**holistic**" view. The planning process can, if carried out openly and inclusively, take into consideration a very wide range of issues, views and opinions.
- is a **continuous** process; it is never static; it must adjust to changing conditions and goals.

(Adapted from Thomas and Middleton, 2003, p. 5)

Key Stages for a Management Process

There are many approaches to preparing for management action. The overall management process in Figure 2 namely, can be broken down in eight inter-related stages.

The 8 Key Stages for a Management Process:

Stage 1 Getting agreement on the approach and planning the work
Stage 2 Understanding the cultural landscape and its values
Stage 3 Developing a shared vision for the future
Stage 4 Defining management objectives and assessing opportunities and challenges – using management plans to organize and coordinate
Stage 5 Identifying options and agreeing on management strategy
Stage 6 Coordinating the implementation of the management strategy
Stage 7 Monitoring, evaluation, and adaptive management
Stage 8 Deciding when to renew/revise the management strategies and the management plan

These stages have been arranged in a sequential order that provides general guidance for a management process. However, management processes vary greatly. So the sequence of these stages should be adapted, with advice from key stakeholders, to meet the needs of any given situation (see further discussion under Stage 1 below).

REFERENCES

UNESCO, 2005, *Operational Guidelines for the Implementation of the World Heritage Convention*.

For additional information, see Lee Thomas and Julia Middleton, 2003, *Guidelines for Management Planning of Protected Areas*. Best Practice Protected Area Guideline Series No. 10, Adrian Phillips, Series Editor. (Cardiff: World Commission on Protected Areas (IUCN) and Cardiff University, 2003), in particular for an overview of process p. 23-24 and pre-planning phase, p. 25.

Stage 1 – Getting agreement on the approach and planning the work

During this initial stage it is important to:

- engage key stakeholders in the initial stage and reach agreement on how this engagement will continue throughout the planning process and into implementation,
- design a transparent planning process by obtaining agreement from all key stakeholders,
- obtain commitment of stakeholders,
- clarify management coordination, governance, and authorities for management,
- clarify the roles and responsibilities for developing and implementing the plan and, if appropriate, identifies members of a planning team,
- develop a communication strategy to reach a broader public.

Engage key stakeholders and reach agreement on process

As described (in the section on Guiding Principles above), as part of the planning process, it is critical to engage and reach agreement among all stakeholders, and especially the local community, other people directly responsible for heritage management through ownership or resource use, and those who may impact heritage by their decisions and activities. This engagement is key to building long term commitment to heritage values and for sustainability. The process of preparing a management plan, which draws people into dialogue on the values and how to protect them, is often more important than the plan itself, because it raises awareness and gives people ownership of the management solutions put forward in the plan. Community engagement is essential to build the social and political support necessary for conservation of all the components of the World Heritage landscape. Some years of effort building may be needed to reach agreement among all the stakeholders in the landscape – owners, users, regulators, communities and visitors.

Participation by all interested people or groups is essential for achieving an understanding of the significance of the inscribed landscape and working through a successful management planning process, as illustrated in the case study on Hadrian's Wall / Frontiers of the Roman Empire

Hadrian's Wall World Heritage site (United Kingdom) / Frontiers of the Roman Empire (since 2005 inscribed on the World Heritage List as a transnational property between Germany and the United Kingdom): Participatory process for developing a management plan

English Heritage took the lead in 1993 to develop a Management Plan for Hadrian's Wall World Heritage Site to set out policies to achieve a balance between conservation, access, sustainable economic use and the interests of the local community. The Plan was developed by a series of working parties involving all key stakeholders, followed by extensive public consultation before the final version was published in 1996.

The success of the Plan depended not just on the acceptability of its policies but also on the development of consensus on its objectives. This has been done through the involvement of the stakeholders in its preparation and implementation, the establishment of the Management Plan Committee representing stakeholders and the provision of the Coordination Unit to champion the Plan and facilitate its implementation. The Unit worked closely with the Hadrian's Wall Tourism Partnership which focused on the development of sustainable access and the contribution of tourism to the local economy. The Plan was revised in 2001. Because of increased cooperation between stakeholders, it was possible to develop more detailed policies than in 1996.

Hadrian's wall (United Kingdom) © Judith Herrman

The Management Plan Committee continues to be the overseeing body for the Management Plan but the Coordination Unit and the Tourism Partnership have been subsumed into a new body, Hadrian's Wall Heritage Ltd (HWHL), a not-for-profit company set up to promote the sustainable economic use of the Hadrian's Wall corridor. It will do this by managing the World Heritage Site to protect its archaeology, landscape, and environment and to increase sustainable access, education and interpretation of the World Heritage Site. HWHL is currently (early 2009) completing the third version of the World Heritage Site Management Plan on behalf of the Management Plan Committee.

Christopher Young

(United Kingdom and Germany – since 2005). In fact, it may be useful to prepare a strategy for involving people and groups in the planning process. This participation strategy should identify all the players, set out what the participatory mechanisms will be, and the points in the process when they are to occur.

For areas where World Heritage inscription was initially contested, agreement may be reached over time by enabling all interested citizens, especially those with contrary or undecided views, to participate in the planning process. As well as expressing the range of community values, it is an opportunity for the participants to understand better the multiple values (archaeological, historical, cultural, aesthetic, economic, spiritual or scientific) in the landscape. In some areas, this involves primarily local people; for others it requires regional, national and international dialogue on how the values are to be protected and whether some of the expressions of values in the cultural landscape are of potential outstanding universal value. It has to be understood, however, that World Heritage Cultural Landscapes are managed primarily for the values and attributes identified by the statement of outstanding universal value.

Design a Transparent Planning Process

Agreement will be needed on a methodology for management planning, including the identification, assessment and protection of these values in cultural landscapes. It is critical to design an approach that creates opportunities for meaningful dialogue with the key stakeholders. An initial timeline for the process should be developed as part of this stage.

The planning process may differ depending on whether the site has a single owner and/or manager as with some designed gardens or multiple owners who require coordination (as in the Rice Terraces of the Philippines Cordilleras and the Loire Valley, France). Those with multiple stakeholders will require a more complex consultation and community engagement process as illustrated in the Blaenavon Industrial Landscape, South Wales, United Kingdom case study. In some parts of Africa, traditional planning is conducted by community meetings – discussions "under the baobab tree" or central place which continue until consensus is reached. It is important to recognize these cultural practices and integrate them into the planning process. The Agricultural Landscape of Southern Öland, Sweden, and Cinque Terre, Italy, provide examples of participatory planning.

Blaenavon Industrial Landscape (United Kingdom): Partnerships in Management Plan Development and Implementation

BACKGROUND

Blaenavon World Heritage site is a relict industrial landscape covering approximately 33 square kilometres, 40 kilometres from Cardiff, the principal city of Wales. It is an open mountain landscape, most of it being over 400 metres in height.

"The area around Blaenavon bears eloquent and exceptional testimony to the pre-eminence of South Wales as one of the world's major producers of iron and coal in the 19th century." (ICOMOS, September 2000.) The parallel development of these industries was one of the principal dynamic forces of the Industrial Revolution. In the major preserved sites of the Ironworks and the Big Pit (Mining Museum of Wales), together with the outstanding relict landscape of mineral exploitation, manufacturing, transport and settlement patterns which surrounds them, can be seen all the crucial elements of the industrialization process. The social and economic infrastructure of the "Welsh Mining valleys" is also clearly in evidence. Blaenavon is also important because here, in 1878, Sydney Gilchrist Thomas discovered a process that provided effective linings for Bessemer converters that would absorb unwanted phosphorous. This allowed the use of the lower grade iron ore in steel making and led to the rapid expansion of steel production world-wide.

The Blaenavon Industrial Landscape was recommended for inscription as a World Heritage Site on the basis of:

- Criterion (iii): *The Blaenavon landscape constitutes an exceptional illustration in material form of the social and economic structure of the 19th century industry*.
- Criterion (iv): *The components of the Blaenavon industrial landscape together make up an outstanding and remarkable complete example of a 19th century industrial landscape*.

ISSUES

The population of the South Wales mining valleys grew dramatically from the end of the 18th century as people flooded into the area for work. Wales became arguably the world's first industrial nation. However the decline of the area was almost as dramatic, through the latter half of the 20th century, and as heavy industry failed depopulation followed.

The Blaenavon Industrial Landscape epitomises and encapsulates the demise in iron, steel and coal production. In South Wales, economic, social and physical decline provides an all too apparent legacy. In 1921 the population of the small town exceeded 12,500 persons but today is about 6,000. Blaenavon still shows some of the scars despite dramatic improvements since World Heritage site inscription in December 2000 which provided the catalyst for conservation and regeneration. There are still several vacant commercial premises in the town centre and many chapels and churches are underused.

The landscape which shows the disruption by mining activity in the early, formative years of the Industrial Revolution is changing visually as nature recovers and revegetation proceeds. The challenge of managing the interface between industrial heritage and nature has to be met and the effect of climate change needs to be assessed and addressed. The use of the landscape as a continuing agricultural resource as well as an area for learning and recreation means considerable engagement with a variety of users and stakeholders.

RESPONSE

UNESCO recognition of the "Outstanding Universal Value" of the Blaenavon Industrial Landscape has proved to be the key to progressing community regeneration. The challenge was to "build a future on the past"- to change perceptions of an undervalued community, raise awareness of the values of the site and provide a basis for investment and springboard for cultural tourism. World Heritage site status was welcomed by the community and has restored some of the area's former pride and self esteem. World Heritage Site status has proved to be a catalyst for attracting funding for protection, conservation, appropriate development and promotion. The link forged between heritage and regeneration at Blaenavon is seen as an exemplar for other older communities in South Wales, in the UK and even elsewhere in the world.

The tool for the protection, conservation and promotion of the Blaenavon World Heritage Site and for sympathetic regeneration was the World Heritage Site Management Plan agreed in October 1999 and submitted as part of the Blaenavon Industrial Landscape Nomination to UNESCO. The Plan is implemented by the Blaenavon Partnership, a powerful group of thirteen local authorities and agencies in Wales with interests in the World Heritage Site, acting together under the leadership of Torfaen County Borough Council.

"The prime aim of the partnership is to protect and conserve the landscape so that future generations may understand the contribution that South Wales made to the Industrial Revolution. By the presentation and promotion of the Blaenavon Industrial Landscape it is intended to increase cultural tourism and assist the economic regeneration of the area."

The original World Heritage Site Management Plan set out a number of clear objectives in relation to:

- Administration
- Protection and conservation of cultural assets
- Addressing identified issues including economic decline
- Development Plan policy
- Public access and enjoyment
- Research and monitoring.

In the context of these objectives about 60 projects were identified. Since World Heritage inscription in December 2000 all of these projects and more have been realised. Most notably the Blaenavon Ironworks circa 1789 has been subject to major conservation works and visitor facilities and interpretation has been greatly enhanced. Essential maintenance restoration and upgrading at Big Pit has been carried out, with the site now in the ownership of the National Museum of Wales as the National Coal Museum, attracting over 160,000 visitors last year. Over 500 of the older residential and commercial properties in the town have been sensitively repaired and restored and the former St Peter's School, built by the iron-master's sister Sarah Hopkins in 1815, has been restored and developed as the first dedicated World Heritage Centre in the UK. The Blaenavon Partnership has also initiated a programme of events, including the annual World Heritage Day on the last Saturday in June. These events aim to maintain community involvement in the tangible and intangible values of the site and to enliven the main monuments, the town and the landscape. In accordance with UNESCO policy, educational programmes have been established at Big Pit, the Ironworks and the Blaenavon World Heritage Centre. The relict landscape benefited from a major EU programme "Boundless Parks" which funded the enhancement of some of the cultural and natural features and provided improved interpretation. Controlled access to the area has been encouraged through the development of waymarked walks and cycleways.

The World Heritage Site Management Plan is presently being reviewed and every effort will be made to build on past success, to ensure the continuation of protection and presentation of the values of landscape and to move towards a sustainable future for the area. A particular feature will be the incorporation of the "Forgotten Landscapes Project".This is a trend setting project, supported by the UK Heritage Lottery Fund, advancing the holistic management of the cultural landscape over the next four years involving all stakeholders and users in the protection and effective use management of this unique mountain top landscape.

The Blaenavon Partnership is a powerful group of thirteen local Authorities and Agencies in Wales with interests in the World Heritage Site. Acting together under the leadership of Torfaen County Borough Council, the Blaenavon Partnership has a proven record of imaginative and innovative thought and an ability to deliver and implement projects. The main executive body for the Partnership is the Project Board, which meets four times a year to drive the project forward. There are also several sub working groups for marketing, landscape protection, town centre management etc.

John Rodger, Blaenavon Project Director

www.world-heritage-blaenavon.org.uk

Keepers pond (Blaenavon Industrial Landscape , U.K.) © John Rodger

Big Pit site (Blaenavon Industrial Landscape , U.K.) © John Rodger

Obtain commitment of stakeholders

It may take several years to nurture the commitment of stakeholders, management team members and others to participate, to perform specific tasks, to assume responsibilities, etc. Without specific commitments, the process of managing will be much more difficult and could be very general or vague.

Clarify management coordination, governance, and authorities

Especially in multi-owner, multi-jurisdictional situations, it is important to clarify the governance and decision-making authorities that will influence the future of the landscape. It is also important to clarify the roles and responsibilities for developing and implementing the plan. (For further discussion, see section 2.4.1 below.)

Clarify roles and responsibilities, and identify members of a management team

It may be useful to create a management (or planning) team to guide the process. The team should include representatives of the key stakeholders and also be multidisciplinary. It should also include community representatives to ensure co-management and partnerships. Representatives with different skills and voices should be included. Composition of the management team could include over 40 different disciplines in a Western professional framework. Special skill is required in deciding on the composition and management of such multidisciplinary teams to ensure all relevant inputs are made, good working relationships established and the contribution of each member heard and considered. If there is a professional planner involved in the process, it is important to clarify his/her role in relation to the management team and other key stakeholders.

Develop a communication strategy to reach a broader public

To reach the broader public throughout the planning process, a communication strategy should be part of the management planning process. This strategy should cover all aspects from external communication to opportunities for participation and ways of delivering information to people in the region and to visitors. An assessment that identifies key audiences and how to reach them – sometimes called an audience development plan – can be useful.

Media reports, public debates, expert missions and school programmes are examples of ways of sharing information and building public support and agreement.

Stage 2 – Understanding the Cultural Landscape and its Values: Inventory and Analysis

This stage of the process describes the landscape and the factors influencing it – environmental, historical, social, cultural and economic. These data should be analyzed to determine the significant values in the landscape. The conclusion of this stage is a concise statement of heritage values which clearly identifies the outstanding universal values in the defined landscape. Taking a logical, step-by-step approach to landscape analysis and assessment provides a sound foundation for management and is essential for achieving conservation outcomes.

As described above, this process should be undertaken with maximum transparency and involvement of community members and multidisciplinary expertise. Once the assessment is completed, the statement of significance of the place's heritage values will provide guidance in the next stage of determining management policies and priorities. If a landscape is inscribed on the World Heritage List, much of this stage will be completed. Even so, after inscription, it can be useful to review these steps and, in particular, integrate management of outstanding universal values with the other landscape values.

During this stage, it is important to:

- gather and analyze data about the landscape and its values and describe landscape characteristics – both tangible and intangible
- document existing site conditions and management
- define landscape boundaries and identify linkages to the regional context
- evaluate outstanding universal value and other areas of significance through comparative analysis
- assess authenticity and integrity
- establish a Statement of Outstanding Universal Value

Gather and analyze data about landscape and its values

This list is a sequence of integrated analyses designed to lead to an understanding and documentation of a landscape's outstanding universal value – in particular to identify the landscape values and the attributes that represent those values. Any one of these analyses taken individually is not sufficient. Consequently, it is important to keep the entire sequence of analyses in mind when reviewing the case studies that are intended to illustrate only part of the overall landscape analyses.

The information gathered during this phase is the foundation for assessing the landscape's significance and this will ultimately guide management. Adequate investment in this site-specific and contextual research is critical; however, it is important to gather only relevant information using both local knowledge and professional expertise. This could

involve oral history in particular for cultural landscapes where oral tradition and practices are the principal information sources of the owners, custodians and stewards and will be essential to authenticity and appropriate decision-making for management. The management approach needs to consider all the landscape values – considering both cultural and natural values – and not just those for which a site is initially inscribed as a World Heritage site, as illustrated in the case studies from Solovetsky Islands, Russian Federation and Ouadi Qadisha, Lebanon.

Cultural and Historic Ensemble of the Solovetsky Islands (Russian Federation): Re-nomination to represent all landscape values and achieve better management

BACKGROUND

In 1991 the Government of Russia nominated for inclusion on the World Heritage List the "Solovetsky historical, cultural and natural complex" comprising the 6 islands of the Solovetsky archipelago, situated in the western part of the White Sea, located 290 km from Archangelsk, and covering 579 square kilometres. It was intended to link a number of important historical-cultural expressions (monastery complexes, religious buildings, "hydrotechnical and irrigational constructions", stone labyrinths and burial mounds, twentieth century labour camps) to the landscape which they shaped and which were shaped by them, and to present the site and its component elements as an integrated whole. The nomination documents were prepared when the "cultural landscape" category was not yet available.

IUCN did not find the natural values sufficient to warrant inscription, and ICOMOS proposed inscription solely on the basis of monastic architecture, under cultural criterion iv.

ISSUE

The Russian authorities were not satisfied with the analysis undertaken and the conclusions reached, primarily because the separation of cultural and natural values maintained in the World Heritage inscription did not encourage the integrated approach to management sought by local authorities for the benefit of the site. In 1998 an international mission of natural and cultural experts was asked to re-examine the site. It strongly recommended that the World Heritage values be reconsidered and the site be nominated to the World Heritage List as a "cultural landscape": The mission noted the *"need to stress the long and careful history of careful and sensitive manipulation of the natural landscape by the island's inhabitants (e. g., the canal system developed over 400 years, the building of sea dams and causeways at Muksalma and elsewhere), traditional protective practices (e. g., commitment of monastery not to cut trees on the archipelago), the establishment of botanical and zoological stations during the 1920s labour camps by some of the nation's most distinguished scientists."*

Cultural and Historic Ensemble of the Solovetsky Islands (Russian Federation) © Filin

Practical consequences arising from the re-nomination of Solovetsky as a cultural landscape would include

- *Strengthening the management framework by integration of concern for cultural and natural values:*
- *Greater emphasis given to managing traces of human existence of all periods;*
- *Greater emphasis given to balancing concern for all parts of the territory, not just the centre;*
- *Greater commitment implied to improving care for landscape components, e. g. canals, meadows.*

Effective site management required mechanisms which could bring together the main stakeholders in the archipelago: the church and monastery, the local municipal government, the Museum Reserve (answering to national authorities), the regional government (in Archangelsk), the National Park authority, the Forest management authority, the bio-station, and local enterprises such as the restoration co-operative Palata. All groups hoped that a World Heritage cultural landscape nomination would provide a basis to launch a co-ordinating management mechanism bringing together relevant authorities in a single executive forum.

RESULT

The Russian Research Institute for Cultural and Natural Heritage has continued to work on the re-nomination of the property for its cultural landscape values and the Ministry for the Environment prepared a revised nomination to take into account natural heritage values. Though these proposals has subsequently been withdrawn for the time being the Russian Federation, the above analysis illustrates well the need to take all natural and cultural values into account in understanding the full significance of a nominated property, The key professional advisers and researchers involved with the property continue to promote this approach within Russia.

Refer to paper by Professor Yuri Venedin in *Linking Nature and Culture*, UNESCO, 1998, pp.115-118

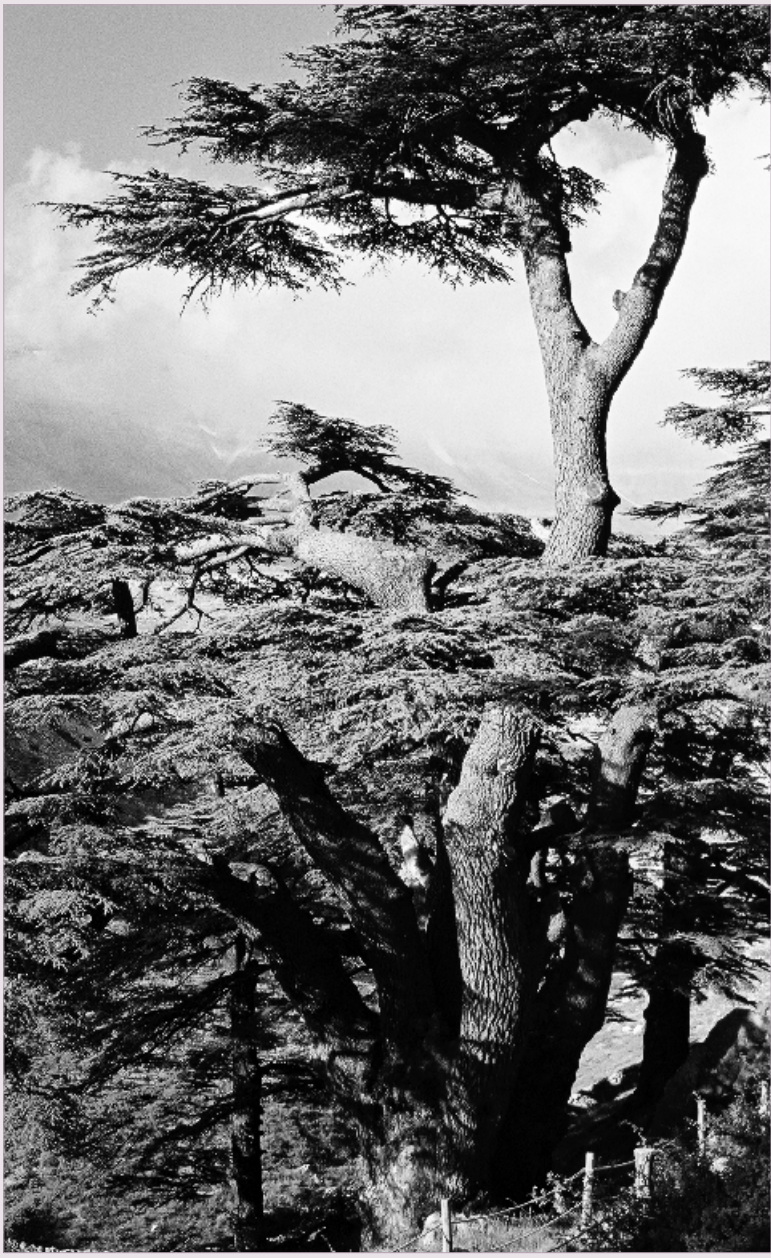
Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab) (Lebanon): Nomination process of a cultural landscape

The Qadisha Valley represents the combined work of nature and humankind. Over the centuries monks and hermits have found in this valley a suitable place for the development of eremitic life. It bears unique witness to the centre of Maronite eremitism. Its natural caves, carved into the hillsides – almost inaccessible, scattered, irregular and comfortless – provide the material environment that is indispensable to contemplation and the life of mortification. In this way a specific spiritual relationship built up between this landscape and the spiritual needs of hermits. Caves laid out as hermitages or chapels and monasteries, with interiors covered with frescoes and facades added, flights of stairs cut into the rock, and hillsides transformed into terraced fields are techniques specific to the practical use of the Qadisha Valley by these hermits. Here is to be found the largest concentration of hillside hermitages and monasteries, going back to the very origins of Christianity. It is here also that the Holy River, Nahr Qadisha, flows, its source being in a sacred mountain celebrated in the Scriptures.

The Cedar Forest: The ancient text known as the Epic of Gilgamesh, found in central Mesopotamia, makes reference to this forest and describes the Cedars of Lebanon as sacred trees. The forest contains 3000-year-old trees, the last witnesses to Biblical times. They are mentioned 103 times in the Bible, and the Prophet Ezekiel said of the Cedars of Lebanon "God planted them, and it is He who waters them". These giant trees, contemporary with the kings Hiram of Tyre and Salomon of Jerusalem, span a long period of the history of humankind and are worthy of international protection. Pilgrims have been coming since the 17th century from all over the world to admire this forest, which is unique for the beauty both of its location and its vegetation. The Cedar is so much the symbol of the devotion of the Lebanese people to their land and to their country that it has been adopted as the emblem on the national flag.

NOMINATION PROCESS OF THE SITE

When the site was first nominated as natural property, the World Heritage Bureau in 1993 recognized the sacred importance of the Cedars of Lebanon. However, it noted that the nominated site is too small to retain its integrity and therefore the Bureau was of the view that it did not meet natural World Heritage criteria. However, the Bureau recommended that the State Party examine whether the Cedars could be incorporated in a future nomination of a cultural landscape being considered for the Qadisha Valley.



Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab) (Lebanon) © UNESCO / Anna Sidorenko

The nomination of an enlarged area as a cultural landscape was presented to the Bureau in 1998, it noted that the Qadisha Valley and the remnant Cedar Forest on the western flank of Mount Lebanon form a cultural landscape of outstanding universal value. However no management and conservation plan existed for the site. The Bureau decided that further consideration of this nomination be referred to await the submission of an overall management and conservation plan for the monastic sites and monuments of the Qadisha Valley and for the Cedar Forest (including the establishment of a commission to coordinate the activities of the different owners and agencies involved and the definition of an effective buffer zone).

Following the Bureau's request, a management plan was prepared within two months and presented to UNESCO, ICOMOS and IUCN. And the site was inscribed by the World Heritage Committee after clarification of the limits of the buffer zone.

In June 2003, the World Heritage Centre carried out a mission to the site in order to assess its state of conservation. This mission concluded that the Management Plan presented at the time of the inscription on the World Heritage List was not operational. Villages developing on the edge of the valley had a negative impact on the visual integrity of the site; they did not have proper waste water treatment systems, and in some cases were built on unstable soil, constituting a serious threat for the inhabitants and the site itself.

The national authorities have all recognized the urgent need to designate the World Heritage site of Ouadi Qadisha as a National Reserve, thus ensuring its legal protection, and to develop an appropriate Management Plan. At the request of the General Directorate for the Antiquities, the site should be included in the scope of a study carried out by the General Directorate for Urban Planning, with a view to determine the appropriate land use of the area. The authorities also stressed the need to integrate the socioeconomic context around the site into the objectives of the Management Plan, with particular reference ensuring that the site constitutes a sustainable resource for the well-being of the local population.

One of the major problems today is the implementation and updating of the management plan, the active maintenance of the site involving all stakeholders and a sustainable development perspective. Among the lessons learnt, one could note that the preparation of a management plan needs time and a thorough consultation process with all partners in site management.

Mechtild Rössler and Anna Sidorenko

The approach and research methods for gathering and analyzing cultural landscape information are both complex and site-specific, so it is recommended to use other references (listed below) for more detailed guidance. This description is intended as general advice. Some steps to include:

(1) Identify major themes and important historic periods associated with the landscape to identify associated features and characteristics. The purpose of detailed historical research is to assist in understanding how the landscape components relate to each other in time, space and functional use. Historical research will also help identify how activities and processes (political, economic, technological, social and cultural) relate to the landscape and its features over time, who was involved, and what were the most important landscape-shaping events. For example, research may provide clues to the origins of the spatial distribution of settlement, vegetation, the pattern and type of the transport systems, the variety of building materials and construction techniques, the social backgrounds of the settlers, use of the landscape over time and other information about activities undertaken and what can be seen in the landscape today.

Features and characteristics of a landscape that are important in representing the overall heritage value of the landscape include:

- land patterns (overall arrangement and interrelationship of forests, meadows, water, topography, built components and other larger landscape components);
- landforms (natural hills, valleys, slopes, plains, geomorphology such as ridgelines, cliffs and coast lines and exposed rock formations and other topographical features; as well as terraces, embankments, and other human engineered topographical changes to the underlying ground plane);
- spatial organization (arrangement in three dimensions of a landscape's component elements, their relationship to each other and their relationship to the overall landscape
- vegetation and other natural resources and ecological systems (trees, shrubs, herbaceous plants, grasses, vines and other living plant material; forests, woodlands, meadows, planted and fallow fields; individually important plants such as a specimen tree or an avenue of exotic trees; other natural resources such as wildlife, and ecological systems that represent heritage values)

It is important to note that many landscapes have also intangible associations with these features and components, such as traditional ceremonies, stories and oral traditions about the place, and it is important to identify these associative values as part of the inventory process.

Systems of identifying landscape components are useful in analysis, assessment and management. Not all component types or landscape characteristics will apply to each situation; it will be necessary to adapt them to suit the particular needs of your landscape, the project being undertaken, and the location and scale of the study. The Rideau Canal Case study provides an example of landscape analysis.

Rideau Canal (Canada) © Herb Stovel

Rideau Canal Corridor (Canada): Cultural Landscape Assessment

BACKGROUND

The Rideau Canal Corridor, an extraordinary cultural landscape running 202 kilometres from Canada's capital, Ottawa, to Kingston near the United States border was constructed between 1826 and 1832 when Canada was still a colony of the British Empire. It was conceived as part of the defensive plan to protect the colony from American invasions and as a great commercial shipping lane. Consequently, it was one of the first canals to be designed specifically for steam powered boats. The construction of the canal had a profound impact on settlement patterns throughout the 19th century. The changes to the natural environment brought by the canal were also significant as wetlands were altered and watersheds diverted throughout the area.

ISSUE

Parks Canada commissioned an assessment of the significance of the various elements in the cultural landscape adjacent the Rideau Canal to find a method of identifying and describing the qualities of the Corridor's cultural landscape in a way that could be clearly understood by property owners and policy makers, and could guide decision-making.

RESPONSE

In order to identify clearly the distinctive physical changes to the landscape, 14 development phases or historical overlays were determined. Each overlay was then defined in terms of dates, the process involved and its subsequent impact on the landscape. In reviewing all the overlays, it became possible to assess which left significant imprints on the contemporary landscape. The historically recognizable key transforming impulses provided a reference framework which allowed coherent and consistent identification of key cultural landscape attributes still present. This was important methodologically because it suggested the critical importance of preceding field work with historical analysis linked to the key transforrnation impulses identified.

Subsequently and after a long process of consultation, the Rideau Canal was nominated by the national authorities and was inscribed by the World Heritage Committee in 2007. A "Rideau Corridor Landscape Strategy" now being piloted by Parks Canada, and aimed at improving co-ordination of Corridor owners and stakeholders, builds on the methodologies and analysis carried out in the earlier study.

Meryl Oliver and Herb Stovel

Source: *The Cultural Landscape of the Rideau Canal Corridor*, March 1998, completed by a multidisciplinary team: Herb Stovel (team leader and editor), Nick Adams, Barbara Humphreys, David Jacques, Jim Mountain, Meryl Oliver and Rob Snetzinger.

IMPULSE	DATES	PROCESS	PHYSICAL IMPRINTS
Natural succession and aboriginal living	post-glacial	development of soil and vegetation, hunting, trapping	agricultural soils, natural vegetation, occupation sites.
Planning for settlement	1783-1815	purchase of Indian lands, land surveys, early settlement	lot patterns, shanties, log houses, tracks, sawmills.
Early settlement	1815-1850s	forest clearance, wheat and sheep farming	log houses, cedar rail fences, stone houses, quarries, bridges, grist and carding mills.
Demand for timber	1810s-1870s	lumbering	clearance of timber, log chutes, spring floods and summer droughts (water reservoirs), Bytown (later Ottawa) expands.
Defence of the colony	1812-1840s	finding a means to transport troops and munitions	canal and dams, locks, quarries, blockhouses, workers' camps (archaeological remains only), wetlands.
Industrialisation	1850s-1920s	railway construction, mechanisation, manufacturing	railway lines and stations, Chateau Laurier Hotel, expansion of railway towns, brickyards and brick houses, crafts (e. g. blacksmithing) die out, rural depopulation, industrialisation (foundries, textiles etc.).
Changing market: wheat to cheese	1860s-1880s	conversion to mixed dairy farming and cheese production	more cedar rail fences, barns, fairgrounds, the Cattle Castle, cheese factories, cooperage for butter churns, tanneries.
Rise in outdoor recreation	1883 - now	recreation on waterway	steamboats, fishing, pleasure craft, boat building, camps and cottages, hotels, boat houses, marinas, water pollution, weeds and algae.
Creating a national capital	1899 - now	Creating a capital city	parks and parkways, the Experimental Farm.
Infrastructure for modern living	1920s - now	highways, electrical production, and distribution, airports	new and improved highways, bridges, signs, power plants, power lines, gas stations, motels, airport.
Increased leisure time	1950s - now	reuse or redesign for various pursuits	golf courses, horse riding, paintball games, picnic areas, campgrounds.
Modernisation of dairying	1960s-1980s	silage making, economic stress on traditional farming	farm amalgamation and abandonment, silage towers, new barns, land use changes, cheese factories close, reforestation, some wildlife populations return.
Desire to live in rural areas	1960s - now	commuting to cities, retired people settle, working on the "information highway"	growth of rural subdivisions, cottage conversion for year-round use, lawns, trailer parks, hobby farming, young adult population grows.
Desire to conserve the environment	1970s - now	designation, zoning, repairs to historic buildings	sanctuaries for wildlife, reforestation, sustainable uses, controls on boathouses, reuse of historic buildings.

Lednice-Valtice Cultural Landscape (Czech Republic): The Assessment of Cultural and Natural Values of Cultural Landscape and the Importance of Management Coordination

Lednice-Valtice Cultural Landscape (Czech Republic) © Ing. Ladislav Rygl

BACKGROUND

The Lednice-Valtice Cultural Landscape was inscribed in 1996 based on cultural criteria (i), (ii) and (iv). The area is an exceptional example of designed landscape that evolved during the Enlightenment and afterwards under the care of a single family. It succeeds in bringing together in harmony cultural monuments from successive periods and both indigenous and exotic natural elements. The criterion (i) was also used (...) since the complex is "an outstanding example of human creativity."

This site was completely transformed particularly between the 17th and 20th centuries by the ruling dukes of Liechtenstein, who converted their neighboring estates in southern Moravia and Lower Austria into a striking cultural landscape. It married Baroque architecture (mainly the work of Johann Bernhard Fischer von Erlach and Domenico Martinelli) and the Classical and neo-Gothic styles of the chateaux of Lednice and Valtice with countryside fashioned in accordance with English romantic principles of landscaping. The chateaux of Lednice and Valtice with their adjoining parks are the centres of the area complemented by the set of romantic buildings – follies – from the early 19th century "scattered" throughout the cultivated landscape. With its area of 185 square kilometres, it is one of the largest man-made landscapes in Europe. From the 19th century it has been known as the Garden of Europe.

The lowest-lying part of the Lednice-Valtice landscape is the Dyje river floodplain with extensive floodplain forests, alluvial meadows and wetlands. The landscape surrounding the town of Valtice changes to rolling hills with pine and oak forests.

Apart from forestry, the farming is predominant land use of the area, which has given rise to vast fields, traditional vineyards, orchards and pastures.

Rich diversity of the species in the area is a result of a variety of natural conditions followed from the situation of the area very close to the border of Pannonian and Continental biogeographical regions. The designation of the Lower Morava Biosphere Reserve (established in 2004 under the UNESCO Man and the Biosphere programme); the two Ramsar sites; the European network "Natura 2000" sites (two Bird Areas and nine Special Areas of Conservation) and the Morava River Quaternary Protected Area of Natural Water Accumulation acknowledged the natural values. The Dyje River Natural Park was also declared to conserve the landscape character of the floodplain forests countryside in the Lednice Valtice Cultural Landscape together with many other especially protected areas established in accordance with the Act. No. 114/1992 Coll. on nature and landscape protection. The cultural values of the Lednice-Valtice area Heritage Zone are protected by the Act. No. 20/1987 Coll. on state monument protection and conservation. Both the Lednice and Valtice Castles were declared National Cultural Heritage, the historic centre of Valtice was designated a Town Heritage Zone and the Pohansko archaeological site near the town of Breclav was declared a Heritage Reserve.

Furthermore, the site was one of the experimental places for the founding father of modern genetics, Johann Gregor Mendel. The Mendeleum, a historical research centre dedicated to the selection of plants and genetic material is today part of the Horticulture Faculty in Lednice (faculty of Mendel University of Agriculture and Forestry in Brno, established in 1912). The Horticulture Faculty closely co-operates with the National Institute for Monument Preservation, using the park and landscape of the Lednice Valtice Cultural Landscape as an educational area and research object.

ISSUES

The management objectives are to protect the cultural values, which include monument features and designed cultural landscape values (re-establishment of original vistas, conservation of man-made landscape structures and features, etc.) and the natural values (wetlands created by man, etc.).

The site is part of a very old cultural landscape, which has been very closely connected to and altered by the men for thousands of years. The main aim for sustaining all the features of the Lednice Valtice Cultural Landscape is to determine and keep the harmony between human activities and the setting. The cultural and natural heritage protection goals need to be put into accord, since the goals sometimes could be contradictory. This is the case of the re-establishment / reconstruction of the designed features of cultural landscape and parks, which could threaten the habitat of protected species (waterfowl, beaver, hermit beetle etc.).

There are many stakeholders involved including the towns and small villages. The Forests of the Czech Republic, state enterprise, manage nearly all the forests (47,4km^2) in the World Heritage site. Agriculture (field crops, horticulture, and viti-

culture), forestry and fish farming belong to traditional and still the most important land use practices in the area. The site is situated on the cadastres of three municipalities and include small territorial parts of several others municipalities.

The Steering group for the Lednice Valtice Cultural Landscape headed by the Ministry of the Environment coordinates the decision making process at the site. Other members of the group are the Ministry of Culture, the Ministry of regional development, the South Moravia Regional Authority, the Voluntary association of the Lednice-Valtice area municipalities, the National Institute for Monument Preservation, the Agency for Nature Conservation and Landscape Protection of the Czech Republic, the Forests of the Czech Republic, The Morava River Basin Management, state enterprise and others.

RESPONSE

Management plan for the site was prepared in 2007 (financed by South Moravia Regional Authority). One of the main aims of the Management Plan for the property is to establish a harmony between the interests of stakeholders and institutions in the area, especially those focused on the natural values conservation, those aiming to preserve cultural values and those using the landscape.

The specific management plan of the Lednice Fishponds National Nature Reserve is being implemented to conserve the natural values, in particular wetland values of the site, and to comply with the Ramsar Convention. Each natural reserve of the area declared according to Act No 114/1992 Coll. has its own management plan.

The Forest Management Plan is being prepared in 2009. Municipal and local plans are being implemented in towns and municipalities of World Heritage site.

The "Conservation economic enhancement plan for the Valtice Chateau and its environs" was prepared with the help of international experts and the World Monuments Fund in 1993-94. The latter also financed the preparation of the nomination dossiers to enhance legal protection and international recognition for the area.

The workshop organized as a part of the celebration of the 10th anniversary of the Lednice Valtice Cultural Landscape inscription on World Heritage List was held in May 2007. The best landscape architects of the Czech Republic participated in order to discuss how the designed landscape of the site can be maintained and restored. Another workshop related to World Heritage site management plan was organized in December 2007.

Mechtild Rössler and Eva Horsáková

(2) Examine the spatial context and relationships among landscape features and characteristics; consider features as components of the broader cultural landscape

For example, in the case study of the designed landscape of Lednice-Valtice, with the chateaux and their gardens, the landscape pavilions, obelisk, belvederes and rotunda have individual restoration requirements relating to their period and style of construction but they are also key elements of the man-made Romantic landscape. Neither the broader landscape with its exotic plantings, lakes, ponds with islands, brooks and meadows, nor the buildings and structures can be understood without reference to the other – they are all integral components of the cultural landscape and need to be conserved and managed together to maintain the landscape authenticity and integrity. The loss of any one natural or cultural component may reduce the significance others, or indeed the site as well as the whole.

(3) Document the landscape and its features by map, survey or other record of location, description, condition, and threats based on a field assessment.

Aerial and satellite photography, as well as recording present conditions, will also assist in revealing patterns of former use. This documentation (where culturally appropriate) creates a permanent record to use for management decisions and establishes a baseline for future reference. It is important that owners, traditional managers of the land and their descendants who may have customary rights, lessees, government agencies and others involved with the site all be included in the documentation effort.

This documentation can be stored by using Geographic Information Systems (GIS), an invaluable tool for capturing, storing, manipulating and displaying data for management and planning and for monitoring the implementation of the plan as the following case study illustrates. The World Heritage Centre requires nominations in an electronic format to assist in creating a uniform GIS which is then useful for periodic monitoring. Intangible values could be recorded through interviews with elders and custodians of cultural landscapes.

Finally, it is important periodically to re-assess the values of the site as part of ongoing management. In some cases, properties that were nominated before the cultural landscapes criteria were accepted for World Heritage listing may have an inscription that has recognized only some of the relevant World Heritage values. In these instances, State Parties could re-nominate the property as a cultural landscape and ensure that re-inscription identifies the full range of values as a guide for more comprehensive management.

Document existing site conditions and management

Determining the existing condition of the landscape and in particular, the condition of significant individual features and characteristics is important for ongoing management and for choosing an appropriate management strategy. Recording the existing conditions will provide a baseline for monitoring change over time. By referring to the condition report, present and future managers will be able to decide how much change has occurred, and whether this is consistent with the management objectives selected for the site.

Terms should be defined and detailed information of conditions should be given referring to plans where possible. Photography is a valuable way of seeing how the landscape is changing over time by use fixed points from which to take successive photographs. General descriptions of condition may include: very poor, poor, fair, good or excellent, while trends may be described as degrading, stable or improving.

Cultural condition can also be described and monitored using indicators developed in conjunction with local people with cultural ties to the landscape. For example, at Chaco Canyon – the World Heritage property of Chaco Culture (United States) a cultural indicator could be the number of visits annually by elders of associated tribes who do not live locally; while in many parts of the world, a physical environmental indicator for cultural values could be the existence and use of plant species used in traditional medicine. As well as using indicators to describe existing condition of a landscape at a specified time, indicators are also essential tools for periodic monitoring (this is discussed further in Stage 7 below).

The importance of individual features may depend on the scale of the landscape and the significance of the features to the heritage value. Systems approaches are particularly important to managing large cultural landscapes and to maintaining their authenticity and integrity; many individual features may be much less important than the overall system in such landscapes. The condition of an ecosystem or of specific natural resources which are significant components of the cultural landscape should also be mentioned.

Define landscape boundaries and identify linkages to the regional context

Defining boundaries of cultural landscapes is part of the World Heritage nomination process. Initially, a wide study area should be defined in which to identify appropriate boundaries. The historical, cultural and structural relationships of the landscape based on research and ground surveys can be used to determine appropriate boundaries. Landscape attributes, including key landscape features and characteristics that are associated with landscape values, should be identified. These data should help to identify a landscape unit, i. e. a coherent ensemble determined either by clear boundaries (visual barriers, water courses, etc.) or by common natural features, human history or current practices: for instance an island, a valley, a historical territory, the perimeter of the Protected Designation of Origin of a wine region. Where a landscape unit is identified, it should be protected and managed as a whole to preserve its integrity.

Boundaries of associative cultural landscapes should be culturally appropriate and defined in conjunction with the cultural group that holds associations with that landscape. In such cases, boundaries should where possible follow boundaries traditionally identified by local communities or other key stakeholders.

For certain landscapes, the analysis of important views can be important. In some cases, it may be critical to protect views out from the cultural landscape to the surrounding area. In other cases, a cultural landscape may itself be an important component of a view from a point outside the landscape as with the basolith at Uluṟu - Kata Tjuṯa National Park (Australia) rising out of the flat desert landscape, or the mountains of Hallstatt-Dachstein Salzkammergut Cultural Landscape (Austria) when viewed across the lake, with Hallstatt clinging to the shoreline. In these cases, these areas may be included within the boundary, or as a buffer zone, so as to protect the visual setting from activities or development that would be discordant with the values of the World Heritage site itself.

Practical on-ground management considerations are also relevant in selecting boundaries, for example, choosing boundaries which can be readily located or are needed for fire management or using existing administrative or management boundaries (municipalities, national parks, etc.), which are well known through published maps and will avoid useless overlapping with neighbouring jurisdictions for small areas on the edges of the property. This is specially true for buffer zones, but also for some core zones whose natural boundaries are gradual and close to administrative limits that make sharper lines.

There is also a clear link between the integrity of a cultural landscape and its boundaries and buffer zones. In determining boundaries, the linkages with the larger spatial context are important. For example, the functional integrity of a cultural landscape may include its watershed. The assessment may result in a landscape that crosses national frontiers, and becomes a transnational serial site or a transboundary property such as Pyrénées - Mount Perdu in France and Spain.

Cirque de Gavarnie (France) © UNESCO © Junaid Sorosh-Wali

Pyrénées - Mount Perdu (France/Spain): A case study in transfrontier cooperation

BACKGROUND

The Mont Perdu World Heritage Site lies within two, large National Parks, contiguous along the national frontier between France and Spain in the central Pyrénées. Only a hamlet, Héas, is inhabited in the Parc National des Pyrénées on the north. There, the Gavarnie area was briefly one of the most significant tourist destinations of the European Romantic movement in the first half of the 19th century and is now a skiing destination. On the south, however, in and around le Parc d'Ordesa y Monte Perdido, there has been considerable rural desertion and modernity has hardly intruded. The whole is visually dominated by Mont Perdu itself and a range of spectacular mountainscapes.

Environmentally and topographically the two Parks are very different: on the north, steep north-facing slopes, much rain, months of winter snow has resulted in a ski-tourism industry, and wide extents of upland summer pasture; on the south, long, south-facing slopes, a dissected and eroded landscape, months of drought, and both exuberantly vegetated gorges and sparsely vegetated uplands. Overall, the natural characteristics - geology, altitude and climate - remain dominant, with the mountain landscape above c. 2000m in altitude, largely free of trees and scrub and studded with broad grassy areas. This is as true of the drier Spanish side as it is on the wetter French side.

Transhumance ('lies et passeries'), feeding off this diversity, is the cultural mechanism which links the two areas. They are drawn together by grasslands now in France which provide summer pastures for what are now Spanish sheep and cattle; but the practice, documented back 700 years ago, predates such national distinctions. It results in short-cropped herbage which is clearly not 'natural' on the French slopes and makes a link between two habitats across the boundary of two National Parks and the frontier of two countries. Yet for the people following this pastoral lifestyle there is no frontier. In a very real sense, Mont Perdu is perceived by the local population as one space without boundaries -a cultural landscape; though there is environmental, legal, linguistic and physical evidence to substantiate its cultural landscape status in World Heritage terms.

ISSUE

The property was initially nominated as a natural site but was re-evaluated under cultural as well as natural criteria as a mixed site for its cultural and natural values. This affects management, since there is a difference between managing a property as a collection of disparate elements and as an integrated whole, and this could require better qualified and better trained staff.

A management plan for the World Heritage Site, complementary to but distinct from those of the two National Parks, was obviously essential; but it was not insisted on at the time of inscription. In large part this was because the two National Parks had already negotiated a 'Charter' of co-operation, identifying common objectives and practices. It was agreed instead that, for immediate World Heritage purposes, the two Parks would create some overarching statement and framework within which both their separate management plans and their Charter could easily be accommodated, and that they would then work up a management plan in World Heritage terms. Work on such a plan has subsequently been undertaken but no plan has been formally submitted to the WHC illustrating yet again how important it is, not least for those concerned with the management of cultural landscapes as World Heritage Sites, that inscription should follow, not precede, the preparation and approval of a World Heritage Site Management Plan. The need for strengthened transfrontier collaboration and a management plan for the French site issue were further highlighted by the World Heritage Committee and a reactive monitoring mission took place in 2007. The mission could state that a number of punctual transfrontier activities are in fact being carried out between the two National Parks, but without specific coordination. A management committee has been established on the French side, however lacking in establishing a joint action strategy between the local communities and the National Park. The management priorities are not set according to the World Heritage cultural values, which rely on the survival of the transhumance and transfrontier cooperation.

RESULT

There is a lack of understanding by local people of the significance of transhumance as a way of life and also of the natural and human geography through which it processes. Neither is the local development fully exploring the potentials of the transfrontier World Heritage nomination. A joint vision between the National Parks and the municipalities is essential in setting management priorities. The local Association Mont-Perdu patrimoine mondial, influential in bringing about inscription in the first place, has recently stated that in future it is going to concentrate on working with those who work the land in order to reconnect land-use and landscape in exemplary ways 'to encourage our other partners more concerned with the short-term than the historical continuity of these open spaces.'

Such issues are familiar world-wide, wherever countryside management interfaces, as it must, with local land-owners and workers. Meanwhile, transhumance continues, supported by both National Parks. Whatever their flaws, real or just perceived, a primary aim of their management is to maintain the circumstances in which it can recur, not merely as an interesting historical survival but very much as the basis of the life-way of the communities affected by the inscription of the World Heritage cultural landscape, on both sides of the frontier.

Peter Fowler, updated by Katri Lisitzin

Reference: *Tres Serols - Mont Perdu, Mémoire d'avenir*, 2000. Mont Perdu World Heritage Association, Gedre Town Hall, F-65120 Gedre

Evaluate outstanding universal value

A property eligible for the inclusion on the World Heritage List must meet one or more of the criteria described in the *Operational Guidelines*, paragraphs 77 and meet the conditions of integrity and/or authenticity in paragraph 78-95 (see additional discussion below).

In order to determine if a property has outstanding universal value that is "so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity," it is important to conduct a **comparative analysis** among properties with similar values illustrating the same theme (*Operational Guidelines*, 2005, paragraph 49). The compilation of indicative lists and the World Heritage Committee's Global Strategy for a Balanced and Representative World Heritage List (1994) as well as thematic studies can assist in the comparative assessments of cultural places on a global scale. Regional studies on cultural landscapes will also help. Some systematic comparative analyses that are relevant to cultural landscapes, including references to other sites illustrating the same theme, have been completed. For example, agriculture is represented in part with some of its subsets, such as viticulture (as with the Jurisdiction of Saint-Emilion in France or the Landscape of the Pico Island Vineyard Culture, Azores, Portugal), tobacco cultivation (in the Viñales Valley of Cuba), coffee growing (in Archaeological Landscape of the First Coffee Plantations in the South-East of Cuba), and rice growing in the terraced landscapes of the Philippines Cordilleras. In addition, pastoralism is illustrated by the Hortobagy National Park – the Puszta in Hungary, transhumance in the Mount Perdu of the Pyrénées (France-Spain), and pastoralism in Sukur Cultural Landscape, Nigeria. Many other subsets are not yet adequately represented – including grain growing, dairying, horticulture, oasis systems and plantation systems.

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Refer also to the international expert meeting on vineyard landscapes (Tokay, Hungary 2002) at http://unesdoc.unesco.org/images/0012/001264/126498e.pdf

Durighello, Regina, and Pierre-Marie Tricaud (eds.), 2004 (revised 2005), *Étude thématique: Les Paysages culturels viticoles dans le cadre de la Convention du Patrimoine mondial de l'UNESCO*, Paris, ICOMOS, http://www.icomos.org/studies/viticoles.htm

"Weltkulturerbe. Einzigartig". In *Vinum. Europas Weinmagazin*. May 2008, pp. 60-67.

Rohde, Michael and Rainer Schomann (eds.), 2004, *Historic Gardens Today*, Edition Leipzig, Germany.

Patricia L. Parker and Thomas F. King, *National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties*, Washington, DC, US Department of the Interior, National Park Service, 1990 www.nps.gov/history/nr/publications/bulletins/nrb38

The comparative analysis of the Alto Douro Wine Region (Portugal), for example, shows that it was the very first institutional model for organizing and controlling a wine making region. In comparison with all the major mountain winemaking regions, the Alto Douro with its 36,000 ha of steeply sloping vineyards is the most extensive, the most historical, and the one with the greatest continuity and biological variety in terms of the vines that have been perfected there. Other wine making regions already inscribed on the World Heritage List are Saint-Émilion (France), Tokaj Wine Region Historic Cultural Landscape (Hungary) Pico island (Portugal) and Lavaux, Vineyard Terraces (Switzerland), while vineyards occupy a significant share of Cinque Terre (Italy), Loire valley (France), Upper Middle Rhine valley (Germany) and the Wachau Cultural Landscape (Austria). As an agricultural landscape, Alto Douro demonstrates its own unique process for optimizing the ecological conditions under which water resources are carefully controlled to produce a crop. This is comparable with the World Heritage cultural landscape of the Philippines rice terraces.

Places may have several cultural values at once. A place can be important for social, scientific, historical and aesthetic reasons, or any other combination of values, depending on the features and the layers of history and associations attached to these features. For example, the Hallstatt-Dachstein cultural landscape (Austria) has relics of salt mining from the Bronze Age through to this century coupled with sublime Romantic landscape which has inspired Austrian poetry and music. These complexities must be understood and documented in the analysis stage if all the values in the landscape are to be protected.

Places do not have to contain physical remains to be important. For example, places with high aesthetic, social, religious or symbolic values may not have visible signs of occupation, but nonetheless are significant for the response they evoke in people, or for the associations that people might have with them. This is the case for indigenous people with landscape features in Uluṟu - Kata Tjuṯa (Australia), Tongariro (New Zealand) or Sukur (Nigeria). The cedars of Lebanon in the World Heritage site of Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Lebanon), which were long ago identified in the Bible, are revered around the world as much for their sacred associations as for their landscape setting... These associative values must be considered in the analysis of the place.

Documenting associative values of traditional people with landscapes is now well recognized in Africa, Australia and the Pacific. In 1993 Tongariro National Park (New Zealand) became the first property to be inscribed on the World Heritage List under the revised criteria describing cultural landscapes – "justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than the material cultural evidence, which may be insignificant or even absent." The volcanic mountains at the heart of the park play a fundamental role through oral tradition

in defining and confirming the cultural identity of the *Ngati Tuwharetoa iwi* (Maori) people: the two are indissolubly linked. A basic sense of continuity through tupuna (ancestors) is manifested in the form of profound reverence for the mountain peaks. The natural beauty of Tongariro is the spiritual and historical centre of Maori culture. This associative value met criterion (vi) (for list of criteria, see Appendix 1).

In contrast, the Kalwaria Zebrzydowska (Poland) cultural landscape was inscribed in 1999 on the basis of criteria (ii) and (iv). It is a cultural landscape of great beauty and spiritual quality. Its natural setting, in which a linked series of symbolic places of worship relating to the passion of Christ and the Life of the Virgin Mary, was laid out at the beginning of the 17th century, has remained virtually unchanged and is today a continuing place of pilgrimage – a living spiritual place. However, it was inscribed primarily as a place of cultural tradition, not as a place of associative spiritual value. It is a prototype of an Eastern European tradition just as the symbol of the coquille St. Jacques became a motif in Western European tradition for places of pilgrimage along the Routes of Santiago de Compostela.

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Stephenson, Janet, 2008. "The Cultural Values Model: An integrated approach to values in landscapes", In: *Landscape and Urban Planning*, no. 84, pp 127-139. This article discusses the development of the "Cultural Values Model", a conceptual framework for understanding the potential range of values that might be present within a cultural landscape and how these values may interact with each other.

IUCN, UNESCO, 2008, *Sacred Natural Sites – Guidelines for Protected Area Managers*, Gland (Switzerland), IUCN, available at http://www.iucn.org/themes/wcpa/pubs/guidelines.htm. These guidelines focus on improving protection of sacred natural sites within and near Protected Areas.

Assess authenticity and integrity

As described in the section on Authenticity and Integrity in Chapter 1, a property must meet the conditions of integrity and/or authenticity to be eligible for inclusion in the World Heritage List (see also *Operational Guidelines*, 2005, paragraphs 79-95 and Annex 4, Authenticity in Relation to the World Heritage Convention).

The case study from the Whale Sanctuary of El Vizcaino, Mexico illustrates the importance of integrity assessments as a means of site protection. The technique of limits of acceptable change can also be used to help monitor conditions of authenticity and integrity of World Heritage cultural landscapes over time (see Stage 4 below).

Establish a Statement of Outstanding Universal Value

In the *Operational Guidelines*, the heritage values summary is referred to as the "Statement of Outstanding Universal Value" that provides a summary of the outstanding universal value of the property which justifies its inclusion on the World Heritage List under specified criteria. This statement is the basis for the future protection and management of the property and is a key part of the World Heritage assessment process. ICOMOS has the lead responsibility for reviewing the assessments in the proposed nominations of cultural landscapes to the World Heritage Committee each year with inputs by IUCN.

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For the Alto Douro, Portugal, the statement of significance notes that wine has been produced in the Alto Douro for some two thousand years, and since the 18th century its main product, port wine, has been famous for its quality throughout the world. This long tradition has produced a cultural landscape of outstanding beauty that is at the same time a reflection of its technological, social, and economic evolution.

The statement of significance describing the area's values as meeting the following criteria: *Criterion (iii)*: The Alto Douro Region has been producing wine for nearly two thousand years and its landscape has been moulded by human activities. *Criterion (iv)*: The components of the Alto Douro landscape are representative of the full range of activities association with winemaking-terraces, quintas (wine-producing farm complexes), villages, chapels, and roads. *Criterion (v)*: The cultural landscape of the Alto Douro is an outstanding example of a traditional European wine-producing region, reflecting the evolution of this human activity over time.

Whale Sanctuary of El Vizcaino (Mexico): Landscape integrity at stake

BACKGROUND

The area was proposed originally as mixed property, but was subsequently incribed in 1993 as two different World Heritage properties: the Whale Sanctuary of El Vizcaino, a natural site under criterion (x), and as a cultural site, the Rock Paintings of the Sierra de San Francisco under criteria (i) and (iii).

According to the criteria for inclusion of natural properties in the World Heritage List, sites nominated should fulfil the conditions of integrity of the *Operational Guidelines*. This implies the fulfilment of the conditions of integrity at the time of inscription and the need to ensure their long-term maintenance to ensure the conservation of the site. It also implies that conditions of integrity need to be considered for the site as a whole and not only in relation to particular species or groups of species. Conditions of integrity have to ensure the conservation of the natural habitats contained in this World Heritage site as a requirement for ensuring the conservation of the species dependent upon these habitats. Since 2005 the conditions for integrity have been also applied to cultural properties, including cultural landscapes.

ISSUES

A reactive monitoring mission to the World Heritage property of El Vizcaino in August 1999 recognized that under the present circumstances the conditions of integrity have been maintained and a number of recommendations at the time of inscription regarding management actions had been implemented. This World Heritage site as a whole retained its quality and significance as a largely natural habitat, thus fulfilling the criteria and conditions of integrity for which it was inscribed in 1993. The review team concluded that, the Laguna San Ignacio, which was under discussion for the establishment of one of the largest salt productions in the world, was in relatively pristine condition. According to the information received, such a project would imply the transformation of a large area inside the World Heritage boundaries of Laguna San Ignacio for the construction of evaporation and crystallization ponds. They questioned whether this would comply with conditions of integrity and discussed the secondary impacts of such a project, with the effects of human encroachment and impacts of resource use, waste disposal, pollution and other aspects.

Whale Sanctuary of El Vizcaino (Mexico) © UNESCO Nomination file

Whale Sanctuary of El Vizcaino (Mexico) © UNESCO Nomination file

RESPONSE

The President of Mexico announced on 2 March 2000 that the development of the proposed saltworks at San Ignacio would not proceed. He explicitly referred to landscape integrity and indicated that the World Heritage site forms a part of the largest reserve in Mexico (the UNESCO Biosphere Reserve of El Vizcaino). It incorporates marine areas and desert ecosystems, and contains endemic species and unique scenic landscapes that should receive the best possible protection: "It is a unique site on a world-wide scale, for species habitat and for its natural beauty, which is also a value to be preserved ....We Mexicans are generating a new culture of appreciation, respect and care for the natural resources of our nation."

Following the decision by the President, the management plan for the site was finalized taking into account all recommendations made by the international mission. The management plan covering the UNESCO Biosphere Reserve (and thus both the cultural and natural World Heritage area) was published both in Spanish and English and can be found on the internet (www.unesco.org/whc/sites). The protection of the integrity of this site has been one of the success stories in the history of the World Heritage Convention and at the same time underscores the importance of the conditions of integrity for both cultural and natural values.

Mechtild Rössler

Lavaux, Vineyard Terraces (Switzerland): A Statement of Outstanding Universal Value adopted by the World Heritage Committee

The Lavaux vineyard landscape is a thriving cultural landscape that meets three criteria:

- Criterion (iii): The Lavaux vineyard landscape demonstrates in a highly visible way its evolution and development over almost a millennium, through the well preserved landscape and buildings that demonstrate a continuation and evolution of longstanding cultural traditions, specific to its locality.
- Criterion (iv): The evolution of the Lavaux vineyard landscape, as evidenced on the ground, illustrates very graphically the story of patronage, control and protection of this highly valued wine growing area, all of which contributed substantially to the development of Lausanne and its Region and played a significant role in the history of the geo-cultural region.
- Criterion (v): The Lavaux vineyard landscape is an outstanding example that displays centuries of interaction between people and their environment in a very specific and productive way, optimizing the local resources to produce a highly valued wine that was a significant part of the local economy. Its vulnerability in the face of fast-growing urban settlements has prompted protection measures strongly supported by local communities.

The nominated boundaries include all the elements of the wine growing process, and the extent of the traditional wine growing area since at least the 12th century. The terraces are in continuous use and well maintained. They have evolved over several centuries to their present form; there is now agreement that change needs to be tempered by respect for local traditions.

Strong protection has evolved as a reaction to the creeping urbanization from the growing towns of Lausanne to the west and the Vevey-Montreux conurbation to the east. This Protection is provided by: the Federal *Loi sur l'aménagement du territoire* (LAT), the *Inventaire fédéral des paysages, sites et monuments naturels* (IFP) resulting from the LAT, its *Inventaire fédéral des sites construits* (ISOS), the cantonal *Loi sur le plan de protection de Lavaux* (LPPL), the cantonal *Inventaire des monuments naturels et des sites* (IMNS), and the cantonal land-use plan (*Plan général d'affectation*, PGA) and its building regulations (RPGA). A buffer zone has been established. The state of conservation of the villages, individual buildings, roads and footpaths, and vineyard plots within the nominated area is high. A Management Plan has been approved for the property. It provides an analysis of socio-economic data, and a series of management strategies for research and culture, economy, land-use planning and tourism.

Lavaux, Vineyard Terraces (Switzerland) © Céline Fuchs

The Archaeological Landscape of the First Coffee Plantation in the Southeast of Cuba

THIS SITE WAS INSCRIBED ON THE BASIS OF:

- *Criterion (iii)*: The remains of the 19th and early 20th century coffee plantations in eastern Cuba are a unique and eloquent testimony to a form of agricultural exploitation of virgin forest, the traces of which have disappeared elsewhere in the world
- *Criterion (iv)*: The production of coffee in eastern Cuba during the 19th and early 29th centuries resulted in the creation of unique cultural landscape, illustrating a significant stage in the development of this form of agriculture.

The Palmeral of Elche (Spain): A Cultural Landscape Inherited from Al-Andalus

THIS SITE WAS INSCRIBED ON THE BASIS OF:

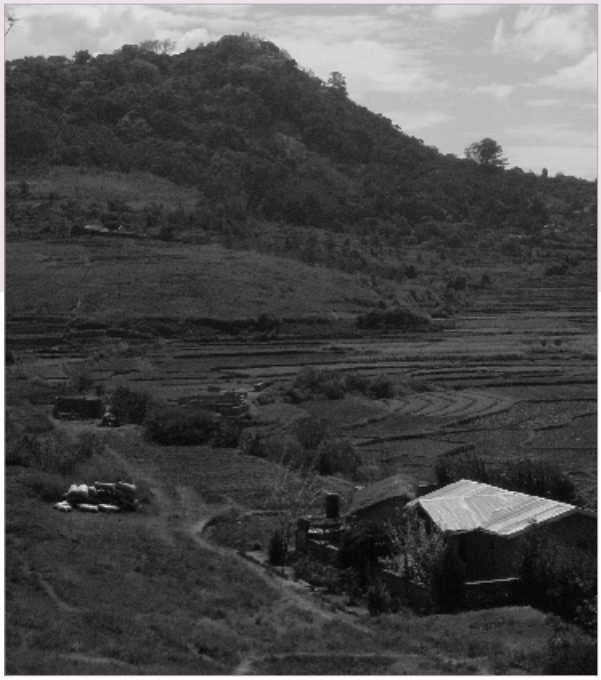
- *Criterion (ii)*: The Palmeral (palm groves) of Elche represent a remarkable example of the transference of a characteristic landscape from one culture and continent to another, in this case from North Africa to Europe; and
- *Criterion (v)*: The palm grove or garden is a typical feature of the North African landscape which has brought to Europe during the Islamic occupation of the Iberian peninsula and has survived to the present day. The ancient irrigation system, which is still functioning, is of special interest.

Royal Hill of Ambohimanga (Madagascar)

THIS SITE WAS INSCRIBED ON THE BASIS OF:

- *Criterion (iii)*: The Colline Royale d'Ambohimanga provides an exceptional witness to the civilization which developed on the Hautes Terres Malgaches between the 15th and 19th centuries, and to the cultural and spiritual traditions, the cult of Kings and Ancestors, which were closely associated there; and
- *Criterion (iv)*:The Colline Royale d'Ambohimanga provides an outstanding example of an architectural ensemble (La Rova) and an associated cultural landscape (wood and sacred lakes) illustrating significant phases in the history of the islands in the Indian Ocean between the 16th and 19th centuries.
- *Criterion (vi):* The countryside of the Colline Royale d'Ambohimanga is associated with historic events (the historic site of the unification of Madagascar) and living beliefs (ancestor worship), giving it an exceptional universal value.

Royal Hill of Ambohimanga (Madagascar) © Serge Ratsirahonana/ Programme du Patrimoine mondial de l'UNESCO à Madagascar



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In the United States, a number of publications have provided multiple tools for identifying, understanding, and managing cultural landscapes including: *Preservation Brief 36: Protecting Cultural Landscapes: Planning, Treatment and Management of Historic Landscapes*, by Charles A. Birnbaum. Washington, DC, US Department of the Interior, National Park Service, 1994; and *A Guide to Cultural Landscape Reports: Contents, Process, and Techniques*, by Robert R, Page, Cathy A. Gilbert, and Susan A. Dolan, 1998, both offer guidance in analyzing, documenting and protecting cultural landscapes. *The Secretary of the Interior's Standards with Guidelines for the Treatment of Cultural Landscapes* edited by Charles A. Birnbaum and Christine Capella Peters, Washington, DC, US Department of the Interior, National Park Service, 1996, provides direction for decision-making about cultural landscapes, which is particularly useful for designed historic landscapes.

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Stage 3 – Developing a Vision for the Future

This stage:

- describes the desired long-term vision for the cultural landscape through developing a shared vision

An understanding of landscape's significance is the foundation for its management and the basis for developing a shared vision (or mission) statement that represents the landscape values and the perspectives of all key stakeholders. Unless there is a shared understanding of why the landscape is important and what makes it so, it is very difficult to obtain agreement on management policies.

In practice, the vision can be a brief statement, often one sentence, of the desired state or ideal condition for the cultural landscape for a specified future time (see example from Hadrian's Wall, United Kingdom, since 2005 Frontiers of the Roman Empire with Germany). The vision should represent a long-range view, in certain areas, management plans use a 30-year time horizon for the overall vision. It should also emphasize the values and associated physical and intangible aspects of the landscape that are important to retain. Since this is the foundation for the management and the management plan, it is important to create a participatory, inclusive process that results in a shared vision.

Hadrian's Wall World Heritage site / Frontiers of the Roman Empire (since 2005 inscribed on the World Heritage List as a transnational property between Germany and the United Kingdom):

MANAGEMENT VISION

- A World Heritage Site universally recognized as the best surviving example of a Roman frontier system in concept, design and achievement, with all aspects of the Wall and its Setting protected, conserved and appropriately enhanced;
- A World Heritage Site and its Setting made accessible for all to learn about and enjoy in ways which are sustainable;
- A World Heritage Site which is a source of local identity and inspiration and an exemplar of sustainable development;
- An increased understanding and knowledge of how the World Heritage Site was created, has developed, and is now used, as a basic tool for all current management and development decisions.

Hadrian's Wall World Heritage Site Management Plan 2002-2007, p. 76

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Papayannis, Thymio, 2008. *Action for culture in Mediterranean wetlands*, Athens, Med-INA. This book documents the links between Mediterranean people and local wetlands and explores the incorporation of cultural values in the management of wetland sites.

Stage 4 – Defining management objectives and assessing opportunities and challenges

At this stage it is important to:

- identify management objectives related to the shared vision and management priorities;
- assess the opportunities and challenges, pressures, or threats faced in realizing the vision and management objectives;
- define levels of acceptable change or thresholds for potential concern, if appropriate.

Identify management objectives related to the shared vision and management priorities

Objectives follow from the shared vision for the cultural landscape. Objectives are specific statements of intentions that describe the conditions that management aims to achieve. They are often stated in terms of outcomes.

It is important to note that since the objectives give more specificity, it is during this discussion that there may be conflicts within the management team and among various stakeholders. Consequently, at this stage, collaborative leadership, including facilitation and negotiation skills, plays a critical role.

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Assess the opportunities and challenges, pressures, or threats faced in realizing the vision and management objectives

Staying alert to potential opportunities for aligning the goals and objectives for the cultural landscape with other planning and management may identify ways to leverage other investments and proactively influence the direction of other efforts.

Challenges refer to any process that if allowed to continue unchecked may over time degrade the values and condition of the landscape and its features (see example from Cinque Terre, Italy). Identifying and documenting challenges to a landscape also assesses the vulnerability of the resources and associated values in a very visible and transparent manner. This is also preparation for identifying an appropriate management response(s) for protecting the values of the landscape. The World Heritage nomination documents contained an analysis of the factors affecting management, so this is a starting point for identifying some of the opportunities and challenges.

Define levels of acceptable change or thresholds for potential concern

Since cultural landscapes are dynamic in nature, the goal of management is to guide change. To do this effectively, determinations need to be made on the impact of proposed modifications to the landscape resources and values. Certain types of change may be acceptable, while others would diminish the site's integrity. A good example can be found in the arguments around the inclusion of a nuclear power station within the cultural landscape of the Loire Valley.

Cinque Terre (Italy): Threats to the Cultural Landscape

BACKGROUND

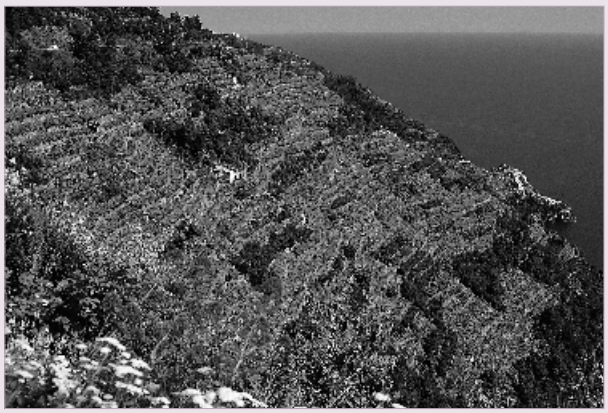
The Ligurian coastal region between Cinque Terre and Portovenere is a cultural landscape of high scenic and cultural value. The form and disposition of the small towns and the shaping of the landscape surrounding them, overcoming the disadvantages of a steep and broken terrain, graphically encapsulate the continuous history of human settlement over the past millennium. The site was inscribed in 1997 under cultural criteria (ii), (iv) and (v). The landscape with its steep terraces rising from the shoreline of the Mediterranean Sea was seriously damaged by post World War II which disrupted the traditional system: people emigrated, the land was abandoned, terraces were collapsing due to lack of maintenance and viticulture on an economic scale broke down so that grapes had to be imported in the 1980s.

ISSUES

Degraded land is a product of threatening processes, and the threats were identified as: ageing and declining population unable or unwilling to work the land, unemployment, poor infrastructure, lack of environmental awareness, abandoned land, landslides, fires, traffic congestion, increased tourism, climate change

RESPONSE

Revitalization has come from within the five communities – young people concerned about loss of identity formed a cooperative to produce and market the traditional wine of the region, and to live in the landscape with new meaning. This requires more complexity in design to preserve the whole: zoning the terraces according to soils and drainage, prescribing building and housing upgrades, new subdivision, connecting tourists with the terraced landscapes through trekking and education and being able to purchase abandoned terraces so that external funds flow into site restoration.



Cinque Terre (Italy) © UNESCO / F. Bandarin

The 5 000 residents asked for national park status to protect their World Heritage listed landscape. There are 2 million visitors annually of whom 60% are from overseas. In 2001, Cinque Terre was included on the World Monument Watch's 100 most endangered sites. Survival of the landscape and its inscribed heritage values is dependent on its continuing economic viability.

The impacts of the World Heritage inscription was a boost in tourism, but also highlighted the need for an integrated management strategy for maintaining the values for which the site was inscribed. The new national park initiates and coordinates protection and development activities and has launched an extensive international exchange between research institutes and other landscapes facing the same challenges. The tourism income is directly benefiting the local community and the maintenance of the terraces. For example, a visitor card was created within the park facilitating the travel by train between the villages and the financial profits are used for the restoration of dry stone walls. The tourism accommodation is mainly managed by locals renting apartments. The marketing of local agricultural products is bringing financial benefits as well as supporting the eco-cultural identity of the Cinque Terre.

Jane Lennon, updated by Katri Lisitzin

Chalonnes-sur-Loire (France) © Mission Val de Loire

The Loire Valley between Sully-sur-Loire and Chalonnes (France): Landscape Assessment and Management of an extensive cultural landscape

BACKGROUND

The Loire Valley is an outstanding cultural landscape along a major river which bears witness to an interchange of human values and to a harmonious development of interactions between human beings and their environment over two millennia. The landscape and its cultural monuments illustrate to an exceptional degree the ideals of the Renaissance and the Age of Enlightenment on western European thought and design. It was inscribed in 2000 on the basis of cultural criteria (i), (ii) and (iv).

The inscribed area, between Sully-sur-Loire and Chalonnes, covers about 745 square kilometres, with a buffer zone of about half that size. Ownership of the myriad individual properties in the inscribed landscape is varied, ranging through descending levels of government bodies to private individuals. The river itself and its banks are public property. Conservation of diverse elements that make up the area has been in progress at varying rates over a long period. Different natural areas have been protected under the 1930 law on site protection. Most of the *châteaux* and historic buildings have been protected as historic monuments or sites for many years, some for over a century. With the enactment of the 1962 law, a number of urban centres were protected as *secteurs sauvegardés*, and zones for the protection of the architectural, urban and landscape heritage (*ZPPAUP*) were declared in several villages following the promulgation of the 1983 law. These actions have been followed by conservation programmes.

In 1994, the French government decided to implement a 10-year master plan for the coherent planning and management of the Loire Valley (*Plan Loire Grandeur Nature*). This covers both environment protection and economic development in close collaboration with relevant organizations and institutions. Its main objectives are: protection of the inhabitants from flooding, specific planning measures for the Middle and Lower Loire, measures to ensure that water demands can be met, and restoration of ecological diversity. In 1997, a landscape section was added, which envisages, among other features, increasing the number of individually protected historic monuments.

The Loire Valley exhibits a high degree of authenticity. Its historical trajectory can be plainly seen in the present-day landscape. There are some modern intrusions such as mineral extraction, concentrations of overhead electricity lines, and some low quality modern housing including mobile homes. However, regulation of these intrusions is now covered by the master plan.

The whole is supervised by a management steering committee under the two regional governments (Centre and Pays-de-Loire).

ISSUE

At the time of inscription, there was a lively debate about the degree to which modern elements are acceptable in continuing landscapes – in this particular case, strengthening sixty kilometres of dikes along the river – and whether large industrial developments, including nuclear power plants regarded as exemplary modern architecture, could be included within the landscape boundaries. The nomination dossier argued that meaningful assessment lies in the evidence of historical continuity, and proposed three measures of historical continuity:

1. the contemporary relationships between humans and the site must have a **link** with the traditional relationships;
2. there must be a **progressive evolution** from the traditional relationships to the contemporary relationships;
3. the contemporary relationships must not have wiped away the **traces** of the traditional relationships.

Having examined the presence of nuclear power plants within this framework, France concluded that nuclear plants present a link with past uses of the river, a progressive evolution of uses, and a preservation of traces from past uses. They also found that nuclear plants fit within the symbolic values of the region: like the chateaux but of the modern era, they are images of powerful structures in the landscape, and as isolated monuments, unlike urban sprawl for example, they leave traditional sight lines open.

RESPONSE

Throughout the debate on the inscription of the Loire Valley, ICOMOS accepted that a continuing cultural landscape would evolve over time, that it could contain modern elements, including large industrial establishments, and that they would not necessarily be harmonious with the physical or visual environment. IUCN (WCPA), on the other hand, did not accept that World Heritage Sites could appropriately include large industrial developments such as nuclear power plants within their boundaries. They were "the very antithesis of the concept of sustainable interaction between nature and culture which the idea of cultural landscapes is supposed to capture". It considered that inscription of the site containing the power plant could "potentially amount to a serious challenge to the protection of landscape heritage within Europe and other regions".

The inscribed landscape boundaries omitted the nuclear power plant. However, the degree to which new elements will be permitted while managing the maintenance of the whole landscape is the continuing task of the steering committee.

Pierre-Marie Tricaud

There are a variety of approaches that can be used to obtain answers to these questions and determine the level of impact that is compatible with conservation aims. One method is that of "limits of acceptable change". These are designed to identify the point at which changes in the resource have exceeded levels that can be tolerated and still achieve the vision and objectives for the property. In this technique standards that describe "minimally acceptable conditions" and monitoring conditions are used to assess when a management intervention is necessary (see further discussion on monitoring in Stage 7 below).

For example, at Stonehenge, Avebury and Associated Sites (United Kingdom), although inscribed originally as archaeological site, but today could be considered as a relict landscape, an analysis of existing conditions revealed that the level of visitor pressure needed addressing in the management policies. In this case, 'producing' tourists as well as agricultural crops may well be a sustainable policy.

South African National Parks use "Thresholds for Potential Concern" to determine when management intervention is required. This system, similar to "limits of acceptable change", was first used to guide management of the riverine systems within the Kruger National Park and was subsequently expanded to all the terrestrial ecological features within the park and incorporated into the management plan.

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Stage 5 – Identifying options and agreeing on management strategy

At this stage, it is important to:

- identify and assess a variety of options to accomplish the management objectives based on the management vision
- identify other, more detailed and specific plans that are needed (and that would include an analysis of available resources and constraints)
- identify other management or planning processes that will influence the landscape.

Identify and asses a variety of options to accomplish the management objectives based on the management vision

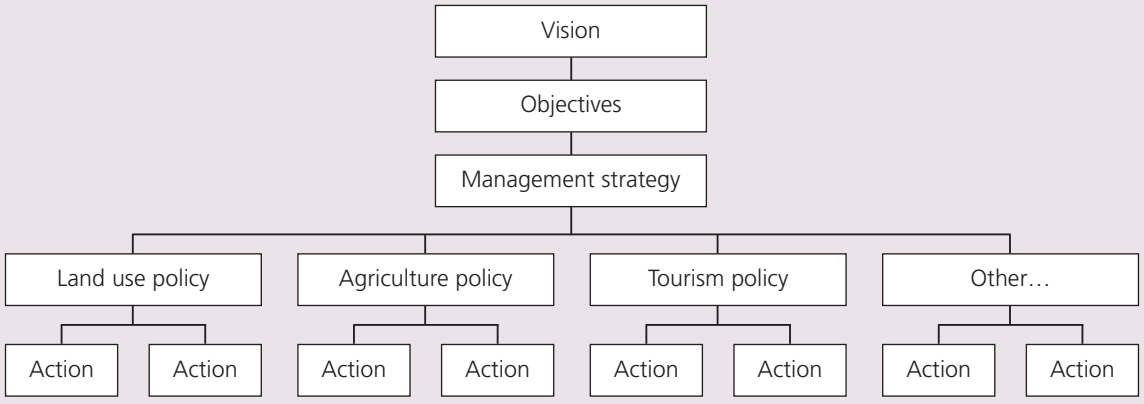
This stage involves developing a specific set of management strategies which identify management options, policies and legal authorities (see Figure 3 below).

Identify other, more detailed and specific plans that are needed

In many cases, the level of detail in the management plan is not sufficient to guide all the actions included in the management strategy. Consequently, it is usual to develop related plans that address specific areas in more detail, such as strategies for Interpretation, Visitor Management, Sustainable Tourism, Maintenance and Business Planning.

Taking interpretation as an example, the inscription of cultural landscapes on the World Heritage List has resulted in increased interest including ways of presenting the significance of the exceptional site, often with the aim of boosting tourism. Interpretation relates to both the values of the area and the specific World Heritage value of the cultural landscape, which is the outstanding universal value recognized by the international community. If done effectively, it will enhances the site's educational role by

**Chart describing the relationship between:
Vision, Objectives, and Strategy, Policies and Actions**



revealing the meaning of the place, the history and stories associated with it, and the interaction of nature and culture. In many cultural landscapes, it will be useful to develop an Interpretive Plan to outline methods for presenting the significant values of the place to the public while managing site visitation to avoid adverse impacts. This plan may cover a variety of topics and actions such as treatment of the fabric to show historic meanings, use of the place in a way consistent with its original use, the use of introduced interpretive material or engagement of local people as guides.

The management strategy should include consideration of:

- the skills and techniques required
- the resources required and sources of funding
- Timing and sequence of actions
- Possible impacts of actions
- Plans for the management of such impacts
- Arrangements for ongoing maintenance
- Ongoing budgetary requirements and funding
- Processes for implementation, monitoring and evaluation
- Interpreting the conservation management policy as integral part of this strategy.

Identify other management or planning processes that will influence the landscape

To provide effective protection and proactive management, it is important for World Heritage cultural landscape management to be developed in relation to other related planning and management efforts and processes. Cultural landscape management efforts need to take into account the current economic, social and cultural policies and planned developments in the region which may create opportunities or challenges. In particular, World Heritage management needs to be integrated with planning and management for land use, and take into account new infrastructure such as transportation and power lines, new industries, new farm practices or products, and economic planning studies and plans. It must also be alive to trends such as changing demographics. Most important, a link should be link forged with regional plans in such a way that the cultural values of the landscape can help benefit the sustainable development of the region as a whole.

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Stage 6 – Coordinating the implementation of the management strategy

As discussed in earlier sections, it is very common for a variety of organizations and land owners to be involved in the management of a cultural landscape, consequently identifying the best approach for coordination, collaboration, and/or co-management among key stakeholders is critical for successful implementation.

Management coordination

Some means is always required for coordination among management stakeholders so as to ensure adequate communication in the administration and implementation of the conservation strategy, plan, policies and actions (see case study from Laponian Area, Sweden). It will also be invaluable in co-ordinating the different levels of government which are very often involved in taking decisions that affect the management of the landscape and its components. There are a variety of working models that have been used to meet this need, ranging from national level commissions to community councils. In some areas, an existing organization may be identified to play a lead coordination role to achieve better delivery of management services; in others a new body may be called into being for that purpose. Whatever method is adopted should take into consideration existing and/or traditional responsibilities as a foundation and then make adjustments as required.

Collaboration and co-management

In some situations, a more formal collaboration or co-management arrangement may be appropriate among a range of organizations or levels of government who have legal tenure and/or who manage different places within the broader cultural landscape. The terms ‘collaboration’ and ‘co-management’ generally indicate some level of joint decision-making and power-sharing. Local communities often play an important role and this is sometimes referred to as community-based management. In the case of indigenous communities retaining their traditional management role, this is sometimes termed community conserved areas (see case study from the Kaya Forests, Kenya). These management issues may be dealt with by a range of mechanisms – e.g. customary practice using intergenerational obligations, legal prescriptions, complementary legislation and regional planning commissions.

Reindeer marking (Laponian Area, Sweden) © Eva Gunnare

Laponian Area (Sweden): A case study in management coordination

BACKGROUND

The Laponian area in Sweden, 9 400 km² north of the Arctic Circle, is the landscape of Saami people. It was inscribed in 1996 on the basis of natural criteria (viii), (ix) and (iiv) and cultural criteria (iii) and (v).

The Saami live in the Arctic regions of Sweden, Norway and Finland and in part of Russia. Their ancestral practice of reindeer herding dates back thousands of years, and represents one of the last and largest areas of transhumance in the world. For thousands of years the Saami lead their herds of reindeer every summer toward the mountains in a landscape, although this has recently begun to face changes brought about by new roads and energy plant developments. The nomadic Saami society began to break up after the turn of last century, and has been replaced with a more settled economy and permanent villages. But reindeer remain important in the economy, with – at present – about 300 reindeer herding "companies" and some 60 000 reindeers. In Sweden the total number of reindeer herders are 2 500.

MANAGEMENT ISSUES

The stakeholders in the management of the property are the Saami villages, two municipalities and the state administration through the County Administrative Board and the Swedish Environmental Protection Agency (95% of the land is in state ownership). The existing legal frameworks within the area relate to national parks legislation, Natura 2000 requirements and regular physical planning laws under the Swedish Environmental Code. Other legislation is the Act on Reindeer Herding, National Monuments Law, Mineral Resources and Forest Law. Several national parks and Ramsar sites are within the area. The management is not centralized to one body, but the County Administrative Board is responsible for the overall implementation and monitoring of the management. Laponia was the first collaborative project between nature and culture conservation authorities – the National Heritage Board and National Environmental Protection Agency – within the framework of the World Heritage Convention.

The management coordination of the World Heritage site was identified as a key issue in the early stages of the nomination process. In 1996, the World Heritage Committee recommended that the Swedish authorities continue to work with local Saami people and consolidate the management plan for the site. The land is mostly state-owned and in parts under very strict national park legal control. There are fundamental disagreements between the different stakeholders concerning rights to land and water and the delegation of responsibilities. Consequently, there are conflicts concerning management that arise from disputed ownership, for example over restrictions placed on the local community over land and resource use and issues of development. Many of the overlapping regulations lack legitimacy in the eyes of the local community, for example restrictions placed upon their participation in commercial activities in the national park. Moreover, Sweden implements a traditional right of public access over all uncultivated land, which can conflict with access used for private profit purposes.

Tourism is generally viewed as having the greatest present potential for development. In order to achieve ecologically sustainable tourism, there is a need for criteria for certification and quality control, a marketing plan for Laponia, and recognition of the Saame people's rights over land. At issue at present are regulation of commercial activities and zoning for scooter and other forms of tourism traffic. More generally, the challenge is to reconcile the protection of reindeer herding practices and the reindeer-based economy with the sustainable ecological management of the area.

RESPONSE

The process of discussing and agreeing on management priorities for the Laponia World Heritage site has been long. A few years after the inscription the Saame villages questioned the conservation approach in the County plan and developed their own proposal for a Laponia project called Mijà ednam. It focussed especially on enhancing reindeer herding and Saame culture. The Saame Board (Sametinget) and other Saame organizations have been involved in the work with the aim of promoting a Saame World Heritage management plan. Parallel programmes were drafted by the municipalities and the county administration. The Saami villages have submitted a proposal to the national government for Saami management of the Laponia World Heritage site, which has been referred to different organizations for comment.

Recently a new initiative has been taken by the county. All stakeholders are represented in a so-called Laponia group and an agreement with all parts, including the National Environmental Agency, has been reached. The aim is to establish a delegation from Laponia to deal with the authorities on matters the management of the Laponia World Heritage site. The delegation should meet regularly and not deal with operational issues. Working groups will examine issues about, for example: the legal framework; land use zoning; natural heritage information and awareness building; trails; and communication and training. Local development is a major task. The aim is to start with the development of a new local community based World Heritage management strategy. The lengthy process leading to a coordinated management plan has helped all the stakeholders to learn more about the needs of the different users of the landscape. It has also clarified how World Heritage values could contribute to the local and regional development. The Ajtte Museum which focuses on Saami culture and the natural and cultural heritage of the landscape plays a crucial role in awareness building. www.laponia.nu

Katri Lisitzin

View over Staloluokta, Padjelanta national park (Laponian Area, Sweden) © Eva Gunnare

Sacred Mijikenda Kaya Forests (Kenya) © Dr Idle Omar Farah

Sacred Mijikenda Kaya Forests (Kenya): Traditional management reinforced by national legislation

BACKGROUND

These forests were included in the tentative list of Kenya as a cultural landscape. The sacred woods or forests of *Kaya* are isolated parts of a large forest that stretch across the plain and the hills of eastern Africa, to Tanzania. The *Kaya* are protected by tradition but also by the national legal system. According to legend, and ever since the 8th century, the migration of the Mijikenda, a Bantu group, occurred from the south towards the north of Kenya. The forests attracted these communities upon their arrival and they settled in fortified villages built in clearings which later became sacred sites. These sites constitute centres of political and religious interest with dance and sacrificial areas. A social structure developed at these sacred sites with each sub-group of the community responsible for a particular function in the sacred forest. When security was no longer a problem, in the 19th century, these groups exploited the periphery of the sacred forests. The clearings of the forest continue today to play a spiritual role and to serve as a burial place, with the forest providing protection, like a buffer zone, for the exterior areas of activity. Later, tensions, conflicts and colonialism led to increased clearing of the forest and the abandonment of the cemeteries and certain sacred sites. At present, intensification of economic exploitation of the region engenders new threats to these forested "*islands*." Many of these sites disappeared before 1980, after having been pillaged.

The *Kayas* are a highly distinctive landscape shaped by traditional culture and values and instrumental in the conservation of biological diversity. The forests pass the required tests of authenticity and integrity. They are authentic in their distinct character and components and indisputably imbedded in the local cultural, social, historical and natural environment. The continued existence of the *Kayas* despite intense land-use pressures is proof of the existence of a traditional system of beliefs and use rules which have protected many of the forests from complete destruction. The Kenya Government gazetted the *Kayas* as National Monuments in 1992 thus conferring legal protection to supplement the traditional mechanisms which would not be adequate on their own to maintain the sites indefinitely.

ISSUES

Over the past four decades knowledge and respect for traditional values have declined, due to economic, social and cultural changes in society, which have affected cohesion and the values of local communities. This, coupled with a rising demand for forest products and land for agriculture, mining and other activities due to an increased population, resulted in destruction and loss of the small *Kaya* forests and groves. Active conservation of the *Kaya* forested islands commenced in the early 1990s and is directly linked to the history, culture and beliefs of nine Mijikenda ethnic groups. The Kenyan National Museum has implemented a conservation and development programme agreed to with the local Committees of Elders.

The National Museum's Coastal Forest Conservation Unit (CFCU) has been undertaking the programme with support from the World Wide Fund for Nature (WWF) since 1992. The work involved:

- Demarcation and boundary survey of important *Kaya* forest sites in consultation with local communities in preparation for gazettal and supporting local communities in the protection of their sacred sites.
- A public awareness and education programme to increase peoples' knowledge about the *Kayas* and the need to conserve them for their biological and cultural heritage.
- Promotion, in partnership with other bodies, of alternative wood and other resource development by communities neighbouring the *Kayas* to help decrease utilization pressure on the forests.
- Promoting biological, sociological, cultural and other research to increase our knowledge of the *Kayas* and Coastal forests in general in order to enhance their management and conservation.
- Promoting the review and strengthening of National laws relating to heritage conservation, and supporting the development of local community and other institutions involved with *Kaya* and coastal forest conservation.

In 2005 the Sacred Mijikenda Kaya Forests were nominated for the World Heritage List, however the nomination was referred back and the property was finally inscribed in the World Heritage List in 2008.

Mechtild Rössler

Assessing risks and managing impacts on the site from activities in the buffer zone around inscribed cultural landscapes can also be effectively addressed through coordination and/or collaboration.

It is often through the process of planning that agreements between key stakeholders can be crafted. In the Philippines, it was the management plan that served to jointly empower the government and local communities in the conservation of the rice terraces.

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Stage 7 – Monitoring, evaluation and adaptive management

This stage includes:

- Monitoring the effectiveness of the site management strategy;
- Evaluation and adaptive management

Monitoring the effectiveness of the site management strategy

Monitoring is a process conducted to determine how the heritage values are being conserved in the cultural landscape and whether the management strategies employed are successful. There are two questions:

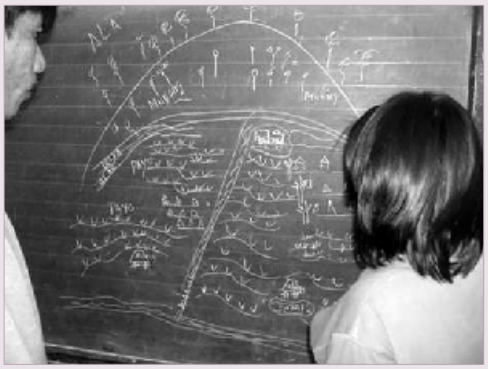
- Has management been successful in achieving what it set out to do?
- Are there some other factors not foreseen in the management plan which have had an effect on the values?

Monitoring involves providing data on management outcomes related to maintenance of World Heritage values such as stability of designed landscape components, integrity of the landscape, or continuity of associative values. Most of these values are inherently cultural but the measurable attributes are varied. For example, the health of ecosystems can be measured by the extent of a certain kind of vegetation cover; and the strength of cultural traditions by the involvement of youth in traditional skills at festival times.

Monitoring landscape changes, treatments and impacts

Monitoring processes must be established to chart the changes in both natural and cultural systems in the landscape over time. This allows detection of any changes in the cultural landscape and its values that may occur as a result of natural processes, human use and over-use of the landscape, or as a result of the conservation treatment and management regime implemented. A range of monitoring techniques is applicable for measuring condition, pressure and response in cultural landscapes.

Techniques will depend on the components being monitored and the information to be obtained, as well as on budgets and availability of monitoring staff and equipment. Techniques include photo monitoring points, vegetation quadrats, visitor counts and surveys. Techniques for the assessment of the condition of structures include movement sensors and checking the state of roof plumbing and waterproofing. For the wider landscape annual aerial photo coverage will reveal incremental change, such as the extent of disturbed ground due to feral animals or track erosion from pedestrian traffic, agricultural practices such as ploughing or the extent of colonization of open grasslands by woody shrubs and trees.



The Rice Terraces of the Philippine Cordilleras: (Philippines) © Augusto Villalon / © Katri Lisitzin

The Rice Terraces of the Philippine Cordilleras: Need for integrated management

BACKGROUND

The Rice Terraces of the Philippine Cordilleras was the first continuing, organically evolved cultural landscape, and were inscribed on the World Heritage List in 1995. The rice terraces are situated in the Cordillera mountain range in the (north) of Luzon Island, the biggest island in the Philippine archipelago. The terraces are situated in altitudes varying from 700 to 1 500 metres above sea level and cover an area of 20 000 square kilometres or approximately 7% of the land mass of the Philippines. The terraces are spread over five Northern provinces of Kalinga-Apayao, Abra, the Mountain Province, Benguet, and Ifugao. Its population density is 100-250 inhabitants per square kilometre, with its population placed in eight major ethno-linguistic groups.

The fragile site owes its preservation to the strong spiritual values of the Ifugao culture that has been guiding all aspects of daily life for over a thousand years. The spirit world of the tribal mountain culture is deeply rooted to the highland lifestyle and environment, expressed in a wealth of artistic output and in the traditional environmental management system that remains in place today. The history of the terraces, therefore, is intertwined with that of its people, their culture and beliefs, and in their traditional environmental management and agricultural practices.

ISSUES

Traditional values, both spiritual or physical, are under severe threat nationally. This is due to the pressing demands of modernisation, the urgent socio-economic needs of the community, and the lack of support from national authorities, who are not always aware that the preservation of the physical aspects of a site and its cultural associations must go hand in hand. Most national authorities believe that it is enough to grant assistance for the physical restoration of the terraces and disregard the preservation of the cultural values that reinforce the continuation of the traditional agricultural system. Airports, highways, and tourism infrastructure also threaten endangered sites and the community that resides there.

The balance between tradition and progress is the key issue that the Rice Terraces of the Philippine Cordilleras must answer in order to determine its future. Change is difficult to manage in the Philippine Cordilleras. The terraces follow the contours of the highest peaks of the mountain range. The narrow rice fields are built in clusters from stone and mud. Privately owned forests that play an important part in the maintaining the water cycle encircle the highest levels of terrace clusters. A traditionally designed and communally maintained hydraulic system, with sluices and canals, delivers an unobstructed water supply starting from the highest terrace descending to the lowest. Access severely limits the introduction of farm animals or machinery into the terraces. Therefore all agricultural activities and wall maintenance work must be done manually. The irrigation system has suffered extensive earthquake damage that has misaligned the distribution system. Portions of the traditional system constructed of natural materials that possessed a pliability that allowed the network to adjust to minor earth movements or heavy rain have been lost. Natural materials are no longer readily available and recent experiments in repairing the system with rigid concrete have been a failure.

Visual characteristics of the landscape are disappearing. Forests are being cut down. Along with the rice terraces themselves, clusters of villages with steep, pyramidal roofs of thatch were the most striking landscape features. An existing programme assists owners of houses who have lost their thatched roofs to galvanised iron sheets to replace them with thatch once again. Technical solutions are being carried out on site in the areas of agriculture, forestry and hydraulics. Joining traditional knowledge with technology, a UNESCO-aided project for GIS mapping of the site commenced in January 2001 to generate the baseline data needed for site management planning.

The recent management history of the site has been closely linked with its World Heritage status. In preparation for site nomination, a joint effort resulted in the organisation of the Ifugao Terraces Commission. Its first task was to prepare a Master Plan for the terrace clusters in the municipalities of

Kiangan, Banaue, Hungduan, Hapao and Mayoyao. The Master Plan recognized the need to continue the existing culture-based traditional practices to assure the maintenance of the site, focusing on cultural revival as the raison d'être for the simultaneous educational, environmental, agricultural, and reconstruction programmes being implemented by the national and local authorities. Programme components were: (a) natural hazard management, (b) agricultural management, (c) watershed management, (d) water management and irrigation, (e) transport development, (f) tourism development, (g) socio-cultural enhancement, (h) livelihood development, (i) institutional development.

World Heritage requirements were included in the Master Plan, and the five terrace clusters became the nucleus for the World Heritage nomination. Following inscription, the Ifugao Terraces Commission was set up as an advisory and monitoring body to carry through the Master Plan. Following components identified in the plan, other government agencies were mandated to cooperate with the Commission and to fund and carry out programmes that fell within their own sectors. However, the agencies felt that this was an imposition on their priorities and budgets, and the funds allocated to the Ifugao Terraces Commission were minimal: as a result few projects were completed.

The Ifugao Terraces Commission was abolished and replaced with the Banaue Rice Terraces Task Force which was granted project implementation powers but its approved budget was at a low level that did not even enable it to carry out its initial mandate of updating the Master Plan. During the course of its short existence, the Banaue Rice Terraces Task Force has been plagued by its extremely low budget allocation and threats of abolishment by national authorities. It is lobbying to upgrade its status to a National Commission. Lack of awareness is preventing the proper management of the Rice Terraces. Unless national authorities see the need to preserve together the interlinked systems of culture, nature, agriculture and environment, which are the essential components of the heritage value of the site, little can be achieved.

In 2001 the World Heritage Committee noted the poor state of conservation due to the lack of a systematic monitoring programme, and the need for a comprehensive management plan to ensure the conservation and sustainable development of the evolving and fragile cultural landscape. The Committee placed the property on the List of World Heritage in Danger.

Expert missions in 2005 and 2007 stressed the need to respond to the challenges, notably the abandonment of terraces, unregulated development and tourism pressure. A priority issue is to establish a comprehensive management mechanism which functions at the provincial and municipal level. Sustaining the ecosystem of the rice terraces, developing a community based tourism and an adaptive form of local development are all part of an integrated strategy for the survival of the rice terraces. In this work the potentials of environmental protection tools, including environmental impact assessments, should be explored.

The Ifugao community has responded to the challenge of maintaining their terraces and lifestyle with vigor. Lacking the existence of a national authority mandated to specifically focus on terrace maintenance, the Ifugao provincial government took over the responsibility for site maintenance, established community-based conservation programmes jointly implemented by local government and a local NGO, Save the Terraces Movement (SITMO). Together, the provincial government and NGO implemented the programmes specified by the Expert Missions carried out in 2005 and 2007.

Led by a cohesive local community group, the Management Plan has been restudied. It was agreed that without cultural conservation terrace conservation cannot take place since the terrace maintenance is so integrated in the local culture and traditions

An adaptive form of local development based on traditional knowledge is in now place and managed by the community. Noted is the successful re-introduction and revival of traditional artisanry in house building and craft production, revival of vanishing traditions through documentation and restaging of lost festivals. The revival programme for traditional practices has resulted in community-based tourism programmes that are gaining popularity in the country, not to mention providing an added source of income to the people.

The dissolving of the Manila-based Ifugao Terraces Commission is no longer regarded as a negative political move. Instead it is looked upon as a blessing that has returned control of terrace management to the local community who has responded with vigor in the task of maintaining their cultural traditions and the site where these traditions are anchored. The lesson to be learned from this site is that without community involvement, no conservation programmes imposed by national authorities can be achieved. Community participation is essential.

So impressive is the revived community involvement with their traditional environment that the 2007 Annual Meeting of the ICOMOS Scientific Committee on Vernacular Architecture (CIAV) held at the Rice Terraces of the Philippine Cordilleras, its members through its President issued the statement that the "conservation of the Rice Terraces of the Philippine Cordilleras is in good hands."

Augusto Villalon, updated by Katri Lisitzin

The first step in monitoring the condition of important landscape components is to establish base line data, noting the condition and state of the physical components, such as extent and behaviour of exotic vegetation, condition of structures, soil stability. This must include some specific measures, for example if control of weeds is a key action, % cover must be measured and /or the % treated each year. Regular inspections and follow-up using the same techniques will be required at specified intervals. Cultural components in the landscape also require monitoring and this requires careful selection of indicators if the components are not tangible. For example, number of residents attending festivals related to cultural values of the landscape, maintenance of traditional crafts, number of traditional language speakers, etc.

Using indicators to track progress

Some countries use indicators to measure the State of the Environment in regular reporting and in Australia a set of natural and cultural heritage indicators were developed and used in assessing the pressures on and condition of the heritage environment from 1995 to 2001. As well as considering heritage places and objects, indigenous languages were also reported on as a means of maintaining knowledge of places and their values. The following table describes the 8 general indicators used but not the 31 specific indicators for natural places, archaeological, contemporary indigenous places, indigenous languages, historic places and objects.

A range of monitoring techniques is applicable for measuring condition, pressure and response in cultural landscapes. For human interaction with the landscape a range of socio-economic indicators are required, such as demographic profiles of the resident population, type and education of visitors, preferred cultural activities in the landscape and degree of participation in traditional activities. Visitor satisfaction can be monitored through performance indicators such as numbers visiting, activities engaged in and expenditure on site, as well as through questionnaires designed to measure visitors' views.

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Natural and Cultural Heritage Indicators (Australia State of the Environment 2001 Report)

Issue or element	Indicator
Knowledge of the heritage resource	G.1 Number and distribution of identified heritage items (places and objects)
	G.2 Number of heritage places assessed using best practice assessment standards
Condition of heritage	G.3 Number of places destroyed or whose values have been severely diminished
	G.4 Number of places reserved for conservation purposes where heritage values have been seriously impaired by visitor use.
Resources and training	G.5 Funds provided for maintaining heritage values
	G.6 Amount of funding provided to heritage agencies responsible for heritage places and objects.
	G.7 Number of conservation practitioners and training courses
Community awareness and action	G.8 Community awareness of and attitudes towards heritage places and objects and their conservation.

Periodic Reporting and reactive monitoring

The Operational Guidelines require a monitoring system to be outlined in the nomination of a cultural landscape for the World Heritage List and the following information is required:

a. *Key indicators for measuring state of conservation*
b. *Administrative arrangements for monitoring property*
c. *Results of previous reporting exercises.*

This will enable reactive monitoring and periodic reporting in the World Heritage context.

Periodic Reporting is aimed at assessing the success of the overall application of the World Heritage Convention by State Parties as well as assessing whether the values for which the property was inscribed are being maintained. This reporting aims then to contribute to improved site management, advanced planning, reduction in emergency and ad hoc interventions, and cost reductions through preventive conservation. This in turn will lead to improved World Heritage management policies, regional cooperation and activities better targeted to specific needs of the regions.

The first cycle of Periodic Reporting decided on by the World Heritage Committee was delivered in 2000 on the state of conservation of World Heritage in the Arabic States; the last one was completed in 2006 with the Periodic Report on Europe.

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The results of the Periodic Reports are available at http://whc.unesco.org/en/periodicreporting/

Reactive Monitoring is the reporting on the state of conservation of specific World Heritage properties that are under threat. State Parties have to submit to the World Heritage Committee through the World Heritage Centre, specific reports and impact studies each time exceptional circumstances occur or work is undertaken that may have an effect on the state of conservation of the property. Reports can also come through other sources and are carefully reviewed by the World Heritage Centre and the Advisory Bodies (IUCN, ICOMOS, ICCROM).

Each year the World Heritage Committee examines the reactive monitoring reports on the state of conservation of inscribed properties and decides on follow up action, including dispatching reactive monitoring missions, including a property on the List of World Heritage in Danger and – as a last resort – the removal of properties altogether from the World Heritage List.

Reactive monitoring is a means to gauge community attitudes towards heritage values as these evolve and change; Heritage values are not static and once issues become controversial, communities most likely will shift or change their concepts in an attempt to clarify their values or their attitudes harden and they could resist change or pressures from outside. This has implications for monitoring the condition of designated cultural landscapes as is shown in the Sintra case study.

Evaluation and adaptive management

Evaluation

Evaluation is an integrated part of the management process as it provides feedback and enables the management to anticipate and adapt to new challenges. Evaluation can be defined as "the *systematic assessment* of the *operation* and/or the *outcomes* of a programme or policy, compared to a set of *explicit or implicit standards*, as a means of contributing to the improvement of the programme or policy" (Weiss, 1998 and Patton, 1997). Recent work has linked programme evaluation with performance measurement (McDavid and Hawthorn 2006.) Evaluation findings can be used to improve or adjust policies and programme to improve their effectiveness and functions as tool for adaptive management (see below and Jewiss et al., 2008).

Incorporation of research results in management process

As part of the management process it is vital for results of research into both specific site issues and long-term trends, especially socio-cultural ones, to be incorporated into management practice. It is obvious that the site manager needs to act on research which has provided solutions to problems caused by structural failures such as in soil erosion, or cracking of structures. Social trend research can be longer but its results may involve significant changes to say administrative organization and involvement of minority groups in management. Demographic studies are also necessary to understand population dynamics in the landscape.

Continuing scientific research may also assist in maintaining the historical, cultural and scientific connections with the place. A good example of this is the continuation of Gregor Mendel's genetic research at the Horticultural institute in Lednice.

Adaptive management

Adaptive management is a systematic process of continuously improving decision making in management to improve the management system, organization, and implementation.

Cultural Landscape of Sintra (Portugal): Reactive monitoring

BACKGROUND

In the 19th century Sintra became the first centre of European Romantic architecture. Ferdinand II turned a ruined monastery into a castle (Pena Palace) where this new sensitivity was displayed in the use of Gothic, Egyptian, Moorish and Renaissance elements and in the creation of a park blending local and over 3 000 exotic species of trees. Other prestigious homes built along the same lines in the surrounding Serra created a unique combination of parks and gardens which influenced the development of landscapes in Europe.

The site was inscribed as a World Heritage cultural landscape in 1995. A monitoring mission was arranged in 2000 because of local complaints and some awareness at the World Heritage Centre that all was not proceeding as well as might have been hoped following inscription.

A joint IUCN-ICOMOS mission found that there were areas where action was desirable to raise Sintra's quality in conservation, management and presentation to that reasonably expected of a World Heritage cultural landscape. Changes – organizational and financial – were in train at the time of the mission, which may indeed have indeed acted as a catalyst for change.

Cultural Landscapes of Sintra (Portugal) © UNESCO / Kerstin Manz

ISSUES

The purpose of this monitoring mission is best conveyed by the issues studied:

1. Re-examination of the World Heritage Cultural Landscape values – Religiosity, literary and artistic associations.
2. Local roads as an integral element of the cultural landscapes
3. Major monuments – conservation issues
4. Improving the management structure
5. Tourism impacts – including new building construction
6. Restoring water systems
7. Re-cycling the environment
8. Role of the forest in the cultural landscape
9. An integrated management plan
10. Interpretation in the management of the World Heritage site.

RESPONSE

Following the monitoring mission, the World Heritage Committee in 2001 requested a report on the restoration programme and improvement of the site management to be undertaken by the State Party during the next six years. This included restoration of individual monuments, gardens, parks and forests. It recommended they develop a concept of dynamic conservation, to set up a programme of public education and public awareness raising and to ensure the integrity of the buffer zone and avoid undertaking new works. A management plan was requested for the site by the end of 2001. Four practical steps were requested:

1. Creation of an independent Cultural Landscape Advisory Committee.
2. Creation of an advisory body/association of residents.
3. Establishment of a public information, research and archives centre.
4. Adjustment of the high protection area of the natural park to coincide with the core area of the World Heritage site.

Another Monitoring Mission was undertaken in 2006 as a follow-up to the submission of the management plan, and the World Heritage Committee examined progress made at the site at its 29th and 30th sessions respectively in 2005 and 2006. However it was noted that progress was slow and that the management system has not been adapted to the requirements under the World Heritage Convention.

Peter Fowler and Kerstin Manz

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Stage 8 – Deciding when to renew or to revise the plan

Management plans have to regularly updated and revised to adapt to changing circumstances. Many properties inscribed at an early stage need to present updated management plans which are to be reviewed. In some cases an update is required for the re-nomination of a property, such as for the case of Uluṟu - Kata Tjuṯa National Park (Australia) as a cultural landscape.

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Sustaining management of cultural landscapes

Governance capacity

Large-scale cultural landscapes are cohesive venues for conservation due to their regional identity, shared history or culture, and shared ecosystem boundaries. These are complex landscapes with multiple values where nature and culture exist alongside human communities, often for many generations. In many cases, the value of the landscape is intimately influenced by the interaction with people over time, and the protection of the landscape requires sustaining these relationship and associated stewardship. In multi-owner, multi-jurisdictional situations, it is important to clarify the governance and decision-making authorities that will influence the future of the landscape.

Governance is a relatively new concern in conservation and is defined in a variety of ways. It has been distinguished from management, "While 'management' addresses what is done about a given protected area or situation, 'governance' addresses who makes those decisions and how." (Borrini-Feyerabend, 2008, p. 1). "Governance is about power, relationships, responsibility, and accountability. It is about who has influence, who decides, and how decision-makers are held accountable" (Borrini-Feyerabend, 2008, p. 1). There a many types of governance including but not limited to (1) government owned and/or managed areas, (2) co-managed areas where various actors together make and implement decisions, (3) privately owned and managed areas, and (4) community conserved areas where indigenous peoples or local communities make and implement decisions (Borrini-Feyerabend, 2008, p. 3).

In many cultural landscapes, particularly those with multi-owners and multi-jurisdictions, governance is conducted through a collaborative framework and the decisions and implementation occurs through complex links among multiple organizations (Borrini-Feyerabend et al., 2007; Goldsmith, S. & Eggers, 2004; Brunner et al., 2002). The approach of "governing by network" is built along horizontal lines rather than the more traditional hierarchical system. There is a web of multiorganizational, multigovernmental, and multisectoral relationships that characterize the network. In governing by network, establishing and implementing policy relies increasingly on partnership, shared decision-making and wielding influence rather than power.

Cultivating new leadership among key stakeholders is essential to implementing this approach more broadly. There is a need for committed and competent leaders who share a vision of sustainability, are open to learning, and seek cooperation with regional, national, and international networks. There are various models for leadership development that emphasize the role of both regional and international exchange for learning and fostering new ideas and inspiring inventiveness and conservation action. Creating opportunities for new institutional linkages among international organizations and building networks among cultural landscape stewards is another means of sharing best practices.

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Funding strategies

> *Protected areas require strong economic foundations; local communities need a sustainable livelihood and private sector investment of funds is required to supplement public sector involvement*
>
> McNeely, 2000, pp.12-13

For many years, protected areas have been funded from the public purse, as they are a common heritage and a public good. But government funding of management is becoming increasingly difficult, as the number of protected areas grows and public finances diminish or are allocated to other priority needs. Consequently, many cultural landscapes are seeking a variety of other funding strategies alongside public financing and examining entrepreneurial opportunities. Certainly, it is important that the people who live in these areas and contribute to their character are able to have a vibrant economy and living standards comparable to those living elsewhere. Generating income in ways that do not conflict with heritage conservation is the challenge. But usually, neither site-generated income nor government funding are enough to meet the cost of managing sites, so both should be combined.

Internal income: a sustainable development to support the site

This section discusses the ways in which those responsible for management of World Heritage landscapes may generate income to meet management costs. It is difficult to set down rules because the management framework differs so much worldwide. Management authorities may be municipal councils, statutory bodies set up especially to manage the World Heritage property, planning bodies, state or national government departments, and, in many cases, a mixture of these. All these may have different rules concerning collection and expenditure of income.

In some cases, especially for designed landscapes like gardens or for archaeological sites, the managing authority controls or owns the property, and can therefore derive income from entry charges, concessions, leases and licenses. In other cases, especially in the larger continuing landscapes, the managing authority has planning controls only, and the property is owned by many farmers or other landholders. In these cases the farmers and landholders collect the direct charges, and the managing authority is funded by taxes levied on them or on other activities on the site. This authority may also involve farmers and landholders in the management, not only through subsidies but also through policies which will help them make a profit from sustainable management.

The resources that generate an income able to fund site management are of two kinds: *direct resources* are generated by the very activities that originally shaped the site and usually gave it its heritage values; *indirect resources* come after, especially when the site is given a heritage value.

Direct and indirect resources are common in evolving landscapes, which form the largest category of cultural landscapes: these landscapes have been shaped by productive activities, most often agriculture, fishing and forestry. In fossil landscapes, the original activity no longer sustains the site, but in living landscapes, it is in most cases still the main source of income. In terms of authenticity and integrity, it is always better that the direct resource continues to sustain the site.

The main indirect resource is tourism. Unlike productive activities, it is not originally linked to the sites, but it common to almost all sites. The more prestigious or iconic the site, the more tourism there is. Many of the UNESCO'S World Heritage sites were first designated by the *vox populi*, in the form of high visitor attendance. For others, the inscription was enough to trigger or increase attendance, as previous case studies have shown. In many heritage sites, especially World Heritage sites, tourism is the main economic resource.

The sources of income, whether direct or indirect, are obviously double-edged: overworking them may lead to site destruction, but stopping them may lead to site abandonment by lack of income. What is needed in heritage sites as in any resource is a sustainable development, i. e. a development that ensures the sustainability of its resource.

The issues with internal site income, whether direct or indirect, are therefore:

(a) How can the site be worked to produce income without being altered in ways that impact on the outstanding universal value (in a continuing cultural landscape, income may well be required for livelihood and poverty alleviation as a first priority) and,
(b) How to use the income generated by the operation for site maintenance?

a) A site-suited sustainable operation

In order to ensure sustainable management of a site, the *types of products* and their *amount* need to be assessed, as well as the *methods* for resource maintenance. Product types include: in forestry, species planted and forest products such as logs, pulpwood, firewood, fence posts; in agriculture, crops and other farm productions; in tourism, preferred tourist categories, services offered, etc. Appropriate methods can include limiting timber yields, channeling visitors outside fragile areas, etc. Amounts are easier to measure, in cubic meters of wood, yield per hectare, number of visitors, but determining the optimum (carrying capacity) for types of products or methods is not easy.

Sustainable management limits profits associated with high yields. It also tends to increase costs, because of the often

more complex methods involved, although modern techniques might lower production costs. To make up for increased costs, extra added value needs to be found, based on quality or image. That is relatively difficult for the main forest products, wood or timber: environmentally friendly forest management does not add much to product quality; but at least it may add to image (see below, labels). The agricultural and tourism products of a heritage site can draw added value from their origin in several ways:

- Looking for quality rather than quantity;
- Offering elaborated products;
- Linking the product with the site.

Looking for quality rather than quantity usually requires a deep change in the farmers' strategies, as the dominant model is still the productivity agriculture. Even when the farmers are still involved in traditional production systems, the agricultural extension policies incite them to increase their profit through increasing the amount of their production (yields, areas cultivated…) rather than through increasing the unit price of their products. It also often implies an improvement in quality, as the traditional products do not always meet the standards that will allow them to be marketed at sufficient prices.

Improving quality is often done through revival of traditional products: pasture-fed animal meat, production of old varieties of fruits and vegetable, rehabilitation of old farm houses into lodges or hostels. It can also rely on modern techniques (high-tech wineries often allow a more regular wine quality than traditional ones) or on new products, for example, wine in regions of suitable climate but where it was not traditionally made, or rearing animal species traditionally not domesticated (such as bison, ostrich or kangaroo in Europe).

Improving quality is also giving preference to cultural or farm tourism, rather than mass tourism. Contrary to a widespread belief, mass tourism is not the only social tourism. Cultural or farm tourism can be as affordable, since it can avoid many costs associated with international standards. It is also necessary to attract high-income earners, who will contribute to economic sustainability of the site.

Elaborated products of agriculture can be wines, cheese, preserves, jams, honey, food specialties or craft products based on local natural resources. This source of added value is possible in many rural areas. But as the origin of elaborated products is easy to identify (easier than that of raw products), heritage areas can take advantage of their image to generate more income from their products (see below on linking the product with the site, and labels).

In tourism, an example of an elaborated product is the organization of complete tours with accommodation and transportation. When such tours are conducted in scenic trains or boats, as in the Douro Valley of Portugal or the Middle Rhine Valley in Germany, rather than in motor coaches, they have an additional advantage of using a more sustainable transportation mode.

Marketing agricultural products as site-specific also helps sell the image of the place with the product. This can be achieved through direct sales to visitors or though packaging and advertising campaigns showing the region of origin: it is a known fact that the consumer tends to buy a product not only for its inherent qualities, but also for its image. For farm products, the image is that of tradition, of city-dweller's rural roots, of an ideal countryside. Marketing the image is widely done for famous wines (St Emilion, quintas of Douro, etc.). In Alto Douro Wine Region, terraces are maintained partly because they contribute to the image of the Port wine produced there. Local movements to inscribe wine regions in the World Heritage List were partly based on this intention of adding value to the image, hence to the product.

The tourist products in heritage sites are basically related to the specific values of the sites (visits, on-site museums, interpretative trails, historic shows, craft shops, etc.). But in many cases, this attracts other businesses, which degrade the image and sometimes the very existence of the site: either low-grade site-related products (poorly documented historic reconstructions, low-quality souvenirs, etc.), or by-products without any relation to the site (fast food restaurants, attraction parks, etc.). These banal activities bring little income to the site itself, whereas a site-oriented tourist operation can have a higher added value and contribute to the maintenance of the site. Pottery figurines, wooden sculptures and woven crafts in traditional designs are better products in terms of both satisfying tourist demands and maintaining local crafts. In the Galapagos Islands, training courses have been conducted on crafts production to assist in this.

In rural areas of heritage value, tourism and agriculture can be successfully brought together: wine tours, on-farm sales, catering and-or accommodation give an added value both to agricultural and to tourist products; and beyond economic income, they create ties between site managers and visitors – better than any other kind of site operation – which will make the latter respect and promote the site. Food is a central part of lifestyle and culture of every people in the world, and the culinary heritage concept embodies many of the key issues of regional development. Local or international movements working to promote culinary heritage and its diversity against a global uniformity are growing: "Slow Food", "European Culinary Heritage Network", focusing on new opportunities for traditional food production, developing new business ideas and promoting the strengths and unique culinary characteristics of the regions.

The Agave Landscape and Ancient Industrial Facilities of Tequila (Mexico) © Saúl Alcántara Onofre

The Agave Landscape and Ancient Industrial Facilities of Tequila (Mexico): A productive heritage landscape

The agave cultural landscape comprises a territory of the Tequila's valley and *Amatitán*, *Teuchtitlán*'s archæological zone of *Los Guachimontones*, the area defined by the Tequila volcano and the *Rio Grande de Santiago*'s slopes of the narrow valley. The landscape is unique. Due the optical effect of the blue shade of thousands of agaves (*Agave tequilana* Weber azul) with its standing swollen leaves which shape the landscape, adapted to the geomorphology of the region and to the dimension of the property, such as in plain ground, hills, slopes or ravine, including the archaeological vestiges and historical monuments located in the nearby villages. The techniques and methods of cultivation of the agave, just as the production of tequila, have evolved since the prehispanic and viceregal period. The coa, tool for the *agave* planting, has its origin in the prehispanic age; the selection and plantation through *hijuelos*, the detection of the *magueys* ready for the harvest, la *jima* or cutting of the leaves, the cooking of the *mezcal* heads and the double distillation of tequila were practices of the viceregal period.

In matter of the built heritage, there are traces of ancient distilleries from the 16th century and *haciendas* (their typology is different from other industries that produce wine or alcoholic liquors) with ancestral techniques and methods of tequila's brandy production. In the 18th century, the taverns began their integration to the *haciendas*, which major development took place along the 19th century.

The production of *tequila* demands a lot of water and oak tree wood, which comes from the forests located in the foothill of Tequila volcano; the inhabitants cared for the wood and fuel resources, which is the reason that the oak (*Quercus castanea*) forest survives with oak shrubs (*Quercus microphylla*), junipers (*Juniperus flaccida*) and endemic native plants with great natural and cultural significance: the *mezquite* (*Prosopis juliflora*), the *pochote* (*Ceiba aesculifolia*), the *copal* (*Bursera laxiflora*) and the *sabino* (*Taxodium mucronatum*) (sacred trees appreciated in the Mesoamerican world).

It exists similar places in México, in the states of Hidalgo, Tlaxcala, Puebla, Yucatán, Oaxaca, and even outside of Mexican territory, in South Africa, but there, the crops have not generated a cultural landscape with its own character, because it is not connected to a continuing ancient culture like in the *Tequila* and *Amatitlan* valleys, a landscape over two thousand year old, a landscape that represents an agricultural and geographic continuity, a preservation of the applications and customs generated by *agave* crops and exploitation.

For all these reasons, a series of federal legislative, state and municipal acts protects this site. The historical-artistic buildings, as well as the archeological vestiges are protected by the Federal Law for Archeological, Artistic and Historical Monuments and Sites, 1972, in charge of the Nationals Institutes of History and Anthropology and Fine Arts (INAH-INBA); and for conservation of the natural heritage by the Federal Law for Ecological Balance and Environment Protection in charge of the Federal and State Governments.

The current characteristics of the land and the agave's culture has been preserved by the techniques and ancestral methods of production of tequila brandy, resulting in the preservation of a cultural landscape of historical, artistic and ecological values.

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A few examples of geographic and quality labels in the world (* = production at World Heritage sites)

PROTECTED DESIGNATION OF ORIGIN (PDO), EUROPE:
Saint-Émilion and other Bordeaux, Champagne, Bourgogne wines (France), Port (Porto) and Douro* wines (Portugal), Sherry (Jérez), Rioja wines (Spain), Tokaji* aszú wine (Hungary), Chianti wine (Italy), Beaufort, Comté, Roquefort cheese (France), Parma ham (Italy)*

PDO GIVEN BY THE EUROPEAN COMMISSION TO PRODUCTS OF OTHER COUNTRIES:
Colombia Coffee

OTHER:
Darjeeling tee (India), Basmati rice (India), Napa valley wines (USA), Idaho potatoes (USA) Argan oil (Morocco), Antigua coffee (Guatemala), Rodrigues honey (Mauritius), Guinea pineapple, Tequila brandy (Mexico)*

Labels may be very efficient tools to help management of cultural landscapes. Apart from commercial trademarks, which are private labels, owned by firms, there are many kinds of labels issued by producers' associations, governments or independent bodies, which guarantee various qualities of products (especially agricultural) and services (including tourism): origin labels guarantee a given geographic area; process labels guarantee that the products have been prepared according to given rules; quality labels guarantee a given result (e. g. a taste) through tests; environmental labels guarantee that the production meets given environmental requirements (sustainable use of natural resources, limitation of pollutions, etc.); ethical labels guarantee that it helps promoting the rights of the workers and of the populations concerned.

The most directly relevant labels for landscape management are the origin and environmental labels. But all the qualities guaranteed by these various labels are more or less linked with landscape quality, and their recognition through these labels may give an added value to the products, thus contributing to sustain the sites. Some of these labels are already often associated, especially origin, process and quality labels on the one hand, environmental and ethical labels on the other hand. A larger association of these labels on the same site, or the inclusion of more requirements in the same label, would help to a better coherence in site management.

In forestry, environment labels are emerging (Forest Stewardship Council, Pan European Forest Certification, etc.). However, they are still little-known. For agricultural products, there are environmental labels (such as organic agriculture), ethical labels (fair trade), and, the most established, geographical and-or quality labels. Among the latter, the most prestigious are the protected designations of origin, initiated in Latin European countries – France with *Appellation d'Origine Contrôlée* (AOC), Italy with *Denominazione di Origine Controllata* (DOC), Spain, Portugal – and extended at European level with the *Protected Designation of Origin* (PDO); similar labels are being created throughout the world. Such labels both ensure a high quality and, by definition, associate the product with a place. More requirements could be included in such specifications, with more positive impacts on the environment and on landscapes. That is already the case, for instance, for some cheese making (as with Beaufort, in the French Alps), which do not use ensilage and promote meadow maintenance. Another origin-guaranteeing label is the brand some national parks (as in Cinque Terre) or regional parks (France, Italy…) give to some of their products. The World Heritage label could likewise be used to promote such products as rice from the Philippine cordilleras, dates from the Palmeral of Elche, or cigars from Viñales, and thus help find income for the management of these sites.

b) Directing the site operation income to site management

It is essential for managers to raise revenues and to find ways to retain income generated by site operations for site maintenance. There may be two ways: either the manager (who intends to maintain the site), public or private, is the operator (who gets the income); or the operator gives the manager a part of his income. The first situation is found in timber and agricultural production, where products give a direct return to the manager (forest operator, farmer). It is also the case with the operation of 'user pays' tourist sites (gardens, archaeological sites, historic hotels and inns, etc.).

Tourism by-products (tours, hotels, bed and breakfast, restaurants, shops, etc.) are in the second category: their financial contribution to site management is more indirect, as these activities belong to people who are not site managers but are often part of the local community, for example when farmers offer accommodation in their farm houses. Profits from these activities may be retrieved in part by the community through taxes. Cases exist where a tax has to be paid by tour operators, shops and restaurants and the funds go into the site management (e. g. Croatia). But depending on the administrative arrangements, the revenue, income and fees from tourism, as well as from genetic resources, water harvesting, etc., goes to a common treasury, whether local, regional or national. Dedicated funding or a pro rata allocation, which enables protected

areas to retain income generated there, is a policy option enabling closer connection between income and expenditure. A conservation trust could be the recipient.

Forming independent companies to manage commercial activities, such as tourism, in protected areas would enable dividends to provide income flow and enable raising of investment capital, investment in rural areas, strengthened private sector support, and improve access to loans. Joint venture companies and local cooperatives are possible models.

A policy growing in acceptance is 'user pays' – now requiring visitors to pay a site entry fee. This contribution may be more acceptable to tourists if they know that the fee income is to be spent in maintaining or upgrading the site and facilities, but in practice it is more easily accepted if it is asked for with the payment of another service. For instance, in some ski resorts, a part of the ski lift fee is used to maintain the alpine meadows underneath the runs and the surrounding forests, which are part of the landscape seen by the skiers. Even the cross-country ski trails, which were free until a few years ago, now require a pass, cheaper than the ski lift pass, but enough to help maintaining the forests and their tracks. Another example is Cinque Terre National Park, which has a tourist pass linking train ticket with access to the main coastal path. These 'user pays' policies raise controversies, as many people think that nature should stay of free access, even when it is transformed by human agricultural activity, and that the latter should be funded only by the sale of its products. The most acceptable compromise is to charge only motorized access (car park, even car access, train, ski lifts, boats, etc.) and not pedestrian access.

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External income: other sources

Public funding

Whereas agricultural subsidies for political or economic purposes (such as keeping people in the countryside, supporting exports, etc.) are well known and have an impact on cultivated landscapes in Europe or North America, subsidies directly aimed at environment or landscape conservation have a more recent history. Farmers are traditionally reluctant to be "gardeners of the landscape", which they regard as a less noble task than producing food. But attitudes are slowly changing, and the new generation admits that they can be producers of services as well as of goods. Another factor in favor of environmental subsidies is the international pressure against production subsidies in the context of the World Trade Organization. This change is particularly visible in European Union's Common Agricultural Policy (CAP), as illustrated in the case study on Southern Öland (Sweden). Other sources of funding for rural activities such as housing repairs, training in new skills, oral history and archival recording, unemployment benefits can be directed towards maintenance of heritage features in the cultural landscape.

Matching funding formulae are also popular in some public reserves: governments give capital funds for specific developments which are matched by private funds donated for that specific target. Sometimes when the development is obviously successful and World Heritage designation has boosted economic activity and prosperity in the region, government gives another funding boost as the development has proved economically viable. This then enables the site manager to allocate recurrent funds to other less economically generating works such as conservation.

Private funding

Fund raising for programme proposals is a very practical display of both capacity building and sustainability. Some possibilities follow:

- Establishing conservation trusts; these would serve as non-profit and transparent mechanisms for mobilizing trust funds, dedicated funding from receipt of tourist income, debt-for-nature swaps, partners in accredited 'green' businesses.
- Change laws to encourage fund raising; partnerships with for-profit concerns, tax breaks for charitable contributions, establishing special protected area funds on the basis of contributions from the energy sector.
- Private sector investment in micro-scale enterprises especially in buffer zones, based on sustainable use of biological resources and conservation of biodiversity which will ensure more equitable distribution of the benefits arising from such use, such as in indigenous plants for traditional medicines and bush tucker.
- Sponsorship of activities or site repairs is another major high profile income generator. Some travel companies for example, sponsor specific conservation programmes in World Heritage areas in return for publicizing their role.

Often governments will contribute to capital funds over 1-5 years to construct infrastructure which will enable local managers to collect funds for recurrent or operating expenditure, for example for museums, interpretation centres, backpacker accommodation/ youth hostels, walking tracks, historic building rehabilitation etc. This is the play between a one-off capital expenditure and funding to cover operating expenses.

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Capacity building: professional development and training

It is clear from the case studies that a range of skills is needed for managing cultural landscapes. Some generic management and planning skills are applicable and required in all areas of site management such as organizational and financial skills. Other specialist skills will be required depending on the natural, cultural and social features of the cultural landscape. Some of these skills may be "in house", that is, held by the staff of the managing authority or local residents, while others may be held by consultants who are brought in to advise on their specialist topics.

For some cultural landscapes maintaining local cultural knowledge will be paramount. The challenge then is to integrate traditional cultural knowledge with local management systems to ensure protection of the outstanding universal values of the property. Training must be culturally appropriate. This was recognized at the African expert meeting on cultural landscapes in Kenya in 1999, while the expert meeting on desert landscapes and oasis systems in the Arab region in Egypt in 2001 noted that specialized training programmes to increase their regional capacity and understanding of the cultural landscape concept and to enhance professionalism in landscape planning and management were required.

To revitalize local knowledge through training programmes one must learn from the original settings (where and how the knowledge was transmitted, why and which conditions local knowledge worked, and what were its advantages and limits). However, traditional social settings and cultures that have been dissolved cannot be successfully recreated, only similar systems can be developed anew. The challenge then is to create new and alternative structures that allow revitalization rather than conserving traditions in museums or turning the landscape into a fossilized outdoor museum. In museums local knowledge is rarely used but becomes part of a collective and cultural memory, or worse, an idyllic cultural relic. The revitalization of local knowledge may occur when older knowledge is rediscovered and still existing forms of local knowledge are re-evaluated. This was highlighted in the restoration programme for the Tombs of the Buganda Kings at Kasubi in Uganda, in sustainable development policies for the Swedish archipelago fishing industry, in indigenous knowledge of fire in vegetation management at Uluru - Kata Tjuta in Australia.

Sukur Cultural Landscape (Nigeria): Youth Involvement

The key physical features of this inscribed terraced landscape have not been significantly modified over the centuries. The ways in which they have been maintained have remained traditional in the form of materials and techniques which are sustained by rituals. The Indigenous Sukur Development Association and the Nigerian National Commission for Museums and Monuments working with the Hidi and other local stakeholders are involved in participatory reconstruction of the outer palace which takes place at the annual communal labour presentation to the Hidi. Urban based youths are encouraged to come home during the annual traditional festival to supplement the efforts of a fast ageing indigenous population.

In rural areas the strengthening of youth training and capacity building is vital, always taking the resources of the specific area into consideration (see example from Sukur Cultural Landscape, Nigeria).

For a stable and sustainable future, instead of short term project success, training is required in a range of skills to consolidate jobs already created and to justify parallel heritage restoration, recording, and promotion.

Training Curriculum of Skills for Cultural Landscape Management

Training focused on the management of landscapes with heritage value requires approaches that are collaborative, integrated, interdisciplinary and inclusive. It should identify, involve and empower key stakeholders, in particular local communities.

SUBJECT AREAS IN TRAINING:

- theoretical and conceptual basis for the work of the manager,
- use of methods to identify the natural and cultural (tangible and intangible) heritage through inventory and analysis and assess its significance working with the local community recognizing its own context,
- implementing a variety of methods and techniques for participatory and integrated planning and management including collaborative leadership, facilitation and conflict resolution,
- finding appropriate methods within traditional economies and creative economic futures,
- analysis of the legal frameworks and the role of law– i.e. environmental law, cultural heritage law, traditional law etc
- related strategies and skills – e.g. environmental and natural resources planning
- tools and methods for the measurement of management effectiveness, monitoring and evaluation and organization of work programmes and action plans.

AWARENESS RAISING OF:

- the variety of assumptions and mindsets concerning cultural landscapes; philosophical and conceptual issues,
- the need for interdisciplinary knowledge,
- the need for developing a shared vision identifying the vision of local people, users or visitors,
- the use of a comparative framework and sharing experiences of good-practice, setting the work of a manager in a global perspective on landscape management.

Katri Lisitzin

RELEVANT COURSES AND TRAINING INSTITUTIONS:

There are a vast number of training courses available so it is essential to 'surf' the websites for details of these and their requirements for participation:

See ICCROM's *International Directory on Training in Conservation of Cultural Heritage* www.iccrom.org or contact training@iccrom.org and in particular for courses in territorial Management.

International Centre for Protected Landscapes, Wales, UK; Distance learning course in Protected Landscape Management: http://www.protected-landscapes.org/

International Centre for Mediterranean Cultural Landscapes, Cilento National Park, Italy; http://www.parks.it/parco.nazionale.cilento/Eindex.html

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Issues for managers of cultural landscapes dependent on traditional rural practices

A "traditional landscape" is one in which land-use, the food and fibre it produces, and features such as settlement pattern and building types have evolved from a long working relationship with the natural environment. The continuation of a pattern of traditional uses over a long time (centuries) indicates that the natural environment is being utilized in a sustainable manner which supports human life at an acceptable level, even if that level is not economically very high.

Technology is probably traditional too, but new equipment and methods can be introduced provided they do not disrupt the balance which has been achieved in people's use of the habitat. That balance will also depend on a particular form of social structure, for example the recognition of a 'head-man' who will decide matters like when hunting may start or when to irrigate, or family arrangements which enable the women to carry out the daily maintenance work, as on the mountain rice terraces of the Cordilleras in the Philippines. The likelihood in many countries is that customary 'law', oral or written and exercised by some form of 'court' or 'council', will also have evolved to cover issues such as land tenure, rights, practices and inheritance. Managers of these landscapes have to be aware that many regional and rural inhabitants have a culture – practices, customs and beliefs – different from the national paradigm. If these regional cultures are not recognized in assessing values and formulating management policies and strategies, management is doomed to fail. This also applies to many rural districts in Europe. Anthropological expertise may be required to understand and document local cultures.

The traditional landscape is characterized by bush or waterside flora, woodland or open pasture, arable land, distinctive field shapes and patterns, particular management regimes like irrigation and hunting, and/or the use of local materials in vernacular buildings. While the working of such a landscape may have deliberately excluded some species, for example, wolves and bears from hunting landscapes (and humans too from settling the royal hunting New Forest of southern England) and 'weeds' from agricultural landscapes, traditional forms of land-use are likely to retain a high degree of biological diversity. The vegetation of the traditionally sheep-grazed Causse Méjean, France, for example, contains thirty types of orchid in its rich Alpine flora. A "traditional landscape" can be very old, as with the bush around Uluru, Australia, or tropical or semi-tropical forest with thousands of years of human occupation; or relatively recent, as with Midland England's 'traditional landscape' of hedged fields enclosed by Act of Parliament only some two hundred years ago (and colonial versions of these in various parts of the world).

Peter Fowler

Practical field programmes are offered by government agencies such as in Norway (training for farmers in landscape maintenance), United Kingdom (Ministry for Agriculture programmes in conjunction with English Heritage), France (Ministry of Agriculture); and the European Union "Leader +" is a new community initiative for developing skills of local people in rural communities; it is seen as an essential step in the provision of basic services for rural economies to help strengthen and maintain rural heritage threatened by urban dominance. EU training initiatives emphasizing quality products (see section 3.4) using environmentally friendly production methods have been offered to those involved in agricultural activities.

ICOMOS has a long-standing specialist gardens committee which advocated conservation of cultural landscapes. Training for conservation of historic gardens and cultural landscapes is a included in their work:

ICCROM, the International Centre for the Study of the Preservation and Restoration of Cultural Property, an intergovernmental body established by UNESCO in 1956, and located in Rome, Italy, has a mandate to strengthen conditions for conservation of all forms of tangible cultural heritage (from objects through archaeological sites to architectural monuments and historic cities and landscapes) through research, documentation, technical assistance, training and awareness-building. ICCROM was recognized by the World Heritage Committee as its priority partner in training. Its Global Training Strategy was endorsed by the Committee in 2000. ICCROM through its Integrated Territorial and Urban Conservation Programme – Territorial Management Curriculum – has conducted training programmes in cultural landscape planning in World Heritage listed properties such as at Cinque Terre in 1999, and since that time has continued to offer technical advice to the local partners involved in developing the management plan for this inscribed property.

Training for managing "traditional" landscapes requires special modes of instruction, including learning traditional ways from elders, understanding ecological and cultural underpinnings of the traditional system, learning how to use new technologies and development of management capacity within the community associated with the landscape.

Training managers of cultural landscapes must equip them to deal with common issues of maintenance of landscape and viable agriculture, managing tourism development, ensuring community involvement and managing expectations. These issues are difficult and require balancing the conservation of inherent site values with maintenance of viable communities and generating income. The objective for the site manager is to coordinate all these issues.

Specific World Heritage programmes exist at different universities, including Cottbus (Germany), Dublin (Ireland), Deakin (Australia), Tokyo (Japan) and Beijing (China). There are also programmes for landscape and environmental design at different Universities, such as Montreal (Canada).

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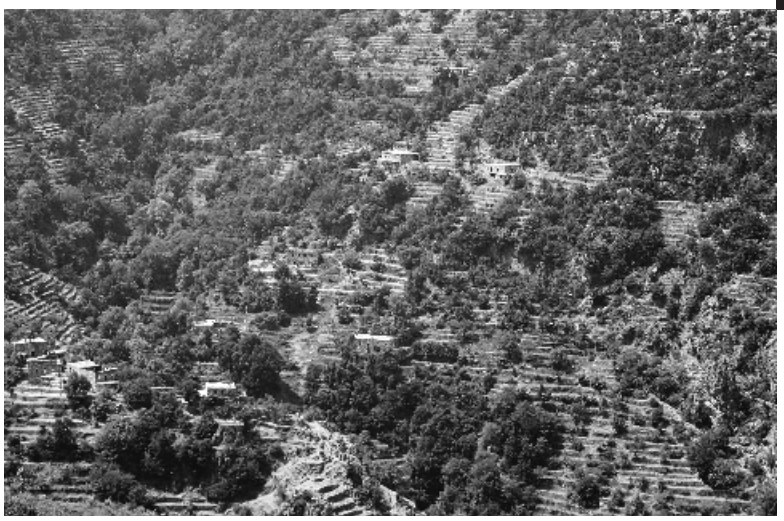
Common Issues in Cultural Landscape Management



Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab) (Lebanon) © UNESCO / Anna Sidorenko

Introduction

The policies to be considered in site management were discussed in the stages of the cultural landscape management process. However, the case studies presented in previous sections show that some issues stand out as particularly important in managing cultural landscapes and require specific policies for retention of heritage values derived from understanding their significance. These issues can be expected to occur in the management of many World Heritage landscapes, though they will vary in detail and application depending on the category of cultural landscape and the social and economic environment of the place. This chapter examines these issues:

1. Lack of awareness of, and general education about, World Heritage values in cultural landscapes and their value to society.

2. Need for site-specific training for those working in World Heritage cultural landscapes to ensure that all the values of the places are managed sensitively.

3. Using farming and forestry policies to define what changes can be permitted in the landscape while still maintaining their outstanding universal values, and what techniques can be used to ensure this.

4. Managing tourism to ensure continuing visitor access to and appreciation of the landscape without seriously impacting on the outstanding universal value.

5. Finding the resources, including 'user pays' concepts and other external income, to ensure economic viability of operations to maintain the values of the cultural landscape.

6. Developing landscape conservation treatments and new techniques for managing essential components in the designated landscape and allowing the insertion of new elements (buildings, structures, earth works, plantations…) and new uses.

7. Coping with impacts caused by threatening processes and events or developments external to the site affecting or threatening the integrity of the designated cultural landscape.

8. Support for communities maintaining heritage values within the cultural landscape especially where the associative values of the landscape reside within those communities.

These issues recur in landscape development and change, identifying threatened, valued landscapes, acceptable levels of intervention; and managing old landscapes and making new ones, and have been examined world wide as recent phenomena.

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One could group the most common issues by policy type and link them to examples of relevant cultural landscapes inscribed on the World Heritage List or included on national Tentative Lists. Issues of agriculture and forestry occur at the designed landscape of Lednice Valtice (Czech Republic), or at continuing/relict landscapes such as the Cuban coffee plantations; Conservation and restoration issues have been detected at the designed cultural landscapes of Dessau-Wörlitz (Germany) and at many fossil and archaeological landscapes including St Kilda (United Kingdom). Intangible heritage issues can be illustrated by the continuing landscape of the Sacred Mijikenda Kaya Forests (Kenya) and the associative cultural landscape of Tongarior (New Zealand), education and awareness by the industrial relict landscape of Blaenavon (United Kingdom). Social support is specifically relevant by the continuing landscapes of Sukur (Nigeria) or Cilento National Park (Italy), whereas tourism and recreation is a key issue at Uluru - Kata Tjuta National Park (Australia) and Amalfi Coast (Italy). External influences such as environmental impacts or infrastructure has been noted at Hortobagy National Park (Hungary) or the Loire Valley (France) and human/natural disasters at the Curonian Spit (Lithuania/Russian Federation) or Bam and its Cultural Landscape (Iran). Issues of linkages, boundaries and buffer zones occurred for Mont Perdu (France/Spain) or the pilgrimage routes of Santiago de Compostella, which are currently covered by three different properties in France and Spain.

While the landscape contains both natural and cultural values which must be considered together, the table shows that the range of policies which are likely to be required to protect the values varies depending on the site category.

However, as shown in section 2, all policies must relate to the statement of significance for the heritage values exhibited in the designated cultural landscape. These values will also have been reinforced in the management vision and site objectives. Sorting out which types of policies apply to the category of landscape then becomes relatively easy. The policies need to address the components of the landscape which have outstanding universal value, such as:

- Natural structure – the dramatically visual landscape whose beauty is the tourist attraction;
- The relationship between the ongoing culture of the local people and the landscape;
- Viable and sustainable use of the resources – for the present and another 2000 years.

All policies revolve around assessing vulnerability in the context of limits of acceptable change –the question being "how much of the twenty first century should be permitted to intrude in these landscapes of outstanding universal significance before their values are compromised and changed in meaning?"

Building an awareness through education and engagement

While people are aware of environmental issues and the value of heritage, often arising from issues in their own town or place, an essential part of management of World Heritage landscapes is providing information about and raising awareness of the outstanding universal value of these landscapes. It is crucial to start with local communities before addressing information for visitors and foreign tourists.

If management provides information in attractive ways about the cultural landscape, visitors will learn about aspects of interest to them and their enjoyment of their visit will build support for its continued conservation. In addition there will be a large number who do not visit but will support its proper management if they receive adequate information about it. World Heritage properties are an attractive and popular topic for a range of media – travel magazines, books, videos, television documentaries and films. Popular community support for the conservation of the heritage values of a place often translates into political support when the values are threatened, for example by pressure for development or lack of resources for maintenance.

The information function of management may be planned and delivered to audiences in three places. The first place is remote from the site, in the homes and towns of people who may be interested in a particular site or World Heritage properties in general. They can be reached through advertisements and articles in the press and on television, through the property's website and through printed information. As a result of learning about the place, some will want to visit, and provide political and financial support for conservation and management.

The second place for delivering information is at the entrance to the property, where visitors want to know what they can see, to be oriented to the layout of the place, and to learn about its significance. This is the function of visitor centres, though information shelters on site may perform the same function for less cost.

The third place is on site, with the visitor standing in front of a landscape or feature, and wanting some explanation of what he or she is seeing. While many sites offer guided tours, which visitors find the best and most enjoyable form of interpretation, and others will have self guided tours using a brochure or booklet, usually some form of site labelling or signing is advisable. Careful planning and design is necessary to provide content which meets visitors' needs; it should be presented on signs which fit into the landscape without being a discordant visual element.

While the information provided should primarily meet the needs of visitors, it is important that it also delivers the messages that managers want communicated to their visitors. These messages may be about the importance of some of the less obvious values, or the behaviour required while in the area, or the contribution which the area makes to the regional economy. This has been raised in Stage 4 as part of capacity building.

Managers should also consider undertaking surveys of visitors, as they leave the property, to see if they enjoyed their visit, and especially to see if their attitudes towards the property and its heritage values are positive. Surveys can also measure visitor satisfaction, which can be tracked over time and used as an indicator of management's performance. A communication strategy should be part of the management plan. It would cover all aspects from external communication and marketing to strategies for delivering information to visitors on site.

The World Heritage Convention requires the organization of educational and information programmes by State Parties to strengthen appreciation and respect by their peoples of this heritage. These programmes should cover site managers, residents, visitors to sites, school classes and the general public. Local and State political awareness of the value of World Heritage can be raised by programmes concentrating on the press and media outlets, by promoting World Heritage Day, by involving a wide range of people in discussions on management planning for their local World Heritage property. The Philippines rice terraces case study illustrates the need for wider community awareness of the outstanding value of that landscape.

Many properties have visitor centres which offer some education programmes, and interpretation of the values found in that property through exhibitions and displays or guided tours. Brochures, books and specialist publications are also often available for purchase in these centres. Some managers promote their properties through advertising on travel tickets to the place, as with the local train tickets to Cinque Terre. The use of the World Heritage logo as an awareness raising device and marketing brand is also to be encouraged in promoting the properties.

RESOURCES AVAILABLE TO ASSIST MANAGERS INCLUDE:

World Heritage Education Kit which covers cultural landscapes. Available at http://whc.unesco.org/en/wheducation/

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Cultivating sustainable resource use

At the end of the last Ice Age, 12 000 years ago, all people were hunter-gatherers. Agriculture developed independently in several places: first in the fertile crescent of the Middle-East, during the 9th millennium BC, then in the Indus valley and China, then in Papua island (nowadays Papua New Guinea and Irian Jaya), then in Central America and Andean region. Few World Heritage sites bear testimony to this dawn of agriculture: so far, none in the Middle-East, but in 2008, Kuk Early Agricultural Site (Papua New Guinea) was inscribed on the list.

Agriculture spread from these foci to other parts of the world, which were gained in major part around 2000 BC. Europe, the rest of Asia, Africa. In the Pacific and the Americas, agriculture did not spread broadly out of its original foci: North American prairies, South American forests, Australian steppes remained managed by hunters-gatherers until the Modern Age, when, colonization of the new lands by settler societies led to the creation of new landscape patterns and products.

During the 20th century, the widespread application of modern technologies resulted in large-scale transformations of the landscape by enlarging fields and removing natural vegetation, woodlands and hedges and the regulation of drainage though the management of rivers and streams, diking, large-scale drainage and irrigation. In some cases this has had adverse impacts, such as soil erosion and salinization. These changes are evident in many of today's cultural landscapes.

In different areas of the world, change is currently affecting landscapes by the contrary processes of, on the one hand, intensification of modern agriculture and expansion of towns, and on the other, abandonment of rural lands. Some land with relict features and patterns have ceased to be productive, and subsequently developed for new uses such as plantation forestry with geometric blocks of exotic species; some is amalgamated into larger field sizes for industrial scale farming, resulting in the loss of cultural and natural diversity.

Highly productive horticultural landscapes have become shrouded in plastic to increase production. Other landscapes are threatened by expanding urban estates, which obliterate existing patterns and features and irreversibly change the character of the landscape. In Europe, mountain landscapes are changing because agriculture and seasonal grazing is no longer profitable there.

The impact will be particularly evident when cultural landscapes are the result of productive use of the land, and support farming communities. The products of current technologies-quick growing forest plantations, new crops with a variety of visual effects as well as biodiversity impacts, new materials and forms – such as plastic sheeting and wind farms – will have an impact in our cultural landscapes.

Can such changes be resisted or even managed? Given that cultural landscapes in the past have reflected the cultures and economies of different periods (and local adaptations to prevailing techniques), some change may be considered inevitable or could be seen positive for some cultural landscapes. However, that does not mean than we should be indifferent to all changes – some are clearly much more damaging in their impact than others. Thus, in the context of World Heritage Cultural Landscapes, the question therefore arises: what are the limits of acceptable change in land use and agricultural production in such places?

The answer to this key question depends on the significance of the landscape and why it is important, as outlined in the vision statement and management objectives. The challenge is to manage more efficient, intensive production in such a way that it increases the prosperity of the farming communities in a way in which the cultural heritage values in the landscape are not lost. Providing the material evidence of successive layers of past landscape use can be preserved, then it should be possible to permit a degree of alteration in traditional land management approaches and to accommodate the stitching in of some new uses as well. But getting the balance right is a major challenge in cultural landscape maintenance worldwide. Some trial and error may be acceptable in the search for solutions, though any sound strategy will depend largely on local conditions. At heart is the need to find forms of land management which do not compromise the outstanding universal values of the site.

These questions demonstrate the importance of carrying out thorough research and preparing detailed statements of significance of the heritage values for cultural landscapes. Such statements will reveal what features in the landscape are important for heritage conservation, and why. Especially in organically evolving landscapes, policies should protect what is really important while permitting changes which do not threaten significant elements. This may be done by, on the one hand, supporting traditional uses and practices, and on the other by permitting new uses or practices on land which is of lesser significance, and by using siting and design guidelines to ensure that new built elements in the landscape do not detract from the significant components and features.

Case studies for Öland (Sweden) and Mont Perdu (France/Spain) show how the landscape is being sustained by continuing traditional activities with farmers being involved in decision-making and further training. In Cinque Terre, traditional small-scale viticulture, rather than larger scale production is being encouraged to maintain the outstanding universal value of this terraced landscape.

However, some of the designated cultural landscapes have changed greatly in appearance over time. Hortobagy National Park (Hungary) in the Middle Age was a flourishing, intensively settled agricultural landscape and is now a pastoral zone; ancient irrigation systems at Lake Titicaca in the Andes have been reused in modern schemes.

In other landscapes, there has been an intensification of uses with the introduction of modern techniques. In the Palmeral of Elche in Spain, the Moorish date palm plantations have become municipal palm groves but the speciality product is marketed in bags bearing the World Heritage logo. In Cuba, the guavas, mango and pawpaw fruit trees planted haphazardly as sunshade around the coffee plantations now supply the domestic market. In the Alto Douro in Portugal, the narrow irregular terraces (*socalcos*) of the pre-phylloxera era (pre-1860) gave way to long lines of continuous, regularly shaped terraces with monumental walls built at the end of the nineteenth century. More recently (since the 1970s), new terracing techniques (*patamares*) have been introduced, creating a larger landscape very different from the original built landscape by making wider, slightly sloping earth-banked terraces usually planted with two rows of vines to facilitate mechanization and by introducing vertical planting along steeper hillsides that no longer require building walls to shore up the terraces. Groves of olives and almonds on the upper slopes and oranges on the lower hillsides are slowly being replaced by vines. The aesthetic impact of these changes has added to the time-depth and visual variety of this continuing landscape, although most of the viticulture of the Douro continues to be carried out almost totally by hand because of the difficult topography – yet the product, port wine, is today mostly made in modern, totally mechanized wineries.

Forests also play a multifunctional role in cultural landscapes: habitat protection for plant and animal species, timber production, protection of watersheds and freshwater sources, recreation, and common welfare. They also add diversity to landscapes such as Austria's Wachau with forests bordering the Danube and clothing the mountain slopes above the vineyards and fields. Reforestation has to be carefully planned in inscribed landscapes where there has been over-exploitation; local species are preferable to faster growing imported commercial species. Forests, and woodlands especially in the drier Mediterranean regions, have long provided a basis for rural industries and created distinctive cultural landscapes, building traditions, food and crafts. "Agri-environment" programmes to sustain these activities are increasing in Europe, often funded under the European Union's Common Agricultural Policy. There are groups like TWIG (Transnational Woodland Industries Group) through which partner regions in England, Germany and Greece are able to demonstrate how to manage their woodlands sustainably and to add value (both cultural and economic) to woodland products.

In addition, the management of cultural landscapes that are heavily influenced by agriculture may also benefit from steps to protect traditional varieties of crops, vegetables and fruits, and of livestock. IUCN has recently published a set of case studies on the conservation of such "agro-biodiversity" in the context of protected landscapes; such advice could be relevant to a number of World Heritage Cultural Landscapes as well:

Amend, T., Brown, J., Kothari, A., Phillips, A. And Stolton, S. (eds.). 2008. *Protected Landscapes and Agrobiodiversity Values*, IUCN and GTZ

In short, it is increasingly recognized that a variety of natural resources within cultural landscapes have to be managed. Many guidelines are available for site managers through the IUCN guidelines series, and in reports on other studies that currently examining issues of sustainability in agricultural landscapes:

Barron, Enid M., and Ilga Nielsen (eds.), 1998. *Agriculture and Sustainable Land Use in Europe: Papers from Conferences of European Environmental Advisory Councils*, Boston, Kluwer Law International, Nijhoff Law Specials, vol. 38, 193 pp.

Maser, Chris, 1999. *Ecological Diversity in Sustainable Development: The Vital and Forgotten Dimension*, Boca Raton (Florida, USA), Lewis Publishers of CRC Press, 401 pp.

Carter, Heidi, Richard Olson, Charles A. Francis, 1998. *Linking People, Purpose, and Place: An Ecological Approach to Agriculture*, Lincoln (Nebraska, USA), University of Nebraska Institute of Agriculture and Natural Resources, 266 pp.

Pretty, Jules, 1998. *The Living Land: Agriculture, Food and Community Regeneration in Rural Europe*, London: Earthscan Publications, 324 pp.

van Mansvelt, J. D., M. J. van der Lubbe, 1999. *Checklist for sustainable landscape management: final report of the EU concerted action* AIR-CT93-121: the landscape and nature production capacity of organic/sustainable types of agriculture, Amsterdam : Elsevier, 181 pp.

Millennium Ecosystem Assessment. Ecosystem Studies: Ecosystem Science and Management. Island Press: 2005. Chapter 17 Cultural and Amenities Services. http://www.millenniumassessment.org/en/ pp. 457-474.

"The 'Forest Landscape Approach': Lessons Learnt from World Heritage Cultural Landscapes and Beyond". In: World Heritage Reports No. 21: *World Heritage Forests, leveraging Conservation at the Landscape Level*, Proceedings of the 2nd World Heritage Forest Meeting 9 to 11 March 2005, École nationale du génie rural, des eaux et des forêts (ENGREF, Nancy, France). UNESCO World Heritage Centre 2007, pp. 57-66 http://whc.unesco.org/documents/publi_wh_papers_21_en.pdf

The following case studies examine issues in continuing cultural landscapes in vineyards, farming and forested landscapes.

Alto Douro Wine Region (Portugal)
© UNESCO / Nomination file

Jurisdiction of Saint-Emilion (France) © UNESCO / Nomination file

Vineyard Cultural Landscapes

Vineyard cultural landscapes are a specific type of agricultural landscape represented by its entire production and land-use system:

- vineyard cultures are the result of human work and the interaction between people and their environment,
- vineyards are often located in areas with a long human presence, and illustrate the exchange between different cultural traditions,
- these landscapes depend on a number of natural conditions, including geology, geomorphology, geographical location, relief, soil, and (micro)climate,
- they illustrate considerable human intervention (construction of terraces, drainage etc.)
- the great variety of vineyard types being dependent upon natural conditions, techniques of vine cultivation and wine making, and geographical conditions (Mediterranean, central European, new producing countries etc.), means that there are many types as wine regions and wines,
- vineyard landscape are linked with tangible heritage (vernacular architecture, settlement systems, cellars etc), as well as with intangible elements, including cultural traditions and harvest rituals,
- wine production is subject to social, economic, and global market development and consumer demands,
- vineyard landscapes require long-term planning and investment.

Management of vineyard landscapes should include regulatory preservation, and also ways of ensuring:

- the continuation of economic activities that sustain the site (such as the promotion of high quality products)
- the provision of economic benefits for site maintenance,
- the sharing of know-how among stakeholders and their transmission to future generations, and
- the acceptance of a common culture and identity by all stakeholders.

Management plans should encompass both the core areas and the buffer zones and should provide for the highest level of conservation, restoration and development of values in both zones. As continuing evolved landscapes, vineyard cultural landscapes may be subject to change of use and introduction of new techniques. This would be acceptable so long as these changes do not jeopardize any of the World Heritage values for which the sites have been inscribed.

A number of traditional vineyard landscapes are threatened by abandonment, erosion, landslides etc. and integrated management needs to include provisions for restoration, revitalization and development consistent with the structure of the landscape. Vineyard cultural landscapes must be coherently defined as geographical units and historic territories (such as the perimeter of the wine and wine growing areas – "Appellation d'origine contrôlée"[2], geomorphological or cultural units etc.). If the core area does not fully match the coherent unit, it must be covered by the buffer zone.

Community participation and development should be an integral part of any vineyard landscape nomination. An effective cultural landscape conservation strategy must involve all stakeholders.

Effective tourism management planning is important for vineyard cultural landscapes, in order to avoid the potential degradation of the cultural values for which these areas are inscribed on the World Heritage List.

From Recommendations of the World Heritage Thematic Expert Meeting on Vineyard Cultural Landscapes, Tokai, Hungary, 11 to 14 July 2001.

2. The systems of indication of quality, process and geographical origin, elaborated mainly in Latin European countries, such as Appellation d'Origine Contrôlée (AOC) in France, have since been extended by the European Union with the Protected Designation of Origin (PDO) – see chapter 2.4, Sustaining management of cultural landscapes, section on labels, p. 107.

Agricultural Landscape of Southern Öland (Sweden) © Rolf Källman/Swedish National Board

Agricultural Landscape of Southern Öland (Sweden): Continuing agriculture

BACKGROUND

The area inscribed on the World Heritage List comprises the southern third of the island of Öland in the Baltic Sea, covering 56 000 ha. It was nominated under criteria C (iv) (v). The landscape takes its contemporary form from its long cultural history, adapting to the physical constraints of the geology and topography. It is an outstanding example of human settlement making the optimum use of diverse landscape types on a single island.

The agricultural landscape of Southern Öland in Sweden is an organically evolved landscape which depends on continuing, traditional land-use. The practices of the living agricultural community derive from several thousand years of cultural tradition, which is reflected to this day in the patterns of land-use, land division, place names, settlements and biological diversity. The land is mainly owned by a large number of private individuals which include over 400 agricultural enterprises. Depopulation and rationalization of agriculture over the last fifty years has reduced the number of farming units but, unlike on the mainland, no arable land has been abandoned.

The area is protected under several Swedish statutes:

- Cultural Monuments Act: the Heritage Programme is mainly aimed at managing a number of archaeological sites.
- Planning and Building Act: a Master Plan for the whole island does not have statutory force but is intended for guidance in policy and decision making. A Master Plan for the municipality is part of it and followed up in a statutory detailed development plan. The responsibility for implementation lies with the municipality.
- Environmental Code: specific provisions related to the protection of all aspects of the environment, including nature reserves, cultural reserves, landscapes, biotopes, animals and plants. There is a general duty of consultation in relation to nature conservation.

A number of areas within the island are also designated:

- Places of National Interest for natural and cultural values or for outdoor recreation.
- Ordinance for the protection of the landscape which requires work permits for example for building, road-building, establishment of dumps.

ISSUE OF AGRICULTURAL FUNDING POLICIES

European Union regional support is available for direct assistance to the disadvantaged agricultural regions, of which Öland is one. Specific environmental support exists to encourage more environment-friendly forms of production. Whereas the State has formerly supported farmers with valuable hay fields and natural grazing lands, such assistance now forms part of five different forms of environmental support partly funded by the EU. EU LIFE fund has also been contributing mostly to restoration work, e. g. stone walls and gates. Several other forms of national and regional support also concern natural and cultural environmental values:

- support for the preservation of natural and cultural environmental values in the cultivated landscape
- support for the preservation of biological diversity and cultural environmental values in the grazing lands and hay meadows, support for the reinstatement of hay meadows, wetlands etc.

The majority of Öland farmers have applied for one or other of the above mentioned forms of support. Development has shown that the financial compensation paid to farmers for managing the cultural landscape has produced a positive effect.

RESPONSE

Managing and coordinating these legal and funding mechanisms requires cooperation at the administrative level but, most of all, an increased awareness by the landowners and farmers of the values of their cultural landscape. The World Heritage nomination process, including hearings and meetings with the local

Agricultural Landscape of Southern Öland (Sweden)
© Rolf Källman/Swedish National Board

communities, was set up according to a timetable over several years. A coordination group included the county, municipalities and the Federation of Swedish Farmers. Several meetings took place the farmers through the agency of the federation. Following initial information meetings, questions were asked about future restrictions, support for the agriculture and the threat of rising real estate prices. The farmers were asked to vote about the World Heritage nomination – indeed without their support the nomination would not have gone forward. The county, municipalities and the farmers agreed to work for a joint management strategy for the cultural landscape. This has strengthened the overall awareness of and cooperation in heritage management in the county.

Farmers have also had the opportunity to take part in several courses through a four-year information campaign, partly funded by the European Union, in which the agricultural landscape is seen as a whole and which focuses on its cultural values and biological diversity. They have also been offered visits from an advisor who has drawn up a management plan for the farm in consultation with the farmer – 150 farmers in the nominated area have requested and obtained this service. The target group comprises farmers together with their families and employees. All information and counselling is voluntary and free of charge. Many different people and organizations are involved in the campaign; from the county administration, the cultural environment, nature conservancy and agriculture functions, the county museum, the Federation of Swedish Farmers, local heritage associations, adult education associations etc. The campaign is addressed to all farmers in Sweden, not only to those whose lands have very high natural or cultural values or those receiving environmental support.

Katri Lisitzin

These case studies highlight the role of specific landscape type guidelines, local trusts for conserving landscape components and systems of planning or permits in conserving dynamic cultural landscapes with continuing agriculture and forestry. They also highlight the iterative character of several of the management stages – orientation, analysis and developing suitable management strategies to conserve the heritage values while allowing new developments and activities in the inscribed landscape.

One of the most challenging tasks for managers is to manage the visual values of the continuing landscape. There are many techniques now for assessing the ability of a landscape to accommodate or absorb new developments. The English Heritage Historic Landscape Project details some of these methodologies which were underpinned by the principle that change when properly planned will usually be more acceptable than fossilization, and it is likely to be more sustainable.

REFERENCES

Fairclough, Graham (ed.), 1999. *Yesterday's World, Tomorrow's Landscape, The English Heritage Historic Landscape Project 1992-94*, English Heritage, London.

In the World Heritage inscribed rainforest landscape of the coastal Wet Tropics of Queensland, Australia, the planning scheme to protect the scenic backdrop to the city of Cairns has seven zones of landscape sensitivity which control new development ranging from prohibition of all new construction on the ridge or skyline to degrees of absorption into less prominent areas in accordance with design and siting guidelines. These planning controls to protect the visual amenity and aesthetic values of outstanding landscapes are becoming more commonly used. They often require partnerships with or agreements between several levels of government and private developers.

Tourism

World Heritage tourism has brought employment to millions, often in remote parts of the world. It has provided inspiration, recreation, enjoyment and rest to countless visitors. But it has also destroyed and polluted unique, fragile and pristine environments, threatened local cultures, and devalued the heritage characteristics that make it both of outstanding universal value and a desirable tourist destination. Tourism also offers a main avenue for public appreciation of the values of World Heritage cultural landscapes.

Tourism policies for cultural landscapes must be derived from the conservation policies for retaining the heritage values of those landscapes. The *Cultural Tourism Charter Principles* of ICOMOS (1999) state: 'The dynamic relationship between Cultural Heritage and Tourism should be managed to achieve a sustainable future for both.' There are generic principles for best practice Heritage Tourism which can be used as a guide for both tourism operators and heritage site managers. The following are from *Successful Tourism at Heritage Places*, a guide prepared by the Australian Heritage Commission and the Cooperative Research Centre for Sustainable Tourism (2001):

1 Recognize the importance of heritage places
2 Look after heritage places
3 Develop mutually beneficial partnerships
4 Incorporate heritage issues into business planning
5 Invest in local people and their place
6 Market and promote products responsibly
7 Provide high quality visitor experiences
8 Respect Indigenous rights and obligations

Site manager's perspective

As heritage is not a material cultural renewable resource, site managers have a primary duty, often enshrined in legislation, to protect and conserve their properties and present them for the enjoyment of visitors. Many also have a duty to raise revenue from the site to offset some management costs. Therefore information about the location of and access to the heritage sites is of fundamental importance. Interpretation of heritage values for educational benefit or personal enjoyment is an important way of building public support for heritage conservation.

Because of cultural protocols or the fragility of the resource, access to some areas may have to be restricted. Protection and conservation of heritage places and collections should take precedence over other considerations; however justified these may be from social, political, economic or cultural viewpoints. This has effects for tourism operators, who may only have an accessible market during certain seasons, holidays or celebrations. However, the heritage site manager has to negotiate arrangements which ensure the long-term sustainability of the resource.

The site managers and the external tour operators have to reach agreement on the following:

- the intrinsic objective of conservation of the place
- 'ownership' of the culture being presented – whose views?
- the nature of the interpretation and publicity messages
- provision, type and siting of visitor facilities
- limits on the number of visitors
- economic returns to the local community
- role of volunteers and sponsors.

In many protected areas tourist operators are subject to a licensing regime which attempts to control the number of tourists brought to the site, their behaviour, and the quality of the interpretive information offered. Licensing is a valuable way of controlling the quality of the experience visitors enjoy at the site, and of generating income through license and per head fees.

Host Community

Although some communities do not appreciate the outstanding universal values of their local site and its global connections, many cultural heritage properties are highly valued by local communities who are naturally protective of these places. For this reason it is important to establish early in any project the needs and interests of the local community and the significance of a place from a local perspective.

To do this, tourist operators or management authorities will need to consider:

- stories and oral traditions about the place, its meaning and history
- the functions and uses of the place and its parts
- how the place has developed through time
- the relationship of the place to its setting and people
- the relationship and linkages of the place to other sites

It is imperative that the host community has an active and ongoing involvement in the planning, development and operation of heritage tourism projects. The community often plays a dual role in both the supply and demand for the heritage tourism product – an authentic product or experience supplied by locals using their crafts and according to their customs builds up a demand from tourists who pass on knowledge of this to others. Active involvement in all planning processes will help ensure that the tourism operation is not only sensitive to community aims and aspirations but will be able to capture and reflect the essence of the place and its people.

In the twenty first century the tourist market will place increasing importance on enjoying authentic experiences. This requires authentic settings, authentic objects and stories, and if possible a guide or story teller who lives in the setting and owns the objects and stories. Therefore using local people to interpret their heritage is likely to lead to high visitor satisfaction and increasing numbers of visitors.

Success in attracting the local population will often lead to success in attracting other visitor markets. If local residents have an active involvement and ownership of the heritage tourism operation they will be in a better position to not only pass this knowledge on to visitors, relations and friends but take an active role in volunteer and support groups. This is highlighted in Blaenavon where former coal miners take visitors on tours of the industrial heritage. And at El Vizcaino training for local guides and entrepreneurs and new site marketing and financing assisted by the RARE Centre for Tropical Conservation links ecotourism with biodiversity conservation.

REFERENCES

www.rarecenter.org.

No community or heritage site is the same as the next. Each heritage site will therefore need to address the specific needs of local circumstances. Open communication and partnerships, and sensitivity to local customs, are the best ways to seek positive engagement with local needs.

Key questions to consider include:

- whose heritage is the visitor attraction presenting?
- have community leaders been identified and actively consulted?
- are there religious or cultural sensitivities associated with the use or presentation of heritage places?
- can local people take an active role in the presentation, management and operation of the attraction?
- how can the attraction maximize benefits for local people?
- what negative impacts will arise and how can they be reduced or ameliorated?

Managing Tourism at World Heritage Sites: A Practical Manual for World Heritage Site Managers, *UNESCO World Heritage Centre, 2001.*

THIS MANUAL COVERS THE FOLLOWING TOPICS:

1. World Heritage information
2. The tourism industry, implications for managers
3. Involving stakeholders – the benefits and challenges of public participation
4. Setting policy goals and management objectives
5. Overview of tourism impacts and problems
6. Information on carrying capacities and related planning methodologies
7. Strategies and solutions to tourism management problems
8. Promoting a site.

It provides information on the tourism planning process that can be applied to both natural and cultural World Heritage sites including cultural landscapes.

REFERENCES

IUCN/WCPA, *Tourism in Protected Areas*, 2001, is another useful handbook for site managers.

Ceballos-Lascurain H, 1996. *Tourism, ecotourism, and protected areas: The state of nature-based tourism around the world and guidelines for its development*, Gland (Switzerland), IUCN.

Pedersen, Art, 2001. *Managing Tourism at World Heritage Sites: a Practical Manual for World Heritage Site Managers*, Paris, UNESCO, World Heritage Paper series 1. http://whc.unesco.org/documents/publi_wh_papers_01_en.pdf

The World Heritage Convention has influenced tourism policy: The Galapagos Islands is a case where experts supported by the World Heritage Fund recommended the maintenance of certain levels of tourism to the islands and actions to reduce visitor impacts. For other places, tourism is suggested as a value-adding activity to the economic activities that have given rise to the distinctive cultural landscape. This is especially the case for organically evolving landscape types such as rural landscapes and for associative cultural landscapes. The huge increase in tourist numbers over the last decade visiting Cinque Terre by train and walking is an indicator of this, while the increased numbers at Uluṟu - Kata Tjuṯa are the result of intense marketing coupled with provision of access and facilities outside but immediately adjacent to the park.

Inscribing cultural landscapes can result in **positive relationships** as illustrated by the following:

- tourist companies pay fees for each visitor brought to a site, with that income returning to the site;
- national government support for conservation and providing capital works funds because of increased tourism following inscription;

- maintenance of traditional landscape management practices because EU subsidies for agriculture to maintain farmers on the land;
- local businesses are generated to supply tourist requirements;
- development of partnerships for exchange of information, research and staff with those interested in similar landscapes.

However, there can also develop negative outcomes or impacts:

- Without State land use planning tourism developments may damage the outstanding universal values of the landscape; this happened with hotel developments too close to the fragile World Heritage site of Pamukkale in Turkey.
- Income from tourism can destroy traditional industries which are physically demanding and labour intensive because tourism money is easier. For example, in Cinque Terre young men can obtain more income from renting out rooms to tourists in the villages then they make from back-breaking labour in the steep vineyard terraces; and in the Philippines young people prefer to go to the towns to find work rather than guide tourists around the rice terraces or work in them.
- Tourists also interfere with continuing use of the landscape as in narrow terraces, or stealing pieces of the historic fabric for other uses.
- Increasing tourism pressure can lead to loss of authenticity in local behaviour, such as wanting privacy for cultural activities which are community based and not for performance to large audiences; and in alterations to vernacular buildings to give more privacy as has happened in Vlkolínec in the Slovakian mountains.

Tourism in the cultural landscape presents a dilemma as it can destroy heritage yet is a tool for economic development, community capacity building and personal education and enjoyment. Tourism as a new industry can have a low impact on the cultural landscape yet assist in transition to a more complex and diversified economic base for some communities especially those more remote from metropolitan cities. Forms of contribution to economic development, environmental planning, relations between the environment and the economy and standards have to be further explored – testing issues such as reinvestment of benefits into local communities, promotion of authentic local products, strategic alliances in provision of transport and accommodation.

The following case study for a World Heritage listed village and its environs in Slovakia illustrates the need for an integrated planning framework in which to determine the level and type of tourism:

Vlkolínec (Slovakia) © Viera Dvorakova

Vlkolínec (Slovakia): Maintaining a traditional village under tourism pressures

BACKGROUND

This remarkably intact traditional central European settlement composed of 45 wooden dwelling houses and their economic infrastructure (barns, etc.), is surrounded by narrow stripped fields and meadows in steep mountain area with limited number of original inhabitants; the settlement is partly used for cottages and weekend houses. It was inscribed in 1993 under cultural criteria (iv) and (v).

GENERAL SITUATION AT THE TIME OF INSCRIPTION

Positive factors

- Property ownership had not been generally transferred to the State as in other parts of Slovakia; estates and houses were retained mostly in private possession.
- The site had an approved master plan with generally designed management.

Negative factors

- There was lack of respect for World Heritage values among local people and authorities.
- Despite an existing master plan there was no detailed policy on sustainable habitation of the site
- Insufficient infrastructure – only electricity (no water-supply system, no sewage) which on the other hand supported conservation possibilities.
- Extinction of some traditional land use forms caused by nationalisation – only sheep-breeding survived in Vlkolínec after the socialist era; individual grazing was partly replaced by that organised in co-operative farms. This had a direct influence with no further need for barns and especially hay-barns, characteristic elements in the landscape of the surrounding meadows.
- Extinction of traditional skills, material use and techniques, which were replaced during last decades by unsuitable ones; elaboration of wood and its use is still a general problem.

SITUATION AFTER INSCRIPTION IN 2000

Positive factors

- Thanks to inscription governmental funding was provided for: reconstructed local road, constructed water supply system;
- Adoption of local status of the site;
- Adoption of governmental programme focused on safeguarding the cultural heritage of Vlkolínec;
- Increased concern for permanent residency (even families with children);
- Activities of local basic schools teachers focused on environmental and traditional skills education on the basis of Vlkolínec traditions;
- Increased awareness of the importance of World Heritage Convention among authorities.

Negative factors

- Increasing tourism pressure (in 1995, 80 000 visitors already) in very limited area without appropriate infrastructure (no public toilets, only a small bar in museum house, no regular store), partly regulated by exclusion of public transport to a more distant parking place. The inhabitants do not accept being part of a "permanent exhibition" and try to find individual solutions such as construction of hedges with gates – which did not exist in the centre of settlement before inscription.
- Growing pressure on improving standard and quality of living focused on enlarging internal capacities of the buildings by regular use of under-roof-spaces. This raises the question of lighting, either roof-windows or dormer-windows – both atypical for this site.
- No clear idea of future land use by present inhabitants, who are weekenders or holiday householders.
- Unsuccessful revitalisation of the basic school (or at least classroom) for summer-season, as planned by teachers in town of Ruzomberok, involved in educational project.

SITUATION 15 YEARS AFTER INSCRIPTION IN 2009

Positive factors

- The new Law on Protection of Historical Sites and Monuments No. 49/2002 was adopted by NC. This enabled to create the Monuments Board of the Slovak Republic as executive body
- A buffer zone was proclaimed under the Law on Protection of Historical Sites and Monuments No. 49/2002 in 2007, which enables to preserve the cultural values not only in the protected village, but also in its surroundings
- Some tourists facilities have been created in original buildings (information office and public toilets)
- The grant programme of the Ministry of the Culture actively founded several roof restorations which used traditional wooden shingles. The standing problem is that the owners are not always able to apply for the grant.
- One weekend during the summer holiday there is traditionally organised a festival – "Sunday in Vlkolínec" –, which also celebrates the inclusion on the World Heritage List. The festival is focused on traditional habits, crafts and folklore of the region
- Tourism is not only in the summer season, but it is lasting all year long now
- Regular monitoring, provided by Monuments Board of the Slovak Republic is focussing on actual problems, to be solved by this office in co-operation with the Ministry of the Culture
- Several popular books were published to help raising public awareness

Negative factors

- Before the buffer zone was proclaimed some original barns situated in the meadows have been turned into weekend-houses
- decrease in the number of inhabitants in the village, those living there are not traditional farmers anymore, they are not cultivating the fields
- A lasting problem is the lack of the co-operation between inhabitants (users) and the executive body responsible for Protection of Historical Sites and Monuments – Monuments Board of the Slovak Republic
- Some unorganised visits of the tourists to the site which is accessible without any limits. This situation is unsatisfactory for everyday life of local inhabitants, who loose their privacy
- The change of the life style – there are no more farmers living here - is affecting the land use in the surrounding, too. Traditional agriculture is vanishing, the bushes and trees from surrounding forests are "coming closer" on the abandoned fields to the village.
- The same change is affecting the use of the original large barns, stables and other parts of farm houses used by peasants, which are creating an integral part of the farm in Vlkolínec. This is even more complicated because of the ownership – a large barn belonged to two families, two different owners. While there is standing pressure to turn them, now useless, to the weekend houses, the original structure is not sufficient for both owners.

Viera Dvoráková

Vlkolínec (Slovakia) © Viera Dvorakova

Rural heritage is increasingly viewed as an attractive resource for tourism. In central and Eastern Europe where traditional peasant farming survived under the socialist regime, a rich and diversified cultural heritage remains: wooden houses and churches, crafts and embroidery, folk and religious festivals, local food-processing and culinary skills. In Poland eco-museum type initiatives are increasing, and archaeological workshops which offer a tourist route and events on several sites, and the folk crafts route in Podlasie to save and foster craft skills. In addition the Foundation for Rural Development supports numerous agro-tourism projects, such as the association to foster the Mazur identity, develop self-catering cottages and promote local farm produce.

ECOVAST, the European Council for the Village and Small Town, has been involved in establishing heritage trail projects through rural landscapes for sustainable tourism for the true benefit of local people. In the Sahara region a project is under way for the Caravan Itinerary of Sijilmas-Bilad Sudan in which the countries of Algeria, Mali, Mauritania, Morocco, Italy and Spain are involved.

www.ecovast.org

Heritage site management needs to be integrated into an overall regional development strategy based on a clear vision and knowledge of the needs of both the tourism sector and the local communities.

Cultural tourism associated with agricultural production is a means of interpreting natural and cultural diversity such as coffee plantations, sugar production along the Atlantic coast and palm tree management for artisanal production in the east of Guatemala in the landscape of the caminos. This type of tourism in cultural landscapes also involves local people with their knowledge of these industries in the past and trends in future crop production; it makes a vibrant experience of a community living sustainably in the landscape in contrast to visiting fossilized or museum sites in an abandoned landscape.

In desert landscapes increasing tourism is causing negative impacts which are especially affecting non-protected prehistoric sites as well as intangible aspects of heritage related to living traditions of indigenous communities, particularly when local people have become involved in tourism related activities. Parts of the cultural landscape with large natural areas that are promoted as 'wilderness' can be subject to other impacts which are both damaging to the actual environment and to those for whom it has associative cultural values. These wild areas have no entry fees, an image of being beyond 'culture,' the challenge of rugged access resulting in four wheel drive vehicle impacts. This is the case in the landscapes of jungles, desert, ice or the outback. Again, strategic alliances with tour agencies and their suppliers promoting codes of conduct for visitors, land use zoning and a national tourism plan with access limits would provide some controls and coordination of activities.

> *"Tourism is like fire. It can cook your food or burn your house down. (...) What will be the cost of this tremendous boom [of tourism business] to the integrity – the very survival perhaps – of our heritage sites?"*
>
> R. Fox
>
> http:// www.unesco.org/ whc/ nwhc/ pages/ sites/ s_9a1.htm

In general, tourism could be regarded as a positive influence on management of cultural landscapes which if managed correctly will build support for the conservation of cultural and natural heritage and provide income to assist those living in or managing the landscape.

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Conservation treatments for landscapes

As conservation involves all the processes of looking after a place so as to retain its cultural significance, there are common principles arising from the Venice Charter and its offspring charters and declarations that apply. Given that the primary aim of site management is to retain the outstanding cultural values in the landscape, all conservation treatments (as defined in the Glossary) must respect the existing fabric and maintain authenticity in materials, design, workmanship and setting so as to prolong the integrity of the cultural landscape and allow it to be interpreted. Care should be taken introducing any new elements.

PRINCIPLES AND PRACTICE IN THIS ASPECT OF HERITAGE CONSERVATION IS WELL DOCUMENTED.

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What treatments are used depends on the management objectives and conservation strategies.

The objective of a proposed treatment should be defined, and then a method of achieving this should be found which enhances and does not degrade the heritage significance. Stage 3 examined the development of management priorities and conservation policies which may say that something should be restored, but most likely will not provide detailed specifications. Treatment actions range from cyclical maintenance to varying degrees of consolidation, restoration, continuing traditional ways of living, or even adaptive reuse. The appropriateness of particular treatments should be carefully evaluated in Stage 4 of the site management process. Previous case studies also discussed various landscape treatments and issues arising from conserving historic structures in the landscape as at Studley Royal (United Kingdom) or Lednice-Valtice (Czech Republic), or with insertion of new facilities as in Kalwaria Zebrzydowska (Poland); or using youth groups to restore structural components-as in terraces in Philippines, mud brick walls in Sukur (Nigeria).

The appropriateness of treatments will also vary depending on the type and scale of the cultural landscape. In designed landscapes there may be reconstruction of missing elements as at Lednice or Potsdam, rehabilitation and restoration following damage as at Hampton Court Palace gardens (United Kingdom) and Central Park (USA), reconstruction via replanting as at Versailles following the destructive storms of 1998. In other sites such as the alpine landscapes of the European transfrontier national parks, species which had disappeared are being reintroduced, such as wolves.

The case studies in this chapter examine a range of treatments applied in the conservation of different categories and scales of cultural landscapes.

The case study of Hadrian's Wall illustrates the need for cooperation between a large number of diverse partners in the management of a linear cultural landscape – farmers, tourists, archaeologists. Low cost and simple techniques will be monitored to measure their applicability and publicizing the results will highlight that management techniques do not need to be expensive or intrusive. Insertion of new cattle sheds into the landscape is a trade-off to ensure greater protection of the primary resource – archaeological heritage. Protection also requires effective communication when so many players are involved.

These ideas raise questions of authenticity and integrity of the cultural landscape. The guiding principles of English Heritage for historic landscape conservation for example would not allow treatments which attempt to return to a past landscape by any process of reconstruction, as change and evolution will have created a new or modified continuing landscape.

In Uganda the traditional maintenance of thatched buildings covering the Kasubi Tombs of Buganda royalty was disrupted by brutal changes of government which meant that organizational habits were lost. The gigantic *Mazibu Azaala Mpangga* structure is 13 m high and 31 m in diameter and made only with vegetal materials requiring regular maintenance. Each clan had a particular task to perform, for example, the thatch was done by the colobus monkey (*Ngeye*) clan and the decoration by the leopard (*Ngo*) clan. Now, under the Department of Antiquities planning and training programmes for the traditional custodians in conjunction with the Africa 2009 programme have ensured restoration work and a regular maintenance scheme.

Hadrian's Wall (United Kingdom) © Judith Herrmann

Hadrian's Wall World Heritage site (United Kingdom) / Frontiers of the Roman Empire (since 2005 inscribed on the World Heritage List as a transnational property between Germany and the United Kingdom): Management of archaeological earthworks under pressure from visitors or farm stock

BACKGROUND

Hadrian's Wall is the most complex frontier of the Roman Empire, stretching across northern Britain. It is a complex of linear barriers, forts and other sites, surviving in a wide variety of conditions, rural ad urban, partly as visible features, with much buried archaeology. The frontier system is a cultural World Heritage site, inscribed in 1987. Archaeological elements are protected by national legislation and the visual setting is controlled through the local development control system. Less than 10% of the site is publicly owned; the remainder is privately owned, principally as farmland. It also has high landscape scenic values, natural aspects of national and international significance, is an important agricultural area, and has high economic values through tourism.

ISSUES

The World Heritage site contains many upstanding archaeological earthworks subject to pressure from visitors or farm stock. This pressure can cause significant damage to archaeological deposits. There is a need to develop and apply techniques for the protection and proactive management of earthworks.

RESPONSE

With partners, English Heritage developed the Proactive Earthwork Management Project to:

- improve effective and efficient conservation of the Hadrian's Wall World Heritage site by establishing effective management regimes for earthwork archaeological sites under, or likely to come under pressure,
- ment of archaeological earthworks based on partnership between owners, professionals and statutory agencies,
- through experience gained on Hadrian's Wall and a review of best practice elsewhere, produce consolidated guidance on the management of archaeological earthworks.

Existing monitoring by the partners will be used with a baseline condition survey produced as part of this project to highlight when and where action is required to prevent deterioration of the archaeological resource. Actions to protect earthworks include one-off interventions, sustained actions and a combination of both. Sustained actions are preferable as these include continuing, low cost, minimum intervention techniques such as management agreements to control stock levels or grassland management to reduce the impact of recreation. One-off actions include the repair of erosion scars and the insertion of permanent paths where a grass sward is unsustainable. An important combination approach has been the erection of cattle sheds within the Northumberland National Park to remove the threat of damage by cattle during winter months when the soils are waterlogged.

A guidance manual will be published at the end of the project.

From www.hadrians-wall.org

Ideas on how to manage a traditional rural landscape

1. **Objective**
   the overall objective is to maintain the essential nature of the traditional rural farming landscape as a working system.

2. **Change**

a. change is permissible, for the landscape has evolved and will continue to do so if it is to survive
b. therefore analyze carefully the nature of the natural/human relationship in this landscape and the nature of the process of evolution there
c. in the light of b., introduce changes only very slowly and after much consultation with the locals and examination of the knowable consequences; and establish rigorous monitoring regimes not only for individual changes but also for the cumulative effects in the longer term (5-10 years)
d. as it is highly likely that a traditional landscape can only be maintained in the 21st century with external financial support, the biggest immediate change for a modern manager will almost certainly be to set the property on a secure financial basis: the challenge will be not merely to do this but to do so without upsetting the delicate economic balance within the traditional system of working the land.

3. **People**

a. maintain the social structure
b. maintain the numbers of people necessary to meets the needs of what in most cases will be a labour intensive landscape operation
c. to contribute to a. and b. introduce sensitively modern amenities as appropriate such as electricity, piped water, sewage disposal and health care
d. encourage the maintenance and passing on of local skills and crafts necessary to keep the landscape operating
e. encourage a sense of local pride in the traditional landscape, emphasizing that it provides a group identity and makes the people distinct from others.

4. **The landscape**

a. maintain it as a working process, working as closely as possible with those who have brought it into the present
b. maintain its physical structure, for example, terraces and stone walls
c. acquire and maintain a good data base for the whole property
d. establish an effective marketing system, for any surplus from the landscape and any new products that can be added to the existing economy without distorting its traditional nature
e. develop the idea of the landscape as an educational and scientific resource
f. introduce a carefully managed visitor expansion
g. prevent inappropriate development.

Peter Fowler

Managing threats

Threats to the integrity of World Heritage cultural landscapes may come from within or without. They can be natural events such as weather phenomena or human-induced such as war or disease, or they can derive from the impact of management processes, such as from new developments in the landscape, provision of utility services, adaptation of historic structures for new uses, activities in the buffer zone with downstream effects, visitor pressures and associated infrastructure or simply sheer ignorance of the consequences of actions. In Stage 3 of the management process some of these threats were described.

In the Operational Guidelines for the implementation of the World Heritage Convention, the nomination of properties requires a description of factors affecting the site:

a. Development Pressures (e. g., encroachment, adaptation, agriculture, mining)
b. Environmental Pressures (e. g., pollution, climate change)
c. Natural disasters and preparedness (earthquakes, floods, fires, etc.)
d. Visitor / tourism pressures
e. Number of inhabitants within site, buffer zone
f. Other

These factors, many external to the site, should then be examined to determine whether the property is threatened in any way. What can the site manager do to minimize impacts on the World Heritage landscape arising from these threatening processes?

Impacts of development on cultural landscapes

In most countries, State or regional land use planning laws exist, which include provision for preparing environmental impact assessments for new facilities or developments in the landscape. The process of environmental impact assessment consists of several stages; value assessment, vulnerability assessment and impact assessment. Cultural heritage must be acknowledged in all of these in order to find an acceptable solution. This means that goals not only for the development of project but also for the development of cultural values should be discussed at an early stage. Alternatives that use the heritage value as a resource should be taken into consideration.

Questions to be asked of the project:

- Does the project dominate, strengthen or adapt to the existing cultural values?
- Does the project increase or diminish the possibilities to develop the cultural values?
- Does it improve or make worse the conditions for the use or the landscape by those working or living there?
- Does it increase or reduce the possibilities to experience the cultural heritage?
- What are the direct or indirect effects and what will they be over time?
- What cannot be measured, what are the uncertain factors?

Questions to be used in assessment:

1. Which cultural values or environments are strategically important in the region and in the landscape?
2. Which actions, management strategies are realistic?
3. How can goals and strategies be monitored (follow-up)?
4. Which will the consequences be for the environment, for the people, for the society?
5. What can be measured in economic terms? in other terms?
6. What can not be measured?
7. Are any cultural values influenced? directly? Indirectly? threatened?
8. Are alternative solutions needed?
9. Are there uncertain factors?
10. Can the development be used for strengthening the heritage value? Conserving the value? Developing the value?
11. Can the development use the heritage value as a resource?

Sometimes the best heritage management outcome may arise from external processes such as through participation in the Environmental Impact Assessment process which leads to a new arrangement and acceptance by all stakeholders in that process.

Introduction of new utilities to enhance living standards of inhabitants and to allow commercial developments, for example, electricity lines, telecommunication towers, pipelines, roads, ports and/or marinas, may have major impacts in or on adjacent World Heritage landscapes. On the other hand, economic development is usually regarded as a social necessity. The site manager then has to consider various options for action:

1. Network and get the public involved in debate and discussion about likely impacts; raise the awareness of developers to potential negative reaction; get involved early in the process.
2. Seek minimization of visual impacts by using landscape architects to render any necessary additions to the landscape less evident as far as possible, through siting and design conditions on the development permit.
3. Seek minimization of possible atmospheric, biochemical and physical impacts in the case of adjacent industrial development.
4. Debate the long-term cost/benefit – economic gains versus loss of heritage values, loss of tourist income and other costs of impacts.

5. Negotiate and accept compromise for a 'greater' public good – as with the laying power lines underground through Lorenz National Park in Irian Jaya where one million people live around the mine in the buffer zone.
6. Consider mitigation measures to reduce the impacts or protect specific features in the cultural landscape affected when development is to proceed.
7. Arrange salvage operations for resources such as archaeological deposits or small-scale monuments if no alternative solutions have been found.

The impacts may not be within the control of the site manager but he can have a positive influence over the outcome by following the preceding options and by vigorously arguing for protecting heritage values in the buffer zone surrounding the site.

Mining has caused much conflict in the management of World Heritage properties – both within and adjacent to the sites as shown in a series of well publicized and controversial conflicts from Yellowstone in the United States to Kakadu in Australia and Doñana in Spain. This is distinct from areas where mining has ceased leaving relict landscapes, such as the inscribed coal landscape of Blaenavon in the United Kingdom and the Roman era gold mines of Las Médulas in Spain. However, there is growing recognition that conservation goals cannot be divorced from economic development and broader sustainable development objectives, including poverty alleviation.

The 1999 World Heritage Committee established a working group on World Heritage and mining, which agreed on the following 10 principles:

- Protection of World Heritage site integrity
- Maximizing benefits and minimizing adverse impacts
- Respect for different value systems
- Openness
- Inclusiveness
- Whole-of-life consideration – for all aspects of mining operations
- Robust, adequately resources institutions and processes
- Best practice
- Independent review
- Acknowledgement of uniqueness – of every World Heritage site and every mining operation.

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Proceedings of the September 2001 technical workshop on World Heritage and Mining are available on: http://wcpa.iucn.org.

There have been some notable successes in reducing inappropriate developments and consequent threatening processes in World Heritage properties:

- Stopping construction of a dam in the Côa Valley, Portugal, a site in the process of nomination, because of the presence of rare petrogyphs;
- Rerouting main roads around Stonehenge in the United Kingdom and at Tanum in Sweden;
- Removing hotels from the edge of springs in Pamukkale, Turkey;
- Demolition of inappropriately sited hotel on the Amalfi coast, Italy, following World Heritage evaluation
- Rerouting power lines at Canaima National Park, Venezuela
- Stopping expansion of salt processing works in El Vicainzo, Mexico.

However, sometimes the impacts are cumulative and only seen as a result of monitoring, such as with more subtle changes like vegetation succession and weed invasion, salinization, depopulation of specific demographic cohorts, or replacement of materials – terracotta tiles with aluminium; thatch with corrugated iron; timber with cladding.

Nevertheless certain types of developments, often associated with increased tourism to a World Heritage site will pose specific threats which must be managed as illustrated in the following case study.

Provision of access to World Heritage landscapes by cable cars

Providing access to elevated sites and landscapes presents managers with a dilemma. Cultural tourism is bringing increasing numbers of handicapped or simply elderly visitors to cultural landscapes of this type. One of the technologically most efficient solutions is the cable car. However, immense care has to be taken in the siting of this visually and physically intrusive mechanism. It should have the minimum impact on the natural environment and on the visual setting and appearance of the site. Impact studies of alternative sites must be carried out, using photomontages and other techniques, before final decisions are reached.

A successful use of a cable car is to be seen at the World Heritage site of Mount Emei (Emeishan) in China. However, there is an object lesson here: the cable car system was installed without submitting the proposal to the World Heritage Committee for comment. The proposed installation at Machu Picchu (Peru) has been the subject of considerable controversy because of the adverse visual impact it is likely to have on the view of this majestic mountain landscape for many kilometres around. The original cable car at Masada (Israel), installed in the 1960s, was very obtrusive and has recently been replaced by a more sympathetically designed and located system.

Henry Cleere

When the manager of a World Heritage property has exhausted all avenues for assistance in his State jurisdiction, the World Heritage Committee can help. There are provisions in the Operational Guidelines for listing the site as endangered. Dangers can be regarded as actual or potential, and the criteria vary depending on whether the property is inscribed for its cultural or natural values. The Committee then instructs the World Heritage Centre to organize a mission to inspect the problem and report on solutions. The Committee aims to promote international cooperation to conserve the inscribed sites through using these preventive measures. (See previous discussion at 2.6).

For natural heritage properties, these have ranged from:

- high level government negotiations in the case of armed conflicts between neighbouring States which has led to killing of rare species such as the white rhinoceros (Democratic Republic of the Congo),
- conducting training workshops for border police, army and security services, tour operators and others concerned with controlling the illicit trade in wildlife and artefacts (Niger),
- monitoring heavy metals pollution in Srebarna Nature Reserve (Bulgaria) and the spread of brucellosis in bison population in Yellowstone National Park (USA).

Cultural heritage properties were endangered by factors ranging from:

- the spread of coastal development (Butrint, Albania),
- illegal traffic in statues and artefacts (Angkor, Cambodia),
- bad bridge design (Hampi, India), and
- use of inadequate construction and restoration techniques for earthen architecture (Bahla Fort, Oman).

In all these cases task forces were formed to examine options for solving or ameliorating the threats ranging from training workshops to new master plans and alternate developments.

The following case study shows the range of pressures a famous site has been subjected to in attempts to give more tourist access. It also shows the role of the World Heritage Committee in working with site management to find better options to conserve the values of the site.

Impacts caused by events or proposed developments external to the site can affect or threaten the integrity of the designated cultural landscape. This section has illustrated various measures available to assist in reducing those impacts.

Historic Sanctuary of Machu Picchu (Peru): Pressure for Tourist Infrastructure and Access

BACKGROUND

Machu Picchu is one of the finest examples of the technical and creative abilities of the pre-Colombian peoples and constitutes one of the most important cultural attractions to be found in the Americas. The same area also contains other archaeological complexes in a setting of rare natural beauty which retains its original flora and fauna. In Machu Picchu Andean people displayed their technical skill and sensitive ability to integrate their creations in its natural surroundings.

In its evaluation of the nomination, ICOMOS recommended inscription on the World Heritage List under cultural criteria (i) and (ii) as follows:
"Criterion (i): The working of the mountain, at the foot of Huayna Picchu, is a unique artistic achievement, an absolute master piece of architecture; Criterion (iii): Machu Picchu bears, with Cusco and the other archaeological sites in the valley of the Urubamba (...) a unique testimony to the Inca civilization."

IUCN stated in its evaluation that:
"Machu Picchu qualifies for inclusion on the World Heritage List under natural criteria (ii) as an outstanding example of man's interaction with his natural environment, and (iii) as an area containing superlative mountains, vegetation and watercourses."

The World Heritage Committee in 1983, decided to inscribe the Historic Sanctuary of Machu Picchu *"for both its cultural and natural values, as this property also meets natural criteria (ii) and (iii). The Committee furthermore recommended that to enhance the cultural and natural value of this property, the site should be extended to include the lower courses of the Urubamba river and the sites of Pisac and Ollantaytambo in the 'Valley of the Gods'."*

ISSUES

The Historic Sanctuary of Machu Picchu is a natural park in which one of the most famous Inca ruins is located: the so-called hidden city or Ciudadela of Machu Picchu. It is also known for the Inca Trail, a walking path leading to the Ciudadela. The management arrangements and planning mechanisms for the preservation of the Sanctuary have been of serious concern to the World Heritage Committee for many years. Specific projects, such as a proposed cable car from Aguas Calientes to the Ciudadela and a hotel extension, were regarded as having a potential negative impact on the conservation of the Sanctuary.

Over the years, the Government of Peru has taken decisions to remedy the deficient management and planning for the Sanctuary: a Master Plan was adopted in 1998 and in 1999 a Management Unit was created under the direction of the directors of both the Institute for Natural Resources (INRENA) and the National Institute for Culture (INC). Subsequently and at the request of World Heritage Committee many missions were undertaken between 1999 and 2009 to assess the effectiveness of the

Risk preparedness

Strategies for improving the risk-preparedness of World Heritage cultural properties have been prepared by ICCROM. These were outlined in Stage 4 of the management process. These consider reducing the impact of fire, earthquakes and related disasters, flooding, armed conflict, tropical wind storms, avalanches, land and mud slides, industrial pollution and other hazards of human origin. These strategies can also be applied to cultural landscapes. There is a developing literature on both emergency preparedness and disaster management and long term cumulative threats like salinity impacts on heritage places.

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Cultural Resource Protection and Emergency Preparedness. http://www.cr.nps.gov/crm.

The World Heritage Committee has adopted a Risk Preparedness Strategy available at whc.unesco.org; training courses are also available through ICCROM.

Master Plan and Management Unit for the Sanctuary, the status of the cable car and other projects, options for extensions of the site and the overall state of conservation of the Sanctuary. These missions noted a number of threats including most recently delays in reviewing the Master Plan and developing detailed yearly operational plans, inadequate budgetary support for effective implementation; No evaluation of transport options, related geological studies, or the impact of bus traffic on increasing the risk of landslides; Lack of impact studies related to the carrying capacity of the Citadel and Inca Trail; Delays in the development and implementation of a public use plan; Delays in implementing urban planning and control measures for the village of Aguas Calientes, immediately adjacent to the property and its main point of entry, which has impacted on the visual values of the property; Lack of effective management of the property; Lack of risk management plans related to natural disasters; Inadequate governance arrangements including lack of adequate coordination of activities between different institutions and stakeholders involved in site management; and Uncontrolled visitor access to the western part of the Sanctuary, related to the construction of the Carrilluchayoc bridge.

RESPONSE

Due to the serious situation, the World Heritage Committee decided to apply the Reinforced Monitoring Mechanism for two years at its 32nd session in 2008.

For further and updated information: http://whc.unesco.org/en/list/274

Historic Sanctuary of Machu Picchu (Peru) © UNESCO / Margarita Gonzalez Lombardo

Machu Picchu is also part of the "Qhapaq Ñan", the "Main Andean Road" shared by Argentina, Bolivia, Chile, Colombia, Ecuador and Peru as a common heritage of outstanding value. For the past years the World Heritage Centre has been assisting these countries in a pioneering project: the preparation of a single nomination for the inclusion of Qhapaq Ñan in the World Heritage List entailing an original and innovative regional cooperation process. This also includes cultural landscape elements in line with the definition of heritage routes in Annex 3 of the Operational Guidelines.

For further information: http://whc.unesco.org/en/qhapaqnan/

Engaging and supporting communities

> *Every citizen has a stake in the landscape, because it is the setting for all our lives. Everyone can contribute to the protection, management and planning of the landscape – the householder painting his house, the farmer repairing his hedge, the schoolchild planting a tree. But the framework of care for the landscape must be set by government, at national, regional and local levels*
> (Michael Dower, 1998).

There is a large literature about community participation in planning and protected area management. But within cultural landscapes there are some very specific challenges:

- working with farming communities resident in the inscribed property to ensure continuing sustainability of the production and way of life;
- maintaining associative values in the landscape despite pressures such as youth migration and new technologies, and involving indigenous peoples who are the traditional custodians of the cultural values which are expressed in the landscape;
- engaging in 'social engineering' to assist with maintenance of traditional activities (such as provision of housing for guest workers; allowing tourists to view traditional festivals) while respecting local community wishes (such as no photography of rituals).

There need to be mechanisms to enable local people to have first choice in both entrepreneurial, training and employment opportunities associated with cultural landscape management ranging from conservation works to tourism associated activities. Currently there may only be policies favouring traditional owners which then leave other local people out; this is a complex issue for site managers who may have to make voluntary agreements with community groups. Local groups may also conflict with visitors and therefore keep favourite local use areas away from commercial operators. In many cases just because a project brings economic benefits to local communities this does not provide a sufficiently strong reason to support it if it is seen to have negative social or cultural impacts for that community.

However, many cultural landscapes exhibit the impact of various ethnic groups over time With ethnic separation splitting communities in some countries every support needs to be given to maintain the distinctive evidence of this layered occupation in the cultural landscapes. The values could be associative or cultural traditions transplanted to that landscape as has occurred for example around some Caribbean countries.

The pressures are strongest on communities in continuing landscapes and those with associative cultural values rather than in designed or relict landscapes. Although in the latter, which are often in remote places like St Kilda in the United Kingdom or Easter Island in the Pacific, there are generic pressures because of the isolation of the small resident population.

Communities and continuing landscapes

Social support is often needed for those working in continuing landscapes, where often the resident population is ageing and young people move away:

- Cinque Terre with its very steep terraced vineyards has a population with an average age of 70 years – too old for the hard manual work of maintaining the vines and harvesting the grapes;
- Taos Pueblo in New Mexico, USA, a World Heritage cultural site, has a small resident population but others return for an annual visit;
- In the Laponian area a family can make a living still by herding reindeer but ski scooters are making this possible;
- In the Philippines rice terraces old people are returning to spend money earned elsewhere on maintenance of their terraces.

In some continuing cultural landscapes a large threat is posed by the 'gentrification' of the landscape by foreign owners buying into the area and remaking the landscape to suit their needs – for example, with swimming pools and pleasure gardens in place of traditional patterns and uses like vegetable gardens – rather than maintaining the historic setting and plantings. This threat has been observed in Sintra in Portugal, in the Italian cultural landscapes, in the vernacular village of Hollokö in Hungary and in Holasovice village reserve in the Czech Republic, holiday village development is affecting the medieval field patterns.

As noted in earlier sections, communities sometimes require education and training in certain skills to ensure their continuing role in the cultural landscape. On the other hand the features of the landscape as in Portugal's Alto Douro with its diverse mosaic of crops, groves, watercourses, settlements, and agricultural buildings arranged as quintas (large estates) or casais (small holdings) maintain the landscape's active social role in perpetuating a prosperous and sustainable economy, and there is a popular community identification with the inscribed landscape area.

As well as opportunities to pass on traditional skills and knowledge, which are often dependent on being present in the landscape when seasonal changes and resources are available, managers of cultural landscapes have to assist in maintaining the health and wellbeing of those resident in the landscape. This is illustrated in the following case study for the community at Uluru.

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Communities in associative landscapes

World Heritage associative cultural landscapes have special needs for strategies and actions to maintain the traditional and cultural associations which give that place its outstanding universal value. Identification of these associative values by a local community or special group occurs during the nomination process and they are confirmed by the inscription.

In order to safeguard these associative values there is a need is to pass on rituals and traditional knowledge to the 'right' people culturally, that is, those who have been initiated or are next-of-kin. Maintenance of culturally viable or strong communities with these associative values is subject to similar pressures and problems across the world – youth attracted to cities and new ways of life, and being unwilling to undergo initiation and training in required rituals and obligations. Alternatively, young people may remain on site with no economic livelihood and fall prey to modern problems of drugs and alcohol. This is relevant to some World Heritage cultural landscapes such as Uluṟu - Kata Tjuṯa, Tongariro, Philippines rice terraces, or Sukur.

There has been a long debate about how cultural features in protected areas, especially intangible cultural heritage, might be more adequately protected in management. Over recent decades, there has been a significant shift in which natural area managers have explicitly recognized at least some of the cultural values within their jurisdiction and also the re-emergence of indigenous people and local communities as important contributors to management of protected lands. In many cases they are the managers of the land through continuous land-sue systems. There has been widespread recognition that the "Yellowstone" model of park management is inadequate for striking a sustainable balance between biocentric park conservation objectives and the legitimate aspirations of local peoples. Thus many influential groups have been arguing for a broader range of more flexible management models for natural areas, including much greater emphasis on local peoples. Much of the greater flexibility which is required to accommodate local and traditional concerns in natural area management is consistent with accommodation of cultural heritage management. This major shift in heritage management was confirmed by the Durban Parks Congress in 2003 both through the World Heritage stream and the "Linkages in the landscape".

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During the World Heritage Committee meeting in 2000 in Cairns, Australia, a World Heritage Indigenous Peoples Forum recommended establishing a World Heritage Indigenous People's Council of Experts (WHIPCOE). A working group of Indigenous peoples and State Party representatives from Australia, Belize, Canada, New Zealand, United States of America, as well as representatives of ICOMOS, IUCN, ICCROM has met to advance proposals in the development of the concept of a World Heritage Indigenous Peoples Council to ensure that Indigenous voices are heard in efforts to protect and promote the world's natural and cultural heritage. This was not established as a formal group by the World Heritage Committee at its 25th session in 2001. However in 2007 at its 31st session the World Heritage Committee added the so-called 5th "C" for communities to the existing 4 "C"s of the 2002 Budapest Declaration (conservation, credibility, communication and capacity building).

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WHIPCOE web site at www.unesco.org/whc/whipcoe

Refer to the Budapest Declaration at http://whc.unesco.org/en/budapestdeclaration/

Decisions of the 31st session of the World Heritage Committee: http://whc.unesco.org/archive/2007/whc07-31com-24e.pdf

Communities and relict landscapes

In some relict landscapes, members of the current generation are given the opportunity to work there on maintenance tasks which give an appreciation of the values of the landscape. This is the case on the World Heritage property of St Kilda island in Scotland (United Kingdom) , with its volcanic stacks which are both nature reserves for breeding birds and archaeological sites. In Petra, Jordan, resident populations were moved out of the relict landscape, while in Sri Lanka local people are employed on conservation projects stabilizing archaeological sites in relict landscapes such as the inscribed Anuradhapura city ruins.

Inter-generational commitment to landscapes

With the World Heritage in Young Hands many young people were involved in heritage conservation projects through the associated schools.

The French organization, *Jeunesse et Patrimoine*, involves young people in hands-on conservation work in listed buildings and sites. Many other World Heritage sites benefit from volunteers taking an active role in conservation and management tasks; this is especially the case in the United Kingdom for National Trust properties which have professional managers but volunteer workers, as at Studley Royal Park, at Avebury and some forts along Hadrian's Wall. It is also the case in some Eastern European countries since the socialist era where people are reclaiming their cultural practices by voluntary works to vernacular heritage properties.

Cultural associations must be maintained to keep the associative values alive as detailed in the original cultural landscape listing. For example, if no youth are working or living traditionally, as revealed by monitoring reports, then is the associative cultural landscape put on the World Heritage in Danger list or reclassified to a relict landscape? This issue must be addressed by World Heritage cultural landscape property managers.

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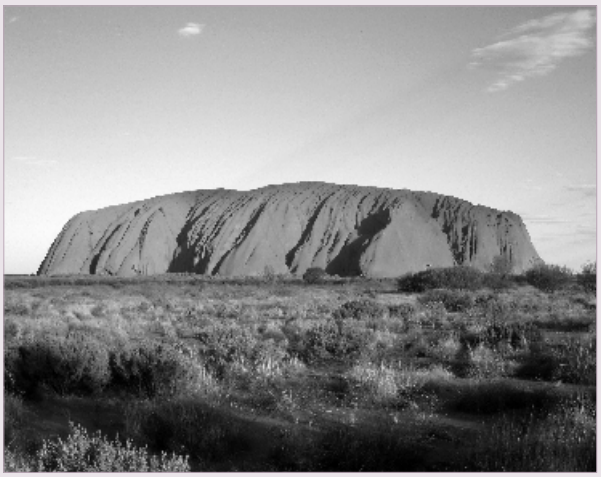


Uluṟu - Kata Tjuṯa (Australia) © Emmanuel Pivard

Uluṟu - Kata Tjuṯa (Australia): Social support for the Anangu community within the national park

The health and well being of Mutitjulu village's 400 Aṉangu residents is central to the maintenance of the Park's World Heritage cultural values. Not only do the residents have to deal with the hardships of living in communities larger than traditional ones and dealing with the hardships imposed by remoteness, but they also are located in the most readily identified landscape in Australia. This imposes a complex set of social and cultural problems. The Mutitjulu Community Inc. needs sufficient resources to perform its local government, community management, and joint management functions in a manner consistent with the Park lease, community aspirations and Tjukurpa principles for looking after country and kin.

Increased income through contract payment for work/management activities including burning and 'looking after country', financial responsibility through budget administration for community services, infrastructure and maintenance, restricting the availability of alcohol in compliance with Aṉangu wishes, constructing environmentally sustainable housing and assisting with the homelands movement (small community outstations in traditional lands) are all positive developments. By mid 2000, 60% of park staff were Aṉangu who are increasingly on contracts, have flexible work arrangements to enable fulfillment of cultural obligations, were involved in two-way mentoring and learning programmes. Gender balance in employment is being achieved and there is a training programme, with courses in both Pitjantjatjara and English and work experience for the community's secondary students.

The current aim is a transient partnership to empower traditional owners to continue again managing the cultural landscape and to deal with the modern world

Jane Lennon

Uluṟu - Kata Tjuṯa (Australia) © Uluṟu-Kata Tjuṯa National Park

Uluṟu - Kata Tjuṯa (Australia): Using traditional knowledge in landscape management

BACKGROUND

At Uluṟu - Kata Tjuṯa National Park, Australia, arid zone ecology studies have been undertaken. The Aṉangu have very detailed knowledge of the flora, fauna, habitats, seasonal changes, landscapes, places and history of the Park. Until very recently little of this knowledge was recorded, and much remains unrecorded. Aṉangu traditionally used fire to create a mosaic of differing aged vegetation across the landscape but their displacement at the time of European settlement led to loss of these traditional regimes and consequent habitat diversity. This is believed by scientists to be one major factor contributing to the loss of over 40% of the mammal species of Central Australia.

RESPONSE

Following a serious wildfire that burnt about three-quarters of the Park in 1976, the Anangu played a crucial role in determining a fire management strategy which protects standing and regenerating mulga, and aged spinifex from fire, and mallee-spinifex until it is surveyed for rare species, but at the same time allows a patch-burning strategy to be vigorously pursued for promotion of landscape and faunal diversity. The strategy also incorporates the results of the Uluṟu fauna survey which documented habitats especially of vulnerable species such as mulgara and the Great Desert Skink. Integral to the strategy has been the use of satellite data and geographic information systems for the development of fire history maps for recording both management and wildfire burns and for planning future burning.

Reference: Uluṟu - Kata Tjuṯa Board of Management and Parks Australia, 2000. *Uluṟu - Kata Tjuṯa National Park Plan of Management*, Commonwealth of Australia, 202 pp.

Uluṟu - Kata Tjuṯa (Australia) © Uluṟu-Kata Tjuṯa National Park

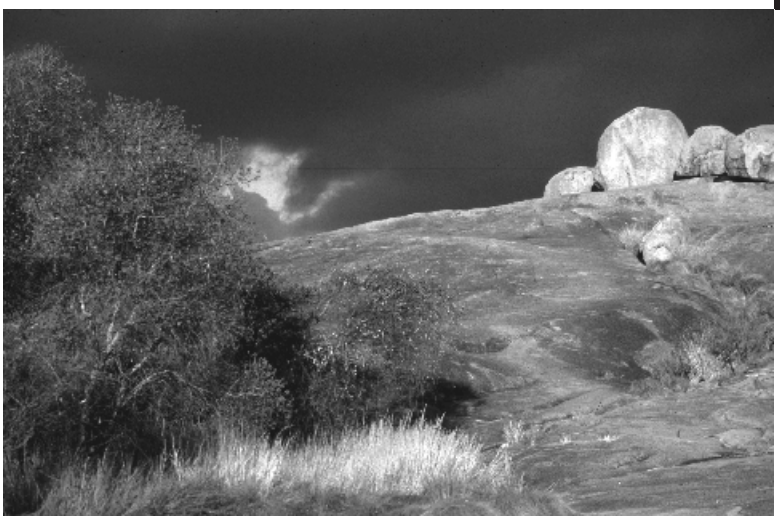
Recognizing and safeguarding intangible heritage

With the adoption of the 2003 *Convention on the Safeguarding of the intangible cultural heritage* (see section 1.5.1, Conventions and recommendations on cultural heritage), new opportunities emerged for the recognition and safeguarding of the intangible heritage linked to both natural and cultural World Heritage properties. Joint training courses to enhance traditional knowledge could be envisaged in particular for living and associative cultural landscapes.

Guidelines for Sacred Natural Sites have been developed and published in 2008 and a major conference on cultural landscapes and sacred sites took place in 2005 to enhance the links between different international programmes, Conventions and organizations concerning protected areas and intangible heritage.

4

Conclusion



Matobo Hills (Zimbabwe) © UNESCO / Richard Veillon

Conclusion

It is hoped that this handbook will assist site managers of World Heritage cultural landscapes, protected area and cultural resource managers in all regions as well as all those interested specifically in cultural landscapes for their daily work and in particular in all management planning processes and provide suggestions to address new challenges in World Heritage cultural landscape conservation.

This handbook provides a glimpse into different aspects of the key features of the 1972 World Heritage Convention: to identify, protect and transmit to future generations the heritage of humankind. This heritage transcends the local, national or regional heritage, as it is of outstanding universal value.

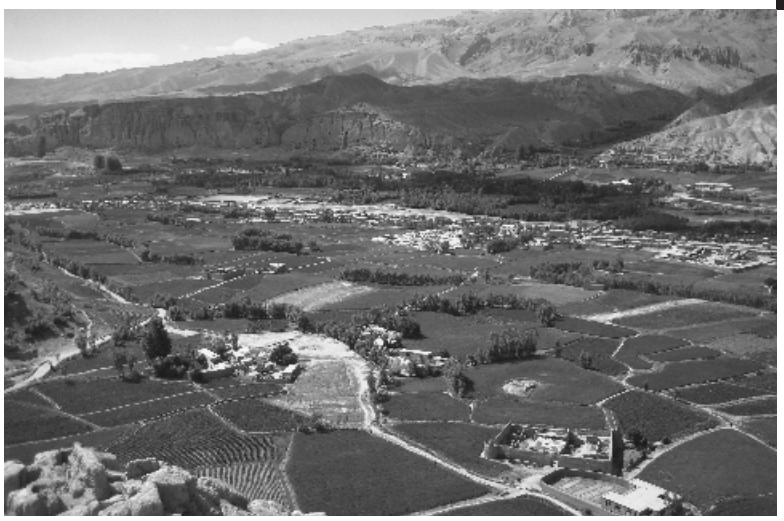
At the same time the sharing of this heritage provides new opportunities for true international collaboration. The managers of terraced cultural landscape of Cinque Terre (Italy) meeting with the management of the Rice Terraces of the Philippine Cordilleras were not only exchanging ideas, they were looking for new solutions to problems they share in the daily management of their unique cultural landscapes.

Special thanks go to many people who contributed to this international collaboration and exchange. Without the rich discussions this handbook would have never been produced. The exposure to the on-site problems and issues have made the effort worthwhile.

This Handbook is therefore dedicated to the people living and working in the cultural landscapes around the globe.

5

Glossary
Appendices



Cultural Landscape and Archaeological Remains of the Bamiyan Valley (Afghanistan)
© UNESCO / Junaid Sorosh-Wali

Glossary

In addition to the Glossary of terms available at http://whc.unesco.org/en/glossary , definitions of conservation "treatments" are set out in various charters and guidelines, among others in:

Chapter 8 of Management Guidelines for World Cultural Heritage Sites, Fielden and Jokilehto (1998), pp. 61-63:

Protection: physical safeguarding; legal protection

Preservation: taking measures to keep the site in its existing state; the US term "historic preservation" coincides with British "conservation"

Conservation: preventing decay and prolonging life of the existing heritage resource

Consolidation: physical addition to the actual fabric to ensure continued durability or structural integrity

Restoration: revealing the original state within the limits of remaining fabric

Reconstruction: building anew with modern or original material

Anastylosis: re-assembling of existing but dismembered parts.

US Guidelines for the Treatment of Historic Landscapes (1994):

Protection
Stabilization
Preservation
Rehabilitation
Restoration
Reconstruction

Definitions from Burra Charter of Australia ICOMOS (1999):

Conservation means all the processes of looking after a place so as to retain its cultural significance.

Maintenance means the continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration or reconstruction.

Preservation means maintaining the fabric of a place in its existing state and retarding deterioration.

Restoration means returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

Reconstruction means returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric.

Adaptation means modifying a place to suit the existing use or a proposed use.

Use means the functions of a place, as well as the activities and practices that may occur at the place.

Compatible use means a use which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance.

Appendix 1.

Criteria for inclusion of properties in the World Heritage List

The criteria for the inclusion of cultural properties in the World Heritage List as set out by chapter II.D of the Operational Guidelines should always be seen in the context of the definition set out in Article 1 of the Convention which is reproduced below:

"monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view."

Selection criteria as set out in paragraph 77 of the Operational Guidelines:

II.D Criteria for the assessment of outstanding universal value

77. The Committee considers a property as having outstanding universal value (see paragraphs 49-53) if the property meets one or more of the following criteria. Nominated properties shall therefore:

(i) represent a masterpiece of human creative genius;

(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

(iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

(iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

(v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria) ;

(vii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

(viii) be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;

(ix) be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x) contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

78. To be deemed of outstanding universal value, a property must also meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding.

II.E Integrity and/or authenticity

Authenticity

79. Properties nominated under criteria (i) to (vi) must meet the conditions of authenticity. Annex 4 which includes the Nara Document on Authenticity, provides a practical basis for examining the authenticity of such properties and is summarized below.

80. The ability to understand the value attributed to the heritage depends on the degree to which information sources about this value may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, are the requisite bases for assessing all aspects of authenticity.

81. Judgments about value attributed to cultural heritage, as well as the credibility of related information sources, may differ from culture to culture, and even within the same culture. The respect due to all cultures requires that cultural heritage must be considered and judged primarily within the cultural contexts to which it belongs.

82. Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural values (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including:
– form and design;
– materials and substance;
– use and function;
– traditions, techniques and management systems;
– location and setting;
– language, and other forms of intangible heritage;
– spirit and feeling; and
– other internal and external factors.

83. Attributes such as spirit and feeling do not lend themselves easily to practical applications of the conditions of authenticity, but nevertheless are important indicators of character and sense of place, for example, in communities maintaining tradition and cultural continuity.

84. The use of all these sources permits elaboration of the specific artistic, historic, social, and scientific dimensions of the cultural heritage being examined. "Information sources" are defined as all physical, written, oral, and figurative sources, which make it possible to know the nature, specificities, meaning, and history of the cultural heritage.

85. When the conditions of authenticity are considered in preparing a nomination for a property, the State Party should first identify all of the applicable significant attributes of authenticity. The statement of authenticity should assess the degree to which authenticity is present in, or expressed by, each of these significant attributes.

86. In relation to authenticity, the reconstruction of archaeological remains or historic buildings or districts is justifiable only in exceptional circumstances. Reconstruction is acceptable only on the basis of complete and detailed documentation and to no extent on conjecture.

Integrity

87. All properties nominated for inscription on the World Heritage List shall satisfy the conditions of integrity.

88. Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property:

    a) includes all elements necessary to express its outstanding universal value;

    b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;

    c) suffers from adverse effects of development and/or neglect.

This should be presented in a statement of integrity.

Appendix 2.

World Heritage cultural landscapes designation

World Heritage cultural landscapes are justified for inclusion in the World Heritage List when interactions between people and the natural environment are evaluated as being of "outstanding universal value". Cultural landscapes are inscribed on the List on the basis of the cultural heritage criteria.

Links between the cultural heritage criteria and the cultural landscape categories

CULTURAL CRITERIA	CULTURAL LANDSCAPES CATEGORIES (EXTRACT FROM THE OPERATIONAL GUIDELINES)
(i) represent a masterpiece of human creative genius; or	(i) The most easily identifiable is the **clearly defined landscape** designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design; or (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; or (iv) be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history; or (v) be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; or	The second category is the **organically evolved landscape**. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories: – a **relict (or fossil) landscape** is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. – a **continuing landscape** is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.
(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances and in conjunction with other criteria cultural or natural)	The final category is the **associative cultural landscape**. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

Appendix 3.

Cultural landscapes inscribed on the World Heritage List

State Party	World Heritage Cultural Landscape	Criteria	Year(s) of inscription
Afghanistan	Cultural Landscape and Archaeological Remains of the Bamiyan Valley	(i) (ii) (iii) (iv) (vi)	2003
Andorra	Madriu-Perafita-Claror Valley	(v)	2004
Argentina	Quebrada de Humahuaca	(ii)(iv)(v)	2003
Australia	Uluṟu-Kata Tjuṯa National Park	(v)(vi)(vii)(ix)	1987, 1994
Austria	Hallstatt-Dachstein Salzkammergut Cultural Landscape	(iii) (iv)	1997
Austria	Wachau Cultural Landscape	(ii) (iv)	2000
Austria/Hungary	Fertö/Neusiedlersee Cultural Landscape	(v)	2001
Azerbaijan	Gobustan Rock Art Cultural Landscape	(iii)	2007
China	Mount Wutai	(ii)(iii)(iv)(vi)	2009
Cuba	Archaeological Landscape of the First Coffee Plantations in the Southeast of Cuba	(iii) (iv)	2000
Cuba	Viñales Valley	(iv)	1999
Czech Republic	Lednice-Valtice Cultural Landscape	(i) (ii) (iv)	1996
France	Jurisdiction of Saint-Emilion	(iii) (iv)	1999
France	Loire Valley between Sully-sur-Loire and Chalonnes	(i) (ii) (iv)	2000
France/Spain	Pyrénées - Mont Perdu	(iii)(iv)(v)(vii)(viii)	1997, 1999
Gabon	Ecosystem and Relict Cultural Landscape of Lopé-Okanda	(iii)(iv)(ix)(x)	2007
Germany	~~Dresden Elbe Valley~~	(ii) (iii) (iv) (v)	2004-2009
Germany	Garden Kingdom of Dessau-Wörlitz	(ii) (iv)	2000
Germany	Upper Middle Rhine Valley	(ii) (iv) (v)	2002
Germany/Poland	Muskauer Park / Park Muzakowski	(i) (iv)	2004
Hungary	Hortobágy National Park - the Puszta	(iv) (v)	1999
Hungary	Tokaj Wine Region Historic Cultural Landscape	(iii) (v)	2002
Iceland	Thingvellir National Park	(iii) (vi)	2004
India	Rock Shelters of Bhimbetka	(iii) (v)	2003
Iran, Islamic Republic of	Bam and its Cultural Landscape	(ii) (iii) (iv) (v)	2004
Israel	Incense Route - Desert Cities in the Negev	(iii) (iv)	2005
Italy	Sacri Monti of Piedmont and Lombardy	(ii)(iv)	2003
Italy	Portovenere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto)	(ii) (iv) (v)	1997
Italy	Val d'Orcia	(iv) (vi)	2004
Italy	Costiera Amalfitana	(ii) (iv) (v)	1997
Italy	Cilento and Vallo di Diano National Park with the Archeological sites of Paestum and Velia, and the Certosa di Padula	(iii) (iv)	1998

Japan	Sacred Sites and Pilgrimage Routes in the Kii Mountain Range	(ii) (iii) (iv) (vi)	2004
Japan	Iwami Ginzan Silver Mine and its Cultural Landscape	(ii)(iii)(v)	2007
Kazakhstan	Petroglyphs within the Archaeological Landscape of Tamgaly	(iii)	2004
Kenya	Sacred Mijikenda Kaya Forests	(iii)(v)(vi)	2008
Kyrgyzstan	Sulaiman-Too Sacred Mountain	(iii)(iv)	2009
Lao People's Democratic Republic	Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape	(iii) (iv) (vi)	2001
Lebanon	Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab)	(iii) (iv)	1998
Lithuania	Kernave Archaeological Site (Cultural Reserve of Kernave)	(iii) (iv)	2004
Lithuania / Russian Federation	Curonian Spit	(v)	2000
Madagascar	Royal Hill of Ambohimanga	(iii) (iv) (vi)	2001
Mauritius	Le Morne Cultural Landscape	(i)(vi)	2008
Mexico	Agave Landscape and the Ancient Industrial Facilities of Tequila, Mexico	(ii) (iv) (v) (vi)	2006
Mongolia	Orkhon Valley Cultural Landscape	(ii) (iii) (iv)	2004
New Zealand	Tongariro National Park	(vi)(vii)(viii)	1990, 1993
Nigeria	Sukur Cultural Landscape	(iii) (v) (vi)	1999
Nigeria	Osun-Osogbo Sacred Grove	(ii) (iii) (iv)	2005
Norway	Vegaøyan -- The Vega Archipelago	(v)	2004
Papua New Guinea	Kuk Early Agricultural Site	(iii)(iv)	2008
Philippines	Rice Terraces of the Philippine Cordilleras	(iii) (iv) (v)	1995
Poland	Kalwaria Zebrzydowska: the Mannerist Architectural and Park Landscape Complex and Pilgrimage Park	(ii) (iv)	1999
Portugal	Landscape of the Pico Island Vineyard Culture	(iii) (v)	2004
Portugal	Alto Douro Wine Region	(iii) (iv) (v)	2001
Portugal	Cultural Landscape of Sintra	(ii) (iv) (v)	1995
South Africa	Mapungubwe Cultural Landscape	(ii) (iii) (iv) (v)	2003
South Africa	Richtersveld Cultural and Botanical Landscape	(iv)(v)	2007
Spain	Aranjuez Cultural Landscape	(ii) (iv)	2001
Sweden	Agricultural Landscape of Southern Öland	(iv) (v)	2000
Switzerland	Lavaux, Vineyard Terraces	(iii)(iv)(v)	2007
Togo	Koutammakou, the Land of the Batammariba	(v) (vi)	2004
United Kingdom	Royal Botanic Gardens, Kew	(ii)(iii)(iv)	2003
United Kingdom	Blaenavon Industrial Landscape	(iii) (iv)	2000
United Kingdom	St Kilda	(iii)(v)(vii)(ix)(x)	(1986) 2005
United Kingdom	Cornwall and West Devon Mining Landscape	(ii)(ii) (iv)	2006
Vanuatu	Chief Roi Mata's Domain	(iii)(v)(vi)	2008
Zimbabwe	Matobo Hills	(iii) (v) (vi)	2003

Appendix 4.

Cultural landscape expert meetings 1992-2007

Between 1992 and 2007, a great number of expert meetings on cultural landscapes were organized by the World Heritage Centre in cooperation with States Parties, as shown in the following table.

Reports from Regional and Thematic Expert Meetings 1992-2007

2007

Thematic meeting of experts on the agro-pastoral cultural landscapes in the Mediterranean (20-22 September 2007, Meyrueis, Lozère, France)
http://whc.unesco.org/en/events/489/
http://whc.unesco.org/uploads/events/documents/event-489-2.doc

2006

Expert meeting on Management of Cultural Landscapes (Persepolis, Iran, 29 May to 2 June 2006)
http://whc.unesco.org/uploads/activities/documents/activity-477-1.doc

Expert meeting on a preliminary inventory of the cultural landscapes of the Qhapaq Ñan, in the framework of the process of nomination of the Main Andean Road to the World Heritage List (Buenos Aires, Argentina, 12-14 December 2006)
http://whc.unesco.org/en/qhapaqnan

2005

Expert Meeting on Cultural Landscapes in the Caribbean (Havana, Cuba, 2005)
http://whc.unesco.org/uploads/pages/documents/document-299-3.doc

Expert meeting on Cultural Landscapes in Sub-Saharan Africa (Malawi, 2005)

WHC-05/29.COM/INF.5
International Symposium "Conserving cultural and biological diversity: The role of natural sacred sites and cultural landscapes" (Tokyo, Japan, 30 May to 2 June 2005)
http://unesdoc.unesco.org/images/0014/001478/147863e.pdf
http://whc.unesco.org/archive/2005/whc05-29com-inf05e.pdf

2004

Expert meeting on the cultural landscapes of the Qhapaq Ñan, in the framework of the process of nomination of the Main Andean Road to the World Heritage List (La Paz, Bolivia, 4-7 April, 2004
http://whc.unesco.org/en/qhapaqnan

Expert meeting on Cultural Landscapes in the Caribbean (Martinique, 20-23 September 2004).
http://whc.unesco.org/en/series/14

2002

Cultural Landscapes; The Challenges of Conservation (Ferrara, Italy 2002)
http://unesdoc.unesco.org/images/0013/001329/132988e.pdf

2001

WHC-01/CONF.208/INF.10
Expert meeting on Desert Cultural Landscapes and Oasis Systems (Egypt, September 2001)
http://whc.unesco.org/archive/2001/whc-01-conf208-inf10e.pdf

WHC-01/CONF.208/INF.9
Expert meeting on Sacred Mountains of Asia (Japan, September 2001)
http://unesdoc.unesco.org/images/0012/001265/126500e.pdf

WHC-01/CONF.208/INF.7
Expert meeting on Vineyard Cultural Landscapes (Tokaj, Hungary, July 2001)
http://whc.unesco.org/archive/2001/whc-01-conf208-inf7e.pdf

WHC-01/CONF.208/INF.8
Expert Meeting on Plantation Systems in the Caribbean (Paramaribo, Suriname, 17 –19 July 2001)
http://whc.unesco.org/en/sessions/25COM/documents/

2000

WHC.00/CONF.204/WEB.4
Report of the Regional Thematic Meeting on Cultural Landscapes in Central America (San Jose de Costa Rica, 27-30 September 2000)

1999

WHC-99/CONF.204/INF.4
Expert Meeting on Cultural Landscape in Africa (Kenya 10-14 March 1999)
shttp://unesdoc.unesco.org/images/0012/001214/121435mo.pdf

WHC-99/CONF.204/INF.16
Expert Meeting on Management Guidelines for Cultural Landscapes, (Banská Stiavnica, 1-4 June 1999) (English only)

WHC-99/CONF.209/INF.14
Regional Thematic Expert Meeting on Cultural Landscapes in Eastern Europe, (Bialystok, Poland, 29 September-3 October 1999) (English only)
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1998

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WHC-93/CONF.002/INF.4
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1992

WHC-92/CONF.202/10/Add
Revision of the Operational Guidelines for the Implementation of the World Heritage Convention: Report of the Expert Group on Cultural Landscapes, (La Petite Pierre, France, 24-26 October 1992).
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These expert meetings developed frameworks for assessment by identifying different methods that States Parties might choose to use when nominating cultural landscapes for inclusion on the World Heritage List. Methodologies for identifying cultural landscapes were developed and suggestions made towards the classification and evaluation of cultural landscapes. Specific legal, management, socio-economic and conservation issues related to cultural landscapes were also addressed and examples of outstanding cultural landscapes discussed which illustrated the aforementioned categories in the regions. Most of these meetings provided specific recommendations concerning the recognition, identification, protection and management of cultural landscapes in its specific thematic or regional context.

Appendix 5.

The World Commission on Protected Areas (WCPA)

The World Commission on Protected Areas (WCPA) is the world's premier network of protected area expertise. It is administered by IUCN's Programme on Protected Areas and has over 1,400 members, spanning 140 countries.

WCPA works by helping governments and others plan protected areas and integrate them into all sectors; by providing strategic advice to policy makers; by strengthening capacity and investment in protected areas; and by convening the diverse constituency of protected area stakeholders to address challenging issues. For more than 50 years, IUCN and WCPA have been at the forefront of global action on protected areas

WCPA's Mission is to promote the establishment and effective management of a world-wide representative network of terrestrial and marine protected areas as an integral contribution to IUCN's mission.

WCPA's Objectives

- help governments and others plan protected areas and integrate them into all sectors, through provision of strategic advice to policy makers;
- strengthen capacity and effectiveness of protected areas managers, through provision of guidance, tools and information and a vehicle for networking;
- increase investment in protected areas, by persuading public and corporate donors of their value; and
- enhance WCPA's capacity to implement its programme, including through co-operation with IUCN members and partners.

Shaping a sustainable future

Nature provides all of our water, food, clean air, energy and shelter, in addition to protection from natural disasters, recreation and inspiration. It must be protected and used wisely. But social and economic development must also continue to reduce poverty and improve people's lives. So how do we balance the needs of people with the needs of the planet that supports us? The backbone of all life on Earth, including our own, is biodiversity – the intricate network of animals, plants and the places where they live.

Our greatest challenges

Conserving biodiversity – stopping the extinction of animal and plant species, and stopping the destruction of natural places – is the core of IUCN's work. Profoundly linked to biodiversity are four of humankind's greatest challenges: climate change, energy, livelihoods and economics.

These issues all impact, and in turn are impacted by, the environment. None can be solved without actively considering nature and biodiversity in particular. IUCN therefore works on each of these four areas through its core work on biodiversity.

For biodiversity, as well as for climate change, energy, livelihoods and economics, IUCN supports the development of science and knowledge; brings together people and organizations from all sectors and countries to find pragmatic solutions; and helps develop and implement policy, laws and best practice.

How do we work?

All of IUCN's work on biodiversity, climate change, energy, livelihoods and economics falls under a broad framework programme, discussed and approved by member organizations every four years at IUCN's World Conservation Congress. The current programme runs from 2009-2012.

Within this broad programme, individual departments and initiatives in more than 60 offices, more than 1,000 member organizations, and more than 11,000 individual expert members, lead and manage the work in more than 160 countries around the world.

http://www.iucn.org/about/union/commissions/wcpa/wcpa_overview/wcpa_about/

Appendix 6.

Protected Landscapes Task Force of the World Commission on Protected Areas (WCPA)

Category V Protected Landscape/Seascape is a protected area where the interaction of people and nature over time has produced an area of distinct character with significant, ecological, biological, cultural and scenic value: and where safeguarding the integrity of this interaction is vital to protecting and sustaining the area and its associated nature conservation and other values.

Thinking on protected areas is undergoing a fundamental shift. Whereas protected areas were once planned against people, now it is recognized that they need to be planned with local people, and often for and by them as well. Where once the emphasis was on setting places aside, we now look to develop linkages between strictly protected core areas and the areas around: economic links which benefit local people, and physical links, via ecological corridors, to provide more space for species and natural processes.

The use of the protected landscape approach has many benefits. By including working landscapes that are rich in biodiversity, and demonstrate sustainable use of natural resources, the protected areas' estate can be extended. Protected landscapes can also reinforce more strictly protected areas by surrounding them and linking them with landscapes managed for conservation and sustainable use. They can help to conserve both wild biodiversity and agricultural biodiversity, and to conserve human history alongside nature. They can support and reward stewardship of natural resources, sustain rural economies, and help communities resist pressures from outside which could undermine their way of life.

The mission of the Protected Landscapes Task Force is to promote and demonstrate the value of Category V Protected Landscapes as a functional and practical mechanism for the protection of biodiversity, cultural diversity and the sustainable use of resources.

More specifically, the role of the Task Force will include:

- promoting the value, importance and understanding of the protected landscape concept as a management approach to a range of protected areas categories and the wider rural area;
- assisting and advising countries and agencies in developing appropriate protected landscape enabling legislation, organisational, financial and administrative structures;
- building partnerships with ICOMOS, the World Heritage Centre and other bodies to increase collaboration between protected landscape and cultural landscape interests;
- helping to empower local communities to be active participants in the identification and management of protected landscapes and demonstrate how the results can benefit the community; and
- acting as a clearing house on stewardship principles and practice.

Values of Protected Landscapes and Seascapes Publication Series

produced by the Protected Landscapes Task Force of IUCN's World Commission on Protected Areas (WCPA)

As protected areas based on the interactions of people and nature over time, these places sustain biological and cultural diversity, as well as being valuable in many other ways. This series will explore and document the various environmental, economic, social and cultural values that Category V protected areas can provide. While the Protected Landscapes Task Force had begun to document these values, we felt that there was need for more detailed examination, explanation and advocacy of these landscapes in order to promote a wider understanding of the range of benefits that Category V protected areas have to offer: hence, the publication of this series on the values of Protected Landscapes and Seascapes, in which each volume will explore the different values that this category provides through a set of case studies preceded by a synthesis section discussing the lessons to be learnt.

This new series was launched early in 2008, with the publication of the first volume, Protected Landscapes and Agrobiodiversity Values. This report presents case-studies from around the world of the role of protected landscapes in sustaining agro-biodiversity and related knowledge and practices. Thora Amend, Ashish Kothari, Adrian Phillips, Sue Stolton and Jessica Brown served as editors for this volume; and worked in cooperation with several partners,

including TILCEPA and GTZ (the German technical assistance programme); and support from several conservation agencies in the United Kingdom: Natural England, Scottish Natural Heritage and the Countryside Council for Wales.

A pdf file of the document can be found at the web-link: protected landscape http://www.iucn.org/themes/wcpa/pubs/subject/protectedlandscape.html and copies can be ordered from GTZ.

The second volume, Values of Protected Landscapes and Seascapes, was edited by Josep-Maria Mallarach. In producing this volume, the Task Force worked in partnership with the WCPA Task Force on the Cultural and Spiritual Values of Protected Areas (CVSPA) and will be published in both English and Spanish.

For additional information on the Task Force, see http://www.iucn.org/about/union/commissions/wcpa/wcpa_work/wcpa_strategic/wcpa_science/wcpa_protectedlandscapes/

Appendix 7.

ICOMOS-IFLA International Scientific Committee for Cultural Landscapes

The ICOMOS-IFLA International Scientific Committee for Cultural Landscapes, founded in 1970 under the name of International Committee of Historic Gardens and Landscapes by René Péchère, has been working since then without interruption on cultural landscapes. This is the only ICOMOS committee that integrates members of ICOMOS and IFLA (International Federation of Landscape Architects). It has organized many congresses, its members have produced much specialist literature and worked with the Word Heritage Centre on philosophy and doctrine (1982: The "Florence Charter"; 1992: contribution to the revision of the Operational Guidelines for the Implementation of the World Heritage Convention; 2006: Universal Cultural Landscape Registry and/or Inventory Card)).

Objectives

The particular objectives of the committee are to:

- Promote world-wide cooperation in the identification, increased awareness, study, education and training for protection, preservation, restoration, monitoring, management of cultural landscapes in all forms as defined in World Heritage guidance to include designed, evolved relict, evolved continuing and associative;
- Collaborate and communicate with and contribute with ICOMOS and IFLA and report to ICOMOS;
- Collaborate with IUCN in regard to combined works of nature and humanity;
- Work with UNESCO World Heritage in assessing, monitoring and advising;
- Undertake collaborative projects with other ICOMOS International Scientific Committees;
- And other objectives as determined in each triennial work programme
- Maintain the archival record and institutional memory of the ISCCL.

Activities

In order to achieve committee objectives, activities are carried out under the direction of an approved three-year work programme. These include, but are not limited to advising, monitoring, reporting, scientific meetings, outreach to professional and academic bodies and communications of all forms to include publications.

Special attention in the work is centred around the following:

- Disseminating comprehensive information about cultural landscapes widely via an electronic information network;
- Ensuring that university course methodologies prepare professionals capable of coordinating multidisciplinary teams, have skills and training for involvement in high profile decisions, creative thought, and finding solutions to problems; develop more specialized training in providing project design, management and team-work coordination;
- Providing training to develop conservation and management plans as a methodology for evaluating significance, identifying problems and values, and a tool for educational and cultural development;
- Urging local authorities to develop programmes and use master plans based on special characteristics of each Cultural Landscape which engage people involved in landscape maintenance programmes;
- Promoting a shift from cure to prevention, by encouraging regular condition surveys and planned maintenance, and piloting self-help initiatives and practical insurance schemes;
- Developing joint strategies to ensure that new developments in cultural landscapes are compatible as most cultural landscapes are fully capable of economic use;
- Providing advice for private owners on finding experienced consultants and skilled craftspeople.
- Promoting the Cultural Landscape concept in the educational system and work with museums, archives, schools, community groups, cultural, teaching and tourist approaches;
- Ensuring that Cultural Landscape knowledge is not limited to a conservator; all staff should know about history and nature and be capable of guiding, teaching and instructing;

In 2007, the Committee began working on a cultural landscape charter and compilation of a universal cultural landscape inventory. For additional information, see http://www.icomos.org/landscapes/index.htm and http://www.international.icomos.org/18thapril/2007/18thapril2007-5.htm

Carmen Añon Feliu

Appendix 8.

Membership of the World Heritage Cultural Landscapes Working Group

1. Working Group from 1999 to 2003

Ms. Carmen Añon Feliu (ICOMOS-IFLA)
SPAIN

Mr. Henry Cleere (ICOMOS)
UNITED KINGDOM

Mr. Michael Beresford (IUCN)
International Centre for Protected Landscapes
UNITED KINGDOM

Prof. Adrian Phillips (IUCN)
UNITED KINGDOM

Ms. Katri Lisitzin (ICCROM)
SWEDEN

Mr. Herb Stovel (ICCROM)
CANADA

Ms. Mechtild Rössler
UNESCO World Heritage Centre

Mr. Pierre-Marie Tricaud (ICOMOS-IFLA)
FRANCE

Ms. Nora Mitchell (WCPA)
Director, Conservation Study Institute
UNITED STATES OF AMERICA

Mr. Elias J. Mujica
PERU

Ms. Jane Lennon
AUSTRALIA

Mr. Augusto Villalon
PHILIPPINES

Mr. Albert Mumma
KENYA

Mr. Peter Fowler
UNITED KINGDOM

Mr. Christopher Young
English Heritage
UNITED KINGDOM

Mr. Roger Sayah
LEBANON

2. Working group on the Handbook from 2007 to 2009

Ms. Nora Mitchell (WCPA)
UNITED STATES OF AMERICA

Ms. Mechtild Rössler
UNESCO World Heritage Centre

Mr. Pierre-Marie Tricaud (ICOMOS-IFLA)
FRANCE

3. Reading Group on the Handbook from 2007 to 2009

Experts from

ICOMOS
IUCN / WCPA
ICCROM

Published within the World Heritage Series

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Managing Tourism at World Heritage Sites: a Practical Manual for World Heritage Site Managers
Gestión del turismo en sitios del Patrimonio Mundial: Manual práctico para administradores de sitios del Patrimonio Mundial
(In English) November 2002; (In Spanish) May 2005

World Heritage **papers** 2

Investing in World Heritage: Past Achievements, Future Ambitions
(In English) December 2002

World Heritage **reports** 3

Periodic Report Africa
Rapport périodique pour l'Afrique
(In English and French) April 2003

World Heritage **papers** 4

Proceedings of the World Heritage Marine Biodiversity Workshop, Hanoi, Viet Nam. February 25–March 1, 2002
(In English) May 2003

World Heritage **papers** 5

Identification and Documentation of Modern Heritage
(In English with two papers in French) June 2003

World Heritage **papers** 6

World Heritage Cultural Landscapes 1992-2002
(In English) July 2004

World Heritage **papers** 7

Cultural Landscapes: the Challenges of Conservation
Proceedings from the Ferrara workshop, November 2002
(In English with conclusions and recommendations in French) August 2004

World Heritage **papers** 8

Mobilizing Young People for World Heritage
Proceedings from the Treviso workshop, November 2002
Mobiliser les jeunes pour le patrimoine mondial
Rapport de l'atelier de Trévise, novembre 2002
(In English and French) September 2003

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Partnerships for World Heritage Cities - Culture as a Vector for Sustainable Urban Development. Proceedings from the Urbino workshop, November 2002
(In English and French) August 2004

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Monitoring World Heritage
Proceedings from the Vicenza workshop, November 2002
(In English) September 2004

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Periodic Report and Regional Programme - Arab States 2000-2003
Rapports périodiques et programme régional - Etats Arabes 2000-2003
(In English and French) June 2004

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The State of World Heritage in the Asia-Pacific Region 2003
L'état du patrimoine mondial dans la région Asie-Pacifique 2003
(In English) October 2004; (In French) July 2005

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Linking Universal and Local Values: Managing a Sustainable Future for World Heritage
L'union des valeurs universelles et locales : La gestion d'un avenir durable pour le patrimoine mondial
(In English with the introduction, four papers and the conclusions and recommendations in French)
October 2004

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Archéologie de la Caraïbe et Convention du patrimoine mondial
Caribbean Archaeology and World Heritage Convention
Arqueología del Caribe y Convención del Patrimonio Mundial
(In French, English and Spanish) July 2005

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Caribbean Wooden Treasures
Proceedings of the Thematic Expert Meeting on Wooden Urban Heritage in the Caribbean Region
4–7 February 2003, Georgetown - Guyana
(In English) October 2005

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World Heritage at the Vth IUCN World Parks Congress
Durban (South Africa), 8–17 September 2003
(In English) December 2005

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Promouvoir et préserver le patrimoine congolais
Lier diversité biologique et culturelle
Promoting and Preserving Congolese Heritage
Linking biological and cultural diversity
(In French and English) December 2005

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Informe Periodico 2004 – América Latina y el Caribe
(In English, French and Spanish) March 2006

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Fortificaciones Americanas y la Convención del Patrimonio Mundial
American Fortifications and the World Heritage Convention
(In Spanish with the foreword, editorial, programme, opening ceremony and seven papers in English)
December 2006

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Periodic Report and Action Plan – Europe 2005-2006
Rapport périodique et plan d'action – Europe 2005-2006
(In English and French) January 2007

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Leveraging Conservation at the Landscape Level
(In English) May 2007

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Rapport sur la prévision et la gestion des effets du changement climatique sur le patrimoine mondial et Stratégie pour aider les États parties à mettre en œuvre des réactions de gestion adaptées
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Vers une inscription transnationale en série sur la Liste du patrimoine mondial de l'UNESCO
Rock Art in the Caribbean
Towards a serial transnational nomination to the UNESCO World Heritage List
Arte Rupestre en el Caribe
Hacia una nominación transnacional seriada a la Lista del Patrimonio Mundial de la UNESCO
(In French, English and Spanish) June 2008

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