



GA2023

ICOMOS

Book of Abstracts



ICOMOS 2023 Scientific Symposium
Sydney, Australia, 1-8 September 2023
Abstracts

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l'ICOMOS
Sydney, Australie, 1-8 septembre 2023
Résumés

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Acknowledgement of Country

We acknowledge the Gadigal People of the Eora Nation as the Traditional Custodians of the land on which the GA2023 Scientific Symposium will take place, and pay respects to their Elders, past and present, and extend that respect to all Indigenous peoples who contributed to and/or were to attend GA2023.

PREFACE

Dr Steve Brown, Australian Co-chair, GA2023 Scientific Symposium
Dr Ona Vileikis, International Co-chair, GA2023 Scientific Symposium

Situating the ICOMOS 2023 Scientific Symposium

Every three years since 1965, the International Council on Monuments and Sites (ICOMOS) has held a world-wide, triennial General Assembly and Scientific Symposium; and, since 2015, an Annual General Assembly and Scientific Symposium in each of the intervening years. ICOMOS's scientific symposia are one component of each General Assembly, which typically also include: business meetings (ICOMOS Board, Advisory Committee, Scientific Council, International Scientific Committees, and National Committees); pre- and post-tours; side events (such as workshops and walks); and, in recent times, a youth forum. Thus, each General Assembly provides an opportunity for the ICOMOS global community to touch base, discuss and compare contemporary heritage matters, build professional networks, and socialise.

The purpose of the ICOMOS Scientific Symposia is to examine, explore, debate, and draw attention to key heritage issues and challenges through conference-style sessions as well as presentations by keynote speakers – key thinkers and globally recognised individuals in the field of heritage and associated disciplines.

The overarching theme of ICOMOS GA2023 is 'Heritage Changes'. The theme seeks to examine the tumultuous changes taking place in the 2020s. Climate emergencies, conflict, COVID-19, lockdowns, closed borders, virtual meetings, and the Black Lives Matter movement have profoundly altered the ways in which the world is experienced. What has been the role of heritage in these events? What is changing in the field of heritage and what needs to change? What does heritage change – for example, in civil society, the environment, the economy, and in politics? And, in what ways is heritage a force for change and integral to creating a sustainable future?

Within this overarching theme, four Themes and five Programs make up the GA2023 Scientific Symposium (Table 1). The Themes and Programs offer delegates opportunities to be involved in and experience different and intersecting concepts and practices current in the field of heritage. The Programs primarily reflect the focus areas of ICOMOS's Working Groups, with the addition of 'Digital Heritage'.

Abstract submission

Submission of abstracts to the GA2023 Scientific Symposium was open from 1 July until 30 September 2023 (i.e., 13 weeks). The GA2023 Scientific Symposium abstract submission process was managed online through the GA2023 Abstract Submission Portal. The abstract criteria, submission guidelines, and theme descriptions were provided on the GA2023 website. The submission portal and related documents were available in English and French, and abstracts could be submitted in English, French, and/or Spanish. Three different forms of abstract could be submitted to the ICOMOS GA2023 Scientific Symposium: session proposals, papers (oral presentations), and posters.

Table 1. GA2023 Scientific Symposium Themes/Programs and Co-chairs.

GA2023 Theme / Program	Co-chairs
RESILIENCE Theme	Vanicka Arora Kai Weise Claudia Isabelle Montero
RESPONSIBILITY Theme	Kate Clark Susan McDonald Giacomo Martinis
RIGHTS Theme	Cristina Garduño Freeman Marco Antonio Chávez-Aguayo Aishwarya Deshmukh
RELATIONSHIPS Theme	Charlotte Feakins Justin Newhart Siepke van Keulen
INDIGENOUS HERITAGE Program	Lyndon Ormond-Parker Diane Menzies Zuhura Mtenguzi
CULTURE-NATURE JOURNEY Program	Melissa Marshall Clemens Küpper Suramya Bansal
HERITAGE FOR CLIMATE Program	Flavia Scardamaglia Ave Paulus Nargiz Aituganova
HERIAGE AS SUSTAINABILITY Program	Shoshanna Grounds Bayan El Faouri Christy Wills
DIGITAL HERITAGE Program	Erik Champion Veronica Heras Elyse Hamp

Abstract review process

The *ICOMOS Handbook - Hosting a Triennial General Assembly: Terms of Reference* (2017) outlines the process to be followed in selecting abstracts for an ICOMOS Scientific Symposium. This system requires that each abstract be reviewed under the following criteria:

1. *Technical criteria*
 - 1.1 Relevance to Scientific Symposium theme
 - 1.2 Substance: originality, quality, and clarity
 - 1.3 Discussion value: capacity to inspire reflection, discussion, and debate
2. *Diversity criteria*
 - 2.1 Geographic or Regional
 - 2.2 Cultural
 - 2.3 Gender

A numerical assessment and ranking system were applied to the technical criteria to determine the selection of sessions, papers, and posters. Each assessor applied a score of between 1 and 5 (with 5 being highest) to each of the three sub-criteria - i.e., each abstract was given a score out of 15. The diversity criterion was not scored, but rather became a consideration after the technical evaluation was completed to ensure regional, cultural, and

gender diversity, as well as inclusion of abstracts submitted by young and emerging professionals.

The abstract review process was undertaken between 15 October and 30 November 2023 (6 weeks). The *ICOMOS Terms of Reference* (2017) requires that a minimum of three reviewers, and preferably five (but no more) review each abstract. Some 100 volunteer reviewers were involved in the review process. The Theme and Program Co-chairs assembled the volunteers. In addition, the Theme and Program Co-chairs reviewed all abstracts submitted to their Theme or Program. For the most part, three (and often four) reviewers assessed each abstract (i.e., there were approximately 1,600 reviews undertaken). For those abstracts submitted after the 30 September deadline, the overall Scientific Symposium Co-chairs (Steve Brown and Ona Vileikis) undertook the reviews. Arinex, the professional conference organiser for GA2023, managed the technical aspects of the review process.

Abstract selection

On the completion of the abstract review process, the Theme and Program Co-chairs developed draft schedules for the GA2023 Scientific Symposium (by 31 January 2023). During February, the overall Scientific Symposium Co-chairs (Ona Vileikis and Steve Brown) collated these nine theme schedules into a preliminary draft schedule for the Scientific Symposium. The preliminary schedule was published on the GA2023 website on 10 March 2023.

Following this date, a decision was made to add an emerging professional as a Co-chair to each of the four Themes and five Programs. Nargiz Aituganova, a member of the GA2023 Scientific Committee, implemented and managed this process. In May 2023, the nine additional Co-chair roles were filled (Table 1).

Since the GA2023 Scientific Symposium is an in-person event, it was a requirement of final acceptance of abstracts that one or more authors of each abstract register by 31 May 2023 for GA2023. Following the registration deadline, the Theme and Program Co-chairs reviewed and revised each of the schedules. Subsequently, the overall Scientific Symposium Co-chairs, in collaboration with Cathryn Earl from Arinex, developed a final draft Scientific Symposium Schedule. This Schedule was provided Greg Hosking (Monotron Creative) for graphic layout and was published on the GA2023 website in mid-July 2023.

In late August 2023, the Schedule was revised (e.g., removing abstracts that had been withdrawn or where authors were unable to attend GA2023) and a final version produced and published online. This Book of Abstracts contains all of the 320 abstracts included in the Final GA2023 Scientific Symposium Schedule. The numbers of abstracts, papers, and posters are provided in Table 2.

Format of the volume

The abstracts are presented as submitted to the GA2023 Abstract Submission Portal, including any changes made to those abstracts up until mid-August 2023. They are listed chronologically in the order in which each abstract was submitted to the abstract portal. The simplest way to find particular abstracts, authors, or topics in this volume is to use the search function.

Table 2. GA2023: Abstracts selected for the Scientific Symposium for presentation. The selected abstracts (320) represent 71% of all abstracts submitted (453).

Theme/Program	Session No.	Paper No.	Poster No.	TOTAL
RESILIENCE Theme	2	36	10	48
RESPONSIBILITY Theme	5	31	8	44
RIGHTS Theme	1	20	5	26
RELATIONSHIPS Theme	2	32	1	35
INDIGENOUS HERITAGE Program	7	22	1	30
CULTURE-NATURE JOURNEY Program	6	29	3	38
HERITAGE FOR CLIMATE Program	3	17	1	21
HERITAGE AS SUSTAINABILITY Program	4	39	1	44
DIGITAL HERITAGE Program	1	32	1	34
Total	31	258	31	320

Closing remarks

Having reached the point of publishing this Book of Abstracts, as well as the GA2023 Scientific Symposium Schedule, we are filled with optimism and excitement about actually having all this amazing material presented at GA2023. The GA2023 Scientific Symposium includes illustrious keynotes, leading voices from ICOMOS, IUCN, ICCROM, UNESCO, government, industry and community. In total, over 416 presenters in 89 sessions. As we have said in our social media posts,

The Schedule is chockers (amazingly full) and looking brilliant. The diversity of content, authors, and session formats will create a dazzling intellectual experience and networking wonderland. You will be spoiled for choice and can choose to be spoiled. Come on down to Sydney town!

While most of the Scientific Symposium sessions will be available only to GA2023 delegates, a number of sessions will be presented in the Heritage Exposition - the public face of GA2023, which is accessible to the general public. Selected sessions will be live streamed, and sessions will be held in English, French and Spanish, some with simultaneous translations.

We wish all attendees at the GA2023 Scientific Symposium a fruitful, fantastic, and fun knowledge sharing experience. We are excited to welcome you to Sydney.

Acknowledgements

We express our huge thanks to all those authors who submitted an abstract to the GA2023 Scientific Symposium. We acknowledge the thinking, collaboration, and work that went into preparing each and every abstract submitted. We were thrilled with the number and quality of the abstracts.

Any conference requires the input of large numbers of people. Some made huge contributions and others small contributions, but all contributions are important. We express our thanks to the GA2023 Convener Prof. Richard Mackay AM, the GA2023 Strategic Partners and Corporate Patrons, GA2023 Scientific Committee, Language Diversity Team (specially Laure Marique for the French translations), Australia ICOMOS Executive

Committee, Australia ICOMOS Secretariat, GA2023 Organising Committee, GA2023 Executive Committee, GA2023 Marketing Sub-Committee, GA2023 Sydney Indigenous Advisory Panel, GA2023 Risk Quality and Review Committee, GA2023 Youth Forum Sub-Committee, Arinex - the professional conference organiser for GA2023, ICOMOS International Board, and ICOMOS International Secretariat.

We thank the Theme and Program Co-chairs (Table 1) for their considerable work and thinking in reviewing abstracts and assembling schedules, and the reviewers (List of reviewers) who gave their time to support the co-chairs. It was not an easy task, and made all the more challenging with the ongoing Covid-19 pandemic and the challenging timelines in which to complete a multitude of complicated tasks.

We thank Arinex (the professional conference organisers) for their considerable work and working with us to develop the GA2023 abstract submission portal, for coordinating the reviews of abstracts, and for responding to the huge numbers of queries associated with these processes. In particular, we thank Cathryn Earl and Amy Buttery for their collegiality in coordinating much of this effort. Finally, we thank the many reviewers for their generous and dedicated efforts in assessing the submitted abstracts.

List of abstract reviewers

Louis Abasta, Cristiana Achille, Olufemi Adetunji, Dexell Aita, Ludmila Albuquerque, Caitlin Allen, Clara Arokiasamy, Gabriele Aroni, Vanicka Arora, Inna Artemova, Jayashree Bardhan, Brenda Barrett, Naima Benkari, Dave Beynon, Ananya Bhattacharya, Alice Biada, Shari Bone, Ann Bourguès, Jessica Brown, Steve Brown, Kristal Buckley, Jorn A.W. Buisman, Sheridan Burke, Claudia Cancino, Erik Champion, Neel Kamal Chapagain, Lázaro Marcos Chávez Aceves, Marco Antonio Chávez-Aguayo, Pamela Chrisjohn, Maria del Cisne Aguirre, Lassana Cisse, Kate Clark, Steven Cooke, Bhawna Dandona, Kerime Danis, Sing Darcy, Aline Vieira De Carvalho, Jamie DeAngelo, Marina Demaria Venancio, Michelle Duong, Bayan Faisal Fathi El Faouri, Eduardo Escalante, Francesco Fassi, Charlotte Feakins, Milagros Flores Roman, Catherine Forbes, Nicole Franceschini, Robert Freestone, Konía Freitas, Cristina Garduño Freeman, Andreas Georgopoulos, Sonali Gosh, Shoshanna Grounds, Veronica Heras, Maria Isabel Hernandez Llosas, Carolyn Hill, Anthony Hoete, Ken Horrigan, Lucy Irwin, Shikha Jain, Joe Kallas, Rebecca Kiddle, Dowon Kim, Jiyoung Kim, Flavia Kiperman, Clemens Küpper, Tokie Laotan-Brown, Tonatiuh Lay, Kevin Lee, Leticia Leitao, Jose Luis Lerma, James Lesh, Hannah Lewi, Jonathan Liljeblad, Ian Lilley, Cameron Logan, Susan Macdonald, Sofia Magaña Tiscareño, Monalisa Maharjan, Hossam Mahdy, Shahzad Ahmed Malik, Melissa Marshall, Diane Menzies, Rosa Milito, Barbara Minguez Garcia, Hannah Moosa, Noemi Moreno, Ignacio Moreno Nava, Athanasios Moysiadis, Salman Muhammad, Parul Munjal, Rebecca Napolitano, Justin Newhart, Ishanlosen Odiaua, Andrea Ortega, Karla Ortega, Ozgun Ozcakir, Ashley Paine, Gilda María Pasco Saldaña, Ave Paulus, Peter Phillips, Witiya Pittungnapoo, Edaly Quiroz, Adiba R Rahman, Wei Ren, Jade Roberts, Paul Roser, Flavia Scardamaglia, Bénédic Selfslagh, Shubham Shrivastava, Monica Solorzano Gil, Soon-Tzu Speechley, Efstratios Stylianidis, Manana Tevzadze, John Ting, Jorg Tomasi, Claudia Carolina Torres, Gaia Turchetti, Magdalena Ugarte, Rosa Leonor Ulloa Cazarez, Poonam Verma Mascarenhas, Ona Vileikis, Kai Weise, Eve Wertheimer, Matthew Whincop, Lorelei Willett, Helen Wilson, Alex Yanning Yen, Masahito Yoshida, Rouran Zhang.

PRÉFACE

Dr Steve Brown, coprésident australien, Symposium scientifique de l'AG2023
Dr Ona Vileikis, coprésidente internationale, Symposium scientifique de l'AG2023

Situer le Symposium Scientifique 2023 de l'ICOMOS

Tous les trois ans depuis 1965, le Conseil international des monuments et des sites (ICOMOS) a tenu une Assemblée générale triennale mondiale et un Symposium scientifique; et, depuis 2015, une assemblée générale annuelle et un symposium scientifique au cours de chacune des années suivantes. Les symposiums scientifiques de l'ICOMOS sont une composante de chaque Assemblée générale, qui comprennent généralement également: des séances de travail (Conseil d'administration de l'ICOMOS, Conseil consultatif, Conseil scientifique, comités scientifiques internationaux et comités nationaux); visites avant et après l'AG ; manifestations parallèles (telles que des ateliers et des promenades); et, ces derniers temps, un forum de jeunes. Ainsi, chaque assemblée générale est l'occasion pour la communauté mondiale de l'ICOMOS de se rencontrer, de discuter et de comparer les questions relatives au patrimoine contemporain, de créer des réseaux professionnels et de socialiser.

L'objectif des symposiums scientifiques de l'ICOMOS est d'examiner, d'explorer, de débattre et d'attirer l'attention sur les principaux enjeux et défis du patrimoine à travers des sessions de type conférence ainsi que des présentations par des conférenciers de marque – des penseurs clés et des individus mondialement reconnus dans le domaine du patrimoine et des disciplines associées.

Le thème principal de l'AG2023 de l'ICOMOS est « changements et patrimoine». Le thème vise à examiner les changements tumultueux qui ont eu lieu au cours du début des années 2020. L'urgence climatique, les conflits, la COVID-19, les confinements, les frontières fermées, les réunions virtuelles et le mouvement *Black Lives Matter* ont profondément modifié la façon dont le monde est vécu. Quel a été le rôle du patrimoine dans ces événements? Qu'est-ce qui change dans le domaine du patrimoine et qu'est-ce qui doit changer? Qu'est-ce que le patrimoine change – par exemple, dans la société civile, l'environnement, l'économie et la politique? Et, de quelle manière le patrimoine est-il une force de changement et une partie intégrante de la création d'un avenir durable?

Dans le cadre de ce thème général, quatre thèmes et cinq programmes forment le Symposium scientifique de l'AG2023 (tableau 1). Les thèmes et programmes offrent aux délégués la possibilité de participer et d'expérimenter des concepts et des pratiques différents et croisés dans le domaine du patrimoine. Les programmes reflètent principalement les domaines d'intérêt des groupes de travail de l'ICOMOS, avec l'ajout du «Patrimoine numérique».

Soumission de résumés

La soumission des résumés au Symposium scientifique de l'AG2023 a été ouverte du 1er juillet au 30 septembre 2023 (soit 13 semaines). Le processus de soumission des résumés du Symposium scientifique de l'AG2023 a été géré en ligne via le portail de soumission des résumés de l'AG2023. Les critères des résumés, les directives de soumission et les

descriptions de thèmes ont été fournis sur le site internet de l'AG2023. Le portail de soumission et les documents connexes étaient disponibles en anglais et en français, et les résumés pouvaient être soumis en anglais, en français et/ou en espagnol. Trois formes différentes de résumé pouvaient être soumises au Symposium scientifique de l'AG2023 de l'ICOMOS : propositions de sessions, articles (exposés oraux) et affiches.

Tableau 1. Thèmes/programmes de l'AG2023 et coprésidents du Symposium scientifique.

GA2023 Thème/Programme	Coprésidents
Thème de la RÉSILIENCE	Vanicka Arora Kai Weise Claudia Isabelle Montero
Thème de RESPONSABILITÉ	Kate Clark Susan McDonald Giacomo Martinis
Thème des DROITS	Cristina Garduño Freeman Marco Antonio Chávez-Aguayo Aishwarya Deshmukh
Thème des RELATIONS	Charlotte Feakins Justin Newhart Siepke van Keulen
Programme PATRIMOINE AUTOCHTONE	Lyndon Ormond-Parker Diane Menzies Zuhura Mtenguzi
Programme PARCOURS NATURE-CULTURE	Melissa Marshall Clemens Küpper Suramya Bansal
Programme PATRIMOINE POUR LE CLIMAT	Flavia Scardamaglia Ave Paulus Nargiz Aituganova
Programme PATRIMOINE EN TANT QUE DURABILITÉ	Terrains de Shoshanna Bayan El Faouri Christy Wills
Programme PATRIMOINE NUMÉRIQUE	Erik Champion Veronica Heras Elyse Hamp

Processus d'examen des résumés

Le *Manuel de l'ICOMOS – Accueillir une Assemblée générale triennale: Mandat* (2017) décrit le processus à suivre lors de la sélection des résumés d'un symposium scientifique de l'ICOMOS. Ce système exige que chaque résumé soit examiné selon les critères suivants:

1. *Critères techniques*
 - 1.1 Pertinence pour le thème du symposium scientifique
 - 1.2 Substance: originalité, qualité et clarté
 - 1.3 Valeur de discussion: capacité d'inspirer la réflexion, la discussion et le débat
2. *Critères de diversité*
 - 2.1 Géographique ou régional
 - 2.2 Culturel
 - 2.3 Sexe

Un système d'évaluation numérique et de classement a été appliqué aux critères techniques pour déterminer la sélection des séances, des documents et des affiches. Chaque

évaluateur a appliqué une note comprise entre 1 et 5 (dont 5 étant la plus élevée) à chacun des trois sous-critères – c'est-à-dire que chaque résumé a reçu une note sur 15. Le critère de la diversité n'a pas été noté, mais est devenu une considération après la fin de l'évaluation technique afin d'assurer la diversité régionale, culturelle et de genre, ainsi que l'inclusion des résumés soumis par les jeunes et les professionnels émergents.

Le processus de révision des résumés a été entrepris entre le 15 octobre et le 30 novembre 2023 (6 semaines). Le *Mandat de l'ICOMOS (2017)* exige qu'au moins trois évaluateurs, et de préférence cinq (mais pas plus) examinent chaque résumé. Une centaine d'évaluateurs bénévoles ont participé au processus d'examen. Les coprésidents du thème et du programme ont réuni les bénévoles. De plus, les coprésidents du thème et du programme ont examiné tous les résumés soumis à leur thème ou programme. Pour la plupart, trois (et souvent quatre) évaluateurs ont évalué chaque résumé (c.-à-d. environ 1600 examens ont été entrepris). Pour les résumés soumis après la date limite du 30 septembre, les coprésidents du Symposium scientifique (Steve Brown et Ona Vileikis) ont entrepris les examens. Arinex, l'organisateur de conférences professionnelles de l'AG2023, a géré les aspects techniques du processus d'examen.

Sélection des résumés

À l'issue du processus d'examen des résumés, les coprésidents du thème et du programme ont élaboré des projets de calendrier pour le Symposium scientifique de l'AG2023 (au plus tard le 31 janvier 2023). En février, les coprésidents du symposium scientifique (Ona Vileikis et Steve Brown) ont rassemblé ces neuf calendriers thématiques en un avant-projet de calendrier pour le Symposium scientifique. Le calendrier préliminaire a été publié sur le site internet de l'AG2023 le 10 mars 2023.

Après cette date, une décision a été prise d'ajouter un professionnel émergent en tant que coprésident à chacun des quatre thèmes et cinq programmes. Nargiz Aituganova, membre du Comité scientifique de l'AG2023, a mis en œuvre et géré ce processus. En mai 2023, les neuf postes supplémentaires de coprésident ont été pourvus (tableau 1).

Étant donné que le Symposium scientifique de l'AG2023 est un événement en personne, il était nécessaire d'accepter définitivement les résumés qu'un ou plusieurs auteurs de chaque résumé s'enregistrent au 31 mai 2023 pour l'AG2023. Après la date limite d'inscription, les coprésidents du thème et du programme ont examiné et révisé chacun des plannings. Par la suite, les coprésidents du Symposium scientifique, en collaboration avec Cathryn Earl d'Arinex, ont élaboré une version finale du calendrier du Symposium scientifique. Cette annexe a été fournie à Greg Hosking (Monotron Creative) pour la mise en page graphique et a été publiée sur le site internet de l'AG2023 à la mi-juillet 2023.

À la fin du mois d'août 2023, le calendrier a été révisé (par exemple, en supprimant les résumés qui avaient été retirés ou lorsque les auteurs n'étaient pas en mesure d'assister à l'AG2023) et une version finale produite et publiée en ligne. Ce livre de résumés contient tous les 320 résumés inclus dans le calendrier final du symposium scientifique de l'AG2023. Le tableau 2 présente le nombre de résumés, d'articles et d'affiches.

Format du volume

Les résumés sont présentés comme soumis au portail de soumission des résumés de l'AG2023, y compris toute modification apportée à ces résumés jusqu'à la mi-août 2023. Ils

sont listés chronologiquement dans l'ordre dans lequel chaque résumé a été soumis au portail des résumés. La façon la plus simple de trouver des résumés, des auteurs ou des sujets particuliers dans ce volume est d'utiliser la fonction de recherche.

Tableau 2. AG2023 : Résumés sélectionnés pour le Symposium scientifique pour présentation. Les résumés sélectionnés (320) représentent 71 % de tous les résumés soumis (453).

Thème/Programme	No de séance	No du papier.	Affiche no.	TOTAL
Thème de la RÉSILIENCE	2	36	10	48
Thème de RESPONSABILITÉ	5	31	8	44
Thème des DROITS	1	20	5	26
Thème des RELATIONS	2	32	1	35
Programme PATRIMOINE AUTOCHTONE	7	22	1	30
Programme PARCOURS NATURE-CULTURE	6	29	3	38
Programme PATRIMOINE POUR LE CLIMAT	3	17	1	21
Programme PATRIMOINE EN TANT QUE DURABILITÉ	4	39	1	44
Programme PATRIMOINE NUMÉRIQUE	1	32	1	34
Total	31	258	31	320

Observations finales

Ayant atteint le point de publier ce livre de résumés, ainsi que le calendrier du Symposium scientifique de l'AG2023, nous sommes remplis d'optimisme et d'excitation à l'idée d'avoir réellement tout ce matériel étonnant présenté à l'AG2023. Le Symposium scientifique de l'AG2023 comprend d'illustres discours d'ouverture, des voix de premier plan de l'ICOMOS, de l'UICN, de l'ICCROM, de l'UNESCO, du gouvernement, de l'industrie et de la communauté. Au total, plus de 416 présentateurs en 89 sessions. Comme nous l'avons dit dans nos publications sur les réseaux sociaux,

Le programme est chargé (incroyablement complet) et s'annonce brillant. La diversité des contenus, des auteurs et des formats de session créera une expérience intellectuelle éblouissante et un pays des merveilles en matière de réseautage. Vous n'aurez que l'embaras du choix et vous pourrez choisir d'être gâté. Venez à Sydney !!

Bien que la plupart des sessions du Symposium scientifique ne soient accessibles qu'aux délégués de l'AG2023, un certain nombre de sessions sera présenté dans l'Exposition du patrimoine – le visage public de l'AG2023, qui est accessible au grand public. Les sessions sélectionnées seront diffusées en direct et les sessions se tiendront en anglais, français et espagnol, certaines avec traductions simultanées.

Nous souhaitons à tous les participants au Symposium scientifique de l'AG2023 une expérience de partage de connaissances fructueuse, fantastique et amusante. Nous sommes ravis de vous accueillir à Sydney.

Remerciements

Nous exprimons nos immenses remerciements à tous les auteurs qui ont soumis un résumé au Symposium scientifique de l'AG2023 de l'ICOMOS. Nous reconnaissons la pensée, la collaboration et le travail qui ont servi à préparer chaque résumé soumis. Nous étions ravis du nombre et de la qualité des résumés.

Toute conférence nécessite la participation d'un grand nombre de personnes. Certains ont fait d'énormes contributions et d'autres de petites contributions, mais toutes les contributions sont importantes. Nous exprimons nos remerciements à l'organisateur de l'AG2023, le professeur Richard Mackay AM, les partenaires stratégiques et mécènes d'entreprise de l'AG2023, le comité scientifique de l'AG2023, l'équipe de diversité linguistique (en particulier Laure Marique pour les traductions françaises), le comité exécutif de l'ICOMOS Australie, le secrétariat de l'ICOMOS en Australie, le comité d'organisation de l'AG2023, le comité exécutif de l'AG2023, le sous-comité de marketing de l'AG2023, le comité consultatif autochtone de l'AG2023 de Sydney, le comité d'examen et de qualité des risques de l'AG2023, le sous-comité du Forum des jeunes l'AG2023, Arinex – l'organisateur de conférences professionnelles de l'AG2023, le conseil d'administration de l'ICOMOS et le secrétariat international de l'ICOMOS.

Nous remercions les coprésidents du thème et du programme (tableau 1) pour leur travail considérable et leur réflexion dans l'examen des résumés et de l'établissement des calendriers, ainsi que les examinateurs (liste des évaluateurs) qui ont donné leur temps pour appuyer les coprésidents. Ce n'était pas une tâche facile, et cela a rendu d'autant plus difficile la pandémie de COVID-19 en cours et les délais difficiles pour accomplir une multitude de tâches compliquées.

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SCIENTIFIC SYMPOSIUM ABSTRACTS

HERITAGE AS SUSTAINABILITY Program
Paper ID 1

On Contemporary Conservation of Modern Architectural Heritage in Shanghai

Qing Mei
Tongji University

Abstract

As a port city in China, Shanghai is deemed to be the most renowned landmark of modern architecture. While contemporary architecture is rapidly developed in Pudong-the East bank of Pujiang river, modern architectural heritage is mostly located in the west bank. Dating back to the past decades, modern architecture in the west part of Shanghai has been well-restored and adaptive-reused.

This study is about the reflection on several contemporary conservation cases of modern architectural heritage in Shanghai. By case studies based on conservation theory, on-site observation, interviews, description and analysis, the author of this article argues and concludes with certain suggestions, summery and lessons.

These conservation practices and works have given new life and contemporary spirit to the historic Shanghai. The conservation works have also sustained the modern architectural history of international exchange of Shanghai with the world. The modern architectural heritage in

Shanghai makes the city the most distinctive multi-cultural urban landscape, and the dynamic public place in contemporary civilized society.

Tom Wran Sculptor 1832-1891

Philip Drew
fbc, UNSW

Abstract

Extensive native fauna sculpture on the sandstone façade of a Methodist church in Annandale led to the discovery, documentation, and photographic recording of Wran's sculptural oeuvre which required library, internet, field work in England, Ireland, North Queensland, Sydney extensive digital photography, and collaboration with Dr Jack Barton to make a 3D record of the Annandale church capitals and decoration. Art worker stonemason/sculptors have been insufficiently researched. My argument can be summarized as 'sculpture is the voice of architecture,' inasmuch as architectural sculpture expresses architecture's purpose and meaning..

Three surviving sculptural masterpieces, Founders Hall Newington College Stanmore, and the General Post Office were greatly-in-advance of the colonial temper and awareness of their time.

The substitution of exotic native wildlife for classical the Greek Corinthian on Bulls Warehouse (1873-74) was a revolutionary breakthrough accomplished by regular visits to the Australian Museum.

Amongst the heads on the front of the General Post Office (1883) of Australian colonies and foreign nations connected by the new electric telegraph the choice of an Aboriginal face was brave and unprecedented.

Wran's third masterpiece, Founders Hall colonnade at Newington College, Stanmore (1878), is his most accomplished with its decorative theme of Australian flora (Waratah).

In the 19th C architecture relied heavily on sculpture as its primary embellishment and means of communicating meaning to the public. From its beginnings down to the present, architecture has and continues to be a form of sculpture.

Wran is a significant new figure in Australian art history whose adoption of native Australian fauna was original and unprecedented and attracted wide public interest and led to the newly formed institute of Architects adopting native themes.

Stone, Eternity and Architecture

Philip Drew
fbe, UNSW

Abstract

Prior to the industrial revolution, for 4,500 years, Western architecture was of stone. By its very nature stone is identified with the earth and inherently sculptural. A hard durable building material, it is not combustible.

Sydney is effectively two cities: a Victorian colonial city of the 1880s, and a recent modern global city. High Victorian Sydney was constructed of the same local sandstone on which it stood, geology and architecture contriving to produce an confident exuberant order. New global Sydney today is constructed of imported elements having little organic connection with their site.

Nineteenth century stonemason sculptors lived obscure lives and have received little attention. One such artist, Thomas Vallance Wran (1832-1891) has recently been studied in depth. His architectural sculpture testifies to sculpture's importance in deciding the final aesthetic result. Sculptured mattered because it was the very 'voice of architecture,' its primary means of telling stories to its public audience expressive of the values, beliefs, the very ethos of its instigating civilisation.

Now as we gaze at present-day Sydney deprived of sculpture, we are shocked into a recognition of how devoid and mute its buildings are.

Architecture, like sculpture, is a three-dimensional art. Stripped of carved embellishment, recent buildings resemble naked abstract sculptures, no longer expressive as in the past, no longer connecting with the same potent immediacy.

Since humans first began erecting dolmens for the dead, and Australian Aborigines painted stone galleries, stone has served as the parchment on which sapiens entrusted their most precious stories as eternal, defiant marks against the dark abyss of nothingness.

Evolution and Adaptation of the Architectural Heritage of Timbouctou

Abdoulaye Cisse¹

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Abstract

This study is part of a dynamic of sustainable management of earthen built heritage. It feeds my interest in working in research on the sustainable development of the ancient cities of Mali, heirs to an architectural heritage in earth of exceptional universal value. My interest in this city then my implication in the management of building sites for the rehabilitation of 16 mausoleums registered on the list of the world heritage of UNESCO and those of the rehabilitation of 30 old houses in the medina, allowed me to carry out an 11-month stay in the city in 2015.

In order to capitalize on this knowledge acquired and during this field experience in Timbuktu, and to deepen the research work with a view to finding solutions to the problems induced by the socio-economic and environmental transformations which lead this historic city to loss its heritage values, its cultural identity, knowledge and skills that have a direct impact on its urban fabric, architecture and way of life.

Invaded by rebel and terrorist groups in April 2012, Timbuktu was released after intervention by international forces led by France (Operation Serval) in March 2013. Following an unprecedented mobilization of the international community under the under the aegis of UNESCO, some of the destroyed property could be reconstructed or rehabilitated. Many things have been done to save the heritage of Timbuktu, but other actions must be planned, particularly in heritage management and sustainable development. Among these we can cite: Taking into account the socio-economic, cultural and security challenges facing the Sahel countries; Good governance, The strong involvement of stakeholders (public authorities, heritage managers, and local communities).

Le SIG pour la préservation du patrimoine hydraulique (foggara) en Algérie.

Taha Ansari¹

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Résumé

Dans la déclaration de Dakar 2022 un « Blue deal », cette déclaration présente cinq axes, l'un de ces axes est de garantir la disponibilité de la ressource et la résilience. Dans cet axe, la déclaration de Dakar, incite la communauté internationale à conserver les systèmes d'eau traditionnels. Parmi les systèmes d'eau traditionnels qui existent dans le monde, il y a les foggaras de l'Algérie. La foggara est une des techniques traditionnelles utilisées dans le Sahara algérien, une technique de collecte de captage et de distribution des eaux souterraines qui s'appuie sur un réseau de puits et de tunnels. Historiquement, le développement des foggaras dans le Sahara algérien a permis dans un environnement extrêmement aride la création des oasis, l'irrigation des cultures, l'entretien des palmeraies et l'approvisionnement en eau des villes et villages à travers des siècles. L'Algérie compte 2364 foggaras, 280796 puits de foggara, 3234 km de galerie souterraine et 2314 peignes. Les foggaras sont situées sur une longueur de plus de 360 km. Elles sont réparties sur 260 palmeraies qui totalisent plus de 17000.

ha. Elles captent les eaux de l'aquifère du continental intercalaire partagé entre l'Algérie, la Libye et la Tunisie. Malgré la longue histoire des foggaras et leur utilisation dans le Sahara algérien, elles restent des systèmes de distribution d'eau complexes et fragiles, sensibles aux facteurs et changements climatiques, géologiques, hydrogéologiques et socio-économiques. La préservation du patrimoine hydraulique (foggara) nécessite de disposer d'une banque de données qui croisée avec l'information géographique restitue une information enrichie et détaillée nécessaire pour assurer la sauvegarde des foggaras. Le Système d'Information Géographique foggara permet de localiser les foggaras dans cette vaste région et d'accéder rapidement à toute information, partager cette information avec qui en a besoin. Et fournir aux décideurs une donnée bien organisée et facile à exploiter.

Saarinen, Utzon and the Sydney Opera House

Philip Drew¹

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Abstract

The roof of the Sydney Opera House went through a lengthy search to find a balance between a buildable structure that also satisfied Utzon's sculptural aesthetic whose outcome led to the substitution of a compromised heavy concrete vaulted construction instead of the novel 10 cm thick lightweight shells, in 1957 which was instrumental in Utzon winning the international competition.

Utzon met Eero Saarinen on a visit to America in 1947. Saarinen stayed in touch after this out of an interest in Scandinavian design and was an influential juror on the 1957 Opera House and 1958 Toronto Town Hall design competitions that resulted in wins for Jørn Utzon (Denmark) and Viljo Revell (Finland).

Speculation has long surrounded the source of Utzon's spectacular shell roof design and he has given his own fanciful version of how he came upon the spherical geometry solution in 1962. This paper explores an alternative view, that two groundbreaking projects by Saarinen supplied the essential inspiration ideas for the shells and their spherical geometry: the TWA Terminal,

Idlewild (1956-62), and Kresge Auditorium, MIT, Boston (1950-1955), also, Utzon's often repeated 'orange' account.

The maximum imposed loading for the 10cm thick shell roofs was 30cm. The weight of the competed concrete vaults is 27,203 (span 22-57m) compared to 37,000 tonnes (span 503m) of the steel arch of the nearby Sydney Harbour Bridge (1932). The executed spherical geometry is structurally compromised, and by any measure inefficient. An aesthetic triumph, in reality the vault roofs are heavyweight structures.

Since the 1960s, when it was widely condemned as an extravagant irrelevance, it is now widely admired as an Australian masterpiece and nationally revered nationally icon. Critical evaluated as a total organic organism and sculpture, Saarinen's TWA is its superior.

Sustainable Ecotourism and Heritage conservation in Inlay lake, Myanmar

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Abstract

This paper was discussed the Myanmar Inlay lake among Southeast Asia's mixed natural and cultural heritage holds immeasurable value and its innumerable threats. Myanmar has quickly become one of Asia's top emerging tourist destinations is putting in building and upgrading infrastructure to promote sustainable tourism growth. Ecotourism has played only a small role in Myanmar's tourism boom. Ecotourism should not only help economic growth but also contribute to nature conservation and provide livelihood benefits to local communities. Inle Lake encompasses immense cultural and biological features, it is the second biggest Lake in Myanmar and it is home to different ethnic groups such as Intha, Pa-O and Shan people that have been making the lake their source of revenue for several decades. Conversely, some of the activities being performed by these communities have caused diverse environmental challenges for the lake. The risk of losing part of the lake ecosystem, including local endemic fish, snails and migratory birds has been increasing in recent times. Though, there is a lack of leadership and control over these actions. Tourism is one of these key activities that can either be a difficulty or an answer to the lake ecosystem conservation. To analyze the range of actions within the lake, this document develops a methodology that analyzes and places the main hazardous activities in one scheme, it evaluates its social, economic-social and ecological cumulative impacts, and refer the main stakeholders involved in it. The outcome information from the study aims to facilitate information analysis to formulate strategies to switch from harmful activities on the lake towards Sustainable Tourism actions. The research paper indicates the methodology of incorporating data into the indicator table and its value as Sustainable Tourism analysis tool for different stakeholders, the analysis tool aims to be a sample for other case studies analyses.

Shared Conflict, Shared Responsibility: Heritage Resilience Following War

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Abstract

In the face of military conflict, architectural heritage has been used to construct identities, demoralize populations, and eliminate important visual connections to the past. Heritage has been used as a tool of war, manipulated by many powers to affect personal attachments to place and heritage, often resulting in the systematic destruction of heritage connections. From conflict can emerge “winners” and “losers,” with the heritages of each side now defining a new conflict—which may take precedence, which is celebrated, or which is lost. While government leaders and political agencies wage war, it is often the most vulnerable populations who suffer its aftermath. Therefore, a study of the long-term impacts of war on the built environment may help to prevent future cultural and human casualties.

The the remediation and interpretation of heritage associated with armed conflict, particularly that which is defined by UNESCO’s “universal value,” becomes a shared world responsibility, with lessons relevant across countries, communities, and cultures. While remediation is often done insularly, or by a colonizing force, a consistent methodology may be applied to assist in the digital documentation and redress of destroyed heritage in the aftermath of armed conflict, employing international heritage professionals to assist when local and state-run infrastructures are in disarray. Further, deploying a strategic systematic approach to documentation and protection at the onset of conflict, could ensure that heritage sites, and populations, are intact at the end.

This paper outlines the potential processes of shared responsibility in the remediation of heritage following armed conflict. Through a timely thematic study of principles of conflict and their relationship to world heritage (beyond destruction), the findings suggest that when power and responsibility are shared, there is a greater public “buy-in,” and strategies are broader and more successful than insular attempts. Shared pre-war responsibility results in greater post-war impact.

Résumé

Face aux conflits militaires, le patrimoine architectural a été utilisé pour construire des identités, démoraliser les populations et éliminer d'importants liens visuels avec le passé. Du conflit peuvent émerger des « gagnants » et des « perdants », les héritages de chaque camp définissant désormais un nouveau conflit - qui peut prévaloir, qui est célébré ou qui est perdu. Alors que les dirigeants gouvernementaux et les agences politiques font la guerre, ce sont souvent les populations les plus vulnérables qui en subissent les conséquences.

La remédiation et l'interprétation du patrimoine associé aux conflits armés, en particulier

celui qui est défini par la « valeur universelle » de l'UNESCO, deviennent une responsabilité mondiale partagée, avec des leçons pertinentes pour tous les pays, communautés et cultures. Alors que la réparation est souvent effectuée de manière insulaire ou par une force de colonisation, une méthodologie cohérente peut être appliquée pour aider à la documentation numérique et à la réparation du patrimoine détruit à la suite d'un conflit armé, en employant des professionnels internationaux du patrimoine pour aider lorsque les infrastructures locales et gérées par l'État sont en plein désarroi. En outre, le déploiement d'une approche stratégique systématique de la documentation et de la protection au début d'un conflit pourrait garantir que les sites du patrimoine et les populations soient intacts à la fin.

Grâce à une étude thématique opportune des principes de conflit et de leur relation avec le patrimoine mondial (au-delà de la destruction), les résultats suggèrent que lorsque le pouvoir et la responsabilité sont partagés, il y a une plus grande « adhésion » du public et que les stratégies sont plus larges et plus efficaces que tentatives insulaires. La responsabilité partagée d'avant-guerre se traduit par un plus grand impact d'après-guerre.

Decolonizing Heritage Education: New Approaches to Pedagogy

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Abstract

In the standard United States university art/architecture historical survey, students are encouraged to relish the diversity of thought presented by a substantial chronological narrative. Yet, from early temples through many celebrated "Renaissance men", the diaspora of studied subjects is anything but diverse. Dominated by the works and analyses of white, heterosexual men, the study of heritage has long ignored contributions by women, minorities, LGBTQ+ communities, and indigenous populations, despite the early practices of preservation and conservation in the United States being initiated by women and American Indians. Even when these subjects are studied, the primary voice that is heard remains dominantly white and male, in many ways a colonialization of the subjects. Often relegated to "women's," "indigenous," or similar pejoratives, these terms suggest that a study of heritage diversity is only for particular groups, and that it does not apply to a universal world heritage, which remains dominated by white men. In this way, the relegation links these heritages together as "other," fracturing any connections between individuals identifying as connected to multiple subsets.

As a result of the overt inequity in funding, research, and attention that these subjects receive, the decolonizing of history remains difficult as most textbooks focus on the established chronological western canon, relegating anything else to "Non-western" heritage. This paper proposes new methods of decolonizing heritage and history education, relying on primary and secondary sources from scholars and voices in underserved heritage communities, and re-centering the chronological narrative to thematic connections such as material, method, or religion to rebuild lost connections. Using writings by Hassan Fathy, Zaha Hadid, Jane Drew, Eileen Gray, and others, this methodology encourages students to understand the practice of underrepresented designers and their position within a greater world heritage. Without decolonization of the narrative, students are at risk of becoming the next colonizers.

Résumé

Dans l'enquête historique sur l'art et l'architecture des universités américaines standard, les étudiants sont encouragés à savourer la diversité de la pensée présentée par un récit chronologique substantiel. Pourtant, des temples primitifs à de nombreux «hommes de la Renaissance» célèbres, la diaspora des sujets étudiés est tout sauf diversifiée. Dominée par les travaux et les analyses d'hommes blancs hétérosexuels, l'étude du patrimoine a longtemps ignoré les contributions des femmes, des minorités, des communautés LGBTQ+ et des populations autochtones, malgré les premières pratiques de préservation et de conservation aux États-Unis initiées par des femmes et des Américains. Indiens. Même lorsque ces sujets sont étudiés, la principale voix qui se fait entendre reste à prédominance blanche et masculine, à bien des égards une colonialisation des sujets. Souvent relégués aux héritages péjoratifs « féminins », « indigènes » ou similaires, ces

termes suggèrent qu'une étude de la diversité patrimoniale ne concerne que des groupes particuliers, et qu'elle ne s'applique pas à un patrimoine mondial universel, qui reste dominé par les hommes blancs. De cette façon, la relégation lie ces héritages ensemble comme « autres », fracturant tout lien entre des individus s'identifiant comme étant connectés à de multiples sous-ensembles.

Cet article propose de nouvelles méthodes pour décoloniser l'enseignement du patrimoine et de l'histoire, en s'appuyant sur des sources primaires et secondaires d'universitaires et de voix de communautés patrimoniales mal desservies, et en recentrant le récit chronologique sur des liens thématiques tels que le matériel, la méthode ou la religion pour reconstruire les liens perdus. Utilisant des écrits de Hassan Fathy, Zaha Hadid, Jane Drew, Eileen Gray et d'autres, cette méthodologie encourage les étudiants à comprendre la pratique des designers sous-représentés et leur position au sein d'un plus grand patrimoine mondial.

Informer et Former pour Rénover et Préserver

Ann Bourgès¹ Ning Liu¹ and Jean-François Lagneau¹

¹ ICOMOS France

Abstract

The national environmental regulation highlights the objectives of energy sobriety in the field of construction. As the heritage is not yet included in this regulation, it became clear that the renovation of the built heritage is an issue for all the urban hearts representing also the dreaded urban heat islands. Biosourced materials, good renovation practices are quickly mentioned, but the fundamental and priority point identified remains the realization of a good DIAGNOSIS. The renovations depend on a diagnosis which imputes a grade to the building and predicts its future; it is for our built heritage as much the weak point of today, as an asset to be put forward to show and demonstrate that the built heritage is an exemplary student. By better considering our materials, by taking into account the real properties of the stones, the thickness of the walls, the building methods in place, a more accurate and adapted diagnosis can reveal less work to be carried out, in a more targeted way and consequently more effective for the building and for the environment. Taking into account the reality of the consumption of the household occupying the premises should also enter the diagnosis. There is therefore a reality of uses which seems to be THE emerging notion of our work. Diagnostic tools are therefore to be put in place as well as a methodology integrating the diagnosis upstream of the renovation, the uses and the consumptions, and a reflection on the adaptive comfort which can accompany the renovation. Our first goal is therefore to propose a training course for project managers and project owners to get out of this opposition between climate and heritage. This includes short and medium term research steps that will feed the training that we propose to develop in article and intervention.

Résumé

La réglementation environnementale nationale met en évidence les objectifs de sobriété énergétique dans le domaine de la construction. Le patrimoine ne rentrant pas encore dans cette réglementation il est apparu clairement que la rénovation du patrimoine bâti est un enjeu pour tous les cœurs urbains représentant aussi les îlots de chaleur urbain tant redouté. Matériaux biosourcés, bonnes pratiques de rénovation viennent très vite dans les discours, mais le point fondamental et prioritaire identifié reste la réalisation bon DIAGNOSTIC. Les rénovations dépendent d'un diagnostic qui impute une note au bâtiment et lui prédit pour le coup son avenir ; c'est pour notre patrimoine bâti tant le point faible d'aujourd'hui, qu'un atout à faire valoir pour montrer et démontrer que le patrimoine bâti est un élève exemplaire. En considérant mieux nos matériaux, en prenant en compte les propriétés réelles des pierres, de l'épaisseur des murs, des modes constructifs en place, un diagnostic plus juste et adapté peut révéler moins de travaux à réaliser, de façon plus ciblé et par conséquent plus efficace pour le bâti et pour l'environnement. Prendre en compte la réalité de la consommation du foyer occupant les lieux devrait également rentrer dans le diagnostic. Il y a donc une réalité des usages qui semble LA notion émergente de notre travail. Des outils de diagnostic sont donc à mettre

en place autant qu'une méthodologie intégrant le diagnostic en amont de la rénovation, les usages et les consommations, et une réflexion sur le confort adaptatif qui peut accompagner la rénovation. Notre but premier est donc de proposer une formation à destination des maîtres d'œuvre et maîtrise d'ouvrage pour sortir de cette opposition climat et patrimoine. Cela comprend des étapes de recherche à court et moyen terme qui viendront nourrir la formation que nous proposons de développer dans article et intervention.

Surame's Changing Heritage Management and its Preservation, Nigeria

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Abstract

Surame and especially its walls have been described as the largest ancient built stone walls in the whole of Africa. The site is one of the 14 northern Nigerian Hausa states where early kings of Kebbi are supposed to have resided. However, despite the break-up of the Kebbi kingdom at Surame in 1722AD, and the shifting of its capital to Birnin Kebbi around 1730 and then Argungu in 1831, following regional upheavals, the Surame cultural landscape is still seen as representing the preservation of a 'nationalistic' Kebbi territory. In 1950, the then Sokoto Native Authority declared the Surame area a reserved forest, while the palace at Argungu opened as a museum with eleven notable compartments of collections on July 1, 1958. The museum offers an insight into the turbulent history of the Kebbi state, and serves as a royal tomb where all past Emirs of Kebbi kingdom have been interred. In 1964, the Federal Government declared Surame site a national monument and with the creation of Kebbi state out of Sokoto in 1996, Surame became a shared heritage being located within Sokoto territory. Thus, Kebbi state holds the intangible, while Sokoto holds the tangible heritage of the site. Even in Sokoto, the Binji and Silame local councils are responsible for managing the site. After a careful study on the state of Surame's preservation, the National Commission for Museums and Monuments (NCMM) in 2009 decided to prepare it for enlistment on the UNESCO World Heritage List. Recently archaeological research at the site shows that Surame can still be regarded as a unique museum of Nigerian urbanism in the 16th and 17th centuries, where wall building, two types of gate structures and the layout of compounds can be observed.

Résumé

Le surame et surtout ses murs ont été décrits comme les plus grands murs de pierre anciens construits de toute l'Afrique. Le site est l'un des 14 États haoussa du nord du Nigéria où les premiers rois de Kebbi sont censés avoir résidé. Cependant, malgré l'éclatement du royaume de Kebbi à Surame en 1722 après JC, et le déplacement de sa capitale vers Birnin Kebbi vers 1730 puis Argungu en 1831, à la suite de bouleversements régionaux, le paysage culturel de Surame est toujours considéré comme représentant la préservation d'un territoire Kebbi « nationaliste ». En 1950, l'autorité indigène de Sokoto de l'époque a déclaré la zone de Surame une forêt réservée, tandis que le palais d'Argungu a ouvert ses portes en tant que musée avec onze compartiments remarquables de collections le 1er juillet 1958. Le musée offre un aperçu de l'histoire mouvementée de l'état de Kebbi, et sert de tombeau royal où tous les anciens émirs du royaume de Kebbi ont été enterrés. En 1964, le gouvernement fédéral a déclaré le site de Surame monument national et avec la création de l'État de Kebbi hors de Sokoto en 1996, Surame est devenu un patrimoine partagé situé sur le territoire de Sokoto. Ainsi, l'État de Kebbi détient l'immatériel, tandis que Sokoto détient le patrimoine matériel du site.

Même à Sokoto, les conseils locaux de Binji et Silame sont responsables de la gestion du site. Des recherches archéologiques récentes sur le site montrent que Surame peut encore être considéré comme un musée unique de l'urbanisme nigérian aux XVI^e et XVII^e siècles, où l'on peut observer la construction de murs, deux types de structures de portes et la disposition des composés.

Integrated Disaster Risk Management for CH based on 5Cs Strategy

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Abstract

The 5Cs Strategy, released by the WHC in 2007, not only leads the international promotion of important concepts of World Heritage, but also provides guidance for many practical aspects of conservation work and is a very important implementation framework especially in the context of climate change. The establishment of a disaster risk management mechanism for cultural heritage can play a clear role.

According to a World Bank study, Taiwan is one of the highest risk regions in the world for natural disasters. This risk, combined with the persistence of man-made disaster potential, poses a great threat to nearly 3,000 monuments and historic districts. With reference to the 5Cs strategy, this study collaborated with experts from various fields to discuss the disaster risk management of monuments and historic districts on theoretical, administrative, technology, digital simulation and practical exercises involving community stakeholders.

Nine years of continuous research have yielded the following findings:

1. Important keys to strengthening resilience include: Cultural heritage disaster prevention combined with pre-disaster preparedness for disaster response and post-disaster rehabilitation, and the establishment of disaster management plans together with local communities and stakeholders before disasters occur.
2. The conservation of cultural heritage serves as an important spiritual foundation in the region which can provide important support for integrating people's participation in disaster prevention and post-disaster recovery.
3. Risk communication is an important step in the establishment of disaster management plans based on cultural value analysis, disaster potential assessment and digital technology simulation of disaster scenarios, and capacity buildings for community and professional fire brigades, all of which are quite effective tools.
4. Basically, because cultural heritage has high risks and weak abilities to withstand disasters, continuous communication will enable the incorporation of government-led national disaster prevention to formulate an integrated disaster risk management mechanism for cultural heritage preservation.

HUL QL Historic urban landscape in Qadisha Lebanon

Bachir Zarif Keyrouz¹

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Abstract

The Qadisha region has witnessed numerous changes, continuously adapting to each of them. However few questions arise: How far and long can this remarkable area adapt? What has the nomination and inclusion in the World Heritage List done for this area? Everything nowadays seems possible and within reach, but what is exactly being done to safeguard a sustained future for this historical area?

Between Africa and Eurasia, Lebanon is an open door to Asia. The Qadisha Valley is located in one of the most Mesic forested environments in the Eastern Mediterranean area. In 1984 five sites in Lebanon were inscribed on the *World Heritage List by UNESCO*. After the nomination of these sites for the UNESCO World Heritage List, there has been a lot of much needed change in Lebanon's way of conservation and many opportunities for conservation have been created accordingly.

Today, we witness the continuous destruction of natural spaces, landscapes, manmade monuments, and village historical centers, including within the Qadisha Zone. The reason behind this is the uncontrolled economic development that results from the overexploitation of natural resources, the overproduction of goods, and the chaotic urbanization, Also, "the standardization of cultural values.

The country has witnessed several crises and wars. The overall security situation remains precarious in light of the continued internal and regional tensions. In this context, the absence of a national urban development strategy and the devastating consequences of the previous years of war have resulted in conflicting land uses which are consequently prompting the deterioration of physical and environmental conditions such as urban sprawl without adequate provisions of roads, infrastructure, open public spaces, parking facilities, loss of agricultural land, disappearance of coastal land, destruction of natural and archeological sites.

Résumé

Qadisha a connu de nombreux changements, s'adaptant continuellement à chacun d'eux. Cependant, peu de questions se posent: jusqu'où et combien de temps cette zone remarquable peut-elle s'adapter? Qu'est-ce que la proposition d'inscription et l'inscription sur la Liste du patrimoine mondial ont fait pour cette région? De nos jours, comment préserver un avenir durable à cette zone historique?

Entre l'Afrique et l'Eurasie, le Liban est une porte ouverte sur l'Asie. La vallée de Qadisha est située dans l'un des environnements forestiers les plus mésiques de la région de la Méditerranée orientale. En 1984, cinq sites au Liban ont été inscrits sur la Liste du

patrimoine mondial par l'UNESCO. Après la nomination de ces sites sur la Liste du patrimoine mondial de l'UNESCO, il y a eu beaucoup de changements indispensables dans la manière de conservation du Liban et de nombreuses opportunités de conservation ont été créées en conséquence.

Aujourd'hui, nous assistons à la destruction continue des espaces naturels, des paysages, des monuments artificiels et des centres historiques des villages, y compris dans la zone Qadisha. La raison derrière cela est le développement économique incontrôlé qui résulte de la surexploitation des ressources naturelles, de la surproduction de biens et de l'urbanisation chaotique, en outre, « la normalisation des valeurs culturelles.

Le pays a connu plusieurs crises et guerres. La situation générale en matière de sécurité reste précaire compte tenu des tensions internes et régionales persistantes. Dans ce contexte, l'absence d'une stratégie nationale de développement urbain et les conséquences dévastatrices des années de guerre précédentes ont entraîné des utilisations conflictuelles des terres qui, par conséquent, entraînent la détérioration des conditions physiques et environnementales telles que l'étalement urbain sans aménagement adéquat de routes, d'infrastructures, d'espaces publics ouverts, de parkings, de pertes de terres agricoles, disparition des terres côtières, destruction des sites naturels et archéologiques.

A Healthy Intangible Cultural Heritage: Continuous Adaptation to Progress

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Abstract

Singing and begging unrolling their hand-drawn scroll paintings was the livelihood of the wanderers who settled after independence at Naya, Pingla in West Bengal, India. This painter community, 'Chitrakar', struggled for existence till their art got recognition in 2008 by UNESCO under intangible cultural heritage with support from State Government. The key to their survival was transformation, passion and ties. They became sellers from beggars. Based on interviews of household heads and satellite images the chronological growth of the neighborhood was mapped. The Facility Center is centrally built. Some houses are permanent structures, while many households live in semi-permanent unhygienic clusters. Every household wall is a canvas with paintings exhibiting strong bondage.

Our primary search was to study the living conditions in the housing clusters and their accessibility. The variation in access and the quality of work-cum-living space like light levels, ventilation, working area dimension, storing area, display area and frontage to access considerably affect sale. In all houses the entry forms the working space. Measurements were carried out in several households built in different decades to find the difference in the quality

of their working space and working condition. The recently built houses are accessible having larger space attracting customers thereby increasing individual sale. However, Facility Centre remains under-utilized. We propose a route of visit to the individual households to observe and interact with artists at work. However, strong management encouraging single point sale at Facility Center is suggested. Newer ideas of promotion may be thought collectively to make the overall community resilient without putting individual at risk of getting forgotten and shifting to alternate professions. Competitiveness can be in their individual skills and ideas in art and worldwide networking. A suggestive neighbourhood plan for the future expansion is also proposed. A healthy and sustainable intangible cultural heritage continues.

World Heritage Serial Properties from a Concept to Efficient Management

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Abstract

The presentation is based on a project whose main goal is to study the role and impact of the world heritage serial properties in a national and international context to improve the current and future management systems and sustainable preservation processes. Operational Guidelines introduced the concept of the World heritage serial nomination or serial property for the Implementation of the World Heritage Convention in 1980. During the last four decades, it has been revised and has become more detailed and specific but the WHSPs have not been much analyzed in the scientific literature. Therefore, through this project, we are studying national and international experiences of the WHSP - nomination and management processes, to highlight the best practices and develop a list of recommendations for future improvements for countries, which have serial sites or intend to nominate new ones. The project results will facilitate a better understanding of the concept and scientific framework of the world heritage serial properties. We are studying many essential aspects of the World Heritage system, in general, and those concerning serial properties, in particular, at national and transnational levels. Through joint efforts, our project will have a direct impact on the increase of the Credibility of the World Heritage List as well because it will present and publish studies on issues that are not well studied. So, in my paper, I will present the preliminary results of this research and light on the most important aspects of the Management of World Heritage Serial Properties in European countries.

Résumé

La présentation est basée sur un projet dont l'objectif principal est d'étudier le rôle et l'impact des biens en série du patrimoine mondial dans un contexte national et international pour améliorer les systèmes de gestion actuels et futurs et les processus de préservation durable. Les Orientations ont introduit le concept de proposition d'inscription en série au patrimoine mondial ou de bien en série pour la mise en œuvre de la Convention du patrimoine mondial en 1980. Au cours des quatre dernières décennies, il a été révisé et est devenu plus détaillé et plus spécifique, mais les PSST n'ont pas été beaucoup analysés. dans la littérature scientifique. Par conséquent, à travers ce projet, nous étudions les expériences nationales et internationales du WHSP - processus de nomination et de gestion, pour mettre en évidence les meilleures pratiques et développer une liste de recommandations pour des améliorations futures pour les pays qui ont des sites en série ou qui ont l'intention d'en nommer de nouveaux. Les résultats du projet faciliteront une meilleure compréhension du concept et du cadre scientifique des biens en série du patrimoine mondial. Nous étudions de nombreux aspects essentiels du système du patrimoine mondial, en général, et ceux concernant les biens en série, en particulier, aux niveaux national et transnational. Grâce à des efforts conjoints, notre projet aura également un impact direct sur l'augmentation de la crédibilité de la Liste du

patrimoine mondial, car il présentera et publiera des études sur des questions qui ne sont pas bien étudiées. Ainsi, dans mon article, je présenterai les résultats préliminaires de cette recherche et mettrai en lumière les aspects les plus importants de la gestion des biens en série du patrimoine mondial dans les pays européens.

SOC Heritage Map

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Abstract

Socialist architecture - more precisely, the tendencies of the 1933-1991 period - are becoming more popular as a research concept in specialist circles. In our case, "Soc Heritage" is a research platform created by the B.A.C.U. Association in cooperation with the Socialist Heritage working group of ICOMOS-ISC20c. It focuses on socialist realist and socialist modernist trends from Central and Eastern Europe that are insufficiently explored in the broader context of global architecture. Socialist realist architecture is a neo-classicist architecture that translates the socialist ideology through baroque and renaissance elements and often includes national references of each Eastern state. It was the official style in that region between 1933 and 1955, as well as in other allied regions before and after World War II. Socialist Modernist architecture, on the other hand, is an approach to architecture typical to the former socialist countries between 1955 and 1991. In post-war Eastern European socialist countries, modernist trends first influenced the professional sphere, and through that influence they were able to penetrate borders and the limits imposed by Socialist ideology.

In Central and Eastern Europe there are a number of important monuments, mostly from 1933- 1991, representative of the pre and post-WWII identity of each country and expressing the aspirations of socialist architects. Socialist realist landmark buildings include: the Ministry of Foreign Affairs of the Russian Federation, Moscow; the Palace of Culture and Science, Warsaw, Poland; the "Sparkle" House, now the Free Press House, Bucharest, Romania. Socialist modernist architecture examples: the Romanita Tower, Chisinau, Republic of Moldova; the Buzludzha Memorial, Bulgaria, the Emilia Pavilion, Warsaw, etc. The goal of the project is an interactive map that would display the most valuable examples of socialist realist and socialist modernist architecture from 1933 to 1991 - buildings, neighborhoods, parks, recreation areas, etc. (www.socheritage.com/)

Résumé

L'architecture socialiste - les tendances de la période 1933-1991, pour être plus précis - sont devenu un concept de recherche de plus en plus populaire dans les milieux spécialisés. Dans notre cas, "Soc Héritage" est une plateforme de recherche créée par l'association BACU en coopération avec "Socialist Heritage", le groupe de travail de l'ICOMOS-ISC20c. Cette plateforme a pour objet les tendances socialistes réalistes et socialistes modernistes d'Europe centrale et orientale qui sont insuffisamment explorées dans le contexte plus large de l'architecture mondiale. L'architecture réaliste socialiste est en fait une architecture néoclassique qui transpose l'idéologie socialiste à l'aide des éléments baroques et renaissantistes, qui inclut souvent des caractéristiques nationales de chaque état de l'Est. C'était le style officiel dans cette région entre 1933 et 1955, ainsi que

dans d'autres régions alliées avant et après la Seconde Guerre mondiale. Quant à l'architecture moderniste socialiste, celle-ci est une approche de l'architecture typique pour les anciens pays socialistes, entre 1955 et 1991.

L'Europe centrale et orientale compte un certain nombre de monuments importants, datant pour la plupart de la période 1933-1991, qui sont représentatifs pour l'identité que chaque pays a eue avant et après la Seconde Guerre mondiale et qui expriment les aspirations des architectes socialistes. Parmi les bâtiments-phares du réalisme socialiste, il faut mentionner : le Palais de la Culture et de la Science de Varsovie, en Pologne ; la maison "Sparkle", devenue la maison de la presse libre, à Bucarest, en Roumanie. Exemples d'architecture moderniste socialiste : la tour Romanita, Chisinau, République de Moldavie ; le bâtiment mémorial de Buzludzha, Bulgarie, le pavillon Emilia, Varsovie, etc. Le but du projet en est de créer une carte interactive qui présenterait les exemples les plus précieux de l'architecture socialiste réaliste et socialiste moderne de 1933 à 1991. (www.socheritage.com).

Conservation of Chinese Taipei-related Heritage: An Approach to Cross-strait Peace

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Abstract

As the nearest domestic provinces to each other, Fujian and Taiwan are located on two sides of Taiwan Strait. They are closely connected with each other on geographic, historical, cultural and consanguineous means. There is more than a thousand Taiwan-related cultural heritage items in the region of Fujian province, which can be classified into five categories: 1) archaeological sites as the testimonies of the geographical connection between Fujian and Taiwan since the Paleolithic Age; 2) ancestral temples, halls, tombs and former residents of the ancestors of Taiwanese people; 3) the temples and sacrificial places of the gods shared by Fujianese and Taiwanese, as well as temples and academics for cultural exchange activities between Fujian and Taiwan in history; 4) cultural heritage of commercial activities between Fujian and Taiwan in history; 5) heritage sites as the testimonies of the Fujian's jurisdiction over the Taiwan area for hundreds of years.

To *"enhance a common sense of national identity, encourage cultural exchanges and promote the peaceful development of the cross-straits relationship"*, the Fujian government has carried out a series of activities and policies on the conservation and management of Taiwan-related heritage, including censuses of relevant heritage resources, a five-year special conservation project, and the priority of Taiwan-related heritage on being listed as the protected units of cultural relics and historic cities.

This paper introduces the general situation of Taiwan-related heritage in the Fujian province and the relevant conservation policies, revealing the positive role of the conservation of Taiwan-related heritage in encouraging the cross-strait peace nowadays and in the future.

Sydney Opera House - Balancing Roles and Sharing Responsibility

Laura Matarese¹ Alan Croker²

¹ Sydney Opera House

² Design 5 - Architects

Abstract

The Sydney Opera House is one of the world's greatest twentieth century buildings. It was inscribed on the UNESCO world heritage list in 2007 as a "masterpiece of creative human genius" - as a great architectural work, a world famous iconic building and for its function as a world-renowned performing arts centre. The world heritage assessment of the Opera House's outstanding universal value noted significant challenges involved in balancing the roles of "the building as an architectural monument and as a state of the art performing arts centre, thus retaining its authenticity of use and function". Dealing with these challenges is central to the Opera House's mission to treasure and inspire, and to conserve and renew.

The outstanding universal values of the Sydney Opera House are conserved through a heritage management framework including a conservation management plan (CMP), now in its fourth edition. A CMP is a document that identifies the cultural significance of a place and policies to conserve that significance and manage change.

This paper explores the process of managing heritage at the Sydney Opera House focusing on the development and implementation of the conservation management plan in context of a heritage management framework. The paper aims to explore the development of the CMP and how it responds to an improved understanding of the significance of the place, the changing needs of the organization and new approaches in heritage practice. It addresses the challenges of balancing the roles of the site as an architectural monument and its function as a performing arts center in strategic and day-to-day operational contexts, how visitor and tourism demands are met while ensuring the sites values are retained, and how the responsibility of caring for the place is shared through all levels of the organization and the role of the community.

Syrian Cultural Heritage is a tool to promote National Peace Post-Conflict

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² CIWIH International Committee on Historic Towns and Villages.

Abstract

War is considered one of the worst manmade disasters with large scale negative impacts on societies, properties, and built cultural heritage.

In Syria,"

The case of Aleppo old city, designated a WHL 1986, will be analyzed to follow-up on the impact of the conflict on the six World Heritage Listed severely damaged in the conflict leading to their registration in 2013 as "sites in danger". We will also address the launch of urban rehabilitation projects post-conflict, especially for historical markets, the flexibility that was adopted to develop rehabilitation strategies, taking into account methods to rebuild severed societal connections due to the war, the methods of transformation from a dilapidated (tumble- down) society due to the divisions and consequences of war to managing this change. The local community received positively the historic markets rehabilitation efforts. The market inauguration was considered a first step in the recovery of Aleppo Old City, which created a sense of hope for the local and national community, and an increased belief in the ability to restore tangible and intangible cultural heritage. Markets were perceived by the society as an opportunity to repair the fissures and healing wounds of the war to become a driving force for rebuilding society first, and preserving local identity and the mechanism of benefiting from it to reach positive change in Syrian society after the war.

Résumé

Le patrimoine culturel syrien est un outil de promotion de la paix nationale « post-conflit ». La guerre est considérée comme l'une des pires catastrophes causées par l'homme avec des impacts négatifs à grande échelle sur les sociétés, les propriétés et le patrimoine culturel bâti.

En Syrie,"

Le cas de la vieille ville d'Alep, désignée WHL en 1986, sera analysé pour suivre l'impact du conflit sur les six sites du patrimoine mondial gravement endommagés lors du conflit, ce qui a conduit à leur inscription en 2013 comme "sites en danger". On abordera également le lancement de projets de réhabilitation urbaine post-conflit, notamment pour les marchés historiques, la flexibilité qui a été adoptée pour élaborer des stratégies de réhabilitation, la prise en compte des modalités de reconstruction des liens sociétaux rompus du fait de la guerre, les modalités de transformation d'un territoire délabré

(effondrement) de la société en raison des divisions et des conséquences de la guerre pour gérer ce changement. La communauté locale a accueilli positivement les efforts de réhabilitation des marchés historiques. L'inauguration du marché a été considérée comme une première étape dans la récupération de la vieille ville d'Alep, qui a créé un sentiment d'espoir pour la communauté locale et nationale, et une confiance accrue dans la capacité de restaurer le patrimoine culturel matériel et immatériel. Les marchés ont été perçus par la société comme une opportunité de réparer les fissures et de guérir les blessures de la guerre pour devenir une force motrice pour reconstruire la société d'abord, et préserver l'identité locale et le mécanisme d'en tirer profit pour parvenir à un changement positif dans la société syrienne après la guerre.

Revisioning The Reasoning Behind a Celestial Skyline

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² DRONAH

Abstract

In Jaipur, digital drone imagery of protected heritage attributes was used to monitor the rising skyline and encroachments. In South Wales, towering industrial remains will be demolished imminently. Here, with diverse examples from post-industrial to significant historic cities across India and the UK, we explore the critical future capacity of digital recording methods for augmenting the valorisation of built heritage and improving the accessibility of decision-making processes.

Almost all religious and royal architecture has historically competed to demonstrate its connection to the stars/gods and power. Pagodas, Pyramids, Pediments, Gopura, Chatris/Domes, Minarets, Spires each asserted their relative importance through height, delicacy or magnitude in the long view of their city. Despite efforts to restrain inappropriate development, urban centres have generally allowed commercial buildings to overwhelm their silhouettes. For post-industrial sites, even the simple magnitude of former workings is often extraordinarily hard to envision. Yet acknowledging the legacies of these hierarchies of power is critical to considering spatial futures.

The distant view of Madurai's gopura in the eighteenth century challenged the majesty of neighbouring mountains connecting man's endeavour to the celestial sphere literally and metaphorically. In London, the dome of St Paul's Cathedral, equally surpassed all neighbouring human achievements. Today both are typical in being swamped by developments. Jaipur faces similar threats with the centrally located palace space of the Chandra Mahal becoming dwarfed by surrounding developments. All these cases urgently require their diminishing visual significance to be reconsidered. We explore how virtual reconstruction and deconstruction can be used to both inform policy makers and retain paths for future generations to interpret the hierarchies of the past.

Résumé

À Jaipur, des images de drones numériques d'attributs patrimoniaux protégés ont été utilisées pour surveiller la ligne d'horizon montante et les empiétements. Dans le sud du Pays de Galles, d'imposants vestiges industriels seront démolis de manière imminente. Ici, avec divers exemples de villes post-industrielles à des villes historiques importantes à travers l'Inde et le Royaume-Uni, nous explorons la capacité future critique des méthodes d'enregistrement numérique pour augmenter la valorisation du patrimoine bâti et améliorer l'accessibilité des processus décisionnels.

Presque toute l'architecture religieuse et royale a historiquement concouru pour

démontrer son lien avec les étoiles/dieux et le pouvoir. Pagodes, Pyramides, Frontons, Gopura, Chatris/Dômes, Minarets, Flèches ont chacun affirmé leur importance relative par la hauteur, la délicatesse ou l'ampleur dans la longue vue de leur ville. Malgré les efforts déployés pour limiter les développements inappropriés, les centres urbains ont généralement laissé les bâtiments commerciaux submerger leurs silhouettes. Pour les sites post-industriels, même la simple ampleur des anciens chantiers est souvent extraordinairement difficile à imaginer. Pourtant, reconnaître les héritages de ces hiérarchies de pouvoir est essentiel pour envisager les futurs spatiaux.

La vue lointaine du gopura de Madurai au XVIIIe siècle a défié la majesté des montagnes voisines reliant littéralement et métaphoriquement l'effort de l'homme à la sphère céleste. À Londres, le dôme de la cathédrale Saint-Paul surpassait également toutes les réalisations humaines voisines. Aujourd'hui, les deux sont typiques d'être submergés par les développements. Jaipur fait face à des menaces similaires, l'espace du palais situé au centre du Chandra Mahal devenant éclipsé par les développements environnants. Tous ces cas exigent de toute urgence que leur signification visuelle décroissante soit reconsidérée. Nous explorons comment la reconstruction et la déconstruction virtuelles peuvent être utilisées à la fois pour informer les décideurs politiques et conserver des voies permettant aux générations futures d'interpréter les hiérarchies du passé.

The First Step of Heritage Education ~ An Hour-tour around Your School!

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Abstract

The COVID-19 pandemic had led to a dramatic change in human lifestyle and presents an unprecedented challenge to heritage tourism. It also revealed some defects. Just as heritage management had been over-reliant on consumers, or the link between heritage and the locals was weakening. Therefore, a locality-based heritage education for the young was imperative.

We employed observations, interviews, and analyses of works in the present mixed-methods study. Because of the advantage of the community school and the multicultural environment full of relics, we have many teaching resources near the school. So providing real-time interactions with the living environment for adolescents through walking would be an appropriate beginning of heritage education. The researcher implemented the curriculum in the art classes of junior high school. A "neighborhood unit" that was within a 10-min walking distance of the campus was the teaching area. The researcher conducted 2-3 sessions per semester to avoid a decrease in freshness that affects learning outcomes.

The community reports submitted by the ninth-year students incorporated not only visual elements but also covered areas such as local aging and consumer marketing while providing content with increased breadth and depth. Similarly, in the present study, diverse sensory experiences were extensively reported in the students' questionnaire responses. Furthermore, the interaction with the residents raised the students' sense of place, and it also led them to recognize their heritage as part of their daily lives.

Primary heritage education must practice in the community with differentiation, localization, and individuality. The walking experience could activate students' sensors and lead them to realize heritage through synesthesia. Each student had a different viewpoint of the heritage. Therefore, the role of the teacher was to create more opportunities for the students to interact with the surroundings of the heritage.

Securing evacuation route with historical backyard In Izushi, Japan

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² Shimizu Kensetsu

Abstract

In the historic districts of Japan, town block is divided into narrow strips of residential land and densely packed with wooden houses. Currently, the evacuation route is only on the road side, and it is difficult to evacuate in another direction for risk hedge. But these wooden houses itself have historical value and should not be demolished. If there are residents in the back side of the house when an earthquake or fire occurs and make damage in the front side, there is a risk that the evacuation route will be cut off.

Therefore, if it is possible for neighbors to share a backyard as a shared evacuation route, they can evacuate quickly. In this study, Izushi Important Preservation District for Groups of Traditional Buildings in Toyooka City, Hyogo Prefecture, where wooden houses are densely packed and has problems in terms of evacuation is targeted.

In the target area, there are issues such as insufficient evacuation routes and difficulty in using the backyard in emergency situations, still now. In this research, the actual conditions of evacuation routes and backyards in the target area was clarified. In addition, some improvement methods to secure two-way evacuation routes were set up and examined the possibility of changes after the improvement. Through this research, preservation of historical townscapes and improvement of local disaster prevention capabilities were aimed.

Résumé

Dans les quartiers historiques du Japon, le pâté de maisons est divisé en étroites bandes de terrains résidentiels et densément peuplé de maisons en bois. Actuellement, l'itinéraire d'évacuation est uniquement en bord de route, et il est difficile d'évacuer dans une autre direction pour couvrir les risques. Mais ces maisons en bois elles-mêmes ont une valeur historique et ne doivent pas être démolies. S'il y a des résidents à l'arrière de la maison lorsqu'un tremblement de terre ou un incendie se produit et qu'ils causent des dommages à l'avant, il y a un risque que la voie d'évacuation soit coupée.

Par conséquent, s'il est possible pour les voisins de partager une cour arrière comme voie d'évacuation partagée, ils peuvent évacuer rapidement. Dans cette étude, le district important de préservation d'Izushi pour les groupes de bâtiments traditionnels de la ville de Toyooka, préfecture de Hyogo, où les maisons en bois sont densément peuplées et rencontre des problèmes d'évacuation, est ciblé.

Dans la zone cible, il existe des problèmes tels que des voies d'évacuation insuffisantes et la difficulté d'utiliser la cour arrière dans des situations d'urgence, encore aujourd'hui.

Dans cette recherche, les conditions réelles des voies d'évacuation et des arrière-cours dans la zone cible ont été clarifiées. De plus, certaines méthodes d'amélioration pour sécuriser les voies d'évacuation à double sens ont été mises en place et ont examiné la possibilité de changements après l'amélioration. Grâce à cette recherche, la préservation des paysages urbains historiques et l'amélioration des capacités locales de prévention des catastrophes étaient visées.

Ten Billion People's Heritage?

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Abstract

The paper aims to ponder the issue of population growth from a perspective of heritage conservation. Within approximately one century, the number of people on Earth has increased five times, from 1.6 billion in 1900 to 8 billion in 2022. While nature conservationists address the overpopulation issues directly, heritage conservationists hesitate to do the same. Instead, they are fighting many diverse challenges (like climate change or overtourism), which are just the various manifestations of one single cause, i.e. overpopulation. The conservationists might confuse results with causes without paying attention to the overpopulation. Considering overpopulation in any way is a delicate ethical and political matter, and the experiences from history are warning everybody who would like to discuss such a topic with radical ideas in mind. The paper avoids this. Instead, it shows that the outcomes of such reasoning are diversified and not necessarily negative. Therefore this presentation:

(1) summarizes threats to the heritage that result from human overpopulation (climate change, environmental pollution, overtourism, large building projects, etc.);

(2) highlights several historical examples from the past showing quick and harmless integration of cultural heritage into a new whole during a period of fast population increase (like in Europe in the XIXth century);

(3) debates the possible benefits of population growth for heritage conservation.

On the one hand, we can expect a further loss of traditional, pre-industrial heritage. On the other hand, the heritage "stock" might grow exponentially according to the wishes and feelings of coming generations. Perhaps, nobody will ever seriously question the values of the Taj Mahal. Yet, we are rightfully curious about what comes next after newborns suckled on virtual worlds start to look for their roots. And what about the general concern for heritage or the development of conservation science?

Conservation Salt Cultural Landscape in Chinese Taipei under the Climate Change

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Abstract

The cultural landscape reflects the long-term interaction between man and nature. Since the end of the 19th century, salt production in Chinese Taipei has gradually become an industrialized production model: salt pans were created in the vast plains along the southwest coast, and seawater was introduced for solar evaporation. The salt production on the salt pan has been stopped in 2002. The historical significance and spatial characteristics of the salt pans' operation, as well as the spatial characteristics, has been considered as a cultural landscape with cultural heritage value. However, because the salt pans are no longer in operation, they have unexpectedly become a wetland space with rich ecological environment. Due to the climate change and the transformation of energy patterns, the demand for renewable energy has increased. The large salt pans, which originally utilized natural wind and sunlight, have become the best choice for solar power plants. Therefore, while the salt pans are considered a cultural landscape with cultural heritage value, on the one hand, the existing heritage structures and wetland-like spaces ensure the appearance and value of the space through ecological conservation tools; on the other hand, there is a continuous demand for solar power plant development to meet the interests and needs of the people. In this paper, the role that cultural heritage can play under the influence of multiple factors from the perspectives of different interests and conflicts will be explored. The results suggest that the preservation of cultural heritage in a site scale involves numerous and complex aspects. Under the interaction of nature and culture, the conservation of cultural heritage requires the joint efforts and compromise of all stakeholders. to ensure the value of cultural heritage, under the vision of climate change and environmental sustainability, is preserved.

Resumen

Desde finales del siglo XIX, la producción de sal en Taipei China se ha convertido gradualmente en un modelo de producción industrializado: se crearon salinas en las vastas llanuras de la costa suroeste y se introdujo agua de mar para la evaporación solar. La producción de sal en las salinas se interrumpió en 2002. La importancia histórica y las características espaciales del funcionamiento de las salinas se han considerado como un paisaje cultural con valor de patrimonio cultural. Como las salinas ya no están en funcionamiento, se han convertido inesperadamente en un espacio de humedales con un rico entorno ecológico. Debido al cambio climático y a la transformación de los patrones energéticos, la demanda de energías renovables ha aumentado. Las grandes salinas, que originalmente utilizaban el viento natural y la luz solar, se han convertido en la mejor opción para las plantas de energía solar. Mientras que las salinas se consideran un paisaje cultural con valor de patrimonio cultural, por un lado, las estructuras patrimoniales existentes y los espacios similares a los humedales aseguran la apariencia y el valor del espacio mediante herramientas de conservación ecológica; por otro lado, existe una

demanda continua de desarrollo de plantas de energía solar para satisfacer los intereses y las necesidades de la población. En este trabajo se estudiará el papel que puede desempeñar el patrimonio cultural bajo la influencia de múltiples factores desde la perspectiva de diferentes intereses y conflictos. Los resultados sugieren que la preservación del patrimonio cultural a escala de un sitio implica numerosos y complejos aspectos. Bajo la interacción de la naturaleza y la cultura, la conservación del patrimonio cultural requiere los esfuerzos conjuntos y el compromiso de todas las partes interesadas. para garantizar el valor del patrimonio cultural, bajo la visión del cambio climático y la sostenibilidad medioambiental.

Colonization-[De]colonization of Heritage. Case study of Puerto Rico

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Abstract

In the Caribbean, there have basically been two processes of decolonization: the real political independence of the Metropolis, and, secondly, the subsequent narratives about what to do with the legacy built during the colonial period. Over time, this colonial legacy has become an important part of the historical heritage and national heritage of the former colonies.

But the case of Puerto Rico is different from the rest of the other Caribbean or Latin American countries. The island was under Spanish rule until the Spanish-American War when Puerto Rico passed under North American domination, becoming an "unincorporated state" or "territory" of the United States and it still is in 1898. While Cuba and the Philippines fought for and gained their independence, the process was different for Puerto Rico as a second wave of colonialism began in the 20th century and continues to this day.

This chapter brings a novel perspective to a subject that has been little discussed, such as the decolonization of heritage in Puerto Rico. And in which the disparity that prevails in relation to the rest of the Caribbean is being highlighted. Based on the analysis of the past and recent history of Puerto Rico, the discussion of the topic is developed in an avant-garde manner that invites reflection for the rest of the Caribbean, to understand the complexities of the modern version of colonialism that still survives. The different context of the island of Puerto Rico makes it possible to discuss our heritage to provide a conceptual and emotional space for a decolonized mind and to allow the development of an emotional relationship within local communities with the heritage of our islands as a force for growth and work together.

Resumen

In el Caribe ha habido básicamente dos procesos de decolonización: la independencia política real de la Metrópoli y, en segundo lugar, las posteriores narrativas sobre qué hacer con el legado construido durante el período colonial. Con el tiempo, esta herencia colonial se ha convertido en una parte importante del patrimonio histórico y nacional de las excolonias.

Pero el caso de Puerto Rico es diferente al resto de los demás países del Caribe o América Latina. La isla estuvo bajo el dominio español hasta la Guerra Hispanoamericana cuando Puerto Rico pasó bajo el dominio norteamericano, convirtiéndose en un "estado

no incorporated" or "territorio" de los Estados Unidos y todavía lo es en 1898. Mientras Cuba y Filipinas lucharon por y Obtuvieron su independence, el proceso fue diferente para Puerto Rico ya que una second ola de colonialismo comenzó en el siglo XX y continúa hasta el día de hoy.

This capítulo brings a novel perspective to a discussed topic, as is the decolonization of heritage in Puerto Rico. Y en el que está destacando la disparidad que prevalece con relación al restaurant del Caribe. Based on the analysis of the past and recent history of Puerto Rico, the discussion of the topic unravels from a vanguardist manera that invites reflection for the restaurant of the Caribe, to understand the complejidades of the modern version of colonialism that does not survive. . El contexto diferente de la isla de Puerto Rico hace posible discuss nuestro patrimonio para brindar un espacio y emocional para una mente decolonizada y permitir el desarrollo de un relación emocional dentro de las comunidades locales con el patrimonio de nuestras islas como una fuerza de crecimiento. y trabajar juntos.

Community-Centered Conservation and Advocacy of Chivas of Kathmandu Valley

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Abstract

Kathmandu Valley is home to hundreds of sacred monuments and sites, and to a distinct and authentic form of Buddhism practiced by the Newars, the indigenous people of the Valley. Representing some of the best stone architecture in Nepal, chivas, a type of stupa, were and have continued to be erected in the memory of a deceased family member or as an act of devotion. Although these monuments are erected by private devotion, chivas are the focus of public worship by the local community and passers-by. Most of this community-centered cultural heritage sits in public or semi-public spaces such as roads, alleys, courtyards, and hilltops and plays an irreplaceable role in the everyday lives of residents.

However, this significant but underrepresented cultural heritage is at risk. Nepal has been urbanizing rapidly over the last several decades, with the Kathmandu Valley at the heart of this trend. Neglect, encroachment, and sprawl development cause conflicts between private and public properties and threaten the chivas and their spiritual boundaries. In response, concerned citizens, with the objective of preserving and promoting these heritage sites, have mobilized to document the location, condition, and history of the chivas and compile an inventory. Inclusion

on the 2020 World Monuments Watch supported the local efforts to promote this invaluable local heritage to a wider regional and international audience.

The joint efforts of the World Monuments Fund, Chivas and Chaitya Organization and local communities completed the restoration of 25 selected chivas, raised awareness, demonstrated community centered conservation and earned national and international attention and recognition. This paper aims to share key lessons from building a viable, collaborative community-driven model for the preservation and advocacy of underrepresented heritage.

Building Value: Assimilating Environmental and Cultural Heritage Frameworks

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Abstract

The goal of a zero-carbon future necessitates closing the loop of resource use in the built environment. Keeping, rather than demolishing, buildings is an obvious way to achieve this. Yet, we lack productive frameworks through which the carbon intensity of buildings can be assessed alongside their cultural heritage values. Also lacking are conservation instruments and guidelines to protect extant buildings that fall outside heritage regulation. With increasing pressure on the heritage field to assimilate sustainability paradigms, we ask, what is the potential to incorporate energy assessment in the definition and designation of heritage? Likewise, what can frameworks for heritage assessment and listing offer to broader built environment governance?

This paper tests the capacity for architectural heritage frameworks to foreground environmental values of buildings, taking the Zelman Cowan building at the University of Queensland as a case study: a single-skin concrete building from 1976. Typical of much late modernist building stock on Australian university campuses, the building is under threat due to changes in its program of uses, neglected maintenance and contested aesthetics. While its modest historic and social value would not necessarily meet high thresholds for cultural heritage protection, broader consideration of its environmental value—its high embodied energy, adaptability and passive environmental design strategies—arguably make it a building worth preserving.

The paper endeavours to define the environmental values of the building and assess the extent to which they can be assimilated into a range of heritage frameworks including the Queensland Heritage Register, ICOMOS Burra Charter, UN Sustainable Development Goals and UNESCO Recommendation on the Historic Urban Landscape. It seeks a holistic statement of building value that can guide sustainable building custodianship. Equally, it points to the utility of a wider view of environmental heritage that includes embodied energy being useful beyond the regulatory frames of cultural heritage.

Yagera Traditional Ecological Knowledge of Culturally Modified Trees

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Abstract

This paper is based on a PhD project titled 'Aboriginal Culturally Modified Trees and Bark/Wooden Material Culture in South East Queensland, Australia: An Investigation of Indigenous Perspectives and Archaeological Significance'. The research project is being undertaken in a collaborative partnership with Jagera Daran Aboriginal Cultural Heritage Body through a best practice model. The aim of the work is to understand the Traditional Ecological Knowledge of Yagera people in regards to culturally modified trees in Yagera Country, in south east Queensland (SEQ), Australia. The focus of the work is on building a model of traditional ecological knowledge, tree species, scar typology and bark/wooden material culture (taxa and morphology) to understand what are the functions of the culturally modified trees, i.e., why they were/are culturally modified. Such an in-depth approach has not been undertaken in SEQ or in many other parts of Australia. Recording of culturally modified trees in the SEQ region has been sporadic and in response to the effects of ongoing colonisation, such as development projects. Culturally modified trees from this area are very rare due to colonisation of Yagera lands and issues occur in correctly identifying and protecting the trees in the field. Yagera People's perspectives and traditional ecological knowledge is rarely taken into consideration when identifying culturally modified trees and determining their significance. Methods utilised during the research include literature reviews, archival research, semi-structured interviews with Traditional Owners, field surveys and spatial analysis. Findings include the creation of a model of culturally modified trees in SEQ to assist with identification and the protection of these rare Aboriginal cultural heritage sites. Conclusions show that culturally modified tree identification is enhanced when Traditional Owners are included in cultural heritage assessments on their Country and are allowed to share their Traditional Ecological Knowledge.

Resumen

El proyecto de investigación se lleva a cabo en colaboración con el Organismo del Patrimonio Cultural Aborigen de Jagera Daran a través de un modelo de mejores prácticas. El objetivo del trabajo es comprender el Conocimiento Ecológico Tradicional del pueblo Yagera con respecto a los árboles modificados culturalmente en Yagera Country, en el sureste de Queensland (SEQ), Australia. El enfoque del trabajo es construir un modelo de conocimiento ecológico tradicional, especies de árboles, tipología de cicatrices y cultura de material de corteza/madera (taxones y morfología) para comprender cuáles son las funciones de los árboles culturalmente modificados, es decir, por qué fueron/son modificados culturalmente. Un enfoque tan profundo no se ha llevado a cabo en SEQ ni en muchas otras partes de Australia. El registro de árboles modificados culturalmente en la región SEQ ha sido esporádico y en respuesta a los efectos de la colonización en curso, como los proyectos de desarrollo. Los árboles modificados

culturalmente de esta área son muy raros debido a la colonización de las tierras de Yagera y surgen problemas para identificar y proteger correctamente los árboles en el campo. Las perspectivas del pueblo yagera y el conocimiento ecológico tradicional rara vez se toman en cuenta al identificar árboles modificados culturalmente y determinar su importancia. Los métodos utilizados durante la investigación incluyen revisiones de literatura, investigación de archivos, entrevistas semiestructuradas con propietarios tradicionales, encuestas de campo y análisis espacial. Los hallazgos incluyen la creación de un modelo de árboles culturalmente modificados en SEQ para ayudar con la identificación y la protección de estos raros sitios del patrimonio cultural aborigen. Las conclusiones muestran que la identificación de árboles culturalmente modificados mejora cuando los propietarios tradicionales se incluyen en las evaluaciones del patrimonio cultural de su país y se les permite compartir su conocimiento ecológico tradicional.

Perceptions of Change and Resilience in the post-2015-earthquakes in Nepal

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Abstract

Heritage today is increasingly seen as a source of resilience. While heritage can help in resilience building, it may also have its own inherited limitations. However, people in general see heritage as either a source of resilience or a roadblock. Within the group that sees heritage's potential for enhancing resilience, it is observed that mostly it comes from a romantic notion of heritage - thus resisting changes even if it is to enhance resilience. Others, on the contrary, think heritage would not help much - hence wish to see drastic changes. Further, it is observed that the general public and non-heritage agencies have a widespread (mis)conception that heritage structures and practices are not compatible with contemporary needs and they are not helpful in case of disasters. While this latter view is partly shaped by the common (mis)perception of progress and strength, it is also fueled by seeing damage to heritage structures during disasters. Heritage practitioners mostly ascribe such damage to lack of maintenance and timely repairs but one also needs to examine the efficacy of many traditional systems in terms of their performance and safety. On the other hand, it is also noticed that the transmission of traditional practices have not been in its best form, thus leading to ill-informed practices making the inherent vulnerability worse in the built environments.

This paper dwells on this dilemma by focusing on the post-2015 earthquake responses in Nepal, and explores the intersections of change and resilience as observed in the landscape of post- earthquake rehabilitation processes. The paper argues that resilience building can be achieved not by resisting change but by accepting change as an opportunity for building resilience through adaptation. This requires us to critique the perception of change in the context of heritage, and its relation to the idea of resilience.

Responsible and Sustainable Tourism Strategy for a Rural Cultural Landscape

Bartomeu Deya¹

¹ CAN DET

Abstract

The beauty of the Mediterranean island of Mallorca attracts 13 million visitors per year, mostly to the coastal resorts.

Paradoxically in 2011 the Serra Tramuntana (22% of the island's surface) was declared a world heritage cultural landscape.

The terraces of ancient olive groves and historic irrigation systems for orange orchards contribute enormously to the island's attractiveness and popularity. However, maintaining such a landscape is costly and owners are not recompensed in proportion to the tourism revenue they help generate. As an evolutive agricultural landscape, the main threat is lack of profitability and land abandonment.

World heritage status has highlighted the necessity for shared responsibility and stakeholder participation and as a result, some progress has been made. This paper describes a living heritage management plan, where public and private groups with their varying priorities reach compromises to safeguard the future of the cultural landscape. Clear examples of practical management and participation are described, such as engaging the main SDGs affecting heritage and tourism in Mallorca; how the demands of the visitor and importance of tourism to the economy come into conflict with the sensitivity of the landscape. The updated ICOMOS ICTC Tourism Charter with its 7 principles is also incorporated as a model of resilience and responsibility. Tourism is nowadays the main challenging issue for safeguarding heritage.

Improving stakeholder's economy can be achieved through local products. The aim is to foster *proximity* and *slow food* concepts with both locals and tourists. Authenticity and traditional values are vital for the positioning of the products within a responsible tourism strategy.

Insights into maintenance and revival of the traditional local economy are from a working example based on the speaker's own experience with his 400 year old family company, dedicated to harvesting olive and orange groves and with a traditional method of oil production.

Resumen

Mallorca atrae 13 millones de turistas cada año. En 2011 la Serra de Tramuntana (22% de la superficie de la isla) fue declarada Patrimonio Mundial como paisaje cultural.

Las terrazas con olivos milenarios y los sistemas de regadío históricos para naranjos contribuye al atractivo de la isla. Sin embargo, el mantenimiento de este paisaje es

costoso y los propietarios no son recompensados como se merecen si tenemos en cuenta su contribución a la imagen y al ingreso turístico que generan. La principal amenaza es la falta de rentabilidad y el abandono de cultivos.

Ser patrimonio mundial ha promovido la responsabilidad compartida y de la participación de los agente. Esta presentación destaca un patrimonio vivo donde el sector publico y el privado llegan a acuerdos para salvaguardar el futuro del paisaje cultural. Ejemplos de gestión y participación se incluyen como también se afrontan los ODS que afectan a turismo y patrimonio en Mallorca y cómo las demandas de los visitantes y la importancia del turismo en la economía genera conflictos con la protección del paisaje. La Carta Internacional de Turismo actualizada con sus 7 principios también se incorpora como un modelo de resiliencia y responsabilidad. Actualmente el turismo es el principal reto para salvaguardar el patrimonio.

La mejora del nivel de vida de los agentes implicados puede lograrse a través de la comercialización de sus productos. El objetivo es promover los productos de proximidad y slow-food tanto para clientes locales como para turistas. La autenticidad y los valores tradicionales son vitales para el posicionamiento de los productos con una estrategia de turismo responsable.

Un ejemplo de mantenimiento de actividad tradicional lo proporciona el ponente con su propia experiencia familiar al tener un molino de aceite de 400 años y seguir cultivando olivos milenarios y plantaciones de naranjos con sistemas tradicionales.

Rituals and Practices as a Binding Force in Connecting the Communities

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Abstract

Rituals and practices are part of our life whether it is religious or secular. They play a vital role in shaping the heritage of any region - especially so with non-secular rituals. Rituals also connect people each other through a common belief system. The interdisciplinary research presented through this paper explores the role of the rituals in connecting different communities together. This is achieved through a case example of Kalamezhuth Paatt, a unique ritual art of Kerala, India. Kalam means picture, ethuth means drawing and paatt means song. So, Kalamezhuth paatt is a powder drawing ritual, it's a reflection of UNESCO's five domains of intangible cultural heritage.

This ritual art is usually conducted as a part of an annual festival in some houses, temples, and sacred groves. People belonging to some specific communities draw the three-dimensional form of various gods and goddesses in the floor using natural powders. They prepare the floor drawings based on the mythology and belief system related to the deity to whom the ritual is dedicated. These people sing songs praising the deity, members of other communities then perform ritual dance, play traditional drums and finally erase the drawing. The research interprets it as a community affair since different groups of people participate in the ritual.

Even though more than 300 types of kalamezhuth paatt are identified by the Ministry of Cultural affairs of Kerala, the paper focuses only on those dedicated to Lord Vettakkorumakan, a Hindu deity in Kerala. This substantial number itself shows the vital role ritual has in shaping the heritage of Kerala. This paper will present research undertaken over the last 3 years and reflect on the importance of ritual for the community and its adaptation in relation to Covid-19 and the changing climate of the region.

Ecosystem Approach to Heritage Management on Cheongsando Island of Korea

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Abstract

On Cheongsando island in Korea, terraced landscape, within which rice terraces are organically connected with terraced villages, has evolved over several hundred years. It is a type of cultural landscape which reflects an exceptional way and pattern of land-use and settlement, that is, an outstanding example of long-time adaptation through traditional knowledge and technology to the environmental condition with much limitation. In particular, the spectacular dry-stone walls at both the rice terraces and terraced villages were built up to control the water which flowed along the mountain slope after heavy rainfall during the rainy season, providing cultural ecosystem services. Such a unique landscapes on Chongsando is believed to have potentially Outstanding Universal Values. In this context, the aim of the paper is to find out a way of integrating into a new one for the potential World Heritage site existing management systems at different scales on the island: National Park Territory, Globally Important Agricultural Heritage Site, Man and Biosphere Reserve. As an approach to such an integration, ecosystem concept including ecosystem service will be applied to the identification and assessment of conservation values on the various ecosystems. In such an approach, then, a variety of research methods are to be adopted: collection and analysis of written documents; visit and observation of the site; interview with site managers and stakeholders. Those who will be interviewed would be the managers in the territory and sites, and the officials in the headquarters in charge of the territory and sites: National Park, Ministry of Environment, Ministry of Agriculture and Forestry, and Wandogun County Office. Based on the research results, it will be suggested that cultural ecosystem should work as a media by which to connect and integrate different ecosystems at various scales in the process of heritage planning.

Résumé

Sur l'île de Cheongsando en Corée, le paysage en terrasses, au sein duquel les rizières en terrasses sont organiquement liées aux villages en terrasses, a évolué sur plusieurs centaines d'années. C'est un type de paysage culturel qui reflète une manière et un modèle exceptionnels d'utilisation des terres et de peuplement, c'est-à-dire un exemple exceptionnel d'adaptation à long terme par le biais des connaissances et de la technologie traditionnelles aux conditions environnementales avec beaucoup de limitations. En particulier, les spectaculaires murs en pierres sèches des rizières en terrasses et des villages en terrasses ont été construits pour contrôler l'eau qui fournissant des services écosystémiques culturels. On pense que des paysages aussi uniques sur Chongsando ont des valeurs universelles exceptionnelles potentielles. L'objectif de l'article est de trouver une manière d'intégrer dans un nouveau site potentiel du patrimoine mondial les systèmes de gestion existants à différentes échelles sur l'île : territoire du parc national, site du patrimoine agricole d'importance mondiale, homme

et biosphère. Réserve. En tant qu'approche d'une telle intégration, le concept d'écosystème, y compris les services écosystémiques, sera appliqué à l'identification et à l'évaluation des valeurs de conservation sur les différents écosystèmes. Dans une telle approche, diverses méthodes de recherche sont donc à adopter: collecte et analyse de documents écrits; visite et observation du site; entretien avec les responsables du site et les parties prenantes. Seront interrogés les gestionnaires du territoire et des sites, et les responsables des directions générales en charge du territoire et des sites: Parc National, Ministère de l'Environnement, Ministère de l'Agriculture et des Forêts et Bureau du Comté de Wandogun. Sur la base des résultats de la recherche, il sera suggéré que l'écosystème culturel devrait fonctionner comme un média permettant de connecter et d'intégrer différents écosystèmes à différentes échelles dans le processus de planification du patrimoine.

Latin America, Resilience and Responsibility. From City to Countryside

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Abstract

City - Integration - Country - Resilience - Latin america

Understanding the "American Urbanity ", the people, the way of living, to generate community actions, minor neighborhood proposals, easy to carry out (the afforestation of the sidewalk, of the vacant plot of the block) and in a mayor scale to show the follow up of concrete examples of progress.

The pandemic touched all of us transversally, Nature, as a remedy, must answer in the same way.

Latin America has an urban development that spreads like a stain in the territory, low residential density and very extended urban sprawl. "American Urbanity".

The big city has a core: a foundational center, a high-density area, modern, international, the window to the world. Then it expands lowering the density till we get to what we call "suburbs": the outside, that is not quite outside.

As we move away from the city, that gray area appears, like the back of the house, the backroom, where the garbage is "thrown away", the land of no one and of all, the "uneducated" in the eyes of Europeans, but it is ours, there is culture and it is ours. Culture that is the mirror of the great inequality, lack of education, we are bombarded by cell phones, games, luxuries, and... in front of this, the great contrasts, the drug (the disease of the unattainable), and at the same time, ... the dance, the music, the shared meal, and... new hopes, faith in God, in the appropriate Saint and in many other things. It is a day-to-day struggle and it is every man for himself.

To bring back nature to the neighborhood, to the city, to "calm us down"... so that we may understand it and learn to live under its laws.

Resumen

Ciudad - Integración - Campo - Resiliencia - Latinoamerica

Comprendiendo la "Urbanidad Americana", su gente, su modo de vida, generar con la comunidad, pequeñas propuestas barriales posibles de realizar (la forestación de la vereda, el baldío de la cuadra) y en escalas mayores mostrar seguimiento de casos concretos de avance.

La pandemia llegó transversalmente a todos, la naturaleza, como remedio, debe

responder de la misma forma.

América Latina tiene un desarrollo urbano de mancha que se extiende en el territorio, de baja densidad habitacional y muy extensa. "Urbanidad Americana".

La gran ciudad tiene un núcleo: centro fundacional, un sector de alta densidad, moderno, internacional, la ventana al mundo. Luego se expande bajando la densidad hasta lo que llamamos "suburbios": el afuera, que no es tan afuera.

A medida que nos alejamos de la ciudad, aparece esa zona gris, como el fondo de la casa, la trastienda, donde se "tira la basura", la tierra de nadie y de todos, la "inculta" a los ojos europeos, pero es nuestra, hay cultura y bien nuestra. Cultura que es espejo de la gran desigualdad, falta de educación, bombardeados por celulares, juegos, lujos, y... ante ello, los grandes contrastes, la droga (enfermedad de lo inalcanzable), y también, del baile, la música, la comida compartida, y... de la esperanza, de la fe en Dios, en el Santo apropiado y en muchas cosas más. Allí se pelea el día a día y es un sálvese quien pueda.

Ya llegando al campo parece llegar el "aire puro", la paz propia que nos da la naturaleza, su frescor, sus sonidos.

Regresar la naturaleza al barrio, la ciudad, para que nos "calme"... y así nosotros comprenderla y aprehender a vivir bajo sus leyes.

Procida. The Island as Model of Resilience and Sustainability

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Abstract

Introduction

Procida is a small Italian island located in the Mediterranean Sea in the Gulf of Naples. Over the centuries, Procidan architecture has been an important model for generations of architects who have been fascinated by its peculiarities to represent a Mediterranean rationalism attentive to sustainability and testimony of constructive wisdom of a strong and natural resilience of the local population.

The spontaneous architecture of Procida documents the life of the local community with a strong link between land and sea and how the farmer, the fisherman, the seafarer have similar needs externalized in the construction of buildings in close relationship with the work and the environment.

The island represents an example of self-sustainability that has lasted for centuries. Outdoor spaces play a fundamental role in the articulation of living spaces and primary activities of family life and a respect for the natural rhythms of the environment. Homes have no boundaries between outside and inside, a flow between the space of nature and the home, an idea of balance towards the world.

In urban areas the outdoor spaces are reduced and the cultivated areas become small vegetable gardens, while the agricultural surfaces are characterized by orchard, citrus grove and vineyard, the dwelling and the family life of the local inhabitants in an exemplary balance between nature and human interaction. A model of essential architecture, authenticity and protection of the territory.

The architecture relates with natural balance and harmony with its context, managing to respond very well to the needs of the natural heritage of the place and the material and spiritual needs of its inhabitants in constant dynamism with land and sea activities. This model of Procida as a small microcosm to be safeguarded but also to be taken as a model for future projects.

Résumé

Procida est une petite île italienne située en mer Méditerranée dans le golfe de Naples. Au fil des siècles, l'architecture de Procidan a été un modèle important pour des générations d'architectes qui ont été fascinés par ses particularités pour représenter un rationalisme méditerranéen attentif à la durabilité et témoignage d'une sagesse constructive d'une résilience forte et naturelle de la population locale.

L'architecture spontanée de Procida documente la vie de la communauté locale avec un

lien fort entre terre et mer et comment l'agriculteur, le pêcheur, le marin ont des besoins similaires extériorisés dans la construction de bâtiments en relation étroite avec le travail et l'environnement.

L'île représente un exemple d'autosuffisance qui dure depuis des siècles. Les espaces extérieurs jouent un rôle fondamental dans l'articulation des espaces de vie et des activités primaires de la vie familiale et dans le respect des rythmes naturels de l'environnement. Les maisons n'ont pas de frontières entre l'extérieur et l'intérieur, un flux entre l'espace de la nature et la maison, une idée d'équilibre vers le monde.

Dans les zones urbaines, les espaces extérieurs sont réduits et les zones cultivées deviennent de petits jardins potagers, tandis que les surfaces agricoles se caractérisent par le verger, l'agrumeraie et le vignoble, l'habitation et la vie familiale des habitants locaux dans un équilibre exemplaire entre nature et interaction humaine. Un modèle d'architecture incontournable, d'authenticité et de protection du territoire.

L'architecture se rapporte à l'équilibre naturel et à l'harmonie avec son contexte, parvenant à répondre très bien aux besoins du patrimoine naturel du lieu et aux besoins matériels et spirituels de ses habitants en constant dynamisme avec les activités terrestres et maritimes. Ce modèle de Procida comme un petit microcosme à sauvegarder mais aussi à prendre comme modèle pour de futurs projets.

Sharing the Same Faith and Space: Churches by Swiss Missionaries in Taiwan Province

Yuchen Sharon Sung¹

¹ Feng Chia University

Abstract

Rev. Jakco Hiber and Rev. Lukas Stoffel from the Swiss Bethlehem Mission Society arrived in Taiwan to take over the missionary foundation left by Fr. Long, Paris Bethlehem Mission Society in 1953. In the following twenty years thirty six Bethlehem missionaries were sharing the gospel while establishing fifty four churches with the help of the locals and aboriginalfolk in Taitung, Taiwan.

Although mainly planned by the Swiss missionaries, the design of these churches evolved from a combination of Catholic biblical culture together with the Taiwanese aboriginal tribal culture. The indigenous cultural elements like the ornaments of Amei, Beinan, Paiwan and others were integrated into the modern geometric form to create a unique church style. The Bethlehem Society in east Taiwan has been dedicated to spreading the gospel in Taitung for about seventy years consequently taking roots in the lives of the local people. Their positive mission policy encouraged indigenous Taiwanese to be actively involved in developing churches as their common spiritual home.

It is tough to choose several churches as examples from fifty-four spread over in various locations. The form and elements of the church buildings of these examples are analyzed and examined as to how they combined the biblical traditions and the customary tribal patterns together. The related signs associated with these church designs will be sorted and compared so that we could interpret the meaning and connection using the methodology of semiotics. The analysis of both the sources of these symbols will be clearly indicated separately in order to trace the origins - whether derived from the Catholic biblical culture or from the Taiwanese indigenous culture. The concepts and the *Genius Loci* of the church spaces will be interpreted; the relationship of Swiss Bethlehem missionaries and the indigenous people in Taitung, Taiwan will also be demonstrated.

Résumé

Le révérend Jakco Hiber et le révérend Lukas Stoffel de la Swiss Bethlehem Mission Society sont arrivés à Taiwan pour prendre en charge la fondation missionnaire laissée par le prêtre Long, Paris Bethlehem Mission Society en 1953. Au cours des vingt années suivantes, trente- six missionnaires de Bethléem partageaient l'évangile tout en établissant cinquante-quatre églises avec l'aide des habitants et des aborigènes à Taitung, Taiwan.

Bien que principalement planifiées par les missionnaires suisses, la conception de ces églises a évolué à partir d'une combinaison de la culture biblique catholique et de la culture tribale aborigène taïwanaise. Les éléments culturels indigènes comme les ornements d'Amei, Beinan, Paiwan et d'autres ont été intégrés dans la forme géométrique

moderne pour créer un style d'église unique. La Bethlehem Society se consacre à la diffusion de l'évangile à Taitung depuis environ soixante-dix ans, prenant ainsi racine dans la vie de la population locale. Leur politique missionnaire positive a encouragé les Taïwanais indigènes à s'impliquer activement dans le développement d'églises en tant que foyer spirituel commun.

Il est difficile de choisir plusieurs églises comme exemples parmi cinquante-quatre réparties dans divers endroits. La forme et les éléments des bâtiments d'église de ces exemples sont analysés et examinés quant à la façon dont ils ont combiné les traditions bibliques et les modèles tribaux coutumiers ensemble. Les signes associés à ces conceptions d'églises seront triés et comparés afin que nous puissions interpréter le sens et la connexion en utilisant la méthodologie de la sémiotique. L'analyse des deux sources sera clairement indiquée - qu'elle soit issue de la culture biblique catholique ou de la culture indigène taïwanaise. Les concepts et le Genius Loci des espaces de l'église seront interprétés; la relation entre les missionnaires suisses de Bethléem et les peuples indigènes de Taitung, Taiwan, sera également démontrée.

Creative Archaeological Places - Connection, Resilience and Wellbeing

Caitlin Allen¹

¹ The University of Sydney

Abstract

Archaeological places do far more than provide information about the past. They can be significant forces of creation in the present, supporting individual and community resilience and wellbeing, identity building, belonging and social cohesion. This paper will consider how these outcomes are produced through social, emotional and imaginative experiences of archaeological places that have been conserved in situ in new developments in Australia. It draws on interviews undertaken with hundreds of members of the public along with international research on place attachment, belonging, wellbeing and resilience. This research suggests that experiences, feelings, imagination and connection lie at the heart of meaningful relationships between people and place and are core reasons why people value heritage. These experiences sit outside the narrow confines of the research or scientific values normally used as the basis for managing archaeological remains. Management frameworks that acknowledge the creative capacity of archaeology and the agency of communities are more likely to achieve public support and achieve a broad range of benefits including resilience and wellbeing.

Résumé

Les sites archéologiques font bien plus que fournir des informations sur le passé. Ils peuvent être des forces de création importantes dans le présent, soutenant la résilience et le bien-être individuels et communautaires, la construction de l'identité, l'appartenance et la cohésion sociale. Cet article examinera comment ces résultats sont produits à travers des expériences sociales, émotionnelles et imaginatives de lieux archéologiques qui ont été conservés in situ dans de nouveaux développements en Australie. Il s'appuie sur des entretiens réalisés avec des centaines de membres du public ainsi que sur des recherches internationales sur l'attachement au lieu, l'appartenance, le bien-être et la résilience. Cette recherche suggère que les expériences, les sentiments, l'imagination et la connexion sont au cœur des relations significatives entre les personnes et le lieu et sont les principales raisons pour lesquelles les gens apprécient le patrimoine. Ces expériences se situent en dehors des limites étroites de la recherche ou des valeurs scientifiques normalement utilisées comme base pour la gestion des vestiges archéologiques. Les cadres de gestion qui reconnaissent la capacité créative de l'archéologie et l'agence des communautés sont plus susceptibles d'obtenir le soutien du public et d'obtenir un large éventail d'avantages, notamment la résilience et le bien-être.

What does it mean to manage heritage for the future? How will it change?

Cornelius Holtorf¹

¹ Linnaeus University

Session Description

It is often stated in relevant policies that the cultural heritage is preserved for the benefit of future generations but seldom asked what that means. The question of the significance of the future for our work is elementary for the cultural heritage sector but many important questions deserve further discussion:

- Is transmitting the cultural heritage to future societies our global responsibility to contribute to sustainable development and strengthen resilience? Could it also be a hinder?
- Is managing heritage for the future identical with good preservation practice in the present? Under which circumstances might loss be desirable?
- Given the unfolding climate crisis, are humanity and Earth the heritage to be preserved most urgently? What does that mean?
- Will there be new forms of heritage in the future, e.g. in relation to virtual communities or non-human lifeforms? What are the implications for managing cultural heritage today?
- Is safeguarding the heritage for the future an empty catchphrase legitimising the contemporary Authorised Heritage Discourse (AHD)?
- How can we best take responsibility for the future? Is futures literacy a missing skill in the heritage sector requiring additional training and professional development?
- What are heritage futures? How much can we know about the future anyway?

Participants:

Cornelius Holtorf (Chair) is Professor of Archaeology and holder of the UNESCO Chair on Heritage Futures at Linnaeus University, Sweden. He also directs the Graduate School in Contract Archaeology (GRASCA) at his University.

Dirk HR Spennemann is a heritage specialist at Charles Sturt University, Australia, interested in the social relevance of heritage for present and future generations.

Sarah May is a lecturer in Public History and Heritage at Swansea University, UK, and her research focusses on how heritage draws the past and the future to act in the present.

Ege Yildirim is a heritage planner with 25 years of experience working as an independent consultant/ scholar in Turkey and internationally. Her interest areas include cultural heritage policy, advocacy and governance; UNESCO World Heritage; and sustainable development.

Kate Clark is an industrial archaeologist based in the UK who has worked in senior roles in museums and heritage in the UK and in Australia. She writes about heritage policy and practice including sustainable development, heritage values and leadership.

Gabriel Caballero is ICOMOS' Focal Point for the UN SDGs and facilitator and coordinator for ICOMOS' work on global sustainable development. He supports ICOMOS members/groups in implementing the ICOMOS Action Plan for Cultural Heritage and Localizing the Sustainable Development Goals.

Laurajane Smith is Professor and Head of the Centre for Heritage and Museum Studies, the Australian National University, Canberra. She is founder of the Association of Critical Heritage Studies and editor of the *International Journal Heritage Studies*.

Vanicka Arora is a PhD Candidate at Institute for Culture and Society, Western Sydney University, Australia. Her doctoral research looks at post-disaster reconstruction of built heritage in Kathmandu Valley.

Gustav Wollentz is an archaeologist at the The Nordic Centre of Heritage Learning and Creativity in Östersund, Sweden, with a particular interest in heritage studies, especially difficult heritage and heritage futures.

Session Format

Roundtable

This roundtable will discuss questions such as these from a large variety of perspectives. After a very short introductory statement by each panel member there will be a dialogue between

panel members before the discussion will be opened to the floor and all present are invited to ask questions to the panel.

At this point the listed colleagues have agreed to join the panel but it is hoped that a few additional panel members will be recruited in the run-up to the GA, representing additional world regions and more branches of the cultural heritage sector and thus maximising the diversity of perspectives on the panel.

Session Objectives

Discuss a multiplicity of views about the future in relation to heritage, see description. The aim is to make the future more of a topic in heritage management.

Canal Protecting Project of Erfeng Irrigation System, Taiwan Island

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² National Pingtung University of Science and Technology

Abstract

The Erfeng Irrigation Canal System (EICS) in Pingtung County, Taiwan was constructed by the Taiwan Sugar Company (Japanese owned) in 1923 to irrigate sugarcane plantations and rice fields during Japanese colonial rule. The purpose of constructing EICS and its underground weir was to collect interflow water under the riverbed of the Linbian River to solve water shortage during the dry season. The irrigation water is divided into three irrigation routes for farms by the installation of the diversion structure. Predominantly, the canals continue to be maintained by the Taiwan Sugar Company which was inherited from the Japanese after World War II though the farms no longer grow sugarcane. Water in EICS is deployed for farming and for serving the local aboriginal communities' daily water. In 2008, it was registered as a cultural landscape under the Cultural Heritage Preservation Act because it qualified as an industrial heritage with scientific value.

However, due to the dramatic change of land usage, many farm lands were transferred into other usage, such as roads and housing. Many channels of EICS in farm area were partially destroyed. Moreover, some of channels of EICS in farm area were changed into modern channels construction because of enhance the hydraulic efficiency. In 2022, Pingtung government has promoted a project. A proper conservation plan has to be provided in this project to confirm conservation area covered all of the channels of EICS in farm area. This project considers how to keep the balance between new usage of land and preservation of original channels of EICS in farm area. Stakeholders' interview clarifies the complexities of land usage and preservation. The application of light detection and ranging (LIDAR) and field investigations and historical documents reconstruct the original channels of EICS in farm area. This project provides proper preservation methodology in the future.

Resumen

El Sistema de canales de riego de Erfeng (EICS) en el condado de Pingtung, Taiwán, fue construido por Taiwan Sugar Company (de propiedad japonesa) en 1923 para regar las plantaciones de caña de azúcar y los campos de arroz durante el dominio colonial japonés. El propósito de construir EICS y su presa subterránea fue recolectar agua de interflujo debajo del lecho del río Linbian para resolver la escasez de agua durante la estación seca. Predominantemente, los canales continúan siendo mantenidos por Taiwan Sugar Company, que fue heredado de los japoneses después de la Segunda Guerra Mundial, aunque las granjas ya no cultivan caña de azúcar. El agua en EICS se utiliza para la agricultura y para servir el agua diaria de las comunidades aborígenes locales.

Sin embargo, debido al cambio dramático en el uso de la tierra, muchas tierras agrícolas se transfirieron a otros usos. Muchos canales de EICS en el área de la granja fueron

parcialmente destruidos. Además, algunos de los canales de EICS en el área de la granja se cambiaron a la construcción de canales modernos para mejorar la eficiencia hidráulica. En 2022, el gobierno de Pingtung ha promovido un proyecto. Se debe proporcionar un plan de conservación adecuado en este proyecto para confirmar que el área de conservación cubrió todos los canales de EICS en el área de la granja. Este proyecto considera cómo mantener el equilibrio entre el nuevo uso de la tierra y la preservación de los canales originales de EICS en el área de la finca. La entrevista con las partes interesadas aclara las complejidades del uso y la conservación de la tierra. La aplicación de detección y alcance de luz (LIDAR) y las investigaciones de campo y los documentos históricos reconstruyen los canales originales de EICS en el área de la granja.

Heritage Conservation under the Cognitive Conflicts of Values in Kinmen

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¹ National Quemoy University

Abstract

Kinmen, formerly known as Quemoy, has been known for the Quemoy Crisis following the Chinese civil war in 1949. Under the military control for 43 years, most of the traditional settlements and buildings in Kinmen were persevered, as well as traditional folk customs and a large number of military heritage. All of them were not influenced by the development of modernization and kept intact and hence became characteristics and cultural attractions of Kinmen.

With the trend of modernization and development in recent years, the land prices in Kinmen have continued to rise, thus the preservation of heritage has become a great challenge, and there have been constant incidents of demolition of traditional buildings. People tend to think the modern architecture and military heritage do not have adequate historical and aesthetic significance to preserve and easily link them to the dark memory of war. The military's attitude toward heritage preservation is also passive. Due to the lack of maintenance and management manpower, the military tends to demolish all the structures to reduce the pressure of property custody.

The challenges of heritage conservation in Kinmen are caused by the misunderstanding of heritage value and the lack of correct understanding of Kinmen's diverse characteristics. Most people have believed the large-scale development is the only method to attract tourism or ancient heritage is worthier to be protected. Therefore, the conflicts between conservation and development are endless, and the responsibility for heritage protection is unclear. This paper discusses the cooperation between the government and NGO for promoting heritage education and improving the public's awareness of heritage value. Thus, heritage conservation can not only cohere consensus, but also become a force to social revolution.

Sacred Landscapes as a Source of Resilience and Development

Urtnasan Norov¹

¹ UNESCO accredited NGO - Foundation for the Protection of Natural and Cultural Heritage

Abstract

The culture of nomadic pastoralism created and developed by Mongolians since ancient times is still revered and highly respected as a “noble” way to live in harmony with nature and cultural landscape. One of the outstanding expressions and practices of this culture is the tradition of worshipping sacred mountains and sources of water. In most cases, sacred sites maintain unique biological diversity including rare, endemic species and a variety of forms of tangible and intangible cultural heritage that have been preserved intact thanks to worshipping traditions. This tradition significantly contributes to the preservation of our natural environment as sacred and pristine. We are witnessing of ever-increasing significance and relevance of these worshipping practices of nature in modern societies and the world.

In Mongolian nomadic indigenous society, one kinship of ethnic relative people and communities or local people who live within and around the common pastureland usually have one common sacred site. They believe that their sacred site contains the vital spiritual energy of deities or spirits of ancestors who are associated with the universe, sky, and nature. Therefore, nomadic people perform worship rituals at sacred sites and express their respect and requests to them. It is remarkable that when such a community conduct worshipping practices within and at their sacred homeland site, all members of the community, including elders, offspring and children freely gather, and wholeheartedly worship and pray for safeguarding their sacred land. Thus, worshipping practices and traditions have vital significance for the spiritual and psychological well-being and sustainable livelihood of local communities and people generating sources of resilience and sustainability of the social and economic life of the community and society.

A UNESCO-accredited NGO in Mongolia, the Foundation for the Protection of Natural and Cultural Heritage has organized a two-year Nationwide “Culture-Nature Journey” under the Motto “Let’s appreciate and respect Sacred Homeland and Our Heritage” in 2019-2021 in the framework of the Collaborative Campaign of ICOMOS and IUCN. It aims to preserve nature and the environment and ensure the spiritual well-being and sustainable livelihood of rural indigenous communities through their broader and inclusive involvement in environmental protection.

It is noteworthy that successful outcomes have been achieved:

- More than 800 communities were actively involved in Nationwide Culture-Nature Journey in Mongolia. These communities and their members were very interested to participate in the Campaign because they would like to revive and perform the traditional ritual of worshipping their sacred site (mountain and water source) inherited from their ancestors. This Journey, in many cases, has acted as a catalyst for encouraging and developing ideas and wishes that were already there.
- In addition to it about 100 communities successfully participated in the National

Contest for Best Practices of worshipping sacred sites.

- The Journey has helped to protect, preserve and transmit natural, tangible, and intangible cultural values of landscapes in an integrated manner and ways, and build a sense of community, solidarity, and mutual respect while strengthening awareness of the great importance of protecting nature and heritage.

A Community-Based e-Heritage Conservation Programme for Anuradhapura

Veranjan Kurukulasuriya¹
1 Independent

Abstract

Anuradhapura, a World Heritage Site, was the capital city of Sri Lanka for 14 centuries commencing 3rd century BC; upon its abandoning in the 11th century, it was mostly taken over by the wilderness and wild animals until its rediscovery in the 19th century. The conservation programmes mostly undertaken by the Department of Archaeology and other government agencies since then treated Anuradhapura as an ensemble of ruined edifices to be conserved and preserved for posterity; visitors were supposed to come and look; but the real significance of Anuradhapura civilization in shaping the culture of the country was hardly portrayed or appreciated; this museum-approach needed to be converted to one that opened the ancient city and its tangible and intangible heritage to the wide world more proactively.

In order to enhance the visitor experience and expand the global outreach of Anuradhapura, and ensure that its relevance continued in a sustainable manner, the virtual representation or e- heritage systems were thought to be more efficacious and more attractive to the new generations. Accordingly, the latest conservation programme looks at heritage through a different point of view and intends to involve the global community actively; heritage conservation is no longer considered as a static exhibition but a dynamic exploration ever- changing with new information, new technologies and with fresh inputs of people from all parts of the world, while at the same time sustaining the livelihoods of the local population and thereby increasing their skills and incomes as well.

The initial reactions to the new programme were found to be very encouraging in spite of many financial obstacles in the way of implementation; but these reactions indicated that the surmises made were in the right direction and benefitted the physical/virtual visitors and local residents equally proving that heritage conservation can yet be futuristic.

What Changes are Happening in Polar Heritage, and What Needs to Be Done?

Michael Pearson¹

¹ International Polar Heritage Committee

Session Description

This session, proposed by the International Polar Heritage Committee (ICOMOS), would fit under four of the five Symposium Programs, and is very likely to extend across a number. Heritage as Sustainability looks like a good match, though the emphasis here is on 'sustainable heritage', not the UN Sustainable Development Goals as such. The four themes of the GA are directly relevant to major aspects in heritage in the polar regions.

The responsibility for conserving polar heritage differs greatly between the Arctic and the Antarctic, but in both cases there are unresolved problems in identifying who legitimately shares that responsibility, and how those responsibilities are recognised and given voice in the relevant governance and management systems. Shared responsibilities arise because polar sites have either shared or separate heritage values for different nations or cultural groups. The identified values for one group do not always overlap with those identified by another, because of different national historical and political perspectives, differing cultural perspectives of indigenous groups and other stakeholders, and sometimes differing heritage attributes identified by the practitioners of different disciplines. The nature/culture connections, in both north and south, are strongly expressed at many sites, and both aspects are threatened by the impacts of climate change.

In the Arctic much work has been done by the Arctic Council, established by the eight Arctic countries, in identifying heritage sites, many with trans-national and cross-cultural values. The extent to which all of those for whom a site has significance are empowered to exercise responsibility for the protection of those values, however, varies from country to country. In the Antarctic there are examples of good sharing of responsibilities between nations with mutual interests in a site's heritage, such as the joint projects and close cooperation between the UK and NZ Antarctic Heritage Trusts and the UK and NZ Antarctic agencies on the historic buildings of the Ross Sea and Antarctic Peninsula. In other cases, such as the early sealing sites on the South Shetland Islands, which reflect British and United States sealing activities (some 200 years old), neither nation has yet ventured to express responsibility for their conservation.

The session will share recent experience in Arctic and Antarctic heritage work, and seek an overview of the extent to which responsibility is shared between those nations and groups for whom the sites are significant. Issues arising and cases where apparent responsibilities, either governmental or cultural, are not being identified or reflected in management, will be noted, for consideration by researchers and the IPHC in its future work.

The Session will start with four 15 minute presentations of this issue in the Arctic and

Antarctic. These presenters, yet to be confirmed, will reflect current work by members of prominent organisations or nations working in polar regions. This will be followed by a round table dialogue with audience participation, to fill out the current picture of shared issues and responsibilities. It is envisaged that this session will to some extent span the topics of at least four of the five Symposium Programs; Indigenous heritage, the culture/nature journey, Heritage for climate and heritage as sustainability. These topics are deeply intertwined in thinking about the future of polar heritage. The session will identify areas that need to be addressed with particular urgency. The discussion will be of relevance and interest to other ICOMOS members involved in sites with multi-national heritage values, complex nature/culture bonds, and mixed indigenous / non-indigenous heritage values.

Session Format

Session length 120 minutes (60 minutes presentations, 60 minutes round table discussion)
Convenors: Michael Pearson (President, International Polar Heritage Committee) and Ximena Senatore (Vice-President, IPHC, Universidad de Alicante)

Session objective and outcomes

The session will present four views of major issues promoting or retarding the achievement of shared and sustainable heritage conservation in the Arctic and the Antarctic. The round table that follows will work with those views to share perspectives from north and south polar regions, and try to prioritise issues where action will be most impactful. It is intended that the presentations and discussion will stimulate further research and will help inform the IPHC's ongoing work.

Koehana Internship Program: Stewardship of Hawaiian Cultural Artifacts

Jon Tulchin¹ Trever Duarte¹

¹ Kamehameha Schools

Kamehameha Schools (KS) is a native Hawaiian organization and educational trust endowed by the will of Hawaiian Princess Bernice Pauahi Bishop, the great-granddaughter of King Kamehameha I. Pauahi believed that education would be key to the survival of her people, and at her passing she left her ancestral lands in trust to create educational opportunities for Native Hawaiians. These lands are the foundation of the KS endowment; however, they also contain cultural landscapes and resources providing opportunities for the present generation to reconnect to ancestral traditions and practices.

KS has been a leader in Hawai'i cultural resources management, responsible for the stewardship and care of thousands of ancestral sites and koehana (cultural artifacts). An example of this leadership has been KS' stewardship of koehana, a sector of cultural resources management that has been historically neglected in Hawai'i, with artifact collections typically being stored in subpar conditions and inaccessible to cultural practitioners, students and the general public. Over the past five years, KS has partnered with the Bernice Pauahi Bishop Museum to steward 50,000 koehana originating from KS lands. A component of the partnership was the creation of an internship, the Koehana Internship Program, to provide students and emerging professionals opportunities to develop skills in museum curation and interpretive displays, while at the same time improving curation standards and community access for the KS collections.

An example of the Koehana Internship Program's work is an interpretive display of the Wai'Ahukini fishhook collection that was originally housed at the Bishop Museum for public viewing and has been synthesized into an interpretive poster. The Wai'Ahukini fishhook collection originates from a traditional Hawaiian fishing village with over 1,000 fishhooks recovered from archaeological excavations, with fishhooks dating from the 1500s to the mid-nineteenth century, providing an excellent example of the evolution of Hawaiian fishhook technology.

Multiplayers Heritage Sites Management in Israel Forests

Zohar Zafon¹ Sharon Kaplan¹, David Zell² and Ami Shahr²

¹ KKL-JNF

² IAA

KKL-JNF acts as Israel's forest service according to a treaty signed with Israel's government in 1965. Since then, KKL-JNF designated and planted around 2,000 Skm' of Forests in Israel. Israel's forests are rich and diverse habitats including cultural heritage sites from different periods, representing the country's unique landscape.

Thousands of archeological and heritage sites are scattered in the forests under the jurisdiction of the KKL-JNF. The archaeological sites are part of the forest recreational infrastructures and protected by the Israel antiquity law applied by the Israel Antiquities Authority (IAA). The historic sites are protected by the planning and building law and within the public interest of the Council for Conservation of Heritage Sites in Israel (CCHSI). Managing these sites of national importance is a great responsibility that requires close collaboration with all the organizations.

In order to manage the heritage values laying under the forest's canopy, KKL-JNF developed a long-lasting partnership with both organizations. Each organization brings its strengths, The IAA has professional archaeologists and conservators with scientific expertise in surveys, excavation, conservation planning and implementation. The (CCHSI) bring its engineering expertise and developed public relationships and skills in community outreach. KKL-JNF strength is in fund raising, and expertise in forestry and management of forest heritage sites.

The poster will describe the mechanisms that were developed by KKL-JNF, IAA, and CCHSI to facilitate the partnership and understanding for the care of the forests as natural and cultural heritage.

The Central Victorian Goldfields World Heritage Bid

Susan Fayad¹ Trevor Budge² and John Dyke¹

¹ City of Ballarat

² City of Greater Bendigo

This presentation provides the background, purpose, process and outcomes of an ambitious, collaborative partnership formed to pursue World Heritage listing of the Central Victorian Goldfields in Australia. It outlines the practical steps and both the challenges and surprising opportunities discovered on the journey so far. The concept of World Heritage recognition for the region was first mooted in the late 1980s. A series of stops and starts in the process characterised the next thirty years. An unprecedented, collaborative partnership emerged four years ago when thirteen local governments came together representing almost half a million people. A coordinated plan led by two major cities; Ballarat and Bendigo, who had been traditional rivals for the previous 170 years, is now driving the bid. The momentum created by this partnership has developed and refined the bid and provided the opportunity to bring a diverse range of stakeholders, communities, and levels of government together for a common purpose. The bid proposes a cultural landscape serial listing approach modelled on the World Heritage Cornwall and West Devon Mining Landscape. The draft OUV states that the region *'comprises a series of landscapes, rural and urban, that exemplify the goldrush phenomenon in all its technological, social and environmental character and consequences. Moreover, it represents one of the most significant and sensational goldrushes the world has ever witnessed.'* (Gamble:2020)

The Central Victorian Goldfields World Heritage bid partnership is seeking to transform the lives of the region's people across 17% of the State of Victoria, using listing as a catalyst for social and economic transformation. The bid is focused on building the social and economic resilience of the region by applying UNESCO's Recommendation on the Historic Urban Landscape (HUL) and Sustainable Tourism Toolkit and the UN SDGs.

Achieving Heritage Outcomes Through Strategic Inter-Government Partnerships

Colleen Lazenby¹ Ilya Berelov²

¹ City of Whittlesea

² Major Road Projects Victoria

The City of Whittlesea, a growth area Council located north of Melbourne, focuses on working closely with state government authorities and agencies to achieve creative heritage outcomes that would not have been possible using local government heritage protection legislation and resources alone. This presentation summarises the co-management of two different projects to demonstrate how brokering those relationships can deliver powerful community heritage results.

As population growth and urban expansion move into greenfield areas, the mounting pressures on heritage places and assets arising from rail and road infrastructure works can be significant. In 2017 Victoria's Level Crossing Removal Authority (LXRA) fully funded archaeological excavations to expose the remains of the one of the earliest commercial sites established outside the original Melbourne settlement - the 1854 Bridge Inn Hotel in Mernda. Delivered in partnership with Heritage Victoria, Parks Victoria and Whittlesea City Council the project was designed to offset impacts of the Mernda Rail Extension. LXRA was so buoyed by community enthusiasm for the project that they further supported the impressive "Unearthed" exhibition in Council offices, showcasing artefacts and results. In a similar initiative beginning in 2018, Council worked with Major Road Projects Victoria (MRPV) and Parks Victoria to mitigate impacts of major road upgrades on the heritage-listed 1870 Wollert Church in Epping. Record and demolish was not considered an option by the project partners. Complex heritage assessments by MRPV took place before the building was relocated in May 2022. It has been fully restored for a new life adjacent to a popular heritage-listed café in Plenty Gorge Park. Quantifying the community benefits extends well beyond simple expenditure for heritage works. These projects demonstrate the many values of the partnership approach when multiple actors take on new responsibilities and improved ways of working to deliver community heritage outcomes.

The HUL: Academic Construct or Better Practices for Better Quality of Life?

Susan Fayad¹ Marie-Noel Tournoux², David Logan³, Kristal Buckley⁴ and Elizabeth Vines⁵

¹ City of Ballarat

² WHITRAP

³ GML Heritage

⁴ Deakin University

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Session Description

The UNESCO Recommendation on the Historic Urban Landscape (HUL) (2011) was a global response to growing complexities and emerging pressures affecting change in urban contexts. The Recommendation emphasises the 'historic layering of cultural and natural values and attributes, extending beyond the notion of historic centre or ensemble'. The HUL approach is based on a holistic view of all aspects of heritage and community values in a wider territory, both tangible and intangible. The approach advocates the dual integration of heritage conservation and urban development in urban and territorial planning practices and decision-making processes.

The pilot phase for implementing the HUL has produced some surprising successes and opened new avenues of work in the multi-disciplinary fields that comprise urban heritage. A growing number of cities and towns are active participants, but many practitioners, communities and decision-makers are looking for clearer guidelines and directions, to assist with better outcomes for their cities, towns and villages. Eleven years after the adoption of the Recommendation the priority today is to explore how to operationalize the HUL approach at the governance and practice level in particular and deliver better quality of life for local citizens. Quality of life is a priority in the UN's Sustainable Development Goals and New Urban Agenda. In applying HUL, identifying what is the role and function of heritage in everyday life and how it relates to planning and decision making to enhance the quality of life for local citizens is critical but remains a key challenge for implementation.

There has been a great deal of discussion about the potential merits of the HUL, and its underlying ideas, notably by the World Heritage Centre initiatives and UNESCO's reports on global implementation. More is still to be done, in particular in relation to the relevance of the HUL approach and its application in times of crisis, COVID, climate change, and armed conflicts. The lockdowns of the past years have shown us global live stream impacts on the liveability of our cities and territories. UNESCO has charged member states with responsibility for implementing HUL, but with little guidance as to how this can or should be operationalised. This session therefore sets up a discussion about the HUL approach, its scope and how it can be implemented. While a global audience is anticipated, the Asia-Pacific region has a particular spotlight.

Session Format

A panel discussion will start the discussions, featuring focal points from Australia and the

region. Each of 5 discussants will present a 4-minute 'points of view' prior to a facilitated open floor discussion.

The questions to be addressed by each speaker are:

1. What are the benefits of the HUL approach for city governments? (Fayad)
2. How can the HUL achieve better development outcomes in historic cities, towns and urban areas? (Logan)
3. Is there a specific Asia-Pacific perspective re operationalising the HUL approach as a solution to address crisis? (Tournoux)
4. Is the HUL too academic? (Vines)
5. Should ICOMOS promote HUL and, if so, how? (Buckley)

Session Objectives

The intended outcome will contribute to a clarified sense of the benefits of the HUL, and suggest strategies for ICOMOS engagement and contribution at governance/practice levels (through World Heritage, regional, national and local structures). Ideas for how to implement HUL at national, state and regional/local levels will also emerge.

CIVVIH has a keen interest in this, as do other ISCs; and Australia ICOMOS a HUL focal point. As more is initiated by UNESCO, Category II Centres such as WHITRAP Shanghai, regional city networks, community activists, national and local governments, the responsiveness of the ICOMOS networks is needed more than ever.

Resilience of Ancient Chinese Earthen Sites Using Natural-Capping Approach

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Abstract

Ancient earthen sites have been regarded as an essential part of the China's historical architecture achievements. However, climate change has heavily impacted the conservation of these earthen sites. To-date, some of the commonly used protection techniques for earthen sites, such as chemical penetrating consolidation and shelters, are either irreversible or uneconomical. In addition, vegetation growth on the surface of earthen sites are often considered as a form of threat that may cause the damage to the earthen composition and subsequently, affecting its historical values. However, these "natural-capping" might turn out to be beneficial to the general protection of the earthen sites in the long run. With careful planning and maintenance, the natural properties of local flora help to slow down the inevitable deterioration arising from the effects of wind, rain and fluctuating temperatures.

In this paper, from the perspectives of architecture, botany and pedology, we first investigate and heritage site condition and the flora biodiversity of the Han dynasty Shaanxi Du Mausoleum and Shanxi Guangwu Mausoleum, and the Ming dynasty Shanxi Lierkou Great Wall sections to get an overview on the relationship between site conservation and the flora biodiversity of northern China. Next, we focused our study on the impact of different flora on the earthen environment of the Du Mausoleum. Results showed that 1) plant species selection for natural-capping should be based on the local species; 2) natural-capping helps to improve the humidity and strength of the earthen material; 3) the protective effect of natural-capping is closely related to the plant species, shape of the site, soil composition and maintenance management. This study will help to contribute more awareness of the protective role of the natural-capping for the earthen sites in northern China and supplement the procedure of plant selection for the application of the natural-capping.

From Vulnerability to Resilience and Beyond

Kathryn Przywolnik¹

¹ Wintawari Guruma Aboriginal Corporation

Abstract

It was not long ago that Muntulgura Guruma people's interaction in the arenas of land access and environmental and heritage compliance amounted to experiences of disempowerment within a complex system, on the wrong side of immensely asymmetrical information, power and resource structures. With traditional homelands located right in the centre of Australia's biggest iron ore hub, in 60 years Muntulgura Guruma people have seen more permanent and irreparable change to the physical structure of their country that had happened in the previous 50,000 years. The temporal distance between their traditional cultural landscape and a heavily industrialised iron ore hub can be measured in just two generations. In that time, mountains have been mined out, roads and rail blasted through and the very topography in some places would be unrecognisable to the grandparents of today's Elders.

When mining around a particularly significant mountain appeared to be ushered through government approvals despite major cultural concerns, Elders felt enough was enough. The Wintawari Guruma Aboriginal Corporation (WGAC) and its board of directors embarked on a long term endeavour to bring about significant changes to improve outcomes for Muntulgura Guruma country, cultural heritage and people. On the way, we identified new frontiers of disadvantage and dissociation that were contributing to the overall pattern of vulnerability, from difficult relationships with land users and government disinterest, to data access, grappling with meaningful measurements for impacts and dismantling the silos that have for so long separated nature, culture and people.

This paper examines the anatomy of vulnerability, using the EG experience as a case study, and looks at the approaches WGAC has taken to improve agency and capacity, recalibrate relationships and secure a different cultural inheritance for future generations.

The Culture of Camping: Connecting with Nature in Victoria, Australia

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¹ Parks Victoria

Abstract

Nature's 'out-there otherness' can be explained as a twentieth century cultural construction. Recreational camping has long been promoted as a means of 'switching off' from our busy daily city lives, and a way of connecting with nature. In an Australian context, by the early 1890s, the practice of recreational camping had become a popular activity for the urban middle- class, and it remains entrenched in the Australian way of life today.

This paper draws on literature and previous tourism campaigns to consider the history and cultural significance of recreational camping and reflects on the intersection between its natural and cultural dimensions. This research explores the relationship of recreational camping to other societal factors over the last 130 years including private wealth and motor vehicle ownership, the formal recognition of national parks, and the changing objectives of outdoor education programs.

Important publications like '*Walkabout*' (1934), a travel magazine of the Australian National Travel Association, promoted nature-based destinations and activities. Russel Ward, in '*The Australian Legend*', asserted that Australians are defined by their relationship to the land. This was extended by Bill Garner in his work '*Born in a Tent*,' in which he celebrates iconic 'bush poet' Harold Lawson, who was born in a tent, and by extension is Garner's poster boy personifying the Australian connection to the land. Through contemporary tourism campaigns by national parks agencies and other outdoor and environmental advocacy groups, including 'Learn to Camp' messages, there is a continuing desire to bring nature into the cultural realm.

Reflecting on these narratives, and the cultural drivers throughout history, it is clear that while the practice and promotion of recreational camping has evolved with a changing society, it is an activity that continues to perpetuate and contribute to the larger theoretical divide between nature and culture.

Āpiti Hono Tātai Hono: Indigenous designed Cultural Landscape Assessment

Ailsa Cain¹ Stevie Blair²

¹ Kauati

² Te Ao Marama Inc

Abstract

Āpiti Hono Tātai Hono is the name given by the indigenous people of southern New Zealand to their cultural landscapes assessment methodology. This paper is presented by two Ngāi Tahu people who assisted in the development of Āpiti Hono Tātai Hono, and discusses the drivers for its creation, the confidence and visibility it has given the indigenous community, and what next for all.

Āpiti Hono Tātai Hono was developed as part of the 2021 Southland Cultural Landscape Study and provides a comprehensive Ngāi Tahu ki Murihiku understanding of landscape. The Study was undertaken in partnership with local government authorities on the premise of “by Ngāi Tahu, for Ngāi Tahu”. Local authority support and commitment continues today through site identification and management, and fundamental shifts their heritage and environmental practices, resourcing and education.

Āpiti Hono Tātai Hono is based on Ira Atua Ira Tangata and characterizes the landscape into six layers focusing on the interwoven relationships and the continuum of time and whakapapa (genealogy). Ira Atua acknowledges metaphysical and primordial connections, and Ira Tangata, the tangible and intangible cultural heritage, mātauranga (knowledge), and future aspirations of people. The methodology blends Te Ao Ngāi Tahu philosophical concepts and mātauranga with aspects of heritage and landscape practice.

In multiple forums with various parties, Āpiti Hono Tātai Hono allows Ngāi Tahu ki Murihiku to talk about places as they know them, capturing that importance in how sites are perceived, understood, and managed. It challenges common heritage and landscape practices by enabling Ngāi Tahu to consider what is appropriate for that place, pushing back on Eurocentric notions of ‘significance’, preservation, and mapping. Āpiti Hono Tātai Hono has given visibility and

prominence to indigenous paradigms and intergenerational responsibilities in an ever-changing world for the betterment of heritage sites and practices.

Yunnan-Vietnam Railway: Twinning of Cities and Shared Heritage

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Abstract

The Yunnan-Vietnam Railway, built by France nearly 120 years ago, connects the cities of Haiphong in Vietnam and Kunming, capital of China's Yunnan province. Over 850 kilometers, it is a remarkable industrial heritage shared between China, Vietnam and France.

The most original work of art of this railway is the crossbow bridge located in the Pingbian district in southern Yunnan. Commissioned in 1908, this viaduct was designed by engineer Paul BODIN of the Société de Construction des Batignolles, just like the Viaur railway viaduct opened in 1902 between the towns of Tanus and Tauriac de Naucelle in the south of the France. Following the contacts established between the local authorities of Pingbian and those of Tanus, and reciprocal visits in situ from 2016, a symbolic twinning of the two viaducts was recorded in 2018. As a result of this link, Tanus and Pingbian officially signed a twinning agreement in March 2019.

Based on my experience as the main intermediary for this twinning, both for the French and Chinese sides, my presentation aims to demonstrate the interest of such twinning for the protection and promotion of a shared heritage and its contribution to the achievement of the United Nations Sustainable Development Goals, in particular the alleviation of poverty through the development of responsible ecotourism, the promotion of sustainable agriculture through encounters between French and Chinese farmers, as well as the promotion of quality education with prospects of international openness through the exchange of students and teachers...

ICOMOS could act as a catalyst for such twinning between cultural heritage sites, by virtue of its participation in the social responsibility of organizations.

Résumé

Le chemin de fer Yunnan-Vietnam, construit par la France il y a près de 120 ans, relie les villes de Haïphong au Vietnam et de Kunming, capitale de la province du Yunnan en Chine. Sur plus de 850 kilomètres, il constitue un remarquable patrimoine industriel en partage entre la Chine, le Vietnam et la France.

L'ouvrage d'art le plus original de cette voie ferrée est le pont sur arbalétriers situé dans le district de Pingbian au sud du Yunnan. Mis en service en 1908, ce viaduc a été conçu par l'ingénieur Paul BODIN de la Société de Construction des Batignolles, tout comme le viaduc ferroviaire du Viaur ouvert en 1902 entre les villes de Tanus et Tauriac de Naucelle au sud de la France. Suite aux contacts établis entre les autorités locales de Pingbian et celles de Tanus, et à des visites réciproques in situ à partir de 2016, un jumelage

symbolique des deux viaducs a été acté en 2018. A la suite de ce rapprochement, Tanus et Pingbian se sont jumelées officiellement en mars 2019.

Sur la base de mon expérience d'intermédiaire principal pour ce jumelage, tant pour la partie française que pour la partie chinoise, ma présentation entend démontrer l'intérêt d'un tel jumelage pour la protection et la promotion d'un patrimoine en partage et sa contribution à la réalisation des objectifs de développement durable des Nations unies, notamment la réduction de la pauvreté grâce au développement d'un écotourisme responsable, la promotion d'une agriculture durable par des rencontres entre agriculteurs français et chinois, ainsi que la promotion d'une éducation de qualité avec des perspectives d'ouverture internationale par l'échange d'étudiants et de professeurs...

L'ICOMOS pourrait intervenir comme catalyseur de tels jumelages entre sites du patrimoine culturel, en vertu de sa participation à la responsabilité sociétale des organisations.

Redesignating its Modernity-Responsibilities of a Campus Heritage Site

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Abstract

The Encountering of the West and East manifested itself at Taiwan by the modernization from the colonial period. However, no matter the governance of colonial state or the early Chiang Kai-shek regime, within the architectural field almost none represent the radical aspects of modern movements.

When "Mutual Security Acts" approved and American Aid was applied at Taiwan after Korean War, as the idea of so-called "Free China"(including Taiwan, HongKong and Macau) emerged, foreign alliance of different aspects practiced their assistance to Taiwan to help identifying the superiority of the pro-democratic camp to the communist camp. Accordingly, Tunghai University and Sacred Heart College for Girls, were both set up by such alliance who promoting higher education for indigenous Taiwan people. Both schools were designed by architects of the modern movement, including I M Pei, CK Chen and yChang for Tunghai and Kenzo Tange for Sacred Heart. The modern performance in architecture within both campuses was assumed to symbolize their reformation intentions for higher education at their time and the radical progressiveness behind.

Being prompted by Getty's "Keeping it Modern" Grant for Luce Chapel between 2014-5, students' conservation movement for university's modern campus buildings around 2016-7 and heritage listing as "Cultural Landscape" of major part of the campus consequently at 2019 could both assumed to be manifestation of the preliminary awareness of historical/cultural significance within stakeholders. While Luce Chapel were renovated, this paper proposed to have the original "conservation management planning" of Luce Chapel extended to cover the campus it located, and accordingly, re-designated the campus's significance by exploring what should be done to express Tunghai University had been responsible for having heritage status after 2019. The emerging concepts of "Settlement of Museums", which made for share responsibilities and accountabilities within institutes, alumnus, and non-profit sectors should be a anticipative initiation.

Conserving Canberra's Modern: Shared City, Destiny and Responsibility

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¹ Canberra Modern

Abstract

What are the responsibilities of the heritage profession, government, and the community in conserving and celebrating the outstanding heritage values of Canberra, Australia's twentieth century, planned national capital?

This presentation is about Canberra, a designed city of international significance and *Canberra Modern*, an advocacy group established in 2017, and the group's leadership involving the community in direct action for the conservation of the city.

The national capital is the physical embodiment of Australia's democratic ambition and vision of a federated country: 'one nation, one people, one destiny'. The city was created 'by design', deliberately planned in a beautiful landscape setting, to provide spaces for parliamentary representatives and citizens alike, to come together for debate, decision making, protest, commemoration, and celebration—places for the people.

Canberra unambiguously requires shared responsibility and leadership in its protection for future generations. However, the national capital is governed by two levels of government—Federal and the Australian Capital Territory. While there is a shared planning and land management mandate, the 'National Capital Plan' that espouses '*Canberra and the Territory are planned and developed in accordance with their national significance*', there are two, quite different, systems of heritage legislation.

These two systems for one place, are not symbiotic, leading to cracks in the protection of the city's heritage significance. One system may be considered stronger than the other, and the other lacks protection at a local community-held level. Sadly, there is no government impetus to strengthen or share the responsibility for conserving Canberra's international heritage significance.

The increasing pressures of economic development driving rapid urban change and the divergent heritage legislation, Canberra's national significance is at risk of being lost. This presentation will describe the practical ways that Canberra Modern, is working to conserve one of the world's great twentieth century planned cities, through community participation.

Responsible Preservation Elevates Women's History

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¹ MartinRiley architects + engineers

² AIA Indiana

³ Ball State University

Abstract

Conventional history has systematically dismissed non-traditional heritage. As diversity is gradually recognized today, preservation professionals have a responsibility to advocate for marginalized groups and their tangible and intangible heritages. In 2010, the U.S. National Parks Service reported that three percent of National Historic Landmarks and eight percent of National Register properties "represent women and racially and ethnically diverse places" (Meeks and Murphy 175). This lack of representation can be seen at the Spiritualist community, Camp Chesterfield, near Anderson, Indiana. Camp Chesterfield has been methodically disregarded due to its association with unconventional religious practices and its past and present association with women. Its current locally significant designation in the National Register of Historic Places is insufficient, as the community played a role in the broad patterns of religious and women's history in America. Despite its status as one of the most significant sites for Spiritualism and its association with women's history, it currently faces obstacles in being listed as a National Historical Landmark.

Community-engaged scholarship at Camp Chesterfield suggests an unprecedented method for presenting Spiritualism and women's heritage as world heritage, working with stakeholders on a local level to promote change at an international one. Through the identification of values and foci of community partners, heritage professionals and students can identify strategies for preserving the tangible and intangible heritages associated with Camp Chesterfield and the broader Spiritualist religion. By employing restoration, adaptive reuse, and interpretive planning, this study examines how historic preservation and architectural intervention can and should bear the responsibility of combating gender and religious inequity by promoting women's history. Working with under-served heritage populations as an educational focus will help to bring these populations into the 'mainstream' world narrative by highlighting women's

contributions and utilizing endangered buildings to forge new connections and opportunities lacking in 'mainstream' heritage conservation.

Reinventing the old village forest as heritage for community regeneration

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Abstract

With many people moving to cities and agriculture-based economy evolving, rural villages in South Korea have faced a rapid decline and collapse of communities. Coupled with the changing demographic patterns, some villages are now on the verge of extinction, and it has become a pending issue. In new towns or apartment complex in cities, on the other hand, a different cultural background among villagers is a major cause of weakening a sense of community.

Thus, restoring a sense of community is one of the principal challenges in current fast changing Korean society. Under such circumstances, it is important to look at the potential and benefits of village forests as a cultural heritage to regenerate communities in rapidly changing rural society. Village forests, or *maeul-soop*, is often regularly visited and managed by local villagers. As a long-established cultural asset shared by residents, it has the potential to be shared within villages by different people, and contribute to restoring communities.

This study aims to investigate the emerging new social values of the village forest as a cultural heritage for community regeneration with the three exemplary cases below.

- A village forest in a rural area provides a reunion opportunity to those who left their rural hometown and the remaining villagers: Dogok-ri village forest, Yeongyang-gun
- An old tree near new apartment buildings serves as a venue for a village festival hosted by those who had left their hometown, together with residents of a new apartment to celebrate and protect the old tree: Protected Zelkova at Gyungnam Apartment, Dogok-dong, Seoul.

-

A spring and forest in a new city act as a bridge connecting villagers of different backgrounds, encouraging them to participate together for the preservation of this site: Chamsam (spring) and Hansolddeul forest, Sejong-city

Assessing climate change impacts on values of significance to First Nations

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¹ ARC Centre for Coral Reef Studies, James Cook University

² Great Barrier Reef Foundation

³ Yuku Baja Muliku Landowner & Reserves Ltd

⁴ James Cook University

Session Description

There are many implications of a changing climate for the traditional lands and seas of First Nations people. Such impacts include differences in migratory patterns and the seasonal occurrence of species, as well as changes in species size, abundance and ecosystem functioning. In addition to these biodiversity impacts, there are also significant potential economic, social, and cultural impacts. Climate change is therefore being increasingly talked about and presented, but the dominant information source is academic.

The country of the Yuku Baja Muliku (YBM) Traditional Custodians near Cooktown is rich in cultural sites and biodiversity. It includes parts of two of Australia's World Heritage areas—the Wet Tropics of Queensland and the Great Barrier Reef. The YBM Traditional Custodians are seeing many changes impacting their values, especially through their traditional seasonal calendar. These impacts have led to changes in management practices at some levels (e.g. the way YBM manage their cultural burning regime) and the adaptation of Indigenous Knowledge (e.g. using a different flowering tree as an indicator of fish presence). The impacts that YBM people see and manage must be presented and interpreted from their perspective, as only they can provide the cultural lens in which to manage land and sea as a biocultural entity.

YBM invited the developers of the Climate Vulnerability Index (CVI) to investigate the potential of the CVI to assess the impacts of climate change upon values of significance to them. The CVI is a rapid and systematic tool, initially developed to assess the vulnerability of World Heritage to climate change. Approaching the CVI from an Indigenous perspective was the first attempt anywhere to trial the process in this way. For the initial workshop, the YBM knowledge holders chose 12 attributes (values, processes, or protocols), that were then storyboarded to highlight expected impacts. For each attribute, the workshop identified an

historic perspective (i.e., what was the value/process like ~100 years ago), a contemporary perspective (i.e., what is happening today) and the expected future perspective about the value/process. The entire process was led by YBM as the holders of the traditional knowledge.

It was important for YBM to work in a collaborative space, where scientific research could be discussed, understood, and applied by them to manage their cultural and heritage values. When YBM were looking for scientists to invite onto their country, they were looking for expertise in the scientific sense, but also for people who were prepared to look

into their world. The term “two-eyed seeing” has been used in projects and research before, and through their past experiences with researchers, YBM knew that having the right “fit” was essential for successful outcomes that would be inclusive of their views. Strategies to build relationships included the scientists providing an initial Zoom briefing and agreeing upon an appropriate cultural methodology before coming onto country. Walking country with YBM elders for welcome and context setting was another important component, as were negotiations around data sharing of cultural information, and understanding and respecting Indigenous Cultural Intellectual Property (ICIP) protocols.

Session Format

It is proposed that the format of the session will comprise both informative and interactive components. The informative aspects will comprise presentations discussing a range of issues including an overview of the impacts of climate on the cultural values, perspectives from both Indigenous and western science, what the CVI process can and cannot do, the implications for Indigenous heritage, potential follow-up work, and lessons for Indigenous heritage elsewhere. The extent to which the workshop will include interactive aspects will depend upon the level of Indigenous participation in the symposium. This will then be followed by a facilitated discussion session for all session participants. Given the CVI is values-based, science-driven and community-focused, each of these aspects will also be addressed during the session.

Session Objectives

The session objectives will be to:

- Outline the results from the workshops with YBM highlighting the impacts of climate change upon values of significance to an Indigenous group.
- Raise awareness in the ICOMOS community as to what the Climate Vulnerability Index (CVI) can and cannot do in assessing the vulnerability of key values and processes of significance to climate change.
- Introduce an opportunity for world-leading applied research, whereby scientists and land managers can work in a collaborative space driven by Traditional Owners.
- Provide valuable learnings that may then be shared with other First Nations communities, both in Australia and internationally.

Keeping The Cultural Heritage Campus Unaltered by Adopting Planned Changes

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Abstract

Responding to the theme of ICOMOS GA2023 "HERITAGE CHANGES," the author finds the Campus of Tunghai University which has been designated as "cultural heritage" an intriguing example worth of discussion.

First of all, the emerging concept of valuing cultural and natural heritage as inseparable and emphasizing the enduring interaction among human beings, nature, and the built environments gifts the cultural landscape campus a new perspective. The fact that a university campus with omnipresent universal value is not normally designated as "cultural heritage" renders Tunghai University an uncommon case. Besides the worldly famous Luce Chapel (designed by I.M. Pei & C.K. Chen in 1963) enlisted as national monument, the whole campus has been designated as cultural landscape because of the original planner C.K. Chen's unique Chinese Taoist philosophy of integrating nature into built environments that realized as "planting trees before building."

Secondly, the living campus undergoes adaptation for accommodating constant changes of usage. In nearly 70 years, new trees planted for educational purposes have shaped layers of collective memories for generations of teachers, students, and alumni. Both architecture and plantation have to be responsive to these transformations and future needs while keeping the memorable landscape.

Last but not least, the idea of natural preservation is different from, sometimes contradictory to, man-made heritage conservation. Following the natural logic of cycles, the seemingly unchanging landscape is precisely achieved by continuously and gradually happened ecological succession. With sustainability as common pursuit, progressive thinking encourages us to contemplate on how to incorporate the two preservation/conservation systems into one. Shifting away from old practice of merely appreciating architectural heritage, the author

believes that it is important to share our cross-disciplinary research team's experiences on executing the cultural landscape preservation/conservation project, which includes restoring primeval forests, preserving natural habitats, and reactivating hydrologic landscape for the consideration of bio-diversity.

Colonial Karachi from perspective of conservation challenges

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³ Dawood University of Engineering and Technology Karachi

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Abstract

The city of Karachi is a progeny of the British colonialism. Its annexation to the greater British Raj is marked in 1839 in conjunction with rest of India. During imperialism phase, Karachi existed as dual city in terms of architecture and apprehended two architectural expressions: British metropolitan and the regional culture. Architecture developed by the British in Karachi is accredited as the historic core of the city at present, bestowing a diverse range of historical characteristics of tangible and intangible heritage, which at the moment reflects in a dilapidated state. Concerns such as non effective heritage legislation, lack of responsible heritage management, increasing population in form of rural-urban migrations, conflicts across multiple actors, including local communities, governments, over the effective and ethical conservation practice are pragmatic and prevailing. Very recently the climate change has affected the city in form of urban flooding (Monsoon 2022), causing an irreversible damage to the heritage properties. These concerns however, being very hefty yet show potential to be altered with little input to reduce chaos and deterioration in the historic core of the city. In the light of the above, the objective of this research is to study the situation in which heritage buildings face a serious threat, taking example of Wadhmal Odharam (Jail) Quarter with its specific physical and socio-cultural setting. The mapping of the historic urban fabric of the quarter is undertaken by Heritage Cell-DAPNED using Core Data Index Form. The mapping shows only 6 buildings are found in well maintained state making 100% of state-owned properties, having a homogenous outer appearance, and the original façades largely maintained. This reflects as if the state-owned buildings are kept well as compared to the rest of 119 buildings which are in partly maintained state. The possible reasons for this discrepancy and others are investigated further.

The ICCHT in Responsible Tourism Management for Resilience & Sustainability

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Session Description

Responsibility for heritage places is shared by various stakeholders in tourism. The ICOMOS International Charter for Cultural Heritage Tourism (ICCHT) reinforces cultural heritage protection and community resilience through responsible and sustainable tourism management. In this round table, ICOMOS ICTC members discuss how the objectives, and principles of the ICCHT contribute to ensuring that heritage sites, areas, landscapes, and intangible heritage are responsibly managed and contribute to community resilience and sustainability. This includes, as the theme mentions, the challenges concerning climate change, heritage impacts, and disaster risks along with community participation and gender equality.

The ICCHT:

- (1) places the protection of cultural heritage and community rights at the heart of cultural heritage tourism policy and projects by providing principles that inform responsible tourism planning and management for cultural heritage protection, community resilience and adaptation,
- (2) promotes stakeholder collaboration and participatory governance in the stewardship of cultural heritage sites and the management of tourism, applying a people-centered and rights-based approach, emphasizing social and gender equity, access, education and enjoyment;
- (3) guides cultural heritage and tourism management in supporting the UN Sustainable Development Goals and Climate Action policy.

There are many heritage site management plans that do not include appropriate strategic plans for tourism. These sites often have to face overcrowding and other unplanned situations relating to tourist management in a reactive way, often with much difficulty. The ICCHT advances the idea that cultural tourism is a transversal issue that needs to be integrated into the whole of heritage governance and planning. ICCHT should be specifically relevant and useful in the formulation of policy recommendations concerning cultural tourism destinations in general and in the responsible management of heritage

sites specifically.

Session Format

As part of the format of the roundtable discussion, ICTC expert members will discuss specific case studies on how the Charter addresses resilience, responsibility, rights, and relationships that can be applied in adaptive and proactive management to other heritage sites.

Session format and design (90-minutes)

- Welcome and workshop overview by co-chairs (8 minutes)
- 4 x 8-minute presentations (36 minutes)
- 3 x 3-minute poster summaries by 3 emerging professionals (9 minutes)
- Panel discussion to discuss and summarize key points (30 minutes)
- Conclusion by co-chairs (7 minutes)

Session Objectives

- To showcase objectives and implications of the ICOMOS International Charter for Cultural Heritage Tourism
- To highlight how ICCHT can be used to create more inclusive, supportive, and resilient tourism management plans for heritage sites
- To encourage and support heritage practitioners engaging with the new Charter

Description de la session

La responsabilité des lieux patrimoniaux est partagée par les différents acteurs du tourisme. La Charte internationale du tourisme du patrimoine culturel (ICCHT) de l'ICOMOS renforce la protection du patrimoine culturel et la résilience des populations autochtones grâce à une gestion du tourisme responsable et durable. Dans cette table ronde, les membres de l'ICTC de l'ICOMOS discutent de la manière dont les objectifs et les principes de l'ICCHT contribuent à ce que les sites patrimoniaux, les espaces, les paysages mais aussi le patrimoine immatériel, sont gérés de manière responsable et contribuent à la résilience et à la durabilité de la population autochtone. Ceci inclut, comme le mentionne le thème, les enjeux liés au changement climatique, les impacts patrimoniaux, les risques de catastrophe ainsi que la participation des locaux et l'égalité des sexes.

L'ICCHT:

- (1) place la protection du patrimoine culturel et des droits des populations autochtones au cœur de la politique et des projets touristiques du patrimoine culturel, en fournissant des principes qui éclairent la planification et la gestion responsables du tourisme pour la protection du patrimoine culturel, la résilience et l'adaptation des populations locales.
- (2) encourage la collaboration des parties prenantes et la gouvernance participative dans la gestion des sites du patrimoine culturel et la gestion du tourisme, en appliquant une approche centrée sur les personnes et fondée sur les droits, en mettant l'accent sur l'équité sociale et de genre, l'accès à l'éducation et aux loisirs ; et

(3) guide la gestion du patrimoine culturel et du tourisme en soutenant les objectifs de développement durable des Nations Unies et la politique d'action pour le climat.

Il existe de nombreux plans de gestion de sites patrimoniaux qui ne comprennent pas de plans stratégiques appropriés pour le tourisme. Ces sites doivent souvent faire face à la surpopulation et à d'autres situations non planifiées liées à la gestion touristique de manière réactive, souvent avec beaucoup de difficulté. L'ICCHT avance l'idée que le tourisme culturel est une question transversale qui doit être intégrée dans l'ensemble de la gouvernance et de la planification du patrimoine. L'ICCHT devrait être particulièrement pertinent et utile dans la formulation de recommandations politiques concernant les destinations de tourisme culturel en général et dans la gestion responsable des sites du patrimoine en particulier.

Format de la session

Dans le cadre du format de la table ronde, les membres experts de l'ICTC discuteront d'études de cas spécifiques sur la manière dont la Charte aborde la résilience, la responsabilité, les droits et les relations qui peuvent être appliqués dans la gestion adaptative et proactive à d'autres sites du patrimoine.

Format et conception de la session (90 minutes) :

- Accueil et aperçu de l'atelier par les coprésidents (8 minutes).
- 4 présentations de 8 minutes (36 minutes).
- 3 résumés d'affiches de 3 minutes par 3 professionnels émergents (9 minutes).
- Table ronde pour discuter et résumer les points clés (30 minutes).
- Conclusion par les coprésidents (7 minutes).

Objectifs de la session

- Présenter les objectifs et les implications de la Charte internationale de l'ICOMOS pour le tourisme du patrimoine culturel.
- Souligner comment l'ICCHT peut être utilisé pour créer des plans de gestion du tourisme plus inclusifs, favorables et résilients pour les sites du patrimoine.
- Encourager et soutenir les praticiens du patrimoine qui s'engagent avec la nouvelle Charte.

Fifty Years, and the need to Revolutionizing "World Heritage" Convention

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Abstract

The World Heritage Convention is a simple but revolutionary idea. It is worth re-visiting 50 years after its issuance, to ask whether our concept of the Convention has the responsibility of all humanity to cooperate to save our natural, cultural and valuable heritage, or whether our concept is related to shared ownership of world heritage only..!

The revolutionary notion of World Heritage lies in the will and power of all individuals in various nations to learn, maintain, preserve and claim identity to the world heritage. The paper presents a critique of the current case of dealing with World Heritage and presents a model when all humanity stood hand by hand to save a World Heritage site, apart from conflicts and differences.

As we all know, the special case of saving Abu Simbel temples has a main role in establishing this agreement. The researcher has several studies on the salvation process and the accompanying situation, and how it is possible to evoke this situation. Because, in effect, we lack a comprehensive model, goals, or strategies that oppose the sustainable re-creation of this human experience.

From the above, was the mechanism of institutions working in the field of heritage at the international and local levels able to achieve the desired concept..? Or do we need to re-evaluate it..!!? Was the community able to participate effectively in this concept? From here, the critical word appears, which is culture, and cultural activities, which may have a major role in activating the concept in a more comprehensive and satisfactory manner.

Accordingly, the paper concludes with a strategic plan to re-evaluate the institutions concerned with heritage and present a vision to be more effective, while strengthening the collective contribution of all countries to mobilize the revolutionary concept of "world heritage".

Résumé

Convention du patrimoine mondial est une idée simple mais révolutionnaire. Il vaut la peine de revenir 50ans après sa publication, pour se demander si notre concept de la Convention a la responsabilité de toute l'humanité de coopérer pour sauver notre patrimoine naturel, et culturel, ou si notre concept est lié à la propriété partagée seulement..!

Notion révolutionnaire de patrimoine mondial repose sur la volonté et le pouvoir de tous

les individus de diverses nations d'apprendre, maintenir, préserver et revendiquer leur identité au patrimoine mondial. L'article présente une critique du cas actuel de la gestion du patrimoine mondial et présente un modèle où toute l'humanité sauver un site du patrimoine mondial, en dehors des conflits et des différences.

Comme nous le savons tous, le cas particulier de la sauvegarde des temples d'Abou Simbel a un rôle majeur dans l'établissement de cet accord. Chercheur a plusieurs études sur le processus de salut et la situation qui l'accompagne, et comment possible d'évoquer cette situation. Parce qu'en effet, nous manquons d'un modèle global, d'objectifs ou de stratégies qui s'opposent à la recréation durable de cette expérience humaine.

De ce qui précède, le mécanisme des institutions travaillant dans le domaine du patrimoine aux niveaux international et local a-t-il été en mesure de réaliser le concept souhaité ? Ou devons- nous le réévaluer..!!? La communauté a-t-elle pu participer efficacement à ce concept? De là, le mot critique apparaît, qui est la culture, et les activités culturelles qui peuvent avoir un rôle majeur dans l'activation du concept d'une manière plus complète et satisfaisante.

En conséquence, le document se termine par un plan stratégique pour réévaluer les institutions concernées par le patrimoine et présenter une vision pour être plus efficace, tout en renforçant la contribution collective de tous les pays pour mobiliser le concept révolutionnaire de "patrimoine mondial".

Heritage as a Development Engine for People in Nature: A Case from China

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² ICOMOS-IFLA International Scientific Committee on Cultural Landscapes (ISCCLs)

³ World Commission of Protected Area (WCPA) of IUCN

Abstract

How to make a world where heritage is alive with a meaningful function in the life of the community is an important issue in World Heritage conservation. The aim of this paper is to explore innovative approaches to using heritage value to promote community development in natural heritage site through in-depth collaboration with local people.

The Dragon Tail Village, one of the 33 villages within the World Natural Heritage of Wulingyuan Scenic and Historic Interest Area, was used as a case study. A series of observations, questionnaires and interviews were conducted to understand the community's living condition and perception of the World Heritage significance. Research team proposed and then implemented the development initiatives for the village, including education, training, workshop, coordination and collaborative design. The changes and impacts of these initiatives were examined afterwards through social research.

The conservation, interpretation and experience of heritage value not only act as incentives for the economic and cultural prosperity of the Dragon Tail Village, but also exploit villagers' role in ecological conservation. The community development initiatives have fostered the restoration of abandoned farmland and the revival of sustainable agriculture. Traditional agriculture, craftsmanship, and customs are infused with new functions and integrated into tourism programs. Such initiatives effectively conserve local cultural diversity and include indigenous culture in the sustainable development of World Natural Heritage.

The case of the Dragon Tail village demonstrates that the conservation-interpretation-experience of the cultural and natural value of World Heritage provides solid support for the

indigenous people to transform their knowledge into tourism services and conservation systems, with the rural ecology, economy and culture being revived as a result. The case also shows that heritage value, as a permanent human property, can be a reliable, irreplaceable resource for sustainable development.

Sustainable Development of Islamic Heritage in Jordan - Qasr Al Mshatta

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² Tarmeem Center for the Preservation Of Heritage

Abstract

Inscribed on the World Heritage tentative list, Qasr Al-Mshatta Archaeological Site, is one of the most important and largest Umayyad palaces in Jordan dated to 743 AD constructed by Walid II in the desert some 30 km south of Amman. It is believed that before 800 AD a heavy earthquake destroyed the palace, which for the forthcoming centuries remained abandoned. In 1903 the Ottoman Sultan Abdul Hamid II donated two thirds of the richly decorated main gate to the German emperor Wilhelm II to be included in the newly built Pergamon Museum in Berlin. Since then, the richly decorated façade has been one of the landmarks of the Museum of Islamic Arts in Germany.

This paper will present the work of Tarmeem Center for the Preservation of Heritage - *non- for-profit* in implementing a heritage development and conservation project for Palace during the period from 2020-2022, funded by the US Ambassador's Fund for Cultural Preservation (AFCP) in cooperation with the Department of Antiquities of Jordan. The project focused on conducting preservation and restoration works, in addition to developing a site management plan and tourism development related activities. The project accomplished significant interventions at the site including restoration of the Throne Hall, conservation and rehabilitation of the Eastern Façade, solving some of the hydrological problems in the palace and other major restoration works for vaults and walls with cracks. This has been achieved through training and engaging more than 23 participants from the local communities from six villages was key to the success of the project. The project enhanced the interpretation and presentation of the site for the visitors using advanced augmented reality solutions and through connecting the site with the nearby Queen Alia International Airport. The project focused on implementing sustainable development practices through involving local communities and using eco-friendly materials.

L'Exclusion du Patrimoine et la Supplantation des Références Culturelles

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Résumé

Il est montré que la population éloignée des zones patrimoniales génère ses propres références territoriales sans rapport avec les zones patrimoniales historiques et que ces nouvelles zones urbaines deviennent patrimoniales pour leurs habitants alors qu'ils sont privés de leur droit d'utiliser et de jouir du patrimoine culturel à caractère historique, consommant une forme d'exclusion.

À partir des concepts de paysage urbain historique et d'habitat autoproduit, on comprend les relations existantes entre eux et les indicateurs sociaux qui alertent sur la perte de la notion de patrimoine. La ville de Guanajuato (centre du Mexique) a été sélectionnée comme zone d'expérimentation, orientant la recherche vers des zones où le paysage de logements autoproduits a remplacé le paysage urbain historique dans l'imaginaire collectif, tant dans les instances officielles que parmi la population.

Les données obtenues mettent en évidence des facteurs tels que l'imprécision des délimitations des sites patrimoniaux, la polycentralité urbaine, la prolifération de l'architecture populaire

contemporaine et le remplacement de la population des zones patrimoniales par des activités tertiaires (liées au tourisme), comme poussant la séparation de la population majoritaire du bénéfice du patrimoine.

D'autre part, il a été vérifié que l'habitat populaire autoproduit participe pleinement au paysage urbain historique depuis la seconde moitié du XXe siècle, soulignant que les processus "informels" de génération d'espaces habitables se trouvent entre les principaux façonneurs des formes urbaines.

La génération d'espaces urbains dans lesquels la vie quotidienne se résout loin des zones traditionnellement considérées comme patrimoniales prive la majorité de la population de son droit de jouir du patrimoine culturel bâti. Les dynamiques urbaines, tant sociales que spatiales, génèrent de nouveaux espaces dans lesquels le patrimoine historique semblerait inutile, principalement en raison de la substitution des références à la fois territoriales et communautaires.

The Revitalisation of the Māori Meeting House

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² Auckland Council

Abstract

In 1930 the New Zealand scholar James Cowan wrote that the Māori meeting house Tānewhirinaki was the "best extant example of a native decorated building." No other whare whakairo, or carved house, was "superior, for true ancient artistry and primitive consistency of construction." Yet today, Tānewhirinaki no longer stands (since the 1931 Hawkes Bay earthquake). Sadly, an iconic contributor to NZ's heritage lies in pieces, unceremoniously stacked in a tin shed.

This kaupapa Māori research is indigenous-centered.

Its first goal is architectonic: the reconstruction of Tānewhirinaki deploying the endangered Māori post-tensioning technique of 'mīmiro.' This technique was used in constructing large composite voyaging waka (canoes) that first brought Māori to Aotearoa/New Zealand some 700-800 years ago. With the gradual demise of ocean-going waka, the technique persisted in building houses in the pre-European contact period, and archaeological evidence of mīmiro was first recorded in preserved wooden structural material recovered from the C17th site, Kohika.

The second goal is social: to rejuvenate the hapū, or source community, Ngāti Ira. Tānewhirinaki was initially built to revitalise community mana devastated by the NZ Wars of the 1860s. The sociological effects of colonisation and raupatu, or land confiscation, are still being felt: the hapū is today located within the most economically deprived area of the country.

The research is conducted outside the ivory tower, on the marae. It intersects the traditional Māori world with the transcolonised modern. LIDAR and drone photogrammetry technologies are embedded in the methodology to build a digital twin of the original whare. Google Oculus VR facilitates 'kō-design' storytelling with hapū. As the marae is near three active faults, the contemporary application of traditional mīmiro engineering adds seismic resilience to the reconstruction. A full-scale proof-of-concept portal frame has been produced. The research sets a new standard for future Māori heritage and well-being.

Landscape Change at Frank Lloyd Wright's Taliesin West

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¹ The University of Arizona

Abstract

Taliesin West is known for Frank Lloyd Wright's organic architecture and Wright's sensitive design approach in response to the environment. The site is located in the deserts of the US Southwest where climate change is a harsh reality. Changing precipitation patterns in the region, including heavier summer storms and lighter winter rains, lead to increased flooding in the historic core of Taliesin West during the summer months. It is also leading to increasing concerns about the site's long-term water sustainability with Taliesin's reliability on ground water that depends on replenishment through winter rains.

In the spirit of the ICOMOS' *Triennial Scientific Plan 2021-2024 on Cultural Heritage and Climate Change*- adapting practice- Taliesin is instructive. While there have been no landscape planning, monitoring, or climate change adaptation strategies developed to date at Taliesin West, the Taliesin West Foundation is engaging in a collaborative research project with the University of Arizona's Heritage Conservation and Landscape Architecture programs to better understand pressing issues such as climate resilience and water sustainability on this 198- hectare World Heritage site.

In this presentation, the investigative approach included work by graduate students in a landscape architecture studio class as well as varied experts undertaking archival research and a field-based landscape assessment. The report includes a base map using ArcGIS to identify landscape features; a photographic inventory of features with condition assessment; and a design proposal to mitigate flooding in the historic core and protect contributing landscape features. This framework thus provides a roadmap for further study including the preparation of a Historic American Landscapes Survey and a Landscape Preservation Plan. Taliesin West also serves as a model of collaborative research necessary to tackle the complexities of climate change resilience for a World Heritage site.

Cultural and Scientific Perspectives on Caring for Country in Australia

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¹ Virtus Heritage

² Tweed Byron Local Aboriginal Land Council

Abstract

Aboriginal Cultural Heritage Management Plans are documents utilised by government and other parties to manage and care for country. Tweed Byron Local Aboriginal Land Council (incorporated in 1984 under the New South Wales Aboriginal Land Rights Act 1983) are 1 of 119 Land Councils across the state of New South Wales, Australia. Our LALC is actively committed to the advancement and protection of Aboriginal people, land, heritage, spirituality and culture. Our Cultural Heritage Unit (CHU) was established as a result of the Tweed Shire Council Aboriginal Cultural Heritage Mapping Project/Plan (ACHMP), one of the first in New South Wales. The ACHMP was adopted by Tweed Shire Council in July 2018 and requires proponents to obtain an Aboriginal Cultural Heritage (ACH) assessment from the TBLALC as part of the Council's Development Application (DA) process. TBLALC played a pivotal role in the creation and completion of the ACHMP, which is a benchmark for these documents in the State of NSW in cultural heritage legislative reform process. TBLALC worked alongside the Tweed Shire Council Aboriginal Advisory Committee as well as cultural knowledge holders of the local Aboriginal community to establish this plan with significant challenges and benefits for caring for country. Our paper is talking about our experiences, challenges (sharing cultural knowledge and restrictions, use of digital media) and the benefits for our community coming together to identify and maintain connections with heritage through cultural mapping and developing the ACHMP. It also touches on the recent challenges of facing the region with climate change, including the Northern NSW floods. We share our cultural perspectives and the scientific perspectives, of Dr Sutton as an archaeologist (working closely with the LALC and a heritage consultant working within the ACHMP framework) and our journey now working together on assisting other Indigenous communities with ACHMPs throughout Australia.

Flood Robust Heritage Building Design: Asset-Specific Values-Based Toolkit

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Abstract

As cities increasingly face impacts from climate change, the preservation of irreplaceable and immovable cultural heritage is brought into closer focus. One key challenge is the impact of flooding on heritage architecture, with increasing interest to pre-emptively adapt heritage buildings through improving robustness against flooding. Based on a literature review of current heritage adaptation strategies and tools, three key gaps were identified: limited tools that provide asset-specific flood vulnerability assessments and adaptation recommendations; limited examples of cultural heritage adaptation; and little consideration of user group values in adaptation, particularly impacts on architectural aesthetics. In response, a Heritage Building Flood Robustness Toolkit informed by both architectural and engineering considerations was developed with three key advancements: improved flood vulnerability assessment for individual cultural heritage buildings by providing detailed component-based assessments to calculate a Relative Flood Damage Score (RFDS); a developed set of adaptation strategies to then provide asset-specific recommendations; and integration of user-group values into adaptation recommendations through adopting a Structured Decision Making process. The toolkit was tested on two buildings in Cockatoo Island, Sydney with varying materials and construction techniques. Results indicate the advantages of asset-specific flood damage assessments in providing more detailed and tailored adaptation recommendations. The two buildings had a varying RFDS and adaptation recommendations at different flood levels, reflecting the toolkit's response to material conditions, building design and water entry flowpaths that are not considered in coarser urban-scale flood assessment methodologies. The results also highlight the toolkit's variability to user preferences in influencing adaptation recommendations. Adaptation recommendations were then implemented to establish examples of heritage adaptation integrating existing architectural qualities. The toolkit acknowledges that although heritage adaptation alters what is being preserved, modifications that retain core heritage values are necessary to maintain cultural heritage for future generations.

Research & Relationship of the Korean Leaflets and NHK's "Greenless Island"

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Abstract

This paper is a research analysis of two types of materials and their mutual relationship analysis.

One of the materials is the three types of pamphlets distributed by the South Korean Government and citizens at the Bonn Conference in 2015. The other is the video material "Greenless Island" broadcasted by NHK. The actual name of the island is "Hashima". When "Sites of Japan's Meiji Industrial Revolution-Iron and Steel, Shipbuilding, and Coal Mining-" was registered as World Heritage Sites at the Bonn Conference, Hashima was included as one of the constituent assets.

Materials distributed by South Korea include photographs of workers digging coal while lying down naked, and groups of workers who had become emaciated after engaging in hard coal mining work. The descriptions of the photos introduce these workers as Koreans who worked on Hashima during the War.

However, our research and analysis revealed that the former photograph was taken after the War and the photographer was identified. The latter photo is a pre-War photo, but of road construction workers taken in Hokkaido (the northern region of Japan) (Hashima is the southwestern region). Moreover, it turned out that the people in the photos were all Japanese, not Korean.

"Greenless Island" is a video on life and coal mining in Hashima that NHK introduced 68 years ago. Over the years, the footage has been considered a valuable documentary film and has been made available to the public on YouTube. However, it turned out that there were some major problems with the video that differed from the facts.

In this article, we proceeded with further consideration, mentioning why NHK aired such a video differed from the facts, as well as another filming location. Such erroneous reporting by NHK is thought to have had a negative impact on Japanese society, including South Korea.

Wildfire and Flood: Understanding Risk and Building Heritage Resilience

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² ICORP, JSC-ANZCORP

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⁶ JSC-ANZCORP

⁷ Ashley Built Heritage

⁸ Heritage Victoria, Department of Transport and Planning

⁹ Gunditjmarra

¹⁰ Budj Bim Cultural Landscape

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Session Description

In recent years, wildfires and floods have devastated large areas of the world, with many events being the worst on record in the affected regions. The effects of climate change have been dramatic and the threat to heritage, in all its forms, has increased considerably.

Over the spring and summer of 2019 - 2020, following a long period of drought and consecutive years of record-breaking temperatures, bushfires devastated large areas of eastern Australia and its heritage. In Australia, climate change has seen bushfire seasons start earlier, last longer and become more intense. In 2020 - 2021, the fires were followed by devastating floods, following a series of unprecedented extreme rainfall events.

This panel session will provide an opportunity for GA 2023 participants to understand the risks to heritage from these destructive and large-scale events. It will also provide opportunities for ICOMOS, its scientific committees and working groups to explore the development of guidance on identifying and managing wildfire and flood risk to heritage and build heritage resilience in the face of climate change.

The session is structured to maximise sharing of knowledge and experience relating to wildfires, floods and heritage and to provide an opportunity for GA participant interaction. Following a keynote address on the catastrophic events of recent years and a series of short illustrated presentations by experts and community stakeholders, there will be a moderated Question and Answer (Q&A) session.

The session will address concepts of vulnerability and risk, mitigation, preparedness, response, recovery and reconstruction. Recognising that disasters of such scale cannot be managed at property level alone, the session will highlight the importance of working collaboratively across disciplines and sectors (including scientists, emergency responders, heritage authorities, local government, heritage practitioners) and with key stakeholders

(including property owners, indigenous and local communities).

The session will reference the fires in the Greater Blue Mountains WHA, providing a connection to the ICOMOS GA2023 Greater Blue Mountains Day Trip.

A range of presentations are proposed addressing the following topics:

- Climate change, wildfire and flood and their impact on heritage – 2019-2020 Australian Bushfires and 2020-2021 Australian floods
- Understanding fire behaviour and modes of attack
- Developing a bushfire vulnerability assessment framework for heritage (including archaeology, landscape, built and moveable heritage)
- Bushfire risk modelling and integrating cultural heritage into statewide bushfire/wildfire risk management plans
- Learning from Indigenous land management and fire practices – Budj Bim
- Developing bushfire/wildfire risk management strategies for heritage places
- Building community awareness and engaging community in mitigating and preparing for wildfires
- Protecting heritage in the line of fire – brief case studies
- Post fire recovery and reconstruction – brief case studies
- The importance of the intangible in managing risk and facilitating recovery from wildfires.
- Community at the heart of recovery, story telling and knowledge sharing

Session Format

Moderated Presentations and Panel Discussion (90 mins)

- Moderator: Introduction to topic and purpose (5 mins)
- Five - Six short presentations: 6-10 mins each
- Q and A session with panel: 20-25 mins
- Rapporteur: Summing up and next steps (5 mins)

This abstract has been developed in response to ongoing global wildfire events. The session will be co-chaired by members of ICORP and JSC-ANZCORP.

The presenters would be gender balanced, local and international, with a diverse range of backgrounds/expertise.

While this session is most relevant to the Resilience theme and Heritage for Climate program, it will have some overlaps with the Responsibility theme and Indigenous and Culture-Nature Journey programs.

Session Objectives

Participants will develop a heightened understanding of wildfire and flood threats to heritage (archaeology, landscape, built, moveable and intangible heritage) and insight into the management of those threats within a framework of co-operation, collaboration and community engagement.

The session will contribute to development of ICOMOS guidance on mitigating wildfire

threats to heritage (being prepared by Australia ICOMOS), building on existing ICOMOS guidance, including 'The Future of our Pasts' (CCHWG), disaster risk management frameworks (ICORP + ICCROM) and recovery and reconstruction guidance (ICOMOS + ICCROM), and draft ICOMOS Draft Guidelines on Protecting our Cultural Heritage from Fires (ICORP + ISCs)

Description de la session

Ces dernières années, les incendies de forêt et les inondations ont dévasté de vastes régions du monde, de nombreux événements étant les pires jamais enregistrés dans les régions touchées. Les effets du changement climatique ont été dramatiques et la menace sur le patrimoine, sous toutes ses formes, s'est considérablement accrue.

Au cours du printemps et de l'été 2019-2020, après une longue période de sécheresse et des années consécutives de températures record, des feux de brousse ont dévasté de vastes zones de l'est de l'Australie et de son patrimoine. En Australie, le changement climatique a vu les saisons des feux de brousse commencer plus tôt, durer plus longtemps et devenir plus intenses. En 2020 - 2021, des inondations dévastatrices ont succédé aux incendies, conséquence d'événements pluviométriques extrêmes sans précédent.

Cette table ronde sera l'occasion pour les participants à l'AG 2023 de comprendre les risques pour le patrimoine liés aux incendies de forêt et aux inondations destructeurs et à grande échelle. Il offrira également des opportunités à l'ICOMOS, à ses comités scientifiques et à ses groupes de travail d'explorer le développement d'orientations sur l'identification et la gestion des risques d'incendie et d'inondation pour le patrimoine et de renforcer la résilience du patrimoine face au changement climatique.

La session abordera les concepts de vulnérabilité et de risque, d'atténuation, de préparation, de réponse, de relèvement et de reconstruction. Reconnaissant que les catastrophes d'une telle ampleur ne peuvent pas être gérées uniquement au niveau du bien, la session soulignera l'importance de travailler en collaboration entre les disciplines et les secteurs, y compris les scientifiques, les intervenants d'urgence, les autorités du patrimoine, le gouvernement local, les praticiens du patrimoine et avec les principales parties prenantes, y compris les propriétaires, communautés autochtones et locales.

La session comprendra une référence aux incendies qui ont touché la WHA des Blue Mountains, fournissant une connexion à l'excursion d'une journée de l'ICOMOS GA dans les grandes montagnes bleues.

Une série de présentations sont proposées abordant les thèmes suivants :

- Changement climatique et incendie - Les feux de brousse australiens de 2019-2020 et leur impact sur le patrimoine
- Comprendre le comportement du feu et les modes d'attaque
- Développer un cadre d'évaluation de la vulnérabilité aux feux de brousse pour le patrimoine (y compris l'archéologie, le paysage, le patrimoine bâti et mobilier)
- Modélisation des risques de feux de brousse et intégration du patrimoine culturel dans les plans de gestion des risques de feux de brousse/feux de forêt à l'échelle de l'État

- Apprendre de la gestion des terres autochtones et des pratiques de lutte contre les incendies
- Développer des stratégies de gestion des risques de feu de brousse/feu de forêt pour les lieux patrimoniaux
- Sensibiliser la communauté et impliquer la communauté dans l'atténuation et la préparation aux incendies de forêt
- Protéger le patrimoine en première ligne - brèves études de cas
- Récupération et reconstruction après incendie - brèves études de cas
- L'importance de l'immatériel dans la gestion des risques et la facilitation du rétablissement après les incendies de forêt.
- La communauté au cœur du rétablissement, de la narration et du partage des connaissances

Format de la session

Présentations modérées et table ronde (90 minutes)

- Président/Modérateur : introduction au sujet et à l'objectif (5 minutes)
- Cinq à six présentations individuelles : 6 à 10 minutes chacune
- Séance de questions et réponses : 20 minutes
- Rapporteur : résumé et prochaines étapes (5 minutes)

Ce résumé a été élaboré en réponse aux incendies de forêt et inondations mondiaux en cours.

La session sera coprésidée par des membres de l'ICORP et de la JSC-ANZCORP. Les présentateurs seraient équilibrés entre les sexes, locaux et internationaux, avec un large éventail d'horizons/d'expertise.

Bien que cette session soit plus pertinente pour le thème de la résilience et le programme Patrimoine pour le climat, elle aura certains chevauchements avec le thème de la responsabilité et les programmes de voyage autochtone et culture-nature.

Objectifs de la session

Les participants développeront une meilleure compréhension des menaces d'incendie et d'inondation pour le patrimoine (archéologie, paysage, patrimoine bâti, mobilier et immatériel) et un aperçu de la gestion de ces menaces dans un cadre de coopération, de collaboration et d'engagement communautaire.

La session contribuera à l'élaboration des orientations de l'ICOMOS sur l'atténuation des menaces d'incendie de forêt pour le patrimoine (ICOMOS Australie), en s'appuyant sur les orientations existantes de l'ICOMOS, y compris « L'avenir de nos passés » (CCHWG), les cadres de gestion des risques de catastrophe (ICORP + ICCROM) et des conseils de récupération et de reconstruction (ICOMOS + ICCROM)

Developing a Bushfire Vulnerability Assessment Framework for Heritage

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² ICORP, JSC-ANZCORP

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Abstract

During 2019-2020, bushfires devastated large areas of eastern Australia. Drought and record-breaking temperatures, a clear consequence of climate change, have seen bushfire seasons start earlier, last longer, reach further and become more intense. The impact on heritage has been immense.

In response to the fires, the NSW National Parks and Wildlife Service (NPWS) and the NSW Rural Fire Service (RFS) were tasked with integrating heritage (historical, indigenous and natural heritage) into bushfire risk management plans across the state of NSW. To achieve this, a bushfire vulnerability assessment framework for heritage was developed to feed into bushfire risk modelling used by the RFS in planning its mitigation and emergency response actions. The author worked with the NPWS and heritage experts to identify and evaluate vulnerability variables and develop a bushfire vulnerability assessment framework for historical heritage.

Vulnerability of heritage assets (archaeology, built, landscape and movable heritage) to wildfires was considered at several levels: the vulnerability of heritage assets to wildfire and its various modes of attack (eg. flame, heat, smoke); its vulnerability to the mitigation measures employed by the RFS to reduce risk and fight fires; and its vulnerability to multiple fire events. The framework also considers the pre, during and post fire phases of an event. Vulnerability variables identified range from the inherent qualities of the heritage (eg. materiality, form) and its immediate context (eg. bush, rural, peri-urban) to accessibility and defence capabilities.

The vulnerability assessment framework enables the RFS and NPWS to plan risk reduction and firefighting strategies for heritage and to work with communities, thereby increasing public awareness and heritage resilience to bushfires in NSW.

The presentation will outline the methodology used for the study (literature review, data analysis, consultation, expert peer review) and explain the framework, its use and key findings.

Résumé

En 2019-2020, les feux de brousse ont dévasté de vastes zones de l'est de l'Australie et de son patrimoine. La sécheresse et les températures extrêmes liées au changement climatique ont vu les saisons des feux de brousse commencer plus tôt, durer plus longtemps et devenir plus intenses.

Le NSW National Parks and Wildlife Service (NPWS) et le NSW Rural Fire Service (RFS) ont

été chargés d'intégrer le patrimoine historique, indigène et naturel dans les plans de gestion des risques de feux de brousse à travers NSW. Un cadre d'évaluation de la vulnérabilité aux feux de brousse pour le patrimoine a été élaboré pour aider la modélisation des risques de feux de brousse et la RFS à planifier les mesures d'atténuation et d'intervention d'urgence. Le NPWS a collaboré avec des experts du patrimoine pour identifier et évaluer les variables de vulnérabilité et développer un cadre d'évaluation de la vulnérabilité aux feux de brousse pour le patrimoine historique.

La vulnérabilité du patrimoine archéologique, bâti, paysager et mobilier aux incendies de forêt a été examinée à plusieurs niveaux: vulnérabilité aux modes d'attaque des incendies de forêt ; vulnérabilité aux mesures d'atténuation employées par la RFS ; et la vulnérabilité à de multiples incendies. Le cadre tient compte des phases avant, pendant et après l'incendie d'un événement. Les variables de vulnérabilité identifiées vont des qualités intrinsèques du patrimoine et de son environnement aux capacités de défense.

Le cadre permet au RFS de planifier des stratégies de réduction des risques et de lutte contre les incendies pour le patrimoine et de travailler avec les communautés pour renforcer la résilience du patrimoine aux feux de brousse en Nouvelle-Galles du Sud.

La présentation décrira la méthodologie, le cadre et les principales conclusions de la recherche.

Heritage-Making and Migration Amongst Bangladeshi Groups in Sydney

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Abstract

Migration plays a crucial role in transforming cities and their surrounding environments. As migrants flow into cities and form attachments to certain places, landscapes, and buildings, heritage is 'made' and 're made'. Such transformations reflect social, cultural and economic imperatives and reflect various expressions of identity and belonging in new places.

The protection of cultural and natural heritage is recognized in the UN Sustainable Development Goals (SDGs) as a key contributor to cities and communities. In Australia, settler colonial heritage has tended to overshadow other forms and expressions of heritage. More recently First Nations cultural values has become increasingly acknowledged and recognized. Migration is also a strong but under recognized theme in Australia's history and heritage.

Today the majority of non-Indigenous Australians are migrants. But how are attachments to places, buildings and landscapes formed by migrant groups in cities? Which sites, places and environments have value for particular groups and why? What role does resilience play in heritage-making when building new lives in adopted homelands?

This paper will present the results of participant observation, surveys, and structured and semi- structured interviews, at specific heritage places, landscapes and buildings in Sydney. It will consider the role of heritage-making in processes of social, cultural integration and belonging amongst Bangladeshi groups in Sydney.

Historic Elements of King Jeongjo's New town project in 18.C. of Korea

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¹ ICOFORT

Abstract

Historic Elements of King Jeongjo's New town project in 18.C. includes a series of royal sites (e.g. fortress, temporary palace, burial site, reservoir, religious temple and shrine) that are linked to the construction of a new town planned by King Jeongjo, 22nd king (1776~1800) of the Joseon dynasty in Korea. In one town area, this cultural heritage encompasses the governing philosophy of King Jeongjo, Joseon's monarch who led the kingdom's enlightenment and the political, economic social, and cultural capacities of Joseon at that time. All this is proven by a large number of detailed and systematic documents on the process of new town construction. As a serial property, King Jeongjo's 18th-century cultural heritage has the following component parts: 1. functional component parts: burial mound, defense installation, irrigation facility, sites linked to the king's rule and other relevant elements, and 2. local component parts: Osan City, Suwon City and Hwaseong City. This research suggests twelve properties as such component parts: royal tombs Yungneung and Geolleung, Hwaseong Haenggung Palace in Suwon, Hwaryeongjeon shrine in Suwon, Doksanseong Fortress in Osan, Hwaseong Fortress in Suwon, Manseokgeo reservoir, Mannyeonje reservoir, Chukmanje reservoir, Hyanggyo National school in Suwon, Jijidaebi stele, Gwollisa Confucian shrine and Yongjusa Buddhist temple. In this regard, it looks into the interconnectivity of the component parts on the basis of their spatial and temporal distribution in order to understand how they are interlinked functionally, culturally and socially under the theme of King Jeongjo's construction of new town at Hwaseong, Suwon in the 18th century.

Résumé

Les éléments historiques du projet de nouvelle ville du roi Jeongjo au 18e siècle comprennent une série de sites royaux (par exemple, une forteresse, un palais temporaire, un lieu de sépulture, un réservoir, un temple et un sanctuaire religieux) qui sont liés à la construction d'une

nouvelle ville planifiée par le roi Jeongjo, 22e roi (1776~1800) de la dynastie Joseon en Corée. Dans une zone de la ville, ce patrimoine culturel englobe la philosophie de gouvernement du roi Jeongjo, le monarque de Joseon qui a dirigé l'illumination du royaume et les capacités politiques, économiques, sociales et culturelles de Joseon à cette époque. Tout cela est prouvé par un grand nombre de documents détaillés et systématiques sur le processus de construction d'une nouvelle ville. En tant que bien en série, le patrimoine culturel du XVIIIe siècle du roi Jeongjo comprend les éléments suivants : 1. éléments fonctionnels : tumulus, installation de défense, installation d'irrigation, sites liés au règne du roi et autres éléments pertinents, et 2. éléments locaux : Ville d'Osan, ville de Suwon et ville de Hwaseong. Cette recherche suggère douze propriétés en tant que telles composantes : les tombes royales Yungneung et Geolleung, le palais Hwaseong Haenggung à Suwon, le sanctuaire Hwaryeongjeon à Suwon, la

forteresse Doksanseong à Osan, la forteresse Hwaseong à Suwon, le réservoir Manseokgeo, le réservoir Mannyeonje, le réservoir Chukmanje, l'école nationale Hyanggyo à Suwon, stèle Jijidaebi, sanctuaire confucéen Gwollisa et temple bouddhiste Yongjusa. À cet égard, il examine l'interconnectivité des éléments constitutifs sur la base de leur distribution spatiale et temporelle afin de comprendre comment ils sont interconnectés fonctionnellement, culturellement et socialement sous le thème de la construction par le roi Jeongjo d'une nouvelle ville à Hwaseong, Suwon en le 18ème Siècle.

COVID-19 and Traditional Knowledge of Terracotta in West Bengal, India

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Abstract

The availability of plenty of alluvial soil in the riverine southern parts of West Bengal, a state of India, has been influencing its construction industry since the ancient period. Residents had been applying their knowledge of using traditional materials and constructed adobes for themselves as mud houses. Subsequently, they improved the use of clay material as a hard and more durable burnt clay product called Terracotta. They used the material to construct not only for the structure itself but also for embellishment purposes such as plaques or tiles, mostly on temples or mosques as separate adobes for their deities. The manufacturing skill of terracotta continued in the culture of the artisan's family; artisans worked professionally and migrated to distant parts of the undivided Bengal to construct the structures under the patronages.

Around the 8th CE, terracotta art reached its Zenith under royal patronage in the Pal dynasty. By the middle of the 19th CE, terracotta artworks in temples were already replaced by stucco works. Eventually, by the late 20th CE, skilled artisans and materials were uncertain for the use in restorations of old terracotta structures.

This study includes a similar study of the year 2015, before the Pandemic era, which showed us the gradual disappearance of this traditional knowledge due to various factors. Artisans were shifting to other professions as their livelihood was threatened; unavailability of skilled artisans and materials for building constructions or renovations etc.

The present study is about revisiting the status of traditional knowledge due to the advent of the Pandemic. Also searching about the perception of the artisans, common people, and different authorities regarding the restoration of the old terracotta structures, the revival of this traditional practice, and its survival; essentially how the responsibility could be shared among all these stakeholders.

How to Build a Community of Interest in Architectural Heritage Conservation

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Abstract

There are many conflicts of interest involved in the protection and development of architectural heritage, especially in the context of climate emergencies. How to alleviate the conflict between stakeholders is the theoretical and practical problem that needs to be solved urgently in the protection of architectural heritage.

The study summarizes the origins, types and consequences of conflicts of interest in architectural heritage protection through field investigations in Jiayuguan, arid northwestern China. Based on the game theory, the game model of commercial business activities and architectural heritage protection is constructed for the process of privatization of public space in the business activities around Jiayuguan. Based on the social risk assessment, the analytic hierarchy process is used to evaluate the social risk of the private space publicization process in the development process of Jiayuguan. Besides, from the two spatial transformations of public space privatization and private space publicization, the institutional model of architectural heritage protection is explored, and the social risk assessment system and analytical model of the transformation of equity conflicts in the process of building heritage protection process are constructed. Starting from the main body of the conflict (government, indigenous, company and visitors, through the system design (mandatory system, selective system and guiding system), the three conflicts of protection of architectural heritage protection rights are proposed. Therefore, the equity conflict resolution model is analyzed, the basic steps of conflict resolution and the basic strategy of conflict resolution are formulated, and the model of architectural heritage 'Community of Interest' is proposed.

The model of 'Community of Interest' in architectural heritage conservation would play a positive role in balancing conflicts in the conservation and development of architectural heritage, which is very fragile under climate change.

Armenia-Iran Cooperation in Cultural Heritage Conservation and Management

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Abstract

Cultural heritage can be defined as natural creations mixed with human-made constructs that gain importance due to their historical and/or ecological value. Human-made cultural heritage, whether tangible or intangible belongs to the entire humanity regardless of religious or ethnic identities and backgrounds.

This paper seeks to shed light on the interactions of the Base for the Conservation and Protection of the Inscribed Armenian Heritage of Iran with other related Iranian and Armenian scientific, academic, and research institutions aimed at training specialists, organizing training workshops and meetings, introducing to the state-of-the-art technologies in research and conservation, especially with the aid of young educated staff, in the trend to achieving the mission and objectives of the Base.

Other highlights of this paper include the presence of the local communities and their role as a driving force in improving local livelihoods and boosting local economies; as well as the important role of local communities in the conservation and preservation of the Armenian Heritage of Iran.

Further subjects touched on here include the interactions established with Christian charities in and out of Iran in order to facilitate restoration activities, research, protection, and management, boost local economies as a result of enhanced cultural tourism, and build capacities to face the negative impacts of climate change, promote related intangible cultural heritage, and encourage and enhance the presence and participation of the local communities in matters related to conservation, preservation, and management.

The paper also discusses in detail, the close interaction between the Iranian and Armenian restoration and conservation experts, that has not only been most significantly pursued in the restoration of the Armenian Heritage of Iran, but these close ties have also helped to strengthen the existing bonds of friendship between the two nations through their joint efforts in restoring and preserving the churches in Iran.

Fire and Flood: Heritage Victoria's Emergency and Bushfire Recovery Program

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Abstract

The 2019-20 'Black Summer' fires had a devastating impact. Lives, homes, livestock and much of our precious environment were lost. The fires also had a significant impact on Victoria's historic heritage estate. In the aftermath of the fires, Heritage Victoria established a program to:

- assess bushfire impacts on historic heritage in the fire footprint,
- provide advice to heritage property owners and managers, and
- recommend mitigation measures for future bushfire events.

Since then, 100 heritage sites have been assessed to determine the impact of the fires. The program also initiated several projects to assist with community recovery efforts.

In June 2021, a significant storm event further impacted Victoria's historic heritage. The event prompted the expansion of the program to include flood and storm recovery. This ensured the team was well placed to quickly respond to the months-long, state-wide flood event that started in October 2022. Over 70 heritage storm- or flood-impacted sites have now also been assessed.

More strategically, and in addition to individual site assessments, the program aims to address the lack of practical guidance available for disaster risk management for heritage. This is being done through two concurrent projects: the development of a user-friendly toolkit to help owners of heritage assets prepare for bushfires, floods and storms, and the development of heritage technical notes for flood recovery, aimed at heritage professionals.

The presentation will discuss these projects and highlight key findings and outcomes from all work undertaken up to August 2023. The presentation will share lessons for other managers of assets that are at risk to extreme climate impacts and feature two case-studies: the conservation and

interpretation of remaining material from the Stringer's Knob Fire Spotting Tower, which was essentially destroyed during 'Black Summer', and impacts from different types of disaster events on increasingly vulnerable timber bridges.

Résumé

Les incendies de «l'été noir» de 2019-2020 ont eu un impact sur le domaine patrimonial historique de Victoria. À la suite des incendies, Heritage Victoria a établi un programme

pour:

- évaluer les impacts des feux de brousse sur le patrimoine historique dans l'empreinte du feu,
- fournir des conseils aux propriétaires et aux gestionnaires de biens patrimoniaux historiques, et
- recommander des mesures d'atténuation pour les futurs événements de feux de brousse.

Depuis, 100 sites patrimoniaux ont été évalués pour déterminer l'impact des incendies.

En juin 2021, une importante tempête a eu un impact supplémentaire sur le patrimoine historique de Victoria. L'événement a incité l'expansion du programme pour inclure la récupération après les inondations et les tempêtes. Cela a permis à l'équipe d'être bien placée pour répondre rapidement à l'inondation de plusieurs mois à l'échelle de l'État qui a commencé en octobre 2022. Plus de 70 sites patrimoniaux touchés par les tempêtes ou les inondations ont également été évalués.

Plus stratégiquement, le programme vise à remédier au manque de conseils pratiques disponibles pour la gestion des risques de catastrophe pour le patrimoine. Cela se fait à travers deux projets simultanés : le développement d'une boîte à outils conviviale de préparation aux catastrophes, et le développement de notes techniques patrimoniales pour la récupération après les inondations, destinées aux professionnels du patrimoine.

La présentation discutera de ces projets et mettra en évidence les principales conclusions et résultats. La présentation partagera les enseignements pour d'autres gestionnaires d'actifs menacés par des impacts climatiques extrêmes et présentera deux études de cas : la conservation et l'interprétation des matériaux restants de la tour de détection d'incendie de Stringer's Knob, qui a été essentiellement détruite pendant «l'été noir», et les impacts de différents types d'événements catastrophiques sur des ponts en bois de plus en plus vulnérables.

Toward an Integrated Conservation of Mt. Namsan as a World Heritage Site

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Abstract

Mt. Namsan, within the territory of Gyeongju City, contains a variety of sculptures, reliefs, pagodas, and the remains of temples and palaces from the period between the 7th and 10th centuries when the ancient Shilla Kingdom was trying to unify the Korean Peninsula for the first time. The unique landscape value on Mt. Namsan was the reason for designation as a national park in 1967, and later, the exceptional artistic value was the one for nomination as a World Heritage site in 2000. After then, Gyeongju Municipality recognized that it was difficult to construct a complete management system for the site under the limitation of available human resource. In 2007, therefore, Korea National Park Service (KNPS) took over the task for conservation of natural environment on the site. Since then, KNPS has concentrated on the project to eliminate the private graves from the site because most of them within the boundary of property were threatening the Outstanding Universal Value in the site. Moreover, footsteps along the informal trails to reach graves were adversely disturbing the balance of the ecological system. The aim of the paper is to discuss the way how to further develop an effective management system which would connect cultural heritage sites with a wider natural ecosystem, and the property with the setting. We examine three elements of management system on both sides, natural and cultural, that is, KNPS and Gyeongju Municipality: legal framework, institutional framework, and resources. We adopt such research methods: evaluation of the wider setting for each cultural property; legal and institutional analysis on the management system; interview with various kinds of stakeholders and visitors; involvement of local residents into the site management. Finally, we conclude that such an integration of management systems and planning would possibly be achieved only at a larger landscape scale.

Résumé

Le mont Namsan contient une variété de sculptures, de reliefs, de pagodes et de vestiges de temples et de palais datant de la période comprise entre le VIIe et le Xe siècle. La valeur paysagère unique du mont Namsan a été la raison de la désignation en tant que parc national en 1967, et plus tard, la valeur artistique exceptionnelle a été celle de la nomination en tant que site du patrimoine mondial en 2000. Après 2000, l'autorité locale de la ville de Gyeongju a reconnu qu'il était difficile de construire un système de gestion complet pour le site compte tenu de la limitation des ressources humaines disponibles. En 2007, par conséquent, le Service des parcs nationaux de Corée (KNPS) a repris la tâche de conservation de l'environnement naturel sur le site. Depuis lors, KNPS s'est concentré sur le projet d'élimination des tombes privées du site car la plupart d'entre elles se trouvent

dans les limites du bien tout en menaçant la valeur universelle exceptionnelle du site. De plus, les pas le long pour atteindre les tombes perturbaient l'équilibre du système écologique. L'objectif du document, dans ce contexte, est de discuter de la manière de développer davantage un système de gestion efficace qui relierait les sites du patrimoine culturel à un écosystème naturel plus large, et le bien au cadre. Pour atteindre un tel objectif, nous examinons d'abord trois éléments du système de gestion de part et d'autre, naturel et culturel : le cadre légal, le cadre institutionnel et les ressources. Nous adoptons des méthodes de recherche telles que : identification et évaluation du cadre pour chaque bien culturel ; analyse juridique et institutionnelle du système de gestion ; entretien avec différents types de parties prenantes et de visiteurs ; implication des riverains dans la gestion du site.

The Transition of Cultural Landscape in the Northwestern Suburbs of Beijing

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Abstract

During Liao and Jin Dynasties, some temples and small palaces were built in the northwestern suburbs of Beijing. From Yuan Dynasty, the development of Beijing city transferred to be based on the Gaolianghe river system, connecting the springs from the western hills, and it gradually began creating the landscape near the main water bodies of the city. In the Ming and Qing Dynasties, the capital city based on Yuan Dadu city changed and expanded, the water systems were further dredged and sorted out, and the landscape construction along the water systems became more and more prosperous. Especially in the Qing Dynasty, the creation of five representative royal parks and related private gardens transformed the northwestern suburbs into a whole garden culture landscape, integrated the natural wetlands and landform, and processed them artistically, forming the peak stage of classical gardens, which was also the concentrated presentation of royal gardens, namely "Three Hills and Five Parks" area. With the development of the modern city, the connection of the water systems is blocked, which makes the cultural landscape broken and fragmented, the integrity destroyed, and its overall value eroded. Presently, Beijing designated the Three Hills and Five Parks area as the key cultural relics protection area in urban planning, which is a retrospection of history and a reflection of its value. The cultural landscape in the northwestern suburbs of Beijing presents the development and evolution of a typical suburban garden cultural landscape and the interaction between nature and man in history, which has outstanding representativeness in value. It is a unique area worthy of attention for the sustainable development of today's cities, the integrated protection and conservation of landscape and heritage, and the preservation of nature and culture, and it has enlightenment significance for the sustainable development and protection of other cities.

Pilgrimage as an important factor in the preservation of cultural heritage

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Abstract

Currently, in conditions of economic and political crises, coronavirus epidemic, against the background of armed military conflicts, there are increases in the flows of people to holy places.

Religious traditions have always been an edging for the development of human history: to this day, self-consciousness, mode of life, and politics of most countries of the world are shaped under their influence. The preservation of traditions is a guarantee of stability both within states and in their communications with the rest of the world.

Pilgrimage in Armenia is an extraordinary phenomenon. 2000 years - is a part of the national way of life accompanying all significant events in the life of all segments of the Armenian population.

Due to the prevailing historical circumstances, most Armenian Christian shrines are located outside of Armenia. In countries with a civilized approach to cultural heritage preservation, the flow of pilgrims is not decreasing. For example, in Iran, the monastery of "Kara Kilise" or the monastery of "Surb Khach" on the Akhtamar island in Turkey.

Today there is a danger of losing a huge part of the historical cultural heritage of Armenians in those territories where the military escalation of Azerbaijan is taking place. More than 4,000 historical monuments in the territories under the control of Azerbaijan are being destroyed. However, numerous pilgrimages to Dadivank and Amaras monasteries continue to grow.

Our task is to draw the attention of the world community to the ongoing facts of vandalism and the falsification of history. Make every effort to preserve both the historical and cultural sites themselves and the phenomenon of pilgrimage - living evidence of historical truth.

Urgent measures, in accordance with the existing ICOMOS documents to ensure the security and preservation of heritage, including pilgrimages, will further maintain stability and develop peace processes in the region.

Conservation Proposal for Ahilyabai Holkar Wada 'Rang Mahal' of Chandwad

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Abstract

Ahilyabai Holkar (1725-1795) was the Queen of the Holkars from the Maratha Kingdom (1674-1818) of Medieval India. Maratha period has gifted the tradition of courtyard style residential mansions called Wadas. The Ahilyabai Holkar Wada of Chandwad in Nashik district of Maharashtra is one such residential mansion for the royale that possesses historical, associational, and architectural value where influences of Gujrat, Malwa and Rajputana architectural styles are observed. Strategically standing on the Ajintha-Satmala hill range of the Sahyadris; an only entry point to North India in those times. This portrays synthesis of regional influences of Holkars to the Wada typology.

The unique feature of the monument is it houses more than 300 Dakkhani style Maratha wall paintings in the form of tempera painting technique; all under one roof which is a rarest sight. It is one of the best specimens of Wadas where a composite structure with load bearing walls and timber frames have intricate wooden carvings and a huge step well in the precinct. Currently piece meal works of insensitive structural conservation are happening in this Grade I state protected heritage monument. Maharashtra government has no documentation, analysis, or any clarity towards the wholistic approach for the conservation of the monument.

This paper not only documents the site but also questions the repair works and demonstrates the significance of the indigenous tangible and intangible aspects of Wada architecture. Moreover, the paper analyses building materials, condition mapping, defect mapping, activity mapping, building services, evolution of the wada, legislation involved etc. based on the archival and field study. This supports the exclusivity of the research.

The paper presents the heritage significance of this distinct Wada precinct in relation to the emergence of the Chandwad town; and proposes a wholistic conservation proposal that includes an adaptive reuse.

Les travailleurs indigènes du Chemin de fer Congo-océan, 1921-1934

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Résumé

Les travailleurs indigènes du Chemin de fer Congo-océan, 1921-1934

La mise en valeur des colonies françaises d'Afrique centrale est empreinte des faits historiques et, est chargée de la mémoire industrielle. À ce sujet, la construction du chemin de fer Congo- océan est entachée des traces immatérielles de nos jours toujours vivaces dans la mémoire

collective. Par le biais de l'application du code de l'indigénat, le travail forcé à travers lequel, les indigènes devaient se soumettre en termes de capitation au pro rata pour le développement socioéconomique de l'empire colonial. C'était le seul moyen d'usage permettant de mettre équitablement et collectivement à contribution tous les indigènes de l'Afrique équatoriale française. La situation et l'utilisation des contingents des différents travailleurs indigènes, autochtones (congolais) et allochtones (saras, oubanguiens, coolies...) sur ce chantier colonial, est tributaire d'une construction identitaire dont il résulte un aspect mémoriel immatériel qui nourrit le patrimoine ferroviaire colonial.

Abstract

Indigenous workers of the Congo-Ocean Railway, 1921-1934

The development of the French colonies in Central Africa is imbued with historical facts and is responsible for industrial memory. In this respect, the construction of the Congo-Ocean Railway is tainted by intangible traces that are still vivid in the collective memory today. Through the application of the Code of Indigenate, forced labor through which, the natives had to submit in terms of capitation pro rata for the socio- economic development of the colonial empire. It was the only means of use to bring fairly and collectively to all the natives of French equatorial Africa. The situation and the use of the contingents of the various indigenous workers, natives (Congolese) and non- natives (Saras, Oubanguiens, coolies...) on this colonial site, is dependent on an identity construction resulting in an intangible memorial aspect that nourishes the colonial railway heritage.

Digitization for Preservation: Documentation of the Alexander Fleck House

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Abstract

Urban densification is an ongoing trend in city centers throughout Canada, presenting both a sustainable solution for growing populations and introducing risk to urban heritage. This paper presents the conservation workflow carried out to digitally record the historic Alexander Fleck House in Ottawa, Canada, in the face of plans for the adaptive reuse of the site. The objective of the conservation work is to develop a digital workflow which can be used for the appropriate integration of critical landmarks in further developments of city centers in Canada, and to ensure the production of a digital record for posterity in the event of deterioration or destruction of urban sites at risk. The conservation methodology involves a comprehensive building digitalization plan for capturing the detailed physical characteristics of the historic structure and surrounding urban context, including character-defining elements and the building envelope. The digitalization methods include advanced technologies for terrestrial and aerial photogrammetry and 3D scanning. The data is used to produce a historic Building Information Model (hBIM) and drawing set with high-quality orthometric images capturing the as-found condition of the site to a high level of detail. The data is used to generate a Virtual Reality (VR) experience, enabling an interactive interpretation of the site. The generated digital assets provide a comprehensive record of the as-found condition of the historic site to a high level of detail. Through the multiple digital formats including hBIM, digital plans and elevations, and the interactive VR experience, the digital record of the historic site can be interpreted by a comprehensive audience, to support the rehabilitation or adaptive reuse of the site through design and planning, to inform the maintenance and conservation of the site, and to disseminate the existing condition of the site through an interactive format.

Heritage Routes - The Dynamic Frontier of Digital Restoration

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Abstract

Heritage routes have emerged as a new and distinct type of cultural heritage. Heritage routes were first recognised as a category of World Heritage following the inscription of Spain's Pilgrim's Route to Santiago de Compostela in 1993. The cultural significance of heritage routes stems from 'exchanges and multi-dimensional dialogue across countries or regions ... that illustrate the interaction of movement, along the route, in space and time' (UNESCO, 1994). Heritage routes are complex and dynamic spatial and temporal systems. They contain tangible and intangible elements, and natural and cultural values embedded in a variety of interconnected settings along a defined geographical pathway. Such holistic systems are relatively vulnerable in contemporary contexts and the long-term resilience of historical values is difficult to manage as a result. Dramatic change to an individual setting can affect the value and integrity of an entire heritage route. While traditional methods, such as the physical reconstruction of individual monuments or the encouragement of specific intangible heritage practices, can lead to fragmented conservation along a heritage route. Digital technologies allow for a new approach to the overall management and representation of heritage routes. Digital technologies can provide virtual restorations of damaged or missing tangible elements and integrate a variety of intangible elements into chronologically rich and interactive presentations. This paper draws on a selection of archival, photographic and scanned data collected along the Sino-Korean Tribute Routes of the Ming and Qing Dynasties (1421 to late-19th century). The paper presents a digital reproduction model of the deteriorated Sino-Korean Tribute

Routes, and explores methods of digital presentation that synthesise evolving tangible and intangible evidence in a digital database. The paper will discuss the heritage values of the Sino-Korean Tribute Routes and examine a broader application of digital technologies to the management of large-scale and multidimensional cultural heritage.

Budj Bim Cultural Landscape

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Abstract

The Budj Bim Cultural Landscape was inscribed onto UNESCO's World Heritage list at the 43rd session of the World Heritage Committee in July of 2019 located in Baku, Azerbaijan. The listing of the Budj Bim Cultural Landscape was an Indigenous led process and is the first listed site in Australia to be inscribed solely for its Indigenous Cultural values. The Landscape has evidence of Gunditjmara occupation and use the volcanic landscape was altered to create the world's oldest aquaculture system, dating to at least 6,600 years old, with stone hut villages always close by. The Budj Bim Cultural Landscape is a living entity which has catered to Gunditjmara for thousands of years. The Budj Bim Cultural Landscape is made up of 3 serial components and is protected for its cultural and natural values - Indigenous Protected Areas and a National Park. The on country works we do ensure ecological improvement through natural resource management and cultural heritage protection including cultural burning, cultural heritage management, research projects, revegetation, cultural water flows and wetland and riparian restoration works. A customary management approach is in place overseeing the protection and management of the Budj Bim Cultural Landscape. its important Gunditjmara can care and connect to Country keeping our resources strong for our ongoing cultural connection and practices for many generations to come.

'Reclaiming the Wasteland', Paysages et Communautés Ouvrières à Charleroi

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Abstract

Charleroi's landscapes were massively transformed during the industrial revolution and until the 1950s. The agrarian network present at the beginning of the 19th century gave way to industries, coal mines and mountains of extraction waste (slag heaps) which redrew the horizon. Working-class housing districts were built in the direct vicinity of the production sites, exposed to the nuisances of industrial activity.

The end of this activity left the land and the working-class communities abandoned, and unemployment set in for good. Despite the economic decline, these communities remained in their places of life. Abandoned industrial sites were gradually reinvested by nature and, for some, by new social practices. In the 1970s, when an opportunity opened up to exploit the materials from the slag heaps, certain neighborhoods opposed the destruction of these landscapes. These associative approaches led to the partial classification of the sites concerned, temporarily protecting them from exploitation.

Today, the majority of these lands belong to private companies that aim to develop them. While various citizen practices tend to identify them as public spaces, development and construction projects are emerging. Before these sites are progressively overtaken by urbanization, we propose to evaluate the possibilities of a heritage classification that would preserve their potential for use by the communities involved.

In this respect, we are inspired by the valuation model developed in New Zealand by Janet Stephenson, in particular to take into account the relationship of indigenous communities with their landscapes in the context of land planning projects (Cultural Values Model). Our intervention will present an intermediary stage of this research, including the first results of field surveys and the ethical, legal and political perspectives of such an approach.

Résumé

Les paysages de Charleroi ont été massivement transformés durant la révolution industrielle et jusque dans les années 1950. Le maillage agraire présent au début du XIX^{ème} siècle a fait place aux industries, aux mines de charbon et aux montagnes de déchets d'extraction (terrils) qui ont redessiné l'horizon. Les quartiers d'habitat ouvrier ont pris place à proximité directe des sites de production, alors exposés aux nuisances de l'activité industrielle.

La fin de cette activité a laissé les terres et les communautés ouvrières à l'abandon, livrées au chômage qui s'est installé durablement. Malgré le déclin économique, ces communautés se sont maintenues dans leurs lieux de vie. Les sites industriels délaissés

ont été progressivement réinvestis par la nature et, pour certains, par des pratiques sociales nouvelles. Dans les années 1970, alors qu'une possibilité s'est ouverte pour exploiter les matériaux des terrils, certains quartiers se sont opposés à la destruction de ces paysages. Ces démarches associatives ont abouti au classement partiel des sites concernés, les protégeant provisoirement de l'exploitation.

Aujourd'hui, la majorité de ces terres appartiennent à des sociétés privées qui visent leur valorisation foncière. Alors que différentes pratiques citoyennes tendent à les identifier comme espaces publics, des projets d'aménagement s'y font jour. Avant que ces sites se voient progressivement rattrapés par l'urbanisation, nous proposons d'évaluer les possibilités d'un classement patrimonial qui en conserverait les potentiels d'usage au bénéfice des communautés en présence.

A ce titre, nous nous inspirons du modèle de valorisation développé en Nouvelle Zélande par Janet Stephenson, notamment pour faire droit à la relation des communautés indigènes avec leurs paysages dans le cadre de projets d'aménagement du territoire (Cultural Values Model). Notre intervention présentera une étape intermédiaire de cette recherche, comprenant notamment les premiers résultats des enquêtes de terrain et les perspectives éthiques, juridiques et politiques d'une telle démarche.

Pandora's Decouped Box: Tracing resilient futures for traditional craftsmanship as intangible cultural heritage

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Abstract

Material conservation in the historic built environment relies upon a continuing tradition of heritage craft skills grounded in the intangible, tacit, and ephemeral. Built heritage management, however, is dominated by market ideologies that seek to commodify cultural resources and define human capital in terms of economic yield (Coombe and Baird, 2016). Compounding this, industry dependence on specialist labour is challenged by global skills shortages and consumer frustration, perpetuating the trope of heritage management as 'development inhibitor' (Hirszenberger et al, 2019). Drawing on doctoral field research in Australia, the United Kingdom, and France, this paper explores the concept of traditional craftsmanship as intangible cultural heritage. It supports the notion of heritage as a force for change in the ways we sustain built environments and argues there is a need for broader industry responsibility in safeguarding the skills to enable this.

Within a discursive exploration, connecting the value of building preservation skills with built environment sustainability is straightforward. However, consideration of the intangible qualities intrinsic to traditional craftsmanship, encapsulated in the 2003 UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage*, presents a challenge to the neoliberal ethos inherent to the commercial construction industry within which traditional trades are largely practiced in Australia. Certainly, at the time of its inception, many cautioned that ratification of the ICH Convention could 'open a Pandora's Box of complexities' for nation States (Logan, 2007). Yet, it is through understanding the contemporary contexts that threaten the viability of intangible craft practices that we may identify opportunities to safeguard them. Presenting firsthand insights gathered during immersive international fieldwork with conservation craftspeople, this paper argues there is a need for interdisciplinary collaboration in building a laminated approach to stemming the skills crisis and developing the traditional know-how and skills necessary for maintaining resilient historic and future built environments.

Temple of steam to tech ecosystem: Central's second century

Emma McGirr¹

¹ Transport for NSW

Abstract

Upon opening in 1906 on Gadigal land, the Sydney Terminal represented a high point in Federation architectural design. Envisaged as a 'temple of steam' to equal its European and North American counterparts the NSW Government Railways ultimately delivered a uniquely Australian station, shaped by the challenges faced by the nation at the time. In the decades that followed the Central station would continue to expand, securing its position as the grandest rail termini in the Southern Hemisphere and the largest, busiest transport interchange in the country. Central then continued to evolve in parallel with the evolution of the State's transport systems and emerging technologies.

Central was declared a State Significant Precinct by the NSW Department of Planning in 2018. The station and associated lands sit at the heart of the new tech and innovation zone known as Tech Central. The area is earmarked by the NSW Government as the developing home for a world class economic innovation ecosystem that will be home to the jobs of the future and support economic and social resilience.

Tech Central has the potential reshape the Central Precinct and redefine one of the country's most important stations. The planned urban renewal of Central would introduce new uses, a variety of urban characters, an expanded public domain offering and increased connectivity throughout. With these moves will come an expanded stakeholder base. Emerging requirements call for adaptation and change to be balanced against the cultural significance of the place. As the area transitions, the tech agenda will closely interact with the historic legacy of Central with a broad range of implications and opportunities for the responsible heritage management and planning of the site.

This paper will ask: *how will Central's second century be defined? And how can a 'temple of steam' coexist with an emerging tech ecosystem?*

Responsibility of Landscape Architect - Make Heritage a Force for Change

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Abstract

During the pandemic, individuals were in prolonged confinement and isolation from each other, leading to a resurgence of nostalgic reflection on past events, people, and objects. As Nietzsche stated, "History belongs to the living man as a being who acts and strives, who preserves and reverses, who suffers and seeks deliverance." Revisiting history allows us to draw upon the courage and fortitude of our ancestors, inspiring us to confront the challenges and uncertainties of the present. That is the force that cultural heritage can provide.

This study focuses on Beijing Shougang, a century-old steel plant, that has undergone a transformation in the post-industrial era from a wasteland into a vibrant urban community. Through the reinterpretation of industrial culture and adaptive-use of the industrial heritage, the site, particularly after the pandemic, has become a spiritual place, representing the connections of culture landscape between present and past. The process of this transformational change through the efforts of landscape architects is the primary focus of this study.

Laurajane Smith defines heritagization as the cultural production of significance-making. Industrial heritage, a special category of cultural heritage, is pivotal for urban regeneration. Landscape architects' responsibility is to balance long-lasting heritage value with short-term economic value and coordinate with stakeholders, including managers, scholars, residents, and workers who have memories of the sites, to reshape the landscape atmosphere.

Landscape architects can balance economic considerations and the historical mission of heritage conservation in three dimensions. Firstly, they endeavour to preserve the material, both the subjects and the contexts, to maintain their authenticity and integrity. Secondly, through the creation of visual scenes, they captured the aesthetic essence of heritages and the genius loci can be perceived. Thirdly, through coordination and integration, they imbue heritage resources with contemporary relevance, transforming them into dynamic spaces that reflect current societal values.

Résumé

Pendant la pandémie, les individus étaient confinés et isolés, ce qui a suscité une réflexion nostalgique sur le passé. Selon Nietzsche, "L'histoire appartient à l'homme vivant qui agit, préserve, renverse, souffre et cherche la délivrance." Revisiter l'histoire nous inspire à affronter les défis actuels en puisant dans le courage de nos ancêtres. C'est là la force du patrimoine culturel.

Cette étude se concentre sur Beijing Shougang, une aciérie centenaire transformée en

une communauté urbaine dynamique à l'ère post-industrielle. Grâce à la réinterprétation de la culture industrielle et à l'utilisation adaptative du patrimoine, le site est devenu un lieu spirituel représentant les liens entre le présent et le passé. Le rôle des architectes paysagistes dans cette transformation est au cœur de cette étude.

Laurajane Smith définit la patrimonialisation comme la création de significations culturelles. Le patrimoine industriel est essentiel à la régénération urbaine. Les architectes paysagistes équilibrent la valeur patrimoniale avec la valeur économique, en coordonnant les parties prenantes (gestionnaires, chercheurs, résidents, travailleurs) qui ont des souvenirs des sites pour remodeler le paysage.

Les architectes paysagistes préservent le matériau et son contexte pour maintenir l'authenticité. Par la création de scènes visuelles, ils captent l'essence esthétique des héritages, permettant de percevoir l'atmosphère du lieu. En coordonnant et intégrant, ils donnent une pertinence contemporaine aux ressources patrimoniales, en créant des espaces dynamiques reflétant les valeurs sociétales actuelles.

Kintaikyo Bridge in Iwakuni and the Resilience of the Local Community

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Abstract

Kintaikyo Bridge is a five-span, 200 m long wooden bridge over the Nishiki River in the city of Iwakuni, Japan. Originally built in the 17th century, it has a unique design, employing true structural wooden arches. This design was born from the need to reduce the number of supports set on the river to the minimum; previous bridges had been washed away during the river's frequent floods.

From its construction, the bridge has carried out a vital role in the life of the local community, linking the two parts of the city. In addition, its singular and elegant design soon made it widely famous, turning it into a well-known landmark.

However, the wooden structure is unroofed and built with relatively small timbers, and has therefore a limited durability. Moreover, large floods have washed the bridge away several times. In spite of these difficulties, Kintaikyo Bridge has been handed down from generation to generation until the present day through a unique process known as *kakekae*, which consists of the gradual renewal of the wooden structure one span at a time. Throughout all its history, the *kakekae* process has been carried out by local craftspeople on site and entirely supported by the whole community.

Through the analysis of historic documents, recent scientific reports and on-site surveys, this article will examine the *kakekae* process as a unique methodology for handing down a vulnerable structure to the future. As a result of this analysis, it will become clear that through this process, the local community has been able to keep the authenticity of the design, structural system and building techniques of Kintaikyo Bridge, which has consequently remained as a powerful symbol of the identity of the local community and its resilience in the face of demanding natural conditions.

Résumé

Kintaikyo es un puente de madera de cinco vanos y 200 m de longitud sobre el río Nishiki en la ciudad de Iwakuni, en Japón. Construido originalmente en el siglo XVII, presenta un diseño singular, basado en el uso de auténticos arcos estructurales de madera. Este diseño surgió de la necesidad de reducir el número de apoyos sobre el río al mínimo, ya que puentes construidos previamente habían sido destruidos por las frecuentes crecidas del río.

Desde su construcción, el puente desempeñó un papel esencial en la vida de la comunidad local, creando un vínculo entre las dos partes de la ciudad. Además, su elegante y único diseño pronto lo convirtieron en un monumento simbólico.

Sin embargo, la estructura de madera del puente, que no tiene cubierta, está construida con miembros de madera relativamente pequeños, y tiene por lo tanto una durabilidad limitada. El puente ha sido además varias veces destruido por crecidas. A pesar de estas dificultades, Kintaikyo ha sido transmitido de generación en generación hasta hoy gracias a un proceso conocido como *kakekae*, que consiste en la renovación gradual de la estructura de madera, vano por vano. A lo largo de su historia, este proceso ha sido realizado por artesanos locales y respaldado por toda la comunidad.

A través de un análisis de documentos históricos, recientes informes científicos y estudios in situ, este artículo examinará el proceso de *kakekae* como una metodología única para transmitir al futuro una estructura vulnerable. Como resultado, quedará establecido que, a través de este proceso, la comunidad local ha sido capaz de mantener la autenticidad del diseño, el sistema estructural, y las técnicas constructivas del puente Kintaikyo. Gracias a ello, el puente ha permanecido como un importante símbolo de la comunidad local y su resiliencia frente a condiciones naturales difíciles.

Applications of the Climate Vulnerability Index in Scotland

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Abstract

Historic Environment Scotland (HES) is taking significant climate action now to protect our past for the future. In recognition of the impacts of Climate Change to Scotland's six World Heritage properties, Historic Environment Scotland (HES) has worked with partners on the application of the Climate Vulnerability Index (CVI) to four of our six sites.

The Climate Vulnerability Index (CVI) is a rapid and systematic tool developed specifically to assesses climate change vulnerability for all types of World Heritage.

The first global pilot of the CVI to a cultural World Heritage property was in April 2019 at the Heart of Neolithic Orkney, a spectacular group of prehistoric monuments off the northern coast of Scotland. Since then, HES and James Cook University were successful in being awarded a research network grant from the Royal Society of Edinburgh which has led to three further applications across Scotland (the Old and New Towns of Edinburgh; the Frontiers of the Roman Empire: the Antonine Wall; and St Kilda, the UK's only mixed World Heritage property).

The applications revealed significant overlap in the climate stressors for all four properties, with *Temperature trend*, *Precipitation trend* and *Storm intensity and frequency* predominant. The workshop format of the CVI served to both raise the profile of the impacts of climate change across management partners and the local community, and also identify knowledge gaps which are being addressed (e.g. flood mapping of Edinburgh; Dynamic Coasts at St Kilda).

The CVI has become the standard tool for considering climate impacts on Scotland's World Heritage and is now an integral part of our management system.

Indigenous Rights and the Uses of Heritage in the Case of #ProtectIhumātao

Nicola Short¹ Pania Newton²

¹ Silverbeet Design

² Te Ahiwaru

Abstract

Ihumaatao is a waahi hirahira (a rare cultural heritage landscape) that is embedded with pūrākau (cultural narratives), identity and meaning. Located in Auckland, New Zealand, for ahi kaa (the home people) its values are drawn from the surrounding maunga (mountains), awa (river), moana (harbour), and whenua (landscape).

Aotearoa currently has a national housing shortage which led to fast-tracked housing legislation that undervalued and side-lined heritage and Indigenous rights. In 2018, development plans to build 480 houses at Ihumaatao overcame the last legal hurdle when the Crown's heritage agency approved the destruction of waahi tapu and archaeological sites within Ihumaatao. This decision, supported by the Courts, failed to recognise the heritage significance of Ihumaatao and the inadequate consultation processes.

An attempt to start construction in July 2019 produced significant public opposition. The Crown intervened, establishing a process to enable consultation with affected/local Māori. The Crown's heritage agency subsequently granted the highest heritage listing for the contested land and adjacent areas. In December 2020 the Crown purchased the land from the corporation and a process is underway to determine its future. This dispute highlighted systemic biases and inequalities within the country's heritage frameworks.

This presentation will explore the uses and abuses of heritage uncovered through the #ProtectIhumātao campaign. Indigenous activist and campaign co-founder Pania Newton (Te Ahiwaru), and campaign heritage advisor Nicola Short (Pākehā) will discuss the ability for heritage legislation and processes to equitably respond to different world views and values particularly in light of the rights of Indigenous peoples.

Statues: History or Hinderance- Remove, Relocate or Reinterpret?

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¹ GML Heritage

Abstract

Recent global discussions around the misrepresentation of history through statues, is urging us to find alternatives. Should these effigies be removed, relocated, or reinterpreted in the interest of political and ethical rights? Some argue that the removal of these representations is to deny history. Others question if we relocate the monument are we merely shifting the issue spatially without addressing its problematic symbolic meaning?

In Australia the reckoning with our colonial legacy has seen monuments across capital cities and regional areas come under siege. Not a new phenomenon, campaigns to reassess the appropriateness of these monuments has been around for decades, reignited by anniversaries or global political protest movements such as the Black Lives Matter campaign.

Through three case studies, we have compared how statue controversies have been grappled with. This comparison intends to establish what removal, relocation and reinterpretation can look like, and how these methods might be applied to other contexts.

¹ Nancy Cushing, 'Statues, like history books, should be revisited, not cancelled', *Sydney Morning Herald*, August 21 2022, <https://www.smh.com.au/national/statues-like-history-books-should-be-revisited-not-cancelled-20220819-p5bbal.html>, accessed on 13 September 2022.

Résumé

Les récentes discussions mondiales autour de la fausse représentation de l'histoire à travers les statues nous poussent à trouver des alternatives. Ces effigies doivent-elles être supprimées, déplacées ou réinterprétées dans l'intérêt des droits politiques et éthiques ? Certains avancent que la suppression de ces représentations revient à nier l'histoire. D'autres se demandent si nous déplaçons le monument, sommes-nous simplement en train de déplacer la question dans l'espace sans aborder sa signification symbolique problématique ?

En Australie, la prise en compte de notre héritage colonial a vu les monuments des capitales et des régions être assiégés. Ce n'est pas un phénomène nouveau, les campagnes visant à réévaluer la pertinence de ces monuments existent depuis des décennies, relancées par des anniversaires ou des mouvements de protestation politique mondiaux tels que la campagne Black Lives Matter.

À travers trois études de cas, nous avons comparé la façon dont les controverses sur les statues ont été abordées. Cette comparaison vise à établir à quoi peuvent ressembler le retrait, la relocalisation et la réinterprétation, et comment ces méthodes pourraient être appliquées à d'autres contextes.

1 Nancy Cushing, "Les statues, comme les livres d'histoire, devraient être revisités, pas annulés", Sydney Morning Herald, 21 août 2022, <https://www.smh.com.au/national/statues-like-history-books-should-be-revisited-not-cancelled-20220819-p5bbal.html>, consulté le 13 septembre 2022.

Urban Heritage Conservation in Yantai: Rationale, Challenges and Directions

Nan Li¹

¹ Southeast University

Abstract

The city of Yantai is located in the east of Shandong Peninsula, adjacent to the Yellow Sea and the Bohai Sea, and faces the Liaodong Peninsula, Japan and South Korea across the sea. Yantai has a long history and is one of the birthplaces of early Chinese culture. In ancient times, it was the land of Dongyi people. In 1398, in order to strengthen coastal defense, the Ming government built a beacon tower in Zhifu, also known as "Wolf Yantai", from which Yantai got its name. Before the Opium War in mid- 19th Century, Yantai was already a place with prosperous commerce, shipping, handicrafts and fishery. Yantai experienced big political, economic and social changes during the time from its forced opening to the Revolution of 1911. Now Yantai is China's historic cities approved by the State Council, and it has an abundance of tangible and intangible cultural heritage and also natural heritage. Due to its location adjacent to the sea, Yantai represents unique urban landscape, mainly because of the coastal defense heritage. This research is conducted in the context of China's historic cities conservation and the work of ICOMOS, and it aims to discuss the rationale, challenges and future directions of urban heritage conservation in the city of Yantai.

Résumé

La ville de Yantai est située à l'est de la péninsule du Shandong, adjacente à la mer Jaune et à la mer de Bohai, et fait face à la péninsule de Liaodong, au Japon et à la Corée du Sud de l'autre côté de la mer. Yantai a une longue histoire et est l'un des berceaux de la culture chinoise primitive. Dans les temps anciens, c'était la terre du peuple Dongyi. En 1398, afin de renforcer la défense côtière, le gouvernement Ming a construit une tour de balise à Zhifu, également connue sous le nom de "Wolf Yantai", d'où Yantai tire son nom. Avant la guerre de l'opium au milieu du 19^e siècle, Yantai était déjà un lieu de commerce prospère, de navigation, d'artisanat et de pêche. Yantai a connu de grands changements politiques, économiques et sociaux entre son ouverture forcée et la Révolution de 1911. Aujourd'hui, Yantai est la ville historique de Chine approuvée par le Conseil d'État, et elle possède une abondance de patrimoine culturel matériel et immatériel ainsi que de patrimoine naturel. En raison de son emplacement à côté de la mer, Yantai représente un paysage urbain unique, principalement en raison du patrimoine de défense côtière. Cette recherche est menée dans le contexte de la conservation des villes historiques de Chine et du travail de l'ICOMOS, et vise à discuter de la logique, des défis et des orientations futures de la conservation du patrimoine urbain dans la ville de Yantai.

Climate Resilience Adaptation: Heritage Conservation in Northern Territory

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Abstract

The impacts of climate change are felt across the built environment, the impact on cultural heritage is concerning because it has the potential to accelerate the deterioration and loss of heritage, identity, and history. Proactive measures to prevent the loss of archaeological, artistic, and social values ascribed to tangible aspects of heritage such as historic buildings, archaeological sites, and cultural landscapes are now imperative. As a result, cultural heritage must be adapted to climate change and its consequences. Cultural heritage conservation and management experts play a significant role in adapting cultural heritage to climate induced impacts. Accordingly, this study reports the perceptions of experts on the adaptation of cultural heritage to climate change-induced impacts in the Northern Territory, Australia. The authors draw on data collected through an online questionnaire survey administered to cultural heritage conservation stakeholders in the region. The results indicate that heritage values are important in climate change actions and that factors such as lack of awareness of cultural heritage benefits, loss of traditional practices, and lack of awareness and cultural heritage climate adaptation regulations and policies were the top-ranked barriers. Collaboration and knowledge sharing among experts, and public participation in heritage preservation emerged as the major driving forces for adapting cultural heritage to climate change impacts.

Mainstreaming Cold War Heritage in Tourism for Kinmen and Matsu in East Asia

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Abstract

Kinmen and Matsu, located on the southeastern coast of Fujian, the twin islands have been Taiwan's frontline against China since 1949 and were regarded as "Hot Zone in the Cold War." Because of the high militarization of the landscape, they are not only the spatial witness of the Cold War but also historical sites in East Asia. This study compared the mainstreaming Cold War heritage (CWH) in Kinmen and Matsu's tourism development strategies and identified 3 phases of heritage mainstreaming as "inclusion, integration, and internalization." We argue that mainstreaming CWH relies on a certain set of key stepping-stones forms. In the "inclusion phase", Kinmen and Matsu regarded CWH as an important tourism resource. In the "integration phase", the twin islands go different routes. Kinmen classified CWH into military heritage, traditional settlement heritage, and natural ecological landscape for individual tourism development planning in different districts. Matsu made a systematic overall protection plan for the CWH, integrating military heritage, settlement heritage, and geopark landscape and coordinating various resources. In the "internalization phase", the results of these twin islands were very different. For Kinmen, the CWH is only part of the tourism resources or provides a background for tourism activities. For Matsu, the CWH connects different government sectors, nonprofits, communities, and higher education facilities. Talent and material resources from across fields jointly solved the problem of cultural heritage preservation and regeneration. This study suggests the mainstreaming cultural heritage should paid special attention to the "integration phase." Different sectors participating in the systematic overall planning will help build consensus so that the concept of heritage protection can be deeply embedded in the hearts of all participants and implemented into overall landscape creation and tourism activities.

Resilience of Mundane Heritage: A study of the Chinese Roof Tile Industry

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Abstract

The manufacture of traditional Chinese grey fired-clay roof tiles dates to 2,200 BCE. While production techniques have since evolved, a continuous link to traditional practices is still evident at some contemporary manufacturing sites. The continuity of these practices is, however, increasingly threatened by urbanization and globalization. Government Initiatives aimed at eliminating “outdated energy-consuming production” are further accelerating the disappearance of traditional tile-making practices, together with the cultural resilience of the communities. The result is a contradiction between environmental sustainability and the socio- economic sustainability of a uniquely Chinese cultural heritage.

This paper presents original research that uses a mixed-methods ‘anthropo-architectural’ approach to document the values of the “tangible” structures of traditional Chinese brick and roof tile kilns and the “intangible” traditional skills of manufacturing roof tiles and building kilns with local materials. Shenjiayao Kiln, an operational example of a traditional kiln was investigated by 3D digital scans, photogrammetry and interviews. The paper initially summarises the traditional knowledge passed down within the craftspeople communities and examines the concept of cultural resilience embedded in traditional forms of production. The paper then explores how the sustainable management of heritage might be used to enhance cultural resilience.

The paper responds to the overarching ‘Heritage Changes’ theme of the conference in three ways. First, through the unique design and remote digital data collection to capture values of tangible and intangible heritage during the COVID-19 travel restrictions. Second, the paper questions the separation of tangible and intangible heritage dimensions by demonstrating the integral role of craftspeople in the maintenance of scientific, historical and social values through the continuous use of physical structures and practice of traditional skills. Finally, the paper responds to a changing understanding of the value of heritage through an exploration of

the link between community resilience and vulnerable, unaesthetic, dynamic but “mundane cultural heritage”.

Protect Our Winters: Heritages of Australian Skiing during Climate Change

Michelle Stevenson¹

¹ Museums Victoria

Abstract

In a sunburnt country better known for its beaches than its ski fields the climate emergency has placed a question mark over the long-term future of skiing in Australia. Skiing is an activity which crosses everyday boundaries between the natural and cultural, tangible and intangible lending itself to the application of a more holistic and process orientated approach to heritage. Focusing on alpine skiing, I explore how using a more-than-representational auto-ethnographic methodology to understanding the meanings and doings of the heritages of skiing in Australia - the heritage ensemble - can assist individuals, communities and heritage practitioners to better engage with processes of actual (and potential) change.

Drawing on a mix of interviews, field observation, and extensive archival and museum research I found that for committed or serious Australian skiers I found that it is the practice of skiing that helps them build and maintain connections to place, community and identity. Their responses to significant changes that will eventually occur due to climate change fell into two categories. The first, were present focused and concentrated on enjoying skiing in Australia while it was possible - sometimes including possible actions to reduce impacts of climate change. The second, focused on notions of loss due to the decline of snow, and were often highly affective.

However, in exploring skiing in Australia across time and place through the idea of the heritage ensemble I found that in the short-term, at least, for committed skiers with strong levels of engagement, they have been able to adapt and find ways to maintain psychological, physical and emotional connections to a place and community during and immediately after sustained change. Though my findings are limited to the heritage of alpine skiing in Australia this approach, or elements of it, could prove useful in other settings and contexts.

Résumé

Dans un pays brûlé par le soleil plus connu pour ses plages que ses domaines skiables, l'urgence climatique a mis un point d'interrogation sur l'avenir à long terme du ski en Australie. Le ski est une activité qui traverse les frontières quotidiennes entre le naturel et le culturel, le matériel et l'immatériel, se prêtant à l'application d'une approche plus holistique et axée sur les processus du patrimoine. En me concentrant sur le ski alpin, j'explore comment l'utilisation d'une méthodologie auto-ethnographique plus que représentative pour comprendre les significations et les actions des héritages du ski en Australie - l'ensemble du patrimoine - peut aider les individus, les communautés et les praticiens du patrimoine à mieux s'engager dans les processus de changement.

En m'appuyant sur d'entretiens, d'observations sur le terrain et de recherches dans les archives et les musées, j'ai découvert que pour les skieurs australiens sérieux c'est la pratique du ski qui les aide à maintenir des liens avec le lieu, la communauté et l'identité. Leurs réponses aux changements importants qui se produiront en raison du changement climatique se répartissent en deux catégories. Le premier, étaient présents concentrés et concentrés sur le plaisir de skier en Australie tant que c'était possible. Les seconds, axés sur les notions de perte dues au déclin de la neige.

Cependant, en explorant le ski en Australie à travers le temps et l'espace à travers l'idée de l'ensemble patrimonial, j'ai découvert qu'à court terme pour les skieurs engagés avec un fort niveau d'engagement, ils ont pu s'adapter et trouver des moyens de maintenir les liens psychologiques, physiques et émotionnels avec un lieu et une communauté pendant et après un changement soutenu. Bien que mes découvertes se limitent à l'héritage du ski alpin en Australie, cette approche pourraient s'avérer utiles dans d'autres cadres et contextes.

Collaborative Preservation and Rehabilitation of Abandoned Heritage

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Abstract

Small heritage towns and villages suffered from abandonment because rural populations increasingly moving to urban areas and abandoning farms that are suffering from desertification and lack of water. A cross border problem internationally and especially in the Mediterranean countries. Rural communities lost connection with their heritage and past and moved away to nearby bigger towns or cities that offered more services and space for growth. However, in the last decade many efforts started at regional and national levels to find solutions of the continued deterioration and destruction of this significant heritage. Moreover, with tourism development and local awareness of the importance of cultural heritage for economic opportunities, local attitudes about the potential of these abandoned heritage sites changed.

This paper presents creative approaches in the rehabilitation and development of small heritage towns and villages through collaborative projects based on applied cultural resource management projects that seeks to restore and rehabilitate this important heritage through a tourism development model that directly engages the local community and their tangible and intangible traditions in the preservation of the site's cultural and natural landscape. This approach highlights the role of heritage from the perspective of shared cultures as a key driver of sustainable economic growth and the critical importance of a fully participatory process that activates the role of the community and enhancing their belonging and valuing of their own heritage. The paper will highlight some creative applied models from Jordan and the region.

Résumé

Les petites villes et villages patrimoniaux ont souffert de l'abandon parce que les populations rurales se déplacent de plus en plus vers les zones urbaines et abandonnent les exploitations agricoles qui souffrent de désertification et de manque d'eau. Un problème transfrontalier à l'international et surtout dans les pays méditerranéens. Les communautés rurales ont perdu le lien avec leur patrimoine et leur passé et se sont éloignées des grandes villes voisines qui offraient plus de services et d'espace pour la croissance. Cependant, au cours de la dernière décennie, de nombreux efforts ont commencé aux niveaux régional et national pour trouver des solutions à la détérioration et à la destruction continues de ce patrimoine important. De plus, avec le développement du tourisme et la prise de conscience locale de l'importance du patrimoine culturel pour les opportunités économiques, les attitudes locales sur le potentiel de ces sites du patrimoine abandonnés ont changé.

Cet article présente des approches créatives dans la réhabilitation et le développement de petites villes et villages patrimoniaux à travers des projets collaboratifs basés sur des projets de gestion des ressources culturelles appliquées qui cherchent à restaurer et

réhabiliter cet important patrimoine à travers un modèle de développement touristique qui engage directement la communauté locale et ses biens tangibles et traditions intangibles dans la préservation du paysage culturel et naturel du site. Cette approche met en évidence le rôle du patrimoine du point de vue des cultures partagées en tant que moteur clé d'une croissance économique durable et l'importance cruciale d'un processus pleinement participatif qui active le rôle de la communauté et renforce son appartenance et la valorisation de son propre patrimoine. Le document mettra en évidence certains modèles créatifs appliqués de Jordanie et de la région.

Implementing Culture/Nature Conservation Practices in Rural Landscapes

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Session Description

Both nature and culture are entangled in the world's rural landscapes. However, the importance of these landscapes to both cultural heritage and nature conservation is not always appreciated. Recent studies documented that working landscapes and traditional ecological practices can make a significant contribution to landscape resilience, sustainability and ecological diversity, which can play a part in combatting climate change. While there is a broad constituency for conservation of these lands, lack of recognition of cross-cutting practices is a barrier to integrated land management. The challenge is how to implement a shared suite of practices.

The challenge of differing perspectives has been recognized in a number of international forums such as the first Nature Culture Journey at the IUCN World Conservation Congress in Hawaii in 2016 followed by the ICOMOS General Assembly in India in 2017. ICOMOS and IUCN also launched a joint project to better understand collaborations across the natural and cultural fields through the *Connecting Practice* project. Another significant step was the development and adoption of the '*Principles Concerning Rural Landscapes as Heritage*' (ICOMOS 2017), which defines rural landscapes and identifies themes relating to threats, challenges, benefits, and sustainability from a cultural heritage point of view. An upcoming publication *Forward Together: Conservation in a Changing World*, based on an international conference held in San Francisco (2018), also delves into these issues.

The work of identifying the mutual benefits of rural landscapes to both our environment and its human communities is well underway. And from the work of the Nature Culture Journey and other studies of rural landscape management has emerged with multiple examples of sustainable practices such as controlled burns, vegetation restoration, traditional small agrarian holdings, and the formation of symbiotic biodiverse landscapes. Increasingly these lived in lands are recognized for delivering nature based solutions. Faced with the crisis of climate change, it is imperative that both the heritage and nature conservation fields not just identify these effective practices for working and rural landscapes, but also share them and encourage their implementation. Heritage practitioners, in particular, have an important role to play as the human dimension is an essential part of landscape conservation.

Finally, global experts recognize that a potent tool to help slow the effects of climate change and land degradation is the adoption of a landscape-scale approaches. And since the scale of rural landscapes are so vast- for example, 38% of the world is devoted to

agriculture - these and other rural lands are an essential component to any efforts to reduce or adapt to our changing climate.

What is needed is a consensus that the multiple historic and natural values in rural landscapes are all needed to implement best practices to support ecosystem conservation, community resilience and sustainability as well as food security. As the work of almost a decade has demonstrated, the building blocks are available. They just needed to be assembled as a set of agreed upon practices and actions based on community experience and examples.

Session Format

This proposed session will be structured as a dialogue-based forum with the session leaders (authors) framing the key issues, presenting a draft practice note on implementing best culture and nature conservation practices for working and rural landscapes, and seeking substantive input from the audience. If accepted, the session leaders will work to identify other conference attendees with experience in both past culture and nature initiatives as well as new voices to join the discussion. An important element of the session will be the work of the rapporteurs. As well as identifying attendees familiar with past efforts, the session leaders will recruit emerging professionals as well as seasoned colleagues to capture the discussion and outcomes of the session. Attendees will be asked to review the updated draft practice note after the session and to make additional contributions.

Session Objectives

The proposed outcome of this session is to further develop a draft practice note of cross cutting cultural and natural resource conservation practices found in rural landscapes. It will tap the attendee's knowledge of applying integrated practices to some of the most pressing cultural and natural conservation issues in an actionable way. The draft practice note will be enriched by the wider circle of experts in the culture and nature community and can draw on the conference themes of resilience, sustainability and climate change. It is hoped that the proposed practice note leads to wider implementation of these shared ideas.

The Local Sustainable Strategy and Enhancement of Cultural Heritage Role

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Abstract

Cultural heritage management in an interconnected world is no longer circumscribed by borders, often impregnated by global approaches fragmented on international discourses in conjunction with local specificities. However, until 2022, available statistics from UNESCO (CDIS) provide very little information about the contribution of heritage to local sustainable strategies. The case of Algeria, although cultural heritage is supported by management instruments and statutes, the observation aroused criticism and revealed the existence of misrepresented and/or misunderstood forms, thus a light was shed on European production in Algeria during the 19th.C inherited from the French colonial era. Despite the tensions associated with the recognition of this legacy, this architecture remains a marker of transition linking the traditional medieval fabric to the urban growth of the 20th.C city; encompassing all stratification and combination resulting from social, cultural and artistic interference on the urban scene.

Indeed, the practical field revealed an obsolescence in the various mechanisms, which has created a vulnerability facing the contemporary mutations, also the analysis of the existing instruments showed that the issue of heritage sustainability and its future transition was not yet addressed. Knowing that reference literature highlights that heritage can be considered as sustainable resource in the light of the time variant and expanded to the environment and to the social-economic scales. The approach used in this study was based on the multicriteria survey, the historiographical documentation then especially on the digitization of the data collected by lasergrammetry and the 3D modelling restored from a neoclassical monument. The study demonstrated the existence of the potential for a sustainable transformation of this architectural heritage in which the implementation of the SDGs could lead to its enhancement and the inclusion of local communities, while revealing a strong link between the resilience of the monument and the permanence of inherent attributes and values.

Résumé

La gestion du patrimoine culturel dans un monde interconnecté n'est plus cernée par les frontières, souvent imprégnée par la contextualisation des approches globales fractionnées sur les discours internationaux en conjugaison des spécificités locales. Cependant, jusqu'en 2022, les statistiques disponibles de l'UNESCO (CDIS) informent très peu sur la contribution du patrimoine dans les stratégies locales.

En Algérie, bien que le patrimoine soit étayé par des instruments de gestion et les statuts, le constat suscite la critique et dévoile l'existence de formes mal-représentées et/ou mal-considérées, et par là une lumière était mise sur la production européenne en Algérie durant le 19^{ème}.s, héritée de la présence coloniale française. Malgré les tensions afférentes à la patrimonialisation de ce legs, cette architecture demeure un marqueur

d'une transition charnière reliant le tissu traditionnel médiéval à celui croissant du 20^{ème}.s, englobant toute la stratification et l'émulsion résultantes d'une interférence socio-culturelle et artistique sur la scène urbaine. En effet, le terrain a révélé une obsolescence dans les différents mécanismes, ce qui a engendré une vulnérabilité face aux mutations contemporaines, également l'analyse des instruments disponibles démontre l'absence d'une prise en charge de l'enjeu de la durabilité du patrimoine et sa transition future. Ce dernier par sa connotation culturelle et historique forme déjà une ressource durable au regard du variant temps et s'évase à l'environnement et à la mesure socio-économique.

La démarche employée dans cette étude s'est basée sur l'enquête multicritère, la documentation historiographique mais surtout sur la numérisation des données collectées par lasergrammétrie et la modélisation 3D restituée à partir d'un monument néoclassique. L'étude a démontré l'existence du potentiel d'une transformation durable de ce patrimoine dans laquelle l'implémentation des ODD pourrait engendrer sa valorisation et l'inclusion des communautés locales, tout en dévoilant un lien solide entre la résilience du monument et la permanence des attributs et des valeurs intrinsèques.

Plenti defrent lieya a'hestri: Multi Story Interpretation on Norfolk Island

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Abstract

Interpretation communicates the values of a culturally significant site, enhancing engagement and understanding. It is both means and product of conservation practice. Competing, and even conflicting, heritage values challenge the practice of interpretation. How do we convey complex, layered narratives in places of profound importance to disparate groups for disparate reasons?

My research investigates this dilemma through a case study of Norfolk Island's Kingston and Arthur's Vale Historic Area (KAVHA). KAVHA is World Heritage Listed as a key Australian Convict Site. It is also the location of the only known Polynesian settlement on Australian territory. To the Pitcairn Islander descendants who have lived, worked, played, and been laid to rest Daun'taun (in the local Norf'k language) since 1856, it is part of our living culture. It is a war memorial, with a cenotaph honouring generations of war dead. Each layer of culture, history, and meaning has embedded stories of significance.

Heritage management at KAVHA is in a dynamic phase, with wider questions of Norfolk Island's sovereignty, governance, and identity entwining with heritage policy. A new heritage management plan is in development, and an Australian Research Council project has researchers and locals collaborating to develop alternative interpretations of the site. Positive signs abound that the existing overemphasis on convict stories is abating, but there are simultaneous indications of resistance to change. My research reflects on the policy and practice of site interpretation at KAVHA. This analysis informs a suggested model of interpretation as the *communication* of heritage significance to heterogeneous groups, the *conservation* of vulnerable elements of tangible and intangible heritage, and a vital expression of *cultural practice*. This holistic conceptual framework accommodates emerging and anticipated media with potential for future use in conveying polyvocal narratives of the KAVHA site and delivering cultural justice to the Norfolk Island community.

The Slovenian Coast. Links between Heritage Ethics and Practice

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Abstract

The ethics of heritage guides the experts to propose the best solution for treating heritage, while heritage practice shows the results of treating heritage in relation to wider wills, needs and possibilities. In some circumstances, the goals can be the diametrical opposite. Human actions are interdependent with environmental factors, which means in relation to individuals, society, nature, culture, economy and institutions. As a consequence, the efficiency of heritage ethics differs from case to case.

The aim of heritage protection desires to have ethics at the core of all heritage practices. For a wider sustainable protection in tangible and intangible meanings, we must take into account heritage values and the specifics of the involved factors. The development of heritage as a force for a sustainable future is possible by researching the sustainable peculiarities of heritage and balancing them with the sustainable peculiarities of other factors. The recognition of them and of their feasibility in practice is possible by applying a conservational methodology that includes the interactions between heritage and singular factors, as subjects and as objects of perception and action. The methodology enables us to find the links between factors and the structural form of heritage, constituted by its essential, complex and contextual part, including their tangible and intangible components.

To understand the real possibilities in practice, the study is concentrated in the different natural and historical specificities on Slovenian Coastal region, searching the links for sustainable heritage practice in good and critical circumstances in the future. The result delineates the common sustainable links between heritage and other factors. Part of them constitutes the necessary link between heritage ethics and heritage practice. With that, the link becomes a positive force for effective changes, enabling a sustainable future for heritage and all other environmental factors, launched by heritage as one of them.

"Less Is More" Approach to Sustainable Preservation of Historic Centers

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Abstract

The recommendations of the resolutions and documents dedicated to the international cultural heritage explain the importance of local cultural-historical aspect in sustainable development, focusing on the integrated management of existing unique resources - human creativity, energy, finance, time, materials - rather than the creation of new structures.

In Kuldīga - a historical small town - residents choose the historical environment for living, increasingly valuing the importance of its identity, including the ecological values of buildings. Historical buildings in Kuldīga were built with traditional materials and methods as a single "organism". Complications arise when the residents want to inhabit the building unprofessionally, adapting it according to their understanding of the comfort of life, changing the microclimate and cultural-historical form of the building.

In Latvia, after a break in experience during the Soviet era, when traditional values were denied, building owners were asking for the support of local authorities for the implementation of building maintenance ideas. Inspiration and solutions were obtained from the restoration centers of Scandinavian countries; thus, Kuldīga Restoration Center was the first to establish in Latvia. Understanding the domestic life in a historical environment, the needs of the modern society and the values of the place in general, the questions of the residents regarding the maintenance, conservation, improvement of energy efficiency are heard, engaging tools are created for communication and encouraging the residents to do the work themselves - under the supervision of a restorer.

In the historical center of Kuldīga, a balance is constantly maintained between the interests of cultural heritage and the development of the urban environment with the approach: preserve, not replace and not rebuild the historical values of the building, but sensitively add solutions that do not damage the historical form of the building.

The impact of Digital Heritage on historic research: Wilkinson and Modernism

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Abstract

Digitisation of archives and documents repositories opens new avenues for historians by facilitating the access to research resources online and streamlining historic research. It also reduces physical handling of a collection, while benefiting its long-term preservation. In parallel with Australian National and State Government repositories, NSW Local history centres managed by municipal councils in NSW are also in the process of digitising historic Council records. Building Registers, Council minutes, Council Rates, Planning Cards and architectural plans are increasingly available online, opening new cues for economic, historic, social and architectural research.

This article will review Woollahra Libraries' digitisation process and showcase new avenues for architectural historic research which can be undertaken online with little effort. In particular, it will highlight the use of Council records in the undertaking of the Leslie Wilkinson heritage study for Woollahra Council, using digitally acquired images of historic Council documents. It also highlights the importance of having some knowledge of former ward and municipality boundaries incorporated into a given local government area.

As the Father of the Inter-War Mediterranean style in Sydney and NSW, Leslie Wilkinson is highly regarded as an Academic, Lecturer and Architect who has played a key role in Australia's 20th century architecture. A chronological review of building applications lodged by eminent Professor Wilkinson with Woollahra Council led to the discovery of a comprehensive list of previously unknown designs, substantial alterations and additions and more modest domestic designs associated with him. This allows for an appreciation of the evolution of his body of work occurred between 1918, the date of his arrival in Sydney, up to his death in 1973. It also helped with the identification of less-known designs influenced by Modernism which was spreading in Australia in the Inter-War and Post-War period.

Ancient Aboriginal & Early Colonial Cultural Landscapes of Parramatta Park

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Abstract

Hidden in plain sight - A geoarchaeological approach to managing the varied and complex values of the Ancient Aboriginal and Early Colonial cultural and natural heritage landscapes of Parramatta Park.

Parramatta Park, as the domain for Old Government House, is one of eleven Australian Convict Sites included on the UNESCO World Heritage List for their ability to demonstrate large scale convict transportation and the colonial expansion of European powers through the labour of convicts.

The Grey-headed Flying Fox (GHFF) camp at Parramatta Park is located on the banks of Parramatta River in the north of the Park, within the World Heritage List curtilage. The GHFF is a keystone species for the long-term persistence of many indigenous plant communities and is listed as a vulnerable species by the Australian and New South Wales Governments.

Parramatta River is at least 50,000 years old as evidenced by alluvial soils and sediments that survive along the river. These deposits are listed on the NSW State Heritage Register as the 'Parramatta Sand Body' (PSB) under the title 'Ancient Aboriginal and Early Colonial Landscape' in recognition of their natural history and cultural heritage values.

The GHFF camp at Parramatta Park is highly constrained by urban development. Through the natural roosting behaviour of the animals, the camp at Parramatta Park is degrading. With limited scope for migration, Parramatta Park Trust set out to undertake a revegetation program to provide for ongoing renewal of canopy and habitat. This paper addresses how the potentially conflicting requirements of managing the significant Early Colonial cultural and natural heritage values of the landscape setting of the Park, the PSB and the long-term viability of the GHFF camp was successfully managed through the use of cultural landscape and low impact geoarchaeological approaches.

"Moreland" and the Heritage of Colonisation and Slavery in Melbourne

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Abstract

In late 2021, a progressive Mayor was elected to the City of Moreland, a municipal government in the inner-north of Melbourne, Australia, approaching 200,000 residents. His first major announcement was his intention to re-name the municipality, because of historical links between the name 'Moreland' and slavery, following his conversations with progressive residents and the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation. In 1839, during the early colonial period, property speculator and physician Farquhar McCrae had acquired property in the area in the first land sale and called it 'Moreland' after his grandfather's late-C18th Jamaican slave plantation. Since the 1910s, the slavery association had been on the public record. The City of Moreland was, nevertheless, established in 1994 of smaller suburbs that had once been working class but have subsequently gentrified. In public discourse, Melbourne's progressive voices broadly supported the move, while conservative media, particularly columnists for Murdoch's News Corporation, took issue with the municipality and its 'woke' politics. Even so, a majority of councillors endorsed the Mayor's position, and, during the first half of 2022, the municipality is conducting a community engagement and truth-telling with residents about colonisation towards settling on a new name, likely from the Wurundjeri language. Drawing on my role as the project historian engaged by the City of Moreland, my paper will critically reflect on the measures and actions undertaken by the municipality related to interculturality, cultural diversity, respect, and expression. Using archival methods, the paper will interrogate the uncertain histories related to the decisions by McCrae to call his estate 'Moreland' in 1839 and then by authorities to call the municipality 'Moreland' in 1994. Adopting a contemporary history method, the paper will scrutinise the capacities and politics of heritage in informing institutionally sanctioned public debate and truth-telling exercises related to Australia's history of colonisation and slavery.

Culturally Centric Design in Decolonising Systems and Processes

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Abstract

Culturally centric design is a vital aspect for decolonising systems and processes to better support outcomes that First Nation communities seek. By placing the needs of community first, culturally centric design aims to ensure that issues associated with managing culture on Country are clearly identified. The Aboriginal Cultural Heritage Information System and the cultural data and mapping processes that support it are integral to this approach. The NSW Digital Restart Fund has provided Aboriginal Affairs NSW with funding (AUD \$680,000) and technical support for NSW Aboriginal communities to access the best digital tools for future challenges of managing culture on Country.

The ACH Information System's design has been inclusive of data, design, management, and security needs of NSW Aboriginal communities. This approach comprises sitting on Country talking to its people face-to-face to collaboratively design a new digital system from the ground up. No assumptions were made about how a new system will be used by communities and has allowed space for First Nations communities to drive its design.

What has become apparent is that NSW's Aboriginal communities vary in their needs requiring changes to the conception, communication, design, need and solution mapping and testing of designs and prototypes.

The initial design phases have provided a clear pathway forward for the delivery of a solution to communities' needs through this culturally centric design focus, which will continue to be the foundation of a system sitting at the heart of improving ACH management across NSW. Such a design process could have implications for heritage agencies and Indigenous communities elsewhere. It shows what can be achieved by close collaboration of communities, governments, and research bodies acting together to make a design process more culturally centric.

Résumé

La conception centrée sur la culture est un aspect essentiel de la décolonisation des systèmes et des processus afin de mieux soutenir les résultats recherchés par les communautés des Premières Nations. En accordant la priorité aux besoins de la communauté, la conception centrée sur la culture vise à s'assurer que les problèmes associés à la gestion de la culture sur le pays sont clairement identifiés. Le Système d'information sur le patrimoine culturel autochtone ainsi que les données culturelles et les processus de cartographie qui le soutiennent font partie intégrante de cette approche. Le NSW Digital Restart Fund a fourni à Aboriginal Affairs NSW un financement (680 000 dollars australiens) et un soutien technique aux communautés autochtones de NSW pour accéder aux meilleurs outils numériques pour relever les défis futurs de la gestion de la culture sur le pays.

La conception du système d'information ACH a inclus les données, la conception, la gestion et les besoins de sécurité des communautés autochtones de la Nouvelle-Galles du Sud. Cette approche consiste à s'asseoir sur Country pour parler à ses gens en face à face pour concevoir en collaboration un nouveau système numérique à partir de zéro. Ce qui est devenu évident, c'est que les besoins des communautés, ce qui nécessite des changements dans la conception, la cartographie des besoins et des solutions et la mise à l'essai des conceptions et des prototypes. Les phases de conception initiales ont fourni une voie claire pour la fourniture d'une solution aux besoins des communautés grâce à cette orientation de conception centrée sur la culture, qui continuera d'être le fondement d'un système au cœur de l'amélioration de la gestion de l'ACH à travers la Nouvelle-Galles du Sud. Un tel processus de conception pourrait avoir des répercussions sur les organismes patrimoniaux et les collectivités autochtones d'ailleurs.

The Comprehensive Cultural Resilience of the Historic Heritage Block

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Abstract

In some regions with a long history, although the historical heritage has been preserved and protected to a certain extent, the social group do not have basic cognition of its historical culture and artistic connotation, let alone the inheritance of heritage culture from generation to generation. The lack of cognition of the dematerialization of heritage is not only detrimental to the long-term retention of the materialization of historical heritage in the block, but also will lead to the loss of cultural vitality in modern urban life after the designation of the historical heritage, and gradually form a single block structure and function, aging of activity groups and other problems. Therefore, taking Suzhou, a famous historical and cultural city in China, as an example, this paper proposes to take the historic heritage blocks themselves as a link, and jointly establish open communities and interactive science, education and culture tourism platforms by the public and the government administration, and regularly organize community activities and off-campus local literature and history classes in these streets. Thereby, street people and campus teenagers can expand their cognition of the material remains of historical heritage blocks and their understanding of intangible culture. And, with the help of the urban line travel platform, an interactive program is launched to promote customized humanistic tour routes to residents and strangers through intelligent media. Thus, with the material entity of the historical heritage block as the core, the spirit block is established in the urban social group, the heritage culture of the block is shared, the spiritual belonging of the urban group is obtained, the ancient block becomes the spiritual and cultural center of the modern city, the new status of the block is refreshed, and the new function of the block is activated.

Updating Living Heritage - Lessons from the Landscape Design Competition

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Abstract

The spectacular landscape of Columnar jointing area near Jungmun Daepo Coast, where dark red hexagonal stones make up giant stairs from basaltic lava erupted into the sea 250,000 years ago, has been recognised as the represented geological heritage in Jeju island, South Korea. These layers are manifestations of the ability of people to react effectively to the challenges and opportunities presented by their natural environment and changing societal demands. In particular, it is a vestige of the local culture for rice farming until 30 years ago, which is unusual for Jeju island.

After the development of Jungmun Tourism Complex from 1978, exotic elements were adopted without enough considerations for symbiotic relations between people and landscape. Indigenous elements were detached from their own context and commercialized for economic purposes. Meanwhile, the area has been managed by the control of the central government since 2005 after being designated as the Natural Monument. This may act as a safeguarding measure to prevent damage to the landscape, yet also act as an obstacle for further improvements.

Therefore, this is an appropriate moment to gather wisdom and to maximize the landscape potential of the columnar jointing area, while protecting its value as geological, cultural and natural heritage site.

For this, the city of Seogwipo held the 'International Design Competition for Landscape of Columnar Jointing Area, Jeju' in 2018. There had been 23 teams, consisting of various nationality and professional fields. Based on analysis on 6 awarded projects, interviews with entries and members of the jury committee, the research could suggest 4 key concepts for sharing this living landscape; 'ideas on interactions between tangible and intangible in landscape', 'rediscoveries on human-nature interactions', 'acknowledgement of cultural diversity and local knowledge', and 'attention by the local communities as the main body for safeguarding and utilising heritage'.

Systemic Landscape Planning (SysLP) & Cultural Landscape Heritage Strategy

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Abstract

This abstract aims to present the Systemic Landscape Planning (SysLP) methodology as a tool to propose Cultural Landscape Heritage Strategy through an interdisciplinary, systemic and participatory approach.

Cultural Landscape (CL) may be defined as the interaction between humans and nature over time, guided by human intentions that shape the landscape and are influenced by it. This means understanding the landscape as the mutual relationship among elements and processes (tangibles and intangibles), mediated by individual and collective human life (body, mind, emotions, and spirit).

As a broader concept, CL encompasses cultural heritage elements and sites and their dynamics as attributes that hold up past and present collective values, which must remain in the future. The emphasis on the physical-spatial dimension of heritage plans and the dichotomy between extraordinary and ordinary sites does not recognise the complex reality of CLs and the potential of systemic planning. Extraordinary sites need the ordinary ones not only to support their outstanding values but as part of one whole, that is, the CL.

The CL complex reality highlights the urgency to focus on processes (tangibles and intangibles) along with diverse elements/sites through Systemic Landscape Planning to achieve CLs' sustainable and resilient development.

The Systemic Landscape Planning (SysLP) methodology encompasses systems thinking, people-place-based approaches and regenerative sustainability principles to propose strategic CL heritage plans. It focuses on the interactions between urban, biophysical, and sociocultural systems, having community engagement and collective values/practices as structuring parts of the planning process. Quantitative and qualitative methods support this proposal's

methodological framework, including cultural mapping, community engagement, urban analysis, landscape metrics, and hydrodynamic modelling.

As a result, strategic systemic solutions come out to guide future CL heritage development. They are co-designed with people (mainly traditional people), fulfilling multiple goals, offering alternative solutions, and providing technical evidence for stakeholders' interest articulation and negotiation.

Enhancing Community Resilience Through Visitor Management & Collaborative Finance -

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Committee

Abstract

How Participatory Visitor Management and Circular Economic Innovation Can Enhance Resilience and Adaptive Capacities While Strengthening the Stewardship of World Heritage.

Thriving communities are complex networks of individuals, businesses, and organisations operating in a diverse economy where goods and services are exchanged meeting basic needs, contributing wellbeing and development.

Tourism can contribute to economic development, but sector growth can also reduce economic diversity and make tourism dependent communities vulnerable to risks and disruptions affecting the sector. Upon a natural disaster, outbreak of social unrest or contagious disease tourism numbers could quickly drop and deprive communities of income, liquidity, and sustainability. Places dependent on imported goods and services, and where economic leakages are high, are specifically vulnerable.

World Heritage are global tourism attractions often under pressure from economic exploitation and overuse. Their sustainable use and protection rely on local stewardship. The UNESCO World Heritage Visitor Management Assessment & Strategy Tool (VMAST) helps site management authorities manage visitation and tourism for the protection of heritage values while localizing the UN Sustainable Development Goals. By facilitating an open and inclusive strategy development process placing World Heritage at the centre, collaborating stakeholders extend strategy objectives beyond site management. While participatory management could support polycentric governance and collaborative stewardship of the site, it may however not be enough to strengthen community resilience towards economic disruptions.

The term 'circular economy' is typically understood to refer to material flows, but without a flow of payments in the opposite direction to materials, a circular economy cannot become self-sustaining. The World Heritage Exchange Trading Systems (WHETS), incubated through World Heritage Catalysis (<https://www.whcatalysis.org>), is a portfolio of value aligned economic operating infrastructure and collaborative finance (CoFi) tools adapted through deliberate site- and visitor management for the protection of World Heritage and a circular local economy enhancing community sustainability and resiliency.

The poster presents an emerging Theory of Change applying VMAST & WHETS.

Resumen

Las comunidades prósperas son redes de individuos, empresas y organizaciones que

operan en una economía diversa intercambiando bienes y servicios para satisfacer las necesidades básicas, contribuyendo al bienestar y al desarrollo.

El turismo puede contribuir al desarrollo económico, pero el crecimiento del sector también puede reducir la diversidad económica y hacer que las comunidades dependientes del turismo sean vulnerables a las perturbaciones. En caso de catástrofe natural, estallido de disturbios sociales o enfermedad contagiosa, las cifras del turismo podrían descender rápidamente y privar a las comunidades de ingresos, liquidez y sostenibilidad.

El Patrimonio Mundial suele estar sometido a la presión de la explotación económica y la sobreexplotación. Su uso sostenible y su protección dependen de la administración local. La Herramienta de Evaluación y Estrategia de Gestión de Visitantes (VMAST) del Patrimonio Mundial de la UNESCO ayuda a las autoridades encargadas de la gestión de los sitios a gestionar las visitas y el turismo para proteger los valores del patrimonio, al tiempo que se localizan los Objetivos de Desarrollo Sostenible de las Naciones Unidas. Sin embargo, aunque se apoye la gestión colaborativa del sitio, puede que no sea suficiente para reforzar la resiliencia de la comunidad frente a las perturbaciones económicas.

El término "economía circular" suele referirse a los flujos de materiales, pero sin un flujo de pagos en la dirección opuesta, una economía circular no puede ser autosostenible. El World Heritage Exchange Trading Systems (WHETS), incubado a través de World Heritage Catalysis, es una cartera de herramientas de financiación colaborativa adaptadas a través de la gestión deliberada de sitios y visitantes para la protección del Patrimonio Mundial y una economía local circular que mejore la sostenibilidad y la resiliencia de la comunidad.

El póster presenta una Teoría del Cambio emergente que aplica VMAST y WHETS.

Returning Responsibility, Returning Country: A New Future for Gariwerd

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Abstract

Working together, the Gariwerd Traditional Owners and Parks Victoria commissioned a cultural values project to help them co-design a vision, principles and directions statements to then shape the Greater Gariwerd (Grampians) Landscape Management Plan. This paper recounts the process and outcomes of engagement between Parks Victoria and the Traditional Owner groups with connection to Gariwerd – Barenji Gadjin Land Council, Eastern Maar Aboriginal Corporation and Gunditj Mirring Traditional Owners Corporation. It highlights how partnership as a process, when undertaken with respect and humility, can initiate opportunities towards healing and future sustainability. The legacy of this work is to privilege an Indigenous perspective to shape a new approach to the future management of this culturally significant landscape.

Gariwerd is the continuing, living and ancestral Country (territory) of Jadawadjali and Djab Wurrung language groups. Colonial occupation severely impacted the people and harmed the lands and waters of Gariwerd. The Traditional Owners continue to nurture this land to which they are deeply connected. They pass down stories about how it was created and share knowledge and teachings on how to care for Country. They sustain their spiritual connections to Gariwerd, to all its plants and animals, to the night skies and to the wider setting of the mountain ranges. And they assert their continuing cultural rights and responsibilities for Country with its interwoven tangible and intangible dimensions.

Parks Victoria is the state government agency with responsibility for management of public land reserves across the Greater Gariwerd landscape. The wisdom, heritage and cultural knowledge of the Traditional Owners is now seen as central to a management approach that seeks to be decolonising and healing. For Traditional Owners it is not just park management, but rather the 'return of a stolen family member'.

Paper to be presented with permission from the Traditional Owners of Gariwerd.

Shared Responsibility for Revitalising Chinese Historic Conservation Areas

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Abstract

Based on the state-owned urban land in China, the system of the separation of land ownership and land use rights stimulated the transformation of urban governance from managerialism to entrepreneurialism since the 1990s. Local governments play the dual roles of policymakers and business people in a real estate market to maximise their revenue. Since the central government delimited the urban red lines of 14 Chinese metropolises to prevent their urban sprawl in 2014, development-driven entrepreneurial activities of local governments are urban regeneration projects instead of aggressive land development. Meanwhile, the central government requested 141 listed historical and cultural cities to establish a historical and cultural protection system by 2035. Therefore, regeneration and management of urban historic conservation areas is a way to obtain political and economic achievements for local governments. Driven by the triple forces of China's land policy, market economy and heritage protection, the responsibility of different stakeholders should be discussed to revitalise and manage urban historic conservation areas under state entrepreneurialism.

This research adopts obtrusive and unobtrusive methods to position different stakeholders in real-life cases of China's listed historic conservation areas. This paper aims to explore how different stakeholders engage in revitalising and managing urban historic conservation areas under state entrepreneurialism. Based on the responses from 183 end-users and 19 core knowledge-holders, the paper reveals the stakeholders' positions in the regeneration and management phases of listed urban historic conservation areas. Furthermore, the paper explores how stakeholders engage, negotiate and reach a consensus for revitalising urban historic conservation areas under state entrepreneurialism. This paper provides recommendations on effectively negotiating and collaborating for shared responsibility under state entrepreneurialism, ultimately contributing to sustainable urban development.

Heritage as a Social Practice - Managing Change of Industrial Heritage Site

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Abstract

Global responsibility realising the Sustainable Development Goals (SDGs) - a much-needed consensus to ensure just life for everyone - can only be implemented through concrete projects in local environments. Many examples prove that cultural heritage can contribute significantly in this regard. The contributions are always multidimensional, benefitting heritage, generating vital synergistic development effects in the local environments, and contributing directly and indirectly to sustainable development. Experience shows that a value-led approach - considering heritage values for all stakeholders - is a prerequisite for successful project realisations. It calls for responsible coordination of interests and for heritage to be perceived as a process of change. Adaptive reuse is a paradigm supporting such a concept. It is not a new idea. However, enforcing the proper preservation of the authenticity and integrity of heritage is due very different interests much more complex nowadays than ever before.

As an example of tackling these challenges, I will present the intensive and extensive activities for the preservation and adaptive reuse of the former coal washery *Klasirnica*, built in the second half of the 20th century in the coal mining city of Velenje in north-eastern Slovenia, which now faces the post-industrial phase. After a failed revitalisation attempt fifteen years ago, the local authorities planned to demolish the building, which is, on the Slovenian scale, comparable to the washery at the Zollverein World Heritage Site. Leaving aside the loss of this plant's outstanding heritage value, more than 38,000 tonnes of waste is a fact that should prevent such intentions. The presented activities are therefore crucial and represent a test of the understanding of the responsibilities of everyone involved, not merely the experts striving for the appropriate adaptive reuse of the building and the sustainable future of the city and the region.

Résumé

La responsabilité mondiale dans la réalisation des objectifs de développement durable (ODD) - un consensus indispensable pour assurer une vie juste à tous - ne peut être mise en œuvre que par des projets concrets dans les environnements locaux. De nombreux exemples prouvent que le patrimoine culturel peut apporter une contribution significative à cet égard. Les apports sont toujours multidimensionnels, profitant au patrimoine, générant des effets de développement synergiques vitaux. L'expérience montre qu'une approche axée sur les valeurs - en tenant compte des valeurs patrimoniales pour toutes les parties prenantes - est une condition préalable à des réalisations réussies. Elle appelle à une coordination responsable des intérêts et à ce que le patrimoine soit perçu comme un processus de changement. La réutilisation adaptative est un paradigme soutenant un tel concept. Ce n'est pas une idée nouvelle. Cependant, faire respecter la bonne préservation de l'authenticité et de l'intégrité du patrimoine est aujourd'hui beaucoup plus complexe que jamais.

À titre d'exemple pour relever ces défis, je présenterai les activités intensives et extensives de préservation et de réutilisation adaptative de l'ancienne laverie à charbon Klasirnica, construite dans la seconde moitié du XXe siècle dans la ville minière de Velenje, dans le nord-est de la Slovénie, qui fait maintenant face à la phase post-industrielle. Après une tentative de revitalisation ratée il y a quinze ans, les autorités locales ont prévu de démolir le bâtiment. Au-delà de la perte de la valeur patrimoniale exceptionnelle de cette usine, plus de 38 000 tonnes de déchets est un fait qui devrait empêcher de telles intentions. Les activités présentées sont donc cruciales et représentent un test de la compréhension des responsabilités de toutes les personnes impliquées, et pas seulement des experts qui luttent pour la réutilisation adaptative appropriée du bâtiment et l'avenir durable de la région.

A 'Resilience Thinking Framework' for Long-term Planning of Heritage Places

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Abstract

World Heritage properties and other heritage places typically develop management plans with 5 to 10 year timeframes. Even though the goal is their long-term protection, comprehensive heritage planning for 20, 30 or more years is seldom undertaken or clearly articulated, despite certain management challenges (e.g. climate change adaptation and mitigation, changing population dynamics, large-scale conservation works following disasters) requiring multiple, long-term and continuous actions to effectively address them. The aim of developing a Resilience Thinking Framework (RTF) is to enable thoughtful consideration of the history of heritage places and how to prepare for anticipated future challenges.

The work we describe was undertaken as part of Connecting Practice, a collaborative project initiated and undertaken by ICOMOS and IUCN. It aims to develop new methods and strategies to better integrate natural and cultural heritage within conservation practice. The project is an incubator for new ideas and methods, characterised by creativity, experimentation and innovation.

The RTF we describe is specific to the needs of heritage places and practice. It drew on work undertaken by the Stockholm Resilience Centre - specifically their *Wayfinder* Guide, a process for resilience assessment, planning and action in social-ecological systems. The project simplified and adapted *Wayfinder* for use in heritage planning. While *Wayfinder* focuses on developing strategies for creating adaptive and transformative change, management of heritage places needs to ensure that its values are maintained while accommodating desired change.

Using *The Hanseatic Town of Visby* (Sweden) as the pilot case study, the framework was developed via a participatory process, involving a series of four workshops over eight months with site managers, government officers, local citizens, business representatives, and academics. In this presentation we describe the five-stage process that structures the RTF, its content, and how heritage practitioners can use it to ensure that heritage places are transmitted to future generations.

Résumé

Les plans de gestion pour les biens du patrimoine mondial sont généralement élaborés pour des périodes de 5 à 10 ans. Il est rare de voir articulée une planification sur un

horizon de 20 ou plus, alors même que l'objectif est la protection à long terme de ces biens et que les défis de gestion auxquels ils sont confrontés le justifieraient, notamment l'adaptation au changement climatique.

Le travail que nous décrivons a été entrepris dans le cadre de « Connecting Practice », un projet entre l'ICOMOS et de l'UICN. Il vise à développer de nouvelles méthodes visant à mieux intégrer le patrimoine naturel et culturel. Le projet est un incubateur de nouvelles idées et se veut caractérisé par la créativité, l'expérimentation et l'innovation.

Le cadre de réflexion sur la résilience que nous décrivons est spécifique aux besoins des biens patrimoniaux. Il s'inspire des travaux du Stockholm Resilience Centre, et plus particulièrement de son guide Wayfinder, un processus d'évaluation de la résilience, et de planification et d'action dans les systèmes socio-écologiques. Le projet a simplifié et adapté Wayfinder pour l'utiliser dans la planification du patrimoine. Alors que Wayfinder se concentre sur le développement de stratégies visant à créer un changement adaptatif et transformatif, la gestion des biens du patrimoine doit garantir le maintien de ses valeurs tout en tenant compte du changement souhaité.

En utilisant la ville hanséatique de Visby (Suède) comme étude de cas pilote, le cadre a été développé à travers d'un processus participatif, impliquant une série de quatre ateliers étalés sur une période de huit mois. Dans cette présentation, nous décrivons le processus en cinq étapes qui structure le cadre de réflexion sur la résilience, son contenu, et la manière dont les professionnels du patrimoine peuvent l'utiliser pour garantir la transmission des biens du patrimoine aux générations futures.

Traditional and Indigenous Practices for Climate Change Adaptations

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Abstract

Continuing cultural landscapes and the landscapes of Indigenous Peoples are characterised by interlinkages between humans and their environments which can include holistic relationships with all beings such as animals, plants, Ancestors and the spirit world. These landscapes and their Peoples encounter challenges and enact adaptations and interventions over generations of use. At their core are traditional management practices and ethics of custodianship which emerge from and are reproduced through place-based knowledge systems. These landscapes are sites of resilience in the face of unprecedented biodiversity and climate change crises and are crucial areas for education, biodiversity protection, sustainable land use, knowledge transmission and cultural continuity.

This presentation will discuss the vital practices of Indigenous and other local stewards in custodianship and management of their landscapes and their sustainable conservation strategies. We also explore the roles of knowledge transmission, ceremonial practices, worldviews, and maintenance of relationships with all beings therein. While cultural and natural heritage institutions recognise the need for a holistic approach in defining resilience, this paper asserts the central role of knowledge transmission, cultural continuity and the upholding of rights as key components. Our findings are based on document research, interviews, and case studies of sites with a particular focus on landscapes of Europe and the territories of First Nations of Canada.

Lessons Learned from Heriland: Cultural Heritage and Landscape Planning Approaches

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Abstract

Heriland is a pan-European initiative for research and training on cultural heritage and planning of European landscapes, funded by the EU's Horizon 2020 programme and the Marie Skłodowska-Curie grant. Innovatively, Heriland's model provides an interdisciplinary and rigorous training standard towards landscape management and spatial planning that locates heritage management in relation to key societal changes and challenges of the 21st century. These include the spatial turn in landscape planning; democratisation; digital transformation; and changing environments. Furthermore, the programme interlinks research-based heritage management to the UN Sustainable Development Goals. Following our experiences as students of Heriland's 2022 intensive training programme, 'Cultural Heritage and the Planning of European Landscapes' and the initiative's 2022 International Conference on Cultural Heritage and Spatial Planning', we discuss Heriland's training on landscape planning and research and its pedagogical approach. The paper explores application of the approach through case studies of cultural landscapes in Europe and examines how various concepts are used in practical situations. The paper includes key learning principles from Heriland such as the potential use of the Historic Landscape Characterisation (HLC) or Historic Urban Landscape (HUL) approach in landscape assessment and planning, and the interlinkages of heritage management with key societal challenges and related solutions.

History of Slag Bricks as An Industrial Heritage in Japan

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Abstract

In 1862, Emil Langen discovered the hydraulic properties of the crushed blast furnace slag. Fritz W. Lürmann of Germany in 1865 used steel hydraulic properties of blast furnace slag at the Georgsmarien steelworks in Osnabrück to mix it with blast furnace slag and slaked lime and succeeded in stably producing it as a pressure-molded "slag brick". Then, it spread around the world mainly nearby steelworks.

Production of Slag bricks in Japan was started in 1907 by the Yawata imperial steel works. Slag bricks often were popularized in places close to the production area, and many buildings were built. Mr. Taizo Kuroda guided the manufacturing slag bricks at Yawata. Slag bricks that made still nearly 100 buildings existing in Kitakyushu city. In addition, slag bricks were exported to various area, and still many buildings remains in various parts of Japan. Slag bricks in Japan were much cheaper than red bricks, also, such as by slag bricks were used in the army and navy with related facilities, it came to be also used in the private sector of building materials.

Slag bricks, is used as a masonry material, also used in complex shapes, such as clay pipe or lanterns to unbaked, it was used extensively in addition to the use of the original brick shapes. However, in Japan, as a cause of the Great Kanto Earthquake in 1923, regulating the use of red brick and other masonry materials for large scale buildings, the production of slag bricks will also decline. Blast furnace cement, which is a product using the furnace slags, has become commonly used in marine civil engineering. For this reason, the production of slag bricks completely stopped production in 1986. In this research, I present the history of the production of slag bricks in Japan.

Résumé

Fritz W. Lürmann d'Allemagne en 1865 a utilisé les propriétés hydrauliques de l'acier du laitier de haut fourneau à l'aciérie Georgsmarien à Osnabrück pour le mélanger avec du laitier de haut fourneau et de la chaux éteinte et a réussi à le produire de manière stable sous forme de "brique de laitier" moulée sous pression. Ensuite, il s'est répandu dans le monde principalement près des aciéries.

La production de briques de scories au Japon a été lancée en 1907 par les aciéries impériales de Yawata. Les briques de laitier ont souvent été popularisées dans des endroits proches de la zone de production et de nombreux bâtiments ont été construits. M. Taizo Kuroda a guidé la fabrication des briques de laitier à Yawata. Des briques de scories qui faisaient encore près de 100 bâtiments existants dans la ville de Kitakyushu.

Les briques de laitier au Japon étaient beaucoup moins chères que les briques rouges, de même que les briques de laitier étaient utilisées dans l'armée et la marine avec des installations connexes, elles ont également été utilisées dans le secteur privé des matériaux de construction.

Les briques de scories sont utilisées comme matériau de maçonnerie, également utilisées dans des formes complexes, telles que des tuyaux en terre cuite ou des lanternes à cru, elles ont été largement utilisées en plus de l'utilisation des formes de briques d'origine. Cependant, au Japon, en raison du grand tremblement de terre de Kanto en 1923, réglementant l'utilisation de la brique rouge et d'autres matériaux de maçonnerie pour les bâtiments à grande échelle, la production de briques de laitier diminuera également. La production de briques de laitier a complètement cessé sa production en 1986. Dans cette recherche, je présente l'historique de la production de briques de laitier au Japon.

From Diversity to Sustainability: Tobacco Heritage Preservation in the Laonong River Basin

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Abstract

Since 2020, with the support of the Hakka Program of the Institute of Ethnology, Academia Sinica, the research team has begun to invest in the research on the preservation of Taiwan's tobacco industry heritage. Using literature review and field investigations, the inventory of the tobacco industry heritage still preserved in Xiuguluan River basin is carried out. Stepping forward 2021, the study area is expanded to the Laonong River basin in Pingtung Tobacco Area. Compared with Hualien Tobacco Area, Pingtung Tobacco Area has more types of tobacco varieties grown. There are also a larger number of tobacco industry heritage preservation, revitalization and reuse cases are also carried out for tobacco barns and expanded to the counseling station, the professional institution, as well as the tobacco leaf factory and tobacco factory.

In addition, in Meinong District, Kaohsiung City, located in the Laonong River basin, tobacco industry has become an important source of local economy and local recognition because tobacco has been grown since the middle stage of the Japanese occupation period. Therefore, after the large-scale tobacco industry production going to the end, there are the pottery museum, restaurant and homestay using the image of the tobacco barn. In addition, the important regional museum have a special exhibition area with the theme of tobacco industry. Trying to promote and encourage people to grow tobacco for non-cigarette production purposes in 2021 accompanying with theatrical performances initiates to reconsider the opportunity and possibility of the living preservation for tobacco industry heritage in Pingtung Plain.

Looking forward to the future, in addition to continue to explore the revitalization cases of the diversified tobacco industry heritage in Xiuguluan River basin and Laonong River basin, we also try to think about how to establish a cross-case or regional sustainable tobacco industry heritage preservation through the mechanism of re-contextualization.

Water&Heritage: Connecting Past with Present and Future

Henk van Schaik¹

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The paper will inform the participants about the aims of the ISCWater, in particular to inform water managers about the significance of material, conceptual and spiritual water related heritage for present and future water management challenges, with the intention to enhance³ the sustainability of water management in particular under SDG6, on water supplies and water resources management, SDG 11 on urban and spatial planning and on SDG 14 on Oceans.

The presentation will also follow up on the outcomes of the ICOMOS ISC in cooperation with ICOMOS US, UNESCO Chair Water Ports and Historic Cities and Water Board Amstel, Netherlands organised 2 days events prior to the Mid Term Review of the UN Water Decade of Action and its conclusions concerning taking into account the significance of water related heritage and the development of naratives for water managers on water and heritage at UN level, national level and at local level.

An Enforced Dilemma Between Ambivalence and Diversity in Heritage Practices

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Abstract

Contemporary Russia's ambivalent attempts to articulate perceptions of the period of Soviet repression, aggravated by the neo-imperialist ambitions of political elites whose legitimacy was firmly anchored in the victorious Soviet and Stalinist past, have generated a paradoxical authorised heritage discourse. It reflects the ambivalence inherent in the state-sponsored narrative. It is manifested by a hierarchy of heritage shaped by the practice of decision-making, unequal respect for values and associated attributes, and the corresponding inequalities in the right to heritage of different social groups.

This paper presents some specific practices of preserving privileged heritage, that include components associated with a period of repression. Part of these practices is the ethics of restoring heritage rights lost in the massacre of Soviet terror and of sustaining (reestablishing) the continuity of living heritage. What is distinctive about such practices is the tendency to restore valuable attributes to a state prior to the period of traumatic past. The paper further discusses how such ethical approach correlates with an arrogant and very much colonial-like approach to heritage that was fixed on the lower rungs of authorised hierarchy during previous imperialist periods of Russian and Soviet empires and compares the latter to the most contemporary practices.

Bringing to focus several case studies the paper shows how such ethical argumentation, while reestablishing someone's rights to heritage deprives others of those rights; how it has been incorporated into heritage discourse; how it has subsequently been spread to other types of heritage devoid of the apparent ambivalent component; and how it has altered the very meaning of the categories of authenticity, credibility and integrity.

The paper concludes how heritage practices shall be inclusive, de-colonised and for the foremost diverse as heritage, these practices seek to conserve.

Sustainable Ceramics: Traditional Pottery in Cambodia

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¹ Independent researcher

Abstract

The production and consumption of ceramics have sustained societies in Cambodia for over 4,000 years. From the humble, low-fired earthenware pots to the exquisite, high-fired glazed stoneware jars and vases, traditional Cambodian pottery is a distinctive symbol of the country's premodern past and hence, is an inalienable part of its cultural heritage.

This paper outlines the history and significance of traditional pottery in Cambodia, and briefly introduces a traditional pottery-making village in the province of Kampong Chhnang. The paper proposes that the promotion of traditional Cambodian pottery will not only revive a dying craft, but also facilitate the achievement of most of the 17 UN Sustainable Development Goals in the country. In doing so, this paper highlights the importance of non-monumental material culture to a country's history, and its role in enriching the fabric of a nation's cultural heritage.

Behavior and Experience: HUL Perception based on Multi-scale Perspective

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Abstract

Digital footprints, not only include digital records that can reflect satisfaction of user needs and spatio-temporal movement information, but also record the relationship between user behaviors and various activities. It can help us to build highly dynamic models of urban space, social life and infrastructure networks. This paper uses digital footprints to quantitatively analyze the landscape system and public perception mode of the HUL in Nanjing, China, from the multi-scale spatial perspective, to explain the interaction between tourists and HUL, and seek the mathematical laws behind social phenomenon from the macro, meso and micro levels.

Landscape perception study based on multi-scale spatial perspective

The macro-level study uses the text-type digital footprints to simulate tourists' spatiotemporal behavior, and classify the characteristics of tourism flow network. The meso-level study uses the picture-type digital footprints to study hierarchical clustering analysis of public landscape perception, which focuses on tourists' subjective screening process of HUL information and the expression result of landscape perception preference. The micro-level study constructs a landscape visual perception evaluation system by integrating the dual perspectives of expert evaluation and public participation, which realizes the grading classification and hierarchical management of HUL nodes.

Heritage study innovation from the perspective of spatial behavior and landscape perception.

This study uses two types of digital footprints to shift the focus from "spatial behavior" to "landscape perception", which changes the research from "what people see" to "what people like to pay attention to" and ultimately focuses on "what are their preferences". Through in-depth analysis of the transformation process and correlation mechanism between physical images, visual images and mental images, this study confirms that landscape perception evaluations supported by digital footprints is helpful to accurately identify tourists' landscape preferences and recreational demands for HUL from a human-centered perspective.

Guidance of Heritage Sites presentation when Applying Emerging Technologies

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Abstract

This research paper discusses what are the main principles when applying emerging technologies to Cultural Heritage Sites' interpretation and presentation. Based on a literature review, this study examines the main cases, technical standards, issues, and challenges of current new technologies for the interpretation of cultural heritage sites. A theoretical framework is developed based on the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites, which integrates the nature of Cultural Heritage Sites, heritage interpretation and presentation, virtual reality, panoramic presentation, augmented reality, 3D printing, and other emerging technologies. Based on the theoretical framework, a set of evaluation metrics was developed to assess the applicability, feasibility, and transferability of emerging technologies to interpret cultural heritage. In this study, a World Heritage case study will be selected to test the theoretical and evaluation metrics, and the results of the theoretical framework and evaluation metrics will be presented to World Heritage experts based on a questionnaire survey. The final guidance of Presentation and Interpretation of Cultural Heritage Sites when Applying Emerging Technologies was developed by combining the literature review and the feedback from the questionnaire.

Résumé

Ce document de recherche examine quels sont les grands principes de l'application des nouvelles technologies à l'interprétation et à la présentation des sites du patrimoine culturel. Basée sur une revue de la littérature, cette étude examine les principaux cas, les normes techniques, les problèmes et les défis des nouvelles technologies actuelles pour l'interprétation des sites du patrimoine culturel. Un cadre théorique est développé sur la base de la Charte ICOMOS pour l'interprétation et la présentation des sites du patrimoine culturel, qui intègre la nature des sites du patrimoine culturel, l'interprétation et la présentation du patrimoine, la réalité virtuelle, la présentation panoramique, la réalité augmentée, l'impression 3D et d'autres technologies émergentes. Sur la base du cadre théorique, un ensemble de mesures d'évaluation a été développé pour évaluer l'applicabilité, la faisabilité et la transférabilité des technologies

émergentes pour interpréter le patrimoine culturel. Dans cette étude, une étude de cas du patrimoine mondial sera sélectionnée pour tester les paramètres théoriques et d'évaluation, et les résultats du cadre théorique et des paramètres d'évaluation seront présentés aux experts du patrimoine mondial sur la base d'une enquête par questionnaire. Le guide final de la présentation et de l'interprétation des sites du patrimoine culturel lors de l'application des technologies émergentes a été élaboré en combinant la revue de la littérature et les commentaires du questionnaire.

Chinese Public Discourse on Heritage: Integrating Culture and Nature

Rouran Zhang¹

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Abstract

The *Culture-Nature Journey*, which seeks to develop ways to combine nature and culture in various cultural contexts, was jointly presented by the IUCN and ICOMOS in September 2016 during the IUCN World Conservation Congress in Hawaii, United States. The project advocates for the integration of culture and nature by arguing that cultural and natural heritage sites should be seen as part of a larger framework that includes biodiversity, emphasises the culture and language of each region, encourages the transmission of traditional techniques, and actively uses new ones. Since the launch of the *Culture- Nature Journey* project, countries are actively exploring different ways to promote the integration of different cultures with nature. This eleven-year research used qualitative interviews and analysis of social networking platform commentary to explore the perceptions of Chinese public (local residents and visitors) of cultural and natural values at different categories of Chinese World Heritage sites, including three cultural heritage sites (Xidi and Hongcun, Summer Palace, Classical Gardens of Suzhou), two natural heritage sites (Libo Karst and Guilin Karst), one mixed site (Mount Taishan) and two cultural landscapes (West Lake, Honghe Hani Rice Terraces). The findings demonstrate that Chinese public are observant, adept in using metaphors, and able to poetically describe their feelings in response to embodied cultural and natural heritage values. Additionally, it makes the case that the process by which Chinese people create their unique or shared identities through emotional involvement with heritage places is what is meant by heritage. The link between environment and culture can be shown and the contemporary significance of heritage can be interpreted by examining the varied emotional engagement of people to heritage sites.

Construction of Discourse of the MSR from the Perspective of the Public

Rouran Zhang¹

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Abstract

"The Maritime Silk Road (MSR)" was a network of sea routes used by people in ancient times to communicate between East and West using traditional sailing techniques, mainly through natural conditions such as monsoons and ocean currents, using wooden sailing ships. In 2017, the National Cultural Heritage Administration of China officially identified Guangzhou as the leading city for the World Heritage application of the MSR, joining nine other cities, including Nanjing, Ningbo and Macao. Based on the Historic Urban Landscape approach, this study examines the spatial and temporal evolution of Guangzhou's urban and MSR-related elements, and explores the views of various stakeholders, especially the public's perception and understanding of the Guangzhou section of the MSR. In this way, the values of the selected nine heritage sites of the Guangzhou section of the Maritime Silk Road are explored from the perspective of the public in the context of the spatial and temporal changes of the city as a whole, and the values generated by the intertwined narratives of the various elements of the urban environment, and the overall conservation of the heritage is explored. The study also aims to explore the intrinsic relationship between the Chinese government's promotion of the MSR World Heritage project and the Belt and Road Initiative, and to deepen public's understanding of the historical and cultural values of the Belt and Road Initiative through the inscription of the MSR, so as to build a Chinese Maritime Silk Road discourse.

ICOMOS Culture-Nature Prize: Supporting Initiatives, Raising Awareness

Maureen Thibault¹, Kaitlin Paecklar², Marie-Laure Lavenir¹, Délie Ronsin-Quéchon¹, Teresa Patricio³, Steve Brown⁴, Chilangwa Chaiwa⁵, Maya Ishizawa⁶, Hossam Mahdy⁷ and Nupur Prothi³

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Abstract

In 2022, the ICOMOS Culture-Nature Prize was put in action to acknowledge and reward remarkable projects that recognise and promote the interconnections between cultural and natural heritage in the work of caring for and safeguarding important heritage places and their associated practices. The Prize builds on more than 10 years of work by ICOMOS and with partners including IUCN and ICCROM to develop thinking and methods as part of Connecting Practice, Culture-Nature Journey and World Leadership. In this presentation we outline the processes of fundraising, nomination, selection, and awarding of the Prize. As part of this presentation, we will screen a short video highlighting the work being undertaken by the awardees of the Culture-Nature Prize 2022.

Funds of €15.000 were raised from 74 supporters through the 2021 ICOMOS 'Giving Tuesday' crowdfunding campaign. The annual campaign, coordinated by the ICOMOS International Secretariat, focuses on inclusivity and mobilising ICOMOS's greatest asset: heritage professionals!

Thirty-one submissions were received for the 2022 Prize. The submissions represented a diversity of geographical areas and cultural contexts. A jury comprising 5 ICOMOS members also represented geographical diversity. The award winners were announced at AGA2022 in Thailand in October 2022.

Culture-Nature initiatives recognise the interconnections between cultural and natural heritage and rethink how ICOMOS members can protect culture and nature through comprehensive and collaborative approaches to working with local communities. Through integrated protection, management and sustainable development of heritage places, Culture-Nature initiatives can build resilience to today's challenges of climate change, pollution and rapid urbanisation.

Résumé

En 2022, le Prix Culture-Nature de l'ICOMOS a été lancé pour reconnaître et récompenser

les projets remarquables qui reconnaissent et promeuvent les interconnexions entre le patrimoine culturel et naturel dans le travail de sauvegarde de lieux patrimoniaux importants et de leurs pratiques associées. Le prix s'appuie sur plus de 10 ans de travail de l'ICOMOS et de ses partenaires, dont l'UICN et l'ICCROM, pour développer une réflexion et des méthodes dans le cadre de Connecting Practice, Culture-Nature Journey et World Leadership. Dans cette présentation, nous décrivons les processus de collecte de fonds, de nomination, de sélection et d'attribution du prix. Nous projeterons également une courte vidéo mettant en lumière le travail entrepris par les lauréats du Prix Culture-Nature 2022.

Des fonds de €15.000 ont été collectés auprès de 74 contributeurs par le biais de la campagne de crowdfunding 'Giving Tuesday 2021' de l'ICOMOS. La campagne annuelle, coordonnée par le Secrétariat international de l'ICOMOS, se concentre sur l'inclusivité et la mobilisation du plus grand atout de l'ICOMOS : les professionnels du patrimoine !

Trente et une candidatures ont été reçues pour le prix 2022. Les initiatives proposées représentaient une diversité de zones géographiques et de contextes culturels. Un jury composé de 5 membres de l'ICOMOS a également incarné la diversité géographique. Les lauréats ont été annoncés lors de l'AGA2022 en Thaïlande en octobre 2022.

Les initiatives Culture-Nature reconnaissent les interconnexions entre le patrimoine culturel et naturel et repensent la manière dont les membres de l'ICOMOS peuvent protéger la culture et la nature par des méthodes de travail collaboratives avec les communautés locales. Grâce à la protection, la gestion et le développement durable intégrés des lieux patrimoniaux, les initiatives Culture-Nature peuvent renforcer la résilience face aux défis actuels du changement climatique, de la pollution et de l'urbanisation rapide.

Living Climate Action

Sheridan Burke¹ Suzanne Bravery²

¹ ICOMOS Scientific Council

² Making museums matter

Abstract

Eryldene is a heritage listed house and world-renowned garden of camellias, run by volunteers as a community Trust in Sydney. To re-build its organisational resilience after the Covid pandemic, and recognising the increasing impacts of climate change, the Eryldene Trust initiated a renewal and resilience plan in 2021.

An *Eryldene Climate Risk Register* for the house and garden was developed by a group of volunteers (with expert advice), and an *Eryldene Sustainability Action Plan 2022-25* consequently identified the day to day activities of volunteers and prioritised longer term planning needed to improve its resilience. To sustain rare and significant plants through increasing periods of high heat, proactive conservation initiatives include succession planting and propagation that are now in progress. Existing site water reticulation, including harvesting from the roofs of the house stored in rainwater tanks buried under the driveway has been reviewed in a *Water Management Plan* that led to modification of irrigation practices.

The Climate Risk Register noted the increasing risk of storm damage and intense rain, which refocused aspects of preventive maintenance planning and identified proactive conservation works on the buildings and infrastructure. Public event management has also been modified through the risk register analysis, with new weather and wind monitoring processes introduced as standard practice.

Alongside these small and large physical actions, the Trust also commissioned an *Audience Engagement Report* with a focus on youth; aiming to develop links with local schools

sustainability programs and integrate sustainability measures and climate action messaging in its events and open garden days.

Through sharing Eryldene's climate action journey via webinars and public programs, Eryldene hopes to become a living contemporary resource of stories for discussion on sustainability and climate change in relationship to historic houses and gardens.

Résumé

Eryldene est une maison classée au patrimoine et un jardin de camélias de renommée mondiale, géré par des bénévoles en tant que fiducie communautaire à Sydney. Pour reconstruire sa résilience organisationnelle après la pandémie de Covid, et reconnaissant les impacts croissants du changement climatique, l'Eryldene Trust a lancé un plan de renouvellement et de résilience en 2021.

Un registre des risques climatiques d'Eryldene pour la maison et le jardin a été élaboré par un groupe de volontaires (avec des conseils d'experts), et un plan d'action de durabilité d'Eryldene 2022-25 a par conséquent identifié les activités quotidiennes des volontaires et priorisé la planification à plus long terme nécessaire pour améliorer son résilience. Pour soutenir les plantes rares et importantes pendant les périodes croissantes de chaleur élevée, les initiatives de conservation proactives comprennent la plantation de succession et la propagation qui sont actuellement en cours. La réticulation de l'eau du site existant, y compris la récolte des toits de la maison stockée dans des réservoirs d'eau de pluie enterrés sous l'allée, a été examinée dans un plan de gestion de l'eau qui a conduit à la modification des pratiques d'irrigation.

Le registre des risques climatiques a noté le risque croissant de dommages causés par les tempêtes et les pluies intenses, ce qui a recentré les aspects de la planification de la maintenance préventive et identifié des travaux de conservation proactifs sur les bâtiments et les infrastructures. La gestion des événements publics a également été modifiée grâce à l'analyse du registre des risques, avec de nouveaux processus de surveillance des conditions météorologiques et du vent introduits en tant que pratique standard.

Last two paragraphs removed in Spanish translation due to word count limit in submission format. Please see English version.

The Deposition of Cultural Heritage in The Malayan New Villages

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Abstract

The Malayan New Villages (NV) were formed in massive scale under Briggs Plan when the colonial government shifting their policies towards winning the 'mind and heart' of the people, during the 'Emergency' between 1948 and 1960. The concept of NV traces back to the concentration camp in South African War (1899-1902). It was used as military tactic to deprive the enemy of the support of a sympathetic population. The Malayan NV is the successful example whereby these NV survive until today with some have developed into fairly important centers of population, economic activities, and cultural depositories of the inhabitants, such as Berapit NV in Penang and Chaah NV in Johor. However, some NV required urgent attention for a new economic activities, such as Papan NV in Perak. In 2000 survey, there are 450 NV in Malaysia whereby 85.11% or 383 NV are formed during the Emergency. The research aims to scrutinize the planning and strategies adopted in these NV, with objectives for better understanding of the adoptability and flexibility of its architecture that promote social culture exchange of different ethnic and dialect groups, and moving towards sustainable development. The NV divided into 3 categories: 51.64% (or 285 NV) at new site, 40.03% (or 221 NV) attached to other communities other than towns, and 8.33% (or 46 NV) attached to older towns. Mixed methods are adopted in the study that include desktop study (published theses, books, newspapers, maps and official documents from archives and libraries), field study (including community participation for informal unstructured interview, focus group discussion and oral history). The study suggests that cultural heritage could be a force for positive change for NV in Malaya. Additionally, the planning and architecture of some of these NV may provide good examples for planning towards sustainable development for rural and sub-urban context.

Indigenous Peoples' heritage in Latin America: a Peruvian case study

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Abstract

My research aims to analyse the phenomena of politicisation of Indigenous Peoples' heritage, which I define as a process "from monumentalisation to participation" in cultural policy. In the Republic of Peru, this process is associated with the so-called progressive cycle of public policies, the characteristic feature of which is taking actions leading to the so-called democratisation of culture, i.e. emphasis on a participatory model of cultural heritage management as well as protection and promotion of cultural diversity and pluralism.

As a case study, I chose the Qhapaq Ñan Project, an interdisciplinary program launched in 2001 by the Peruvian government to declare the pre-Columbian Andean Road System as a symbol of World Cultural Heritage. As for many contemporary Andean communities, *Qhapaq Ñan* has not lost its functionality and is not only a symbol of pre-Columbian cultural heritage but also an essential component of their social life; therefore, the Trail started to be considered an element of social and economic facilitator and an example of the modern concepts of heritage politics, based on the principles of participation, consultation, and cooperation with indigenous communities in its management and safeguarding. Hence, I form the questions: How, on the one hand, the patrimonial process of *Qhapaq Ñan* and, on the other, the functionality of the Trail can affect its management plans and protection as a World Heritage site? Furthermore, how do the concepts of co-management and sustainable development affect contemporary relations between representatives of indigenous peoples and public institutions?

The Qhapaq Ñan Project can be an example of the gradual positive changes in heritage politics. It is supposed to lead to a departure from the practice of monumentalisation of indigenous heritage by the dominant group to strengthening the concept of heritage as a space of contact and negotiations between various groups of stakeholders.

Towards a New Alpine Landscape: through Incremental Regeneration of Sports Heritage

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Abstract

The Alpine region is known for its abundant ecological services and rich cultural heritage. Extensive human activities, especially in winter sports and tourism localities, have significantly influenced the landscape of the Alps. These communities heavily depend on infrastructure and settlements to accommodate the needs of tourists. However, changing consumption patterns and depopulation have led to notable socio-economic and environmental pressures in various areas of the region. As a result, many local communities now face the difficulties of dealing with aging and insufficient infrastructure linked to the sports and tourism heritage of the past century.

This paper aims to identify strategies for the regeneration and re-utilization of sports and tourism heritage, with a particular focus on occasions where mega-events like the Winter Olympics are likely to take place. These events involve substantial investments and potential waste in the event of an unsuccessful bid. By using Cortina d'Ampezzo as a case study, the research explores the potential and unique characteristics of winter sports and tourism heritage for future mountain development. It also proposes an incremental approach to heritage revitalization, specifically emphasizing pre-bid architectural design strategies that minimize long-term implications in the event of an unsuccessful bid.

The primary objective of this research is to comprehend the significance of past heritage within the specific environment of the Alpine region, while addressing ecological contingencies resulting from climate warming and socio-economic changes. Additionally, it examines strategies for adapting heritage in winter tourism locales and mountain landscapes, considering

the potential hosting of mega-events. The study further investigates the mechanisms and benefits associated with adopting an incremental approach when preparing for such events, ensuring minimal future implications in the event of an unsuccessful bid while simultaneously laying the groundwork for future development upon a successful request.

Balancing Social and Cultural Priorities in the UN 2030 agenda for WH Cities

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Abstract

Due to the shortcoming of the UN Sustainable development Goals (SDGs) in addressing cultural and social sustainability as equally important pillars to environmental and economic sustainability. Many urban regeneration issues such as gentrification, excessive tourism, social exclusion among others tend to take place in World Heritage Cities which contradict the essence of urban sustainability in general and the SDGs in particular.

A previous paper has investigated and positioned heritage and culture within the UN Sustainable development Goals (SDGs) for 2030 (namely SDGs 8, 11 and 17). This particular paper suggests how can we incorporate the other UN initiatives (the Historical Urban Landscape (HUL) and the New Urban Agenda (NUA)) in a timely manner under the umbrella of the SDGs relevant targets. The aim is to rebalance cultural and social priorities in the Sustainable Development Goals (SDGs) within World Heritage cities, especially where the OUV is relying on the intangible heritage. Critical content analysis will be employed here with the use of NVivo qualitative analysis tool to analyze the three initiatives and create a refined set of criteria for the SDGs in focus, including their definition and affiliated targets and indicators. As-Salt city would be used as a test bed and a model case study for WH cities to localize these refined targets based on the local community needs and aspirations.

Official VS Public How the Discourse of Archaeological Sites is Constructed

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Abstract

The successful nomination of archaeological sites for World Heritage status is seen by Chinese officials and experts as a significant means for international organisations to recognise China's civilisation history. In particular, since the 18th Congress of the Communist Party of China, Chinese President Xi Jinping has prioritised the nomination of archaeological sites for World Heritage, which has sparked active preparations for the nomination of various categories of archaeological sites for World Heritage throughout China. The Chinese government believes that the Archaeological Ruins of Liangzhu City, which have been successfully inscribed on the World Heritage list, confirm the history of Chinese civilization back to 5,000 years ago. Local governments of China have also been aggressively preparing other Neolithic archaeological sites like the Yangshao Culture, the Hongshan Culture, and the Sanxingdui Ruins for World Heritage designation.

This research uses semi-structured interviews and analyses the public discussions on significant events in the last five years on Chinese social networking platforms, such as Zhihu, Douban, and Weibo, using the Yangshao Culture (an important Neolithic culture in the middle reaches of the Yellow River, lasting from about 5000 to 3000 B.C.) as an example. It intends to examine how the Chinese government's re-narrated history, culture and politics of the Yaoshao culture is interpreted from the perspective of the Chinese public and how the Chinese public's experiences, emotions and memories construct a popular narrative of the Yaoshao culture. Three issues will be discussed: (1) how did the Chinese government articulate the history and contemporary meaning of the Yaoshao Culture to the general public; (2) how the Chinese public narrate the Yaoshao Culture and whether their narratives are influenced by the official discourse; (3) how do the Chinese public's personal feelings, experiences and emotions construct a popular narrative of Yaoshao Culture?

Climate Knowledge and Justice of the Heritage Communities in Arctic Norway

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Abstract

The current paper addresses climate knowledge and justice of heritage communities in Arctic Norway. The authors are convinced that local heritage practices adapting to changing climate and environment can solve global environmental problems. The practices are connected with the identities, rights, values and will of communities. The authors analyse High North communities' rights on heritage and climate justice in the Norwegian legal framework as well as dynamics of cultural continuity in traditional livelihoods.

The heritage of High North is an amalgam of several cultures past and present, including Norwegian, Saami and Kveni nations. The modest material heritage of these landscapes is connected to small-scale low-carbon nature use practices in a challenging climate and rapidly changing world. The continuation of these practices depends on the specific rights of heritage communities.

Climate knowledge embedded in the practices of heritage communities' can be extracted from a single building. The typological and dendrochronological analysis of approximately 150 vernacular wooden buildings of the Nordland region dated from the medieval period onwards exhibits the climate resilience in traditional knowledge, building methods, use and reuse of materials. The life cycles of these buildings are in the ecological loop; embodied carbon is almost non-existent. Their position in the landscape depends on the local climate. They are a co-work of different generations and cultures, knowing how to survive in a harsh climate and changing environment, paving the way to post-carbon living.

The authors have highlighted local heritage practices and knowledge being a part of the solutions for climate adaptation, considering the rights of heritage communities. Low-carbon cultures and heritage solutions help keep our natural and cultural diversity as well as the dignified futures and identities of local people.

Résumé

Cette présentation traite des connaissances du climat et de la justice des communautés patrimoniales dans l'Arctique norvégien. Les auteurs analysent les droits des communautés du Grand Nord en matière de patrimoine et de justice climatique dans le cadre juridique norvégien, ainsi que la dynamique de la continuité culturelle dans les pratiques quotidiennes et les moyens de subsistance traditionnels.

Le patrimoine du Grand Nord est un amalgame de plusieurs cultures passées et présentes,

dont celles des nations norvégienne, saami et kveni. Le modeste patrimoine matériel de ces paysages est lié à des pratiques d'utilisation de la nature à petite échelle et à faible émission de carbone dans un climat difficile et un monde en mutation rapide. La poursuite de ces pratiques dépend des droits spécifiques des communautés patrimoniales.

L'analyse typologique et dendrochronologique de 150 bâtiments vernaculaires en bois de la région de Nordland, datés à partir de la période médiévale, montre la résilience climatique dans les connaissances traditionnelles. Le cycle de vie de ces bâtiments se situe dans la boucle écologique; le carbone intrinsèque est presque inexistant. Leur position dans le paysage dépend du climat local. Ils sont le fruit du travail en collaboration de différentes générations et cultures, qui savent comment survivre dans un climat rude et un environnement changeant, et qui montrent la voie vers une vie post-carbone.

Les auteurs ont mis en évidence les pratiques et les connaissances du patrimoine local comme faisant partie des solutions pour l'adaptation au climat. Les cultures et les solutions patrimoniales à faible émission de carbone contribuent à préserver notre diversité naturelle et culturelle, ainsi que l'avenir et l'identité des populations locales.

The Burra Charter as an Adaptive Management Cycle

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Abstract

In a period of extreme uncertainty, there is a priority to define new approaches to cultural landscape management that include local responses to change and increased resilience to climate transformations.

In McLaren Vale South Australia, the adaptive capacity of the rural system evolved from Aboriginal land management to the contemporary landscape over two hundred years of farming experimentation. Responses to change have occurred primarily at the smallest scale of the socio-ecological system - the farm - where local communities play ongoing, fundamental roles. The Biodiversity McLaren Vale project is a contemporary example of this adaptive process.

The ecosystem services generated by nature-culture interactions maintain the landscape in a stable yet evolving condition. The constant renewal of the landscape is enabled by a progressive understanding of the environment by local custodians. Small incremental transformations have determined the perpetuation of landscape patterns as well as the resilience of the system. Adaptation to new predominant conditions has occurred in an iterative learning-by-doing process and significant traces of these ongoing processes are still discernible in the landscape.

The spatial and systemic understanding of these human-nature processes can inform planning policy, provide solutions to climate challenges such as drought, flood and bushfire and reveal possible future trajectories of innovation.

Thus, retracing the historic evolution of landscape adaptation requires in the first place the collaboration of local communities as well as an approach that considers the adaptive change processes in the landscape.

This suggests a re-envisioning of the Burra Charter as the application of an adaptive management cycle. Adaptive management involves implementing a management strategy, closely monitoring its effects and then adapting future actions based on the observed results. We propose to represent the Burra Charter Flow Chart (Burra Charter 2013, AICOMOS) as a cyclical adaptive management process engaging local communities in all its steps.

The 50th Anniversary of The Mexican Federal Law on “Monuments and Sites”

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Abstract

Mexico has a vast heritage. It is one of the countries with the most elements recognised by UNESCO as World Heritage. The only national legislation that regulates its protection (Ley sobre Monumentos y Zonas Arqueológicas, Artísticas e Históricas) had its 50th anniversary in 2022. During this time, it has not been fundamentally reformed. There have not been enough analyses of this law in the academy from a critical point of view concerning the current international concepts, values, trends, and standards that reflect the conceptual evolution and redefinition of cultural heritage in the last half-century. This law only recognizes three categories of monuments: archaeological, artistic, and historical, which are differentiated not by their intrinsic value but by their date of creation. The kind of heritage management ordered by this law has not changed; it reflects a paternalistic approach from the national State. The law interprets the federal government’s powers in a complex way that is not articulated with how the federative states have managed their heritage since decades ago. Few professionals openly question the lack of evolution of this law, considering the development of the discussions and conclusions reached in the international community. Mexico is a signatory to the UNESCO Conventions of 1972 and 2003, which are evidence of the conceptual evolution of the last five decades. However, these international treaties have not influenced either updating the federal law. This paper aims to highlight the legal loopholes and problems that this lack of updating and resignification in the law has impacted how Mexico manages its cultural heritage.

Resumen

México cuenta con un vasto patrimonio, siendo uno de los países con más elementos reconocidos por la UNESCO como Patrimonio Mundial. La única legislación nacional que regula su protección, la Ley Federal sobre Monumentos y Zonas Arqueológicas, Artísticas e Históricas, cumplió cincuenta años de haber sido promulgada en 2022. Durante este tiempo, no ha sido reformada de fondo ni ha habido suficientes análisis desde la academia que la examinen desde un punto de vista crítico con respecto a los conceptos, valores, tendencias y estándares internacionales actuales que reflejan la evolución y resignificación conceptuales ocurridas en último medio siglo. Esta ley solo reconoce tres categorías de monumentos: arqueológicos, artísticos e históricos, que se diferencian no por sus valores intrínsecos, sino por su fecha de creación. La gestión que se desprende de esta ley no ha variado en su forma de operar y refleja un concepto paternalista por parte del Estado nacional que interpreta las facultades del gobierno federal de una forma compleja que no se articula con la gestión que desde las últimas décadas también se hace en cada uno de los estados que conforman la federación. Son pocos los profesionales que cuestionan abiertamente la falta de evolución de dicha Ley con respecto al desarrollo de las discusiones y las conclusiones a las que se han llegado en la comunidad internacional. México es signatario de las Convenciones de la UNESCO de

1972 y 2003, las cuales son evidencias de la evolución conceptual de las últimas cinco décadas. Sin embargo, ninguno de estos tratados internacionales ha repercutido tampoco en la actualización de la citada Ley Federal. El objetivo de esta ponencia es evidenciar las lagunas legales y los problemas que esta falta de actualización y resignificación han repercutido en la forma en cómo México gestiona su patrimonio cultural.

Enforcing Heritage Preservation as Human Rights in Saudi Arabia

Assel Aljaied¹

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Abstract

The purpose of this research paper is to assess the impact of treating the preservation of tangible and intangible cultural heritage as a human right in Saudi Arabia. As well as the impact of ethical and professional practices in the field.

In this research paper, I relied on quantitative and qualitative data, from interviews with officials in the Ministry of Culture and relevant authorities, to statistics and data related to tangible and intangible cultural heritage. I further reviewed the current laws on cultural heritage and those related to human rights, which are considered the most important things to me in the research. I also reviewed and took into consideration the voice of local communities, whose economic model depends on the preservation of tangible and intangible cultural heritage.

The interesting discovery is that Saudi Arabia suffers from a legislative vacuum. In addition, where cultural heritage preservation is not considered part of human rights. In one way or another, it affects the professional practices in preserving heritage, making it less important in the eyes of practitioners and the local community. So that laws are not effective as long as it has not been given the required consideration and respect in society by seeing it as part of human rights. It puts the local communities in Saudi Arabia that depend on cultural heritage as an economic resource under a real challenge. Especially, since some of them may consider cultural heritage forbidden from a religious point of view. Not considering cultural heritage is a human right causes a real problem for Saudi Arabia. Particularly with its plans and directions through the National Vision 2030 towards encouraging heritage tourism. In conclusion, Saudi Arabia needs to consider cultural heritage as human rights in their regulations and update their preservation laws.

A Web-based Geoinformation System for Heritage Management in Cantón Nabón

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Abstract

Heritage management requires different information about the context, the site, and built elements, among other features, in which the spatial component is a feature of great importance as it supports informed decision-making. In this regard, some world heritage sites have been relying on the use of web technologies and geomatics knowledge that allow the documentation, visualization, monitoring, and management of heritage assets. Nevertheless, rural settlements with landscapes of extraordinary natural beauty and high cultural and heritage value are rarely incorporating and using heritage geoinformation as part of their decision-making management.

Therefore, the main objective of this article is to present the development of a web-based cultural heritage management system in the rural Cantón Nabón, in the south of Ecuador. The project started with the identification and characterization of the natural and cultural properties, then a cultural inventory was structured in the Arches data management platform system, that in addition, can be published via the web. The system consists of a web-based geoportal accessible to the whole society, that allows consulting on a map of the geolocalized heritage information of the study area, as well as its 3D geovisualization in an interactive web viewer. Another important aspect of the system is the integration of natural heritage data and its relation with the built context. The understanding of this heritage information is essential for the protection and safeguarding of cultural and natural rural heritage.

The results have demonstrated the usefulness of the developed system, especially for the planning office of the Municipality of Nabón, which has control of the heritage areas. In addition, these initiatives for rural sites are invaluable as technical teams and budgets are scarce and culture is not a priority for underdeveloped rural territories.

Resumen

La gestión del patrimonio requiere de información diversa sobre el contexto, el sitio, los elementos construidos; entre otras características, en las que el componente espacial es de gran importancia, ya que apoya la toma de decisiones. Actualmente, algunos sitios del patrimonio mundial han venido haciendo uso de tecnologías web y geomática para la documentación, visualización y gestión de los bienes patrimoniales. Sin embargo; sitios rurales con paisajes de extraordinaria belleza natural y alto valor cultural, rara vez incorporan o utilizan la información geográfica como parte de su gestión de los bienes patrimoniales.

Por lo tanto, el objetivo de este artículo es presentar el desarrollo de un sistema de información patrimonial para el área rural de Nabón, ubicado al sur del Ecuador. El proyecto inició con la identificación y caracterización de los bienes naturales y culturales, posteriormente se estructuró un inventario cultural en la plataforma de manejo de datos Arches, que, además, puede ser publicado en la web. Así, el sistema consiste en el desarrollo e implementación de un geoportal web accesible a toda la sociedad, que permita consultar en un mapa georeferenciado la información patrimonial de Nabón, así como su geovisualización 3D en un visor web interactivo. Otro aspecto importante del sistema es la integración de los datos del patrimonio natural y su relación con el contexto construido; como el paso fundamental para asegurar la protección y salvaguarda del patrimonio rural del área de estudio.

Los resultados han demostrado la utilidad del sistema desarrollado, especialmente para el departamento de planificación del Municipio de Nabón, que tiene el control y la labor de protección de las áreas patrimoniales. Además, estas iniciativas para sitios rurales son invaluable ya que los equipos técnicos y los presupuestos son escasos y la cultura no es una prioridad en los territorios rurales en vías de desarrollo.

Cuenca APP(ié), a Digital Tool for Cultural Heritage Appropriation

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Abstract

At the end of the 20th century, UNESCO defined education in a broad perspective, as a process throughout life and an instrument that will allow the achievement of ideals of peace, freedom, and social justice. Consequently, different World Heritage Sites (WHS) around the world have exhaustively worked in the development of historical, urban, architectural, and heritage studies; nevertheless, most of these results are in printable formats (books, historical photographic collections, etc.). These documents do not always have massive dissemination, as they are located mainly in libraries or private collections leaving little or almost nullifying the possibility of public access. In response to this situation, heritage documentation through the use of immersive technologies such as virtual reality and augmented reality, have a clear potential to become a learning resource, capable of connecting citizens with their urban spaces and heritage assets.

Thus, this research project developed a heritage transmedia based on key historical episodes of the World Heritage Site of Cuenca, supported by innovative technological tools structured in a mobile application. Accordingly, the research started by establishing a historical line, with the participation of diverse citizens as key actors. A survey, allowed the selection of three historical events, as the base for the storytelling. Parallel to the development of the 3D models, historical interviews, and photographs reconstructions; the mobile application was designed as a conceptual and physical research outcome.

The results are in an early development stage; nevertheless, the research is convinced that the mobile application takes advantage of the power of young generations to lead positive changes towards the appropriation and conservation of the cultural heritage of the city of Cuenca and its history. The project is incorporating other historical episodes to lead to a very powerful digital tool that can be used by a younger user target.

Resumen

A fines del siglo XX, la UNESCO definió la educación como un proceso a lo largo de la vida y un instrumento que permitirá alcanzar los ideales de paz, libertad y justicia social. Así, diferentes Sitios del Patrimonio Mundial (WHS) alrededor del mundo han trabajado exhaustivamente en el desarrollo de estudios históricos, urbanos, arquitectónicos y patrimoniales; sin embargo, la mayoría de estos resultados se encuentran en formatos análogos (libros, colecciones fotográficas históricas, etc.). Estos documentos no siempre tienen difusión masiva, ya que se encuentran principalmente en bibliotecas o colecciones privadas dejando poca o casi anulando la posibilidad de acceso público. Ante esta situación, la documentación patrimonial mediante el uso de tecnologías inmersivas como la realidad virtual y la realidad aumentada, tiene un claro potencial

para convertirse en un recurso de aprendizaje, capaz de conectar a los ciudadanos con sus espacios urbanos y bienes patrimoniales.

Este proyecto de investigación desarrolló un transmedia patrimonial basado en episodios históricos clave del Sitio Patrimonio de la Humanidad de Cuenca, apoyado en herramientas tecnológicas innovadoras estructuradas en una aplicación móvil. En consecuencia, la investigación partió de establecer una línea histórica, con la participación de diversos ciudadanos como actores clave. Una encuesta, permitió la selección de tres hechos históricos, como base para la narración. Paralelamente al desarrollo de los modelos 3D, entrevistas históricas y reconstrucciones fotográficas; la aplicación móvil fue diseñada a nivel conceptual y física.

Los resultados están en una etapa temprana de desarrollo; sin embargo, la investigación está convencida de que la aplicación móvil aprovecha el poder de las generaciones jóvenes para liderar cambios positivos hacia la apropiación y conservación del patrimonio cultural de la ciudad de Cuenca y su historia. El proyecto está incorporando otros episodios históricos para dar lugar a una potente herramienta digital que puede ser utilizada por jóvenes.

A Practice Note on Naturecultures: Content, Findings, and Reflections

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Abstract

Physically separated by the global pandemic, we are a small group of heritage practitioners who decided to step briefly away from our organisational and institutional affiliations to connect with each other and reflect on our experiences with the challenges of integrating cultural and natural heritage. With the objective of supporting other colleagues, the result is a 9-step 'Practice Note on Integrating Natural and Cultural Approaches in Heritage Conservation'.

Our collective experiences draw from our work with the World Heritage Advisory Bodies, academia, philanthropic organisations, Indigenous and local communities, and government heritage systems. Seeking heritage conservation outcomes that are effective and inclusive, we use the idea of *naturecultures* - a term coined by Donna Haraway in 2003 - to recognise that natural and human environments, including non-human and more-than-human beings (such as spirits, creation ancestors, and divinities) are intimately bound or entangled within different places. We wanted to move beyond a curious consideration of the conceptual possibilities of *naturecultures* to implement change in a wide array of everyday heritage management practices. Doing so has meant that we needed to think practically about the variety of values a heritage place holds to many different peoples, rights-based approaches (including the recognition of the rights of nature), respecting local knowledge systems, and the governance complexities of co-creating outcomes with communities through place-based practices. There were tensions between creating a concise product while offering practical support and finding ways to set the document apart from institutional guidance and, in these efforts, we frequently stumbled over the complexity of the terminology in use in natural and cultural heritage.

Join us to reflect on the usefulness of the Practice Note and to identify further ways of supporting *naturecultures* in heritage practices.

Evolving Perceptions of Settlement Landscapes as Shared or Exclusive Realms

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Abstract

The colony of South Australia was established in 1836 on the ancient lands of Aboriginal peoples. The colony based on the model developed by the systematic colonisation movement, inspired by Edward Gibbon Wakefield, and was based on long term sustainability and resilience through planned development.

The Wakefield Plan for South Australia included planned migration of free settlers selected according to demographic profile, carefully managed survey and sale of town and country landholdings, and an agriculture-based economy. The model was developed on principles of a secular, self-governing democratic society that recognised the legal rights of Aboriginal peoples (although this was to have very limited practical impact, and colonisation resulted in terrible consequences for these peoples) and purposefully designed policies to encourage long-term income equality.

The settlement took advantage of the pre-existing Aboriginal landscape, and began with the establishment of Adelaide and its beautiful hierarchy of streets and terraces, squares and generous, encircling Park Lands. The Adelaide Plan remains remarkably intact and is included in Australia's National Heritage List as a masterwork of urban design and its influence on the Garden City planning movement.

From there a series of surveys were undertaken to initiate the settlement of the hinterland, including towns within the Mount Lofty Ranges.

Despite the physical changes wrought by colonisation, many aspects of the Aboriginal landscape remain.

The implementation of the Wakefield Plan was an historical event of national and international importance, at the same time as it dramatically impacted Aboriginal peoples.

This presentation will reflect on the concept of layers of surviving Aboriginal landscape and settlement landscapes as shared or exclusive realms for co-existing communities, the dynamics of this concept over time, and also how such landscapes evolve in a multi-ethnic environment.

A New Way Forward for Joint Management of NSW National Parks

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Abstract

Around 30% of the NSW national park estate is currently managed under a joint management agreement with Aboriginal people. However, there are currently three different models of joint management offering varying levels of recognition of Aboriginal connection and governance, opportunities for economic benefits and autonomy in decision-making. Aboriginal people hold freehold title to only 2.2% of the national park estate and the inequities across models may be hindering opportunities for a broader application of joint management arrangements across the national park estate.

The NSW National Parks and Wildlife Service recently undertook state-wide consultation with Aboriginal communities to develop a new model for joint management across the NSW national park estate.

The program has been investigating options to provide for the potential hand back of title of national parks to Aboriginal owners, subject to the land being leased back to the NSW Government for its continued use and management as national park.

Expansion of Aboriginal joint management, including formal recognition of ownership and connection to Country will deliver significant social and economic benefits for Aboriginal people, including increased direct employment and greater opportunities for Aboriginal businesses to deliver nature-based and cultural tourism and land management on park. Importantly, Aboriginal joint management provides opportunities for increased self-determination and decision-making by Aboriginal people on how Country is managed.

National parks cover 10% of NSW and the new joint management model is being developed in partnership with Aboriginal communities to explore issues around governance, ownership, management of Country and communities social and economic aspirations. The model will need to align with Australia's existing native title legislation and other existing statutory requirements.

New Conceptions of Heritage: DIY Practices and Renovation Culture in Japan

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Abstract

This paper examines alternative conceptions of heritage using case studies from contemporary Japan. With the rise of vacant properties in Japan, there is an over-supply of housing urging the need to study how to reuse and renovate instead of building new homes. Though this goes against the current logic of the market where second-hand houses have little resale value, there has been a trend in recent years to adapt and transform existing structures to use as homes, shops, and ateliers amongst others. A growing number of projects are completed by DIY methods by amateurs, often involving the wider community in the sharing of knowledge and resources. In some cases, this has sparked a movement where several projects have been renovated in succession leading to the transformation of a whole area. This study presents cases of renovation driven revitalization efforts in Japan based on ethnographic fieldwork over the course of two years in small towns and neighbourhoods. The projects examined are the everyday vernacular comprised of buildings that are not seen as historic monuments worthy of protection yet are being 'preserved through use' by willing individuals who invest their time and skills in the renovation of abandoned vacant properties. In some cases, the buildings have later gained heritage status while others have become self-sustaining businesses and contribute to the evolving identity of the town. The low-tech DIY approach characterized by sustainable practices including the reuse of salvaged materials and mobilizing volunteers and other community members have succeeded in breathing new life to derelict buildings. The paper puts forth the term 'DIY heritage' to argue how non-professional efforts by the community contributes to how heritage is (re)interpreted and calls for a reconsideration of who is responsible for the preservation of character and place.

A New Spin on Built Heritage: Digitising all Dimensions

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Abstract

The use of 3D technologies in architectural research has traditionally focused on capturing building sites and structures. The Miles Lewis Building Heritage (MLBH) collection is a digital resource of very ordinary looking objects that make up a collection of heritage building materials that were 3D scanned, using photogrammetry and subsequently digitally curated to enhance the ability to engage with the objects and understand their scale as well as enormously increase the potential to build social connectivity and share information in new ways.

The scans were uploaded to the Pedestal platform, which allows a sophisticated level of interaction with the scanned objects, letting users view and manipulate objects at multiple angles and levels of detail. Often the digital journey of collections starts and ends when they are digitised and made accessible to the wider public. The story of the collection and its significance in the wider community is not successfully translated with the digital objects.

Curating the MLBH collection online gives the user the opportunity to both interact with the 3D objects and to understand their importance within the field. Access to this collection is via a website linking the scanned objects to supporting resources, featuring video interviews with Professor Miles Lewis, the curator of the original collection, enabling users to situate the collection contextually within the wider realm of Australian architecture and identify global influences in the evolution of architecture and construction in Australia.

This presentation will provide background and context for the collection, demonstrating how technology has been put into practice to make a unique and previously inaccessible collection available to not only enhance University of Melbourne teaching and learning, but to bring built heritage in Australia to the rest of the world.

Forgotten Finders: Recognising Responsibility for Heritage Discoveries

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Abstract

Due to their universal importance, cultural and natural heritage, such as fossils and Indigenous artefacts/sites, are protected by international treaties, as well as national and state laws. While natural and cultural heritage objects are obviously different, they are both items that can be discovered in our modern landscapes and, furthermore, they are often found by ordinary citizens who are may be unfamiliar with heritage laws. In Australia, the legislation that aims to protect these heritage materials is difficult to find, hard to understand, and rarely addresses the discovery of heritage material, or what steps to take when a heritage item or site is found. Poor communication of legislation occurs frequently, with both federal and state government responsible. To address this problem, the Found a Fossil project was created, with the release of an Australia-wide survey that aimed to understand how Australians perceive fossils and Indigenous artefacts, what they may do upon their discovery, and their awareness of current heritage protections. Results have shown that while there is enthusiasm among the public to report new finds, confusion over the correct authorities to contact, a lack of transparency by government departments, and poorly communicated legislation are creating boundaries to protecting heritage in Australia. While survey responses have helped to outline concerns and problems with current heritage protections, they have also illustrated potential solutions that cater to the needs and wants of local communities. By recognising that responsibility for heritage can lay with both government and community groups, this research has begun a conversation about how these relationships might be navigated to improve the protection of Australian heritage, and the incredible stories it can tell.

Public Attitudes Towards Contested Historic Cultural Landscapes of Kolkata

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Abstract

Kolkata (previously Calcutta) in India was established by the British East India Company in 1690 and later became capital of the British Raj. The first initiative for conservation of cultural properties in the city was taken up by the Archaeological Society of India (established in 1861) which monitored damages and decay in designated public buildings of remarkable historic/architectural value. However, most of these buildings were either built, overtaken or used by the British, while urban elements/buildings/precincts/neighborhoods that were of indigenous cultural importance were essentially ignored. This schism was also evident in the division of the city's landscape by the British into 'white town' for the Europeans, and 'black town' for the indigenous population. Even today, many of the listed heritage features in the city, recognized by the state's heritage commission, as well as national and international heritage organizations, are dominated by properties pre-recognized by the British, while historic elements that form part of indigenous people's everyday life are lesser recognized.

This paper is based on a current doctoral research at the University of Melbourne, which aims to document the local folk-narrative on architectural (tangible) and cultural (intangible) elements, using neighborhood of Pathuriaghata in the 'black town of Chitpur' in Kolkata as case-study. Semi-structured interviews were conducted on people (N= 50, selected using quota-based snowball sampling), currently inhabiting and/or working in this neighborhood for a considerable time, using photo-elicitation method to record their personal perceptions on place-character as defined by critical urban elements/buildings/open spaces/activities. Analysis of these interviews revealed meanings and heritage values held by the local population within this post-colonial context. Through findings that help shedding light on indigenous perceptions of cultural urban landscapes, this research furthers UNESCO's initiative of harnessing public-participation for sustainable development of historic urban landscapes, aimed at achieving cultural diversity in heritage conservation, assessment and practice.

Managing a Contested Cultural Landscape on Australia's Dinosaur Coast

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Abstract

The Burra Charter acknowledges that the co-existence of cultural values should always be recognised, respected and encouraged, and that this is especially important in cases where they conflict. Australia ICOMOS's *Code on the Ethics of Co-existence in Conserving Significant Places* provides ethical principles and practice guidelines for managing multiple or conflicting sets of cultural values.

An opportunity to apply those principles arose during the development of a National Heritage Management Plan for dinosaur tracks and other Lower Cretaceous ichnofossils on the Dampier Coast in the West Kimberley region of Western Australia.

The integration of natural and cultural heritage has been a focus of the ICOMOS/IUCN Culture Nature Journey for some time. While the Dinosaur Coast originally was included in the Australian National Heritage list for its natural values, a cultural heritage consultation process was initiated with the Traditional Owners of the region for the management plan to seek a consensus about what cultural connections to the dinosaur tracks might be recognised in future, and where and how this could be shared in an appropriate manner.

The naivety of this aspiration quickly became evident due to the long history of contested custodianship of the landscape between the different Aboriginal groups, which culminated in the Yawuru Traditional Owners being granted Native Title. The intertidal zone where the fossilised dinosaur tracks are located however is recognised as a non-exclusive Native Title area where another group, the Goolarabooloo community, also has strong contemporary cultural associations.

The consultants interviewed both groups independently of each other before presenting the different cultural viewpoints back to each group, and then placed them side by side in the management plan, where they inform ongoing joint management of the landscape. This case study confirms the desirability of seeking co-existence of differing perspectives on cultural significance rather than attempting resolution.

Cultural Heritage as A Force For Sustainable Peace and Development Goals

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Abstract

Heritage is a force for changing how non-heritage actors manage cultural objects in situations of conflict and insecurity. Heritage is integral to promoting peaceful, inclusive societies and institutions (United Nations Sustainable Development Goal 16). Attacks against cultural heritage, including looting during armed conflicts, and interconnections between antiquities trafficking, terrorism and organised crime have emphasised the impact of heritage on sustainable peace and development goals. My intervention addresses the responsibility of government actors (particularly law enforcement officials and military personnel) for managing heritage places and collections accordingly to heritage values in situations of insecurity. Such responsibility is not intuitive for actors whose priority is reducing illicit financial flows, strengthening the recovery and return of stolen assets and combating crime (target 16.4 of the UNSDG 16). I rely on rules of interpretation of international law as a methodology to reveal that, as different legal regimes, international criminal law and cultural heritage law have different values (security versus cultural values). These values clash when criminal lawyers regulate cultural heritage or when law enforcement officials recover cultural items in a criminal case. The cultural objects are regulated and seized for security reasons and crime suppression. International criminal law is conducive to tracing and forfeiting cultural objects used for illicit purposes. Still, I argue that actors responsible for managing such objects should do it in a way that contributes to shaping communal narratives, spreading knowledge, and creating ways for the community to understand the role of cultural heritage in promoting sustainable peace and development goals. My contribution to the field is twofold: first, an in-depth analysis of international legal frameworks applicable in situations of insecurity with which international cultural heritage scholars engage only tangentially; and, second, a much-needed theorization of the question of the value of cultural heritage in times of insecurity.

Resumen

La cultura es una fuerza para cambiar la forma con que actores fuera del campo gestionan objetos culturales en situaciones de inseguridad. El patrimonio cultural promueve sociedades e instituciones pacíficas e inclusivas (Objetivo de Desarrollo Sostenible 16). Los ataques contra el patrimonio cultural durante conflictos armados y las interconexiones entre el tráfico de antigüedades, terrorismo y delincuencia organizada han puesto de relieve el impacto del patrimonio cultural en los objetivos de paz y desarrollo sostenibles. Mi intervención aborda la responsabilidad de agentes gubernamentales (en particular, los agentes de la ley y el personal militar) en la gestión de lugares y colecciones culturales. Dicha responsabilidad no es intuitiva para agentes cuya prioridad es reducir flujos financieros ilícitos, reforzar la recuperación y devolución de bienes robados y luchar contra la delincuencia. Me baso en normas de interpretación del derecho internacional como metodología para revelar que, como regímenes jurídicos diferentes, el derecho penal internacional y el derecho del patrimonio cultural tienen valores diferentes (seguridad frente a valores culturales). Estos valores chocan cuando abogados penalistas regulan el

patrimonio cultural o cuando funcionarios encargados de hacer cumplir la ley recuperan objetos culturales en un caso penal. El derecho penal favorece el rastreo y la confiscación de los objetos culturales utilizados con fines ilícitos. Aun así, sostengo que agentes responsables de la gestión de dichos objetos deberían hacerlo de forma que contribuyan a difundir conocimiento y crear narrativas para que la comunidad comprenda el papel del patrimonio cultural en la promoción de la paz y los objetivos de desarrollo sostenibles. Mi contribución a este campo es un análisis de los marcos jurídicos internacionales aplicables en situaciones de inseguridad, con los cuales los estudiosos del patrimonio cultural internacional sólo se ocupan tangencialmente; y una teorización de la cuestión del valor del patrimonio cultural en tiempos de inseguridad.

What To Do When a Missile Lands in Your Heritage Site

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³ Kokatha Badu (Lawman) & Elder

Abstract

The recent find of a hi-tech missile within a protected heritage site in South Australia made news headlines. It also revealed a potentially potent, alternative approach to heritage protection than local heritage legislation and Government's capacity to make it work. This alternative approach involves the *Organisation for Economic Cooperation and Development* (OECD) guidelines for multinational enterprises.

As governments get smaller and businesses bigger, Multinationals operating in minerals extraction or weapons manufacturing sectors are having an increasing impact on heritage values. Responding to this trend and aware of reputational risks to bad actors, the OECD community of nations have developed a complaints process which endeavours to guide Multinationals to conduct business in a manner consistent with heritage protections under the umbrella of international human rights.

Significantly the Multinationals are held to these international standards regardless of domestic laws of the nation in which they operate - this offers an exciting opportunity to develop a new level of heritage awareness and improved standards of heritage protection globally.

This presentation explores this potential through a unique case study that is happening now - triggered by the discovery of an intact missile in a significant cultural heritage site by Kokatha Traditional Owners, in the Woomera Prohibited Area in South Australia. The presentation provides perspectives from a Kokatha *Badu* (Lawman) who found the missile, the lawyers handling the OECD complaint, and an anthropologist with long experience in Kokatha cultural heritage management.

This Australian case study coincides with our National Parliament's recognition of the changing dynamic between Government and Multinational responsibilities and capabilities for heritage protection, in its report "*A Way Forward*" on the Juukan Gorge Enquiry, which recommended legislative changes. The OECD process presented here provides an additional avenue for culture-holders to engage more directly with Multinationals creating heritage impacts, on an international level.

Climate Risk Assessment: A Way Ahead for Heritage for Climate Change

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Abstract

The heritage and the environment around us is under constant risks such as development projects, industrialization, disasters and in the present time due to climate change. However, there was a risk assessment conducted for the environment known as the Environmental Risk Assessments (EIA) to protect it from the infrastructural development projects. In India, the methodology and process of conducting an EIA is mentioned under the Environment Protection Act, 1986. In the year 2010, where in India there was a realization that a similar assessment could be adopted for its heritage. Hence, under the Ancient Monuments and Archaeological Sites and Remains Act (Amendment and Validation), 2010,

Today, by 2022 the challenges for our heritage or environment is not only limited to ambitious developmental projects but also by the constant changing climate. Heritage and climate are interdependent on each other and our ancestors have built structures and cultivated cultures keeping in mind the climate of each region. In these current times, professionals are given another challenge, ie to deal with the phenomena of climate change and heritage, where not only mankind but the cultural and natural heritage are also at risk. In India, there are many policies at national, state and local level, but most of these do not identify the need for preparing a climate action plan or climate risk assessment for heritage sites. This paper aims to create awareness among the government authorities to start taking actions for heritage too.

Résumé

It will also understand the governance of India and how to fit in the process of conducting a CRA for heritage sites in India. This will be followed by guidelines for local bodies in India to incorporate the same. This paper will be an attempt in India which will discuss the issues of climate change and heritage and incorporate CRA with local bodies as a policy, in the similar way as it was done for EIAs and HIAs.

Drawing Australian Architectural Heritage

Salman Muhammad¹

¹ Conrad Gargett

Abstract

One of the main objectives of the content presented in the poster is to raise awareness on the importance of nearly forgotten art of hand-drawn measured architectural drawings. My long term association with the conservation of built heritage in various parts of the world provided me an opportunity to understand, appreciate and record the architectural heritage both in rural and urban settings. One of the striking realisations during my career has been the extensive use of digital tools to document and record heritage buildings. In the past three decades the availability and accessibility to advanced digital tools has significantly reduced the reliance on using simple hand measuring tools and drawing techniques to record heritage buildings. Unfortunately, these days with the technological advances the architecture industry is relying heavily on digital tools which reduces opportunities to measure and draw buildings by hand. As a result, this technique of measuring and drawing buildings by hand is not practiced in the industry and even worst is not taught in architecture schools. I believe measuring heritage buildings with simple tools and drawing by hand (measured drawing) provide an opportunity to understand the heritage buildings in greater detail. This technique has been practiced for centuries which need to be practiced, preserved and promoted. My association with an international group of enthusiasts (teachers, architects, students etc.), who are trying to practice this dying art by organising architectural documentation camps in various parts of the world mostly in vernacular setting, provided me an opportunity to document heritage buildings and practice this rare art. The measured drawings presented in the poster will display my solo effort to practice and preserve this dying art and to promote examples of Australian architectural heritage.

Protection of Material Cultural Heritage Based on Heritage Area

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Abstract

China is in the process of reforming its territorial space planning. In this context, documents such as the Opinions on Strengthening the Reform of the Protection and Utilization of Cultural Relics have been issued, emphasizing the strengthening of the management and protection of historical and cultural heritage at the spatial level. From the central and local governments to the public, all sectors of society are paying increasing attention to the protection of historical and cultural heritage. In the past, the protection of cultural heritage in China often started from single elements, lacking the idea of overall protection, and could not achieve comprehensive protection of historical and cultural heritage. The concept of heritage area is a holistic heritage protection model recognized by the United States Congress. This paper takes the material cultural heritage of Jianshui County, a famous historical and cultural city in China, as the research object, draws on the concept of heritage area, solves the problem of whole-domain and all-factor planning and control of historical and cultural heritage, and improves the historical and cultural protection system of China's territorial space. In terms of research methods, this paper divides the physical cultural heritage protection system of Jianshui County into three levels based on the concept of heritage area by means of analytic hierarchy process, field investigation, GIS spatial analysis and literature reading. To support the improvement of the cultural heritage protection system of the territorial space planning of Jianshui County, and put forward corresponding protection measures, so as to achieve the whole-domain and all-factor protection control of the material cultural heritage.

Resumen

China está reformando su planificación espacial territorial. A este respecto, se han publicado documentos como las opiniones sobre el fortalecimiento de la protección y la utilización de los bienes culturales, haciendo hincapié en el fortalecimiento de la gestión y protección del patrimonio histórico y cultural a nivel espacial. Desde el Gobierno central y local hasta el público en general, todos los sectores de la sociedad prestan cada vez más atención a la protección del patrimonio histórico y cultural. En el pasado, la protección del patrimonio cultural de nuestro país a menudo se basa en un solo elemento, carece de la idea de la protección integral, no puede realizar la protección integral del patrimonio histórico y cultural. El concepto de patrimonio es un modelo general de protección del patrimonio aprobado por el Congreso de los Estados Unidos. Este artículo toma como objeto de investigación el patrimonio material y cultural del condado de Jianshui, una famosa ciudad histórica y cultural de China, y utiliza el concepto de sitio del patrimonio como referencia para resolver el problema de la planificación y el control de todo el dominio y todos los elementos del patrimonio histórico y cultural y mejorar el sistema de Protección histórica y cultural del espacio regional de China. Sobre la base del concepto de patrimonio cultural, el sistema de protección del patrimonio cultural deportivo del

condado de Jianshui se divide en tres niveles mediante el proceso de jerarquía analítica, la investigación sobre el terreno, el análisis espacial SIG y la lectura de documentos. Apoyar la mejora del sistema de protección del patrimonio cultural en la planificación territorial del condado de Jianshui y proponer las medidas de protección correspondientes para lograr la protección y el control del patrimonio cultural material en todos los ámbitos y elementos.

Building Bridges to Lost Heritage Via Experiential Digital Interpretation

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¹ Conrad Gargett

Abstract

The former Gundagai bridge was one of the longest timber road bridges in Australia. It played a vital role in the transport, trade and communications on the Sydney-Melbourne road transport route and shaped the town and landscape of Gundagai. The bridge was dismantled in late 2021 owing to its severely deteriorated condition and significant public safety risks.

Following the loss of the physical heritage fabric, a digital interpretive experience was proposed and developed to engage and connect with visitors. This experiential approach makes intangible heritage relevant through a contemporary framework and challenges conventional static physical interpretation methods.

The digital interpretive experience is delivered on a smart phone via a QR code on the site of the former bridge. The experience tells the story of the former bridge through a scripted narrative including the history, relevance and key themes. The choreographed fly through of the former bridge includes;

- Recreating the bridge and its setting in 3D including the flood plain, redgum trees, surrounding hills, townscape, rail and iron bridge.
- Delivering an animated chronological story of the life of the bridge from its construction in 1896 until its closure. This starts with horse and buggy use, bullock trains, drovers with animals and people crossing, then cars and trucks over various eras.
- Overlays of historic images (historic photos are brought to life with motion graphics) and simple interpretive text.
- Audio overlay including the sounds of the rattling bridge and vehicles

Key themes for the interpretation of the former bridge were developed and their relevance tested through a community consultation process. The project demonstrates the value of creating interpretive experiences of intangible heritage through digital platforms. The approach can engage a broader audience of community and visitors, providing a contemporary framework for understanding and connection to lost heritage.

Résumé

L'ancien pont de Gundagai était l'un des plus longs ponts routiers en bois d'Australie. Il a joué un rôle vital dans le transport, le commerce et les communications sur la route de transport Sydney- Melbourne et a façonné la ville et le paysage de Gundagai. Le pont a été démantelé à la fin de 2021 en raison de son état gravement détérioré et des risques importants pour la sécurité publique.

À la suite de la perte du tissu patrimonial physique, une expérience d'interprétation numérique a été proposée et développée pour engager et connecter avec les visiteurs. Cette approche expérientielle rend le patrimoine immatériel pertinent à travers un cadre contemporain et remet en question les méthodes conventionnelles d'interprétation physique statique.

L'expérience d'interprétation numérique est livrée sur un téléphone intelligent via un code QR sur le site de l'ancien pont. L'expérience raconte l'histoire de l'ancien pont à travers un récit scénarisé comprenant l'histoire, la pertinence et les thèmes clés. La traversée chorégraphiée de l'ancien pont comprend;

- Recréer le pont et son cadre en 3D, y compris la plaine inondable, les arbres à gomme rouge, les collines environnantes, le paysage urbain, le rail et le pont de fer.
- Livrant une histoire chronologique animée de la vie du pont depuis sa construction en 1896 jusqu'à sa fermeture.
- Superpositions d'images historiques
- Superposition audio

Des thèmes clés pour l'interprétation de l'ancien pont ont été élaborés et leur pertinence a été mise à l'épreuve dans le cadre d'un processus de consultation communautaire.

Le projet démontre la valeur de la création d'expériences interprétatives du patrimoine immatériel par le biais de plateformes numériques. L'approche peut engager un public plus large de la communauté et des visiteurs, fournissant un cadre contemporain pour la compréhension et le lien avec le patrimoine perdu.

Heritage Buildings and their Virtuous Cycles / COVID (Culture) Boosters

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Abstract

The Pandemic and surging global economic- political uncertainties have upended the world leaving societies fraying in their wake. Many governments and NGOs are focused on strengthening the social compact. To rebuild and work towards recovery requires dedicated resolve to deal with everything from vaccine and medical supplies, food insecurities, energy shortage, political instability, supply-demand disruptions, climate change, natural calamities to name a few.

This bleak scenario is not new. Many of our built vernacular structures testify to the enduring resilience of our early immigrant communities. They had fled the socio-political- economic volatilities of their day, suffered perilous journeys to root themselves in a foreign land. True grit saw them re-building their lives with many becoming legends of their time. Just as the Covid situation required agility to pivot and harness new opportunities and innovation, they had been drivers of past innovations. Today, many of their built legacies comprising self-help clan association houses, free clinics, places of worship are recognised and preserved as national monuments, remembered also as places of origin for their virtuous cycle.

This cycle continues today with many historic places of worship going beyond offering spiritual support. Their kitchens prepare food or organise item donations or recycling drives. Some are open to rough sleepers, others offer various assistance. That built heritage continues to remain relevant to the wider community gives added justification for their preservation. Just as they were constructed with support from pioneer philanthropists, they continue to be maintained if not expanded by new generation of philanthropists who recognise that even as we progress, the values and traditions of our forefathers still hold true in modern society.

Research on Cultural Heritage Education - Taking in "MONGA" as An Example

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¹ MuyuING

Abstract

Teaching about cultural heritage is one of the ways in which cultural heritage can be sustained. Since the improvement of technology and the impact of the epidemic, many areas have lost a large number of visitors. Get information online become the ways to promote local tours of cultural heritages, which reducing the chance of people to come into contact with local culture through cultural experience and physical perception, and at the same time reduce the opportunity for the public to know cultural heritages .

As the first development area from 1700s of Taipei City, "MONGA" ,which is the old place name of Wanhua area, has many cultural heritages and historical contexts, providing Taipei area with rich resources for the development of tourism industry and cultural heritage education.

This paper takes the "MONGA" as an example, there are three different local guide modes: 1. Local cultural and historical tours in "MONGA"; 2. Cultural and historical camps for primary school students in Taipei; 3. Training of small tour guides in "MONGA", to analysis the impact and sustainability of cultural heritage education.

Resumen

La enseñanza sobre el patrimonio cultural es una de las formas en que se puede sostener el patrimonio cultural. Desde la mejora de la tecnología y el impacto de la epidemia, muchas áreas han perdido una gran cantidad de visitantes. Obtener información en línea se convierte en la forma de promover recorridos locales por los patrimonios culturales, lo que reduce la posibilidad de que las personas entren en contacto con la cultura local a través de la experiencia cultural y la percepción física, y al mismo tiempo reduce la oportunidad para que el público conozca los patrimonios culturales.

Como la primera área de desarrollo de 1700 de la ciudad de Taipei, "MONGA", que es el antiguo nombre del lugar del área de Wanhua, tiene muchas herencias culturales y contextos históricos, proporcionando al área de Taipei ricos recursos para el desarrollo de la industria del turismo y la educación sobre el patrimonio cultural.

Este documento toma el "MONGA" como ejemplo, hay tres modos diferentes de guía local: 1. Visitas culturales e históricas locales en "MONGA"; 2. Campamentos culturales e históricos para estudiantes de primaria en Taipei; 3. Formación de pequeños guías turísticos en "MONGA", para el análisis del impacto y sostenibilidad de la educación patrimonial cultural.

Attitude Problem: Vulnerability, Risk & the Retention of Dangerous Heritage

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Abstract

In the heritage field, we often speak of preservation as being a value-based process. The discourse is framed by a number of models that suggest that to understand and thus effectively preserve heritage, we must understand how it reflects the values of the society in which it exists. Though these models acknowledge that values shift over time, it remains possible to become fixated on a dichotomy that suggests heritage is either valued or disregarded. That which is valued is preserved (or allowed authentic decay) while that which is not becomes endangered.

An alternative approach to understating the relationship between values and preservation advocates for a greater focus on the socio-behavioral aspects of heritage decisions. Thus whether heritage is preserved or lost is not solely reliant on whether it is valued, but also on any other values, needs and desires with which that heritage must compete. These attitudinal threats (or potential threats) are rendered in even sharper focus when the heritage building is perceived not just as being at risk, but also as creating or exacerbating risks to the surrounding population.

Using seismic retrofits as a lens, this paper draws from existing studies in New Zealand and considers the case of a school retrofit program conducted in the British Columbia, Canada starting in 2004. It examines the ways in which attitudes to risk, vulnerability, funding and sustainability played out with regards to the retention of heritage buildings. As the threats to both people and buildings from natural disasters, be they bushfires, storm surges, or other extreme climate events, appear to be increasing this paper initiates a discussion about ways in which our attitudes towards, and our advocacy for built heritage may need to adapt.

Sacred Space Regeneration of Lineage Village: Based on Social Network

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Abstract

The ancestral halls of lineage villages are the sacred space for ancestor worship and the declaration of lineage cultural symbols and identity of traditional Chinese rural society. The modernization of lineage villages is a process in which the market transfers the primitive self-sufficient agricultural community to the field of economic activity, accompanied by the extension of the traditional blood-linked social network to the outside world. In the context of the increasingly advanced modernization process in China, the lineage culture has been impacted by secularization, and the sacred space has become an important front for the competition between the sanctity and the secularity.

Xiachengli Village is a typical lineage village in China with a history of more than 800 years. There are still nearly 20 ancestral halls in the village. In studying Xiachengli, our paper aims to explore how the traditional lineage social networks and the development of economic activities affects the transformation of the sacred space of the village, the reconstruction of traditional communities and the modernization process of the village.

Based on the lineage genealogy and chorography research, field observations, in-depth interviews, and the analysis of space changes and the social-economic data, our paper shows that: The interconnection and extension of the lineage social network helps to stimulate the faith group's cognition of sacred space and cultural identity, making the group an important actor and manager in village regeneration process; In this way, the faith group helps to realize the spatial and social reconstruction of the sacred space, turning it into an important space carrier for maintaining the sanctity, the cultural uniqueness and enhancing community cohesion; This endogenous development model initiated by the lineage-based social network, and supported by the local economy activity development is more sustainable than the common exogenous "blood- transfusion" regeneration model in Chinese context.

Sustainable Development Suitability Evaluation for The Beijing Great Wall

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Abstract

The Great Wall is a typical representative of world heritage sites. Still, related research about the sustainable development evaluation of the great wall is found to be scant. China has established the idea of the Great Wall National Cultural Park in recent years to encourage the sustainable development of territories, including defense walls, beacon towers, multiple castles, villages, and local communities, contributing to the UNESCO Sustainable Development Goals (SDGs). Nonetheless, the Great Wall of Beijing, which spans a vast region, has encountered obstacles to sustainable development due to the delicate natural environment, unequal economic growth, and rural depopulation. To solve this issue, we evaluate the viability of the development of 169 valley units in the Great Wall region of Beijing. In this study, SDG8 (decent work and economic growth), SDG11 (sustainable cities and communities), and SDG15 (life on land) served as the guiding principles for establishing a 15-indicator system for evaluating the Great Wall of Beijing's suitability for regional development along three dimensions: cultural, ecological, and socio-economic. Most of the data utilized in this study are remote sensing, GIS spatial, and statistical data. The potential scores, kinds, and geographic distribution features of 169 valley units were deduced using hierarchical analysis, the graphical triangle approach, and spatial autocorrelation. They were classified as Strengthening, Consolidating, Promoting, and Driving regions. In the context of China's proposed construction of *National Cultural Parks* (the Great Wall, the Grand Canal, the Long March, etc.) based on significant linear heritage, the evaluation results provide a reference basis for spatial decision-making for the sustainable development of the Great Wall heritage regions. In addition, this study offers a framework for evaluating the sustainable development of areas where World Heritage sites are located.

Résumé

La Grande Muraille est un exemple de site du patrimoine mondial. Les recherches sur le développement durable de la grande muraille sont rares. Ces dernières années, la Chine a créé le parc culturel national de la Grande Muraille pour encourager le développement durable des murs de défense, des tours de guet, des châteaux, des villages et des communautés locales, contribuant ainsi aux objectifs de développement durable (ODD) de l'UNESCO. La Grande Muraille de Pékin, qui s'étend sur une grande région, est confrontée à des obstacles au développement durable en raison de l'environnement naturel délicat, de la croissance économique inégale et de l'exode rural. Pour résoudre ce problème, nous évaluons 169 unités de vallée dans la région de la Grande Muraille de Pékin. Dans cette étude, SDG, SDG1 et SDG15 ont été utilisés pour établir un système de 15 indicateurs permettant d'évaluer l'aptitude de la Grande Muraille de Pékin au développement régional selon trois dimensions : culturelle, écologique et socio-économique. Cette étude utilise principalement la télédétection, le SIG spatial et les données statistiques. L'analyse hiérarchique, l'approche du triangle graphique et

l'autocorrélation spatiale ont été utilisées pour déterminer les scores, les types et la distribution géographique de 169 unités de vallée. Renforcer, consolider, promouvoir, et conduire les régions. Les résultats de l'évaluation fournissent une base de référence pour la prise de décision spatiale en vue du développement durable des régions du patrimoine de la Grande Muraille dans le contexte des parcs culturels nationaux proposés par la Chine (la Grande Muraille, le Grand Canal, la Longue Marche, etc.) sur la base d'un patrimoine linéaire important. Cette étude fournit un cadre pour l'évaluation du développement durable des sites du patrimoine mondial.

Characterisation and Valorisation of the Great Wall Cultural Landscape

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Abstract

The Great Wall was inscribed on the World Heritage List as a great construction work and has been studied by academics mainly on its cultural value, rarely in relation to the surrounding natural environment. The Beijing Great Wall Cultural Belt where there are defending walls, beacon towers, numerous fortresses, villages and local communities, is a representative area for the sustainable use of historical, cultural and natural resources. The State Administration of Cultural Heritage of China released *the Great Wall Conservation Master Plan* in 2019, stating that the Great Wall has outstanding cultural landscape character, but there is still a gap in conducting research on the Great Wall as cultural landscape, which puts the authenticity and integrity of its historical environment at serious risk.

Based on historical documents and field research, this study constructs a cognitive framework of the intrinsic cultural- natural connection of the Great Wall. With the help of the landscape character assessment (LCA) and geographic information systems (GIS) technology, this research establishes the identification framework for cultural landscape characters based on classification and integration of cultural heritage elements (side walls, fortresses and beacon towers) and natural landscape elements in regard to their historical functions. Furthermore, through interviews with local communities and participatory observation, we selected typical cases among 31 landscape character types, conducted case studies to investigate the spatio- temporal patterns of its traditional agricultural systems, ritual activities, local water management practices to reveal the nuanced networks among local communities and the cultural heritage of the Great Wall. This study aims to construct a cultural-natural network model to understand values of the Great Wall and to provide a holistic approach to the conservation of the Great Wall cultural landscape.

Résumé

La Magnifique Muraille a été inscrite sur la liste du patrimoine mondial en tant que grand effort de construction et a été étudiée principalement pour sa valeur culturelle, et non pour son environnement naturel. La ceinture culturelle de la Grande Muraille de Pékin est une région typique pour l'utilisation durable des ressources historiques, culturelles et naturelles. Elle comprend des murs de défense, des tours de guet, des forteresses, des villages et des communautés locales. L'administration d'État du patrimoine culturel de la Chine a publié le plan directeur de conservation de la Grande Muraille en 2019, affirmant que la Grande Muraille a un caractère de paysage culturel exceptionnel, mais il y a encore une lacune dans la conduite de la recherche sur la Grande Muraille en tant que paysage culturel, mettant son authenticité et son intégrité en danger.

Cette étude construit un cadre cognitif de la relation fondamentale entre culture et nature de la Grande Muraille en utilisant des sources historiques et des données de terrain. Cette recherche utilise l'évaluation des caractéristiques du paysage (LCA) et les systèmes d'information géographique (GIS) pour identifier les caractéristiques du paysage culturel en fonction des objectifs historiques des éléments du patrimoine culturel (murs latéraux, fortifications et tours de balisage) et des éléments du paysage naturel. Par le biais d'entretiens avec les communautés locales et d'observations participatives, nous avons sélectionné des cas typiques parmi 31 types de paysages pour étudier les schémas spatio-temporels de leurs systèmes agricoles traditionnels, de leurs activités rituelles et de leurs pratiques locales de gestion de l'eau afin de révéler les réseaux nuancés entre les communautés locales et le patrimoine culturel de la Grande Muraille. Ce projet tente de construire un modèle de réseau culturel-naturel pour comprendre les valeurs de la Grande Muraille et conserver son paysage culturel de manière holistique.

Damage Classification for The Great Wall Heritage Using Machine Learning

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Abstract

The current system of the Great Wall protection organizations in China, which carry out daily inspections and maintenance of the Great Wall, has yielded large datasets of images and documents relating to the heritage damages. The large volumes and complexity of the datasets as well as the absence of heritage conservation expertise results in the types of damage not being accurately classified, making the digital documentation a digital burden. Meanwhile, due to the complexity of the influencing factors that cause damage, people hired to protect the heritage don't have a suitable approach to accurately predict risk. This article introduces machine learning technology to classify heritage damage and early warning risks using the heritage image data based on the study of the deterioration type and extent of the Great Wall heritage in the Miyun section of Beijing. The Miyun district has the largest number of remains, with a wide variety of types and complex risk types (collapse, spalling, cracks, efflorescence), and is a representative section of the masonry Great Wall.

This research uses the daily inspection data of the heritage recorded during fieldwork to achieve pattern recognition of the Great Wall's damage type and extent through machine learning, providing automated technical support for the dynamic monitoring of the Great Wall's heritage risks. The paper also provides quantitative analysis of the factors affecting the Great Wall through regression analysis and principal component analysis, thus providing the scientific basis for the monitoring and early warning of the Great Wall heritage and preventive conservation. Through the application of computer vision technology, this study aims to explore a scientific and efficient way to monitor large-scale heritage and offers new possibilities for processing the vast digital documentation of the Great Wall of China.

Résumé

Le système actuel des organisations de protection de la Grande Muraille en Chine a produit de grands ensembles de données d'images et de documents relatifs aux dommages au patrimoine. L'ampleur des ensembles de données, le manque d'expertise en matière de conservation du patrimoine et l'imprécision de la classification des dommages font de la documentation numérique un fardeau. En raison de la complexité des facteurs causant les dommages, les protecteurs du patrimoine ne disposent pas d'un bon moyen de prédire les risques. Cet article présente une technologie d'apprentissage automatique pour classer les dommages au patrimoine et les risques d'alerte précoce en utilisant des données d'images du patrimoine basées sur la Grande Muraille dans la section Miyun de Pékin. Le district de Miyun possède le plus de vestiges de la Grande Muraille, avec une grande variété de types et des risques complexes (effondrement, écaillage, fissures, efflorescence). Cette recherche utilise les données d'inspection quotidiennes enregistrées pendant le travail de terrain pour reconnaître le type et

l'étendue des dommages de la Grande Muraille grâce à l'apprentissage automatique, fournissant ainsi un support technique automatisé pour la surveillance dynamique de ses risques patrimoniaux. L'article fournit une analyse quantitative des facteurs affectant la Grande Muraille par le biais d'une analyse de régression et d'une analyse en composantes principales, fournissant la base scientifique pour la surveillance, l'alerte précoce et la conservation préventive. Cette étude utilise la technologie de la vision par ordinateur pour explorer un moyen scientifique et efficace de surveiller le patrimoine à grande échelle et de traiter la vaste documentation numérique de la Grande Muraille de Chine.

Building on the Past: Reframing Life Cycle Analysis for Heritage Practice

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Abstract

This paper aims to show the applicability of Life Cycle Analysis (LCA) to heritage practice, and the need for heritage practice to be a central part of the broader discourse surrounding this concept. LCA broadly allows for the calculation of the environmental impacts of a structure over its entire lifetime - material extraction, manufacture, construction, operation and ultimately future demolition or deconstruction. Although beset by a lack of standardisation and the complexity inherent in these calculations, LCA allows for an objective approximation of future carbon impacts prior to construction and is used in their reduction. Integrated into Building Information Modelling (BIM) software, these tools give architects and others the ability to assess and manage the future environmental impacts a proposal will have. This paradigm, however, is one built on an assumption of demolition prior to re-development, where the embodied value of that which exists on a site is often not considered. This is a nearsighted misappropriation of LCA's true value which is as a framework to simultaneously quantify the past and future building, allowing us to better understand the environmental outcomes of retention and adaptation as opposed to demolition and rebuild. By exploring a case study from the author's own practice, this paper proposes a methodology for using LCA tools to unveil the embodied value inherent in existing buildings, and places these tools within a wider context of heritage practice. Further, it outlines how literacy in the measurement and communication of this value serves to give agency to heritage practitioners, who can weigh a structure's embodied material value alongside and in addition to other immaterial forms of heritage value. Armed with this methodology, the paper will speculate on how objective measurement of environmental impacts could assist heritage practitioners then to justify or challenge potential changes to our existing building stock.

AI Categorization of buddha statues in cave temples in southern China

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Abstract

Cave temples in southern China are often challenged by climate change, disaster risks, and other environmental factors, and numerous Buddhist artifacts in cave temples have unfortunately been damaged at various times in history, and restoration of Buddhist artifacts has faced many difficulties. This study first examines the latest research in the field of cave temples, artificial intelligence technology, 3D scanning, and 3D recognition through a literature review method, and then builds a theoretical modeling framework by synthesizing the review studies. This study plans to scan and model 3000 buddha statues in Cave temples in southern China in 3D, and has already completed the scanning of 400 buddha statues. The scanned buddha statues are mainly located in Hangzhou, Zhejiang Province, from the Yuan Dynasty (1271 to 1368 AD) to the Song Dynasty (960-1279 AD). Based on the 3D data of the Buddha statue model, machine learning is performed using 3D convolutional neural network technology, and a model is formed so that the model can recognize images of cave temple artifacts from different eras and regions. This study uses artificial intelligence and other advanced technologies to identify Buddhist statue artifacts, which allows heritage workers to quickly and accurately summarize the characteristics of artifacts in the vast amount of artifact data and improve the accuracy and precision of restoration of similar artifacts. The 3D models of Buddhist statues established can also be used for digital interpretation of cultural heritage, allowing the public to better understand the value of cultural relics and recognize the civilizational lineage. The modeling Buddhist 3D database established in this study also establishes a database for the future automatic restoration of Buddhist digital artifacts.

Résumé

Les temples troglodytes du sud de la Chine sont souvent confrontés au changement climatique, aux risques de catastrophes et à d'autres facteurs environnementaux. De nombreux artefacts bouddhistes ont malheureusement été endommagés à plusieurs reprises au cours de l'histoire, et la restauration des artefacts bouddhistes a rencontré de nombreuses difficultés. Cette étude examine d'abord les dernières recherches dans le domaine des temples troglodytes, de la technologie de l'intelligence artificielle, de la numérisation 3D et de la reconnaissance 3D par le biais d'une méthode de revue de la littérature, et construit ensuite un cadre théorique de modélisation en synthétisant les études de revue. Cette étude prévoit de numériser et de modéliser en 3D 3000 statues de Bouddha dans des temples troglodytes du sud de la Chine, et a déjà terminé la numérisation de 400 statues de Bouddha. Les statues de Bouddha numérisées sont principalement situées à Hangzhou, dans la province du Zhejiang, de la dynastie Yuan (1271 à 1368 AD) à la dynastie Song (960-1279 AD). Sur la base des données 3D du modèle de statue de Bouddha, l'apprentissage automatique est effectué à l'aide de la technologie de réseau neuronal convolutif 3D, et un modèle est formé de sorte que le modèle puisse reconnaître les images d'artefacts de temples troglodytes de différentes

époques et régions. Cette étude utilise l'intelligence artificielle et d'autres technologies avancées pour identifier les artefacts de statues bouddhistes, ce qui permet aux travailleurs du patrimoine de résumer rapidement et précisément les caractéristiques des artefacts dans la vaste quantité de données sur les artefacts et d'améliorer l'exactitude et la précision de la restauration d'artefacts similaires. Les modèles 3D de statues bouddhistes établis peuvent également être utilisés pour l'interprétation numérique du patrimoine culturel, permettant au public de mieux comprendre la valeur des reliques culturelles et de reconnaître la lignée civilisationnelle.

Heritage Networks Across Space - Resilience in Canberra's Space Heritage

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Abstract

How does networking of heritage places strengthen their resilience in the face of change? In and around Australia's national capital, Canberra, are sites connected to Australia's space heritage. Places such as Honeysuckle Creek, Canberra Deep Space Communication Complex and Orroral Valley Tracking Station are part of a historical and modern network that has played a key role in Australia's contribution to space exploration, including the Apollo 11 moon landing, and that extended beyond Canberra to the rest of Australia and internationally.

While each site is individually important, a true picture of their significance arises once they are understood as part of a system interconnected by electrical and technological links, shared knowledge, people and memory.

By investigating the stories and associations of these places, this presentation will explore whether these places' interconnected nature increases the resilience of their heritage significance in the context of ongoing change to their form, fabric and technology.

As the original fabric of some of Canberra's space heritage sites has been removed, others have expanded and updated in response to new technology. Perceiving these places as a network rather than separate sites allows the mix of tangible and intangible heritage values each expresses to be shared and transmitted across the network, creating a whole that is greater than the sum of its parts. This heritage network can then better withstand changes over time. For example, as the radio telescopes at Canberra Deep Space Communication Complex move into the future by integrating new technology, they remain linked to decommissioned sites like Honeysuckle Creek through connections of memory, interpretation and transfer of heritage items. This presentation will describe how the functional connections of Canberra's space heritage sites are replicated in a heritage network that has the resilience to continue expressing significance in the face of past and future change.

Crowdsourcing the Great Wall Heritage to Connect Multiple Communities

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Abstract

As one of China's most significant World Heritage sites, the Great Wall is known for its national narrative and military value. And the same time, the connections between the multiple communities associated with the Great Wall, as well as local residents and heritage, have been neglected. Through crowdsourcing and digital twin technologies, this article explores the possibility of establishing relationships and bridging the gap between heritage and indigenous, heritage-related multiple communities.

This study proposes a method for connecting the Great Wall-related communities based on a high-precision photogrammetric model and extensive archival data on the Gubeikou section of the Great Wall in Miyun District.

The results are presented as a smartphone app with 3 major modules: basic, rephotographing and storytelling modules. Basic module provides a 3D model of the Gubeikou area in the form of pictures, images and text, including historical, cultural and physical information. Rephotographing module is based on the old photos, and through a series of functions such as rephotographing, uploading and commenting, it encourages the participation of various communities and connects various stakeholders, such as local residents, expert groups, conservation volunteers, government, tourists, etc. Storytelling is a story that rediscovers the legends of the heritage site and its inhabitants through the narratives of local residents. This research aims to connect diverse heritage-related communities via online and offline interaction.

Résumé

La Grande Muraille, l'un des sites du patrimoine mondial les plus importants de Chine, est connue pour son histoire nationale et sa valeur militaire. En même temps, les liens entre les multiples communautés associées à la Grande Muraille, ainsi que les résidents locaux et le patrimoine, ont été négligés. Grâce au crowdsourcing et aux technologies jumelles numériques, cet article explore la possibilité d'établir des relations et de combler le fossé entre le patrimoine et les multiples communautés indigènes liées au patrimoine.

Cette étude propose une méthode pour connecter les communautés liées à la Grande Muraille en se basant sur un modèle photogrammétrique de haute précision et de nombreuses données d'archives sur la section Gubeikou de la Grande Muraille dans le district de Miyun.

Les résultats sont présentés sous la forme d'une application pour smartphone comprenant trois modules principaux : le module de base, le module de rephotographie et le module de narration. Le module de base fournit un modèle 3D de la zone de Gubeikou sous forme de photos, d'images et de texte, comprenant des informations historiques, culturelles et physiques. Le module de rephotographie est basé sur les anciennes photos et, grâce à une série de fonctions telles que la rephotographie, le téléchargement et les

commentaires, il encourage la participation de diverses communautés et met en relation différentes parties prenantes, telles que les résidents locaux, les groupes d'experts, les bénévoles de la conservation, le gouvernement, les touristes, etc. Le storytelling est une histoire qui fait redécouvrir les légendes du site du patrimoine et de ses habitants à travers les récits des résidents locaux. Cette recherche vise à connecter diverses communautés liées au patrimoine via une interaction en ligne et hors ligne.

Patachitra cultural heritage: new paths of resilience through digital media

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Abstract

Intangible cultural heritage is facing multiple challenges due to globalization, new social dynamics and other phenomena that are changing the lives of artists' communities involved and their production. These circumstances often lead to new ways of creating, presenting, and experiencing heritage through the use of digital technologies, along with traditional approaches.

Starting from an overall analysis of the phenomenon, the purposed paper will use as the case study the Patachitra cultural heritage of West Bengal: an ancient visual and performative tradition transmitted through generations. Patachitra art consists of an oral and visual tradition performed by Patuas artists that scroll traditional paintings while singing a story, whose content may range from social to cultural, and religious themes.

Patuas artists represent an extraordinary example of resilience through the centuries, especially in the contemporary context where they are facing multiple threats.

During the last decades, the arrival of digital technology, also in remote and indigenous villages of rural India, has inevitably connected them to the global context and introduced new dynamics that have been reflected in their way of creating patachitra and communicating their art.

More recently, during the Covid-19 lockdown, some artists have approached digital media further to continue to spread their art and perspective.

The article aims to study the theme of resilience that will focus on the impact of digital technologies on patachitra art and Patuas artists. Using an empirical approach based on research activities and case studies, the article will be composed of two parts.

The first will analyse how digital technologies have changed Patachitras' production; while the second part will address both opportunities and challenges of approaching the digital realm by Patuas artists.

The conclusions will outline which role digital technology can play in the safeguarding of Patachitra art and which may be the future perspectives and paths.

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Tracing Water: Sustaining Historic Urban Landscapes of Oases towns in India

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Abstract

Elaborate networks of trade and cultural routes have been sustained through millennia by painstaking modulation of the natural hydrological systems and the creation of networks of water structures within distinctive cultural regions such as Shekhwati and Marwar in Rajasthan and the cold desert of the Ladakh cultural region in Northern India.

Though these cultural regions are vastly different from each other in many respects, traces of the movement of trade caravans and pilgrimage routes are still discernible in the form of networks of certain types of water structures within their desert landscapes. Regional networks of grazing lands along the systems of rivers, streams, wetlands, irrigation channels and reservoirs were connected with the systems of commons, public open space networks and distinctive water structures characteristic of the historic urban landscapes of oasis towns within these cultural regions.

The integrated network of public open spaces and innovative water systems characteristic of historic oasis towns such as Ramgarh, Shekhawati; Bikaner, Marwar in Rajasthan and Leh, Ladakh is still retained to some extent, despite rapid transformation and continuing expansion into the arid hinterland. The morphology of these towns, with public open space systems and water structures linked with the movement of caravans, is evidence of traditional knowledge systems and patterns of resilience embedded in the historic urban landscape. These continue to be of significance in ensuring sustainable development in the face of climate change linked challenges such as increased aridity and desertification.

Better understanding and integration of these water systems, structures and hydrological networks through programs such as the recent Amrit Sarovar Mission Jal Dharohar Sanrakshan (Water Heritage Conservation) initiative that recognises the necessity for regeneration and integration of historic water systems into regional as well as local area plans, could contribute to sustaining the characteristic historic urban landscape of these significant oasis towns.

Research and Utilization of World Heritage Restoration

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Abstract

The Xiaoling Tomb of the Ming Dynasty is the only world cultures inheritance in Nanjing, the situation of protection and obtained earnest attention by publics. The Xiaoling Tomb of the Ming Dynasty has been destroyed by many wars, and the architectural sites have been rebuilt and repaired in different times. For example, the Memorial Hall of the Tomb of Xiaoling in the Ming Dynasty has retained the damaged stone platform and some column foundations of the Ming Dynasty. Although the existing wooden buildings on the platform have been reduced twice in the Qing Dynasty and the Republic of China, they have been built for more than a hundred years. The research on the original state of the Ming Dynasty of the buildings in the Xiaoling Tomb of the Ming Dynasty has achieved relatively mature results. Professor Guo Huayu once rebuilt the Ming Dynasty wooden buildings on the Minglou in the Fangcheng of the Xiaoling Tomb of the Ming Dynasty in 2009, and the rebuilt buildings were approved as the protection facilities of the towers. However, the "original state" of the memorial hall during the period when it was first rebuilt into a memorial hall in the Qing Dynasty has not been discussed. Through research, we have reproduced the lost memorial hall of the Ming Tomb of Xiaoling in the early Qing Dynasty in the visual image. The purpose is not to rebuild, but to try to understand the architectural logic and architectural construction activities that are closest to the truth under the historical background at that time, and improve the overall research on the protection of world cultural heritage, It provides sufficient historical basis for the digital display platform of the Ming Xiaoling Tomb, and brings new ideas for the activation, utilization and management of the heritage site.

Résumé

The Xiaoling Tomb of the Ming Dynasty is the only world cultures inheritance in Nanjing, the situation of protection and obtained earnest attention by publics. The Xiaoling Tomb of the Ming Dynasty has been destroyed by many wars, and the architectural sites have been rebuilt and repaired in different times. For example, the Memorial Hall of the Tomb of Xiaoling in the Ming Dynasty has retained the damaged stone platform and some column foundations of the Ming Dynasty. Although the existing wooden buildings on the platform have been reduced twice in the Qing Dynasty and the Republic of China, they have been built for more than a hundred years. The research on the original state of the Ming Dynasty of the buildings in the Xiaoling Tomb of the Ming Dynasty has achieved relatively mature results. Professor Guo Huayu once rebuilt the Ming Dynasty wooden buildings on the Minglou in the Fangcheng of the Xiaoling Tomb of the Ming Dynasty in 2009, and the rebuilt buildings were approved as the protection facilities of the towers. However, the "original state" of the memorial hall during the period when it was first rebuilt into a memorial hall in the Qing Dynasty has not been discussed. Through research, we have reproduced the lost memorial hall of the Ming Tomb of Xiaoling in the early Qing Dynasty

in the visual image. The purpose is not to rebuild, but to try to understand the architectural logic and architectural construction activities that are closest to the truth under the historical background at that time, and improve the overall research on the protection of world cultural heritage, It provides sufficient historical basis for the digital display platform of the Ming Xiaoling Tomb, and brings new ideas for the activation, utilization and management of the heritage site.

Sustaining Human Connections Above and Beyond Earth: Aerospace Heritage

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Session Description

The technologies which enable humans to travel in the air and beyond the Earth into outer space have had profound effects on human culture in the 20th and 21st centuries. They have radically extended the range of human mobility, accelerated the process of globalisation, and changed perceptions of our place in the universe, providing views and perspectives on Earth from above which intersect with environmental consciousness. The vehicles and potentials of air and outer space are deeply implicated in contemporary understandings of war and peace. Aeroplanes and rockets are also increasingly being seen as problematic pollutants of a fragile atmosphere. At the same time, aerial and space-based observations using this technology are a key part of how we understand the changing Earth in the Anthropocene era. The technologies of aerospace travel are hypermodern, reaching into the future, but also have a deep past with roots in the cultures of ballooning, diving, and ballistics.

The sites, objects and landscapes of aerospace technology represent human engagements with everything that is above us, a domain which is foundational to the post-World War II world. The geographic range includes aircraft and spacecraft 'graveyards' at the bottom of the ocean to space probes such as the Voyagers, currently outside the solar system. The places and objects include research and manufacture facilities, test facilities, air and space vehicles, space habitations, space junk, crash sites both on and off-Earth, and all the paraphernalia and associated artefacts including popular culture. While aerospace technology has traditionally been associated with technological elites in the wealthy industrial nations, the impacts and distribution of aerospace heritage is global. Intersections of aerospace technology and colonialism reflect differences in access to both air and space, but also reveal creative mobilisations of materials and meanings.

This session aims to tease out all aspects of aerospace heritage from terrestrial facilities to landing sites on other planets and deep space probes, to provide insights into how this heritage becomes culturally significant.

Session Format

Papers of 10-15 minutes are invited, which can be delivered in person or remotely. The session will include a discussant.

Session Objectives

Objectives of the session are the identification of critical issues and themes in managing the heritage values of aerospace and raising awareness of this unique heritage. Session convenors will work with participants to publish papers based on their presentations.

Description de la session

Les technologies qui permettent aux humains de voyager dans les airs et au-delà de la Terre dans l'espace ont eu des effets profonds sur la culture humaine aux 20e et 21e siècles. Ils ont radicalement étendu la portée de la mobilité humaine, accéléré le processus de mondialisation et changé les perceptions de notre place dans l'univers, offrant des vues et des perspectives sur la Terre d'en haut qui se croisent avec la conscience environnementale. Les véhicules et les potentiels de l'air et de l'espace extra-atmosphérique sont profondément impliqués dans les conceptions contemporaines de la guerre et de la paix. Les avions et les fusées sont également de plus en plus considérés comme des polluants problématiques d'une atmosphère fragile. Dans le même temps, les observations aériennes et spatiales utilisant cette technologie sont un élément clé de notre compréhension de l'évolution de la Terre à l'ère de l'Anthropocène. Les technologies des voyages aérospatiaux sont hypermodernes, tournées vers l'avenir, mais ont également un passé profond avec des racines dans les cultures de la montgolfière, de la plongée et de la balistique.

Les sites, objets et paysages de la technologie aérospatiale représentent des engagements humains avec tout ce qui est au-dessus de nous, un domaine qui est fondamental pour le monde de l'après-Seconde Guerre mondiale. La portée géographique comprend les « cimetières » d'avions et d'engins spatiaux au fond de l'océan jusqu'aux sondes spatiales telles que les Voyagers, actuellement en dehors du système solaire. Les lieux et les objets comprennent des installations de recherche et de fabrication, des installations d'essai, des véhicules aériens et spatiaux, des habitations spatiales, des débris spatiaux, des sites de crash à la fois sur et hors Terre, et tous les accessoires et artefacts associés, y compris la culture populaire. Alors que la technologie aérospatiale a traditionnellement été associée aux élites

technologiques dans les pays industrialisés riches, les impacts et la distribution du patrimoine aérospatial sont mondiaux. Les intersections de la technologie aérospatiale et du colonialisme reflètent les différences d'accès à l'air et à l'espace, mais révèlent également des mobilisations créatives de matériaux et de significations.

Cette session vise à démêler tous les aspects du patrimoine aérospatial, des installations terrestres aux sites d'atterrissage sur d'autres planètes et aux sondes spatiales lointaines, pour donner un aperçu de la façon dont ce patrimoine devient culturellement significatif.

Format de la session

Des articles de 10 à 15 minutes sont invités, qui peuvent être livrés en personne ou à distance. La session comprendra un commentateur.

Objectifs de la session

Les objectifs de la session sont l'identification des questions et thèmes critiques dans la gestion des valeurs patrimoniales de l'aérospatiale et la sensibilisation à ce patrimoine unique. Les organisateurs de session travailleront avec les participants pour publier des articles basés sur leurs présentations.

Sharing Responsibility in an Innovative Heritage Management Mode

Gizella Börcsök¹

¹ ICOMOS Hungary

Abstract

The objective of the presentation is to shed light on the importance of the cemeteries as marginalised heritage, and to introduce an innovative model, whilst sharing responsibility among the municipality, private sector and civil organisations.

Method: On the basis of site experiences research, participation in cultural programmes in the monumental cemetery of Bologna (Italy), and interviewing stakeholders, I will examine how the solving of the initial conservation problem led to a successful model.

Findings: Historical cemeteries are fundamental part of our tangible heritage, for their works, sculptures, engravings, funeral architecture, and are also important part of our intangible heritage.

The municipality of Bologna, involving the private sector to support the conservation of some abandoned tombs of historical and artistic importance, and by offering these for concession, can finance conservation of further tombs with the proceeds. With this method, the problem of conservation of the historical cemetery is gradually undertaken in a sustainable manner.

A heritage community (Friends of the Cemetery) has been formed by active citizens to take the responsibility for maintenance and to raise awareness. Non-profit and educational institutions have been involved in heritage interpretation, also for disadvantaged groups. Academic researches and conferences on funeral arts, sculpture and architecture supported the digital library established by the municipality. The municipality founded a network, the Association of Significant Cemeteries in Europe in 2001.

Conclusions: Sharing heritage also means sharing responsibility. The conservation challenge of the cemetery, involving private sector in the financing, creatively solved with the reuse strategy, led to a successful heritage management practice. The sustainability of the cemetery is also assured by the maintenance carried out by the heritage community. The municipality, seeking cooperation actively, involved different parties on local and European level. The European Cemeteries Route was certified as a 'Cultural Route of the Council of Europe' (2010).

Potential Opportunities for Roadside Motels in a World Heritage Area

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Abstract

The path of the roadside motels in the US follows the introduction of the major roads in the country and their development, to attend to the necessity of loading space establishment for the car drivers, outside of the downtown areas. Today motels are mainly neglected and underutilized structures, associated with illegal behaviors. Nonetheless, the motels located within the World Heritage Area in the city of San Antonio are cultural and historic elements with the potential to be catalysts of sustainable heritage tourism development and provide economic growth within the neighborhoods. This paper presents an assessment of the potential opportunities of the motels located at two major axes, which were once segments of major highways. The methodology used was focused on understanding the dynamics and needs of the owners of the motels through a conducted survey and empirical observations. A final analysis of the two focus areas was also conducted, by addressing the strengths, weaknesses, opportunities, and threats of each area. Finally reached into future scenario suggestions based on the improvement of the existing conditions aligned with the results of the survey, observations, and analysis. The proposals include the main challenges and recommendations, related to how to engage the motel owners by listening to their values and needs, as it was identified they are generational Indian-American owners, running small family businesses, with an interest in working together with the city to reduce the local problems. The conclusion presents as a key element the increased dialogue, between all the stakeholders to move forward with the project resulting in local sustainability, providing the improvement of the living environment through the commitment to preserve, renovate and invest in solutions with a lasting impact on the cultural significance and history in the area.

Resumen

El camino de los moteles de carretera en los EUA sigue la introducción de las principales carreteras del país y su desarrollo, para atender la necesidad de establecimiento de carga para los conductores de automóviles, afuera de las zonas céntricas. Hoy los moteles son principalmente estructuras abandonadas y subutilizadas, asociadas a comportamientos ilegales. No obstante, los moteles ubicados dentro del Área del Patrimonio Mundial en la ciudad de San Antonio son elementos culturales e históricos con el potencial de ser catalizadores del desarrollo sostenible del turismo patrimonial y generar crecimiento económico dentro de las comunidades. Este estudio presenta una evaluación de las oportunidades potenciales de los moteles ubicados en dos ejes principales, que alguna vez fueron segmentos de carreteras principales. La metodología utilizada estuvo enfocada en conocer la dinámica y necesidades de los propietarios de los moteles a través de una encuesta realizada y observaciones empíricas. También se realizó un análisis final de dos áreas de enfoque, abordando las fortalezas, debilidades, oportunidades y amenazas de cada área. Finalmente llegó a sugerencias de escenarios futuros basados en la mejora de las condiciones existentes alineadas con los resultados de la encuesta, las

observaciones y el análisis. Las propuestas incluyen los principales desafíos y recomendaciones, relacionados con cómo involucrar a los propietarios de moteles escuchando sus valores y necesidades, ya que se identificó que son propietarios generacionales indio-americanos, que manejan pequeñas empresas familiares, con interés en trabajar junto con la ciudad para reducir los problemas locales. La conclusión presenta como elemento clave el aumento del diálogo entre todas las partes interesadas para avanzar con el proyecto que resulte en la sostenibilidad local, proporcionando la mejora del entorno de vida a través del compromiso de preservar, renovar e invertir en soluciones con un impacto duradero en la relevancia cultural y histórica de la región.

Only Connect? Embedding Heritage in Social, Economic & Environmental Policy

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Abstract

Heritage can contribute to many of the Sustainable Development Goals, but heritage is often ignored in other policy agendas. How can we go beyond thinking about policy for heritage, and embed cultural heritage considerations in other policy agendas?

This paper [or session if there are more papers on this topic] will use a case study from Wales to show how heritage can be embedded in other policy agendas, including economic, social and environmental policy.

The Well-being of Future Generations (Wales) 2015 Act makes culture and heritage (including the Welsh language as intangible heritage) one of 7 goals that all public sector bodies must consider when developing policy and programmes. This obliges all policymakers to think about sustainable development including heritage. The Act integrates heritage into policymaking, rather than seeing cultural heritage as something added on at the end, or at worst, forgotten all together.

This means that transport or tourism policymakers for example, must consider heritage. At the same time heritage policymakers must consider other goals such as equality, health and the environment. This creates strong collaboration between policy areas, such as a focus on how heritage can help tackle poverty in Wales.

As well as 7 sustainability goals, the act also includes 5 ways of working - integrating across policy agendas, thinking long term, preventing future problems, collaboration and involving people in policy developments. These resonate powerfully with best practice in collaborative approaches to heritage.

My paper will draw on experience in Wales to show how heritage practitioners can work across policy areas. This means making use of our growing evidence base for the economic, social and environmental benefits of caring for heritage, and being prepared to engage creatively with different policy agendas.

Résumé

Le patrimoine peut contribuer à de nombreux objectifs de développement durable, mais le patrimoine est souvent ignoré dans d'autres programmes politiques. Comment pouvons-nous aller au-delà de la réflexion sur la politique du patrimoine et intégrer les considérations de patrimoine culturel dans d'autres agendas politiques ? Cet article [ou session s'il y a plus d'articles sur ce sujet] utilisera une étude de cas du Pays de Galles pour montrer comment le patrimoine peut être intégré dans d'autres programmes politiques, y compris la politique économique, sociale et environnementale. La loi de 2015 sur le bien-être des générations futures (Pays de Galles) fait de la culture et du

patrimoine (y compris la langue Galloise en tant que patrimoine immatériel) l'un des 7 objectifs que tous les organismes du secteur public doivent prendre en compte lors de l'élaboration de politiques et de programmes. Cela oblige tous les décideurs politiques à penser le développement durable, y compris le patrimoine. La loi intègre le patrimoine dans l'élaboration des politiques, plutôt que de considérer le patrimoine culturel comme quelque chose d'ajouté à la fin, ou au pire, complètement oublié. Cela signifie que les responsables des transports ou du tourisme, par exemple, doivent tenir compte du patrimoine. Dans le même temps, les décideurs politiques du patrimoine doivent tenir compte d'autres objectifs tels que l'égalité, la santé et l'environnement. Cela crée une forte collaboration entre les domaines politiques, notamment en mettant l'accent sur la manière dont le patrimoine peut aider à lutter contre la pauvreté au Pays de Galles. Celles-ci résonnent puissamment avec les meilleures pratiques en matière d'approches collaboratives du patrimoine. Mon article s'appuiera sur l'expérience du Pays de Galles pour montrer comment les praticiens du patrimoine peuvent travailler dans tous les domaines politiques.

Recognition of African American Cultural Heritage in Cleveland, OH, USA

Kathleen Crowther¹

¹ Cleveland Restoration Society

Abstract

In the United States, efforts are underway to recognize the history and contributions of underrepresented communities. One of these communities, African Americans, is important to the history of the United States, yet is largely unrecognized in standard accounts. Today, the United States is a country grappling with equality and civil rights. The country has been rocked by high-profile killings of Blacks by police, by nationwide protests sparked by the murder of George Floyd (2020), and by the Black Lives Matter movement.

Cleveland, Ohio, was a destination for Blacks during the Great Migration north (1910-1970) from the racial prejudice of the South. Industrial jobs were the attraction. Cleveland is now a post-industrial city with a majority Black population. Therefore, it is essential to recognize the contributions of Black Clevelanders, and to acknowledge past injustices as a means toward racial reconciliation.

Cleveland Restoration Society (CRS) was founded in 1972 by a racially diverse group of visionaries. Its mission is to preserve, protect, and celebrate historic buildings and places that foster vibrant and inclusive communities. Central to this mission is a commitment to racial justice and reconciliation.

This presentation is proposed as a 10-15 minute PowerPoint illustrating five (5) projects of the Society related to African American cultural heritage:

1. Cleveland's Black Suburb in the City project - research, public programs, local history book;
2. Cleveland's African American Civil Rights Trail - research, historical markers, community events, an interactive website relating struggle for civil rights in Cleveland during the 1950s-70s;
3. Managing the exterior envelope stabilization of Cory United Methodist Church (\$500,000), Cleveland's main site for hosting renown civil rights leaders;
4. Documentation of 20 historic Black churches for potential listing in the National Register of Historic Places; and
5. A feasibility study to establish a \$10 million brick and mortar fund for historic Black churches.

Shared Responsibility for Managing Historic Mosques in Cairo

Hossam Mahdy¹

¹ Independent Scholar

Abstract

The management of historic mosques in Cairo is shared between the Ministry of Tourism and Antiquities and the Ministry of Awqaf and Religious Affairs. For mosques that are on the tourism map, the Ministry of Interior play a role in their management. In addition, the local community is instrumental in using these mosques, not only for praying and other religious functions, but also as community centers and social hubs.

The aim of the presentation is to assess the strengths and weaknesses in current practices for managing historic mosques in Cairo. The following methodology was followed:

Three historic mosques were selected in the same locality as case studies based on their significance for tourism and/or local community.

A workshop was organized and facilitated by the author from 30th October to 2nd November 2019 for young professionals with backgrounds in archaeology, architecture, conservation, tourism or anthropology. They were divided into three groups and spent four days, including a Friday, observing the function and management of the three mosques and talking to members of the local community and stakeholders.

The findings of the workshop were shared with the stakeholders, the local community and a wider audience in Cairo.

The findings of the workshop identified lack of effective collaboration and coordination between the different governmental agencies that are responsible for various aspects of the management of the three historic mosques. Furthermore, these agencies ignore or marginalize the local community in decision-making processes and management procedures. Identified manifestations and consequences of these problems impact the integrity of the studied historic mosques and undermine their conservation.

The paper provides recommendations for an improved shared responsibility for managing historic mosques that could be relevant to other mosques in Cairo and beyond.

The Making and Remaking of The Onllwyn Industrial Landscape

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Abstract

The Onllwyn industrial landscape, located in the Dulais Valley in South Wales, can be considered an epitome of the industrial and post-industrial history of Wales and Britain. It illustrates the dynamic relationships between the natural landscape, the resources it holds, and the communities and actors involved in the development and transformation of its industries. The Dulais Valley is connected with the Brecon Beacons Mountain range, where the World Heritage Site Blaenavon Industrial Landscape is located, and the Swansea and Neath ports, where resources such as coal and iron were exported to the rest of the world since the 19th century. However, the industrial landscape of this area, particularly the Onllwyn and Mynydd y Drum area, has not been the focus of industrial heritage research. This research aims to record, interpret, and bring the rapidly changing and all but vanished traces of Onllwyn's industrial landscape back to visibility. It also aspires to foster opportunities for an innovative form of public experience through digital heritage, providing a foundation for future community engagement with history in the context of current regeneration plans. The research uses various methods, including archival research, GIS mapping, 3D documentation and visualisation, interviews and focus groups, to document, interpret, and reconstruct the landscape, the industrial infrastructures, and the social history of Onllwyn's communities. The main findings and outcome of this research reveal the fascinating story of the making and remaking of this small settlement in the South Wales coalfield, bound to the changing technologies and fortunes of coal mining and related industries over time. It also aims to create an archive of memory to capture stories related to the industrial and post-industrial landscape, the processes of technological change that local communities may have witnessed and experienced, and the social changes that have occurred in parallel.

A New Agenda for Proactive Heritage Maintenance and Sustainability

Luigi Petti¹ Claudia Trillo²

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Abstract

Consensus exists on the key- role played by scheduled maintenance in heritage management processes, including conservation and protection activities. The current climate crisis exacerbates threats to heritage, by stressing materials and structures because of harsher weather conditions. No wonder that interest is growing in both the academic literature and reference documents on the role played by maintenance in contributing to heritage conservation, even with proactive maintenance actions (HeritageCare 2019, Historic England, 2021).

In parallel, a novel approach and conceptualization of the impact of heritage on the SDGs is stressing its importance with respect to the broader sustainability agenda, highlighting its contribution to both environmental and socio-economic targets (ICOMOS 2021).

By re-casting the role of heritage maintenance within the wider SDGs and Agenda 2030, new opportunities emerge for proactive maintenance.

Locally-grounded and widespread commitment is needed to shift from an intermittent and often remedial approach, towards a more systematic one, requiring grassroots mobilization, community participation, collaborative governance and entrepreneurs' engagement. In this context, proactive maintenance would trigger multiple impacts on SDGs and contribute to reducing negative impacts of climate change.

This translates into the call for a strategic agenda, which prioritizes regular monitoring and prompt micro-interventions over emergency projects, steady community participation and public and private engagement over one-off top-down policies. Such an agenda would be engrained into the local entrepreneurial and institutional fabric, enabling locally-grounded economic and cultural enterprises, fostering upgrade of local skills and craftsmanship for heritage maintenance, and requiring robust, reliable and consistent public- private governance.

This paper supports this argument with fresh case studies from Italy and the UK, including the strategy for the maintenance of the archaeological area of Pompeii, thus demonstrating through concrete examples how the mentioned approach can be conducive of successful outcomes on heritage conservation and protection, in line with Agenda 2030.

Resumen

Existe consenso sobre el papel clave que desempeña el mantenimiento programado en los procesos de gestión del patrimonio, incluidas las actividades de conservación y protección. La actual crisis climática exagera las amenazas al patrimonio, al enfatizar los

materiales y las estructuras debido a las condiciones climáticas más duras. Interés esté creciendo sobre el papel desempeñado por el mantenimiento en la contribución a la conservación del patrimonio, incluso con acciones de mantenimiento proactivas (HeritageCare 2019, Historic England, 2021).

Paralelamente, un nuevo enfoque del impacto del patrimonio en los ODS está destacando su importancia con respecto a la agenda de sostenibilidad, destacando su contribución a los objetivos ambientales y socioeconómicos (ICOMOS 2021).

Al redefinir el papel del mantenimiento del patrimonio dentro de la Agenda 2030, surgen nuevas oportunidades.

Se necesita un compromiso local y generalizado para pasar de un enfoque intermitente a otro más sistemático, que requiera la movilización de las bases, la participación de la comunidad, la gobernanza colaborativa y la participación de los empresarios. En este contexto, el mantenimiento proactivo desencadenaría múltiples impactos en los ODS y contribuiría a reducir los impactos negativos del cambio climático.

Esto se traduce en el llamado a una agenda estratégica, que prioriza el monitoreo regular y las microintervenciones rápidas sobre los proyectos de emergencia, la participación constante de la comunidad y el compromiso público y privado sobre las políticas de arriba abajo. Ese programa se integraría en el tejido empresarial e institucional local, posibilitando la creación de empresas económicas y culturales de base local, fomentando la mejora de las aptitudes y la artesanía locales para el mantenimiento del patrimonio y exigiendo un gobierno público - privado sólido, fiable y coherente.

Este estudio apoya este argumento con casos de Italia y el Reino Unido.

Landscape and Renewables: Dynamic Connections Between Needs and Adaptivity

Elena Belvedere¹

¹ Independent researcher

Abstract

Landscape is dynamically related to heritage in different ways (in itself or as a frame of cultural interest sites), however the existence of major infrastructures is often considered a disvalue. Regarding plants to generate energy from renewable sources (wind, sun), the feeling of alienation, concerning landscape values, increases. For example, in Sicily, the largest island in The Mediterranean Sea, on-shore wind farms are often criticized, as elements clashing with heritage valorization.

On the other hand, the sustainable future of humankind and the goal of decreasing carbon footprint (in particular, as set by International Energy Agency - 2035 agenda) cannot be achieved without the introduction of these plants in landscapes.

Thus, it is fundamental to find a balance between landscape protection and the building of energy plants, choosing design solutions in order to reach a resilient modification, overcoming conflicts among economic development, energy supply and cultural preservation.

Having set this goal, this paper aims to summarize possible means to pursue it, investigating the present Italian and European approaches, suggesting possible improvements of the current analytic method and quoting some specific cases.

The study of territory acquires peculiar importance to take into account authenticity and integrity of OUV (Outstanding Universal Value). The aforementioned study provides a starting point to evaluate the H/EIA (Heritage/Environmental Impact Assessment), especially regarding visual aspects, about which it is necessary to adopt international and objective criteria.

All in all, it is vital to keep the dialogue among stakeholders, also using tools such as KNE (Centre for Nature Conservation and Energy Transition), to reconcile diverse requirements and promote solutions.

The final aim is a change of perspective: from landscape safeguard *against* the energetic transition to landscape safeguard *through* the energetic transition, in a sustainable, economic, energetic, environmental and cultural key.

Patrimoine Vivant et Conservation Des Forêts Chez Les Nuni Du Burkina Faso

Bély Hermann Abdoul-Karim Niangao¹

¹ Ministère de la Culture

Abstract

In Burkina Faso, particularly among the *nuni* people (a cultural group living mainly in the south), the practice of living heritage is closely linked to the use of the physical environment. This is the case with the organization of cyclical ceremonies before taking out the sacred masks in most *nuni* villages. An annual pilgrimage in the sacred forest takes place before the organization of commemorative festivities. Some sacred forests are subject to administrative protection. In this case, how is the administrative protection of the forest juxtaposed with traditional methods of preservation, based mainly on cultural heritage? This case study aims to show by its example the sharing of responsibility for the management of cultural and natural heritage with particular emphasis on traditional practices. On this purpose, an immersion within the communities during the cyclical ceremonies of the taking out of the masks will allow us to highlight the community mechanisms of management of the forests, based on the living cultural heritage. On this occasion, the administrative policies of forest protection, applied at the local level, will also be valued. Finally, from these two orders of protection, we will highlight the actions developed at the local level by the communities, on the purpose of adapting practices to ongoing climate change.

Résumé

Au Burkina Faso, notamment chez les *nuni* (groupe culturel vivant principalement dans le sud), la pratique du patrimoine vivant est en lien étroit avec l'utilisation de l'environnement physique. C'est le cas de l'organisation des cérémonies cycliques de sortie des masques sacrés dans la plupart des villages *nuni*. Un pèlerinage annuel dans la forêt sacrée a lieu avant l'organisation des festivités commémoratives. Certaines forêts sacrées font l'objet de protection administrative. Dans ce cas, comment la protection administrative de la forêt se juxtapose-t-elle aux modes traditionnels de préservation, essentiellement inspirés du patrimoine culturel? Cette étude de cas vise à montrer par son exemple, le partage de la responsabilité en matière de gestion du patrimoine culturel et naturel avec un accent particulier sur les pratiques traditionnelles. Pour ce faire, une immersion au sein des communautés à l'occasion des cérémonies cycliques de la sortie des masques nous permettra de mettre en lumière les mécanismes communautaires d'entretien et de gestion des forêts, nécessaires à la préservation du patrimoine vivant. A cette occasion, les politiques administratives en matière de protection des forêts, appliquées au niveau local, seront également évaluées. Enfin, à partir de ces deux ordres de protection, nous mettrons en lumière les actions développées au niveau local par les communautés, dans une perspective d'adaptation des pratiques aux changements climatiques en cours.

Woollahra Aboriginal Heritage: best practices in assessment and management

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Abstract

Aboriginal heritage plays a key role in New South Wales and Australia. The Woollahra local government area, located in Sydney's Eastern Suburbs, is rich of Aboriginal heritage. As a Consent Authority, the Council must consider impact on Aboriginal heritage on all development proposals. Many challenges, however, were encountered by Council staff in the management of this significant heritage.

To overcome these challenges, in March 2020 the Council commissioned consultant from Coast History and Heritage to undertake the Woollahra Aboriginal Heritage Study with the goals of sharing, acknowledging, celebrating local Aboriginal history and ensuring that any future development is informed by an increased awareness of Aboriginal heritage. The Study was informed by a consultation methodology developed in conjunction with the La Perouse Local Aboriginal Land Council (LALC), representing Aboriginal people with connections to the area. La Perouse LALC provided input into the history of Woollahra's heritage, assisted with a review of historical impacts, surveyed the area to confirm listed Aboriginal sites and potentially sensitive areas - as well as facilitating a cycle of public talks aiming to foster community interest and engagement.

Through a locally tailored heritage management strategy, the Study provided Woollahra Council with a proactive framework to protect Aboriginal heritage. It also introduced realistic planning procedures such as flowcharts in Council's Development Application (DA) guide, a publicly available municipality- wide sensitivity map, revised internal standard processes and updated standard conditions of consent among others.

Endorsed by Woollahra Council in July 2021, the Study has been described as 'exemplar for local government in Aboriginal heritage management best practice,' and was the recipient of numerous awards. More importantly, the Study will be an opportunity to strengthen relationships with the Aboriginal people connected to Woollahra and foster a Reconciliation journey.

Yoruba Palaces: Connecting Place Between Non-secular and Sacred Heritages

Oluwatoyin Sogbesan¹

¹ Àsà Heritage Africa Foundation

Abstract

Yoruba people are from the southwestern part of Nigeria in West Africa. Long before the colonial rule and the introduction of Islam and Christianity in the 19th century, the Yoruba people practised their traditional religion. This entails the worship of their numerous deities within distinctive shrines in designated spaces or homes. Yorubaland is governed by paramount kings such as the *Alaafin of Oyo*, *Alake of Egbaland*, *Deji of Akure*, *Ooni of Ife*, *Awujale of Ijebuland*, *Orogun of Ila*, *Ataoja of Osogbo*. Palaces are essential and serve as a communal space of identity and history. The Yorùbá palace has a multi-purpose function notably residential, religious, governmental, industrial, socio- cultural, economic, recreational and storage purposes. Situated at the centre of Yoruba town, it is a place of sacred power and authority.

Despite globalisation, these ancient palace structures stand out as unique heritage for Yoruba people irrespective of religious inclinations. This paper aims to highlight how palaces in Yorubaland are interconnected communal spaces that encourage interactions between its associated diverse communities. As a case study, the Alaafin of Oyo's palace in Oyo state Nigeria West Africa will be explored to highlight the importance of palaces as a place of interconnectedness for the Yoruba people. The paper examines the implications of new religious beliefs on relationships within the palace. How does this new spiritual inclination affect the preservation of the old structure? To what extent are palaces in Yorubaland inclusive, and to what scope are they exclusive? The paper concludes that palaces in Yorubaland are sacred spaces that are inclusive and deserve to be documented, preserved and protected for communal identity and history.

New Prospects for a Contested Cultural Landscape?

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Abstract

The Netherlands intends to nominate the plantations of western Curaçao in the Caribbean sea for the UNESCO World Heritage List. The question is how promising this file is and what the special and universal values of the plantations are. Although one sometimes have to look closely to recognize the tracks, in fact all of Curaçao – except for the city center of Willemstad

– is one large plantation landscape. This landscape can be read as an exciting book, but important (dark) pages are missing. Most attention was geared towards the colonial plantation houses, being the most recognizable element. But the plantation landscape is made up of so many other elements, from cactus hedges, palm groves and stone walls to concrete dance floors, wells and (dysfunctional) waterworks. It's basically the ruin of a cultural landscape that is solely forgotten and where the human factor seems to have been disappeared.

On the basis of many examples, a picture is sketched of the development of the plantations in relation to the development of Willemstad. But who is served by this nomination? And who is involved? It seems that that the offspring of the former enslaved population is more or less left outside. However, a possible nomination also brings up chances. Chances for recognition of the societal position of the general black population. Chances for redevelopment of a large part of the island where poverty is persistent. Chances for perhaps reintroducing agriculture on an island where 99% of the food is imported and where the present economic crisis is widening the gap. Chances for a more equal spread of tourism between the poor western part and the rich and touristy eastern part of the island. And what to do with the voices and traces of slavery? The resilience of this landscape is dramatically challenged.

Résumé

Les Pays-Bas ont l'intention d'inscrire les plantations de Curaçao dans les Caraïbes sur la liste du patrimoine mondial de l'UNESCO. La question est de savoir dans quelle mesure ce dossier est prometteur et quelles sont les valeurs particulières et universelles des plantations. Bien qu'il faille parfois regarder de près pour reconnaître les pistes, en fait tout Curaçao est un vaste paysage de plantations. Ce paysage peut être lu comme un livre passionnant, mais il manque des pages importantes (sombres). La plupart de l'attention a été orientée vers les maisons de plantation coloniales, étant l'élément le plus reconnaissable. Mais le paysage des plantations est composé de tant d'autres éléments, des haies de cactus, des palmeraies et des murs de pierre aux pistes, aux puits et aux aqueducs (dysfonctionnels). C'est fondamentalement la ruine d'un paysage culturel qui est uniquement oublié et où le facteur humain semble avoir disparu.

Sur la base de nombreux exemples, une image est esquissée du développement des

plantations en relation avec le développement de Willemstad. Mais qui est servi par cette nomination ? Et qui est impliqué ? Il semble que la progéniture de l'ancienne population asservie soit plus ou moins laissée à l'extérieur. Cependant, une éventuelle nomination apporte également des chances. Chances de reconnaissance de la position sociétale de la population noire en général. Chances de redéveloppement d'une grande partie de l'île où la pauvreté est persistante. Des chances peut-être de réintroduire l'agriculture sur une île où 99% de la nourriture est importée et où la crise économique actuelle creuse l'écart. Chances d'une répartition plus égale du tourisme entre la partie occidentale pauvre et la partie orientale riche et touristique de l'île. Et que faire des voix et des traces de l'esclavage ? La résilience de ce paysage est dramatiquement mise à l'épreuve.

Enhancing Resilience of Cultural Heritage in Cold Region to Climate Change

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² Key Laboratory of Cold Region Urban and Rural Human Settlement Environment Science and Technology, Ministry of Industry and Information Technology

Abstract

Great attention has been paid to the resilience of communities in heritage site to weather hazards following 《the International Charter for Cultural Heritage Tourism (2022)》, which proposes to strengthen community participatory governance of cultural heritage. In the context of climate change, the vulnerability of heritage has become more pronounced as extreme weather phenomena increase in cold regions, causing more negative impacts on heritage, especially on historic buildings of traditional structures. The study analysed the role of urban communities in resilient conservation of heritage. Based on the PTVA model, this study assessed the meteorological hazard risk to heritage and its potential impact on heritage values; Taking the perspective of community participation, the study proposes the concept of urban heritage site community, deconstructing the essence of urban heritage site community by authoritative heritage discourse and NLP techniques. Then the study combined the CBDRM (Community-based Disaster Risk Management) model to analyse the mitigation and restoration role of communities in relation to their heritage assets, developing a framework for heritage resilience management in response to extreme weather events and a mechanism for heritage conservation behaviour before, during and after weather disasters, proposing strategies for resilience-enhancing conservation and management of cultural heritage. The study shows that a benignly interacting steady-state system heritage and community formed demonstrates strong climate resilience in response to meteorological hazards. Communities can intervene to enhance the resilience of heritage by participating in the construction of pre-disaster conservation management systems, enhancing emergency protection of heritage during disasters, and assisting in the restoration of heritage objects after disasters. Historic buildings that still play a strong functional role and create more value for the community are more resilient to extreme climatic events than other buildings. This study can provide a reference for the resilience enhancing of related cultural heritage.

Cultural Routes as Agents of Change and Connection, Forging Global Links

Sandra Joy Blair¹ Michael Romero Taylor² and Kaisa Barthuli³

¹ University of Adelaide

² ICOMOS ISC CIIC

³ US National Parks Service

Session Description

Cultural routes link communities, bioregions, continents and cultures. These links cross physical and intangible borders. It is this shared heritage component that gives many cultural routes their essential vitality and dynamism, with the ability to forge rich connections to community life, contributing strongly to sense of place and identities in times of global change.

This session seeks to explore the links made along cultural routes through a diversity of cultures, peoples, environments and landscapes. We have only recently begun to fully appreciate and recognise the global diversity and spread of cultural routes through all parts of the world. The new paradigms of climate change and sustainability demonstrate the nexus and potential conflict between natural and cultural values. The scale and rapidity of changing climates across the world is creating the challenges of working across different cultures, and often vast spans of time and space. The imposition (and decline) of Colonialism and the rapid technological development brought by the Industrial Revolution have increased the rate of change and exchange. Now we are in the Digital Age where the world-wide-web is the dominant cultural route, one that appears to have few, if any, borders.

This session will draw together and respond to changing perspectives on heritage and conservation from different cultures and regions of the globe. It will explore how to manage cultural routes for resilience and sustainable development, consistent with the ICOMOS Sustainable Development Guidelines and policies, responding to changing climate and increasing tourism pressures. Often, along any route, management responsibility is spread over multiple communities, governments and private sectors. Cultural routes are often multi-layered, creating interconnections, overlays and contestation across peoples of diverse cultures. This creates a setting where consideration of social justice and human rights is essential to sustainable cultural routes projects. In this context, what does responsible heritage management

look like, and in what ways can collaborative projects support heritage as a force for change and social justice?

The session will explore the proposition that many cultural routes provide distinctive cultural identities and rich connections to diverse communities, bioregions and landscapes.

Presentations:

1. 'Sustainability, Resilience and Evolution in the Context of a Cultural Route', Wataru Ono, Vice-President of CIIC for Asia and Oceania, PREC Insitute, Japan.
2. 'The Continued Relevance of a Trans-border Cultural Route connecting Mexico and the United States: immigrants, refugees, and evolving intangible exchanges along the Spanish colonial route of El Camino Real de Tierra Adentro', Michael Romero Taylor, CIIC Secretary General, retired US National Parks Service.
3. 'Maturing Relationships and Responsibilities: How International Air Routes Reflect Changing Cultural Heritage', Dr Timothy Hubbard, CIIC Member, Australia.
4. 'Cultural Routes and Historic Roads: An Opportunity to Reactivate Depressed Areas with Sustainability Criteria', Rita Ruiz Fernández, Universidad de Castilla-La Mancha.
5. 'Connecting Country: Sustaining Nature, Culture and Communities on Australian Deesert and Coastal Routes', Dr Rosemary Kerr, Australia.
6. Additional speaker to be confirmed later.

Session Format

The format is a panel session with 6 X 6 minute presentations followed by questions and discussion.

Welcome by Sandra Blair, CIIC, Australia.

Michael Romero Taylor, CIIC Secretary General, will introduce cultural routes.

Kaisa Barthuli, Chair of Historic Roads Subcommittee, US National Park Service will introduce historic roads.

Six short presentations from Japan, Spain, USA, and Australia presenting the diversity of cultural routes globally.

The speakers will then form a panel to discuss and highlight the key issues and approaches. Rapporteur Kirsty Altenburg, CIIC, Australia will summarise the session. Plenary questions and discussion led by CIIC Secretary General.

Closing comments, next steps and thanks

Session Objectives

- To update concepts, definitions and approaches set out in the CIIC Charter and other key documents to accommodate heritage changes in CIIC, ICOMOS and the World Heritage Convention.
- To explore new thinking and directions on the role of historic roads in the context of cultural routes (work of current subcommittee of CIIC);
- To support heritage practitioners from diverse backgrounds and cultures to work together to advance our understanding of cultural routes across cultures, bioregions and communities.
- To embrace the concept of resilience and sustainability goals in heritage projects; the intergration of natural and cultural values, and the need for collaborative work across ICOMOS, IUCN and ICCROM.

Heritage Settlements as Sustainable Models in Himachal, India

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¹ Sarahan, Mumbai

Abstract

Domestic structures in Himachal Pradesh have been built in the traditional *kathkunni* style of architecture using locally available materials- timber and stone. Recently, families across Himachal are building new concrete houses in a nearby location. Consequently, the entire community is gradually shifted onto a new premise and they rarely reuse the material from their original houses. These original village settlements are thus abandoned and merely remain as relics of earlier times.

This paper aims to investigate why these time tested structures are abandoned and un-recycled, since most of them are structurally sound.

Methodology adopted is to study the examples of two villages in Rohru *tehsil* of Himachal, to draw conclusions by studying the architecture, construction technology and spatial arrangement which speaks strongly of community values. This shall enable to justify the need to conserve these community dwellings and eventually the community as a whole.

Oral narratives state these village settlements falling prey to negative energies. Consequently, the location of the settlement is unsafe to continue as residence. Also the urban morphology of these 100 years old settlements is very close knitted which leaves less scope for horizontal and vertical expansion. Hence the residents leave these buildings untouched.

Construction of houses in Himachal is based on principles of community participation, wherein the construction and ritualistic ceremonies go hand in hand. The house that is collectively built not only represents the family dwelling but a living entity in itself. As this ritualistic concept is deeply rooted, it is inappropriate to breakdown the old houses.

The domestic buildings in traditional style are powerhouses of ancient knowledge systems in terms of construction techniques, craftsmanship and community involvement. It is crucial to conserve few unique sites as evidences of bygone era so that they can be cherished for much longer.

Catholic Church in Bangkok and Singapore By the Two Benefactors

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¹ Studio Lapis Conservation Pte Ltd

Abstract

Between 1880 and 1930, the Catholic Churches in Bangkok and Singapore experienced rapid expansion, with the construction of almost 20 Catholic churches, communities, and institutions. This resulted in the growth of the Catholic communities. However, only a few research studies have provided background information on how these churches obtained support for their development. Previous findings indicate that Jacobe Low Kiok Chiang and Joseph Chan Teck Hee, founding partners of Kiam Hoa Heng & Co. and Buan Hoa Seng & Co., played essential roles as the main benefactors in the construction of Holy Rosary Church in Bangkok. Additionally, they made significant contributions to the construction of at least two major Catholic churches in Singapore.

This research serves as a baseline study, reviewing historical backgrounds, relations, and similarities of the two benefactors' involvement in the Catholic churches of Bangkok and Singapore. The study examined archival materials, literature, and documented field information. A selection of churches in the Bangkok Metropolitan Region and Singapore, which received support from Jacobe Low Kiok Chiang and Joseph Chan Teck Hee between 1890 and 1930, were chosen for analysis.

The research highlights three key aspects. Firstly, the benefactors actively participated in church construction and invested in urban development to foster the expansion of Catholic communities in the Bangkok Metropolitan Region and Singapore. Secondly, there were similarities in the use of materials, including imports from France, Belgium and exchanges between Bangkok and Singapore. Lastly, the churches' interior architectural features reflected the benefactors' personal beliefs.

Resumen

Entre 1880 et 1930, les Églises catholiques de Bangkok et de Singapour ont connu une expansion rapide, avec la construction de près de 20 églises, communautés et institutions catholiques. Cela a entraîné la croissance des communautés catholiques. Cependant, seules quelques études de recherche ont fourni des informations de base sur la manière dont ces églises ont obtenu un soutien pour leur développement. Les découvertes précédentes indiquent que Jacobe Low Kiok Chiang et Joseph Chan Teck Hee, partenaires fondateurs de Kiam Hoa Heng & Co. et Buan Hoa Seng & Co., ont joué un rôle essentiel en tant que principaux bienfaiteurs dans la construction de l'église Holy Rosary à Bangkok. De plus, ils ont apporté une contribution significative à la construction d'au moins deux grandes églises catholiques à Singapour.

Cette recherche sert d'étude de base, passant en revue les antécédents historiques, les relations et les similitudes de l'implication des deux bienfaiteurs dans les églises

catholiques de Bangkok et de Singapour. L'étude a examiné les documents d'archives, la littérature et les informations documentées sur le terrain. Une sélection d'églises de la région métropolitaine de Bangkok et de Singapour, qui ont reçu le soutien de Jacobe Low Kiok Chiang et de Joseph Chan Teck Hee entre 1890 et 1930, ont été choisies pour l'analyse.

La recherche met en évidence trois aspects clés. Premièrement, les bienfaiteurs ont activement participé à la construction d'églises et investi dans le développement urbain pour favoriser l'expansion des communautés catholiques dans la région métropolitaine de Bangkok et à Singapour. Deuxièmement, il y avait des similitudes dans l'utilisation des matériaux, y compris les importations de France, de Belgique et les échanges entre Bangkok et Singapour. Enfin, les éléments architecturaux intérieurs des églises reflètent les convictions personnelles des bienfaiteurs.

Celebrating Australia's Forgotten Contributor to the Industrial Revolution

Alexina Chalmers¹

¹ Geelong and Region Branch National Trust of Australia (Victoria)

Abstract

We could all learn from James Harrison's resilience, application, vision and creativity.

As a printing apprentice in Glasgow 1828-1834, when Scotland led the Industrial Revolution, he studied Mathematics, Chemistry and Natural Philosophy at night school.

He adventured to Australia, becoming owner-editor of the Geelong Advertiser 1842-65. He wanted to keep his fishing catch cool, and knew that volatile chemicals chilled his type during cleaning. Although an untrained designer and engineer he harnessed this property by pumping the chemicals under steam pressure in a closed coil through water; as they evaporated, solidified and were recycled, they chilled water, producing commercial quantities of ice.

Geelong, now Australia's UNESCO City of Design, was then a colonial backwater with limited technology. Harrison patented his invention in 1856, and in 1857 perfected it in London with precision engineers.

ScienceWorks in Melbourne holds a model of this machine (originally in the Smithsonian in Washington).

Harrison established the world's first ice works in Geelong, then in Melbourne and Sydney, but artificial ice proved hard to sell and his machines were costly. Indebted, he sold the Advertiser in 1862, returning to journalism. He attempted to export frozen meat in insulated tanks in 1873, but the experimental insulation failed.

Harrison's refrigeration process is still used. Air conditioners now use 10% of world electricity. His invention has contributed to the world's human health (food preservation, transport), wellbeing (air conditioning) and advancement (science), and he is likely Australia's only contributor to the Industrial Revolution.

So why is he not better known here?

Harrison was a visionary before his time. His inventions are in every household; his life and career were admirable in his achievements and his persistence in the face of adversity.

The Biblical quote on his tombstone says 'One soweth, another reapeth'. It's time for him to reap some acclamation.

Heritage Diplomacy in Maritime Southeast Asia through Sunken Warships

Natali Pearson¹

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Abstract

The remains of war are scattered across the globe, on land and at sea. From ancient battles to contemporary conflicts, war is accompanied—if not defined—by the destruction of life and property. But war doesn't just destroy; it also creates heritage in the way it remakes memory, valorises material culture, and extends through generations. Equally, heritage is not just a source of friction but, increasingly, a powerful tool of diplomacy with the potential to reshape international affairs and blur the distinction between hard and soft power. But just how effective is heritage diplomacy, and what role can it play in constituting new relationships for the future?

Nowhere are these questions more urgent, or consequential, than maritime Southeast Asia. Of the estimated 20,000 war and merchant ships sunk globally in World War II, over 10 percent— more than 2000 vessels—were lost in Southeast Asian waters. Today, the region's maritime domain holds significant strategic importance as witness to increasingly contested claims over territory and resources, and as a staging ground from which regional and foreign powers seek to project influence through concepts such as the Indo-Pacific and the Belt and Road Initiative.

But, despite the strategic potential of these sunken warships, post-conflict heritage scholarship has focused on terrestrial sites—and has done so within a framework that privileges the nation- state. By examining how underwater wartime sites are being used not only *in* but *as* diplomacy, this presentation shifts attention to the maritime and transnational dimensions of post-conflict heritage, in the process challenging the terrestrial and nationalistic bias that has dominated both conflict and heritage studies. In doing so, it contributes to the theorisation of heritage diplomacy beyond the paradigm of protection and preservation, thereby making an important contribution to the way critical heritage studies engage with sunken remains.

Tourism & its impact on the Fossil Hominid Sites of South Africa UNSECO WHA

Rhiannon Stammers¹

¹ NGH Pty Ltd

Abstract

Palaeo and heritage tourism are increasingly popular forms of tourism both within South Africa and across many destinations globally. Maximizing the opportunities from these forms of tourism is a both a government policy in South Africa and also a social and economic driver within the Country. However, how sustainable these forms of tourism are is debatable as the risks to the preservation of heritage can be great. Against the backdrop of the rising importance of palaeo and heritage tourism for local development, this paper seeks to analyse the local impacts of tourism within the Fossil Hominid Sites of South Africa World Heritage Area, colloquially known as the Cradle of Humankind, how sustainable continued growth is in the area is, and to contextualise the findings relative to other world heritage areas globally.

Navigating change to build resilience in Kingston Historic Area

David Gole¹, [Claire Bazeley](#)¹, [Jane Harrington](#)² and Fiona Anderson³

¹ Conrad Gargett

² Harrington Consulting

³ Department of Infrastructure, Transport, Regional Development, Communications and The Arts

Abstract

The Kingston and Arthur Vale Heritage Area (KAVHA) located on Norfolk Island is one component of the Australian Convict Sites World Heritage Property. Although the island has recently come under Australian Government management, it has a geographical context more akin to the Pacific Islands and unique identity reinforced by a history of self-governance. It is also home to the descendants of the Pitcairners, who relocated from Pitcairn to Norfolk Island in 1856.

A site masterplan project for KAVHA commenced in 2022. It was the first wholistic assessment of the site's values and how these inform its future use and sustainability in a challenging political, environmental and social milieu. A multi-layered approach was developed to balance needs for income and financial sustainability with overarching community values and uses. The need to creatively assess risks and opportunities for economic growth in a post-COVID tourism economy was paramount. Importantly, the project also became a central point around which critical community issues could be discussed which challenged the expected project scope and process and introduced new priorities for sustainable change.

The consultation process emerged as productive and creative. In the context of teaching and learning from the community, and the emergence of a sounding board for Pitcairner identity and discontent, it became obvious that proposals for change presented in the form of a site masterplan could provide a forum for more comprehensive social transformation that addressed significant issues of identity and ownership. Meetings, presentations and discussions demonstrated a need for greater advocacy in the management of heritage practices and projects.

This project has balanced the complexities of multi-layered heritage values within a small-island environment that is impacted by global issues ranging from World Heritage listing, to climate-change impacts and COVID: flexibility and resilience are critical.

LGBTQI Heritage: Unnatural Histories, Ephemeral Places, Future Challenges

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Session Description

Queer Heritage is grossly underrepresented, and largely absent, in many formal heritage registers, policies, and programs globally. The reasons are both obvious and diffuse; including discrimination and victimisation as well as diverse LGBTQI histories and identities. This session illustrates types of heritage places associated with Queer histories and identities, and explores the barriers, issues, and potential opportunities for greater recognition of LGBTQI heritage. It further considers how queer theory invites us to rethink the boundaries of heritage practices, to question how current assumptions cement certain identities, which can be obstacles in the quest for recognition and even equality.

Among the most significant factors contributing to a lack of Queer recognition, within ICOMOS and beyond, are long histories of marginalisation, discrimination, and threat for LGBTQI people. These manifest to varying degrees in different times and places but remain a widespread issue of concern. The effect of such vulnerability is that Queer heritage is largely ephemeral. Many places of Queer practice are private and even temporary, with frequent change of locations necessary to avoid surveillance or persecution by authorities and others in hostile societies.

The ephemeral and temporary nature of Queer heritage might also be read as an outcome of everchanging and creative nature of Queer identity making. On the one hand, issues of gender, age, class, and sex within and between groups who identify as LGBTQI can create divisions that challenge ideas of representativeness in heritage systems. On the other, the constant remaking of Queer identities challenges and contests ideas of stability and continuity central to established heritage conservation practice.

Perhaps less obvious obstacles towards the representation of Queer heritage come from within LGBTQI communities. Not all Queer histories are celebratory, and instead are a form of 'dark heritage'; much of which comprises pain, fear, or trauma. Some heritage remains of and for the community; its promotion within mainstream heritage systems, including tourism, may be undesirable for Queer people and their communities. And for others, being on the margins is part of being Queer, and queer heritage might be resisted as well as contested.

Many of these issues - representation and diversity, change and continuity, ethics of ownership and sensitivity - have precedents in addressing the underrepresentation of other marginalised groups, notably Indigenous and women's heritage. In addition to showcasing some examples of Queer heritage places, this session will facilitate a solution-oriented discussion to address questions of methods, interpretation, consultation, and ethics of identifying and recognising Queer heritage.

It is important that Queer communities are recognised as part of the world's cultural diversity, and that we conserve and present this heritage for the future. In societies where Queer equality appears achievable, the darker aspects of this heritage must be remembered, lest we lose our rights again. Recognition also offers hope to those who continue to live in fear of their lives within intolerant and draconian systems.

Note: We use Queer in this proposal as shorthand for LGBTQI, and not as an exclusionary device.

Session Format

- a.** Introduction by session co-chairs.
- b.** Round table at which each participant speaks to questions related to the session abstract and keynote address. The round table participants will include: Professor Celmara Pocock (University of Southern Queensland), Dr Steve Brown (University of Canberra), Professor Denis Byrne (Western Sydney University); Professor Eleanor Casella (University of Tasmania); Ass Professor Robbie Mason (Griffith University); Mr Matthew Divine (City of Sydney, University of Sydney); Mr Daniel Keenan (City of Ipswich, University of Southern Queensland).
- c.** Open panel discussion with audience to explore future directions for Queer heritage.
- d.** Conclusion: Wrap up and future possibilities (Rapporteur, Professor Sharon Sullivan).

Session Objectives

- To support ICOMOS to recognise and engage with LGBTQI heritage as an important field of conservation; and to work toward a future-oriented action plan to achieve this outcome.
- To create a network of ICOMOS practitioners with an interest in LGBTQI heritage to implement this plan.
- To recognise the tangible and intangible dimensions of LGBTQI heritage particularly where it remains an unacknowledged component of formal heritage-listed places (e.g., city centres, cinemas, homes, gardens, and national parks).
- To recognise that LGBTQI heritage has particular complexities that require specialist methodologies for identifying, documenting and managing special places and practices.

Surfing as Intangible Cultural Heritage: Riding Transnational Waves

Natalia Antigueira¹

¹ National Scientific Committee of Intangible Cultural Heritage

Abstract

Surf culture shapes a practice and expression that is celebrated globally, embodying connections amongst people across diverse cultural backgrounds. This article aims to dive into the idea of trans-national cultural heritage through the examination of surfing, and its emergence and expansion from a traditional Polynesian practice to now being a worldwide phenomenon, permeating a sense of identity for all. Surfing has been nurtured by and transmitted between communities around the globe. The transmission method derived from globalisation, and the safeguarding headed by nurturing communities may have supported the generated sense of identity that is shared amongst surfing practitioners. This article also briefly examines how the cultural practice can be further transmitted and safeguarded as an intangible cultural heritage, reflecting on the guidance provided by the UNESCO 2003 Convention on Intangible Cultural Heritage.

Bells Beach, on the lands of the Wadawurrung Traditional Owners, is offered as a case study to ground this preliminary study of surfing's worldwide significance and transmission mechanisms. Competitive surfing at Bells Beach began in 1961 and subsequently an industry established around this activity, feeding a global practice that nevertheless remains as a series of place-based community expressions. The Bells Beach case study assists in understanding how the development of professionalised surfing and a surfing industry supported global transmission while also nurturing surfing custodian communities. Together these distinct processes may ensure the future safeguarding of surfing and recognition of its cultural significance - locally, nationally and globally.

When Open Air Museums Fail: Questions of Responsibility and Access

Amy Clarke¹

¹ University of the Sunshine Coast

Abstract

Open air museums (or living history museums, or outdoor museums) originated in the late nineteenth century out of the fear that folk architecture and traditional crafts were being lost to modernisation. These museums, which were typically created by transporting historic buildings and equipment from around a region or nation, were seen as a solution to this threat. The popularity of this museum type has not waned, and there are now a few thousand museums of this kind globally. Many received buildings donated by private individuals, as well as from local authorities needing to relocate structures to make way for new infrastructure or development. Though sometimes anachronous and spatially inaccurate, there is value in such buildings being grouped together, as it allows people to experience a region's geography and history in one place. As with traditional museums, there is an assumption that the structures and artefacts at open air museums are 'safe', and will remain accessible to the public in perpetuity.

This paper questions this assumption by looking to numerous global examples of open air museums that have either closed indefinitely or been dismantled and demolished, beginning with the Abbey Folk Museum (England, closed 1930s) and extending through to sites closed in the past decade. This paper reflects on the responsibilities of museum curators, and the (perhaps unreasonable) expectations of donors and the visiting public. The small-scale, volunteer-driven and not-for-profit nature of many of these institutions is highlighted, as are their precarious operating budgets. Finally, the future of structures held by defunct or at-risk museums is considered: should 'authentic' heritage structures relocated to these sites be treated differently than their reconstructed/replica structures? In raising these questions, this paper calls for a rethink of the open air museum model, and argues it was perhaps never the 'solution' it seemed to be.

Résumé

Les musées en plein air sont nés à la fin du XIXe siècle de la crainte que l'architecture populaire et l'artisanat traditionnel ne soient perdus au profit de la modernisation. Ces musées, qui étaient généralement créés en transportant des bâtiments et des équipements historiques d'une région ou d'un pays, étaient considérés comme une solution à cette menace. La popularité de ce type de musée n'a pas faibli, et il existe maintenant quelques milliers de musées de ce type dans le monde. Beaucoup ont reçu des bâtiments donnés par des particuliers, ainsi que par des autorités locales qui avaient besoin de déplacer des structures pour faire place à de nouvelles infrastructures ou à de nouveaux aménagements. Bien que parfois anachronique et spatialement imprécis, il y a de la valeur à ce que de tels bâtiments soient regroupés, car cela permet aux gens de découvrir la géographie et l'histoire d'une région en un seul endroit. Comme pour les musées traditionnels, on suppose que les structures et les artefacts resteront accessibles au public à perpétuité.

Cet article remet en question cette hypothèse en examinant de nombreux exemples mondiaux de musées en plein air qui ont soit fermé indéfiniment, soit été démantelés et démolis, en commençant par l'Abbey Folk Museum et en passant par des sites fermés au cours de la dernière décennie. Cet article réfléchit aux responsabilités des conservateurs de musée et aux attentes des donateurs et du public visiteur. La nature à petite échelle, dirigée par des bénévoles et à but non lucratif de bon nombre de ces institutions est mise en évidence, tout comme leurs budgets de fonctionnement précaires. L'avenir des structures détenues par des musées disparus ou en péril est envisagé : les structures patrimoniales « authentiques » déplacées vers ces sites doivent-elles être traitées différemment de leurs structures reconstruites/réplique?

Value Cognition of Urban Historic Heritage Buffer Zone Based on NLP

Yang Chen^{1,2} Long Shao^{1,2}, Yuexing Tang^{1,2} and Chongxiao Wang³

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² Key Laboratory of Cold Region Urban and Rural Human Settlement Environment Science and Technology, Ministry of Industry and Information Technology

³ The College of Landscape Architecture, Nanjing Forestry University

Abstract

Since the Historic Urban Landscape (HUL) concept was incorporated into the conservation and management requirements of heritage by the World Heritage Committee (WHC) in 2011, buffer zones have been further expanded as an important tool for preserving the authenticity, integrity and sustainability of historic heritage, and the importance of research and management around them has been repeatedly emphasized. However, the traditional buffer zones ignored the multidimensional values and specific connotations of heritage and did not meet the requirements of "comprehensive conservation", which is increasingly necessary in today's academic world, resulting in problems such as inappropriate delineation of conservation boundaries and damage to the integrity of urban historic heritage. This study proposes a new method for cognition the value of buffer zones in historic urban areas which took into account the development conditions and requirements in the field of heritage conservation, and drew on World Heritage nomination texts and related comprehensive urban planning, in hope to reveal the new trends of value development in urban historic heritage buffer zone. We started from the ontological and instrumental values of the buffer zone, and used natural language processing (NLP) to filter out the criteria and indicators for buffer zone value evaluation including 5 categories and 20 sub-topics. Then we build a subword-based automatic lexicon, and trained the semantic evaluation model to determine weight of each indicator, in order to help the delimitation and management of the buffer zone. By sorting out the overall value and multiple connotations of historic urban areas from multiple perspectives, the study contributes to the comprehensive cognition of urban historic heritage values, which in turn promotes the effective utilization and sustainable development of heritage.

The Reinstatement of Christchurch Cathedral New Zealand

Tim Holmes¹

¹ Warren and Mahoney Architects

Abstract

The city of Christchurch in New Zealand was struck by a series of earthquakes in September 2010 and February 2011. This severely damaged many heritage buildings in the city, including the Neo gothic Anglican cathedral.

The Spire of the cathedral fell through the North aisle and the West gable containing a stained glass rose window fell to the ground. This presentation will describe the difficulties associated with strengthening an unsafe unreinforced masonry structure in an active

Seismic zone, where further seismic action is a risk during and after the construction project and how the decision to base isolate the building will result in a structure that will endure further quakes and maintain an icon of the city. This presentation will take a photographic journey through work involved and show drawings of that proposed.

Following an extended period of debate and deliberation by the church the reinstatement of the Cathedral began on site in 2020. The project comprises three parts -

Firstly Stabilization, making the remaining structure safe to enter and work on. This has been carried out entirely from outside the building envelope, from scaffold, crane buckets and using remote controlled excavators to enter the building and clear rubble from within. This work has lasted 18 months. Secondly, Strengthening. The remaining structure will be strengthened using new concrete shear walls, embedded within the 1metre thick stone walls, reinforced concrete eaves beams and steel frames are to be installed in lightened gable structures, concealed within the original stone wythes internally and externally.

Finally restatement of the interior and the reconstruction of a new tower, to be faced in materials salvaged from the collapsed tower and to be built with the addition of accessible

features, enabling a greater range of users to gain access to the viewing level 28 meters above ground.

Rethinking Cultural Heritage in the IFC Performance Standards

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¹ WSP Canada

² The University of British Columbia

Abstract

Since the mid-1970s, The World Bank Group has developed internal policy and guidance that considers cultural heritage in the projects it chooses to support and finance. In 2006, the World Bank's private sector lending arm, the International Finance Corporation (IFC), introduced eight Environmental and Social Performance Standards (PSs) (revised in 2012) to define IFC clients' responsibilities for managing their environmental and social risks, including those related to cultural heritage. The PSs protect the IFC's investment and reputation by ensuring financed projects meet minimum standards for environmental and social performance. Since their introduction, the PSs have evolved into a de facto global standard that other development banks and many private sector banks, insurers and development proponents have voluntarily adopted to help manage their own risk exposure or as a condition of private sector project financing. While the widespread adoption of such policies can be viewed positively as a reflection of good governance, the PSs were never designed with this purpose in mind. Further, scrutiny of Performance Standard 8 (Cultural Heritage) reveals shortcomings that place cultural heritage and the interests of Indigenous Peoples and local communities at risk, creating potential financial and reputational liabilities for both the IFC and third parties. This article traces the development of cultural heritage policy within The World Bank Group then critically examines the IFC PSs as they relate to cultural heritage, drawing attention to the elements in need of revision to better reflect internationally recognized good practice for the management of cultural heritage. Equally important, we recommend the development and implementation of a bespoke cultural heritage framework for the private sector so their business practices and decision-making can be evaluated in terms that are both transparent to shareholders and civil society, and relevant to their operations.

Résumé

En 2006, la Société financière internationale (IFI), le service de prêts au secteur privé de la Banque mondiale, a présenté huit Normes de performance en matière de durabilité environnementale et sociale qui définissent les responsabilités de ses clients envers la gestion de leurs risques environnementaux et sociaux, dont ceux liés au patrimoine culturel. Depuis, ce sont des normes internationales de référence adoptées volontairement par d'autres banques de développement et plusieurs banques, assureurs et propriétaires fonciers du secteur privé pour gérer leur exposition aux risques. Bien que leur adoption généralisée soit un exemple positif de gouvernance, ces normes n'ont pas été élaborées dans cet objectif. Nous retraçons l'histoire du développement de la politique sur le patrimoine culturel du Groupe de la Banque mondiale et jetons un regard critique sur les Normes de performance de l'IFI liées au patrimoine culturel, plus particulièrement les éléments à réviser pour mieux refléter les pratiques exemplaires

reconnues internationalement en gestion du patrimoine culturel. Nous recommandons également d'élaborer et d'appliquer un cadre sur mesure pour le patrimoine culturel dans le secteur privé.

Rights and responsibilities in heritage tourism and community development

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¹ School of Architecture, Huaqiao University

Abstract

Recent decades have witnessed an increasing number of worldwide historic communities becoming 'touristic thematic parks'. It results in a loss of indigenous inhabitants and habitability conditions, and further threatens these communities' sustainable development. Kulangsu is such a typical example. It is a tiny island facing the city of Xiamen, China, and was inscribed on the World Cultural Heritage List as 'Kulangsu: a Historic International Settlement' in 2017. It is widely regarded as the first community-centered World Heritage Site worldwide. Since neither 'community' nor 'settlement' had emerged in the names of World Heritage Sites before 2017, and in the case of Kulangsu, 'a residential settlement' is deemed as a salient component of its outstanding universal value. In Kulangsu, the physical appearances of historic monuments and landscapes are largely maintained yet accompanying overlooking (or even the intentional promotion of) the shrinkage in infrastructure and public service, and replacement of the population and function for developing tourism. Thus, how to achieve the local community's sustainable development becomes a vital challenge and is most likely to provide significant references for many other similar heritage sites worldwide.

Taking Kulangsu as a case study, the paper discusses the needs, rights, and responsibilities of multiple stakeholders, including residents involving different age groups and years of residency, governments at multiple levels, experts, tourists, state-owned tourism enterprises, hotel operators, and other private and non-profit sectors. Data were mainly collected via field observations and semi-structured interviews. The study reveals the divergent understanding of Kulangsu's core value among multiple stakeholders, the local disordered management system, and complex and even unequal relationships between the rights and responsibilities of various stakeholders. On this basis, it explores what roles played by each stakeholder and their cooperation in responsible heritage management and promoting sustainable development of the local historic community in the future.

Resumen

En las últimas décadas, cada vez más comunidades históricas globalmente se han convertido en "parques temáticos turísticos". Esto resulta una pérdida de los habitantes indígenas y de la habitabilidad, y además amenaza el desarrollo sostenible de estas comunidades. Kulangsu, una pequeña isla frente a la ciudad de Xiamen (China), es un ejemplo típico. Fue inscrito en la Lista del Patrimonio Cultural Mundial como "Kulangsu: un asentamiento histórico internacional" en 2017 y considerado como el primer Sitio del Patrimonio Mundial centrado en la comunidad globalmente. "Un asentamiento residencial" se considera un componente importante del Valor Universal Excepcional de Kulangsu. En Kulangsu, la apariencia física de monumentos y los paisajes históricos se

mantiene en gran medida, pero acompaña a la reducción (o incluso a la promoción intencionada) de infraestructuras y servicios públicos, a la sustitución de población y función para el desarrollo del turismo. Así, como alcanzar el desarrollo sostenible de la comunidad local se convierte en un reto vital y podría proporcionar referencias significativas para otros sitios patrimoniales similares en el mundo.

Tomando a Kulangsu como caso de estudio, el estudio discute se analiza necesidades, derechos y responsabilidades de múltiples partes interesadas, incluidos residentes, gobiernos, expertos, turistas, empresas turísticas estatales, operadores hoteleros y otros sectores privados y no lucrativos. Los datos se obtuvieron mediante observaciones sobre el terreno y entrevistas semiestructuradas. El estudio revela la comprensión divergente del valor central de Kulangsu entre varias partes interesadas, el desordenado sistema de gestión local y las complejas e incluso desiguales relaciones entre los derechos y responsabilidades de varias partes interesadas. A partir del estudio, se explora el papel que desempeña cada parte interesada y su cooperación en la gestión responsable del patrimonio y el fomento del desarrollo sostenible de la comunidad local en el futuro.

Redeveloping the Chinese Baroque Area: Heritage for Sustainability?

Wenzhuo Zhang¹

¹ Australian National University

Abstract

Harbin, the capital of Heilongjiang Province in Northeast China, is a city founded by the Russians in 1898. Around its Jingyu Street, there is a very large area featuring Chinese Baroque architecture, which basically combines the Western Baroque façade with the Chinese traditional quadrangle. Once a most prosperous commercial centre in Harbin, that area fell into a decline in the 1990s and had become a place with extremely high population density and considerable dilapidated historic Chinese Baroque buildings by the turn of the century. Since 2007, there has been an ongoing urban redevelopment project which aims to revitalise the Chinese Baroque area by transforming it into a large tourist area on the basis of its cultural heritage. Today, almost all the inhabitants within that area were relocated elsewhere; only a small part of the area has been renovated/reconstructed and then transformed into a pedestrian precinct, yet the business there is not good; the remaining very large area has become a 'ghost city' with a mass of decaying Chinese Baroque buildings, many of which are on the verge of collapse. Using archival analysis, observation, and semi-structured interviews, this research critically investigates the complex situation behind this unsuccessful project and asks: In China, how does the presence of heritage buildings facilitate and/or hinder the redevelopment of a historic urban area? How does built heritage contribute to urban sustainability? It is found that the heritage-based urban redevelopment project of the Chinese Baroque area, though having a strong cultural dimension, is to a large extent an economic game. Built heritage is one of the many social factors in the complex and dynamic urban context, which has to interact and compete with other social factors. Heritage is a part, rather than a counterpart, of development. Further, suggestions are made for sustainable heritage management.

Analysis of Landscape Pattern Evolution of Chinese Eastern Railway Heritage

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Abstract

The Chinese Eastern Railway is the first batch of China's industrial heritage, but also an important material carrier of the revitalization of the Northeast. Through exploring the changes of landscape pattern to provide targeted recommendations for the sustainable development of corridors and optimization of land use structure. Based on the land cover data of Landsat TM multispectral remote sensing image of Chinese Eastern Railway Heritage Corridor and the cellular automata model, the landscape pattern change from 2001 to 2021 was studied. It is found that the results of Cellular Automata simulation in 2001 are consistent with the actual situation in 2011 and 2021; the Chinese Eastern Railway Heritage Corridor will evolve according to the existing model, the forest land will be further reduced, and the shrub forest and grassland will further increase, which will lead to the decrease of landscape diversity and the deterioration of ecological environment of the Chinese Eastern Railway Heritage Corridor; From the perspective of optimization of land use structure and sustainable development of social economy, priority should be given to the overall corridor planning and construction in accordance with the requirements of ecological model.

An Oral History of the Burra Charter

Bronwyn Hanna¹

¹ Independent researcher

Abstract

Australia has been a leading contributor to the development of international best practice in heritage management at least partly because of the *Australia ICOMOS Charter for Places of Cultural Significance*, known as the *Burra Charter*. An Australian adaptation of the ICOMOS *Venice Charter* (1964), the *Burra Charter* is a short statement of principles which outlines (in better Plain English than the *Venice Charter*) how heritage places should be conserved. It also introduced several important new concepts concerning heritage identification and process. The *Burra Charter* was first endorsed in 1979 in the remote historic mining town of Burra, South Australia, in an ordinary meeting of Australia ICOMOS members. It was the result of two weekends of concentrated discussion by a select committee, which, it turns out, designed not a horse or a camel but a unicorn—an unexpected and outstanding document that has influenced the way heritage is conceived and practised across the globe.

Why did the *Burra Charter* come into existence in 1979? How did that Australia ICOMOS committee come about and who contributed? How did the *Burra Charter* become and remain influential?

This paper describes findings from my independent research project addressing these questions. The project commenced in 2010 when I began conducting 23 oral history interviews for the National Library of Australia with pioneering members of the heritage profession in Australia and New Zealand—people who had directly or indirectly contributed to the writing of the *Burra Charter* or its off-shoots, including its revisions of 1999 and 2013. Based on my 60 hours of all-of-life interviews, also supplemented by extensive documentary research, the paper summarises some observations about the historical flowering of the *Burra Charter* and offers insights into the broader history of heritage practice in Australia..

Cultural Landscapes: an Opportunity in Local Management and Recognition

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Abstract

The concept of heritage has evolved to include ever-growing categories that aim to better understand and preserve culture's physical features. Out of the different ways of classifying heritage, cultural landscapes force us to bridge the gap between cultural, natural and social components surrounding our heritage sites. As a category that requires an observer to define it, cultural landscapes cannot be understood without the human factor but, can also vary depending on the observer and evolve through time. These intrinsic aspects of cultural landscapes make them an opportunity, to achieve an integrated conservation of heritage, but also to achieve recognition and involvement of local communities in the management and conservation of these heritage places.

The continuous transformation of a cultural landscape has to be managed hand in hand with the different stakeholders taking part at the site, be it local governments, local inhabitants, organized civil society or local producers and service providers. In this sense, historical and cultural values are not in confrontation with local deals, meaning traditional practices and uses must coexist with the conservation of heritage sites. This is true even more prominently in rural areas where the accessibility or scale can limit heritage signification and recognition.

Using the cultural landscapes category can provide more comprehensive protection to a broader understanding of heritage. It can also allow the conservation of more components of a heritage place and the relationship that exists between them, but can also help, through the recognition of local communities and their role in heritage signification and conservation, empower people, transforming them into allies in the preservation of the site that, at the end of the day, won't be valued by any other the way it's valued by those who live it and use it in their daily lives.

Resumen

El concepto de patrimonio ha evolucionado a lo largo del tiempo para incluir categorías cada vez mayores que tienen como objetivo comprender mejor y preservar los aspectos físicos de la cultura. De las diferentes formas de clasificar el patrimonio, los paisajes culturales nos obligan a cerrar la brecha entre los aspectos culturales, naturales y sociales que rodean a nuestros lugares patrimoniales. Como categoría que requiere un observador para definirla, los paisajes culturales no pueden entenderse sin el aspecto humano. Estos aspectos intrínsecos de los paisajes culturales los convierten en una oportunidad, no solo para lograr una conservación integrada del patrimonio, sino también un reconocimiento y participación de las comunidades locales.

La constante transformación de un paisaje cultural debe ser gestionada de la mano de los diferentes actores que actúan en el sitio, ya sean gobiernos locales, habitantes locales, sociedad civil organizada o productores y proveedores de servicios locales. En este sentido, los valores históricos y culturales no están enfrentados con los usos locales, por lo que las prácticas y usos tradicionales deben convivir con la conservación de los lugares patrimoniales. Esto es cierto de manera aún más prominente en las áreas rurales donde la accesibilidad o la escala pueden limitar la significación y reconocimiento del patrimonio.

El paisaje cultural no solo puede brindar una protección más integral a una comprensión más amplia del patrimonio, permitiendo la conservación de más componentes de un lugar patrimonial y la relación que existe entre ellos, sino que también puede ayudar, a través del reconocimiento de las comunidades locales y su rol en la significación y conservación patrimonial, empoderarlos, transformándolos en aliados en la conservación del sitio que, al final del día, no será valorado por nadie como lo es por quienes lo habitan y usan. esto en su vida diaria.

My Story Our History: Inclusive Storytelling and Social Justice in Heritage

Beth Hise¹ Peter White¹

¹ Museums of History NSW

Abstract

In Australia, heritage places carry multiple meanings. A cherished destination for some is a symbol of colonial trauma for others, while for many, these competing values co-exist. This paper will consider the changing responsibilities and practices for interpreting heritage places through two Sydney-based case studies - the Hyde Park Barracks museum renewal and the new museum planning at the Parramatta Female Factory and Institutions Precinct.

The UNESCO World Heritage listed Hyde Park Barracks and the Nationally listed Parramatta Female Factory and Institutions Precinct are among Australia's most important surviving colonial sites. Both have long institutional histories. Hyde Park Barracks opened in 1819 as one of the colony's first convict barracks and centre of convict administration. After 1848, it accommodated female immigrants as well as aged and destitute women, and later courtrooms and government offices. Multiple institutions occupied the Parramatta Female Factory and Institutions Precinct since a Female Factory for convicts opened in 1821. People experiencing mental illness and disabilities have been accommodated and treated there since 1848. Children were kept in an Orphan School from 1844, the Parramatta Girls Industrial School from 1887 and later reformatory and detention centres operated until 2010.

We interrogated these histories through research, academic re-evaluation and extensive consultation with First Nations communities and those with lived experience. Open and inclusive debates and discussions brought in multiple perspectives that radically shifted the approach to storytelling: the lived experiences of people touched by these places would take precedence, interpretation would be diverse informed by scholarship *and* community knowledge, and significance would be reinforced through empathy and personal connection. Shared responsibilities, trust and inclusive storytelling became essential tools alongside a truth-telling social justice lens, transforming ideas of what heritage is and how it connects to and enriches everyday lives.

Roadblock or Bridge? Heritage and Development Tensions in Australia

Helen Lochhead¹ Elizabeth Vines¹ and Helen Lochhead¹

¹ Australian Heritage Council

Abstract

Australia is going through a period of rapid development and urbanisation. But is Australia's planning system equipped to manage change and conserve heritage? While major infrastructure projects change the face of our regions and cities, heritage is constantly being put in the firing line.

In 2022, Australia's State of Environment report was released, outlining the current pressures, risks and impacts on heritage. Development, urban renewal and urban expansion were identified as major threats to historic heritage. The report called for stronger heritage protections; a call which is being heard across Australia.

With a rapidly urbanising population and projected population growth, the need for infrastructure and development often competes with a strong community desire for neighborhood character retention and more robust heritage protections. Gaps in planning legislation increasingly allow for inappropriate development without considering the heritage contexts, and inadequate or no consultation which ignores community voices in the process. Conflicting priorities between development and conservation often frames heritage protection as a burden and constraint rather than a way to achieve more sustainable and valuable community outcomes for our urban areas.

In recent years, Heritage Acts and planning frameworks have been reviewed by different levels of government in Australia often resulting in weakened provisions for heritage protection due to development pressures on government from industry or community. In 2022, the new Federal Government was elected promising reform of the *Environment Protection Biodiversity and Conservation Act 1999* (EPBC Act), Australia's national legislation for environment and heritage protections.

Historic heritage experts on the Australian Heritage Council, architects Elizabeth Vines and Helen Lochhead will lead a presentation providing examples which explore the tensions of under regulated development and its impact on heritage places in Australia, provide examples of successful adaptive reuse and new development, and offer a self-guided tour of local examples in central Sydney.

Journey to Healing: Kinchela Boys Home, a site of National Truth-Telling

Alan Croker¹ Tiffany McComsey²

¹ Design 5 - Architects

² Kinchela Boys Home Aboriginal Corporation

Abstract

In 2012 the New South Wales (NSW) Office of Environment and Heritage added three sites to the State Heritage Register, also identified as Aboriginal Places under the NSW National Parks and Wildlife Act, and listed for their historic significance: past government policies that allowed for the forcible removal of Aboriginal children from their families and communities.

Aboriginal children removed under these policies are known as the Stolen Generations. The aim of these institutions was to 're-program' Aboriginal children, stripping them of their cultural identity and connection to their Aboriginal families, assimilating them into 'white' Australian society - a practice implemented by many colonial powers worldwide. Today survivors identify as the kidnapped generations and it's acknowledged that these policies were acts of cultural genocide.

This presentation will describe the work of the Survivors of Kinchela Aboriginal Boys Training Home, Kinchela Boys Home Aboriginal Corporation and Design 5 Architects, the making of their award winning *Unlocking The Past to Free The Future: Kinchela Boys Home - a Conservation Management Plan (CMP) 2017*, and subsequent work to interpret and activate the site.

This is not a conventional CMP - it is their report, their stories, in their own words, and through this process, these survivors have found their own voice and path to healing. There are lessons here for all involved in cultural heritage management and understanding places of trauma and pain.

Bringing together voices of survivors, staff of their survivor-led organisation and consultants, this presentation will share learnings on:

- what it means to prepare a cmp for places that are 'sites of national truth-telling', educating present and future generations;
- the role this plays in creating space for a decolonising approach to cultural heritage in settler / invader nation-states; and
- the role this plays in addressing Indigenous intergenerational trauma and collective healing processes.

Building Capacity Linking People-Nature-Culture for Managing World Heritage

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³ IUCN and ICOMOS (consultant)

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⁵ IUCN

Session Description

The World Heritage Leadership (WHL) programme was launched in 2016 by ICCROM and IUCN with funding from the Ministry of Climate and Environment of Norway and other partners. Implemented in cooperation with ICOMOS and UNESCO, WHL focuses on strengthening capacities of practitioners, institutions, communities and networks in the implementation of the World Heritage Convention. Building on the World Heritage Capacity Building Strategy adopted by the World Heritage Committee in 2011, the programme aims at developing structured tools and guidance for effective heritage management, and activities that facilitate knowledge sharing between World Heritage actors, particularly site managers, national focal points and young professionals, as well as heritage practitioners in general. Promoting people-centred and place-based approaches to heritage conservation, WHL is advancing a 'heritage place approach' interconnecting cultural and natural heritage fields and taking a broad perspective to ensure effective management of World Heritage looking at socio-economic contexts and interactions within social-ecological systems and the wider setting of World Heritage sites. In 2022, the programme concluded its Phase I coinciding with the celebrations of the 50th anniversary of the Convention. In these six years, WHL has conceived a Knowledge Framework that underpins activities implemented at global, regional and national levels, including courses on management, impact assessment, and disaster risk management, connecting various networks from site managers, to academia and youth fora. A manual for managing World Heritage, a guidance for impact assessments in World Heritage contexts, a toolkit for assessing management effectiveness and a manual for managing disaster risks for building resilience of World Heritage have been produced for supporting all involved in heritage conservation. A working mechanism to connect site managers and researchers has been created - the Heritage Place Lab - as well as PANORAMA Nature-Culture online community, showcasing successful strategies in heritage management. Furthermore, the programme has launched an online capacity building platform where all these resources can be accessed, and users can connect with and contribute to the programme.

Session Format

Panel Discussions - During the session, the WHL team will introduce the resources and

products of Phase I using powerpoint presentations and slideshows, as well as connecting to the online platforms. With the aim to engage the audience in the implementation of the WHL Phase II, the team will invite participants to share their experiences and ideas to connect with the programme and undertake new activities together.

Session Objectives

In this session, the World Heritage Leadership aims to disseminate the first phase results with ICOMOS members and invite the audience to scale up capacity building by establishing new partnerships, reaching new institutions, networks and communities, particularly at local and regional levels, as the WHL Phase II initiates.

Assessing Climate Risks and Adapting to Climate Change in Australia

Siena Di Giovanni-Arundell² and Nicola Bryden¹

¹ Department of Climate Change, Energy, the Environment and Water

² Australian Heritage Council

Session Description

Around the world, many of the risks associated with climate change are becoming a reality. Heritage sites are particularly vulnerable and many are already dealing with direct impacts of climate change and all face projected impacts from climate change that threaten their values, integrity, authenticity and challenge management. While efforts to mitigate greenhouse gas emissions and sequester carbon race to catch up and slow the warming of the planet, building capacity, resilience and climate change adaptation is critical for responding to the impacts that are already occurring and will continue into the future.

Heritage sites in Australia cover a wide range of climatic zones, values and cultural traditions and provide a unique illustration of the diversity of climate change impacts on all types of heritage. Our most significant sites are found from remote islands, reefs and forests to arid regions and urban areas on the coastal fringe of this island continent.

The impacts of climate change can damage not just ecosystems, landscapes and natural features, but also built heritage and visitor infrastructure, and cultural material and traditions dating back many thousands of years. The endurance of First Nations people and their cultural heritage can provide crucial insights into adaptation processes. The resilience of First Nations people, cultures and practices has enabled them to adapt to changing conditions over millennia.

By listening and learning from the experience and cultural knowledge of First Nations Elders and the voices of our young generations, we may be in a better position to take adaptive actions to protect heritage. Action is being taken across Australia by governments, scientists, Traditional Custodians and heritage specialists to develop solution-based approaches to climate change and help Australia respond to broader international agreements.

Following the devastating bushfires of 2019-20, the Australian Government engaged the Commonwealth Scientific and Industrial Research Organisation (CSIRO) to provide practical climate adaptation planning guidance for World Heritage property managers. The project integrated Indigenous perspectives with climate science through an Indigenous Reference Group and implementing co-design strategies, and by taking an integrated approach to cultural and natural heritage. The resulting toolkit is helping managers of natural, cultural, and mixed World Heritage sites to work with First Nations people, experts and a range of stakeholders to identify suitable climate projection data, assess the climate risk to heritage values and other factors, then

progress to planning, implementing and evaluating adaptation actions.

Additionally, work is increasingly being undertaken across Australia to help heritage places to adapt to climate risks and impacts, in the face of recent bushfires, flooding, and extreme weather events. Organisations such as the Australian Institute of Architects have established directives and policies on responses to climate change while place managers and specialists are developing new techniques to repair and manage heritage places.

By exploring climate risks and adaptation pathways, the panel will integrate climate policy and practical responses to current and future impacts on heritage and offer a diverse discussion of climate change and heritage in Australia.

Session Format

A panel discussion between members of the Australian Heritage Council; the Australian Department of Climate Change, Energy, the Environment and Water (DCCEEW) and First Nations people involved in heritage management will explore the impacts that heritage sites in Australia are facing as a result of climate change, and the ways in which governments, scientific organisations and heritage specialists are responding. The panel will provide a comprehensive overview of a new climate change toolkit for heritage managers developed in a collaboration with the Commonwealth Scientific and Industrial Research Organisation (CSIRO), including how First Nations people and young voices are vital to the development of innovative solutions to the impacts of the climate crisis and extreme weather events.

Session Objectives

This session intends to explore the observed and projected impacts of climate change on heritage places in Australia and how they can be addressed by applying a comprehensive guidance framework to underpin capacity building and adaptation decision making for heritage places and communities. The session will allow for robust discussion on the ways climate change impacts heritage places and how they are managed, and how we can weave together traditional knowledge and the latest science to build resilience and adapt to a changing environment.

The politics of indigenous heritage revitalisation in Aotearoa New Zealand

Xavier Forde¹

¹ ICOMOS New Zealand Kōmiti Māori

Abstract

"It belongs to them, so let's give it back"

Government support for the recognition of indigenous "cultural heritage" and funding for heritage projects can be useful for indigenous tribes pursuing their own cultural revitalization, but how can it be done in appropriate way that satisfies the needs of all parties? Some factors crucial to this successful negotiation in Aotearoa New Zealand are: experienced indigenous practitioners as intermediaries, funding policies and legislative frameworks authored in the terms of tribal cultures, and a political context that to some degree overrides the need for bureaucratic control in such a way that funding and regulatory processes are flexible and responsive to distinctive indigenous requirements. This presentation will outline some of the successes and failures at the nexus between indigenous cultural revitalization and government in the New Zealand context.

[It could be used to start a sharing session for indigenous representatives on what works with regards to the interface with government in their respective countries to protect and revitalize heritage]

Résumé

"It belongs to them, so let's give it back"

Le soutien du gouvernement pour la reconnaissance du "patrimoine autochtone" et le financement de projets associés peut être utile pour les tribus qui poursuivent leur propre revitalisation culturelle, mais comment cela peut-il être réalisé de manière appropriée et satisfaisante pour tous les partis en question? Quelques facteurs cruciaux en Aotearoa Nouvelle Zélande: des professionnels eux-mêmes autochtones qui agissent en tant qu'intermédiaires, des politiques de financement et des cadres législatifs incluant des termes autochtones, et un contexte politique qui outrepassé le contrôle bureaucratique et permet la flexibilité et la sensibilité vis à vis des exigences autochtones. Cette présentation parcourra quelques uns des succès et des échecs à l'interface de la revitalisation culturelle autochtone et du gouvernement dans le contexte Néo-Zélandais.

[cela pourrait être utilisé comme point de départ pour une session de partage entre représentants autochtones au sujet des méthodes réussies pour la revitalisation culturelle à l'interface avec le gouvernement dans leurs pays respectifs]

How To: Government and The Politics of Indigenous Heritage Revitalisation

Xavier Forde¹

¹ ICOMOS New Zealand Kōmiti Māori

Session Description

"It belongs to them, so let's give it back"

Government support for the recognition of indigenous "cultural heritage" and funding for heritage projects can be useful for indigenous tribes pursuing their own cultural revitalization, but how can it be done in appropriate way that satisfies the needs of all parties? Some factors crucial to this successful negotiation in Aotearoa New Zealand are: experienced indigenous practitioners as intermediaries, funding policies and legislative frameworks authored in the terms of tribal cultures, and a political context that to some degree overrides the need for bureaucratic control in such a way that funding and regulatory processes are flexible and responsive to distinctive indigenous requirements.

The aim of this sharing session is for indigenous heritage practitioners to share some of the successes and failures at the nexus between indigenous cultural revitalization and government in their respective countries.

Session Format

Open sharing session with multiple presentations interspersed with open discussion, depending on the number of active participants

Session Objectives

The aim of this sharing session is for indigenous heritage practitioners to share some of the successes and failures at the nexus between indigenous cultural revitalization and government in their respective countries, and learn from each other.

Description de la session

"It belongs to them, so let's give it back"

Le soutien du gouvernement pour la reconnaissance du "patrimoine autochtone" et le financement de projets associés peut être utile pour les tribus qui poursuivent leur propre revitalisation culturelle, mais comment cela peut-il être réalisé de manière appropriée et satisfaisante pour tous les partis en question? Quelques facteurs cruciaux en Aotearoa Nouvelle Zélande: des professionnels eux-mêmes autochtones qui agissent en tant qu'intermédiaires, des politiques de financement et des cadres législatifs incluant des termes autochtones, et un contexte politique qui outrepassé le contrôle bureaucratique et permet la flexibilité et la sensibilité vis à vis des exigences autochtones.

Le but de cette session de partage est que les acteurs autochtone du patrimoine puissent

partager quelques uns des succès et des échecs a l'interface de la revitalisation culturelle autochtone et du gouvernement dans le contexte de leur pays.

Format de la session

Session ouverte de partage avec presentateurs multiples et discussion ouverte des participants autochtones presents.

Objectifs de la session

Le but de cette session de partage est que les acteurs autochtone du patrimoine puissent partager quelques uns des succès et des échecs a l'interface de la revitalisation culturelle autochtone et du gouvernement dans le contexte de leur pays.

Everywhere, Everyday: Innovations in Critical Heritage Practice

Tracy Ireland^{1,2} Steve Brown³, Sharon Veale⁴, Kate Clark¹, Celmara Pocock⁵, Kristal Buckley⁶, Ashley Harrison¹, Cristina Garduño Freeman⁷ and Lynn Meskell⁸

¹ University of Canberra

² AICOMOS

³ University of Canberra; GML Heritage

⁴ GML Heritage

⁵ University of Southern Queensland

⁶ Deakin University

⁷ University of New South Wales

⁸ University of Pennsylvania

Session Description

This round table will explore innovations in 'critical heritage practice' and the role they play in conceptualising and recognising everyday heritage.

Heritage practice is sometimes seen as naive, unreflective or untheorised. Yet practitioners are often acutely aware of working within political, legal and operational constraints that can make it challenging to respond to the needs, expectations and responsibilities of diverse communities - and the contestations that may arise between different groups.

As a result, heritage practitioners develop their own critical practice - constantly revising, rethinking and innovating, seeking to find new ways to give weight to what people value. Some of these forms are conscious and deliberate, while others may be incidental, intuitive or difficult to articulate.

We challenge the notion that heritage practice is inevitably constrained by or linked to an authorised heritage discourse. We will do this by exploring examples of critical heritage practice and how many of the creative outcomes developed through collaboration are simply not visible in the published heritage studies literature. We will discuss why this is the case and how it may be addressed.

This session brings together practitioners, early career researchers and academics to explore some recent innovations in heritage practice. We will draw on approaches to 'everyday heritage' and '(in)significance', as well as case studies of innovative and creative work delivered through collaborations between heritage professionals, communities, government and industry.

We emphasise work that has arisen through co-creation, collaboration and other ways of working, and the ways in which different knowledges (e.g., held by Indigenous and marginalised communities) are increasingly challenging and reshaping heritage practice. Collectively, these demonstrate a shift in practice from strict adherence to long held

approaches (e.g., the Australia ICOMOS Burra Charter approach) and protective mechanisms (e.g., protected areas systems) to a greater emphasis on community benefits and wellbeing outcomes.

We will use these examples as a starting point to explore some of the current challenges and opportunities in heritage practice, and in the process, reflect on the importance of taking a 'critical' approach to thinking about practice.

This will be an interactive discussion, and we welcome the opportunity to draw other conference participants from diverse backgrounds into the discussion.

Session Format

The format of the session will be a series of short presentations followed by a round table discussion. The authors represent a diversity of speakers, including emerging professionals, who work across a variety of heritage fields.

The session (120-minutes) will run as follows:

1. Welcome and introduction
2. Outline of some innovations and challenges in critical heritage practice
3. Round (or semi-circular) table discussion
4. Audience reaction, response and engagement
5. Wrap-up by an international guest rapporteur
6. Concluding remarks: Where to from here?

Session Objectives

A key outcome of the session is to better understand the ways in which heritage practice creates value and therefore what this means for heritage practice.

A further outcome is to raise awareness of the creative methods, approaches and outcomes that have and are being developed in heritage practice but are not visible in the published heritage studies literature.

The findings of the session will feed into, and be progressed by, current work being undertaken as part of the ARC Everyday Heritage Linkage project, led by the University of Canberra in collaboration with GML Heritage.

A contemporary message sent from an Ancient Doric Temple

Andreas Georgopoulos¹ Sevasti Tapinaki¹, Margarita Skamantzari¹, Kleio Tsogka², Euriklia Alexandraki², Eleni Syrokou³ and Reggina Chliverou¹

¹ Lab of Photogrammetry, National Technical University of Athens

² Ephorate of Antiquities of the City of Athens

³ Ephorate of Antiquities of Lesbos

Abstract

The Doric Temple of Hephaestus in the Athens Agora is probably the most well-preserved ancient temple, at least in Greece. It dates to 460 BC and has undergone a turbulent life through the centuries, surviving in a remarkable state today. Through the centuries of its existence, it has served as a place of worship, comfort, and as an object of remembrance.

For over 10 years now, it has been the field of practical education for young emerging professionals in Heritage Documentation, thus setting a fine example of interdisciplinarity. The outcomes of the educational activities formed the basis for the holistic digital geometric documentation of the Temple of Hephaestus, which would serve for its Architectural and Structural study in order to strengthen its resistance for its future sustainability. As the digital realm is now key to global information sharing and social connectivity, we explored new virtual and non-virtual ways of creating, documenting, presenting, and experiencing heritage.

For the geometric documentation, the most innovative techniques of digital recording were employed, and the collected data were suitably processed to produce 2D and 3D documentation products able to serve as bases for the next studies. In this paper, the detailed data acquisition and data processing procedures are briefly described along with their advantages and limitations. The 2D and 3D results are also presented and evaluated for their completeness and usefulness.

This project has shown how responsibility for heritage places, practices, actions, and systems can be shared across multiple actors, including responsible curators, educators, emerging professionals, and government sectors. Consequently, the Ancient Doric Temple of Hephaestus

still radiates clear messages for sustainability, education, innovation, and partnerships, thus contributing to UNESCO's SDG's.

Top-Down-Grassroots: People-Based Leadership for Heritage Management

Matthias Ripp¹

Plácido González Martínez² and Christer

Gustafsson³ ¹ City of Regensburg

² Tongji University

³ Uppsala University

Session Description

The development of the heritage field in the last 50 years has witnessed several paradigm changes, with important effect on the uses and management of heritage. From the modern object-based approach, through the shift to the categorization of values in the 1970s, a new claim for the role of people has taken hold in the 1990s to enrich theoretical debates and management practices. The heritage field is now embedded in a complex realm, where definitions of authenticity have greatly changed to acknowledge human experience; where the uses of the past have revealed the political dimension of heritage; and where new frameworks like the UNESCO Recommendation on Historic Urban Landscapes have widened the scope emphasising the intertwining of historic processes and socioeconomic. Yet, theoretical and practical challenges remain: once cultural heritage is characterized as a system, its components go well beyond objects integrating also people, companies and governments; research, managerial and regulative processes, plus a myriad of diverging purposes and values, subject to constant change in the framework of urban transformation.

This session proposal reflects on this situation, on which cultural heritage conservation and management are facing renewed challenges in times of climate change, global pandemic, and geopolitical turbulence. Even more when the ultimate objective of preservation and heritage management is to enhance the quality of life for local communities as referenced in the Faro Convention. To rediscover this objective and emphasize the role and importance of people - either as actors, affected people or decision makers - is the main goal of this session. The debate that we aim to provoke in this section gravitates around the idea that despite the mammoth size and complexity of the cultural heritage sector, these challenges cannot be overcome from within: going from protection to pro-action, cultural heritage advocates need to cooperate with other stakeholders, decision- and policy-makers in cross-sectoral and interdisciplinary connections and conditions. The shift from protection to pro-action requires interdisciplinary and integrated approaches connecting material-based heritage conservation with urban planning and development; the development of new academic heritage curricula enabling the acquisition of new skills (facilitation, mediation, management, etc.); as well as new focus of training and Capacity Building approaches to meet new demands.

The selected cases will show how to be able to take the role as a pro-active actor, and in order to solve shared problems, cultural heritage management requires an understanding of each actor's or individual sector's or industry's own goals as well as their own resources,

values, needs, politics, networks and regulations and also, frequently, its own lingua and culture. The variety of debates raised by the cases gathered at the session will show how such diverse relationships - "trading zones" - can gradually become a new area of expertise, facilitated by interactional expertise and involving negotiations over boundary objects. Through the debates we expect to show how in these trading zones, full agreement is not necessary: what allows successful agreement the completion of a project is a limited agreement which may have different meanings for each party.

Session Format

The session follows a co-creative approach including dialogue and interactive discussion between keynote speakers, contributors and audience. Target group are young professionals and scholars working at the cross-section with other disciplines. Linear interventions through power point shall be limited to a minimum.

Proposed itinerary:

0: Before the session: Ask the speakers to review each others contribution A: Keynote speech (10 min)

B: Three short (10 min) interventions from young professionals. (30 min total)

B+: Comments among speakers on their papers (30 min total) based on structured questions referring to the theme.

C: Moderated discussion between all participants with a set of prepared back-up questions in case the discussion remains slow. (20 min total)

D: Conclusion/Wrap up from the organizers at the end. Potential Key Note Speakers:

Emma Waterton, Gabriel Caballero, Munoz Vinas, Jeremy Wells Potential facilitators:

Placido Gonzalez Martinez, Christer Gustafsson, Matthias Ripp

Session Objectives

The session shall be connected with a special issue the International Journal of Cultural Heritage Management and Sustainable Development. Based on the discussions, engaged participants of the session will be asked to contribute for the special issue together with a selection of other contributions to the Conference.

The results of the session will be summarized and contextualized through a scientific article prepared by the three session organizers Gonzalez/Gustafsson/Ripp.

Al Ain Oasis. Sharing Water, Management & Culture in a Changing Landscape

Peter Sheehan¹ Mohammed Khalifa¹, Malak Al Ajou¹, Omar Al-Kaabi¹ and Ona Vileikis²

¹ Department of Culture and Tourism DCT Abu Dhabi

² University College London

Abstract

Traditional water systems are an example of surviving heritage attributes within a changing landscape. The Cultural Sites of Al Ain in the United Arab Emirates (UAE) is a serial World Heritage property composed of 17 components that together reflect the interaction of Man and Nature in this arid piedmont landscape over the past five thousand years. Six of these WHP components are date palm oases watered by deep underground channels (Arabic *falaj*, pl. *afraj*). Archaeological work continues to show how complex systems of water sharing and management have been at the heart of every period of significant activity in this inherited landscape. The significance of the Cultural Sites of Al Ain to the Culture-Nature journey has recently been recognized and explored through its inclusion as a case study of the IUCN/ICOMOS 'Connecting Practice' project.

Traditional systems of water sharing and management in the oases continued into the 1960s until this way of life was transformed by oil wealth and changes to the groundwater regime. In the past 50 years the population of Al Ain has grown from 5000 to half a million. The oases survive within a newly created urban landscape and although they remain under private ownership, responsibility for their management is now shared by various government bodies including the Department of Culture and Tourism, which also seeks to engage students from various UAE universities with archaeological methodology and the oasis landscape through the Al Ain Oases Mapping Project.

This presentation will compare traditional and current methods of managing the oasis, consider the ongoing contribution of archaeological investigations to understanding its development, and present the digital and other technologies being employed in its mapping and interpretation. It will conclude by exploring the challenges of interconnecting culture and nature and sharing heritage in the specific multicultural context of the UAE.

A Technological Approach to Post-Disaster Shelter Construction

Marco Bellomo¹ Simona Colajanni¹

¹ Università degli Studi di Palermo

Abstract

Many communities around the world right now are experiencing vulnerability caused by wars, climate change, and disastrous weather. Like the war in Ukraine that is changing the political climate in Europe, like the latest tsunami and earthquake events. All this brings attention to post-disaster design and how to intervene in the existing heritage and how it can improve on the issue of sustainability. The key element of a community's awakening after a tragedy is shelter, which must be comfortable and resilient. It seeks to understand what best practices can be used to strengthen the sustainability of the humanitarian response while maintaining the sufficiency and acceptability of the wooden shelters themselves. This process is situated within the recovery of places after a destruction, to avoid alienation of those experiencing a post-emergency period, using natural and local materials. The ability to use alternative, natural and local resources, such as wood, is essential to minimize the damaging effects of a disaster, especially in vulnerable populations, thereby re-establishing a close relationship with the built heritage. Despite the best of intentions, the many disasters that have struck in recent years have shown that temporary first-aid shelters are very sensitive to the passage of time and weather, putting affected populations in a state of discomfort. This contribution, which is part of a research study, examines intervention tactics used in post-emergency planning that make use of organic resources such as wood and from which best practices, energy-saving technologies, and monitoring approaches can be derived. In order to compile a library of technological and material solutions that will be useful for future planning decisions for vulnerable communities. Solutions that are both energy and material comfortable, using local materials that echo the built heritage, so as to minimize discomfort in communities.

Resumen

En estos momentos, muchas comunidades de todo el mundo están experimentando la vulnerabilidad causada por las guerras, el cambio climático y el clima desastroso. Como la guerra en Ucrania, que está cambiando el clima político en Europa, como los últimos sucesos de tsunamis y terremotos. Todo esto llama la atención sobre el diseño post-catástrofe y cómo intervenir en el patrimonio existente y cómo puede mejorar en el tema de la sostenibilidad. El elemento clave del despertar de una comunidad tras una tragedia es el refugio, que debe ser cómodo y resistente. Se trata de comprender qué mejores prácticas pueden utilizarse para reforzar la sostenibilidad de la respuesta humanitaria, manteniendo al mismo tiempo la suficiencia y la aceptabilidad de los propios refugios de madera. Este proceso se sitúa dentro de la recuperación de lugares tras una destrucción, para evitar la alienación de los que experimentan un periodo de post-emergencia, utilizando materiales naturales y locales. La capacidad de utilizar recursos alternativos, naturales y locales, como la madera, es esencial para minimizar los efectos perjudiciales de una catástrofe, especialmente en las poblaciones vulnerables, restableciendo así una estrecha relación con el patrimonio construido. A pesar de las mejores intenciones, las numerosas catástrofes ocurridas en los últimos años han demostrado que los refugios

temporales de primeros auxilios son muy sensibles al paso del tiempo y a las condiciones meteorológicas, lo que hace que las poblaciones afectadas se encuentren en un estado de incomodidad. Esta contribución, que forma parte de un estudio de investigación, examina las tácticas de intervención utilizadas en la planificación posterior a las emergencias que hacen uso de recursos orgánicos como la madera y de las que se pueden derivar las mejores prácticas, las tecnologías de ahorro de energía y los enfoques de supervisión.

The Value of Research: The Heritage Significance of Experimental Landscapes

Kim Wilson¹ Paul Roser¹

¹ Parks Victoria

Abstract

This paper explores a range of heritage-listed cultural landscapes where experimental research activities have or continue to take place across Victoria, and considers the diversity of heritage values and significance of such places.

The *Sawpit Gully Nursery & Plantation* site has a multi-layered history and is included on the Victorian Heritage Register for its historical, aesthetic, archaeological, and scientific significance. Noted forester John La Gerche experimented with ways to rehabilitate this former gold-mining landscape with exotic and native plantings, and the site, still with remnant mining features, has continued to be used as a training ground for contemporary forestry practice for over 100 years. More recently, *Maisie's Plots*, a series of land exclusion areas set aside in the Alps in the 1940s for longitudinal ecological research, and the *Cement Creek Plantation*, a series of tree plantings as a 1930s forestry experiment, have also been added to the State's Heritage Register.

Regardless of the success or failure of such experimentation, such sites clearly demonstrate the potential to advance knowledge. They also generally meet many other recognised criteria, including being of social significance for various sectors of the community. Given that they have often served as evidence in changing previously accepted practices, these places always have strong associations for the research community, and most for the larger community who have been impacted by the outcomes of the experimentation. Their heritage status highlights the challenges of managing and interpreting sometimes controversial former use and practices on public land.

These case studies demonstrate that tangible sites associated with social and scientific research can be appropriately recognised and safeguarded through heritage protections.

Transformative Heritage: Acknowledging Resilient Cultural Landscapes

Julie Nichols¹ Quenten Agius²

¹ University of South Australia

² Ngadjuri Nation Aboriginal Corporation

Abstract

Contemporary heritage management strategies increasingly identify a need to focus on 'resilience' of sites, from perspectives such as catering for adaptation, transformation, as well as mitigation of environmental and socio-political factors. To illustrate and translate these ideas to policy, is the challenge. This paper explores the complexities of these dynamic conditions of heritage sites and methods to represent them, from two main perspectives. Conceptually with the notion of 'transformative continuity', and practically, through a mining heritage project site, digitally curated and disseminated as an exhibition. The paper aims include: a need to expand engagement with heritage sites beyond physical visitation to the virtual realm, as well as acknowledge and address their changing physical and cultural understandings. Firstly, the discursive terms 'transformative continuity' cited in heritage scholar's Seekamp and Jo's (2020) research, advocates for heritage sites that are re-positioned in heritage management plans as cultural landscapes of intangible and tangible character and values that are in constant flux and adaptation to socio-environmental pressures. This approach supports heritage sites as part of a process whereby new meanings evolve through the negotiation of present and future values of the identities associated with these cultural landscapes. Secondly, the notion of 'transformative continuity' is extended through digital heritage documentation of a case study of a world heritage bid for the copper-mining town of Burra from mid-north South Australia. The employ of codesigned multi-media outcomes, such as juxtaposing digitally recorded First Nations Peoples' arts-based practices and yarnings of colonial invasion and reconstruction of songlines in settlement patterns and building typologies, enriches the story of cultural resilience. Finally, the paper findings suggest conceptual and practical methods of reporting heritage sites, motivated a paradigm shift in recording, disseminating and understanding cultural landscapes of resilience, all of which are necessary to begin translation to policy for 'transformative heritage'.

Living Historic Sites

Anne Bickford¹

1 Independent

Abstract

In 2005 and 2012 I went on expeditions into North Queensland up to the Gulf of Carpentaria to see about 30 trees blazed by the legendary early Australian explorers Ludwig Leichhardt and Burke and Wills. The Leichhardt expedition left from near Brisbane in 1844, and Burke and Wills from Melbourne in 1860 in a spectacular farewell. They went north through country unknown to white people. They had carved their initials into these trees around 150 years ago, and the axe marks could sometimes still be seen, although the bark had grown over some, and the marks eroded out with time. My friend David Hillan, a surveyor, had found these Burke and Wills trees by using surveyor Wills' very accurate compass bearings and recalculating them for changes 140 years later. These trees are amazing because they are still alive, and so evocative to see Leichhardt's actual blaze on a tree cut nearly 160 years ago. This also shows Australians how short is the time of the European invasion in 1788, only 234 years, and how recent are the expeditions through Australia by explorers.

These trees are living historic sites but they have never been properly recorded as heritage items. They are nearly all on private property. Their locations have been kept secret known only to the landowners and a few enthusiast friends of David. He fears that if their locations were known there would be vandalism, people would cut them down and take them home as trophies, display them in museums, or sell them, or take tours. Then the trees are subject to nature's more intense effect through climate change - fire, flood, drought, be strangled by vines as some are now, or death through old age.

How can we protect them?

Lunar Heritage and Shadow Ecologies

Alice Gorman¹

¹ Flinders University

Abstract

Traditionally, the protection of planetary environments has focused on preventing terrestrial contamination of potential life, even at the microbial level. Human presence in the solar system beyond Earth has been so minimal that greater impacts from human activities have been rarely considered. However, in the coming decade, Earth's Moon looks set to be the location of increased scientific exploration, possible settlements, and even industrial operations. Water ice at the lunar poles is the first predicted target of resource extraction.

The threat of space junk making Earth orbit unusable has spurred the aerospace community to start thinking about what sustainability means in space. However, an instrumental framework based on the presumption of the absence of life is deeply entrenched. If there are no impacts on life, then there is no environment which needs to be taken into account.

Life has appeared on the Moon in brief slices of time through the Apollo missions. Death, however, came to stay, as there are dead things on the Moon - tardigrades, bacteria, seedlings. In the past, human material on the Moon has been classified as junk or trash, setting up an opposition where dynamic 'culture' intruded on passive 'nature'. Over a decade of space archaeology research has resurrected these places from the silence of the trashcan to be recognized as heritage and a unique cultural landscape. I have argued that these discarded human materials are a dynamic part of a far-from-passive environment. They are components of a non-biological ecology which includes shadows, dust, light, colour, radiation and cosmic interactions. With the acceleration of interest in lunar exploitation, it's time for new thinking about what constitutes the lunar environment, particularly in the two-billion year old shadows which shelter the new commodity of polar ice.

Résumé

Traditionnellement, la protection des environnements planétaires s'est concentrée sur la prévention de la contamination terrestre de la vie potentielle, même au niveau microbien. La présence humaine dans le système solaire au-delà de la Terre a été si minime que des impacts plus importants des activités humaines ont rarement été envisagés. Cependant, au cours de la prochaine décennie, la Lune de la Terre semble être le lieu d'une exploration scientifique accrue, d'éventuelles colonies et même d'opérations industrielles. La glace d'eau aux pôles lunaires est la première cible prévue de l'extraction des ressources.

La menace de débris spatiaux rendant l'orbite terrestre inutilisable a incité la communauté aérospatiale à réfléchir à ce que signifie la durabilité dans l'espace. Cependant, un cadre instrumental fondé sur la présomption d'absence de vie est enraciné.

La vie est apparue sur la Lune de temps en temps à travers les missions Apollo. La mort, cependant, est restée, car il y a des choses mortes sur la Lune - des tardigrades, des bactéries, des semis. Dans le passé, le matériel humain sur la Lune a été classé comme poubelle, créant une opposition où la « culture » dynamique empiétait sur la « nature » passive. Plus d'une décennie de recherche en archéologie spatiale a ressuscité ces lieux du silence de la poubelle pour être reconnus comme un patrimoine et un paysage culturel unique. J'ai soutenu que ces matériaux humains rejetés sont une partie dynamique d'un environnement loin d'être passif. Ce sont des composants d'une écologie non biologique qui comprend les ombres, la poussière, la lumière, la couleur, le rayonnement et les interactions cosmiques. Avec l'accélération de l'intérêt pour l'exploitation lunaire, il est temps de repenser ce qui constitue l'environnement lunaire, en particulier dans les ombres vieilles de deux milliards d'années qui abritent la nouvelle marchandise de glace polaire.

A Framework Enabling Collaborative Stakeholder Decision-Making on Values

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Abstract

Heritage is a social act, a context-dependent value story made by someone to someone about something. This social act plays a crucial part in how cultures and cultural groups relate to each other and shapes what is taken into the future. It also determines the values, another term for story, attached to cultural places and items. This puts the identification and assessment of heritage value at the heart of heritage practice. The value identification process influences or determines the outcome of heritage value assessments, depending on the diversity of voices allowed as part of the process.

With the 1972 UNESCO World Heritage Convention, heritage value in many countries started to be consciously based on the concept of 'sites of outstanding universal value' (SOUV). But in the 48 years since, the profession's understanding of the underlying purpose and scientific basis of the SOUV concept is neither well understood across, nor readily available by, the heritage profession. This paper refreshes our understanding of SOUV by placing it in a concrete, contemporary context. A tool for assessing heritage value across multiple attributes, values, and actors, it adds a transparent and outcome-focused scientific comparative tool. This paper presents several New Zealand case studies, known for its diverse heritage landscape to illustrate its practical uses in complex environments.

The assessment framework offers key benefits to heritage practitioners and programmes. It enables varied participants to work respectfully together when co-designing significance statements. This collaboration enables shared decision-making, leading to shared responsibility and sustainable outcomes. The framework provides quality assurance based on a transparent underlying scientific logic and summarises any heritage significance argument (i.e. story) in a clear and concise language. Packaged as the 'World Heritage Value Framework' (WHVF), the framework can be applied to heritage at all levels, from global to local.

Design with Water: A New Challenge but Old Wisdom of Sukhothai Heritage

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Abstract

Designing with water is not new to Thailand since the first Kingdom of Sukhothai (1238-1438) reflected how Thais live with water. Sukhothai Ancient Town represents a waterscape design aligned with heritage monuments. This outstanding universal value of Sukhothai and Associated Historic Towns has been designated as the UNESCO World Heritage Historical Park since 1991. This study aims to learn from the traditional wisdom of Sukhothai with extensive water reservoirs and networks of canals and roads. The research conducted based on documentary evidence and fieldwork reveals that Sukhothai ancient town manages water in holistic aspects. Economically, people use water for agriculture and living. Sukhothai was a famous center for exporting ceramics called *Sangkhalok* - as a unique Sukhothai ceramicware- in and around this region. Socio-culturally, people use water for conducting their daily chores and performing their water-based traditions. Environmentally, water becomes key building material to present heritage monuments associated with water-based landscapes. Sukhothai historic town that reflects good practice in connecting water with natural drainage system; however, data from fieldworks show that this sophisticated waterway system did not function well; particularly in surrounding areas outside the ancient walls due to a combination of land-use change and inefficient water retention resulting in some inundated ancient temples. Even if design with water is unique wisdom of Sukhothai; however, the city of Sukhothai (12 km far from the ancient town) has been faced with serious flooding due to improper urbanization regardless of its natural drainage system. This study reminds Thais to concern more about their own wisdom of living with water which should be integrated and applied into the city-built environment. The research concludes that designing with water and nature-based solution are crucial and affordable approaches to preserve Sukhothai Historic City to survive against flooding as a global challenge in a more resilient future.

Difficult Decision-making: the Democratic Layer Missing in Virtual Heritage

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Abstract

Virtual Heritage (VH) has been described as VR applied to cultural heritage. Despite impressive showcases, Addison (2008) warned of the “vanishing virtual”: VH assets are not linked or maintained. Secondly, a UNESCO (2018:12) national digital literacy frameworks report declared “competences associated with broader social concerns and higher levels of problem-solving receive lower attention.”

We analysed major VH-related academic conferences and 3D heritage model portals. We found accessible 3D models in academic papers (Champion and Rahaman, 2019) while 3D model portals provided insufficient interaction for heritage communication (Champion and Rahaman, 2020).

Our findings and the UNESCO report are linked. Digital literacy is challenging, and increasingly immersive platforms (XR, the Metaverse) require immersive literacy (how people learn to orient and navigate themselves with immersive media). If VH communicates heritage values through interaction, audiences can learn through their own “difficult” heritage decisions: motivating them to maintain and value heritage more effectively than merely providing visual walkthroughs. Examples will include open-source photogrammetry, AR/MR tools, game design workshops for archaeologists, desktop and VR immersion templates, and Linked Open Data 3D-GIS web platforms (Nishanbaev et al., 2020).

Synthesising discourses on Heritage and the SDGs in the Philippines

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Abstract

Objective. Based on ICOMOS' International Policy Guidance launched in 2021, ICOMOS Philippines and the Sustainable Development Working Group (SDGWG) have proceeded with elaborating a research report which will serve as the starting point for developing a Policy Guidance suited for the Philippines' national heritage context.

Methods. The report was developed through ethnographic analysis of five Focus Group Discussions organised monthly, from August until December 2021, and which brought together experts from various sectors and regions of the Philippines to discuss key thematic identified through the Sustainable Development Goals (SDGs) and linked to heritage: People, Planet, Peace, Prosperity and Partnerships. The research process allowed for the identification of key words and concepts which surfaced during these meetings. These were then further developed into key findings based on the commonalities and differences in the discourses provided by the participants.

Findings. The main findings of this research have shown both similarities and differences with the International Policy Guidance. In terms of place based specificities, the main themes that were stressed by the participants were: the need to involve Indigenous People in the management of the natural heritage in order to ensure inclusion and responsible management of natural resources for development;

heritage-based development; rights-based approaches in the heritage practice and in general; increased collaborations between sectors and regions; the need to introduce climate education among heritage practitioners.

Conclusions. The research has shown that for heritage to become an essential part of the effort for reaching the SDGs in the Philippines, there is a need for change in both general strategic planning at a national and local level, and a change of direction of the heritage practice itself. For this, collaboration at all levels and across sectors, remains a crucial element for success.

New Green-Heritage Commons from the Japanese Gardens in Kanazawa

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Abstract

Gardens are an example of the link between Nature and Culture. Gardens, as ecosystem services, benefit humans at the environmental, social, and economic levels. These benefits should be considered as the "New Green Heritage Commons" and preserved at cultural and ecological levels independently of their land ownership.

This study illustrates a sustainable conservation model for a group of twenty-five historic gardens in Kanazawa, a 16th-century feudal city blessed by abundant nature, two rivers, three plateaus, and fifty water canals that irrigate adjacent gardens. To this end: biocultural diversity, traditional knowledge, and resilience against current challenges of depopulation, climate change, and nature fragmentation/loss of biological diversity are evaluated.

Wildlife survey methodology consists of capturing animals in situ, placing sensor cameras, IC recorders, and DNA analysis of the water of ponds and canals. Traditional knowledge and cultural diversity are assessed through semi-structured interviews with owners, gardeners, experts, and administration about gardens' compositional themes, layouts, elements, and maintenance tasks. The potential sequestration of carbon is quantified using allometric equations. Well-being is measured using PANAS questionnaires to people in contact with the gardens. Governance at multiple levels is tested through participatory action research (PAR) planning with the stakeholders with joint maintenance work, citizens scientist, open-gardens, and ecotourism activities.

As a result, the high degree of biocultural diversity and the valuable traditional knowledge included in the garden culture must be disseminated to the young generations through education. Likewise, scientific evidence of these gardens' contribution to strengthening areas and humans through climate action and well-being helps to increase owners' awareness to preserve the gardens better. Furthermore, gardens catalyze socio-ecological restoration of abandoned places, showing how to transform them into new greenspaces. Finally, PAR clarifies the rights/responsibilities of stakeholders in multilevel governance of the gardens to achieve a sustainable model of the New Green Heritage Commons.

Resumen

Los jardines son un ejemplo del vínculo Naturaleza-Cultura. Benefician a los humanos ambiental, social y económicamente, y deben ser considerados como "Nuevos Bienes Comunes del Patrimonio Verde" y preservados cultural y ecológicamente

independientemente de su propiedad pública o privada.

Este estudio ilustra un modelo de conservación sostenible para un grupo de veinticinco jardines en Kanazawa, ciudad feudal del siglo XVI bendecida por una naturaleza abundante, dos ríos, tres mesetas y cincuenta canales que irrigan jardines. Se evalúa la diversidad biocultural, conocimientos tradicionales y resiliencia frente a los desafíos de despoblación, cambio climático y fragmentación de naturaleza, y pérdida de diversidad biológica.

Se analizan animales in situ, colocan cámaras, grabadoras y analiza el ADN del agua de estanques y canales. El conocimiento tradicional y la diversidad cultural se evalúan con entrevistas semiestructuradas a propietarios, jardineros, expertos sobre temas de diseño, elementos y labores de mantenimiento de los jardines. La secuestación de carbono se cuantifica mediante ecuaciones alométricas. El bienestar se mide mediante cuestionarios PANAS a personas en contacto con los jardines. La gobernanza en múltiples niveles se prueba con la acción/investigación investigación (PAR) de partes interesadas con labores de mantenimiento conjunto, ciudadano científico, jornadas de apertura de jardines y ecoturismo.

El alto grado de diversidad biocultural y conocimientos tradicionales incluidos en la cultura del jardín deben ser difundidos a las jóvenes generaciones a través de la educación. Asimismo, la contribución de estos jardines al fortalecer la resiliencia del lugar a través de la acción climática y el bienestar ayuda a aumentar la conciencia de los propietarios para conservar los jardines. Los jardines catalizan la restauración socioecológica de lugares abandonados, mostrando cómo transformarlos en espacios verdes. Finalmente, PAR aclara los derechos/responsabilidades de las partes interesadas en la gobernanza multinivel para lograr un modelo sostenible de los "Nuevos Bienes Comunes de Patrimonio Verde"

Heritage Protections and Place Politics in the Northern Territory

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Abstract

This paper looks into how cultural landscapes and Indigenous knowledge is politicized in a legislative context. This manifests in a prescriptive and narrow framework which forces a competition of values between First Nations groups and state interests. This paper explores the resilience of cultural heritage in these spaces. Cultural heritage is politicized when First Nations groups are forced to translate and justify Indigenous knowledge and these groups are made to navigate complex systems and work with structural powers that deem what is 'significant' cultural heritage.

Economic opportunism is a prominent driver impacting First Nations cultural heritage and sacred sites in Australia. Mining, oil and gas interests in the Northern Territory and other states has led to greater critique of current legislative frameworks. It has highlighted how different legislation is in many ways not fit for purpose when it comes to cultural heritage. This paper examines how cultural heritage interacts and intersects in the Northern Territory, and how it is safeguarded, or not, under the Aboriginal Land Rights Act (NT), the Native Title Act, the NT Sacred Sites Act and the NT Heritage Act.

I will demonstrate how Indigenous knowledge can be co-opted by economically driven interests to create a sanitized narrative which has the effect of disregarding and disempowering First Nations groups and their knowledge. This paper looks at how the economic value of a landscape is stacked against cultural value, and how normative values are often disregarded in favor of structural and instrumental systems when it comes to First Nations cultural heritage protection and management.

Defining Ethics for Digital Documentation of Living Heritage in India

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Abstract

The heritage documentation practice is rapidly moving towards digital methods. Center for Heritage Conservation, CEPT Research and Development Foundation, in the past two years, has engaged in several digital documentation initiatives. At the Center, the authors are involved in initiatives where documentation acts as an important anchor for conversations with stakeholders on value identification for a deeper engagement of communities and inhabitants in conservation processes.

The role of communities in heritage documentation is highlighted in several charters, principles and recommendations by ICOMOS and UNESCO, such as in the *Principles for the Recording of Monuments, Groups of Buildings and Sites*, *The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas* and *Recommendation on the Historic Urban Landscape*. The authors' preliminary experience with non-invasive digital documentation techniques reflects differences with analogue methods in processes as well as outcomes. Digital methods increase documentation accuracy, reduce recording duration and human resources, enable recording of physically inaccessible sites and reduce human biases while recording. However, longer durations of analogue documentation provide deeper familiarity with the site and more possibilities for engagement with the spirit of place and people. The outputs of digital documentation create a digital twin of the heritage place for experts to observe the place beyond its life and create curiosity amongst inhabitants due to the resemblance with their reality. However, such outputs create a digital divide due to issues of accessibility of technology and skills. While digital documentation primarily records fabric, its layered relationship to traditional knowledge systems and aspirations of people for alternate heritage futures are not necessarily recorded.

This paper will reflect on the ethics of consent, accessibility during digital documentation, and post-processing by exploring inter-relationships between opportunities of digital techniques, inclusive governance and community engagement in the Indian cultural context.

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Safety, cost and heritage in the Reinstatement of Christchurch Cathedral

Tim Holmes¹ Farran Inglis²

¹ Warren and Mahoney Architects

² RCP

Abstract

A presentation by project the architect and project manager

This presentation tells how the project evolved; the project team gave elevated priority to the protection of the Heritage fabric. Used to being driven by cost and program constraints, the use of contractor prepared method of work plans voices to be heard and meaning told, questioning assumptions, and finding innovative alternative methods of work along the way.

The Christ Church Cathedral is a prominent heritage building and an icon of the city of Christchurch. It suffered extensive damage in the February 2011 earthquakes, following which it was left in ruin for almost 10 years while debate was had over its future. The structure was considered earthquake prone, being below 33% strength of the new building standard.

The Project began in 2019. The cost estimate identified a budget of \$140m, \$54m of that requiring fund raising.

In 2020 Stabilization works started. This gradually stabilized the exterior through temporary external steel frames, attached to the building to provide stability in each direction. For this period the sole goal was a safer building for workers to enter and begin strengthening works. The project priorities began as follows;

1. Health & Safety
2. cost
3. Schedule

LegacyHeritage value last in project management considerations. The project team evaluated all aspects before heritage using their business-as-usual project priorities, not understanding the unique value and significance of the building.

Over the first two years of the project, through the opportunity provided by the discussion by the design team and heritage professionals, of the contractors' Method of work plans and detailed methodologies for the work, the project managers, structural engineers and contractors have gained perspective on the value and significance of the building fabric and the priority of heritage in the list has risen to number 2. with cost closely behind.

Digitalization as Preservation Methods of Heritage in Kosovo

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Abstract

The emerging digital trends in cultural heritage provide immense possibilities for our current developed societies, to record in time the lifecycle of our built heritage by means of cultural knowledge preservation. This collected information is crucial in proceeding the actual physical heritage preservation.

The economic, political, social and cultural situation in developing countries such as Kosovo are making the conservation and preservation of historic buildings and heritage sites, to be rather impossible, resulting in neglect, misuse, vandalism and abandonment. Additionally, the bureaucratic obstacles and closed creative licenses of public financed research, creates an impermeability towards reliable, archival information and cadastral data-accessibility, translating into a lost opportunity of knowledge towards the common, diverse cultural heritage.

Amid a powerlessness towards a very vivid problem, this research discusses the importance of digital documentation and archiving, through case study projects. Authors discuss the importance of developing long term national strategies for digitalization of heritage, as in many EU countries' policies, using open-source platforms, modeling accessible cultural heritage data and knowledge, with the premise of a future regional expansion.

Some of the methods that supplied the base of our study are relevant successful case studies, comparisons, architectural research, fieldwork mapping, ethnographic interviews with local community, participatory citizen involvement, open-source platforms and creative commons workshops, photo and video documentation.

Built cultural heritage and historic sites are common assets, therefore acquiring and providing knowledge about them should be a human common right and responsibility. Digitalizing heritage will help communities re-appropriate their cultural heritage, by re-activating their collective memories related to these buildings and sites. This gained knowledge acts in the service of economy - if used for touristic purposes and educational value, as a source of scholastic, academic knowledge.

The Study on the Conservation policies of Historic Environments in Kinmen

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Abstract

In Kinmen island, there are plenty of traditional buildings and villages being preserved due to forty-year military control until 1992. Unlike Xiamen, with high economic growth, in 1995, for the purpose of maintaining historical and cultural properties and war memorials, "Kinmen National Park Plan" was announced officially by central government. It is the first one and the only one national park designated to preserve the historical environments. In addition, "Kinmen Special District Plan" was announced officially in 1996 by local authority of Kinmen.

Since 2003, the local authority started the preparation of the application for World heritage, by the projects for local participation. On the other hand, due to economic growth, the local authority announced the conceptual masterplan of Kinmen in 2013, which has brought big influence to the conservation policy of historic environments, which caused the civic movement such as environmental protection movement of Wu-jiang River in 2013, and the movements against casino in 2017, showed the awareness of environmental conservation of young generation.

This study is to clarify the following issues: (1) Gradual approaches for the above two conservation systems in the past years; (2) The vision and problems of masterplan of Kinmen; (3) The conservation movements from local citizens.

In conclusion, it is clearly clarified that Kinmen National Park is a pioneering case in Taiwan to make the conservation of historical environments. However, there are plenty problems happened on the integration of cultural heritage system and urban planning system. Due to the expectation of economic growth by large scale development, the local government made plenty development policies which cause the citizen movements and the establishment of diversities of local communities. The contribution of local participation finally influenced people to make the decision against casino and larges cale development.

From Measured Drawing to Modeled Carbon - Reducing Carbon in Building

Tim Holmes¹

¹ Warren and Mahoney Architects

Abstract

This presentation will show how we measure embodied and operational carbon from a three- dimensional building model, allowing different materials and services strategies to be investigated with a view to reducing carbon emissions.

'The greenest building is the one that already exists' (Adam 2019)

The presentation will cover a case study of a re-use project of an existing building in New Zealand and show how we began with the point cloud scan of the building, built a virtual model of the building from the point cloud data in BIM software and employed a life cycle assessment using One Click LCA software and their Life Cycle Carbon Global tool, to consider different material options and servicing strategies.

The reuse of a heritage building in a seismically active country like New Zealand presents challenges that usually require additional structural capacity to be added in some way. This is costly and obtrusive but has the advantage of providing both life safety and building resilience and longevity. Structure is the often the part of the building with the greatest carbon load so carrying out studies of alternative structural solutions at an early stage is essential for efficient design and to have the greatest impact on carbon savings. The building services are also an important part of the life cycle of the building and its energy use.

The presentation will cover the methods used, the limitations of the process, operational vs embodied carbon, Building embodied carbon and how we have used the process to make data based decisions that may change the strategic approach to the strengthening and refurbishment of the building.

Bringing the Digital Into Heritage Management in Central Asian Region

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Abstract

Regional geospatial heritage inventories is not a new concept, but establishing truly open and collaborative systems with a long lifespan remains a challenge. Furthermore, very few go far enough to inform decisions of wide groups of stakeholders, from local communities to national agencies. The Central Asian Archaeological Landscape project brought together representatives of Kazakhstan, Kyrgyz Republic, Uzbekistan, Tajikistan and Turkmenistan with an international group of specialists in a multi-year effort that aimed to achieve that for an often underrepresented region with diverse heritage. This paper will highlight specific examples of how participatory digitisation and data gathering is now enabling participatory management planning, informing heritage-based development projects, and supporting stakeholder consultations.

In addition to high-resolution, metadata-driven digitisation of records, collections of static and dynamic datasets were created from historic and current satellite imagery and remote sensing, landscape/site level 3D modelling, and detailed ground level recording and condition assessment. Based on effective relationships with over 30 local institutions and stakeholder groups, the process collated information on different categories of monuments, including the ones that are truly indigenous in their appearance and significance, and the ones that were previously seen as rather ephemeral in nature. The resulting complex database provides information on current conditions and risk factors, and allows to predict potential future threats.

In line with the overarching theme of the Symposium, this paper will address changes in heritage practice and changes in significance assessment. It will talk about rights and responsibilities of different stakeholders and how the process is addressing issues of sustainability and rights in a politically and ethically challenging region. Bringing digital and heritage together, and by innovating in digital methods, the project is also opening new ways of experiencing heritage for different interest groups and allowing them to come up with new narratives for old sites and monuments.

Resumen

Los inventarios del patrimonio geoespacial regional no son un concepto nuevo, pero establecer sistemas verdaderamente abiertos y colaborativos con una larga vida útil sigue siendo un desafío., especialmente si consideramos que los inventarios que muestran las decisiones de un amplio grupo de agentes interesados son escasos. El proyecto del Paisaje Arqueológico de Asia Central reunió a representantes de Kazajstán, la República Kirguisa, Uzbekistán, Tayikistán y Turkmenistán con un grupo internacional de especialistas en un esfuerzo de varios años que tenía como objetivo crear ese tipo de inventario para una región a menudo subrepresentada con un patrimonio diverso.

Además de la digitalización de registros basados en la alta resolución y la obtención de metadatos, se crearon colecciones de conjuntos de datos estáticos y dinámicos a partir de imágenes satelitales y sensores remotos históricos y actuales, del modelado 3D a nivel de paisaje/sitio, y del registro detallado a nivel del suelo y evaluación de condiciones. Basado en la colaboración con más de 30 instituciones locales y grupos de partes interesadas, el proceso recopiló información sobre diferentes categorías de monumentos, desde los considerados de naturaleza efímera a los considerados indígenas. La compleja base de datos resultante proporciona información sobre las condiciones actuales y los factores de riesgo, y permite predecir posibles amenazas futuras.

En línea con el tema general del Simposio, este documento abordará los cambios en la práctica patrimonial, los derechos y responsabilidades de las diferentes partes interesadas y cómo el proceso está abordando cuestiones de sostenibilidad y derechos en una región política y éticamente desafiante. Al unir lo digital y el patrimonio, y al innovar en métodos digitales, el proyecto también está abriendo nuevas formas de experimentar el patrimonio para diferentes grupos de interés y permitiéndoles idear nuevas narrativas para sitios y monumentos antiguos.

A Risk Assessment of Utility Poles Removal on Historical Townscape in Kyoto

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Abstract

This paper is a case study of the Ponto-Cho District, which focuses on improving the accessibility of shelters during post-earthquake. Ponto-Cho is one of the representative urban heritage carried out utility pole removal to enhance the historical townscape in Kyoto, Japan. This approach is also expected to strengthen disaster risk mitigation. Ponto-Cho is a highly densely populated wooden building area with narrow streets and paths, so it is predicted that road blockages will occur in a large-scale earthquake.

This study analyzed the effect of the Ponto-Cho with the current situation of the no-utility pole on improving the accessibility of shelters, suggested further solutions to the occurrence of road blockage, and verified its effectiveness.

The result of the analysis, we found that a maximum of 19% of evacuation accessibility on 2.8m width street at Ponto-Cho.

Nature as Heritage - Communicating the Implicit

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Abstract

Even the most cursory glance at Asia's many cultures, be it in the spheres of religion, rituals, folklore, or artistic inspiration, reveals the imprint of nature and its foundational role in establishing heritage. Yet, does cultural veneration of nature automatically translate to its acceptance as heritage? While initiatives like the Culture-Nature Journey and Connecting Practice help co-manage natural and cultural heritage, the concept of heritage (particularly for urban constituencies) remains strongly linked with generational objects of culture in the form of built heritage, artifacts, crafts, and customs. With rising urban populations in resource- strained developing countries, it is of vital importance to (1) understand why natural attributes and wildlife may be viewed differently from cultural/man-made heritage entities; (2) identify the primary avenues for conveying the value of nature as heritage; (3) list out approaches that may overcome the reluctance to view nature as heritage.

The above-stated issues will be investigated using a mixed approach of conducting semi-structured interviews with a variety of respondents including heritage practitioners, conservationists, nature-oriented NGOs, and laypersons alongside a review of published literature on interpretative strategies and heritage meanings. During and post the COVID pandemic, the many enforced restrictions on travel and access to public areas have led to innovative rethinks of heritage values and presentation which will also be brought to bear upon the tasks at hand. Projects like the recent re-introduction of the cheetah in India after a gap of 70 years are examples of viewing nature as an essential part of identity and heritage, where further research on their impact may help expand the meaning of heritage for a wider cross- section of people. While the values of nature are implicitly understood and sometimes quantified as ecosystem services, this paper will focus on methods to bolster its acceptance as heritage.

Town Planning in New Villages in Malaya: Chaah New Village, Johor

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¹ A T GOH ARCHITECT

² ICOMOS Malaysia New Village Working Group

Abstract

The British counter-insurgency measures sparked the development of a new configuration in New Villages (NV) in Malaya since the 1950s. However, only 21 resettlement schemes out of a total of over 400 involved the Town Planning Department, Federation of Malaya by 1 March 1952. This study revisiting the ten major guidelines outlined under the Briggs Plan in January 1951, and general notes on the design and layout of resettlement areas prepared by the Town Planning Department and issued to all British Advisors and Resident Commissioners in 23 February 1951. It aims to provide a better understanding on planning perspectives of NV developed between 1948 and 1960 in Malaya. The methodologies adopted in this study include field visit, semi-structured interview, archival materials such as official documents at the Malaysian National Archive and the data sheets and boundary maps of 450 NVs. Although it may only be 10% out of 450 NVs that benefited from proper planning during the emergency as speed for resettlement and regroupment were paramount for safety and security, Cha'ah NV could provides some hints on how the NVs for rural areas may have developed if properly executed as per the Briggs Plan and/ or with influenced by the Garden City Planning concept, when conditions permitted during the Emergency. The planning and layout of Cha'ah New Village has proven its sustainability over a period of 70 years. This research outcome may provides better guidelines for compact planning with best use of rural land to local government, policy makers, planners, architects and developers for creating a more sustainable multi-ethnic community in terms of politics, socio-economic, spiritual and environmental goals.

Ethical Framework for Digital Heritage for Conservation and Presentation

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Session Description

Recording the physical characteristics of historic structures and landscapes is a cornerstone of preventive maintenance, monitoring and conservation. The information produced by such workflows guides decision-making by property owners, site managers, public officials, and conservators. Rigorous documentation may also serve a broader purpose: over time, it becomes the primary means by which scholars and the public apprehend a site that has since changed radically or disappeared. The development of ethics principles (or a code of ethics) applicable to the heritage recording specialist in their conduct, responsibilities, and professional practice, and for the benefit of the public and communities is of paramount importance. As indicated by Smith (2019), "the values and principles inherent in the technology itself are more sharply diverging for a reckoning: we must now address not just the practical considerations of the technology we use, but also its moral and ethical implications. If we don't, we risk compromising the values of the heritage we serve." This means that it is important that the practice allows for better planning, recording, processing, and dissemination of digital workflows for the conservation of historic places. Also, digital products should improve the practice, including sharing and preserving records among heritage organizations around the world. This panel seeks to set the stage for a potential framework to review and apply ethical concepts to improve the field of digital heritage recording and benefit right-holders, site custodians, and stakeholders of sites that will benefit from this data.

Session Format

The duration of the panel should be 90 minutes. A panel of right-holders, site custodians, stakeholders, and experts in digital technologies for cultural heritage will address the audience to explain the need of developing an ethical framework for the use of digital assets in the conservation and presentation of cultural heritage. The first part of the plan includes a keynote presentation about the objectives, followed by interventions from the panel members about their experiences. After the panelists, the audience will be asked to provide feedback. In the end, a wrap-up session by the moderator will conclude with recommendations and follow-up steps.

Session Objectives

The objectives of the session are to assist specialists in meeting obligations - digital information's role in the decision-making process for the conservation of heritage places; prevent the use of digital workflows that might negatively affect the communities; improve the collegiality of specialists and encourage the exchange of practice points

between members, making digital workflows more effective and sustainable;
improve information sharing among rights-holders, stakeholders, and the public in general
that use digital workflows for the conservation of heritage places; and
discuss the shape of a framework for the preservation of digital records produced by
these workflows

Description de la session

Le relevé des caractéristiques physiques des structures et des paysages historiques est une pierre angulaire de l'entretien préventif, de la surveillance et de la conservation. Les informations produites par ces flux de travail guident les décisions des propriétaires, des gestionnaires de sites, des fonctionnaires et des conservateurs. Une documentation rigoureuse peut aussi servir un objectif plus large : avec le temps, elle devient le principal moyen par lequel les chercheurs et le public appréhendent un site qui a entre-temps radicalement changé ou disparu. L'élaboration de principes d'éthique (ou d'un code d'éthique) applicables au spécialiste de l'enregistrement du patrimoine dans sa conduite, ses responsabilités et sa pratique professionnelle, et dans l'intérêt du public et des communautés, est d'une importance capitale. Comme l'indique Smith (2019), "les valeurs et les principes inhérents à la technologie elle-même divergent plus nettement pour une prise de conscience : nous devons désormais aborder non seulement les considérations pratiques de la technologie que nous utilisons, mais aussi ses implications morales et éthiques. Si nous ne le faisons pas, nous risquons de compromettre les valeurs du patrimoine que nous servons." Cela signifie qu'il est important que la pratique permette de mieux planifier, enregistrer, traiter et diffuser les flux de travail numériques pour la conservation des lieux historiques. De plus, les produits numériques devraient améliorer la pratique, notamment le partage et la conservation des enregistrements entre les organisations du patrimoine du monde entier. Ce groupe d'experts cherche à préparer le terrain pour un cadre potentiel permettant d'examiner et d'appliquer des concepts éthiques afin d'améliorer le domaine de l'enregistrement numérique du patrimoine et d'en faire profiter les détenteurs de droits, les gardiens de sites et les parties prenantes des sites qui bénéficieront de ces données.

Format de la session

Il s'agira d'une session hybride, la durée du panel devrait être de 90 minutes. Un panel de détenteurs de droits, de gardiens de sites, de parties prenantes et d'experts en technologies numériques pour le patrimoine culturel s'adressera au public pour expliquer la nécessité de développer un cadre éthique pour l'utilisation des biens numériques dans la conservation et la présentation du patrimoine culturel. La première partie du programme comprend une présentation principale sur les objectifs, suivie d'interventions des membres du panel sur leurs expériences. Après les panélistes, le public sera invité à donner son avis. À la fin, une session de synthèse par le modérateur conclura avec des recommandations et des étapes de suivi.

Objectifs de la session

Les objectifs de la session sont d'aider les spécialistes à respecter les obligations - le rôle de l'information numérique dans le processus décisionnel pour la conservation des lieux patrimoniaux ; prévenir l'utilisation de flux de travail numériques qui pourraient avoir un effet négatif sur les communautés ; améliorer la collégialité des spécialistes et encourager l'échange de points de pratique entre les membres, en rendant les flux de travail numériques plus efficaces et durables ; améliorer le partage d'informations entre les titulaires de droits, les parties prenantes et le public en général qui utilisent les flux de travail numériques

Bridging the gap between 3D survey and use of digital data in the CH field

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Abstract

Recent hardware and software developments have made 3D more extensively used in specialized applications. The public's perception is evolving, and there is a growing desire for 3D: the potential of using complete and immersive data is clear to everyone. The goal is to expand access to this data simply and helpfully so that 3D can be used by everyone, not just professionals. This demand is acute in cultural heritage, but currently, 3D digital models are barely used in real working processes.

Many researchers in HBIM are an example of how 3D is wished in the CH field: the concept of BIM as a building-related information system is vital, even if it is infrequently employed by conservation and restoration practitioners. The "lesson learnt" after years of research is to forgo modelling and instead use point clouds directly on internet platforms. These technologies enable the dissemination and full use of 3D survey technology in the real world, bridging the gap between digital surveys and day-to-day applications. Standard functions include measuring, cropping, annotating, and downloading. Commercial options also include VR interactivity, BIM integration, automatic registration, segmentation, and categorization of point clouds (machine learning based). Future development will transform the 3D point cloud into a 3D web information system. This is the key development that will revolutionize how technicians and other professionals communicate, share, and use digital data by allowing them to access it instantaneously and anywhere. This reduces time, preserves the model's metric relevance, and simplifies system adaption to new conditions.

The debate examines the merits and prospects of more advanced web systems for direct sharing and management of image or range-based point clouds. The early research reveals potential future improvements to this unique approach of using digital survey data.

Sustainable Future for Australian Indigenous Heritage in Climate Emergency

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Abstract

Climate change is intensifying. Amid the chaos and damage it wreaks, many precious Indigenous heritage sites in Australia and around the world are being destroyed with sea-level rise, coastal flooding, extreme weather and worsening bushfire frequency and intensity putting them at risk of erosion, inundation and destruction. The loss of Indigenous heritage is grave and requires immediate action. Unfortunately, heritage is often not given a central (or sometimes any) position at the table when climate change is discussed. It is also, in most cases, excluded or buried in crisis management plans drawn up by councils and institutions.

In this talk we will draw on examples from Northern Territory, Torres Strait Islands and remote Queensland in Australia to map out various threats faced by Indigenous heritage sites and to discuss the obstacles met by the communities that try to protect them. We will also propose some novel mitigation measures that are based on a combination of Traditional Ecological Knowledge and Traditional sustainable disaster risk management strategies with GIS modelling and 'community archaeology' methodology. This holistic and collaborative approach would involve rigorous assessment of threatened sites, prioritising those most at risk, and taking informed, culturally acceptable and community-led steps to mitigate damage. We argue that, unlike in many cases, such work should be undertaken not only by scientists, engineers and heritage workers, but first and foremost by the Indigenous communities themselves, using Traditional Knowledge as a starting point.

Strong incorporation of Indigenous knowledge into heritage and environmental management decision making will increase the protection of sites. It would empower Indigenous communities, allowing them to prioritise, map and mitigate damage and loss to cultural heritage sites and to preserve as many as possible for future generation.

Résumé

Le changement climatique s'intensifie. Au milieu du chaos et des dégâts qu'il provoque, de nombreux sites précieux du patrimoine autochtone en Australie et dans le monde sont détruits par l'élévation du niveau de la mer, les inondations côtières, les conditions météorologiques extrêmes et l'aggravation de la fréquence et de l'intensité des feux de brousse, ce qui les expose à un risque d'érosion, d'inondation et de destruction. La perte du patrimoine autochtone est grave et nécessite une action immédiate. Malheureusement, le patrimoine ne se voit souvent pas accorder une position centrale (ou parfois aucune) à la table lorsque le changement climatique est discuté. Elle est aussi, dans la plupart des cas, exclue ou enfouie dans les plans de gestion de crise élaborés par les communes et les institutions.

Dans cette conférence, nous nous appuyerons sur des exemples du Territoire du Nord, des îles du détroit de Torres et du Queensland éloigné en Australie pour faire le plan les diverses menaces auxquelles sont confrontés les sites du patrimoine autochtone et discuter des obstacles rencontrés par les communautés qui tentent de les protéger. Nous proposerons également de nouvelles mesures d'atténuation basées sur une combinaison de connaissances écologiques traditionnelles et de stratégies traditionnelles de gestion durable des risques de catastrophe avec la modélisation SIG et la méthodologie «archéologie communautaire». Cette approche holistique et collaborative impliquerait une évaluation rigoureuse des sites menacés, en donnant la priorité aux sites les plus à risque et en prenant des mesures éclairées, culturellement acceptables et dirigées par la communauté pour atténuer les dommages. Nous soutenons que, contrairement à de nombreux cas, un tel travail devrait être entrepris non seulement par des scientifiques, des ingénieurs et des travailleurs du patrimoine, mais d'abord et avant tout par les communautés autochtones elles-mêmes, en utilisant le savoir traditionnel comme point de départ.

Integrated Landscape-Seascape Approaches: Taiwan's Nature-Culture Journey

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Abstract

In recent years, integrated landscape-seascape approaches (ILSA) have been gaining prominence as tangible local solutions to sustainability challenges. Their adaptive and participatory nature allows to effectively address diverse socio-ecological needs within concrete area-based contexts. What yet remains to be explored and taken advantage of, however, is (a) ILSA's ability to foster nature-culture interlinkages at a given landscape-seascape scale and (b) ILSA's replicability potential across scales - from local to sub-national and national levels. Our study aims at exploring these opportunities. Thus, we first introduce a successful experience with fostering nature-culture connectivity as a part of the Xinshe "Forest-River-Village-Ocean" Eco-Agriculture Initiative - an ILSA in Hualien County, Taiwan (2016-2022, ongoing). Then, we share our lessons learned (from 2020 to date) on replicating the Xinshe ILSA's experiences to other socio-ecological production landscapes and seascapes (SEPLS) as a part of Taiwan Partnership for the Satoyama Initiative (TPSI) network. This is a multiple-site case study participatory action research based on mixed qualitative methods of data collection and analysis. Our team has played a role of facilitator and bridging stakeholder in the research process. The study results demonstrate the following observations. (a) Basing the multi-stakeholder interactions (between Indigenous people and local communities and government agencies) and all stages of adaptive co-management cycle (planning, implementation, monitoring and evaluation, and adjustment) on five socio-ecological perspectives of the Satoyama Initiative (ecosystem health and connectivity, sustainable resource use, traditions and innovation, multi-stakeholder governance, and sustainable local livelihoods) has allowed us to put in concrete and action-oriented terms the nature-culture interactions within the Xinshe SEPLS. (b) Sharing the Xinshe ILSA's experiences (i.e., facilitation of multi-stakeholder platform, resilience assessment workshops and adaptive co-management model) with other SEPLS across TPSI network has enhanced appreciation and rejuvenation of nature-culture interactions at sub-national and national scales. Taiwan's ILSA nature-culture journey is actively unfolding today.

Walking through History: Creating a Sustainable Heritage Trail in York, UK

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Abstract

Beginning as a Roman city in 71 AD, York, United Kingdom is a town of historic importance. A walled city, it has one of the best-preserved medieval streets in England. Walking around York, its ancient heritage is still recognizable, and the cultural landscape is readily apparent. However, because of its location in a floodplain, the cultural heritage in York is vulnerable to flooding. Climate change means that York is already experiencing heavier rainfall which increases flooding. Working with local organizations, the City of York Council has been proactive in mitigating the effects of climate change by requiring sustainable planning and land use. Further, the Yorkshire and Humbar Climate Commission's Climate Action Plan outlines the importance of promoting green spaces to prevent flooding. Green spaces, important for the climate, can also protect cultural heritage sites. Through heritage trails, York can protect and encourage visiting its historic sites and grow green spaces. Already, York has an urban "Cat Trail," a walk around the city that highlights a unique, historic art installation of statues of cats on historic and sustainable buildings. Expanding this urban trail to green spaces around the city can encourage the use of green spaces as important means of preventing climate change and promoting historic sites. The aim of this paper is to demonstrate how heritage trails can increase engagement with cultural heritage sites and promote green spaces. To conduct research, I will use a survey of York heritage trail visitors to determine the best ways to expand this sustainable, heritage trail in York. Then, my findings will be used to develop an interactive heritage trail that visitors can use in York for a sustainable way to experience the city's cultural heritage. This paper will be an important case study for other cities looking to protect their cultural heritage sustainably.

Trauma-Informed Heritage: Heritage as Social Justice

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Abstract

Broadly, psychological trauma is understood as an emotional response to a deeply distressing event— an event that can be repeated, prolonged or one-off. In trauma-informed services, trauma survivors are not re-traumatised or blamed for their efforts to manage their traumatic reactions. They are seen as unique individuals who have experienced extremely abnormal situations.

Globally, as we embrace a ‘trauma and truth telling’ discourse, we see a marked increase in the recognition of heritage places connected to traumatic events. This paper seeks to understand how traumatic pasts are negotiated in the present, from personal traumas to global disasters, and reflexively asks what role does heritage - as a means of social justice - have at traumatic heritage places? What are the challenges and opportunities to support healing through community engagement and ‘trauma-informed’ modes of best practice? How are traditional values-based approaches or conservation paradigms disrupted at these sites? This paper offers a framework for critically exploring the relationships between trauma and heritage, providing greater understanding of the impact of trauma on people in the wake of traumatic events and the risks of re-traumatisation.

Historical Textile Patents for a Sustainable Economy and Heritage

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Abstract

In addition to the study of the world's textile heritage, which has already been widely illustrated in its material and technical aspects, we propose to document the intangible heritage of historical textile patents in the fields of mechanics and chemistry from public digital resources. Examining the circulation of historical textile patents in the European Manchesters allows us to trace the evolution of techniques in the industry, as close as possible to the engineers and entrepreneurs of the 19th century. We observe how the evolution of bleaching techniques and dyeing with natural or synthetic dyes are key steps in the development of the textile industry in Europe, in Manchester, Mulhouse or Chemnitz.

With the ecological crisis, contemporary manufacturers and inventors are rediscovering this intangible heritage in a sustainable economic approach. We illustrate this aspect in the field of mechanics with the reactivation of old machines renovated for the work of neglected natural textile fibres such as linen and hemp, in the field of chemistry with the rediscovery of natural dyes and their application processes.

It is therefore first professionals and scientists who are interested in this intangible technological heritage, but the public of scientific and technical museums is increasingly eager to learn about this knowledge. The history of industries was first based on building heritages, then large-scale machines were installed in industrial museums and were quickly accompanied by chronologies on the history of techniques and on the memory of the work of men, entrepreneurs, inventors, workers... In turn, the historical patents represent a precious and sustainable pedagogical tool to be exploited to illustrate the chronology of the discoveries of the 19th century ; it is a way of making all audiences aware of the richness and necessity of the memory of innovations.

Résumé

En complément de l'étude du patrimoine textile mondial, déjà largement illustrée dans ses aspects matériels bâtimentaires et techniques, nous proposons de documenter le patrimoine immatériel des brevets textiles historiques dans les domaines de la mécanique et de la chimie à partir de ressources numériques publiques. Examiner la circulation des brevets textiles historiques dans les Manchester européens permet de retracer l'évolution des techniques dans l'industrie, au plus près des ingénieurs et des entrepreneurs du XIX^e siècle. Nous observons comment l'évolution des techniques de blanchiment, de teinture avec des colorants naturels ou synthétiques, sont des étapes clés dans le développement de l'industrie textile en Europe, à Manchester, à Mulhouse ou à Chemnitz.

Avec la crise écologique, les industriels et les inventeurs contemporains redécouvrent ce patrimoine immatériel dans une démarche économique durable. Nous illustrons cet aspect dans le domaine de la mécanique avec la remise en service de machines anciennes rénovées pour le travail de fibres textiles naturelles délaissées comme le lin et le chanvre, dans le domaine de la chimie par la redécouverte des colorants naturels et de leurs procédés d'application.

Ce sont donc d'abord les professionnels, les scientifiques, qui s'intéressent à ce patrimoine technologique immatériel, mais les publics des musées scientifiques et techniques sont de plus en plus avides de ces savoirs. L'histoire des industries s'est d'abord appuyée sur les vestiges bâtimentaires, puis les machines imposantes ont été installées dans les musées industriels et ont rapidement été accompagnées de chronologies sur l'histoire des techniques et sur la mémoire du travail des hommes, entrepreneurs, inventeurs, ouvriers... Les brevets historiques représentent à leur tour un outil pédagogique précieux et durable à exploiter pour illustrer la chronologie des découvertes du XIX^e siècle ; c'est un moyen de sensibiliser tous les publics à la richesse et à la nécessité de la mémoire des innovations.

Maintaining Knowledge of the Landscape: Counter-mapping, Past and Present

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Abstract

By interrogating some of the core Western concepts of place and space within the landscape, this paper aims to work towards a redefinition that can be applied to cultural heritage practices. Dialogue with representatives from a number of cultural groups, including examples from overseas, who are striving for a more inclusive cultural representation and participation in heritage care, have contributed to understanding new ways of expressing place for Indigenous communities and the wider public. Counter-mapping processes, which explore new pathways for the expression of place are evolving to better capture the necessary heritage manifestations of place. These new representations and articulations of place are therefore creating a broader inclusive narrative, and this is an overarching theme of this work. For evidence we draw from a number of archaeological examples, new digital options and recent map signage projects in conjunction with a number of interviews to evaluate if new developments are successfully incorporating new heritage practices. A more wholistic and inclusive view of heritage management and display is obtained through the results of this study.

Moreover, through highlighting aspects such as the differing manifestations of expressing place and the use of maps, we hope to refine current ways of viewing and using heritage and to stimulate discussions within this area of cultural heritage management. The aim is to foreground more tools for best practice for institutions and private organisations to counter the colonial forms of imposed cultural dispossession that are imbedded (often implicitly) within standard forms of expressing place.

Résumé

En interrogeant certains des concepts occidentaux fondamentaux de lieu et d'espace dans le paysage, cet article vise à travailler à une redéfinition qui peut être appliquée aux pratiques du patrimoine culturel. Le dialogue avec des représentants d'un certain nombre de groupes culturels, y compris des exemples internationaux, qui s'efforcent d'obtenir une représentation culturelle plus inclusive et une participation à la protection du patrimoine, a contribué à comprendre de nouvelles façons d'expression de lieu pour les communautés Autochtones et pour le grand public. Les processus de contre-cartographie, qui explorent de nouvelles voies d'expression de lieu, évoluent pour mieux saisir les manifestations patrimoniales nécessaires de lieu. Ces nouvelles représentations et articulations de lieu créent donc un récit inclusif plus large, et c'est un thème général de ce travail. Pour preuve, nous nous appuyons sur un certain nombre d'exemples archéologiques, de nouvelles options technologiques et de projets récents de signalisation cartographique, ainsi que sur un certain nombre d'entretiens pour évaluer si les nouveaux développements intègrent avec succès les nouvelles pratiques patrimoniales. Une vision plus holistique et inclusive de la gestion et de l'exposition du

patrimoine est obtenue grâce aux résultats de cette étude.

De plus, en mettant en évidence des aspects tels que les différentes manifestations d'expression de la notion de lieu et l'utilisation de cartes, nous espérons affiner les modes actuels de vision et d'utilisation du patrimoine et stimuler les discussions dans ce domaine de la gestion du patrimoine culturel. L'objectif est de mettre au premier plan davantage d'outils de meilleures pratiques pour les institutions et les organisations privées afin de contrer les formes coloniales de dépossession culturelle imposée qui sont intégrées (souvent implicitement) dans les formes standard d'expression de lieu.

Bolivian Heritage Management, A Shared Responsibility

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Abstract

From 1894 to 2022, more than 600 natural and cultural elements have been protected in Bolivia. In 1927 the first legal instrument of recognition and protection of cultural heritage was enacted, and in 1939 the natural heritage. On the other hand, the participation of society, organized in commissions and committees, increased in the 1970s; however, it is from 1993 that structural changes are made to public management and State institutions that allow the participation of municipal governments and social actors in the processes of patrimonialization, emerging three levels of protection: municipal, departmental and national. In this way, the central government shares responsibilities in heritage management with other levels of territorial administration, institutions and society.

In this context, and with the objective of identifying and characterizing the institutional and social actors involved, recognizing the actions and responsibilities established in the legal protection documents, 512 laws and decrees promulgated at the national level were analyzed. This research has allowed to establish the tendencies and contradictions that allow to involve and share the responsibility of conserving and safeguarding the cultural and natural heritage. In the first instance, it has been established that the institutional actors are clearly identified, as well as the actions that are mainly linked to conservation and promotion, however, the inclusion and participation of civil society is manifested in a small percentage of only the 8%.

Today, it can be seen that there are more legal limitations that prevent compliance with the established legal mandate, especially with private cultural heritage, likewise, it is necessary to incorporate interinstitutional and intersectoral coordination and articulation mechanisms for heritage management. that allow promoting greater accessibility, participation and contribution of society.

Resumen

Desde 1894 hasta el 2022 se han protegido más de 600 elementos naturales y culturales en Bolivia. En 1927 se promulga el primer instrumento legal de reconocimiento y protección al patrimonio cultural, y en 1939 al patrimonio natural. Por otro lado, la participación de la sociedad, organizada en comisiones y comités, va incrementarse en la década de 1970; sin embargo, es a partir de 1993 donde se realizan cambios estructurales a la gestión pública e instituciones del Estado que permiten la participación de gobiernos municipales y actores sociales en los procesos de patrimonialización, surgiendo tres niveles de protección: el municipal, departamental y nacional. De esta manera el gobierno central comparte responsabilidades en la gestión del patrimonio con otros niveles de administración territorial, instituciones y sociedad.

Bajo este contexto, y con el objetivo de identificar y caracterizar a los actores institucionales y sociales involucrados, reconocer las acciones y responsabilidades establecidas en los documentos legales de protección, se analizaron 512 leyes y decretos promulgados a nivel nacional. Esta investigación ha permitido establecer las tendencias y contradicciones que permiten involucrar y compartir la responsabilidad de conservar y salvaguardar el patrimonio cultural y natural. En primera instancia, se ha establecido que los actores institucionales están claramente identificados, así como, las acciones que se vinculan principalmente con la conservación y promoción, sin embargo, la inclusión y participación de la sociedad civil se manifiesta en un porcentaje reducido de tan solo el 8%.

Hoy en día, se puede evidenciar que existen más limitaciones de carácter legal que impiden cumplir con el mandato legal establecido, especialmente con el patrimonio cultural de carácter privado, asimismo, es necesario incorporar mecanismos de coordinación y articulación interinstitucional e intersectorial para la gestión del patrimonio natural, que permitan promover una mayor accesibilidad, participación y contribución de la sociedad.

Ten Years of Connecting Practice: Are We There Yet?

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Session Description

Growing recognition that natural and cultural heritage are closely interconnected in most heritage places, and that effective conservation of such places depends on better integration of philosophies and processes regarding their identification and management have led ICOMOS and IUCN to explore strategies to deliver a connected approach to their institutional practices. Since 2013, thanks to the support of The Christensen Fund, the Connecting Practice project has enabled ICOMOS and IUCN to build a shared platform for experiential learning, where field-based collaboration is at the heart of the work. Ultimately, Connecting Practice enables its partners to test ideas that can influence a shift in the ways cultural and natural heritage are considered, not only in the implementation of the World Heritage Convention, but also beyond.

This session will bring together ICOMOS, IUCN, ICCROM, other partners and representatives of heritage places that have hosted Connecting Practice teams to reflect on progress made towards integrating natural and cultural heritage within conservation practice over the past decade, and identify priorities for the next ten years.

Connecting Practice has functioned as an incubator of ideas, providing a foundation for larger-scale initiatives. It has improved the dialogue and working arrangements between ICOMOS and IUCN, providing opportunities to co-create and engage with 'communities of practice' that include a growing number of site managers, practitioners and local communities using integrated conservation approaches. The project has experimented with different working methods, and its outcomes have fed into larger initiatives to develop joint guiding instruments for improved management of World Heritage properties. The first phase of Connecting Practice enabled an open-ended reflection on place-based learning, and the second phase began an exploration of the adaptation of the *Enhancing Our Heritage Toolkit* to both natural and cultural heritage. The [Commentary on Nature-Culture Keywords](#), developed during the third phase, offered a basis for common understanding of relevant terms among cultural and natural heritage professionals. Work in phase 4 focused on resilience thinking in heritage place

management. From the beginning, the collaborative approach has influenced the working methods of IUCN and ICOMOS in their roles as Advisory Bodies in the World Heritage Convention. This has created a solid foundation for structuring the continuing collaborative work of ICOMOS and IUCN.

Over the past decade, Connecting Practice has confirmed its role as an innovation platform for developing and testing new ideas, and has raised awareness of the close interrelations of the natural and cultural dimensions of heritage places and of the need for joint protection and management approaches.

As we continue to pursue the integration of culture-nature management practices within the World Heritage system and beyond, reflection on the influence of Connecting Practice can be a basis for identifying needed continuing collaboration to improve conservation outcomes for heritage places using a culture-nature approach. Please join this participatory panel session to shape the dialogue for the future!

Session Format

The session will be structured as a panel discussion featuring a diverse group of speakers who have been involved in the different phases of Connecting Practice. In addition to ICOMOS and IUCN, partner organisations and participating World Heritage sites will be represented.

The session will run as follows:

- 1) Introduction to Connecting Practice and how it fits within wider culture-nature initiatives (5 min)
- 2) Discussion of Connecting Practice as an innovation platform: its role in developing new working methods and tools that bring together natural and cultural heritage practitioners (20 min)
- 3) Breakout group discussions on the next ten years of Connecting Practice and how the project can continue to influence heritage practice (30 min)
- 4) Feedback from each group and discussion in plenary (30 min)
- 5) Closing comments (5 min).

Session Objectives

The intended outcome of this session is to highlight the impact of Connecting Practice on the heritage field over the past decade and to reflect on the next steps for the project as a platform for testing new ideas.

Discussions on what has been achieved by the project will shed light on its influence on heritage practice and raise awareness of the methodologies and tools available for both natural and cultural heritage practitioners. Group conversations on the project's future will provide fresh ideas for upcoming project phases and expand the Connecting Practice community by opening a dialogue with symposium participants.

Preliminary Cost Estimation Of Registered Wooden Construction Systems

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¹ Architecture

Abstract

As every other projects, restoration of a registered work is an "investment project", but also a "cultural investment project". Investments include post-survey quantities and cost calculations within a plan/program. In restoration or reconstruction projects, deciding the way, method and techniques to be followed for solutions, even if each building has its own characteristics and problems, is an important factor affecting the cost. Before the application, it is necessary and important to the investor to know the estimated cost at an early stage in order to make an early decision in setting a budget, cash supply, material selection and supply. Due to this reason, "Preliminary cost estimation" is the most important topic in the project/investment. In this study, a method is proposed to make an estimation at the beginning of the work that how much it will cost, such as damage assessment studies and maintenance, repair, reintegration, renewal, improvement, while carrying out survey, restitution, restoration / reconstruction projects in traditional structures with wooden skeleton system in Istanbul. The "total building volume" obtained by calculating the volumes in m³ of the wooden components that make up the load bearing frames with complex system from the base to the ridge board at the highest point, was found to be used in the whole-part ratio of the building. When this coefficient is multiplied by the total wood volume of the structure leads to the total volume of wooden components in cubic meters, which is multiplied by the market value to determine the preliminary cost of the volume of the wooden components of the structure.

Résumé

Comme tous les autres projets, la restauration d'une œuvre enregistrée est un "projet d'investissement", mais aussi un "projet d'investissement culturel". Les investissements comprennent les quantités après l'enquête et les calculs des coûts dans un plan / programme. Dans les projets de restauration ou de reconstruction, décider de la voie, de la méthode et des techniques à suivre pour les solutions, même si chaque bâtiment a ses propres caractéristiques et problèmes, est un facteur important affectant le coût. Avant la demande, il est nécessaire et important pour l'investisseur de connaître le coût estimé à un stade précoce afin de prendre une décision rapide dans l'établissement d'un budget, de la trésorerie, de la sélection et de l'approvisionnement en matériaux. Pour cette raison, "l'estimation préliminaire des coûts" est le sujet le plus important du projet/investissement. Dans cette étude, une méthode est proposée pour estimer au début des travaux combien cela coûtera, comme les études d'évaluation des dommages et l'entretien, la réparation, la réintégration, le renouvellement, l'amélioration, tout en effectuant des projets d'arpentage, de restitution, de restauration / reconstruction dans des structures traditionnelles avec système de squelette en bois à Istanbul. Le "volume total du bâtiment" obtenu en calculant les volumes en m³ des composants en bois qui composent les cadres porteurs avec un système complexe de la base à la planche de faitage au point le plus élevé, s'est avéré être utilisé dans le rapport tout-partie du bâtiment. Lorsque ce coefficient est multiplié par le volume total de bois de la structure, on obtient le volume total de composants en bois en mètres cubes, qui est multiplié par la valeur marchande pour déterminer le coût préliminaire du volume des composants en bois de la structure.

Pau-Pop: tradition management system of the Mekong riverfront communities

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Abstract

This paper highlighted the issue of how local indigenous people connect local spirit to natural features through “Pop” purification processes in the Greater Mekong Subregion in Si- Phan-Don, Laos PDR. Pop is usually described as Phi (spirit) in supernatural beliefs in Northeastern Thailand and Laos which have been marginalized nowadays. However, this belief is still alive among local people. On the other hand, Pop is also a social process that is to deny people who are alienated from society or community, and people who were possessed by Pop will be exiled from the village inhabited. People who were accused and expelled from their villages, all over the region, must come, purify, and settle here. A village then became a place of variety of people share collective spiritual ties to the lands and natural resources. This paper focuses on the purification process, aka “Pua-Pop”, carried out in the waterfront village along the Mekong River in the south of Laos. The processes centered on various kinds of water in the purification rite which nature and the built artifacts compose the cultural landscape. Pua- Pop became a traditional management system of this riverfront community where the process has a strong relationship with their adjacent riverine cultural landscape of Mekong River, grassland, pond, and swamp area of the community.

A qualitative method was employed through cultural landscape investigation with interviewing procedure to analyzing on how people maintain purification rite through cultural landscape protection and explore the meaning of this concurrent phenomena. The survey gave a preliminary notion of agricultural land use and livelihood focusing on spirit and natural features. Our discussion was centered on the function and importance of the village from an analysis of the recovery process of people who were once possessed by Pop.

Quay Quarter Sydney: Bringing Neighborhood Back to the City

Fiona Binns¹ Stephen Davies²

¹ Urbis Pty Ltd

² Quay Quarter Sydney

Session Description

Quay Quarter is located in Circular Quay, at the front door of iconic Sydney Harbour on the unceded lands of the Gadigal People of the Eora Nation.

Quay Quarter reinvents two city blocks, while keeping culture, identity and renewed heritage buildings at the heart of the precinct, blending the storied past with a vibrant future. Delivery of Quay Quarter has been a decade in the making, from the initial Planning Proposal in 2012, through local and state Development Approvals, an International design competition, and construction stages, culminating in the completion of Quay Quarter Lanes and Quay Quarter Tower (QQT). The renewal of Sydney's historic first skyscraper at 33 Alfred Street, is underway with completion scheduled for 2024.

Expertly led by developer and owner AMP Capital, and working closely with authorities, City of Sydney Council and Heritage NSW, this project demonstrates an extraordinary collaboration between the client, authorities, project architects SJB, Silvester Fuller, Studio Bright, Carter Williamson, Lippmann Partnership, JPW, Danish architecture firm 3XN in partnership with BVN, Landscape Architects Aspect Studios, and with Heritage and Planning provided by Urbis, as well as urbanists, artists, archaeologists, engineers, contractors and many other exceptional experts. The aim for the project was to create a sustainable precinct, in terms of environment, community and economics, underpinned by the Aboriginal and European heritage values of the place.

Research indicates that the site was a locus of ceremonial and social activity/gatherings for local Aboriginal people. The site later formed part of the "Pleasure Grounds" of Sydney's First Government House and represents an important place in Colonial Sydney and governance of the early settlement, while also illustrating an important place of early contact and cross-cultural exchange between the First Nations people and colonists. These stories are beautifully told through the creation of five artworks, by esteemed Wiradjuri/ Kamilaroi artist Jonathan Jones. By the mid/late-19th century Circular Quay had evolved into a busy shipping port. This is evidenced on the site by two surviving and beautifully restored first generation woolstores, being the Hinchcliff Woolstore and the former FL Barkers Woolstore. Previously surrounded by bland later 20th century development, these buildings are now the jewels in an intimate new laneway experience, surrounded by high quality medium-density apartment and commercial buildings, with a reinvigorated and pedestrianized ground-plane with activated retail tenancies.

The second block includes renewed high-rise development, QQT and 33 Alfred Street. 33 Alfred Street is an iconic example of postwar international architecture completed in 1962. The renewal will offer enhanced environmental performance, while re-interpreting original heritage features. QQT realises AMPs vision to upcycle an existing building

creating a world-first vertical village that redefines the future of work. The building retains 66% of the original core and is an exemplar of sustainable design.

This session will explore the roles of developer, council, consultants, artists and tenants in achieving responsible heritage management for the precinct; maximizing the benefits of adaptation and new design for the environment; and communicating social justice through First Nation's stories.

Session Format

The 90 minute session will include:

1) Two oral presentations of 15 mins each, with a discussion of 5 mins after each presentation (40 mins total)

Oral Presentation One: Quay Quarter Lanes

Oral Presentation Two: Quay Quarter Tower and 33 Alfred Street.

Oral presentations will be given by co-authors Fiona Binns and Mary Knaggs

2) A series of patchakutchas of 6 mins each with presentations from experts involved in the project including architects Shaun Carter (Carter Williamson), Matthew Morel (JPW) and Fred Holt (3XN), Landscape Architect Bianca Pineda (Aspect Studios), Public Art Coordinator/ Curatorial Advisor Barbara Flynn, and Project Planner Adrian Villeda (Urbis). Where experts are unable to attend, these may include video presentations (36 mins total).

3) Panel discussions/Q&A (remaining time 16 minutes).

Optional guided visit as separate item.

Option to include Quay Quarter as part of an event which is being coordinated by author Mary Knaggs: <https://icomosga2023.org/side-events-sydney/>

Session Objectives

The authors will consider how a multitude of stages and players are required to achieve responsible heritage management for an inner Sydney heritage project that is also a catalyst for major urban revitalisation. The talks and discussion at the end of the session will consider how we can learn from the Quay Quarter project to support heritage as a force for positive change, "creating a sustainable and socially equitable future".

Heritage and human rights: the case of Bento Rodrigues (Brazil)

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Abstract

In recent years, two fields, whose trajectories have always presented themselves separately, have come closer together: those of cultural heritage and human rights, an approximation that has only been possible because each of these fields has undergone profound internal and external changes that have led them to open up to other dimensions of human experience, different from those that initially formed the corpus and the preferred approach of each of them. When discussing human rights in the field of heritage, however, the impact of economic development on the cultural heritage of local populations is rarely addressed. This can lead to flagrant violations of the cultural rights of entire populations and, in many cases, to the systematic destruction of traditional environments. Along these lines, this article focuses on the socio-environmental tragedy that hit the village of Bento Rodrigues, in Mariana, Minas Gerais, Brazil, and that comes to symbolize the destruction of the entire Doce River basin, one of the most important Brazilian rivers, by the rupture of the Fundão Dam in November 2015, a case in which the themes of human rights and heritage and memory meet. We will also show the possible responses in the field of preservation that have been thought up by the Brazilian Committee of the International Council on Monuments and Sites (ICOMOS/BRASIL), in partnership with the Federal University of Minas Gerais (UFMG), using the perspective of values-based conservation. In this case, it was about introducing this perspective, little used in Brazil, to respond to the challenge of preserving a "site of memory", whose importance is not located in the material elements themselves, but in its connection with a traumatic event, which became a reference for Brazilian society, by representing the biggest socio-environmental disaster in the country's history.

Resumen

En los últimos años, dos campos, cuyas vías se presentaban de forma separada, se han aproximado: los del patrimonio cultural y los de los derechos humanos, aproximación que sólo se hizo posible porque cada uno de estos campos sufrió alteraciones profundas, internas y externas, que los llevaron a abrirse a otras dimensiones de la experiencia humana, diferentes de las que inicialmente conformaban el corpus y el abordaje preferencial de cada uno de ellos. Sin embargo, cuando se habla de los derechos humanos en el ámbito del patrimonio, rara vez se aborda el impacto del desarrollo económico en el patrimonio cultural de las poblaciones locales, lo que puede conducir a violaciones flagrantes de los derechos culturales de poblaciones enteras y a la destrucción sistemática de los ambientes tradicionales. En esta línea, este artículo se centra en la tragedia socioambiental que golpeó al poblado de Bento Rodrigues, en Mariana, Brasil, y que ha llegado a simbolizar la destrucción de toda la cuenca del río Doce, uno de los más importantes de Brasil, por la ruptura de la presa de Fundão en 2015, un caso en el que se encuentran los temas de los derechos humanos y del patrimonio y la memoria. También mostraremos las posibles respuestas en el ámbito de la conservación que ha pensado el

ICOMOS/BRASIL, en colaboración con la Universidad Federal de Minas Gerais (UFMG), utilizando la perspectiva de la conservación basada en valores. En este caso, el objetivo fue introducir esta perspectiva, poco utilizada en Brasil, para responder al desafío de preservar un "sitio de memoria", cuya importancia no se localiza en los elementos materiales en sí, sino en su conexión con un evento traumático que se convirtió en una referencia para la sociedad brasileña, representando el mayor desastre socioambiental de la historia del país.

Digital Betrayals: Translating the Drawings of Nossa Senhora da Rosa

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Abstract

This research investigates the ethical and philosophical implications related to the interpretation of historical sources of cultural heritage through the use of digital technologies. Can the latter be considered neutral tools capable of unequivocally capturing the essence of cultural heritage? In other words, can we reconstruct the past in a universally accepted and unambiguous way based on the fragments of heritage that have been passed down to us? It is argued that heritage, as well as its relics, whether tangible or intangible, is the result of a constantly evolving social process embedded in a changing and uncertain contemporary context. Consequently, the past can only be analyzed with the unique perspective of the present. "The past is a foreign country," historian David Lowenthal suggests, and as such, its language, customs, and traditions cannot be fully understood. Since heritage is irreconcilable with the past, cultural heritage studies should combat those simulacra (often protected by academia) that outline the past as objective and unquestionable. Taking the destroyed monastery of Nossa Senhora da Rosa in Lisbon as a case study, this paper provides an opportunity to reflect on the ambiguity implicit in the interpretation of historical sources, which involves a certain degree of subjectivity. Drawing on the semiotic concept of translation, reading a source coincides with translating a document from an obscure language, that of the past, to the contemporary language. However, in this process of transferring, many nuances inevitably end up being altered, distorted, or lost. What are the limits of interpretation, its criteria, the freedom that the "reader/interpreter" can take? These reflections aim to initiate a broader discussion about the social and context-dependent aspects of heritage value, encouraging pluriversal approaches based on social and cultural justice, as they reveal the universalist and neo-colonial aspirations of the current heritage paradigm.

Résumé

Cette recherche examine les implications éthiques et philosophiques liées à l'interprétation des sources historiques du patrimoine culturel à travers l'utilisation des technologies numériques. Les dernières peuvent-elles être considérées comme des outils neutres capables de capturer sans équivoque l'essence du patrimoine culturel? En d'autres termes, pouvons-nous reconstruire le passé de manière universellement acceptée et non ambiguë sur la base des fragments de patrimoine qui nous sont parvenus? On soutient que le patrimoine est le résultat d'un processus social constamment en évolution, ancré dans un contexte contemporain changeant et incertain. Par conséquent, le passé ne peut être analysé qu'avec la perspective unique du présent. "Le passé est un pays étranger," suggère l'historien David Lowenthal, et en tant que tel, sa langue, ses coutumes et ses traditions ne peuvent être pleinement comprises. Étant donné que le patrimoine est incompatible avec le passé, les études sur le patrimoine culturel devraient combattre les

simulacres qui présentent le passé comme objectif et incontestable. En prenant le monastère détruit de Nossa Senhora da Rosa à Lisbonne comme étude de cas, cet article offre l'occasion de réfléchir à l'ambiguïté implicite dans l'interprétation des sources historiques, qui implique un certain degré de subjectivité. En s'appuyant sur le concept sémiotique de la traduction, la lecture d'une source équivaut à traduire un document d'une langue obscure, celle du passé, vers la langue contemporaine. Cependant, dans ce processus de transfert, de nombreuses nuances finissent inévitablement par être altérées, déformées ou perdues. Quelles sont les limites de l'interprétation, ses critères, la liberté que le "lecteur/interprète" peut prendre? Ces réflexions visent à initier une discussion plus large sur les aspects sociaux et contextuels de la valeur du patrimoine, encourageant des approches pluriverselles fondées sur la justice sociale et culturelle, car elles révèlent les aspirations universalistes et néo-coloniales du paradigme patrimonial actuel.

Historic Railway Stations Name Boards as Shared Cultural Landscape

Mariana Martin¹

¹ Independent

Abstract

This photographic survey provides an overview of the similarities of the historic railway stations signages in Australia and Argentina. The railway was introduced mainly by British companies in 1855 and 1857 respectively. In both countries the train became a critical connection, linking city to country and produce to port.

These early name boards were installed in both countries, they were of similar design and fabrication: wooden backing board; ornamental beading around as a frame; cast iron letters 12in.tall; full capitalisation; sans-serif lettering; supported by two square timber posts inset from the ends, generally always painted in gloss black and white, although the letters and background could be painted in either combination of the two colours.

They stand out in the rural landscape as witnesses of the economic and cultural development and are part of an evolving relationship between communities, the rail and the landscape.

Conserving the historic name boards of the railway stations is conserving this cultural heritage, a shared heritage and reflect the international importance of Victorian technology in creating our globally connected world.

This photographic survey is a comparison of railway signages including town train stations, rural train stations and abandoned train stations where the communities have retained the name board well after the station has been closed.

Resumen

Este registro fotográfico muestra las similitudes en los carteles históricos de los nombres de las estaciones de tren en Argentina y Australia donde el ferrocarril llegó en 1855 y 1857 respectivamente de la mano de empresas Británicas mayoritariamente. El tren se convirtió en ambos países en un conector indispensable entre la ciudad y el campo, la producción y el puerto.

Los primeros carteles de las estaciones fueron instalados en ambos países, diseñados y construidos de manera similar: paneles de madera de fondo, marco ornamental, letras de hierro en mayúsculas, letras sans-serif,

soportados por dos postes de madera en cada borde, generalmente pintados con esmalte negro y blanco, aunque las letras y el fondo podían pintarse en ambas combinaciones de los dos colores.

Se destacan en el paisaje rural como testigos del desarrollo económico y cultural. Son parte de una continua interacción entre comunidades, el ferrocarril y el paisaje.

Conservar los carteles históricos de las estaciones es conservar este patrimonio cultural, un patrimonio compartido que refleja la importancia internacional que tuvo la tecnología Victoriana en crear un mundo globalmente conectado.

Este registro fotográfico es una comparación de carteles ferroviarios que incluyen estaciones en ciudades, en zonas rurales y estaciones ya en desuso o abandonadas donde la comunidad conservó el cartel histórico.

Cultural/Natural Landscape Heritage Responds to the Climate Emergency

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Session Description

Cultural landscape climate action addresses the daily climate challenges faced worldwide. With 75% of the earth deeply altered by humanity, according to the UN Convention on Biodiversity Sept 2020, humanity can advance positive responses to the climate emergency by protecting and bringing greater resilience to cultural landscapes, the combined works of nature and humanity. This climate resilience may come in the form of updated techniques and tools, from which emerge opportunities and challenges and opportunities for the authenticity and management of cultural landscapes. In this session panelists will demonstrate the integration of cultural and natural heritage for sustainable outcomes in the face of climate pressures.

In a historic Chicago park, site of the 1893 World Columbian Exposition and an Olmsted firm design, recent work employed the Olmsted design concepts, advancing landscape character and nature, to integrate heritage, habitat, resilience, and community for a degraded public landscape. Paths and overlooks addressed scenic quality and ease of daily use, thousands of trees, and shrubs and one million native herbaceous plants revitalize ecology, sequester carbon and improve resilience. This work pushes the limits of change for heritage places to respond to the climate emergency.

The General San Martin Park was designed by Charles Thays in 1896 in the City of Mendoza, Argentina, an area of 394 hectares. In an arid climate and rocky soil, at the foot of the Andes Mountains. The function of this prescient design is explored as an environmental concept to acclimatize the city, humidify lowering temperature, add woodlands, canals and ditches , all contributing to climate resilience and integrating community uses.

The climate challenge is a daily reality in the South African context where rolling electricity black-outs as the government slowly moves from coal to green energy. Renewable Energy Development Zones (REDZ) have been proactively identified by the state, without detailed cultural landscape assessment. Some REDZ fall within the iconic Karoo cultural landscape, an area which has a deep history of nature-culture relationships of resilience and adaptability. Recent Impact Assessment studies for renewable energy development highlight hurdles for impact management to conserve and integrate renewable energy development.

To adapt the cultural landscape of McLaren Vale, South Australia understanding the

agricultural system evolved from Aboriginal land management reformed over two hundred years of colonial farming. Small-scale responses occur in local communities at farms where the ecosystem generated by nature-culture interactions, particularly water resources, maintains an evolving, stable landscape. For local custodians, adaption to climate conditions occurs through management and technical innovation in an iterative learning-by-doing process. Significant traces of these processes are discernible in the cultural landscape, including the Aboriginal past, while the Biodiversity McLaren Vale regeneration project is a contemporary example of this continuing process.

This global collection of cultural landscapes undertakings highlights resilience and adaptation to the climate emergency. Presenters will provide project works to spark dialogue.

Session Format

Panel with short presentation to spark a lively discussion about cultural landscape responses to the climate emergency addressing change and adaptation.

Session Objectives

1. Explore the issues of continuity, change and adaptation to respond to the climate emergency in valued cultural landscapes
2. Consider the balancing conservation and development in response to global climate challenge, shape more sustainable management and resilience.
3. Discuss the value and importance of a landscape scale cultural heritage and nature- culture relationships to foster resilient and sustainable solutions
4. Address adaptation and change in cultural landscapes presenting a cyclical adaptive management response to the climate emergency.

Description de la session

L'action climatique sur les paysages culturels répond aux défis climatiques quotidiens auxquels le monde est confronté. Avec 75 % de la Terre profondément modifiée par l'humanité, selon la Convention des Nations Unies sur la biodiversité de septembre 2020, l'humanité peut apporter des réponses positives à l'urgence climatique en protégeant et en apportant une plus grande résilience aux paysages culturels, œuvres combinées de la nature et de l'humanité. Cette résilience climatique peut prendre la forme de techniques et d'outils actualisés, d'où émergent des opportunités, des défis et des opportunités pour l'authenticité et la gestion des paysages culturels. Au cours de cette session, les panélistes démontreront l'intégration du patrimoine culturel et naturel pour des résultats durables face aux pressions climatiques.

Dans un parc historique de Chicago, site de l'Exposition universelle colombienne de 1893 et une conception de la firme Olmsted, des travaux récents ont utilisé les concepts de conception d'Olmsted, faisant progresser le caractère du paysage et la nature, pour intégrer le patrimoine, l'habitat, la résilience et la communauté pour un paysage public dégradé. Les sentiers et les belvédères ont abordé la qualité des paysages et la facilité d'utilisation quotidienne, des milliers d'arbres et d'arbustes et un million de plantes herbacées indigènes revitalisent l'écologie, séquestrent le carbone et améliorent la résilience. Ce travail repousse les limites du changement pour les lieux patrimoniaux pour répondre à l'urgence climatique.

Le parc General San Martin a été conçu par Charles Thays en 1896 dans la ville de Mendoza, en Argentine, sur une superficie de 394 hectares. Dans un climat aride et un sol rocailleux, au pied de la cordillère des Andes. La fonction de cette conception prémonitoire est explorée en tant que concept environnemental pour acclimater la ville, humidifier la baisse de température, ajouter des bois, des canaux et des fossés, tous contribuant à la résilience climatique et intégrant les usages communautaires.

Le défi climatique est une réalité quotidienne dans le contexte sud-africain où les pannes d'électricité se succèdent alors que le gouvernement passe lentement du charbon à l'énergie verte. Les zones de développement des énergies renouvelables (REDZ) ont été identifiées de manière proactive par l'État, sans évaluation détaillée du paysage culturel. Certaines REDZ font partie du paysage culturel emblématique du Karoo, une zone qui a une longue histoire de relations nature-culture de résilience et d'adaptabilité. Des études récentes d'évaluation d'impact pour le développement des énergies renouvelables mettent en évidence les obstacles à la gestion.

Pour adapter le paysage culturel de McLaren Vale, en Australie-Méridionale, comprendre le système agricole qui a évolué à partir de la gestion des terres aborigènes réformée au cours de deux cents ans d'agriculture coloniale. Des réponses à petite échelle se produisent dans les communautés locales dans les exploitations agricoles où l'écosystème généré par les interactions nature-culture, en particulier les ressources en eau, maintient un paysage stable et évolutif.

Cette collection mondiale d'entreprises de paysages culturels met en évidence la résilience et l'adaptation à l'urgence climatique. Les présentateurs fourniront des travaux de projet pour susciter le dialogue.

Format de la session

Panel avec une courte présentation pour susciter une discussion animée sur les réponses des paysages culturels à l'urgence climatique en matière de changement et d'adaptation.

Objectifs de la session

Explorer les questions de continuité, de changement et d'adaptation pour répondre à l'urgence climatique dans des paysages culturels valorisés

Envisager l'équilibre entre la conservation et le développement en réponse au défi climatique mondial, façonner une gestion et une résilience plus durables.

Discuter de la valeur et de l'importance d'un patrimoine culturel à l'échelle du paysage et des relations nature-culture pour favoriser des solutions résilientes et durables

Traiter l'adaptation et le changement des paysages culturels présentant une réponse de gestion adaptative cyclique à l'urgence climatique.

Accommodating Climate Change Adaptation in Historic Urban Areas

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Abstract

It is generally acknowledged that anthropogenic climate change demands that urban characteristics of our cities be modulated to maintain liveability and increase resilience. For instance, on 29 September 2022 The Guardian newspaper published an article titled *Urban greening can reduce impact of global heating in cities, finds study*, in which it reports quantified results of urban greening and de-paving areas in mitigating that the well-known urban heat island phenomenon. Concurrently, increased attention to dwindling urban biodiversity and changing rainfall patterns are leading to innovations in urban infrastructure, landscape design and design for both building renovation and new-build.

Legislation is being introduced to mitigate climate change effects, such as the City of Vienna's compulsory greening of façades in the case of zoning and development plan amendments. That this Viennese bylaw makes no distinction between existing neighbourhoods and new development areas is notable, especially as its historic centre is included on the World Heritage List.

The unforeseen consequences of such well-meant policies can be considerable and are to be expected globally as all historic urban areas, including those designated as World Heritage properties.

This paper assesses the challenges of adaptation to the maintenance of the characteristics of historic cities, specifically those with acknowledged OUV. It does so based on an analysis of the range and scale of current adaptation proposals and the changes to typical characteristics shared in the fabric of historic city centres based generic attribute analysis. It finds that the changes can be deemed significantly impactful. We conclude with an appeal for a pro-active engagement on how to accommodate these changes in our historic World Heritage cities, arguing also that, due to its international leadership and mandate under the World Heritage Convention, it is appropriate that ICOMOS lead such a dialogue.

Heritage Activism for the Commons: Agents, Possibilities and End Goals

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Abstract

Post 2015 earthquake in Kathmandu Valley, the devastation has brought the sense of heritage awareness among general people. People in the valley (mostly indigenous Newa communities) seem to be much more aware of the heritage in their surroundings. Especially heritage of local and everyday importance such as ponds (*pukhu*), rest houses (*phalcha*) and stone water fountains (*hiti*) as people could directly associate with it. This sense of belongingness gave birth to the heritage activism. Heritage activism includes wide range of activities such as protest against destruction, organizing awareness campaigns, mobilizing youth and even arguing with the officials of the Department of Archeology (responsible authority for tangible heritage).

This paper will focus on the activism in stone waterspout named "Swora *hiti*" which was destroyed, buried, encroached and lost from the everyday scene. A group of heritage activists helped to restore the physical structure of waterspout but the struggle for water flow and outlet of *hiti* along with other amenities of space is work in progress. Amidst multilayered uses, abandonment, decay and destruction, the emergence of indigenous people led heritage activism is changing the discourse. This paper articulates how the ancient philosophy of public service provision meets a new generation of heritage activists driven by nostalgia of the past who aim to restore the commons. It will uncover the questions like what is the end goal of *hiti* activism? Actors and networks in the *hiti* activism? Also understanding activism of aesthetic or actual everyday use?

Impact of the Sacred on the Socio-Spatial Configuration of African Cities

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Abstract

Since the African people renounced nomadism to settle permanently on their territory, their way of life has changed. It is now based on community life and on the practice of sedentary activities: agriculture, livestock breeding, handicrafts, etc., without excluding exchanges with other territories thanks to the caravan networks. This new way of life imposed new societal arrangements, more or less sedentary, but also the accumulation of interests _ political, economic, religious, cultural_ so that the search for stability and security favored the creation of important cities.

The time invested by man in trying to understand the workings of the universe has taught him to observe and learn from his experiences, in order to take advantage of and exploit the resources at his disposal while maintaining a logical link with the natural environment. However, subsistence needs and site constraints alone do not explain the logic behind the creation of some ancient cities. In addition to these factors, the choice of settlement may also be based on security reasons to ensure isolation and protection from invasion and, above all, based on religious, spiritual, and cultural factors.

In this paper, we attempt to show the relationship between religious factors and/or sacred places and the various communities attached to them and how religious and cultural factors can determine the spatial configuration and organization of community life. For this purpose, This study is based on a spatial and socio-cultural analysis of two ancient African cities, respectively Ksar Kenadsa in Algeria, and the city of Djenné in Mali.

This work is part of an ongoing research project covering some countries in North-West Africa, funded by the Kyoto Seika University in Japan.

Résumé

Le temps investi par l'homme pour tenter de comprendre les rouages de l'univers lui a appris à observer et à tirer des leçons de ses expériences, afin de profiter et d'exploiter les ressources à sa disposition tout en maintenant un lien logique avec l'environnement naturel. Cependant, les besoins de subsistance et les contraintes du site n'expliquent pas à eux seuls la logique de réalisation de certaines cités antiques. En plus de ces facteurs, le choix de l'implantation peut également être basé sur des raisons de sécurité afin d'assurer l'isolement et la protection contre les invasions et surtout sur des facteurs religieux, spirituels et culturels. Dans cet article, nous tentons de montrer cette relation entre les facteurs religieux et /ou les lieux sacrés et les différentes communautés qui y sont attachées et comment les facteurs religieux et culturels peuvent jouer un rôle déterminant dans la configuration spatiale et dans l'organisation de la vie communautaire.

A cet effet, cette étude est basé sur une analyse spatiale et socioculturelle de deux anciennes villes africaines, à savoir Ksar Kenadsa en Algérie, et la ville de Djenné au Mali. Ce travail fait partie d'un projet de recherche en cours qui couvre certains pays d'Afrique du Nord-Ouest, financé par l'université kyoto seika au japon.

Impact assessment: a tool for better decision making in World Heritage

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Abstract

In July 2022, UNESCO, ICCROM, IUCN and ICOMOS jointly published the Guidance and Toolkit for Impact Assessment in a World Heritage Context, offering practical guidance and tools to States Parties to the Convention, site coordinators, heritage practitioners as well as planners, policy makers and development in implementing impact assessment as a tool that is essential to both prevent damage to World Heritage and identify sustainable options.

The session will focus on introducing the Guidance and Toolkit for Impact Assessment in a World Heritage Context and it will take the chance to dialogue with the heritage community and ICOMOS membership to reflect on the state of the art of the application of the impact assessments in the context of World Heritage through case studies from World Heritage properties around the world. Projects ranging from multinational hydropower dams, railways and commercial development to those that can happen within a site such as installing visitor facilities or archaeological shelters, can benefit from this guidance and tools.

Through this session, heritage practitioners will be able to gather updated information on how to apply the environmental impact assessment process to development proposals that can affect the Outstanding Universal Value of World Heritage sites, both within the EIA system but also as a stand-alone procedure (Heritage Impact Assessment) that can be activated within a site. Rather than forcing the decision-makers to take a yes-no approach to proposed developments, this tool enables them to assess more in detail what the impacts will be and identify mitigation methods and alternative options.

The Challenges to Developing Cultural Heritage Tourism in Rural Jamaica

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Abstract

Very few rural communities in Jamaica utilize their tangible heritage assets for sustainable, community-based tourism due to a variety of challenges. The aim of this research is to investigate why this is so, by examining the case of the Kitson Town Community Development Committee who wish to develop a cultural heritage tourism enterprise based on the tangible heritage assets located in the former parish of St. John. This was done by first seeking to determine the suitability of the heritage sites to be utilized in this enterprise, and then seeking to identify the challenges involved in developing cultural heritage tourism in rural Jamaica within the existing policy framework.

The two research questions utilized are: 1) Are the tangible heritage sites located in St. John of the required quality to be used for cultural heritage tourism? and 2) How can the challenges faced by the Kitson Town CDC be overcome in order to implement a sustainable cultural heritage tourism enterprise in adherence to global best practices? Data were collected to answer these questions by: participatory and non-participatory field work, conducting interviews with CBO officials, document analysis of relevant Government of Jamaica policy documents, conducting interviews with experts in fields of cultural tourism and heritage conservation, and document analysis of the final draft of the ICOMOS *International Charter for Cultural Heritage Tourism 2021*. Results show that the quality of the tangible heritage assets in the former parish of St. John are suitable for the creation of a cultural heritage tourism enterprise. However, many institutional, social and entrepreneurial challenges were identified that must be overcome in order to develop a world-class cultural tourism enterprise.

Résumé

Muy pocas comunidades rurales en Jamaica utilizan sus activos patrimoniales tangibles para el turismo sostenible basado en la comunidad debido a una variedad de desafíos. El objetivo de esta investigación es investigar por qué esto es así, examinando el caso del Kitson Town Community Development Committee que desea desarrollar una empresa de turismo de patrimonio cultural basada en los bienes patrimoniales tangibles ubicados en la antigua parroquia de St. John. Esto se hizo buscando primero determinar la idoneidad de los sitios patrimoniales que se utilizarán en esta empresa, y luego buscando identificar los desafíos involucrados en el desarrollo del turismo cultural patrimonial en las zonas rurales de Jamaica dentro del marco de políticas existente.

Las dos preguntas de investigación utilizadas son: 1) ¿Los sitios del patrimonio tangible ubicados en St. John tienen la calidad requerida para ser utilizados para el turismo del patrimonio cultural? y 2) ¿Cómo se pueden superar los desafíos que enfrenta Kitson Town CDC para implementar una empresa de turismo de patrimonio cultural sostenible en cumplimiento de las mejores prácticas globales? Se recopilaron datos para responder a estas preguntas mediante: trabajo de campo participativo y no participativo, realización

de entrevistas con funcionarios de la CBO, análisis de documentos de políticas relevantes del Gobierno de Jamaica, realización de entrevistas con expertos en los campos del turismo cultural y la conservación del patrimonio, y análisis de documentos de el borrador final de la Carta Internacional de ICOMOS para el Turismo del Patrimonio Cultural 2021. Los resultados muestran que la calidad de los activos patrimoniales tangibles en la antigua parroquia de St. John son adecuados para la creación de una empresa de turismo del patrimonio cultural. Sin embargo, se identificaron muchos desafíos institucionales, sociales y empresariales que deben superarse para desarrollar una empresa de turismo cultural de clase mundial.

Parallels and Ramification of Decarbonisation in Africa

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Abstract

Climate change remains a pertinent global issue. Its ramification is believed to be far-reaching and an existential threat to humanity. However, developing and least developed countries of sub-Saharan Africa have an obligation to their cultures, peoples and developmental objectives using all available natural resources to achieve these goals and obligations. Any form of denial in exploiting these resources by the implications of Decarbonisation policy initiatives has the potential to undermine the developmental interest of Africa and Africans suggesting imperialistic values repackaged. Therefore, the following questions of interest remain. Is the Net-Zero global decarbonisation policy initiative as proposed by the West to Africa a form of neo-colonialism guise as a solution to the threat of climate change? Can the needed development in Africa be met with the current decarbonisation agenda for the continent's economies without collateral damages to the rate of development? The global south in general and North Africa and sub-Saharan Africa specifically remain the most affected per human cost of climate change, however, is it possible that in the long term the developmental cost could worsen and affect the heritage of Africa?

This paper explores the parallels and ramifications of decarbonisation through the lens of neo-colonialism using the Kwame Nkrumah neo-colonialism theoretical framework as posited in his essay, Neo-colonialism: The Last Stages of Imperialism.

How effective is your management system? Find out with the EoH Toolkit 2.0!

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⁵ IUCN

Abstract

The Enhancing Our Heritage Toolkit 2.0 (EoH 2.0) is the work of over 10 years of experimentation and experience towards developing a methodology to assess management effectiveness of all World Heritage properties, be they cultural, natural or mixed sites. Structured as a self-assessment process, it helps identifying achievements and actions needed to improve management. The Toolkit contains a collection of twelve tools that can be used separately or collectively to better understand the strengths and challenges of different elements of the management system. It acts as a guide to assist people with responsibilities for World Heritage sites to promote discussion, participation and transparency on how management interventions are planned, resources are used and decisions made. Join us to learn about the benefits of using the Toolkit, to discuss how to adapt it to suit the needs of your heritage place and to hear about experiences from the ground on its application in diverse heritage places worldwide.

Through this session, participants will be able to understand the basic composition of the EOH Toolkit 2.0, and learn about how to apply the toolkit to various different sites within the processes of management. It will serve as an introduction to management effectiveness assessment for many cultural heritage managers, and provide a flexible framework that can be applied to the specific needs of each property, regardless of their category.

Towards an ICOMOS Agenda on Heritage and Climate Change Displacement

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Abstract

According to the UN Refugee Agency, a staggering 89.3 million people were forced to leave their homes in 2021. Climate change has been identified as one of the most impactful drivers of displacement, with worrying predictions emphasizing that extreme weather will increase in intensity and impact in the coming decades. ICOMOS and other international heritage organisations have engaged in addressing the effects of climate change on heritage expressions and practices. These heritage organisations, however, have traditionally been framed by a stated-based approach, in which the geographical location of people and their heritage is the main scale of reference for implementing policies and targeted safeguarding interventions. There is much uncertainty about what ensues when communities are faced with the impossibility of return to devastated or even submerged hometowns and are forced to cross nation-state borders: who is responsible for the heritage and wellbeing of those displaced by climate change? And what is the role of heritage organisations in empowering and re-grounding displaced communities?

This paper seeks to explore the framework of '(shared) responsibility' in the context of heritage and climate change displacement using discourse analysis and a comparative study at two levels: first, within policy documents framed by ICOMOS and other international heritage agencies; and second, by comparing the various practices that identify and address the heritage of displaced communities in the context of climate change. Results showcase the challenges of accountability and present heritagisation both as a tool for fostering belonging in contexts of displacement, as well as a possible source of tension and alienation. Overall, the paper argues for community-based interventions and proposes that 'community' rather than 'geography' should be the main point of departure in defining heritage and responsibility within contexts of displacement.

Diversifying Conservation Teaching

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Abstract

This paper reflects on pedagogical research for conservation and considers the specific challenges, issues and opportunities in both diversifying and decolonising conservation teaching.

The paper develops from small scale projects reflecting on the history of conservation teaching and the consideration of the development and relevance of frameworks for teaching conservation (for example the ICOMOS framework as it applies internationally, and within the UK through the IHBC Areas of Competence). This provided opportunities for a change in conservation pedagogy by critiquing the established body of literature and by flipping the classroom around student: class leader roles, passive-learner and active hands-on approaches. The diversification of teaching and approaches enables more fruitful discussion on the role of the historic built environment in relation to the full range of contemporary challenges - social and gender equity, sustainability and the value of built heritage in relation to carbon, are just a few.

The paper will suggest disruptive pedagogical approaches can provide freedom from conservation's often heavy scholarly baggage (in which decisions relating to adaptation and change can too often be restricted to material or aesthetic concerns) - and enables better conversations about the future of the past across different contexts.

Digitalising Heritage Assets: A Threat to Common Good?

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² University of Salerno

³ Applied Science Private University

⁴ Oxford Brookes University

Abstract

Digital technologies are becoming more and more pervasive in the built environment sector, opening a world of opportunities in terms of knowledge exchange and new communities of practice, big data storage, monitoring and management, advanced design instruments, new collaborative working patterns, decentralized and widespread. In parallel, they are posing enormous challenges, not just technical, as indeed, they are altering the nature and the very essence of things. This creates pressure on organizational chains, stakeholders' networks, and governance structures, which are still based and solidly anchored to pre-industrial revolution models and processes. Documenting heritage still follows patterns which were established by archival sciences centuries ago. However, big data and digital assets bring forward crucial questions in terms of where data are stored, and who has the right to access them at what conditions and costs. We have already moved from the 3rd to the 4th industrial revolution, and still the public governance of digitalised heritage assets remains scattered, fragmented, unclear, resulting in a burden and an extra cost rather than in a competitive advance. This results in missed opportunities for knowledge sharing, developing a collective intelligence on heritage which might result in more evidence-based interventions, particularly in the current climate crisis, and in lack of collaboration across heritage conservation stakeholders. This paper builds on a body of empirical evidence gained through multiple projects conducted in Europe and Middle East, offering valuable insights on how to set up a framework for collaborative governance across stakeholders involved in applying digital technologies in heritage documentation.

Resumen

Las tecnologías digitales se están generalizando cada vez más en el sector del entorno construido, abriendo oportunidades en términos de intercambio de conocimientos y nuevas comunidades de práctica, almacenamiento de big data, monitoreo y gestión, instrumentos de diseño avanzado, nuevos modelos de trabajo colaborativo, descentralizados y generalizados. Al mismo tiempo, plantean enormes desafíos, no sólo técnicos, sino que alteran la esencia misma de las cosas. Esto crea presión sobre las cadenas organizativas, las redes de partes interesadas y las estructuras de gobernanza, que todavía están basadas y sólidamente ancladas en los modelos y procesos de la revolución preindustrial. La documentación del patrimonio sigue patrones establecidos por las ciencias de archivo hace siglos. Sin embargo, los macrodatos y los activos digitales plantean cuestiones cruciales en cuanto a dónde se almacenan los datos y quién tiene derecho a acceder a ellos en qué condiciones y a qué costes. Ya hemos pasado de la 3^a a la 4^a revolución industrial, y la gobernanza pública de los activos patrimoniales

digitalizados sigue siendo dispersa, fragmentada, poco clara, lo que resulta en una carga y un coste adicional en lugar de un avance competitivo. Esto se traduce en la pérdida de oportunidades para compartir conocimientos, el desarrollo de una inteligencia colectiva sobre el patrimonio que podría dar lugar a más intervenciones basadas en la evidencia, en particular en la actual crisis climática, y la falta de colaboración entre las partes interesadas en la conservación del patrimonio. Este documento se basa en un conjunto de pruebas empíricas obtenidas a través de múltiples proyectos realizados en Europa y Oriente Medio, ofrecer información valiosa sobre cómo establecer un marco de gobernanza colaborativa entre las partes interesadas que participan en la aplicación de tecnologías digitales en la documentación del patrimonio.

Reimagining philanthropy: Supporting the Integration of Culture and Nature

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² Synchronicity Earth

³ A private foundation (anonymous)

⁴ International Funders for Indigenous Peoples

Session Description

Advancing integrated culture-nature approaches to heritage conservation requires financing appropriately oriented to the challenge. To “move the needle” in this direction, the donor community must be ready to support work that is interdisciplinary, integrative and inclusive, and that often is led by community-based and grassroots organizations. In collaboration with their partners, philanthropic organizations, such as private foundations, have a unique opportunity and responsibility to ensure that local community engagement is rooted in meaningful participation at every stage. This includes designing processes for application, monitoring and reporting that are accessible and inclusive. Such an approach to grant-making is typically relationship-based, rather than transactional, and considers qualitative measures of success, alongside more quantitative metrics. In this emerging model, donors and grantees work together as partners, with a shared appreciation for the complexity of cultural and natural heritage, and its myriad interwoven dimensions.

This session will build on and advance the outcomes of a session at the recent IUCN World Conservation Congress on *Reimagining Philanthropy: Inclusive and Innovative Approaches to Grant-making for Community-led Conservation*, which was convened as part of the 2021 phase of the Culture-Nature Journey. It will explore some of the promising new trends in philanthropy that set the stage for better support of integrating culture and nature in heritage conservation practice. These trends include how foundations are increasingly adopting a nature-culture lens in their missions through an explicit focus on bio-cultural diversity, as well as the emerging role of participatory and Indigenous-led grant-making - a movement that is taking hold in diverse regions.

In dialogue with each other, speakers will discuss these developments, describe examples of best practice, and reflect on their experience from the perspectives of grant-makers and/or partners. The initiatives presented will highlight community-based stewardship of cultural landscapes, advocacy for rights-based approaches to conservation, and inter-generational transmission of traditional knowledge. The emergence of Indigenous-led funds in diverse regions will be discussed, reflecting on the “four Rs” of Indigenous philanthropy: Respect, Responsibility, Reciprocity and Relationships. Speakers will include representatives of International Funders for Indigenous Peoples, Synchronicity Earth, New England Biolabs Foundation, and an anonymous private foundation working internationally.

Too often, these discussions take place in silos: among those in the “donor”

community on the one hand, and those in the “practitioner” community on the other. Recent dialogues have helped to break down these artificial walls, recognizing that people often wear many hats and bringing together diverse actors in the funding relationship. Examples include recent convenings at IUCN’s World Conservation Congresses (such as the afore-mentioned session), and at International Funders for Indigenous Peoples (IFIP), which regularly brings together representatives of Indigenous-led Funds. As a group of colleagues in philanthropy, with a “foot in both worlds,” we would welcome the opportunity to bring this dialogue to the ICOMOS Scientific Symposium.

Session Format

This participatory session will facilitate dialogue among panelists and session attendees. The four speakers will represent a range of perspectives from within the culture-nature funding relationship, including those of private foundations, Indigenous-led funds, grantee partners, and public funding sources. Introductory remarks by the moderator (5 minutes) will summarize key points from earlier sessions on this theme, notably the *Reimagining Philanthropy* session at the IUCN-WCC, an earlier phase of the Culture-Nature Journey. The panel (40 minutes) will rely on an interview format during which panelists will respond to questions posed by the moderator, and by each other, after which discussion will open to questions from the audience. In the second half of the session (40 minutes) speakers and audience members will break into small groups, reconvening to share their highlights with the full plenary. Closing comments (5 minutes) from a representative of an Indigenous-led fund will wrap up the session.

Session Objectives

To create a space for dialogue among the various actors in the culture-nature funding relationship in which diverse perspectives can be shared.

To highlight trends in philanthropy that encourage more integrative approaches to supporting projects linking cultural and natural heritage.

To investigate and gain insight into how foundations and others involved in philanthropy are adapting their procedures to better reach grassroots organizations and put Indigenous and local communities at the center of the grant-making process. In particular, to bring attention to the growing role of Indigenous-led philanthropy.

Researching Heritage Out of the South: the ICOMOS/LAC Experience

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⁵ ICOMOS/BRAZIL

Session Description

During the 2017 General Assembly in New Dehli, the ICOMOS / LAC Group was formed, which is an acronym referring to the Caribbean and Latin America region. The term LAC covers an extensive region, extending from Bahamas and Mexico to Argentina and Chile. Latin America consists of 20 countries and 14 dependent territories, and as of 2nd March 2020, its population was estimated at more than 652 million. In these countries, Romance languages such as Spanish and Portuguese are predominantly spoken. There are 19 ICOMOS National Committees in Latin America and the Caribbean. Within the informal framework of the ICOMOS LAC Group, these Committees cooperate bilaterally, multilaterally, at sub-regional and regional level - and actively participate in ICOMOS' international activities, in particular with the International Scientific Committees (for whom some Committees have national mirror Scientific Committees).

Since its foundation, the LAC group has developed a series of activities that promote the integration of the region. Thus, it is worth mentioning that the group, since 2020, holds an annual meeting, a working meeting during the ICOMOS General Assembly and, since 2020, a bi-annual scientific Symposium, hosted on a rotational basis by one of the Committees. The group maintains an editorial line, publishing the Sur/Sul collection, which includes the book "Patrimonio y Crisis", which brings together works from all over the region that discuss the impact of the covid19 pandemic on Latin American heritage. In addition, it is also active in promoting heritage among young people in order to encourage the training of future professionals in multiple disciplines.

The objective of this panel is to discuss the achievements so far and the scientific challenges posed to the group for the coming years. The idea is to bring together the various themes and perspectives that have been developed and put them under discussion, with the idea of proposing tangible milestones to be reached by the group. In this sense, in addition to the general discussion about the idea of "cultural region" that informed the creation of the LAC group, the issues of multilingualism, heritage training, the role of emerging professionals, and the possibility of the cultural landscape being an integrating theme for the continent will also be discussed.

Session Format

The session will have the format of a panel discussion, around five short presentations, with the articulating themes. The session will begin with an initial provocation by Leonardo Castriota about the concept of "cultural region" and the idea of the Latin American identity. Next, Adriana Careaga will make a presentation on the issue of multilingualism from a Latin American perspective. Three complementary points will then be presented: the situation of heritage education in Latin America and the Caribbean (Flávio Carsalade), the participation of emerging professionals in the LAC Group (Gabriela Santibañez), and the possibility of the "cultural landscape" constituting an integrating theme for the region, with the proposal of joint research projects (Betina Adams). Each presentation will last 12 minutes, followed by a discussion of the topics and the proposal of a document-synthesis that will constitute a guide for future developments of the Group.

Session Objectives

- To discuss the achievements so far and the scientific challenges posed to the LAC group for the coming years
- To discuss the idea of "cultural region", and the possibility of the "cultural landscape" constituting an integrating theme for the region
- To debate the issues of multilingualism and heritage education from a Latin American perspective
- To integrate the emerging professionals in the LAC Group
- To articulate actions among National and Scientific Committees of the region
- To prepare a document-synthesis that will constitute a guide for future developments of the Group
- To strengthen relation with other regions

SXNCH: Co-creating Sustainable futures for Natural & Cultural Heritage

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Abstract

Sites recognised for their mixture of natural and cultural heritage connect humans to the wider natural environment and offer crucial perspective on sociocultural-environmental adaptation to change. This paper reports on initial findings of the Sites at the Intersection of Natural and Cultural- Heritage (SXNCH) project, a diverse globally engaged research group and growing network, based at the University of Oxford. Our research asks, 'How does broadening participation and democratising knowledge facilitate resilient adaptation to changes at mixed world heritage sites?'

Our method involves bringing together researchers, experts, local leaders, communities, decision makers and knowledge builders from around the world. Through democratising knowledge - learning together and from each other - we are finding solutions to the challenges these sites face. Our goal is to utilise our findings to strengthen the management of the historic environment, and grow sustainable opportunities for communities, ecologies and heritage to thrive together.

The Asia-Pacific region includes traditional and developing knowledge centres for managing mixed- heritage sites and cultural landscapes; these include UNESCO World Heritage Sites such as Kakadu, Uluru-Kata Tjuta, and Budj Bim in Australia, the Ifugao Rice terraces in the Philippines, and Kuk Swamp in Papua New Guinea. The actions, activism, and caring for country by traditional owners is central to these sites' ongoing wellbeing. While these sites and communities are well known within domestic contexts, there remains a gap in connecting up expertise across the Asia-Pacific, and the world. Simultaneously European and Middle Eastern UNESCO sites, such as Petra in Jordan and Blenheim Palace in the UK, as well as policy makers, are exploring new transdisciplinary approaches to integrating natural and cultural heritage. SXNCH provides a global linkage for learning from these diverse practices and sustainable approaches to provide new opportunities for co-creating sustainable futures for mixed-heritage sites.

Assessing Impact of Covid on Intangible Cultural Heritage - Case of Jaipur

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Abstract

The historic urban areas are dynamic with continuing processes of transformations and adaptations among the intangible values and the tangible-built environment created over the years. Traditional crafts practices inherent to the local community have a strong association with the urban spaces where these are created. Covid 19 Pandemic impacted the world beyond public health to many other sectors of society in varying ways. This included the cultural heritage also. While the tangible heritage suffered a loss due to lack of maintenance, the community that are practitioners of the intangible heritage also got impacted. Although some communities advanced by embracing contemporary possibilities like the online market, many found it challenging to exist. The epidemic made it necessary to consider resilience from an alternative perspective.

Based on findings from the case study of a World Heritage City in India-Jaipur, the paper discusses the social and economic consequences of the lockdown and post-lockdown on the intangible cultural heritage. The paper serves two objectives. First, it discusses the existing vulnerabilities that create a negative impact on traditional crafts practices. Secondly, it suggests measures to support the cultural heritage and its associated community for the future. While traditional crafts can make an important contribution to the recovery of the society and economy, they need a targeted framework for support. Although risk management of cultural heritage is frequently discussed in terms of risk management of sites and precincts, the need is for considering cultural heritage as a way of life for the community. This aspect needs to be taken into account for making management decisions. The paper thus, advocates for incorporating intangible cultural heritage into the fundamental principles of risk-informed sustainable development.

Vers la décolonisation de l'espace public à Bruxelles

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Résumé

Dans le cadre de sa déclaration de politique générale commune pour la législature 2019-2024, le Gouvernement de la Région de Bruxelles-Capitale s'est engagé à initier une réflexion, en concertation avec le monde académique et les acteurs associatifs concernés, relative aux symboles dans l'espace public liés à la colonisation.

Après de nombreuses années de contestations portées par les associations d'Afrodécendants, suite au décès de George Floyd le 20 mai 2020 et aux manifestations mondiales contre le racisme anti-noir qui ont suivies, cette réflexion est enfin lancée.

La décolonisation de l'espace public questionne directement les responsables politiques sur la gestion du patrimoine et des monuments liés à la période coloniale : Faut-il oui ou non retirer les symboles coloniaux de l'espace public ? Comment faire face à cette période coloniale qui revient sans cesse dans nos rue, nos statues ou par autres références ? Est-ce qu'on l'enlève, est-ce qu'on le contextualise ou est-ce qu'on fait quelque chose de complètement différent ? Par exemple, plaçons-nous un mémorial pour la décolonisation de Bruxelles ? Elle porte directement sur la question de la responsabilité et des droits sur les regards et les actions portés sur le patrimoine.

Tous les acteurs de la ville sont concernés : les associations, les citoyens, les artistes, les administrations, les responsables politiques.

L'exposé présentera les différentes dynamiques reprises dans le rapport intitulé « Vers la Décolonisation de l'espace public en Région de Bruxelles-Capitale », publié le 17 juillet 2022 et les solutions proposées, la mise en place d'une édition des Journées du Patrimoine consacrée aux « Traces de Colonisation » et la mise en œuvre d'un nouveau plan d'actions relatif à la décolonisation de l'espace public.

Reimagine Conservation: Leverage Culture for the Biodiversity Framework

Clemens Küpper¹

¹ IUCN

Session Description

This session highlights the important role culture has to play in the Post-2020 Global Biodiversity Framework, following the Fifteenth meeting of the Conference of the Parties to the Convention on Biological Diversity (CBD COP 15) in 2022. COP 15 also featured a Nature and Culture Summit convening a global dialogue on strengthening the links between nature and culture. To achieve this, the practice of nature conservation needs to be reimagined to be inclusive of culture, and vice versa, in order to sustain cultural and biological diversity at the same time. This requires a transition to culture-centred and rights-based approaches, assuring both human rights and the rights of nature and all species.

The transition has to empower indigenous peoples and local communities, including the local communities in rural, coastal and urban areas. Young practitioners need to be enabled to take leadership in shaping future conservation practice. The diversity of local and traditional knowledge, conveyed through languages, has to be brought to the forefront to reimagine nature conservation. Linguistic diversity needs to be understood as a vector to hand down to future generations the cultural and biological diversity that remains. Local experience and results determine how reimagined conservation will have to take shape.

This session is part of Reimagine Conservation, a global partnership launched at the IUCN World Conservation Congress (Marseille, 2021) that is people-centred and built from the bottom-up. This approach starts by challenging the status quo, listening to and co-designing with diverse audiences, and together, reimagining a new way of caring and protecting the planet.

Session Format

The session will be conducted as an inclusive 'listening session' in three parts with short interventions (pitches) to prompt a panel discussion (parts I and II) to be concluded by a reaction from the 'listeners' (part III). The Panel is limited to three panellists and one moderator.

I. Conservation reimagined?

Pitch 1: Key message from the previous Nature Culture Journey « La Diversité Florissante » (IUCN World Conservation Congress, Marseille, 2021)

Pitch 2: Key message from the Fifteenth meeting of the Conference of the Parties to the Convention on Biological Diversity (CBD COP 15)

Panel discussion

II. Reimagine conservation

Pitch 3: Cultural heritage in nature conservation

Pitch 4: Cultural heritage in natural World Heritage

properties Panel discussion

III. Reimagined conservation?

Reactions from the 'listeners' (representatives from ICOMOS, ICCROM and IUCN)

Session Objectives

The objective of this session is to reimagine nature conservation as fully inclusive of culture in the context of the Global Biodiversity Framework. The session shall convene

1. an inclusive reflection of how conservation is practiced, to identify success, needs for change, adaptability to diversity, and to amplify new approaches that can be transformative;
2. local and global leaders from ICOMOS, ICCROM and IUCN and beyond for nature conservation rooted in culture;
3. a discussion that promotes culture-centred and rights-based approaches in nature conservation as well as synergies between the culture and nature conservation sectors.

Predicting Geographical Origins of Historic Building Materials

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Abstract

Climate change poses significant threats of damage to cultural resources, representing irreplaceable losses for future generations. Today's building industry currently prioritizes the perceived advantage of minimized operational carbon costs of new construction. However, embodied carbon (greenhouse gas emissions emerging from manufacture, transportation, construction, and demolition) is a concept frequently overlooked by building developers. There is an urgent need for more accurate tools that measure embodied carbon, especially when considering historic building stock. Heritage conservation discourse promotes the rehabilitation of existing buildings instead of undertaking new construction, in an effort to reduce greenhouse gas emissions and to achieve critical sustainability goals.

Artificial Intelligence (AI) has demonstrated valuable applications across many disciplines and there is growing interest in the roles of AI in cultural heritage conservation discourse. In this study, we employ regression AI models to predict the geographic origins of historic construction materials and building components from geolocated photographs. The following questions are addressed: What are the applications of AI in identifying probable geographic origins of selected historic construction materials? How can AI models assist heritage conservation researchers and practitioners during onsite inspection and fieldwork?

Preliminary findings demonstrate that the AI models trained for this study were capable of locating material origins with varying predictive capabilities. The projected outcomes of this study are, for example, to reduce carbon emissions from transportation of building materials for conservation.

Résumé

Le changement climatique fait peser des menaces importantes de dommages sur les ressources culturelles, représentant des pertes irremplaçables pour les générations futures. Aujourd'hui, l'industrie du bâtiment donne la priorité à l'avantage perçu de minimiser les coûts opérationnels du carbone dans les nouvelles constructions. Cependant, le carbone incorporé (émissions de gaz à effet de serre provenant de la fabrication, du transport, de la construction et de la démolition) est un concept fréquemment négligé par les promoteurs immobiliers. Il existe un besoin urgent d'outils plus précis pour mesurer le carbone incorporé, en particulier dans le cas des bâtiments historiques. Le discours sur la conservation du patrimoine encourage la réhabilitation des bâtiments existants au lieu d'entreprendre de nouvelles constructions, dans le but de réduire les émissions de gaz à effet de serre et d'atteindre des objectifs de durabilité

essentiels.

L'intelligence artificielle (IA) a démontré des applications précieuses dans de nombreuses disciplines et le rôle de l'IA dans le discours sur la conservation du patrimoine culturel suscite un intérêt croissant. Dans cette étude, nous utilisons des modèles d'IA de régression pour prédire les origines géographiques des matériaux de construction historiques et des éléments de construction à partir de photographies géolocalisées. Les questions suivantes sont abordées

: Quelles sont les applications de l'IA pour identifier les origines géographiques probables de certains matériaux de construction historiques ? Comment les modèles d'IA peuvent-ils aider les chercheurs et les praticiens de la conservation du patrimoine pendant l'inspection sur place et le travail sur le terrain ?

Les résultats préliminaires démontrent que les modèles d'IA formés pour cette étude étaient capables de localiser les origines des matériaux avec des capacités de prédiction variables. Les résultats prévus de cette étude sont, par exemple, de réduire les émissions de carbone liées au transport des matériaux de construction pour la conservation.

A Dynamic Heritage: 15 years using Digital Technologies along the Silk Roads

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Abstract

The documentation of the Silk Roads has been a priority for scholars and practioners through many centuries. This contribution aims to share more than 15 years of experiences on the Silk Roads and the application of advanced digital technologies towards the conservation, management and monitoring of its cultural landscapes.

Since ancient times, there has been an understanding of large networks of corridors connecting regions and generations as well as the diverse interaction and interlinkage of cultural worlds and centres of activities. The Silk Roads was undoubtedly one of them. The routes of the Great Silk Road were dynamic. They changed for centuries due to weather, political reasons and technological advancement. Some of its sections and branches were becoming more important while others were disappearing, and its cities and trade stations were declining. The corridors of the Silk Roads were the direct channel for the integration, exchange and dialogue between the East and the West. The particularities of formation and existence of this system of interconnections made an important contribution to the common prosperity of human civilization during more than two millennia.

Each of these routes is characterized by the diversity of the natural and geographical conditions and historical development of the culture, including the urban one, with a clear impact on the process of formation, development, and stagnation of cultural heritage. These complex processes of the inseparable connection between culture, nature, historical process, and influence through communication demonstrate not only the ways of human adaptation to different climatic conditions, but also the ways of mutual enrichment through the exchange of human values and cultural traditions reflected in the remaining cultural sites that mark the important communication links of mankind at present. The use of digital tools has been playing a key role for research -more accurate understanding of these connections- as well as planning and interpretation of the Silk Roads.

The debate will go beyond the tools. It will aim to better understand why and what we are documenting: tangible and intangible. Also, of great interest is how the outcome of the documentation process will support the development of sustainable development and tourism strategies in a 21st century changing world.

Lessons from the Dene Tha' First Nation and Partners: Bistcho Lake, Alberta

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Abstract

This presentation discusses how the Dene Tha' First Nation in northwestern Alberta is partnering with researchers, environmental NGOs and allies for protection of Bistcho Lake and its tangible and intangible values. Bistcho Lake is an ancestral place of the Dene Tha' and is an interconnected landscape of sacred sites, villages, fishing areas, boreal forest, peatlands and wetlands. The large freshwater lake and surrounding territory are vital for numerous species including a caribou herd under threat of extirpation despite being protected under Canada's Species at Risk Act. Using document research and interviews with Dene Tha' community members and partner organisations, the presentation explores how partnership and anti-colonial allyship support Dene Tha' stewardship of their traditional territory and their place-based knowledge system. It demonstrates how equitable use of Dene Tha' knowledge of species behaviour alongside "Western" scientific methods of species monitoring challenges the coloniality of Western science knowledge, instead offering a robust braiding of knowledge systems to enhance data and empower community-led research. Furthermore, partnerships with the provincial government's Indigenous Heritage Section and the University of Alberta respectively help map culturally significant sites and track permafrost thaw in a region highly sensitive to climate change. Citing interviews with community members and Elders, the paper also discusses the importance and healing power for the Dene Tha' in maintaining relationships and interconnectedness with the landscape, its animals and Dene Tha' Ancestors. The presentation concludes that relationships and responsibilities undertaken by the Dene Tha' and their partners for protection of Bistcho Lake are vital lessons in the urgency of Indigenous leadership in conservation; the assertion of Treaty rights; the enabling of social and environmental justice in the context of colonialism; and the upholding of international human rights standards.

A decade of culture-inclusive action for natural World Heritage

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Abstract

This paper presents the outcomes of the workshop “A decade of affirmative action for natural World Heritage”, held in 2022 on the Isle of Vilm, Germany. The workshop has reviewed the state of play for natural World Heritage on the occasion of the 50th Anniversary of the UNESCO World Heritage Convention. It has scoped out a 10-year regionalized agenda, a decade of affirmative action for natural World Heritage, to pave the way for a prosperous future for natural heritage under the World Heritage Convention. The agenda is centred on supporting regions that are under-represented on the World Heritage List, including Africa, the Caribbean and Central Asia / South-eastern Europe.

In this paper, we argue that cultural heritage has to play a pivotal role in this 10-year regionalized agenda. Based on existing thematic and regional IUCN studies and a review of lessons learned from Central Asia and South-eastern Europe, this presentation sets out a standardized and scalable methodology template for the roll-out in other under-represented regions. The methodology defines how new tools that combine both natural and cultural heritage perspectives, such as the Enhancing our Heritage 2.0 toolkit, as well as technological solutions, such as remote sensing, can support regionalized efforts for the identification of natural, cultural and mixed World Heritage properties.

The workshop was jointly organised by the German Federal Agency for Nature Conservation (BfN) and World Heritage staff of the IUCN Heritage Culture and Youth Team with funds provided by the German Ministry for the Environment, Nature Conservation, Nuclear safety and Consumer Protection (BMUV).

Beyond Carbon - Faith, Culture, Conservation and a Sustainable Future

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Abstract

Islam, Buddhism, Christianity and other world religions each embody philosophies, principles and practices around the conserving their own intangible and tangible cultural heritage. These range from underpinning philosophies, to written policies and guidance, conservation techniques, funding arrangements and governance arrangements, often dating back for centuries. For those of us working on secular heritage policy and practice within a capitalist, econometric framework that assumes heritage to be a 'scarce resource' to be traded for other 'benefits', there is much to learn from how other cultures take an 'abundance' approach that sees culture and heritage as the starting point for creating a better world, rather than something that might stop us doing that.

Documentation and Conservation Guidelines for Traditional Houses and Mahallas of Bukhara

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Abstract

Living historic centers represent a particular challenge in managing change in the context of sustainable development, raising a wide range of issues, from approaches to heritage conservation to improvement of the living conditions of their communities.

This paper presents the case of the Historic Centre of Bukhara World Heritage Site, Uzbekistan. Situated along the Silk Roads, Bukhara was a major cultural, economic and educational centre of Central Asia from the 8th century to the 16th century. This legacy is reflected in its historic centre inscribed on the UNESCO World Heritage List in 1993, as the most complete example of a medieval Central Asian town.

Although the Historic Center contains over 100 architectural monuments, it is primarily constituted by over 4000 traditional houses and 10 mahallas – neighborhoods – that were originally founded by ethnic or professional communities and represent the historic diversity of cultures of Bukhara. This outstanding vernacular architecture represents both earthen and shared heritage, which is especially fragile in the light of climate change, tourism pressure and loss of traditional construction techniques.

In 2020, the World Monuments Fund and International Institute for Central Asian Studies in partnership with the Bukhara State University and other local partners launched a project focused on the Traditional Bukharian Houses and Mahallas, a shared vernacular heritage of the Historic Centre of Bukhara. The project involved the documentation of the traditional Bukharian houses and the development of the guidelines on maintenance, conservation and adaptive reuse tailored to traditional Bukharian vernacular architecture.

This paper presents the documentation and development of the guidelines while supporting the implementation of the Sustainable Development Goals. This experience hopes to be an example for similar case studies in Central Asia and the world.

Digital Social Media Platform for connecting people with World Heritage

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Abstract

With the popularity of using various digital social media platforms and having mass users, Social media platforms have been being used by different organizations for marketing and campaign purpose to reach a maximum number of potential customers. In this research, an attempt has been made to explore the existing official social media pages of UNESCO World Heritage Sites around the world, analyze the shared contents and activities of the pages, social media user's engagement with those pages and the level of creativity using in the contents to engage the people of different age groups to share all different aspects of the heritage sites. Considering the mass uses of social media, among the 1154 (till 2022) World Heritage Sites, only 163 sites have official social media pages on Facebook, Instagram, Youtube or vk. Among these, only a few of the pages are regularly active in sharing posts about different activities of the site or posts which would engage people. It is the responsibility of the Heritage sites to connect the distant audience, and using digital social media platforms would be the best possible way to do that. Along with connecting people, such social media activities of the World Heritage Sites would act as a digital archive of the activities of the sites preserving photos, videos and other contents. After the suffering of COVID-19 situations worldwide, Social media platforms could be the best alternative ways to keep engaging mass audiences with the heritage sites. Along with engaging and connecting people both in difficult times and normal time, how social media activities can help in the marketing of World heritage sites has also been explained in this research.

Résumé

Avec la popularité de l'utilisation de diverses plates-formes de médias sociaux numériques et de la masse d'utilisateurs, les plates-formes de médias sociaux ont été utilisées par différentes organisations à des fins de marketing et de campagne pour atteindre un nombre maximum de clients potentiels. Dans cette recherche, une tentative a été faite pour explorer les pages officielles existantes des médias sociaux des sites du patrimoine mondial de l'UNESCO à travers le monde, analyser le contenu et les activités partagés des pages, l'engagement des utilisateurs des médias sociaux avec ces pages et le niveau de créativité utilisé dans le contenu pour engager les personnes de différents groupes d'âge à partager tous les différents aspects des sites du patrimoine. Compte tenu des utilisations massives des médias sociaux, parmi les 1154 sites du patrimoine mondial (jusqu'en 2022), seuls 163 sites ont des pages officielles de médias sociaux sur Facebook, Instagram, Youtube ou vk. Parmi celles-ci, seules quelques-unes des pages sont régulièrement actives dans le partage de messages sur différentes activités du site ou de messages qui engageraient les gens. Il est de la responsabilité des sites du patrimoine de connecter le public distant, et l'utilisation de plateformes de médias sociaux numériques serait la meilleure façon possible d'y parvenir. En plus de connecter les gens, ces activités

de médias sociaux des sites du patrimoine mondial agiraient comme une archive numérique des activités des sites en préservant les photos, vidéos et autres contenus. Après la souffrance des situations de COVID-19 dans le monde, les plateformes de médias sociaux pourraient être les meilleurs moyens alternatifs de continuer à engager un public de masse avec les sites du patrimoine.

Heritage places and inclusive paths: responsibility and shared practices.

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Abstract

Several players, including local communities, municipal administrators, schools, non-profit organizations, foundations, and private citizens, can work together on programs to instil a sense of responsibility towards historic sites. Can heritage serve as a catalyst for change? What active roles are available to each actor? Should the notion of heritage "education" be examined?

Communication with and towards cultural actors and citizens, research and training, as well as partnerships and strong ties to the area, prove to be essential for fostering a sense of responsibility towards cultural assets.

Cultural legacy can be "explained" in numerous contexts and ways. However, the direct and conscious interaction between the individual and Cultural Heritage must be promoted in areas where it is present. Projects that begin with the local reality can more easily aggregate the system of potential actors and make it simpler to comprehend concepts such as 'accessibility' (physical, socio-economic, cognitive), 'communication' (as a process following the recognition of CH, based on education), and 'participation' (everyone has the right to participate in cultural activities, in scientific advancement and its benefits).

The cultural history of proximity provides a rich environment for creating innovative inclusion, civic education, and teaching strategies. The experiment started during the Covid19 has matured to a satisfactory level and has been reproduced this year. Actors from a broader range of backgrounds are joining the project and taking part in accordance with their own talents and expertise.

On the occasion of the ICOMOS International Day for Monuments and Sites 2021, the first results of the activities were presented through the creation of a video (<https://www.youtube.com/watch?v=Odt5-heHGGw>) that summarizes the moments of study, research, sharing, discovery, etc. of the groups of people who gravitate around a small Monumental Complex, demonstrating that Cultural Heritage is a powerful tool for creating new paths of knowledge, training, and friendship.

International Development Practitioner Approaches to Heritage Preservation

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Abstract

In recent years, large multi-lateral international aid donors and development banks have invested in and promoted cultural and natural heritage protection and tourism as vehicles for economic growth, social inclusion, environmental conservation, and higher standards in health and hygiene. However, international development practitioners and heritage practitioners can differ substantially on the methods used to achieve these goals, alignment with the UN Sustainable Development Goals, and even basic terminology. This paper seeks to present an overview of how the approaches, outlooks, and metrics for success differ between these two disciplines in protecting heritage and promoting growth; explore the necessity of 'translating' concepts between these fields; and create a practical roadmap for how heritage professionals and international development actors can engage with each other more productively. This paper examines heritage preservation-related projects funded by large multinational donors and the private contractors or non-profit organizations that implement the projects. This paper seeks to provide perspectives from international development professionals on heritage as a driver for sustainability. Case studies collect data from interviews with project staff, donor agencies, academia, and private sector companies focused on heritage, tourism, and preservation.

Résumé

In recent years, large multi-lateral international aid donors and development banks have invested in and promoted cultural and natural heritage protection and tourism as vehicles for economic growth, social inclusion, environmental conservation, and higher standards in health and hygiene. However, international development practitioners and heritage practitioners can differ substantially on the methods used to achieve these goals, alignment with the UN Sustainable Development Goals, and even basic terminology. This paper seeks to present an overview of how the approaches, outlooks, and metrics for success differ between these two disciplines in protecting heritage and promoting growth; explore the necessity of 'translating' concepts between these fields; and create a practical roadmap for how heritage professionals and international development actors can engage with each other more productively. This paper examines heritage preservation-related projects funded by large multinational donors and the private contractors or non-profit organizations that implement the projects. This paper seeks to

provide perspectives from international development professionals on heritage as a driver for sustainability. Case studies collect data from interviews with project staff, donor agencies, academia, and private sector companies focused on heritage, tourism, and preservation.

Linking Emerging Professional Priorities with Donor Agendas and Self-Advocacy

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Abstract

The heritage sector relies on institutional funding mechanisms, including grants and donations, to undertake or continue heritage projects, initiatives, and advocacy. These mechanisms and their parent organizations consequently hold significant power in determining the scope of heritage projects and setting implementation agendas. Simultaneously, evidence suggests that emerging professionals largely tend to organize to mirror these funding specifications and institutional structures. As emerging professionals, we believe this dynamic can potentially hamper the speed of innovation in the next generation of heritage preservation and conservation professionals. This paper first conducts a brief landscape analysis of funding mechanisms, the types, their foci, and requirements for heritage projects in select areas on each continent and interviews members of those organizations to understand how the funding priorities were determined. Second, this paper surveys emerging professionals globally from within and outside of ICOMOS to understand their priorities regarding heritage preservation, the institutional and systemic challenges to their professional growth, and whether they feel their priorities are being matched by existing funding mechanisms. Finally, this paper explores the implications of gaps between emerging professional priorities and funding agendas and how emerging professionals might further self-organize and advocate for their priorities. We propose several integrated initiatives that link self-organization and innovation and hope to present these to the wider ICOMOS community.

Résumé

The heritage sector relies on institutional funding mechanisms, including grants and donations, to undertake or continue heritage projects, initiatives, and advocacy. These mechanisms and their parent organizations consequently hold significant power in determining the scope of heritage projects and setting implementation agendas. Simultaneously, evidence suggests that emerging professionals largely tend to organize to mirror these funding specifications and institutional structures. As emerging professionals, we believe this dynamic can potentially hamper the speed of innovation in the next generation of heritage preservation and conservation professionals. This paper first conducts a brief landscape analysis of funding mechanisms, the types, their foci, and

requirements for heritage projects in select areas on each continent and interviews members of those organizations to understand how the funding priorities were determined. Second, this paper surveys emerging professionals globally from within and outside of ICOMOS to understand their priorities regarding heritage preservation, the institutional and systemic challenges to their professional growth, and whether they feel their priorities are being matched by existing funding mechanisms. Finally, this paper explores the implications of gaps between emerging professional priorities and funding agendas and how emerging professionals might further self-organize and advocate for their priorities. We propose several integrated initiatives that link self-organization and innovation and hope to present these to the wider ICOMOS community.

Links between Bolivian natural and cultural heritage

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Abstract

In 1927, the National Monument Law was promulgated, recognizing and protecting cultural heritage, and in 1939, by means of a supreme decree, the protection of natural heritage began with the declaration of forest areas. Currently, the management of cultural heritage is governed by the Bolivian Cultural Heritage Law No. 530 (2014), and natural heritage by the Environment Law No. 1333 (1992) and the Forestry Law No. 1700 (1996).

From the review and systematization of 512 laws and decrees for the recognition and protection of heritage at the national level, it has been established that 82% of the declarations correspond to the cultural dimension, 13% to the natural dimension, and only 5 % are mixed character elements. However, from a territorial perspective it has been possible to identify the existing links between natural and cultural heritage.

The poster synthesizes in a timeline the development of the patrimonialization processes, the institutional and normative changes, taking into account the historical milestones and sociopolitical transformations in Bolivia, as well as the links between the natural and the cultural. Four case studies are also presented where this nature-culture relationship, the risks and threats, public management, and the positive and negative impacts on territorial development are made more visible.

It is evident that to date, no public policy has been generated that allows intersectoral articulation, facilitating comprehensive management of the territory that takes into account these links between the natural and cultural elements recognized as heritage, but it is possible to identify the existing opportunities for improve development planning and management tools.

Resumen

En 1927 se promulga la Ley del Monumento Nacional que reconoce y protege al patrimonio cultural, y en 1939 mediante decreto supremo se da inicio a la protección del patrimonio natural a partir de las declaratorias de zonas forestales. Actualmente, la gestión del patrimonio cultural se rige por la Ley del Patrimonio Cultural Boliviano N° 530 (2014), y el patrimonio natural por la Ley de Medio Ambiente N° 1333 (1992) y la Ley Forestal N° 1700 (1996).

A partir de la revisión y sistematización de 512 leyes y decretos de reconocimiento y protección del patrimonio a nivel nacional se ha establecido que el 82% de las declaratorias corresponden a la dimensión cultural, el 13% a la dimensión natural, y tan solo el 5% son elementos de carácter mixto. Sin embargo, desde una mirada territorial ha sido posible identificar los vínculos existentes entre el patrimonio natural y cultural.

El póster sintetiza en una línea de tiempo el desarrollo de los procesos de

patrimonialización, los cambios institucionales y normativos, tomando en cuenta los hitos históricos y de transformaciones sociopolíticas en Bolivia, así como los vínculos entre lo natural y cultural. También se presentan cuatro casos de estudio donde se visibiliza de mejor manera esta relación natura-cultura, los riesgos y amenazas, la gestión pública, y los impactos positivos y negativos en el desarrollo territorial.

Es evidente que hasta la fecha, no se ha generado una política pública que permita la articulación intersectorial, facilitando una gestión integral del territorio que tome en cuenta estos vínculos entre los elementos naturales y culturales reconocidos como patrimonio, pero es posible identificar las oportunidades existentes para mejorar las herramientas de planificación y gestión del desarrollo.

Human Rights Treaties in Defining Indigenous Rights in Cultural Landscapes

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Abstract

The relationship between indigenous peoples and cultural landscapes incurs an intersection of indigenous rights, human rights, and environment. However, international law on indigenous rights suffers from implementation problems, with few states accepting them as legally enforceable duties. The presentation seeks to clarify the legal obligations upon states in the treatment of indigenous peoples and cultural landscapes. Specifically, the presentation identifies how international human rights law presents a framework of legal duties protecting indigenous rights to environment. The presentation then clarifies how such a framework places legal duties upon states with respect to the protection of indigenous rights in cultural landscapes. The presentation connects its arguments with parallel United Nations efforts on indigenous peoples, human rights, and environment. The presentation finishes with commentary on the resulting implications for state parties to the World Heritage Convention.

Résumé

La relation entre les peuples autochtones et les paysages culturels implique une intersection des droits autochtones, des droits de l'homme et de l'environnement. Cependant, le droit international sur les droits autochtones souffre de problèmes de mise en œuvre, peu d'États les acceptant comme des obligations juridiquement exécutoires. La présentation vise à clarifier les obligations juridiques des États dans le traitement des peuples autochtones et des paysages culturels. Plus précisément, la présentation identifie comment le droit international des droits de l'homme présente un cadre d'obligations légales protégeant les droits des autochtones à l'environnement. La présentation clarifie ensuite comment un tel cadre impose des obligations juridiques aux États en ce qui concerne la protection des droits autochtones dans les paysages culturels. La présentation relie ses arguments aux efforts parallèles des Nations Unies sur les peuples autochtones, les droits de l'homme et l'environnement. La présentation se termine par des commentaires sur les implications qui en résultent pour les États parties à la Convention du patrimoine mondial.

Patrimonial Valuation Criteria of Modern Architecture in Ecuador

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Abstract

The research seeks, unlike the traditional way of valuing the built heritage, the intrinsic values of Modernity in the modern Ecuadorian project; at the same time, seeks to reveal the historical, social and cultural reality of our country. For this, it analyses Gilberto Gatto Sobral works as a study case.

Gilberto Gatto Sobral was the main modern architect who designed in several cities in Ecuador and especially in the city of Cuenca during the 50s and 60s. Through his work it is possible to interweave the duality between Tradition and Avant-garde, typical of the adaptation of the Modern Movement in Latin America.

Architectural and urban modernity in Latin America continues to be -despite great academic research efforts- a field of little exploration. It is still often judged as an echo of what is considered true architectural modernity promulgated from the Modern Movement in Europe, thus detracting from historical, social, cultural and technological dimensions.

Therefore, the research recognises the importance of generating Modern Patrimonial valuation methodologies -quantitative and qualitative- capable of measuring and interpreting, through architecture, the political, economic, social and technological factors that interfered in the future of our society. With this, the construction of the heritage value of the building would be achieved by overcoming subjective stylistic perceptions.

Resumen

La investigación busca que, a diferencia de la tradicional manera de valorar el patrimonio edificado, se reconozca en el proyecto moderno ecuatoriano los valores intrínsecos de la modernidad y a la vez desvelar la realidad histórica, social y cultural de nuestro país. Para ello utiliza la obra del arquitecto Gilberto Gatto Sobral como caso de estudio.

Gilberto Gatto Sobral fue el principal arquitecto moderno que proyectó en varias ciudades del Ecuador y especialmente en la ciudad de Cuenca durante la década de los 50s y 60s. A través de su obra es posible entretener la dualidad entre Tradición y Vanguardia, propia de la adaptación del Movimiento Moderno en América Latina.

La modernidad arquitectónica y urbana en América Latina sigue siendo -a pesar de grandes esfuerzos de investigación académica- un campo de escasa exploración. Aún suele juzgarse como eco de la considerada como verdadera modernidad arquitectónica promulgada desde el Movimiento Moderno en Europa, desmereciendo así dimensiones históricas, sociales, culturales y tecnológicas.

Por tanto, la investigación reconoce la importancia de generar metodologías de valoración Patrimonial Moderna -cuantitativas y cualitativas- capaces de medir e interpretar, a través de la arquitectura, los factores políticos, económicos, sociales y tecnológicos, que interfirieron en el devenir de nuestra sociedad. Con ello, se alcanzaría la construcción del valor patrimonial de la edificación al superar percepciones estilísticas subjetivas.

Latin America/Caribbean: Heritage and Cultural Synchronicity towards Change

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¹ ICOMOS/IFLA ISCCCL

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Abstract

Since 2018, the Latin America and Caribbean (LAC) region of the International Committee ICOMOS/IFLA on Cultural Landscapes (ISC CL) is working on its' regional perspective aiming to clarify issues regarding territorial characteristics; cultural habitat, identity, expression; traditional knowledge; and the originary/indigenous peoples' distinct cosmovision/worldview, symbolic and sacralized systems, blended with a significant immigration, coming from various parts of the globe. This process made possible exchanges and transmuted values, way of living, life's perspective, and a specific integration with territory, culture, and socioeconomic dynamics.

The American Continent stretches from pole to pole, with the world's largest mountain range, bordered by 2 oceans, including the Caribbean isthmus and small islands system, and diverse ecosystems. This extraordinary nature, partly untouched, but also intensely transformed, interacts with a unique rich intangible heritage. The region is marked by a constantly developing ethnic and cultural hybridism, by a strong religiosity that welcomes syncretism of beliefs and religions, and is formed within these social systems, by values and traditions held with fervent tenacity.

Territory and nature are a profound issue for the originary/indigenous people, who feel themselves part of it. Unfortunately, colonization and progress lead to de-contextualized populations with no perspective of their future. The growing socioeconomic pressures of the contemporary world represent an immense challenge, resulting in problems such as poor law enforcement and compliance, weak democracies, affecting landscapes and cultural heritage. Identity values has to do with "who we can be" or "how we have been represented". Education and recognition of these values permeate emotions, awareness and contributes to the collective construction that anchors common values of a group and results cultural synchronicity, resilience, sustainability. Considering the importance of

territory and nature, politics on Cultural Landscapes can be a clue to integrate and achieve change in approach and perspectives.

Resumen

Desde 2018, la región de América Latina/Caribe del Comité Internacional de ICOMOS/IFLA Paisajes Culturales está trabajando en su perspectiva regional con el

objetivo de aclarar cuestiones relativas a características territoriales, hábitat, identidad y expresión culturales, conocimientos tradicionales y cosmovisión, de los pueblos originarios, mezclados con una inmigración, procedente de diversas partes del mundo. Este proceso posibilitó intercambios y transmutación de valores, formas y perspectivas de vida, y una integración específica con el territorio, la cultura y la dinámica socioeconómica.

El continente americano extiende se de polo a polo, con la mayor cadena montañosa del mundo, bordeada por 2 océanos, el istmo y sistema de islas caribeños, y diversos ecosistemas. Esta extraordinaria naturaleza, en parte intacta, pero también intensamente transformada, interactúa con un patrimonio inmaterial único. La región está marcada por un hibridismo étnico y cultural en constante desarrollo, por una religiosidad que acoge el sincretismo, formada por sistemas sociales, valores y tradiciones mantenidos con ferviente tenacidad.

El territorio y la naturaleza son una cuestión profunda para los pueblos originarios/indígenas, que se sienten parte de ellos. Desgraciadamente, la colonización y el progreso conducen a poblaciones descontextualizadas y sin perspectiva. Las crecientes presiones socioeconómicas del mundo contemporáneo representan un desafío, que se traduce en problemas como el escaso cumplimiento de las leyes, la debilidad de las democracias que afectan los paisajes y el patrimonio cultural. Los valores de identidad tienen que ver con "quiénes podemos ser" o "nos han representado". La educación y el reconocimiento de estos valores impregnan emociones, conciencia y contribuyen a la construcción colectiva que ancla los valores comunes del grupo y resulta en sincronía cultural, resiliencia y sostenibilidad. Teniendo en cuenta la importancia del territorio y la naturaleza, la política sobre los Paisajes Culturales puede ser una guía para integrar y lograr el cambio de enfoque y perspectivas.

Heritage Impact Assessment: Sustainable Development and Managing Change

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Abstract

The inclusion of cultural heritage has become a pillar for sustainable development. The Sustainable Development Goals (SDGs) of the United Nations 2030 Agenda, the New Urban Agenda adopted at the United Nations Conference on Housing and Sustainable Urban Development (Habitat III), ICOMOS resolutions 18GA 2014/37 and 19GA 2017/21, as well as the current publication of the UNESCO Thematic Indicators for Culture in the 2030 Agenda (Culture|2030 Indicators), demonstrate their relevance. Heritage Impact Assessments (HIAs) are a tool for managing change and an opportunity towards the implementation of the SDGs.

This contribution will present a series of case studies within the Latin American context showing the implementation of the HIA process. The case studies to be presented will allow a comparison of practices, underlining common points and differences, as well as defining a framework for future discussions. The presentations will illustrate the pivotal role local community plays around the world for an effective sustainability of the projects, at the local, regional, and transnational level. It will also present how tourism linked to cultural heritage -tangible and intangible- can be a driver for a sustainable local development.

The presentation will also include topics such as adaptive-reuse, integration of heritage in urban planning tools, and the crossing point between heritage, development, climate change and sustainability. The governance model of formal and not formal networks created for a sustainable management of cultural heritage, involving national, regional and local authorities, and a wide range of other stakeholders, will also be at the heart of this paper presentation.

Description de la session

La inclusión del patrimonio cultural se ha convertido en un pilar para el desarrollo sostenible. Los Objetivos de Desarrollo Sostenible (ODS) de la Agenda 2030 de las Naciones Unidas, la Nueva Agenda Urbana adoptada en la Conferencia de las Naciones Unidas sobre Vivienda y Desarrollo Urbano Sostenible (Hábitat III), las resoluciones de ICOMOS 18GA 2014/37 y 19GA 2017/21, así como la publicación actual de los Indicadores Temáticos de Cultura de la UNESCO en la Agenda 2030 (Cultura|Indicadores 2030), demuestran su relevancia. Las Evaluaciones de Impacto Patrimonial (EIP) son una herramienta para gestionar el cambio y una oportunidad hacia la implementación de los ODS.

Esta contribución presentará una serie de estudios de caso dentro del contexto latinoamericano que muestran la implementación del proceso de EIP. Los estudios de casos que se presentarán permitirán una comparación de prácticas, marcando puntos comunes y diferencias, así como definir un marco para futuras discusiones. Las presentaciones ilustrarán el papel fundamental que desempeña la comunidad local en todo el mundo para una sostenibilidad efectiva de los proyectos, a nivel local, regional y transnacional. También presentará cómo el turismo vinculado al patrimonio cultural -tangible e intangible- puede ser un motor para un desarrollo local sostenible.

La sesión también incluirá temas como la reutilización adaptativa, la integración del patrimonio en las herramientas de planificación urbana y el cruce entre patrimonio, desarrollo, cambio climático y sostenibilidad. El modelo de gobernanza de las redes formales y no formales creadas para una gestión sostenible del patrimonio cultural, que involucra a las autoridades nacionales, regionales y locales, y una amplia gama de otras partes interesadas, también estará en el centro de esta presentación.

Changing Heritage Practice Through First Nations Consultation

Sue Hodges¹ Diane Kerr², Gail Smith³, Julieanne Axford³, Paul Ashton⁴, Nicola Henriksson⁴ and Catherine Keneley⁴

¹ SHP (Sue Hodges Productions Pty Ltd); ICIP

² Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation ³ Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation ⁴ SHP (Sue Hodges Productions Pty Ltd)

Session Description

(b) Program: Indigenous Heritage

While discussions of First Nations self-determination on heritage projects are 'best practice' in Australia, this rarely occurs in practice on government and commercial heritage projects. Issues such as cost, time and ownership of site-based outcomes frequently arise at the project concept, design and implementation stages.

Our session will examine how cultural heritage interpretation co-created between First Nations people and non- First Nations consultants can help drive radical change in heritage practice. We will outline the model of co- creation the Wurundjeri Woi-wurrung Elders and SHP have used on several recent major government, community and private sector projects, where we have work in partnership to deliver heritage interpretation works. From this, will discuss the issues and challenges involved in bringing First Nations traditional practices, history, and cultural heritage and cultural stories to the forefront in situations with complex stakeholder, financial and political requirements. We will examine the need to move beyond visual representations of First Nations history and culture to interpretive work that includes the values, meaning and significance of a place to its Traditional Owners. We will also discuss the need to ensure cultural heritage work moves from theory to practice and the urgent need for the cultural heritage sector to work closely with industries such as architecture, design and construction to reform current professional practice.

The final part of our session will examine the responsibilities of different actors in the cultural heritage process to ensure First Nations people have agency at all levels of a project, from concept to implementation. In conclusion, will outline how the co-creation model can open up a wide range of employment and training options for First Nations people across the project lifecycle.

Session Format

Dialogue (roundtable discussion) discuss with Elders from the Wurundjeri Woi-wurrung Cultural Heritage Aboriginal Corporation and SHP staff. We will present an outline of our combined work in this area (30 minutes) and open the discussion up to all participants.

Session Objectives

Participants will leave the session with a model of how to work in different project contexts, the challenges involved, the responsibilities of each actor and the values and actions required to change current heritage practice in the area of First Nations history and culture.

Nilgiris Mountain Railway: Review of Risks & Opportunities

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² McGANs Ooty School of Architecture

Abstract

The Nilgiris Mountain Railway is one of the three heritage railways known as Mountain Railways of India, A UNESCO World Heritage Site. The inception of the Nilgiris Mountain Railway (NMR) is an engineering marvel different from that of the Darjeeling Mountain Railway & Kalka-Shimla Railway. It is an example of Rack & Pinion engineering which only exists in the railways of Switzerland. The steep slope climb of 46 km journey of Nilgiris Mountain Railway is covered using steam engines and diesel engines. Once a part and parcel of the daily lives of the people of Nilgiris, the heritage train journey is now left at the mercy of a handful of tourists with larger sections preferring roads as a mode of transportation due to less traveling time.

The present and future context of NMR thus requires re-imagining from the point of its relationship with the people and culture-nature connection. The 46 km journey of NMR is jotted with scenic natural beauty. The stations are a point of hustle-bustle for the local people. But, changing risks such as natural hazards of landslides, increased intensity of rainfall in the Nilgiris due to climate change, disturbance to the wildlife and to the rail journey due to close proximity of wildlife reserved areas requires immediate attention from the perspective of long-term sustainability and workability of the Nilgiris Mountain Railway.

This research work is a review of risks poised from the natural hazards and man-made developmental pressures to cater to increasing tourism growth in the Nilgiris from the lens of the future model of co-existence for both Heritage Railway and People's aspirations. The study reveals the need to ascertain the UNESCO Heritage Guidelines to be implemented at each station with a need to prepare contextual heritage Byelaws for the long-term sustainability of heritage railways.

Traditional Knowledge Labels: a means to re-assert indigenous ownership

Xavier Forde¹

¹ ICOMOS New Zealand Kōmiti Māori

Abstract

Most public databases, be they library catalogues, museum inventories, or archaeological databases, hold indigenous content without any reference to the people they belong to, the conditions they would attach to the use of this material, or their aspirations with regard to it. The Local Contexts initiative aims to support indigenous peoples in this negotiation with institutions by providing a visible, customisable, and practical system to deal with the range of intellectual property issues that arise in relation to managing cultural heritage materials. The resulting Traditional Knowledge labels can support indigenous peoples to add cultural and historical context and political authority to cultural heritage content in non-Indigenous digital archives, libraries, museums and other digital repositories globally as well as to their own local digital heritage archives. A number of pilots are underway with Māori first nation tribes in Aotearoa New Zealand and are discussed here, hopefully providing learnings applicable to other indigenous contexts around the world.

Résumé

La plupart des bases de données publiques, que ce soit catalogues de bibliothèques, inventaires de musées, or bases de données archéologiques, contiennent des matériaux autochtones sans référence au peuple à qui cela appartient, aux conditions qu'ils voudraient attacher à l'utilisation de ce matériel, ou de leurs aspirations à cet égard. L'initiative des Contextes Locaux a pour but de soutenir aux peuples autochtones dans cette négociation avec les institutions en offrant un système visible, pratique, et modifiable, pour traiter toute la panoplie de problèmes associés à la propriété intellectuelle dans le cadre de la gestion du patrimoine culturel. Les peuples autochtones peuvent se servir des étiquettes de Savoir Traditionnel qui en découlent pour ajouter un contexte culturel et historique approprié et ainsi leur autorité politique à l'égard du contenu du patrimoine culturel dans les archives, bibliothèques, inventaires de musées ou

autres bases de données non-autochtones, et dans leur propres archives numériques. Un nombre de projets pilotes sont en cours avec des tribus de première nations Māoris en Aotearoa Nouvelle Zelande et sont le sujet de cette discussion, avec des leçons possibles pour d'autres contextes autochtones autour du monde.

Motion Capture the Performance of Taiwanese Folklore Ritual

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¹ Cultural Properties Research Center, China University of Technology, Taiwan

² China University of Technology, Taiwan

Abstract

Taiwanese temples hold their parades for birthdays of the divinities according to certain dates of the lunar calendar. These parades and the relevant rituals are the crucial intangible heritage of Taiwan Culture. During the ritual festival, the leaders of the parade called 'Din Tao (Leader of the Parade)' wear makeup on their faces and unique religious costumes along with distinctive movements. They are the clear-cut characters in folklore but also the vivid figures widely adapted by dramas, animations, and video games in Taiwan's popular culture.

In New Taipei City, the Hsinchuang Dizang Temple, a Buddhist temple dedicated to Kṣitigarbha Bodhisattva was built in order to rest the neglected ghosts in mid-eighteen century Taiwan. The temple's annual neglected ghost worship ceremony has been running for over a century. This ritual activity is the listed intangible cultural heritage including the ritual performance of 'Lead Generals (Guān jiāng shǒu)' which originated here.

Due to the mentor-mentee inheritance approach, the temple is lacking comprehensive documentation of the details of performers' movements. In order to secure the Lead Generals' inheritance and enlarge the application of edutainment, this study adopts Optical Motion Capture as the digital documentation.

Through the tracking technique of Optical Motion Capture, it digitalizes the locomotion and performance of parade formations into 3D motion information. The information has been transformed and shared via the 3D-model platform, Sketchfab. In comparison with the traditional mentor-mentee materials (e.g. the textual narrative, or 2D images and video recording), 3D digital motion information is able to more elaborately present both the dynamic picture of parade formations and the individual figures' movements together with the time and spacial features. The above outcome offers a better practice in the education programs, animations, interactive performance, and the purpose of intangible cultural heritage preservation in the Post-COVID-19 World.

Résumé

Taiwanese temples hold their parades for birthdays of the divinities according to certain dates of the lunar calendar. These parades and the relevant rituals are the crucial intangible heritage of Taiwan Culture. During the ritual festival, the leaders of the parade called 'Din Tao (Leader of the Parade)' wear makeup on their faces and unique religious costumes along with distinctive movements. They are the clear-cut characters in folklore but also the vivid figures widely adapted by dramas, animations, and video games in

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Industrial Heritage Production in Taiwan: A Creative Economy Approach

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Abstract

Industrial heritage in Taiwan is mainly the product of the Japanese colonial period, which spans the first half of the twentieth century. These industrial locations have now become heritage sites for tourism and creative development. This paper examines how this heritage is produced in a society that remains connected to Japanese culture, a society in which industrial heritage is influenced by the increasing convergence between cultural tourism, museumification and commercialisation.

The research findings refined into the statement of making Taiwan's industrial heritage through a creative approach can be summarised in three dimensions. Firstly, the policy-driven context dominates the majority of Taiwan's industrial heritage climate. It clearly demonstrates that top-down approaches generate the current multifaceted and confusing governance for industrial heritage in Taiwan. Secondly, the ways of presenting the content of industrial heritage were divided. Industrial heritage in Taiwan has become a neutral concept which is a carrier, medium and public sphere to provide various possibilities for the development of relations among the past, the present and the future to the public, whether industrial items or not. Thirdly, industrial heritage is an adaptor for Taiwan to reconnect to domestic and global spheres. Aside from the Japanese connection, by thinking of industrial heritage in an international context, the rising power of the grassroots leads to the next stage of Taiwan's industrial legacy.

The impression of cultural diversity and creative economy through network globalisation leads to the development of the remains of industrial culture towards the next stage. While some may be worried over the current fragmented national narrative and shallow heritage identity, the interviewee responses explored in this paper indicate that industrial heritage in Taiwan may become not only a vehicle heading to global significance but also a compass mapping out the history of this country.

Operation Digger: Supporting Military Veteran's Health and Resilience

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Abstract

Operation Digger was established in 2019 in New South Wales, Australia to support military veterans' physical and mental wellbeing by involving them in projects to record historic places around the State. Working with archaeologists and heritage specialists the veterans develop new skills, contribute their own knowledge and expertise and forge social support networks. The information they gather is then passed on to site owners, government agencies and other stakeholder groups to assist with managing and interpreting these sites.

The wellbeing impacts of heritage and the positive effects of involving military veterans in heritage and archaeological projects are slowly being realised. In the UK and the US there have been a small number of programs established that have involved veterans in heritage research projects and archaeological excavations. They have demonstrated significant health and wellbeing benefits. Operation Digger is the first program of this type with these aims undertaken in Australia.

This paper will look at a number of projects that have been undertaken by Operation Digger and will examine the positive effects on veteran's resilience and wellbeing that arise from both participating in the recording programs and experiencing archaeological and heritage places. This paper will also examine the mutual benefits of the program for both veterans and heritage practitioners.

Résumé

Operation Digger a été créée en 2019 en Nouvelle-Galles du Sud, en Australie, pour soutenir le bien-être physique et mental des vétérans militaires en les impliquant dans des projets visant à enregistrer des lieux historiques dans tout l'État. En travaillant avec des archéologues et des spécialistes du patrimoine, les vétérans développent de nouvelles compétences, apportent leurs propres connaissances et expertise et forment des réseaux de soutien social. Les informations qu'ils recueillent sont ensuite transmises aux propriétaires de sites, aux agences gouvernementales et à d'autres groupes de parties prenantes pour aider à la gestion et à l'interprétation de ces sites.

Les impacts du patrimoine sur le bien-être et les effets positifs de l'implication des vétérans militaires dans les projets patrimoniaux et archéologiques se réalisent lentement. Au Royaume-Uni et aux États-Unis, un petit nombre de programmes ont été établis qui ont impliqué des anciens combattants dans des projets de recherche sur le patrimoine et des fouilles archéologiques. Ils ont démontré des avantages significatifs pour la santé et le bien-être. Operation Digger est le premier programme de ce type avec ces objectifs

entrepris en Australie.

Cet article examinera un certain nombre de projets qui ont été entrepris par Operation Digger et examinera les effets positifs sur la résilience et le bien-être des vétérans qui découlent à la fois de la participation aux programmes d'enregistrement et de la découverte de lieux archéologiques et patrimoniaux. Cet article examinera également les avantages mutuels du programme pour les anciens combattants et les praticiens du patrimoine.

Heritage of Resilience: Recovery of Indigenous Legacy and Its Reflection

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² Fu Jen Catholic University

Abstract

A decade after the most serious earthquake - the 921 Earthquake, in August 2009, Typhoon Morakot, one of the most devastating storms struck Taiwan and destroyed Xiaolin Village, one of the largest communities of the Taivoan people. The debris flow and landslide dam caused by the storm resulted in the loss of near 500 villagers' lives and buildings, including Xiaolin Pingpu Cultural Museum, the first cultural museum in Taiwan dedicated to the history of Taiwanese plains indigenous peoples. After the disaster, three permanent settlements for residents were built respectively within a series of questions which are still controversial today. A memorial park at the site of Xiaolin was constructed with 100 trees, symbolizing the families that lost their lives in the landslide. Xiaolin Pingpu Cultural Museum is rebuilt and completed in 2012, it is housed in a two-story building with a theme of an earth-terrace house. Its roof is decorated with straws and its wall is decorated with bamboo.

This paper aims to explore the relationship between heritage inheritance and post-disaster resilience. By reviewing the contexts of the 921 Earthquake Museum and Xiaolin Pingpu Cultural Museum, it reveals not only the recovery of heritage conservation but also the birth of emerging living heritage to the individual resilient community. In the hot zone of natural hazards, Taiwan has shown its ambition in technological innovation of disaster risk management to answer vulnerability, adaptability, and flexibility. However, the critical factor in conducting resilience on attachments to place as a way of driving strategies for persistence, adaptation, and transformation is people. The study demonstrated the legacy of disaster resilience is being transformed into a way of positive heritage-making in order to link resilience and change management. The indigenous heritage of Xiaolin is rising from the ashes through traditional knowledge capacity-buildings and Culture-Nature Journey practice.

Culture (Covid) Boosters

Jean Wee¹

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Abstract

The Pandemic-induced lockdowns saw the major pivot to digital platforms. Virtually unheard-of zooms quickly became the only way for many of us to continue to do our work as heritage managers. The realization that heritage (culture and the arts) could uplift spirits during lockdowns and other curtailments, led to a host of virtual events, like the annual Singapore Heritage Festival, making its online debuts. Traditional festivals and campaigns found ways to stay connected with their audiences online. Heritage content employed social media, with weekly posts and contests including musical interludes to mark the Mid-Autumn festival at National Monuments. The Ministry of Culture's Arts and Culture Resilience Package of S\$75 million cushioned the ("gig economy") industry impacted by the onset of Covid, with many talents partnering museums for programme development.

The Singapore Discover Vouchers boosted the means for all households to go on staycations, be local tourists and rediscover their roots, while supporting the associated businesses. School children facing weeks of lockdowns were entertained with virtual tours of museum exhibitions, where "Zoom into History" brought selected artefacts to life by local talents. They could also explore a 360 degree illustration of a historic street with its diverse religious monuments. Monument inspections continued with a self-checking template done by stakeholders.

Recognizing the onset of digital fatigue, it was timely that the transitory easing of Safe Management was celebrated during Ramadhan at a historic Muslim quarter, uniting the Muslim community in its bazaar and *iftar* traditions. The broader public soaked in the atmosphere at the historic precinct while observing car lite practices. In trying to make the best of a bad situation, the Pandemic might have reinforced Singaporeans' understanding of their small island, simultaneously reinforcing the deeply observed racial harmony that is the bedrock of our communities.

Oman is the gift of Aflaj

Naima Benkari¹

¹ Sultan Qaboos University

Abstract

A study of the structuring role of Aflaj in the composition of Omani vernacular settlements. The vernacular settlements in large parts of Oman are characterized by an organic integration between the buildings, the oasis and the water channels. Every component of this composition relies on the two others to survive. Nevertheless, the scientific literature did not address the composition as a whole and the several researches in the field studied one or two components separately from the others. Considering the importance of water for the physical development of the settlement and the oasis, the present study aims to highlight the role of the water channel (Falaj) as a structuring element in the overall composition of the Omani vernacular settlements. The methodology was founded on an extensive literature about water channels in Oman and the region, as well as a series of interviews with different stakeholders in some Omani vernacular settlements (inhabitants, Falaj managers...). The findings of this research emphasized the multidimensional role of the water channels in the life of Omani settlements and their oases and revealed the socio-economic, environmental and symbolic constituents of their survival.

Digital documentation manual for Indian architectural conservation practice

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Abstract

The Indian subcontinent is one of the oldest cradles of civilization, where cultural heritage coexists with our built environment, making it impossible to differentiate and is left at peril. The built heritage decays everyday, due to natural disasters, political instabilities and other changes in the world. While the explorations are undertaken towards the potential of the 3-D data approaches to preserve, interpret and represent, India is continuing to normalize the need in its practice. Absence of documentation standards and manual makes it difficult for the practitioners, without knowing where to start. Conservation architects rarely have a documentation plan on how to record data, its digital processes nor any archival methods. Digital documentation is largely looked at, as an optional activity and remains a personal choice. The struggles are often credited to insufficient funds, non-standardised equipment and confounding processes. The firms make use of social media to circulate the everyday images for dissemination and communication within the team; these digital images are temporal in nature without dedicated storage or archival value.

This paper attempts to inform the cultural heritage professionals to undertake the documentation practice with digital documentation standards and manuals; that enables, facilitates and empowers practitioners. It is rudimentary to make the 3-D technology, documentation standards & manuals accessible, easier and optimized for the developing countries towards an inclusive evolution. The future has to ensure cheaper equipment, lighter data, retrievable storage, simpler process and accessible archives. This study shall strive to define optimized documentation frameworks, with the help of case study projects by the authors; the solution often prevails with comprehensive understanding of the purpose and combination of methodologies, utilized inclusively.

Résumé

Le sous-continent indien est l'un des plus anciens berceaux de la civilisation, où le patrimoine culturel coexiste avec notre environnement bâti, le rendant impossible à différencier et mis en péril. Le patrimoine bâti se dégrade chaque jour, en raison des catastrophes naturelles, des instabilités politiques et d'autres changements dans le monde. Alors que les explorations sont entreprises vers le potentiel des approches de données 3D pour préserver, interpréter et représenter, l'Inde continue de normaliser le besoin dans sa pratique. L'absence de normes de documentation et de manuel rend la tâche difficile pour les praticiens, sans savoir par où commencer. Les architectes de la conservation ont rarement un plan de documentation sur la façon d'enregistrer les données, ses processus numériques ni les méthodes d'archivage. La documentation numérique est largement considérée comme une activité facultative et reste un choix personnel. Les cabinets utilisent les médias sociaux pour faire circuler les

images du quotidien à des fins de diffusion et de communication au sein de l'équipe ; ces images numériques sont de nature temporelle sans stockage dédié ni valeur archivistique.

Cet article tente d'informer les professionnels du patrimoine culturel d'entreprendre la pratique de la documentation avec des normes et des manuels de documentation numérique ; qui permet, facilite et responsabilise les praticiens. Il est rudimentaire de rendre la technologie 3D, les normes de documentation et les manuels accessibles, plus faciles et optimisés pour les pays en développement vers une évolution inclusive. L'avenir doit assurer un équipement moins cher, des données plus légères, un stockage récupérable, un processus plus simple et des archives accessibles. Cette étude s'attachera à définir des cadres documentaires optimisés, à l'aide de projets d'études de cas par les auteurs ; la solution prévaut souvent avec une compréhension globale de l'objectif et de la combinaison de méthodologies, utilisées de manière inclusive.

The Risk of Restoring the Heritage of Vernacular Courtyard Houses in China

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Abstract

To rescue the vernacular heritage of traditional courtyard houses that are disappearing quickly in rural China because of fast urbanization, one widely adopted method is to restore and transform them into a museum. Such restoration work often turns out to be confusing and sometimes disappointing, which implies some possible risks. To begin with, in order to explore what the risks are and why they appear, this paper takes the Chen house in the Chongqing Municipality as an example and analyzes its conservation plan, which has been approved but not implemented. First, the "planned" restored work was examined critically by comparing it with the current situation and historical literature and it shows some risks of this method. Second, the author explored the reason why such a "misguided" conservation plan was made by analyzing the detailed measures described in this plan. Then, the negative influence of such measures was discussed by reviewing some other cases which have been already subject to such restoration measures: (1) It produces fake heritage when the new is reconstructed without a reliable basis; (2) it eliminates the possibility to approach the true history when some traces are removed; (3) some history is deliberately ignored. Last, the author analyzes the reason for the wide adoption of such stylistic restoration in China and proposes a critical perspective for such work.

Resumen

Para rescatar el patrimonio vernáculo de las casas de patio tradicionales que están desapareciendo rápidamente en las zonas rurales de China debido a la rápida urbanización, un método ampliamente adoptado es restaurarlas y transformarlas en un museo. Esta labor de restauración suele resultar confusa y a veces decepcionante, lo que implica algunos posibles riesgos. Para empezar, con el fin de explorar cuáles son los riesgos y por qué aparecen, este artículo toma como ejemplo la casa Chen del municipio de Chongqing y analiza su plan de conservación, que ha sido aprobado pero no ejecutado. En primer lugar, se examina críticamente el trabajo de restauración "planificado" comparándolo con la situación actual y la literatura histórica, y se muestran algunos riesgos de este método. En segundo lugar, el autor exploró la razón por la que se hizo un plan de conservación tan "equivocado" analizando las medidas detalladas descritas en este plan. A continuación, se discutió la influencia negativa de tales medidas revisando algunos otros casos que ya han sido objeto de tales medidas de restauración: (1) Se produce un patrimonio falso cuando se reconstruye lo nuevo sin una base fiable; (2) se elimina la posibilidad de acercarse a la verdadera historia cuando se eliminan algunos vestigios; (3) se ignora deliberadamente alguna historia. Por último, el autor analiza la razón de la amplia adopción de este tipo de restauración estilística en China y propone una perspectiva crítica para esta labor.

Creating Public Value and the Outsourcing of Historical Site Regeneration

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Abstract

The outsourcing of historical sites management is becoming a norm in Taiwan but is also proving problematic. The difficult issues when outsourcing historical sites management are not only due to the impact of the new public management in the government reform, but also due to the lack of a comprehensive understanding of values in and between the stakeholders, such as heritage professionals, public sectors, private sector, and the public.

The emergence of Creating Public Value theory in Europe and the US had carried out multi-faceted discussions, putting the weight back to public departments to be a defender of publicness and to create public value.

This research looks at both the Public Value theory and the value ideologies in the heritage conservation research field, to propose a dynamic framework that put Public Value at the top to negotiate the potential conflict between traditional intrinsic values and instrumental values when outsourcing historical sites.

The issues related to the historical site regeneration are quite complex and are cross-disciplinary. The regeneration of historical sites should become a place where the social network is connected and where more values are produced. This research believes that these values are created through the cooperation of the stakeholders and must benefit to the public. It is important to seek an appropriate theoretical framework that puts value creation at centre, to face the obstacles when outsourcing historic sites.

Resumen

La subcontratación de la gestión de sitios históricos se está convirtiendo en una norma en Taiwán, pero también está resultando problemática. Los problemas difíciles cuando se subcontrata la gestión de sitios históricos no solo se deben al impacto de la nueva gestión pública en la reforma del gobierno, sino también a la falta de una comprensión integral de los valores en y entre las partes interesadas, como profesionales del patrimonio, sectores públicos., sector privado y público.

El surgimiento de la teoría de la creación de valor público en Europa y los EE. UU. había llevado a discusiones multifacéticas, devolviendo el peso a los departamentos públicos para que fueran defensores de la publicidad y de la creación de valor público.

Esta investigación analiza tanto la teoría del valor público como las ideologías de valor en el campo de investigación de la conservación del patrimonio, para proponer un marco dinámico que coloca al valor público en la parte superior para negociar el conflicto potencial entre los valores intrínsecos tradicionales y los valores instrumentales al subcontratar sitios históricos.

Los temas relacionados con la regeneración de sitios históricos son bastante complejos y son transversales. La regeneración de los sitios históricos debe convertirse en un lugar donde se conecte la red social y donde se produzcan más valores. Esta investigación cree que estos valores se crean a través de la cooperación de las partes interesadas y deben beneficiar al público. Es importante buscar un marco teórico apropiado que ponga la creación de valor en el centro, para enfrentar los obstáculos al subcontratar sitios históricos.

Indigenous Protected Areas - Protecting Natural and Cultural Values

Siena Di Giovanni-Arundell¹ Alison McMorrow¹

¹ Department of Climate Change, Energy, the Environment and Water

Session Description

First Nations Australians have managed their country and protected its natural and cultural values for over 65,000 years. Australia is a world leader in recognising the benefits and rights of First Nations peoples in managing their land and sea and has established a number of programs for First Nations led land and sea management. One of the most successful programs is the Indigenous Protected Areas Program.

An Indigenous Protected Area (IPA) is an area of land and/or sea where First Nations people enter into a voluntary agreement with the Australian Government to manage the area for biodiversity conservation and the protection of cultural values.

IPA projects start with consultation involving First Nations-led discussion and planning within and between First Nations groups and other stakeholders, and the development of a management plan outlining actions to protect natural and cultural values. Management plans also identify opportunities for IPA managers to build partnerships with government and non-government stakeholders, amplifying the impact of government investment. IPA projects move to a 'dedication' stage following an informed decision by Traditional Owners to dedicate their country as an IPA and implement the management plan.

IPAs are an essential component of Australia's National Reserve System, the network of formally recognised parks, reserves and protected areas across Australia. There are currently 82 dedicated IPAs across over 87 million terrestrial hectares or 11.37 per cent of the Australian landmass. These account for over half the National Reserve System. IPAs also cover over 5 million hectares of sea.

The IPA model recognises that natural and cultural values are intrinsically linked. IPA managers adopt a 'two-way' management approach, bringing together First Nations knowledge, practices and tradition with western scientific knowledge and practices. IPA funding may be used to undertake culturally focused activities, such as the protection of rock art sites or culturally significant plants and animals, as much as it may be used to undertake weed or pest animal control activities.

The IPA Program includes a focus on economic and social outcomes. A 2016 review of the IPA Program and the Australian Government's Indigenous Ranger Program concluded that every dollar invested in the programs generates \$2.74 worth of social, economic, cultural and environmental outcomes. Other reviews found the programs contribute to a range of outcomes for First Nations communities including higher school attendance rates, better individual and family health, increased well-being and self-confidence, and lower rates of community violence, crime and incarceration. The

programs provide real economic and employment opportunities, employing around 3,000 First Nations Australians.

This workshop will provide an overview of the IPA Program and discuss challenges and opportunities for the program, then focus on 3 IPAs, one in a desert region, one in a remote coastal region and one in a regional area. First Nations IPA managers will discuss their two-way management approach and how giving a shared focus to the protection of natural and cultural values has ensured the success of their IPA project and ongoing support for the program from First Nations communities across Australia.

Session Format

This one-hour workshop will be facilitated by Alison McMorrow, Branch Head of Regional Planning and Landscapes the Department of Climate Change, Energy, the Environment and Water. Alison will start by providing an overview of the Indigenous Protected Area program, then introduce coordinators and rangers from 3 IPAs, one in a desert region, one in a remote coastal region and one in a regional area. Each group will describe their IPA, discuss their two-way management approach and the key activities being undertaken to protect the natural and cultural values of their IPA. The format will be: Introduction and overview (10 minutes), Speakers from 3 IPAs (each to provide a 10 minute presentation and 5 minutes of questions/discussion), Conclusion (5 minutes).

Session Objectives

This workshop will provide participants with an understanding of Australia's successful Indigenous Protected Areas Program and how it assists First Nations People to protect the natural and cultural values of their country. First Nations people from 3 IPAs will describe their IPAs and the work they are undertaking on them. We will demonstrate that the IPA model is effective for managing both natural and cultural values. We will ask participants to consider parallels in their own work and whether there are lessons to be learnt from the IPA model to assist them in their work.

Water as Human Rights: A Case of Sri Lanka's Cascaded Tank-Village system

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Abstract

Through looking at a case study of the Cascaded Tank-Village system in the North-Central Province of Sri Lanka, this paper explores how environmental degradation leads to a deterioration of human rights to water and health, and more importantly how the issue is intertwined with the loss of cultural heritage, social injustice and inequality. A systematic literature review and case study review were used to achieve the aim of this study. Water contamination due to the overuse of agrochemicals such as fertilizers, pesticides and herbicides is the main cause of clean water scarcity in Sri Lanka. Since the late 1970s, agrochemicals have been extensively used in Sri Lanka with the introduction of open economy. The consequences are serious, including: (1) an abandonment of cultural heritage with a history of more than 2,000 years; and (2) a massive water contamination that has given rise to a health crisis in the North-Central Province of Sri Lanka where a high prevalence of chronic kidney disease was reported. By examining the conditions that contribute to the crisis, this paper discusses the underlying issues in which conventional heritage conservation practices as exemplified by UNESCO's World Heritage List do not adequately account for the basic human rights such as access to clean water and healthy environment for those living adjacent to the site. This case study also considers how an alternative right-based, cross-disciplinary heritage conservation approach might serve as a good example for incorporating human rights issues within the heritage discourse and shaping a more sustainable environment.

Résumé

En examinant une étude de cas du système de villages-citernes en cascade dans la province du centre-nord du Sri Lanka, cet article explore comment la dégradation de l'environnement conduit à une détérioration des droits de l'homme à l'eau et à la santé, et plus important encore, comment la question est entrelacée avec la perte du patrimoine culturel, l'injustice sociale et l'inégalité. Une revue systématique de la littérature et une étude de cas ont été utilisées pour atteindre l'objectif de cette étude. La contamination de l'eau due à l'utilisation excessive de produits agrochimiques tels que les engrais, les pesticides et les herbicides est la principale cause de la pénurie d'eau potable au Sri Lanka. Depuis la fin des années 1970, les produits agrochimiques ont été largement utilisés au Sri Lanka avec l'introduction de l'économie ouverte. Les conséquences sont graves, notamment : (1) l'abandon d'un patrimoine culturel vieux de plus de 2 000 ans ; et (2) une contamination massive de l'eau qui a donné lieu à une crise sanitaire dans la province du centre-nord du Sri Lanka, où une forte prévalence de maladie rénale chronique a été signalée. En examinant les conditions qui contribuent à la crise, cet article traite des problèmes sous-jacents dans lesquels les pratiques conventionnelles de conservation du patrimoine, telles qu'illustrées par la liste du patrimoine mondial de l'UNESCO, ne tiennent pas suffisamment compte des droits de l'homme fondamentaux tels que l'accès à l'eau potable et à un environnement sain pour les personnes vivant à

proximité du site. Cette étude de cas examine également comment une approche alternative de la conservation du patrimoine, fondée sur les droits et pluridisciplinaire, pourrait servir d'exemple pour intégrer les questions de droits de l'homme dans le discours sur le patrimoine et façonner un environnement plus durable.

Disaster Resilience Strategy and Mitigation of Risks for Cultural Heritage

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Abstract

The study is intended to focus on cultural heritage risk and disaster resilience issues in urban area as well as practical steps that can be taken to alleviate negative impacts of Climate change and unplanned urbanizations e.g. This study aims to promote the risk management strategies and to integrate concerns for cultural heritage into broader national and regional risk management plans of Thailand.

Inputs included remarks on Disaster resilience and Mitigation cultural heritage risk of Bangkok with experiences from the case studies. There is an attempt to understanding the cultural heritage of the city. Development strategies for integrating the policy of disaster resilience issues in the mainstream urban planning for conservation cultural heritage.

Résumé

L'étude est destinée à se concentrer sur les risques liés au patrimoine culturel et les questions de résilience aux catastrophes en zone urbaine ainsi que les mesures pratiques qui peuvent être prises pour atténuer les effets négatifs impacts du changement climatique et des urbanisations non planifiées, par ex. Cette étude vise à promouvoir les stratégies de gestion des risques et intégrer les préoccupations patrimoine dans des plans nationaux et régionaux plus larges de gestion des risques de la Thaïlande. Les contributions comprenaient des remarques sur la résilience aux catastrophes et l'atténuation des risques liés au patrimoine culturel de Bangkok avec les expériences tirées des études de cas. Il y a une tentative de comprendre le patrimoine culturel de la ville. Stratégies de développement pour intégrer la politique des questions de résilience aux catastrophes dans la planification urbaine dominante pour la conservation du patrimoine culturel.

The Cultural and Spiritual Significance of Nature: IUCN Guidance

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² New England Biolabs Foundation

³ University of Wageningen

⁴ National Parks Service

Abstract

In 2021, the International Union for Conservation of Nature (IUCN) published: 'The Cultural and Spiritual Significance of Nature: Guidance for Protected and Conserved Area Governance and Management'. Eleven people authored and edited the guide, which was prepared over a period of more than five-years. The guide is based on the premise that the cultural and spiritual significance that nature holds to people from Indigenous groups, mainstream religions, and the general public, can help make protected and conserved areas more diverse, sustainable, and socially equitable.

Lead author of these guidelines, Bas Verschuuren explains: "Cultural and spiritual values are conceptualized and mobilized in different ways in the fields of nature conservation and cultural heritage. Applying 'significance' as a key concept to the guidelines helps IUCN and its partners, such as ICOMOS and ICCROM, to strengthen nature-culture linkages and cultivate more sustainable and integrated approaches to conservation".

The poster will present the six overarching principles that are the foundation of the guide. They are:

1. Respect diversity
2. Build diverse networks
3. Ensure safety and inclusivity
4. Account for change
5. Recognise rights and responsibilities
6. Recognise nature-culture linkages

Nine case studies are provided that demonstrate in depth, how these principles, and associated supporting guidelines, can be implemented in protected and conserved areas worldwide.

The work on this publication was mandated by IUCN after the adoption of a resolution 'Recognising cultural and spiritual significance of nature in protected and conserved areas' at the IUCN World Conservation Congress in Hawaii in 2016. Two workshops supported by the International Academy for Nature Conservation on the Isle of Vilm in 2016 and 2017 were key to developing these guidelines.

A Partnership to Reform First Nations Heritage Protections in Australia

Siena Di Giovanni-Arundell¹ Rachel Perkins², Jamie Lowe² and Michelle Dumazel³

¹ Australian Government

² First Nations Heritage Protection Alliance

³ Department of Climate Change, Energy, the Environment and Water

Session Description

Being home to the oldest continuing cultures on earth is a privilege that cannot be taken lightly. It is a matter for all Australians, and all nations, to ensure First Nations customs, stories and culture is protected. As things stand, Australian legislation to protect First Nations cultural heritage is failing. It is not working to support First Nations peoples as it is largely focused on regulating the destruction of First Nations cultural heritage rather than protecting or celebrating it. The federal, state and territory cultural heritage laws in Australia do not meet the standards or expectations of First Nations peoples, everyday Australians or the international community.

Australia has clear obligations to protect First Nations cultural heritage under the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The principles outlined in UNDRIP are fundamental in developing options to reform First Nations cultural heritage protections. Key amongst these is that, as far as possible, First Nations peoples are empowered to make decisions about their own cultural heritage.

Prioritising self-determination is part of a wider international effort to ensure appropriate participation in decision making for First Nations peoples affected by government decisions. It is an important and central consideration for First Nations cultural heritage protection reform. On a national level Australia's *National Agreement on Closing the Gap*, aims to enable First Nations peoples and Australia's federal, state and territory governments to work together to overcome the inequality experienced by First Nations peoples, is an extension of this overarching push towards the principles of self-determination.

The Australian Government and the First Nations Heritage Protection Alliance are working in a Partnership to develop options to reform First Nations cultural heritage protections. The First Nations Heritage Protection Alliance is a coalition of over 30 member organisations representing First Nations peoples from across Australia, including major Native Title Bodies, Land Rights Councils, Prescribed Body Corporates and community controlled organisations nationally.

The Partnership is undertaking a national engagement process to work in genuine partnership with First Nations peoples who will be impacted by heritage protection reform. This national engagement aligns with Priority Reform One of the *National Agreement on Closing the Gap*, which aims to empower First Nations peoples to share decision-making authority with governments through establishing formal partnership arrangements.

Extensive consultations undertaken over 2022-2023 with all interested community members, as well as business and industry, are informing the development of options for reform that aim to lift the standard of First Nations cultural heritage protections.

This panel discussion will examine the outcomes of these engagements and consider next steps for effective, meaningful reform for First Nations heritage protections.

Session Format

The panel will include Rachel Perkins and Jamie Lowe from the First Nations Heritage Protection Alliance and Michelle Dumazel from the Department of Climate Change, Energy, the Environment and Water. The speakers will be representative of the membership of the Partnership between the Australian Government and the First Nations Heritage Protection Alliance. Priority will be given to First Nations peoples as speakers for this discussion, from both the First Nations Heritage Protection Alliance and the Australian Government, and other relevant organisations.

Session Objectives

This discussion will present the Partnership's work to reform First Nations heritage protections in Australia, in its current progression at the time of the GA2023 Scientific Symposium.

Unresolved Business: Risky positive change messaging & heritage discussions

Alayna Rā¹

¹ WSP

Abstract

In a very unsettled society, and with a planet that looks close to spitting us out, it can be easy to turn to propaganda messaging that elicits hope. However, discussions framed around positive change and driving towards a sustainable future can side-line conversations about the ongoing impacts of the Colonial Project, a rapidly degrading natural environment that sustained first peoples, and the unresolved business of who's natural and cultural heritage is actually being conserved or protected.

This paper explores Indigenous perceptions of unresolved 'heritage' business, focusing on the link that Indigenous cultural heritage has to the natural environment. It then considers the extent to which these topics are being addressed in heritage conferences, symposiums and their respective marketing to delegates, academics, professionals and communities.

Emergency Preparedness Plan for Urban Heritage Buildings in B.K. Das road, Dhaka, Bangladesh

Fatiha Babuly¹

¹ Perceive Research & Design

Abstract

Bashanta Kumar Das (B. K. Das) road in Farashganj area is one of the four nationally listed heritage areas in Dhaka, Bangladesh which was recognized by the Nagar Unnayan Committee (Committee for City Development) in 2009. This committee works under the authority of Rajdhani Unnayan Kartripakkha (RAJUK), the Capital Development Authority of the Government of Bangladesh. It has been listed for its extraordinary cultural value as a British colonial period neighborhood. The buildings along the street were mostly built around 19th to 20th century attributing somewhat similar features or style. As they stand in a cluster, their aesthetic and historical values lie in their collectiveness. If any of them is demolished, the whole ambience of the street will be lost. The buildings of this specific area portrays the rich architectural style and heritage; provides a window to the past colonial era. But unfortunately, at present, the buildings are mostly in dilapidated state, poorly maintained and any kind of documentation with proper protection or preservation plan is missing. They are also susceptible to risk from vandalism & fire. This paper will illustrate how a non-profit, non-governmental organization can partner with local communities, stakeholders and government agencies in an effort to protect the buildings, historic features of the street and envisage a sustainable conservation management plan addressing emergency need. To protect and preserve one of the last remnants of Dhaka's colonial past, how detailed documentation, research for the original construction method and historic documents, narratives etc. are done to prepare for any potential catastrophe. The work will also include organizing capacity building workshops and seminars to disseminate acquired information in cooperation with local bodies. Moreover, this project is expected to serve as a case study for preparing emergency preparedness plan of other heritage structures in the city.

<https://photos.app.goo.gl/PUNPfkaz5WHd87wm8>

The IIPFWH - Purpose and Vision

Chrissy Grant¹

¹ International Indigenous Peoples' Forum on World Heritage

Abstract

The International Indigenous Peoples' Forum on World Heritage (IIPFWH) was created by Indigenous delegates attending the 41st session of the World Heritage Committee (WHC) in 2017, and launched at the 42nd session in 2018. Its overall purpose is to give voice to Indigenous peoples and promote full respect for their rights in all aspects and processes of the World Heritage Convention. Modelled after a similar forum at the Convention on Biological Diversity (CBD), the IIPFWH is a platform for Indigenous peoples participating in the sessions of the WHC and other processes of the World Heritage Convention. It aims to engage with the WHC, the World Heritage Centre, the Advisory Bodies, and States Parties in order to represent the voice of Indigenous peoples in relation to World Heritage.

Objectives of the IIPFWH include:

- the establishment of a Voluntary Fund for Indigenous peoples to support their effective participation in World Heritage processes, similar to the Voluntary Fund at the CBD;
- improving the Convention's Operational Guidelines to ensure that Indigenous peoples are fully and effectively involved in the nomination of World Heritage sites, that their cultural values are consistently recognized in the Outstanding Universal Value (OUV) of sites, and that their free, prior and informed consent is obtained before sites in their territories are listed;
- a revision of the criteria for the assessment of OUV (including a re-insertion of cultural aspects into the "natural criteria") to overcome the nature-culture divide and enable an appropriate and consistent recognition of Indigenous cultural values;
- a reassessment of all Indigenous sites listed as "natural sites" with a view to embedding Indigenous cultural values in the OUV;
- the inclusion of qualified Indigenous experts when Indigenous sites are evaluated or missions are done in Indigenous territories;
- eventual recognition of the IIPFWH as a fourth Advisory Body to the WHC.

Prakriti-Sanskriti: Heritage and Nature-Culture's Synergy in Central India

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Abstract

Based on anthropological and archaeological fieldwork in the central Indian state of Madhya Pradesh, this paper examines heritage conservation and preservation approaches in its national parks, wildlife sanctuaries and tiger reserves, many of which are or have UNESCO World Heritage Sites. With specific reference to Ratapani Tiger Reserve/Wildlife Sanctuary which has the Bhimbetka Rock Shelters (WHS 2003) and the Satpura Tiger Reserve/National Park (WHS 2022), the co-existence of rock art, archaeological and palaeoanthropological sites, endangered flora and fauna, and tribal and religious linked ritual and sacred spaces in these geographically and historically significant regions allow for understanding various processes involved in its interdependent yet independent custodianships and stewardships. The various local, state, national and global level regulations and laws that come into action through various agencies and actors overlap at ground level resulting in selectively emphasized and unknowingly marginalized processes and people in the same vicinity. As philosophized in the concept of 'Prakriti-Sanskriti' which can be translated as 'Nature-Culture' in the 'Hindi- Sanskrit' linguistic affiliation, this study calls for an integrated sustainable development, impact assessment and resource management of heritage in these mutual spaces through protection and safeguarding initiatives with equitable and engaged indigenous, traditional and vernacular collaboration and leadership.

Nurturing Innovative Alliances for Conservation: Diversity as a Strategy

Miki Okadera¹ Sanjeev Shankar², Hok Nang Alex Tam³, Fatiha Babuly⁴, Fridah Joyce Chipoya⁵ and Nirupa Priyadarshani⁶

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Abstract

Addressing complex challenges within heritage conservation requires an innovative and inclusive approach. Nurturing sustainable management practices within complex heritage sites requires a novel stakeholder approach and a continually evolving methodology. In this Session we revisit the management plan and approach for Minneriya National Park, which was developed during PNC19 in Sri Lanka in 2019 - an Asian Regional Course on Promoting People-Centred Approaches to Conservation of Nature and Culture. Organized by ICCROM, learning's from this analysis are applied for developing a management plan for a new site with participants at ICOMOS GA 2023.

Making a management plan for Minneriya National Park in Sri Lanka constituted an important group task as part of PNC19. Famous for gathering elephants in search of water during the dry season, the nature reserve is an important habitat for biodiversity conservation as a wetland where rare animals and endangered birds live. It also includes Minneriya Tank - an irrigation facility built in the 3rd Century, which has supported a compelling agricultural landscape. This exceptional context has attracted a high tourist footfall resulting in a complex nature-culture challenge. As part of PNC19 Course, six nature-culture professionals from diverse cultures (Sri Lanka, Bangladesh, Japan, Zambia, Hong Kong and India) worked together to understand the problem and provide solutions. Using an ethnographic and adaptive approach, the team engaged with various stakeholders and explored the underlying nature-culture relationship.

Diversity of cultural backgrounds, experiences, points of view and languages posed significant challenges during the early phase of the task. However, the teams' overall commitment to problem solving and heritage conservation resulted in overcoming these challenges, creating a steep learning curve, and nurturing a responsible vision rooted in inclusion and diversity. Each member contributed a unique point of view and enriched the process through their experience. These interactions eventually provided a context for a holistic solution. Important and unexpected insights emerged from interaction with other stakeholders (women, low income groups) through ethnographic immersion including direct field interviews.

This session will further examine the changes in the heritage site and its surrounding area in the four years since the training course and consider issues related to people, nature and culture, agricultural landscapes, development and conservation, and implementation.

Complex problem solving necessitates a novel approach and alliance. Here, Diversity and inclusion constitute an important opportunity for heritage conservation and responsible development, and should be nurtured despite its inherent challenges.

The session will attempt to inspire all participants to witness the importance of diversity and inclusion for complex problem solving in a heritage context. It will nurture this realization through a real example where the participants and hosts will find a holistic solution through inputs from all participants. It will highlight the fact that diversity is essential for a vibrant discourse and contributes to resilience and robustness of a solution.

The Heritage of Decentralisation

David Nichols¹ Robert Freestone² and Julian Bolleter³ ¹ University of Melbourne

² UNSW

³ UWA

Abstract

Australia has a long history of proposals for new urban areas physically distinct from extant cities, established in the name of cultural, strategic or environmental benefit. Canberra is an example of a successful proposal, carried through to the establishment of a thriving city. Monarto, in South Australia, is the most famous Australian example of a meticulously- researched city which foundered in its early years. Situated conceptually between these two are numerous plans which either failed in the earliest iteration or emerged as a much more modest outcome than originally proposed. In all cases, a lasting impact was generated; a tangible alteration was made on the ground.

Using site visits to a range of key locations, alongside archival research, this paper asks what can be learnt from the sites and places left behind by new city proposals. How might exploration and analysis of these ideals and ideas drive new models of urban development in the 21st century? Is the legacy of the new Australian city something to be covered up, or something to be celebrated?

Integrated approaches for preserving Buzludzha Monument in Bulgaria

Dora Ivanova¹

¹ Buzludzha Project Foundation

Abstract

The Buzludzha Monument is one of the most iconic and significant buildings of post-war modernism in Bulgaria and in Europe. It is located on a mountain top in a outstanding natural setting. Buzludzha was built in 1981 to be a symbol of Bulgarian communism, which was the reason to be abandoned in the 90's. In the intervening years it has been neglected and looted as have many other buildings, part of the vast dissonant heritage of the 20th century.

Buzludzha Project Foundation, founded in 2015, is a grass roots initiative working to preserve the monument. However, the goal is bigger than the monument itself. It is to develop best practices, which contribute for better governance of cultural heritage, better communication of contested heritage, better green transition, especially for recent heritage, allowing sustainability and efficiency in social and environmental aspect.

In 2019 thanks to the funding by the Getty Foundation, our team of over 100 experts from 10 countries developed a Conservation Management Plan for the building. Between 2020 and 2023 we implemented the emergency measures to protect the mosaic artwork in the monument. There are almost 1000 square meters of mosaics, which make it one of the biggest mosaic artworks from the 20th century in Europe. Moreover, we secured the monument so that in 2023 it can be opened for visitors after 30 years of neglect. In this process 5 universities, NGOs, institutions, donors, volunteers and experts united and supported the project. These relationships create capacity and work as catalyzer for further development.

The goal is that Buzludzha Monument becomes a place for democratic values, education and development of critical thinking about the past and the present.

Copropriétés modernes : le patrimoine au défi de la transition climatique

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Abstract

The modern movement has long embodied progress, especially after the Second World War when France began to rebuild decent housing for a growing population. In Bordeaux, many modern neighbourhoods were built to inspire the renewal of the then emerging metropolis (business and housing districts following slab urbanism, infrastructures and facilities), but also to further develop the suburbs along with the growing car traffic.

The oil crisis, then climate change tarnished modern architecture's legacy, now commonly seen as energy-consuming and outdated, thus leading to some demolitions. However, the Redivivus research conducted for the French Ministry of Culture (2016-2021) on several post-war neighbourhoods in the Bordeaux surroundings shows the strong resilience of such districts. Beyond these neighbourhoods' spatial and urban characteristics, this architecture embodies the 'modern project's quality of life' some inhabitants wish to highlight. Several stakeholders gather and fight for a better recognition of these post-war neighbourhoods' cultural and social heritage that could take an active part in a more sustainable metropolis.

Our paper will develop the results of this research and of the experimental project carried out in the Hameau de Noailles (Lajus, Salier, Sadirac, Courtois, 1968-73) and Pontet-Lamartine (Pierre Calmon, 1970-71), two emblematic districts of a "reasoned modernity". The participatory research process mobilised inhabitants from the two districts, experts (energy and heritage renovation, Bordeaux Metropole agents, architectural councils) and students from the Bordeaux School of Architecture on the socio-spatial, cultural and constructive dimensions. We tested a global approach and co-created tools to raise awareness among the stakeholders in order to facilitate this heritage's preservation, energy optimisation and maintenance. This research's results are currently paving the way to an awareness-training project for heritage and energy renovation stakeholders in modern-housing neighbourhoods, as well as a full-scale experiment to renovate some houses in the Hameau de Noailles using biobased materials.

Résumé

Le mouvement moderne a longtemps incarné le progrès, notamment après-guerre où il s'agissait, en France, de reconstruire des logements décents pour une population croissante. A Bordeaux, de nombreuses opérations modernes ont vu le jour qui devaient symboliser un renouveau dans la métropole alors en formation (quartiers d'affaires et

logements sur dalle, infrastructures et équipements), mais aussi accompagner le développement du périurbain avec le tout-voiture.

Avec les chocs pétroliers puis l'urgence climatique, ce legs de la modernité a progressivement été considéré comme énergivore et obsolète, commandant pour certains sa démolition. Or, la recherche Redivivus menée pour le Ministère de la Culture français (2016-2021) autour de plusieurs quartiers d'après-guerre de l'agglomération bordelaise met en évidence la forte résilience de tels ensembles. Au-delà des caractéristiques proprement spatiales et urbaines de ces quartiers, la qualité de vie du « projet moderne » qu'ils incarnent toujours mobilisent habitants et gestionnaires pour faire reconnaître ce patrimoine culturel et l'amener à évoluer vers une plus grande durabilité.

Notre communication développera les résultats de cette recherche puis de l'expérimentation conduite en suivant avec le Hameau de Noailles (Lajus, Salier, Sadirac, Courtois, 1968-73) et l'ensemble Pontet-Lamartine (Pierre Calmon, 1970-71), deux quartiers emblématiques de la « modernité raisonnée ». La démarche participative a mobilisé des habitants volontaires des deux quartiers, des experts (rénovation énergétique et patrimoniale, Bordeaux métropole, Conseils d'architecture) et des étudiants de l'école d'architecture de Bordeaux autour des dimensions socio-spatiale, culturelle et constructive. Elle visait à tester une approche globale et la co-conception d'outils pour sensibiliser et faciliter la gestion multi-acteurs de ce patrimoine à préserver et optimiser. Cette recherche alimente aujourd'hui un projet de formation-sensibilisation à la rénovation des copropriétés modernes pour les acteurs du patrimoine et de la rénovation énergétique, ainsi qu'une expérimentation à l'échelle 1 de rénovation bio-sourcée de certaines maisons du Hameau de Noailles.

The Revival of Hsinchu Jiugang Island with Water Cultural Heritage

Crystal Chang¹

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Abstract

Hsinchu Jiugang island is the site of the old Hsinchu Port, which was called Chuchien Port opening in 1723 and became a major trade port between Taiwan and the Fujian province of mainland China during the Qing dynasty. In the Japanese colonial era (1895-1945), the "Chuchien Office of Tamsui Customs" was established in 1896, and Chuchien Port was designated as one of the eight main trade ports with mainland China in 1897, which led to regional prosperity. However, due to the port location at the Touqian River mouth, the river siltation resulted in almost the loss of navigation function for Chuchien Port. Since 1952, Chuchien Port was gradually replaced by the new port, Nanliao Fishing Port, which was located on the south bank of the Touqian River.

Nowadays, the population on Chuchien island is less than seven hundred inhabitants. In order to protect the opposite riverside Hsinchu City, a manufactory center for high tech industry, Chuchien island has been designated as a floodplain zone and every construction is also restricted by the laws. In the past decades, the government has tried to help local residents earn more time to evacuate through infrastructure and non-infrastructure practices to reduce their flood risk.

In recent years, the government is endeavoring to develop public-private partnerships with local communities, schools, NGOs, and community colleges to dig into the unique value of water culture and heritage for Jiugang Island. According to more worth treasuring results after exploration and the initiative of 'Water has forever been central to people's memory and identity', it will be expected that Jiugang island could be discovered in new vision and maybe revived with a new life.

Culture, Country and Community

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Session Description

In this session, we would like to hear from First Nations conference participants about how links between their Culture, Country and Community assist in building community resilience in a changing world. In Australia, Aboriginal and Torres Strait Islander traditional owners and custodians of the Australian continent and adjacent islands share a strong cultural bond to Country. This bond is forged through thousands of years of travelling across lands and waterways for ceremony, religion, trading and seasonal movement. Aboriginal people maintain an intense belief that "if we care for Country, it will care for us". Culture and identity are intrinsically linked to Country. When Aboriginal communities refer to their Country, this means a custodial relationship (i.e., the Country where their community originated from, as well as other places they have obligations towards).

Country cannot be reduced to individual places disconnected from this system. It is not dots on a map or a heritage site register in a city far away. All landscapes have Aboriginal cultural heritage values. These values include both tangible and intangible elements containing places and values relating to traditional, historical and contemporary periods. Even when Country changes, the narratives of Country remain, told through storytelling, singing and language and the daily activities of communities on Country, both traditional and contemporary. The stories adapt to new events, technologies, information and the many people who now share Country.

Today, a successful community led process can assist in decolonising heritage management and planning practice in ways that meet community needs first and provide broader benefits across other parts of society. For instance, improved outcomes for living cultural practice will ensure valuable knowledge is transferred intergenerationally and that knowledge can in turn complement efforts to improve biodiversity, adapt to climate change and enrich national culture and identity overall.

In this session, Aboriginal and non-Aboriginal Aboriginal Affairs NSW (AANSW) staff will act as facilitators to assist the knowledge sharing process. It is intended that an outdoor event with an opportunity to have a breakout segment in dialogue/yarning circles would suit both local and overseas participants. Also, that participants should feel free to express more of their personal feelings and hopes about how resilience is instilled inwardly from contact with their special places, homelands and Country. How this resilience is then embedded in strategic cultural planning by communities will be touched upon.

This session is a space where First Nations people can come together, relax and share how cultural practices are maintained in their homelands/on Country and what this means for Community well-being. Sharing these insights could help First Nations people with developing visions for strategic cultural heritage plans/roadmaps to address current and future challenges. Also, suggestions will be collected regarding how ICOMOS (internationally and nationally) may find a role in co-designing such cultural heritage planning processes.

Session Format

The topic lends itself to being held as an outdoor event (90 mins) with a less formal more creative response. It would start with a brief introduction by AANSW facilitators (10 mins) then a breakout into dialogue (yarning) circles of less than 15 participants each (40 mins). We can provide facilitators to work with each circle. Then a spokesperson(s) appointed by each circle will report back to the whole group (40 mins) in a format agreed upon by that group (spoken word, song, poetry, dance or a mix). Once we have some idea of the popularity of the session, the times will be adjusted accordingly. We are assuming a maximum of 75 people. A list of participants will be made, and permissions sought so that a video and transcript of the final task can be shared with the whole group and the ICOMOS international executive only after the conference.

Session Objectives

Participants will benefit from communicating with like minds and in sharing knowledge and lessons learned on community resilience building through cultural practice. AANSW is keen for an opportunity to facilitate a session with diverse First Nation's insights that includes a discussion on strategic cultural heritage planning at community level. This session will assist AANSW in understanding more about how to support community cultural practice and resilience building, which are both important in our heritage management reform agenda. Meanwhile, ICOMOS will receive an idea about how First Nation's view of its role in such processes.

ICOMOS-ICCROM Guidance on recovery & reconstruction of heritage places

Zaki Aslan¹ Luisa De Marco², Catherine Forbes^{3,4}, Amra Hadzimuhamedovic¹, Loughlin Kealy² and Marie-Laure Lavenir²

¹ ICCROM

² ICOMOS

³ Australia ICOMOS

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Abstract

The scale, persistence and nature of destructive events have heightened awareness of the vulnerability of cultural inheritance including World Heritage. This has reinforced the commitment of international organisations and local communities to preserve and transmit significant cultural value to future generations.

This Guidance document builds on the initiatives of ICOMOS, ICCROM and other bodies on the issue of recovery and reconstruction of cultural heritage, including the joint ICOMOS- ICCROM Project, Analysis of Case Studies in Recovery and Reconstruction (2021).

Experience has revealed that the recovery of damaged heritage places helps in processing trauma, improving the resilience of heritage and society alike. Trauma caused by loss is often also the first trigger for physical reconstruction of damaged or destroyed heritage places. The Guidance aims to help affected stakeholders in setting up sound decision-making processes for recovery and reconstruction and harnessing them in coming to terms with and overcoming that trauma.

The Guidance identifies key factors for a fruitful recovery process. These factors include understanding the heritage place and its attributes before the traumatic event, the capacity to document the event(s) and their destructive impacts, organizational aspects of the emergency and post-event response, outcomes, and capacity-building as a cross-cutting factor.

The Guidance organises these factors in a framework that addresses the protection of the tangible and intangible attributes of heritage places through informed and participative decision-making processes. In addressing recovery and reconstruction it also considers World Heritage, focusing on the notions of OUV, attributes and relevant World Heritage statutory processes.

Preparing the Guidance has involved a drafting team (Luisa De Marco, Loughlin Kealy - ICOMOS, and Amra Hadzimuhamedovic - ICCROM), a regionally diverse Task Force (Naseer Arafat, Catherine Forbes, Jonathan Nsubuga, Rohit Ranjitkar, Renata Schneider) and consultations with the ICOMOS Board and International Scientific Committees, and ICCROM staff and experts.

Murujuga Cultural Landscape's World Heritage Journey

Jo McDonald¹ Peter Jeffries², Amy Stevens² and Diane Menzies³

¹ CRAR+M UWA

² Murujuga Aboriginal Corporation

³ ICOMOS-IFLA International Scientific Committee on Cultural Landscapes

Session Description

This symposium with four sessions will focus on the GA2023's themes of 'Resilience - Responsibility - Rights - Relationships'. Its focus is the journey taken by custodians during the nomination of the *Murujuga Cultural Landscape* to the UNESCO World Heritage List. The symposium will consider community aspirations; the recognition of cultural authority and responsibilities in cultural landscape management; scientific values; tourism targets and national economic benefits as important factors in considerations in determining how World Heritage listing will provide the best protection for the future of Murujuga.

There are two main foci of this day-long symposium:

1. bringing together traditional custodians from around Australia to discuss the challenges and opportunities of World Heritage listing on their cultural estates; and,
2. bringing together international specialists from the five UNESCO geographic zones to share experiences and learnings with the Murujuga traditional custodians about the benefits (and risks) of gaining WH status and managing a cultural landscape in WH listed properties.

The first half of the Symposium will involve Australian traditional owners and Indigenous Rangers with heritage researchers and managers focussing on Australian properties. The first session will focus on Murujuga and the multiple streams of cultural and scientific research that have resulted in the nomination dossier and continue with the management of a conservation estate which coexists with a major industrial hub. The second session will involve discussions and case studies presented by Indigenous rangers/custodians who manage Australian WHL properties and involve the following Australian properties and participants:

- Budj Bim Cultural Landscape; Denis Rose, Damein Bell
- Kakadu National Park; Geoffrey Lee, Kadim Hughes, Gabrielle Sullivan
- Tasmanian Wilderness; Ross Stanger, Colin Hughes
- Uluru-Kata Tjuta National Park; TBC
- Greater Blue Mountains National Park; TBC
- Gondwana Rainforest; TBC

UNESCO has five geographic zones within which it manages and assesses thematically its cultural properties. The second half of this symposium will involve international rock art researchers/managers/traditional owners working at a diversity of World Heritage cultural properties listed for rock art and/or cultural landscapes. They will discuss the

nature of their roles at these different properties; their journeys onto the WHL: how tourism is managed; how the Indigenous values of each property are managed and how WH Listing has benefited their management. The aims of these sessions are to support Murujuga traditional custodians in their WH Listing journey and to identify the potential benefits (and risks) of WH listing. We will seek 9 presenters from 14 properties:

- Chauvet, France; Carole Fritz, Research Director
- Tongariro National Park Ngata Rangi / Cultural Landscape, New Zealand; Che Wilson
- Côa Valley and Siega Verde, Europe; Research Director
- Tassili N'Ajjer, Algeria; Savino di Lernia, archaeologist
- Maloti-Drakensberg, South Africa; Researcher/manager
- Gobustan Rock Art Cultural Landscape, Azerbaijan; Malahat Farajova, Director
- Writing-on-Stone / Áísínai'pi, Canada; Martin Heavy Head jnr, Blackfoot Elder
- Chongoni, Malawi; Department of Antiquities, Lilongwe
- Chief Roi Mata's Domain, Vanuatu; Richard (TO), Meredith Wilson
- Chiribiquete National Park - 'The Maloca of the Jaguar', Colombia
- Jingkieng Jri: Living Root Bridge Cultural Landscape of Meghalaya, India; Sanjeev Shankar
- Maloti Drakensberg (Lesotho/ South Africa)
- Chongoni (Chewa) central Malawi
- Tsodilo, Botswana

Session Format

Co-chairs will facilitate four 90-minute sessions, comprising a mixture of oral presentations and dialogue-based discussions involving traditional owners, Indigenous Rangers and rock art and cultural landscape researchers/ managers.

Session 1: Murujuga Cultural Landscape

- Welcomes, Introduction, Objectives
- Plenary by Peter Jeffries/ Amy Stevens
- Paper by Jo McDonald - western/ Indigenous knowledge collaborations
- Paper by Ben Mullins - MRAMP - Hard science helping make management decisions
- Discussion

Session 2: Indigenous Responsibilities and Management Challenges: Australian WHL properties

- Panel presentations from 6 traditional owners/rangers/researchers/ managers of Australian WH Places and Murujuga
- Facilitated break-out groups in "Knowledge Café" format

Session 3: Heritage as Social Justice

- Plenary - Diane Menzies
- Panel presentations from 5 international Indigenous custodians from WHL

- cultural landscapes
- Discussion led by Rapporteur

Session 4: Managing responsibility

- Plenary - Steve Brown
- Presentations from 4 international researchers/managers from WHL Places
- Mediated group discussion by all Indigenous participants, International researchers and managers
- Closing comments.

Session Objectives

The key outputs will be:

- Identification of the shared responsibilities of managing the Murujuga Cultural landscape
- Synthesised learnings on how Indigenous communities can manage heritage with effective support from governments, heritage managers and other stakeholders
- Two-way learning between Murujuga and other Australian Indigenous owners
- Two-way learning between Australian and international WH place managers and the establishment and building of global relationships
- Understanding the demands of visitors and tourism economies while ensuring cultural values are retained.
- Exploring economic considerations relevant to shared landscapes and heritage: How can heritage flourish while co-existing with Industry?

Indigenous on Country Cultural heritage and international instruments

Diane Menzies¹ Lyndon Ormond-Parker²

¹ Rongowhakaata, Aitanga-a-Mahaki, Landcult Ltd, Aotearoa New Zealand

² Alyawarr, Australian National University, Australia

Abstract

Many Indigenous people whose Country or lands have been colonised have become minority cultures in their own country. Their voices often muted in governance, decision-making and on issues about their Country/whenua. What is best practice to uphold Indigenous voices, customs and belief systems, and ensure land connections, language and culture are supported in their maintenance by their custodians. What is best practice to ensure that Indigenous values are given their rightful recognition? What is best practice to uphold the UNDRIP declarations, agreed to by 144 nations in 2007?

The recent development of Indigenous led heritage strategies call for practical actions to enable settler parliaments, leaders and populations to wholeheartedly support best practice for Indigenous heritage. We examine two strategies;

1. Dhawura Ngilan: A vision for Aboriginal and Torres Strait Islander heritage in Australia and the Best Practice Standards in Indigenous cultural heritage management and legislation; and
2. Tapuwae: A Vision for Places of Māori Heritage. Te Kōrero a te Kaunihera Māori o te Pouhere Taonga. The first is the inclusion of the Māori values and aspirations of those who are tangata whenua, the traditional owners, in Future Development Strategy for local governments in New Zealand.

Our concluding challenge is to us all: governments at all levels, the education system and communities, to staunchly support best practice standards, and Indigenous people self-determination in cultural heritage maintenance and protections for all.

Monuments Toolkit Project: An Introduction

Cequyna Moore¹ Douglas Comer²

¹ US National Committee of ICOMOS

² US National Committee of ICOMOS

Abstract

Heritage practices have for decades focused on treatments for the preservation of physical remains and have only gradually become concerned with the social impacts of preservation, which must include how the past is presented. For example, heritage practices were concerned with the preservation of monuments without considering the legacy and its impacts on marginalized communities. 2020 made us reevaluate our role as heritage professionals.

The call to remove controversial monuments was a grassroots movement witnessed worldwide. Thanks to a generous grant from the Mellon Foundation, The United States National Committee of ICOMOS was able to document these conversations and best practices in the form of a Monuments Toolkit. The toolkit focuses on the use of monuments to foster conversations that promote healing through uncomfortable conversations. This paper will discuss the cities of Richmond, Charleston, and Baltimore through the lens of removal, recontextualization, and repurposing frameworks.

Reimagining Conservation as culture-centred and rights-based

Rosalie Chapple¹ Lisa Malcolm², Kate Davey², Chels Marshall³ and Peter Cochrane⁴

¹ IUCN WCPA, TD School at University of Technology Sydney; and Protected Areas Collaboration

² Australian Committee for IUCN

³ Indigenous Knowledge Systems Lab, Deakin University

⁴ IUCN

Session Description

This session will discuss outcomes from the *Reimagining Conservation* forum (November 2022, Brisbane, Australia) that brought together equal numbers of over 100 First Nations people and non-First Nations conservationists, scientists and protected area managers from across Australia to talk about how we can reimagine managing land and sea Country together.

The forum highlighted the need for conservation policy and practice to recognise First Nations cultural authority and knowledge, and that practising culture is part of caring for Country. Most conservation programs in Australia are led by non-Indigenous organisations with priorities that reflect western ways of managing land, water and species rather than Indigenous cultural ways of caring for Country. Low cultural competence within government agencies and conservation organisations was identified as a significant barrier to building trust and authentic long-term relationships.

Key themes for reimagining conservation in Australia that emerged from the forum are:

- A need for a rights-based approach to conservation
- Recognising First Nations cultural authority
- Appropriate sharing of knowledge systems
- Equity in partnerships
- Ways to manage Country together
- Economic opportunities arising from caring for Country

This session will focus on the first three themes and what's happening now in the space of rights-based approaches to conservation and recognising cultural authority of First Nations people. We will explore what this asks of conservationists, and what changes are needed in conservation policy and practice. How *does* conservation transition to culture-centred and rights-based approaches, assuring both human rights and the rights of nature and all species? What are the steps that need to be taken in the nature-culture journey?

The panel will pose questions for the audience:

1. Recognising cultural authority and taking a rights-based approach to conservation.

2. In what ways do current biodiversity policies, governance and management violate rights of First Nations people?
3. What conflicts and contradictions arise in relation to implementing a rights-based approach?
4. Cultural competence of conservationists - How do more non-First Nations people increase their levels of cultural awareness and competence to work respectfully and effectively with First Nations peoples?
- 5. Giving primacy to First Nations science.**
6. How do we move from the status quo of emphasis on western science as the basis of knowledge for conservation? What can we do differently and how can we get people thinking differently so that First Nations knowledge is foregrounded?
7. **Global scene and local application:** The **2022 Global Biodiversity Framework** under the Convention for Biological Diversity has the potential to reset the way culture and First Nations peoples are recognised in conservation. Six of the 23 global targets mention Indigenous peoples (regarding rights, sustainable use, FPIC, and participation in decision-making). However, the framework will largely be implemented by and spoken about by non-Indigenous people. The IUCN is a key organisation driving these policies and programs, yet only 26 of its 1500 members are Indigenous Peoples Organisations (IPO) with only one from Australia ([NAILSMA](#)).
8. How can this situation be addressed?

Session Format

Panel members introduce the themes then invite the audience to respond to a series of questions/provocations. We seek discussion that is characterised by genuine dialogue (inviting inquiry and accepting differences, inviting areas of agreement, discovering collective meaning, listening to understand, articulating areas of conflict, and strengthening relationships).

We want this session to have lasting impact and are considering one or more calls to action that address how we move on, based on the three reflections below (increasing cross-cultural competence, taking a rights-based approach, and giving primacy to First Nations knowledge).

Session Objectives

Commitments and reflections on:

1. Our individual responsibility as non-Indigenous people to increase our cultural competence and awareness so we work respectfully and effectively with Indigenous peoples - Can we produce a statement of commitment that sends the message to Indigenous peoples that they can expect more from 'white conservationists'?
2. What a rights-based approach to conservation means in practice.
3. What it asks of non-Indigenous people to embrace another worldview and other ways of being, knowing and doing, that gives primacy to First Nations knowledge.

The Australian Heritage Movement: Change and Continuity

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² NSW National Trust

³ University of Melbourne

⁴ DOCOMOMO

⁵ Getty Conservation Institute

⁶ ANU

⁷ University of Canberra

⁸ Australia ICOMOS

Session Description

Bringing together leading voices, the panel on the 'Australian Heritage Movement' explores the relationship between social movements and cultural heritage. It is focussed on how voluntary bodies, such as professional organisations and community groups, affect positive change for heritage places. It recognises that social movements have long had a significant role to play within heritage management, from pushing the boundaries of protections through to engaging in conservation and interpretation. Another area of discussion is how Australian heritage movements have contributed to - and been impacted by - global ideas and activities.

Across the world, social movements have had a significant role in shaping heritage places. With its more than 50,000 years of cultural heritage, Australia has been no different. From the start of the twentieth century, enthusiasts campaigned for the protection of monuments and relics. The postwar period marked a watershed for cultural heritage, with new activist bodies and progressive professionals advocating for stronger conservation protections. The 1970s generation of activists - incorporating Indigenous land rights campaigners and union-initiated 'green bans' - were successful in introducing new professional and legal models for heritage places. The professionalisation of cultural heritage meant more places were conserved than ever before. Yet, contradictorily, communities were often left out of activities. More recently, a new generation have sought to re-centre communities and give voice to a diversity of people. Indigenous heritage has been a particular focal point.

Meanwhile, the heritage movement has also been significant in bringing about strengthened heritage practice. The Burra Charter of 1979 was the culmination of the activism of the 1970s. Australians saw themselves as part of a global movement to strengthen cultural heritage, often through international institutions, such as ICOMOS, with the Australian chapter established in 1976. At times, the engagement between Australians and ICOMOS has been strained. The sustained activism of global heritage professionals has, however, overcome the challenges of previous generations. An ICOMOS / UNESCO meeting was first held in Cairns, Australia in 2000. Two decades later, Australia hosts the ICOMOS General Assembly for the first time in Sydney. The panel will

reflect on the past, present and future trajectories of the Australian heritage movement in global perspective.

Key Questions

1. How do heritage movements shape cultural heritage?
2. What is the relationship between heritage movements and professional practice?
3. How has the Australian heritage movement connected to global activities?

Session Format

The panel involves six panellists including the chair. It will be hosted as part of the Heritage Exposition. The event will be presented in such a way as to be accessible to both GA delegates and to the broader community. All are welcome to attend and participate in this free public event.

The panel will be informal and accessible and take place over 90 minutes. The chair will first establish the background for the session. Each participant will next be invited to talk for up to 5 minutes about how they see the relationship between heritage, activism, and society. Panellists are asked to pre-circulate their responses. These responses will form the basis for a subsequent discussion among participants. Questions from the chair and audience will then follow.

Session Objectives

Bringing together leading voices, the panel on the 'Australian Heritage Movement' explores the relationship between social movements and cultural heritage. It is focussed on how voluntary bodies, such as professional organisations and community groups, affect positive change for heritage places. It recognises that social movements have long had a significant role to play within heritage management, from pushing the boundaries of protections through to engaging in conservation and interpretation. Another area of discussion is how Australian heritage movements have contributed to - and been impacted by - global ideas and activities.

'Pacific Voices' - ICOMOS Pasifika Heritage Charter

Kerime Danis¹

¹ City Plan Heritage

Session Description

The session will review the specificities of the Pasifika region including land tenure arrangements, customary rules and relationships to land, sea and sky that influence local approaches towards heritage. It will provide an update on the progress of the ICOMOS Pasifika Heritage Charter (Pasifika Charter) and provide the opportunity for Pacific region delegates and wider ICOMOS members attending the GA2023 to workshop the outcomes of the Staging Scope and subsequent progress, and discuss further the heritage issues within the region to inform the next stages of the Pasifika Charter.

Cultural heritage in the Pacific reflects a close interweaving of places - land, ocean and sky - with cultural traditions and practices, and nature. Developing a cultural heritage charter that demonstrates a close interlinking of nature and culture and tangible and intangible heritage also offers an opportunity to rethink the scope of other charters - such as the Burra Charter.

GA2023 will allow ICOMOS Pasifika members and Pacific region heritage professionals, whom it would not be possible to bring together in another platform, to gain access to the expertise and input of wider ICOMOS delegates. At present there is no effective guidance on cultural heritage conservation across the Pacific, and most Pacific countries have limited resources to devote to cultural heritage conservation, so it is vital that the resources available are used to the best advantage.

The need for preparation of a charter for the Pasifika region was one of the outcomes of the joint Australia ICOMOS & ICOMOS Pasifika Workshop held in Levuka, Fiji in 2015. Subsequently, another workshop was held again in Levuka prior to the commencement of the 2018 *CULTURE: Conserving It Together* conference. The delegates have workshopped and drafted the foundations and principles for the Pasifika Charter with the aim for preparation to the next consultation process and drafting of the Charter for launching at GA2023.

The purpose of the Pasifika Charter is to:

- recognise the differences of the people across the Pacific;
- be inclusive of all perspectives of history, culture and values for the whole Pacific;
- build on existing region-wide documents, legal frameworks and programs (e.g. cultural mapping)
- respect the diversity of the cultures including their languages in the Pacific;
- be developed through a broad consultative process; and
- be applied and used where it is seen to be useful and culturally relevant.

The objectives of the 'Pacific Voices' session neatly tie into the focus of the overarching Scientific Symposium theme 'Heritage Changes' and the themes Resilience, Responsibility, Rights and Relationships, being process of managing heritage (the how) and establishment of framework in conserving cultural and natural heritage through all of the questions identified for consideration under these themes.

The outcome of the 'Pacific Voices' session will inform the next stages of the Pasifika Charter project building on the findings of the Scoping Stage and aid in drafting a Charter for the vast Pacific region. The session has connections with the 'Diaspora Session'.

Session Format

The session format is two-fold as follows:

1. Panel discussion: Presentations by the panel members, each outlining the process of the Pasifika Charter project and raising awareness of the current heritage issues in conserving the cultural and natural heritage in the Pacific region
2. Interactive Workshop: Roundtable or group tables format workshop to inform the 6 key principles of the Pasifika Charter for recognising heritage and the heritage values of the region that were identified at the 2018 Workshop: Transmission of knowledge: protection of traditional knowledge; Documenting, researching, understanding heritage values; Recognising shared/co-existent/diverse values; Traditional ownership, governance and rights; The process of heritage conservation; Sustainability.

Session Objectives

The outcome of the Session will build a network for future consultation and inform the next stages of the Pasifika Charter project building upon the findings of the Scoping Stage and aid in drafting a Charter for the vast Pacific region. It will provide input to the contents and principles of the Charter, which include the following topics to be addressed: Preamble; Terms; Heritage (what kinds of heritage); Heritage values & significance; Documenting heritage; Caring for heritage, making changes to heritage places; and Roles of communities, owners, stakeholders.

Sites of Conscience - Settler Colonialism and Architecture of Control

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¹ Australian World Heritage Advisory Committee

² Co-Deputy Chair Australian World Heritage Advisory Committee; Chair of the International Indigenous Peoples' Forum on World Heritage

³ Chairperson Wet Tropics Management Authority Board

⁴ Department of Planning, Lands and Heritage, Aboriginal Cultural Heritage Council

Session Description

Sites of Conscience are heritage places associated with large-scale, historic human rights violations. They invite visitors to engage with past failures of humanity, as well as contemporary social justice issues. These sites encourage people to remember painful histories, in order to prevent their repetition and build better futures. Well-known Sites of Conscience on the World Heritage List include the Island of Gorée off the coast of Senegal, Auschwitz- Birkenau in Poland, and the Hiroshima Peace Memorial in Japan.

Some histories are challenging to remember. For liberal democracies such as Australia, New Zealand, the United States and Canada, nations built upon legacies of settler colonialism, the will to forget is powerful. For Indigenous populations who continue to experience the impacts of colonialism in the form of generational poverty and trauma, the need to remember is vital.

Despite the international significance of settler colonialism and its impact on Indigenous people, this far-reaching history is vastly underrepresented on the World Heritage List. Apart from Robben Island in South Africa, there is no Site of Conscience on the World Heritage List that authentically represents Colonialism from the Indigenous perspective. This absence deprives people of the opportunity to engage with the truth of Colonialism. It favours forgetting over remembering, marginalizes the truths of First Nations People, and perpetuates the failures of the past.

In Australia, the architecture of colonial control of First Nations People exists in the form of historic places such as gaols, orphanages, missions, and reserves. Intangible remnants persist in the form of oral histories and memories of massacre sites, prohibited zones, and fringe camps. These places are consistent with the concept of Sites of Conscience, however, despite their immense cultural heritage significance, they remain underrepresented on Australia's State and National Heritage Lists.

Several current initiatives, including the Western Australian Government's Sites of Truth Telling project, seek to remedy this lack of representation. Partnership with Aboriginal communities, the Department of Planning, Lands and Heritage is working to identify, acknowledge, preserve and protect, places of historic and cultural significance related to the State's history of colonisation. Guided by the principles of Reconciliation, the Sites of Truth Telling project aims to remember our confronting history, acknowledge past wrongs, and to contribute to cultural awareness and the well-being of Western Australia's Aboriginal people.

In this presentation, Luke Donegan, Co-Chair of the Australian World Heritage Advisory Committee, will discuss the Sites of Truth Telling project in the context of Sites of Conscience and settler colonial histories, and the need for these sites to be included on heritage lists. Irene Stainton, Nyoongar Elder and Co-Chair of Western Australia's Aboriginal Cultural Heritage Council will discuss, from an Indigenous perspective, the role of truth-telling and why acknowledging the past is essential to achieving cultural healing. Chrissy Grant, Kuku Yalanji and Mualgal Elder, will join Luke and Irene to discuss her work with the International Indigenous Peoples' Forum on World Heritage (IIPFWH) and its goal of increasing the recognition of Indigenous cultural heritage values at the international level.

Session Format

This session will include:

minute presentation by Luke Donegan 15-minute presentation by Irene Stainton 15-minute presentation by Chrissy Grant 20-minute open discussion with attendees.

Presentation attendees will be encouraged to ask questions and engage in open dialogue with the presenters and other delegates about issues raised in the session. Issues to be discussed could include:

How can State Parties be encouraged to nominate places that reflect Indigenous experiences and perspectives, as well as difficult histories, to the World Heritage List?

Can the Statements of Outstanding Universal Value of World Heritage properties be updated to include newly identified or better understood values that better reflect current circumstances?

In what ways can interpretation of and community engagement with Sites of Conscience benefit those who suffer from colonial legacies?

Should issues of social justice play a role in the development of heritage place nominations?

Session Objectives

The intended outcome of this session is to encourage attendees to consider why places associated with colonial legacies are not represented on heritage lists, and why cultural values associated with existing heritage places are not always recognised or included in Statements of Significance or Outstanding Universal Value. This session aims to motivate attendees to think critically about their heritage lists, to identify gaps in representation, and to find ways to address these gaps.

In-Conversation Panel: Learnings from the First Nations Speaker Series

Sharon Veale¹ Peter White²

¹ GML Heritage

² Museums of History NSW

Session Description

The *First Nations Speaker Series* commenced in 2021 and has provided a platform for Australian Aboriginal and Torres Strait Islander researchers, authors, artists, professionals, and curators to share ideas about history, heritage and culture.

Established by GML Heritage with Museums of History NSW and the Research Centre for Deep History at the Australian National University, the *First Nations Speaker Series* facilitated holistic, community-led, and thought-provoking discussions, and supported truth-telling through First Nations voices and storytelling.

The series has borne witness to powerful stories. Revisit the First Nations Speaker Series online on the GML Heritage website (<https://www.gml.com.au/news/first-nations-speaker-series/>).

This In-Conversation panel is an opportunity to listen to some previous and new First Nations speakers. They will reflect on key themes and learnings from the talks, including topics such as repatriation, art practice, community engagement, knowledge management and reimagining the past.

The themes of the GA 2023 - resilience, responsibility, rights, and relationships - will provide an overarching frame for the panel's reflections and considerations that will span the diversity of the panellists' areas of practice and lived experiences.

Session Format

This event will be a facilitated panel discussion followed by an audience Q&A.

Facilitated by Peter White, Head of First Nations Cultural Engagement at the Museums of History NSW, the guest panel will include historian and curator Dr Leah Lui-Chivizhe, who is Meriam le with enduring connections to the Mer, Erub, Badu and Mabuiag islands of the Torres Strait, award-winning creative designer Alison Page, descendant of the Walbanga and Wadi Wadi people of the Yuin nation, and curator and Manager of Indigenous Programs at the Australian National Maritime Museum, Matt Poll, who is of South Sea and Torres Strait Islander heritage.

Session Objectives

The learnings from the *First Nations Speaker Series* offer audience members the opportunity to hear from a diverse range of perspectives in the important context of putting First Peoples First.

One of the key elements of the *First Nations Speaker Series* is giving primacy to First Nations perspectives and world views in a platform that explores not only custodial leadership within these spaces but embraces the diversity of cultural viewpoints and the interconnectedness of cultural heritage with community and Country.

Diaspora Communities in Australia & the Experience of Transnational Heritage

Ian Travers¹, Kerime Danis², Eleanor Banaag³, Shubham Shrivastava⁴, Asmita Bhasin², Manjusha Manjusha, Jessica Heidrich⁵, Vivian Lu, Kim Watson⁵, Angela Rolfe, Grainne Shaffrey⁶, Fidelma Mullane

¹ Australia ICOMOS

² City Plan Heritage

³ Woollahra Municipal Council

⁴ Museum of Applied Arts and Science (Powerhouse Museum)

⁵ Extent Heritage

⁶ ICOMOS Ireland

Session Description

This session will examine the recognition and management of 'transnational heritage' brought to Australia by new settlers, and the influence of diaspora communities on the source nation's heritage - the 'two-way' flow of cultural practices and knowledge. Australia is home to many ethnic communities, all of whom arrived under different circumstances but continue to sustain cultural identities as rich parts of Australian society.

The session forms part of a wider 'Celebration' program, the broad objectives of which are to:

- Recognise and celebrate some of the cultures that share Australia as home (for which awareness, management and celebration could be 'shared' better);
- Showcase cultural heritage of different communities within Australia;
- Acknowledge that source nations and diaspora communities continue to shape each other's cultures; and
- Assert that committees of ICOMOS, non-ICOMOS organisations and governments all share responsibility for global cultural heritage.

In the days prior to the session, each of four selected National Committees of ICOMOS; China, India and Ireland and ICOMOS Pasifika, will 'host' an event in partnership with local groups from that ethnic background to present and celebrate the origins and cultural heritage, tangible and intangible, of its communities in Australia. The four events will be official side events within the GA2020 program.

The organisation and running of the events will strengthen relationships between local communities, the ICOMOS committees of their 'home' countries, Australia ICOMOS and other bodies which make up the wider heritage management landscape.

The session will have two functions:

First, following the 'celebratory' events, the session will facilitate dialogues across the four pairings and discuss their various experiences, in order to establish a set of collective principles for the ongoing management of diasporic heritage in Australia and elsewhere. A resulting statement could be disseminated to all ICOMOS NCs and ISCs and form the basis for the longer term (3-year) development of an ICOMOS doctrinal text. [This discussion will also tie into the following session on the management and integration of intangible transnational heritage].

Second, a recommendation was made at the Australia ICOMOS and ICOMOS Pasifika 2018 conference in Fiji that cultural groups which face having to move to other parts of their home countries or to new countries, for example through climate change, might benefit from the experiences of communities who have relocated in the past. The four pairings selected for this program can provide case studies by exploring the following questions:

- How has your community in Australia retained continuity of cultural heritage?
- What has been lost or changed?
- What did the community bring with it, of both tangible and intangible heritage?
- What would the community have done differently? (e.g. what material - physical or conceptual - would it bring given the chance again?)
- What links should the community retain with the home country?
- As the destination country, what could Australian society and government do to facilitate retention, and, if possible, strengthening, of the community's cultural heritage in Australia?

It is anticipated that ICOMOS Pasifika will also use this session to introduce a workshop on the Pasifika Charter.

Session Format

The session format would be as follows:

1. Welcome and acknowledgement of the Traditional Owners of Sydney and Australia as a whole;
2. Introduction by Co-chairs with summary revisit of preceding Diaspora Celebration events - with audio visual;
3. Presentations from each of the four ICOMOS committee/community group pairings on the culture and experience of their ethnic community in Australia: China, India, Ireland, Pasifika (order to be determined);
4. Panel discussion, led by the Co-chairs, to address the above listed questions. The panel is anticipated to include the following:
5. Haiming Yan, Director of secretariat of ICOMOS China & representative of Chinese community;
6. Gurmeet S. Rai, Vice President ICOMOS India & representative of Indian community;
7. Grainne Shaffrey, President ICOMOS Ireland & representative of Irish community;
and
8. Two representatives from the Pacific - tbc.
9. Conclusions and follow up

Session Objectives

The session outcomes will be as follows:

- Draw attention to transnational heritage in the work of ICOMOS by linking national committees and diaspora communities;
- Raise interest in and promote thinking around the management of diasporic heritage in Australia, China, India, Ireland and Pacific nations;
- Strengthen links between ethnic communities and heritage management bodies, domestically and internationally;
- Establish collective principles for the ongoing management of diasporic heritage in Australia, China, India, Ireland and Pacific nations, and progress towards an ICOMOS doctrinal text; and
- Provide the co-chairs with the basis for case studies on the relocation of cultural groups and their heritage.

Connections and responsibilities: Workshop on managing Cultural Landscapes

Emma Dortins¹ Sonia Limeburner¹, Jessica Hood², Frank Howarth³ and Paul Knight⁴

¹ Heritage NSW

² Heritage Victoria

³ Heritage Council of NSW

⁴ Aboriginal Cultural Heritage Advisory Committee, Australia

Session Description

This session, to be chaired by Mr Frank Howarth, AM, PSM, Chair of the NSW Heritage Council, will draw on diverse Australian examples to explore the key challenges of identifying, protecting and managing cultural landscapes under current legislative and land-use planning regimes. Through an interactive workshop, new approaches from national and international jurisdictions will be explored and tabled with the intended aim of finding workable solutions and potential reforms for some of the universal challenges facing cultural landscape management.

The session will bring together a range of practitioners working in both local and international contexts to provide a global perspective on what is predominately a localised issue. Delegates will be encouraged to consider how their own heritage practice and knowledge of cultural landscapes could be applied and may be of benefit in other jurisdictions. It will consider the continuity and sustainability of relationships needed to manage cultural landscapes collaboratively across a range of factors including capacity, leadership, resources and stakeholder priorities as well as the importance of co-ordinating practitioners of multiple fields of knowledge to ensure that the diverse values of a place can be understood and appropriately managed. Natural, Aboriginal and cultural values and historic heritage will be strongly in view.

NSW and Victorian examples will illustrate themes common to cultural landscapes including identifying and recognising diverse values - recognising that all cultural landscapes in NSW and Victoria are part of Aboriginal Country and have potential multiple layers of cultural values for Aboriginal people past and present. We will explore through examples how active partnerships and coordinating decision making across multiple parts and levels of government can bring both complexity and opportunity in listing a cultural landscape and in its ongoing management.

In addition, the workshop will engage participants to consider how fostering ongoing use protects a landscape's significance and how incremental through to large-scale change could be planned for, regulated and managed in ways that prioritise the conservation of the cultural and natural values of a landscape. Delegates will be invited to consider how a range of forces driving change could be managed to best protect cultural landscapes.

At the conclusion of the session, a summary of the discussion and outcomes will be formulated to support and improve current practice and inspire future reform and improvement in the protection and management of cultural landscapes.

Session Format

The 90-minute session will be structured around three key components. The first component will be a general 'setting the scene' session where a series of lightning talks will introduce NSW and Victorian examples of cultural landscapes. As part of this introduction a short online survey will be circulated to capture the range of disciplines and geographic representations present in the room. The second component will be the interactive workshop where delegates will separate into groups to interrogate a series of pre-prepared case studies and accompanying questions. The session will conclude by bringing the delegates back together to reflect on the outcomes of the workshop, with representatives from each group presenting key findings back to the larger group for further discussion.

Session Objectives

The workshop will explore how forming strong connections and partnerships can best provide a framework for protecting cultural landscapes and supporting resilience in the face of change. The session will stimulate discussion using examples and scenarios to bring together a range of practitioners working in different contexts to provide a global perspective on local challenges. The chairs will collate the findings and reflections shared during the workshop with particular attention to improving understandings of equitable conservation of diverse values across the longitudinal challenges faced by evolving cultural landscapes. The learnings generated could inform legislative refinement as well as improved practice.

Disaster Prevention System: Restored Nature, Protected Urban Area

Nishimura Yukio¹

¹ Kokugakuin University

Abstract

Japan is a country with many whitewater rivers. In particular, the Joganji River, which originates in the Tateyama Caldera, is one of the world's most rapid rivers, and people have long suffered from sediment disasters. The Sabo facilities built in the basin using modern civil engineering technology demonstrate resilience in the face of disasters.

Two peaks upstream of the Joganji River collapsed during a magnitude 7 earthquake in 1858, creating a large amount of unstable sediment. In the Joganji River, the sediment produced by the subsequent lowering of the riverbed in the caldera and upstream continued to flow out onto the downstream fan, causing sediment disasters in the basin. For Tateyama Sabo, large-scale sabo works in the headwater area were accomplished using all modern technology and wisdom considering the above-mentioned large-scale sediment movement phenomena of the Joganji River.

The Shiraiwa Sabo dam, built in the Tateyama Caldera, is surrounded by native forest. Rare and distinctive in functionality, the dam's structure is characterized by not only its functionality to store sediment, but also its sustainable performance and contribution to the restoration of the local natural environment. The Dorodani Sabo dam system is a disaster prevention facility for the prevention of debris flow and mountainside collapse. The riverbeds and bank were stabilized and covered by forests following the completion of the Dorodani Sabo Dams. Hence, vegetation is considered to have been restored at the Dorodani Sabo Dams.

The fact that there has been no major damage downstream that reached the urban area of Toyama city for more than 80 years demonstrates the successful results of the years of sabo effect. The progress of the Tateyama Sabo Project and its effects has successfully realized both disaster prevention and environmental preservation.

Learning's from Jingkieng Jri / Lyu Chrai Cultural Landscape

Sanjeev Shankar¹Kimistar Lubri², Healthy Khongtim², Ketki Pathak¹, Goldenstar Thongni¹
and Sankirang Khongwir¹

¹ Jingkieng Jri Team, Community-Led Landscape Management Project, Government of Meghalaya, India

² Syrwet U Barim Mariang Jingkieng Jri Cooperative Federation Ltd., India

Session Description

Acknowledging the profound culture-nature bonds, which have defined human evolution since early time, the session will recognize the people of *Jingkieng Jri / Lyu Chrai Cultural Landscape (JLCL)*, and members of *Jingkieng Jri Team* of Community-Led Landscape Management Project, Meghalaya Basin Management Agency. It will share an on-going Conservation-Research-Development initiative from India and discuss the factors shaping human-nature harmony within *JLCL*. As part of this session, Indigenous community will celebrate their story through a *Shlem jingtip* (space for learning) and highlight an evolving model of sustainability. Message from a *Sangot* will emphasize orality, and the essence of Khasi-Jaintia Indigeneity will be captured through film. *Shad Kyntuit Sleit* will highlight the role of gender, rights and responsibilities, followed by presentation on Learning's from *JLCL*. An open discussion will conclude with *Shad Mawja* highlighting the importance of collective action and celebration.

Indigenous Khasi-Jaintia communities of Meghalaya believe that they have inhabited the region since time immemorial. Creation stories discuss *Ka Sotti Juk* (Golden era), where harmony prevailed among all creatures and collective wellbeing guided thought and behaviour. Viewed as caretakers of *Ka Mei Ramew* (Mother Earth), people still continue to practice principles of *Kamai ia ka Hok* (earn righteousness), *Tip Briew - Tip Blei* (Know Human- Know God), and *Tip Kur - Tip Kha* (Know Maternal and Paternal relations). Participatory research has revealed profound links between community's respect and love for *Mei Mariang* (Mother Nature) and diverse markers shaping *JLCL*. *Jingkieng Jri* or *Living Root Bridge* constitutes one such exemplary marker embodying a profound culture-nature

relationship. As *Ficus*-based solutions nurtured through an inter-generational process, their evolution reveals a vast array of interconnected factors, which contribute towards the emergence of a highly adaptable and resilient landscape. Significant factors contributing to the landscape include *ki khlaw* (forests), *ki maw* (stone signifiers), and *ki lynti iaid kjat* (paths) along with other tangible - intangible markers. Primary research with communities has confirmed deep intelligence in protection, management and conservation of nature, linking traditional belief and knowledge. Khasi-Jaintia people continue to nurture their landscape through a profound amalgamation of old and new, evolving and adapting.

In 2022, *JLCL* was included in the Tentative List for World Heritage. As part of an inspiring Community and Science-based Conservation-Development initiative, a unique approach towards sustainability is being taken forward through culture-based Cooperatives. Currently

46 villages have voluntarily formed 26 Cooperatives within a State Level Federation. Through new alliances with government officials, scientists and professionals, these Collectives aspire to balance ecology and economy within society. Sustainable livelihoods emerging from Indigenous knowledge aim to provide a base for long-term sustenance. While the Indigenous community works towards formal World Heritage Status and nurtures a sensitive model for collective wellbeing, Learning's from *JJLCCL* provide a real model for oneness and unity through dissolution of boundaries separating 'nature' and 'human'. This evolving journey highlights the importance of harmonious coexistence and provides hope for a collective future.

Session Format

The session will be 90 minutes in length with a series of performances and presentations by Indigenous Khasi-Jaintia community members and members of Government of Meghalaya's *Jingkieng Jri* Team, followed by a discussion focussed on World Heritage nomination and future alliances. The format will comprise:

- Ka Kyrwoh U Sangot (Message from a public announcer) - 5 minutes
- Community-based film on *JJLCCL* - 10 minutes
- Shad Kyntuit Sleit* (Dance of Pushing Hips) - 5 minutes
- Presentation on Learning's from *JJLCCL* - 45 minutes
- Discussion - 20 minutes
- Shad Mawja* (Traditional Dance) - 5 minutes

Performers

- Healthy Khongtim, *Syrwet U Barim Mariang Jingkieng Jri Cooperative Federation Ltd.*, India
- Deisi Khongsdir, *Syrwet U Barim Mariang Jingkieng Jri Cooperative Federation Ltd.*, India
- Helen Khongtim, *Syrwet U Barim Mariang Jingkieng Jri Cooperative Federation Ltd.*, India
- Khrawbor Khongsdam, *Syrwet U Barim Mariang Jingkieng Jri Cooperative Federation Ltd.*, India

Session Objectives

- Provide Khasi-Jaintia people a platform for sharing their heritage
- Introduce Indigenous Khasi-Jaintia philosophy rooted in harmonious coexistence
- Introduce Community and Science-based Conservation-Research-Development of *JJLCCL*
- Contribute to World Heritage nomination and future sustainability of *JJLCCL*
- Provide a platform for discussing diverse perspectives on human-nature wholeness
- Inspire authentic dialogue regarding Indigeneity in contemporary context
- Nurture novel alliances for collective wellbeing

Youth, heritage and the digital era: A golden trio for Africa

Alyssa Kadidiatou Barry¹

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Abstract

The 1980's brought the emergence of a new era characterized by the Digital Revolution, also called Third Industrial Revolution. The world went from mechanical and analogue electronic technology to digital electronics, and welcomed changes brought up by digital computing and communication technologies. These changes were notably marked by the rise of the internet and its derivatives, and more recently that of social media, which have completely revolutionised access to information and communication both globally and on the African continent. Today, 60% of the African population is under 24 years old, most of whom use the internet and social media on a daily basis. The mobile penetration rate is over 50%, with about 40% of mobile internet users, and about 21% of social media users: numbers that are steadily increasing, especially following the COVID-19 pandemic which has imposed a new way of living worldwide. Through the sharing of several case studies from across Africa, this presentation intends to highlight how the digital era can benefit Africa's cultural heritage and how the continent's youth has been embracing this as an opportunity to change the narrative.

Tilaurakot-Kapilavastu early historic city & hinterland in South Asia

Gyanin Rai¹

¹ ICOMOS Nepal

Abstract

Tilaurakot-Kapilavastu is located in the Lumbini province, southwest of Nepal. Tracing the journey of the Chinese traveller Xuanzang, site was first discovered by P.C. Mukharji in 1899. He mentioned that no other ancient site has so much claim on the identification of Kapilavastu as Tilaura (sic), as being situated in the right position and fulfilling all the conditions. In 1962 Debela Mitra excavated the northern rampart and concluded that the site could be 2nd century BCE. UNESCO-led archaeological investigation re-examined the Mitra's trench. Clay and timber fortifications were exposed, with the earliest palisade dating to the 6th century BCE, and thus concurrent with the life of Lord Buddha. Recent research combines geophysical survey, auger-coring, excavation, fieldwalking and geoarchaeology to understand the origins, development and chronology of the site and develop an understanding of the site's urban morphology and immediate environs. An outstanding example of buildings and structures within the extended site of an ancient city, including religious and industrial ensembles, from the early historic period, spanning from around 900 BCE to 400 CE, thus this place is recognized as the city in which Lord Buddha spent the first 29 years of his life.

The Ouadi Qadisha World Heritage Site and its Associated Villages

Jean Yasmine¹

¹ Center for Restoration and Conservation, Lebanese University

Abstract

"The Qadisha valley is one of the most important early Christian monastic settlements in the world. Its monasteries, many of which are of a great age, stand in dramatic positions in a rugged landscape." Surrounding the valley more than twenty villages want to benefit of the site listing by developing tourist infrastructure.

The monasteries / hermitages / chapels in the valley have been abandoned in great numbers. Many are still in use. The relationships between these villages and sacred heritage places with their associated diverse small communities is an issue that has put in danger the site authenticity and integrity since its listing in 1998. In 2015, an action plan was prepared to help the local communities in better managing the WHS and improving the implementation of the convention. Participatory approach was adopted to define pilot projects in the valley aiming to conserve and valorise the religious heritage. Today, eight years after the adoption of this action plan, and the execution of some religious heritage projects in the valley, the presentation focuses on the executed projects and on the relations between the restored sites and the villages residents. On the other hand, the residents are trying to develop small tourist industries in their villages (bed & breakfast; F&B; crafts; etc.) and in the valley. Important debates are taking place between the WHS managers and the residents; the WHS managers are trying to convince the local inhabitants in confining the mass tourism in villages while keeping the valley listed zone calm and focused on religious practices and mystic ceremonies. In doing so, the site managers are trying to preserve the site OUVs.

The debates are not always successful and the sacred heritage places are in many cases suffering of inappropriate intrusions from their associated diverse communities.

Practical Approach towards Enhancing Heritage Management System in Egypt

Mahmoud Abdelrahman¹

¹ NGO Project Framework Freelance

Abstract

In Egypt, the world heritage management status has been in a stagnant state for decades. Since the inscription of five sites in 1979, one site lost its world heritage status in 2001 while only two more sites were enlisted in 2002 and 2005. Although the country exerts effort to add to the world heritage tentative list, neglect keeps threatening already inscribed sites. State of conservation reports of the current properties show obvious shortage of management capacities, ie. capacities to initially understand the significance of the world heritage status and its multiple gains, capacities to exceed the traditional management perceptions and go beyond the physical existence of the property and the instant reaction to the generic daily life threats and security issues, capacities to self assess and formulate appropriate responses to the multi-layered complexities of the world heritage site management and finally capacities to be accountable for the surrounding communities. The paper aims to increase the implementation of the 1972 world heritage convention through fostering the strategic objective of capacity building in the context of Egyptian world heritage site management. It adopts the UNDP capacity building framework as an overarching theoretical umbrella to explore the management capacity situation through a qualitative deductive approach besides the world heritage capacity practices to propose a site management skill set, a job specification and a site management model. Findings of this research revealed eight areas of interventions that could work as the building blocks for a management skill set and in turn, an effective capacity management model.

Cultural heritage, sustainable tourism, the "Lavender Route", Argentina

Marcela Clot¹

¹ ICOMOS Argentina

Abstract

This is a practice that is being developed in the city of Azul, located in the province of Buenos Aires, about 300 kilometers from Argentina's capital city.

The original idea of "change through heritage" as a force for change was created by a group of entrepreneurs whose main objective was to give the city a new position through a shift in the theme that identifies the city, to reposition the town in a responsible heritage management.

This new proposal links the cultural landscape with the sustainable tourism, with a projection of local and international economic development.

Historically, the biggest tourist interest in Azul has been linked to the novelist Miguel de Cervantes Saavedra. Since 2007, the city of Azul is known as the "Cervantine City of Argentina", attracting scholars and specialists on Spanish literature. Azul is considered one of the largest Cervantine cities in the world.

The activity focuses on the cultivation of lavender and its derived products as one of the new identifying factors of Azul, in order to make it the gateway to the "Lavender Route". The proposal invites producers from neighboring districts linking lavender to rural tourism.

The city identified by both urban and rural plantations alludes to the etymology of the word lavender which refers to the bluish color, which in turn is associated with the name of the city ("azul" means blue in Spanish).

The "Lavender Route" links different components of the city's cultural heritage, such as the remarkable works of Francesco Salamone, the museums, the house dedicated to Cervantes, the Don Quixote monument, or the Trappist monastery, which can be visited in the city and its surroundings, in a way to uncover the many strengths that Azul has to offer.

Cyclone Mocha: The Impact of Floods in Bagan World Heritage Site, Myanmar

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¹ ICOMOS Myanmar

² Myanmar Archaeology Association

Abstract

This paper aims to analyze the impact of floods on the monuments in the Bagan World Heritage Site, Myanmar, following the occurrence of Cyclone Mocha (May 2023). The absence of a systematic database on flood impact on Bagan's heritage poses a primary research problem. The objective of this paper is to promote disaster-resilient cultural heritage and emphasize the implementation of post-disaster conservation and flood protection strategies in accordance with Disaster Risk Management (DRM) guidelines.

The paper begins with an overview of Bagan's ancient water management system and recent developments in flood protection measures. It then provides a detailed account of the impacts on flooded pagodas and collapsed temples resulting from Cyclone Mocha. The analysis takes into consideration the damages caused directly by the floods as well as indirect consequences. Furthermore, the paper examines how the emergency responses by the authorities align with DRM guidelines and investigates whether the flood mitigation schemes inadvertently lead to the destruction of subsurface archaeological remains.

Based on the findings, the paper offers recommendations for coping with post-disaster conservation and flood protection strategies. These recommendations aim to strike a balance between safeguarding cultural heritage and implementing effective flood mitigation measures. The overall goal is to ensure the long-term preservation of Bagan's historical treasures while effectively managing the risks posed by future flood events.

Armenia as a Treasury of Intangible Cultural Values

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¹ ICOMOS Armenia

Abstract

Armenia, one of the oldest countries in the world, is known for its rich tangible and intangible cultural heritage. Safeguarding of the intangible heritage is one of the main directions of the state cultural policy of Armenia. The Armenians have created exceptional intangible cultural values at the crossroads of their centuries-old history, only some of which are included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity.

§ 2008. "Duduk and its music"

§ 2010. "Armenian cross-stones art. Symbolism and craftsmanship of Khachkars"

§ 2012. "Performance of the Armenian epic of "Daredevils of Sassoun" or "David of Sassoun"

§ 2014. "Lavash, the preparation, meaning and appearance of traditional bread as an expression of culture in Armenia"

§ 2017. "Kochari, traditional group dance"

§ 2019. "Armenian letter art and its cultural expressions"

§ 2020. "The pilgrimage to the monastery of St. Thaddeus the Apostle"

The tasks of research and safeguarding of intangible cultural heritage in the Republic of Armenia, systematization and regulation of the problems relating to the field, organizing of relevant events, including other organizations, are carried out by the Hovhannes Sharambeyan Museum of Folk Arts being subject to the Ministry of Education, Science, Culture and Sports, Republic of Armenia. The Museum is a unique hearth of national culture. Its mission is the preservation, and popularization of the values of tangible and intangible cultural heritage. In order to safeguard and popularize intangible cultural values, the Museum organizes festivals dedicated to national holidays, rituals, traditions and cultural values in general, solo exhibitions of folk masters, as well as exhibitions of decorative-applied arts.

Tangible cultural heritage is the best means of communication that allows us to recognize the diversity of the nations, historically existing connections and cultural interactions between them.

Rammed Earth Houses State of Conservation in Calpulalpan, Tlaxcala, Mexico

Blas Antonio Tepale¹ Yoloxochitl Lucio²

¹ Polytechnic University of Tlaxcala Western Region, Autonomous University of Tlaxcala

² ICOMOS Mexico, Ministry of Culture of Mexico

Abstract

Calpulalpan is a city in the Mexican state of Tlaxcala, which was founded in the first half of the 16th century. Although there are still pre-Hispanic archaeological remains, the most characteristic feature of this place is its surviving architecture, as it is built with earthen construction systems, predominantly rammed earth.

The earthen-constructed dwelling represents an important number in a large part of the Mexican territory, and the state of Tlaxcala is not the exception, where the adobe is the most widely used construction technique in the region, however, it is not the only one, within the diverse building systems, the rammed earth is remarkable. As a precedent and as an architectural legacy that shows the deep knowledge of the use of stone is the archaeological site of Cacaxtla where the materials and local craftsmanship were brought together to use the wood and the earth as the main techniques in the construction of the site. This ancient knowledge about the raw material and its use in the construction of the architectural site is the result of the work of the local craftsmanship.

The use of rammed earth is a peculiar case, since the constructive practice was not extended to the greater part of the territory, with architectural examples being found only in the strip that corresponds to the central plateau of Mexico, with evidence of the use of this technique being found in haciendas, former monasteries and a large number of dwellings.

The importance of documenting this architecture lies in the need to preserve both constructive knowledge and immovable property, in addition to its valuable formal and functional characteristics, which help to curb the destruction of dwellings that have been replaced by "new architecture" and which, in addition to providing the necessary conditions of comfort, also contribute to the preservation of the context.

Les équipements hydrauliques traditionnels: L'alimentation en eau de la Médina de Tunis

Faïka Béjaoui¹

¹ Association Sauvegarde de la Médina de Tunis

Résumé

Résumé Sous les Hafside : 13ème - 16ème siècles

Jusqu'à l'époque Hafside, l'alimentation en eau de la ville de Tunis se faisait surtout grâce aux eaux de forage par les puits « Bir » ou grâce aux eaux de pluies recueillies et emmagasinées dans des citernes aménagées dans le sous-sol des bâtiments « Majil ».

Les ouvrages hydrauliques avant le XIVe siècle :

- Les puits
- Les aqueducs

Les travaux hydrauliques à partir du XIVe siècle :

- Une grande citerne aménagée au faubourg Sud
- Mise à niveau des citernes de la Kasbah
- La foggara établie à Bâb Laalouj
- Des citernes à la Hafsia et à Bâb Souika
- Midhat As-Sultane, Souk Al Attarine : espace consacré aux ablutions où l'eau est chauffée en hiver

Epoque Ottomane :

Les Ottomans prêtaient beaucoup d'attention au développement du quartier Bâb Souika et accompagnaient les nouvelles constructions d'ouvrages hydrauliques : « Sabil », fontaine publique, bassins, puits... et de la réhabilitation du réseau hérité de l'époque Hafside.

On peut citer :

- Sabil, Mosquée Abi Mohamed
- Un grand bassin au niveau Bâb Souika
- Sabil Bâb Sidi Abdessalem
- Sabil Halfaouine et bien d'autres répartis dans le faubourg nord de la Médina.

Les sources d'eau arrivaient de Ras Et-tabia ou Jbel Lahmar et constituaient une grande source d'eau pour le Faubourg.

It's their right! We Should Empower Them to Care for The Assets

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Abstract

In recent years the role of Indigenous communities in the preservation of cultural heritage has been brought to the public's attention by many international organizations. For instance, Australia ICOMOS stated in the Burra Charter 2013 "that conservation, interpretation and management of a place should provide for the participation of people for whom the place has special associations and meanings". Community involvement is essential towards managing cultural heritage, and when lacking, conflicts may arise. Conflicts may happen when the Indigenous community fails to get ownership rights and access to their heritage. Many reasons have been frequently reported and observed in various cultural heritage places. However, other legislation-related reasons can also cause conflicts between and within the Indigenous community and other bodies. Most African legislations consider the Indigenous as a threat to heritage resources. Consequently, they are prescribed to distance them from the monuments and sites. Therefore, it is a time, and there is a need to address the issues of heritage changes towards resilience, responsibilities, right, and relationships for the sustainable development and well-being of the Indigenous communities.

Les Impacts Du Changement Climatique Sur Le Patrimoine Culturel Comorien et Son Adaptation

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Résumé

De nos jours, tout le monde reconnaît que le patrimoine culturel peut transmettre un savoir traditionnel qui bâtit une résilience au changement à venir et nous conduit à un avenir plus durable. Il présente des impacts du changement climatique sur les sociétés humaines et la diversité culturelle, la biodiversité et les services d'écosystème. Cependant force est de constater que les menaces qui pèsent sur le patrimoine culturel face au changement climatique le seront à l'avenir. En Union des Comores, l'île de Ngazidja, constitue une des plus grandes menaces des catastrophes naturelles pouvant affecter le patrimoine culturel compte tenu de son envergure et de son emprise sur l'île la plus grande et la plus peuplée de l'archipel des Comores. En effet, le Karthala, volcan bouclier basaltique, culminant à 2361m d'altitude dont le massif surplombe environ les deux tiers de la partie méridionale de l'île de Ngazidja, expose près de 70% du patrimoine culturel de l'île aux aléas volcaniques tels que les coulées de lave, les panaches de cendre, les émanations de gaz ou les coulées de boue. La série inédite de quatre éruptions volcaniques entre 2005 et 2007 et les menaces d'éruption qui pèsent aux Comores aujourd'hui en 2022 témoignent de la vulnérabilité du patrimoine culturel de l'île de Ngazidja face aux catastrophes naturelles et au changement climatique. La pression de la mer sur la zone côtière des villes historiques des sultanats des Comores mérite une attention soutenue de sauvegarde et protection. La préservation de cette île nécessite la compréhension des impacts sur leur valeur universelle exceptionnelle afin d'y répondre de manière efficace. Malheureusement, très peu de recherches se sont effectuées concernant les risques du patrimoine culturel face au dérèglement climatique en cours aux Comores et sur notre planète. Face à ces menaces, notre participation à ce symposium international serait une occasion de montrer les impacts et les phénomènes du changement climatiques qui affectent le patrimoine culturel aux Comores et la stratégie comorienne d'adaptation du patrimoine culturel aux impacts du changement climatique. Comment peut-on réduire et gérer les risques de catastrophe et renforcer la résilience des populations locales et vulnérables à répondre à la crise, dans la continuité d'une longue histoire de catastrophes naturelles en Union des Comores.

**The Great Tea Route Joint Nomination for World Cultural Heritage
International Symposium (China-Mongolia-Russia)**

Jue Wang¹

¹ ICOMOS China

Session Description

Preceded by the Silk Road, the Great Tea Route was an inter-regional route connecting Asia to Europe, facilitating cultural exchange, commerce, and trade. Originating in the 17th century, the Great Tea Route started from tea production centers in South China, traversed eight provinces in China, extended northward through Mongolia, and finally reached St. Petersburg in Russia. Spanning 13,000 kilometers, the Tea Route left behind numerous heritage sites along its path, serving as tangible evidence of cultural exchange between Asia and Europe and representing a unique and rare heritage. Therefore, it is of great significance for China, Mongolia, and Russia to jointly nominate the Great Tea Route for inclusion in the World Heritage List.

Session Format:

In-person event

Session Objectives:

To study and protect the Great Tea Route through joint efforts among China, Mongolia, and Russia.

To establish a coordination mechanism for the three countries to collaborate on all activities related to the nomination process.

Digital Heritage Changes: CIPA Heritage Documentation

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Session Description

Digital Heritage changes, technology changes and with them the way heritage is documented, interpreted, managed and monitored. Since its foundation in 1968, CIPA Heritage Documentation, an International Scientific Committee of ICOMOS and ISPRS, aims to bridge the gap between the producers of heritage documentation and the users of this information.

This session will discuss, with an interdisciplinary and multisectoral panel, the different relations of documentation in the broader contemporary contexts of the field of cultural heritage. It will explore the potential areas of application beyond the typical recording of monuments and sites, including documenting intangible heritage, risk preparedness, digital twins and public awareness, among others.

Session Format:

The session format would be as follows:

1. Welcome of CIPA Heritage Documentation by Andreas Georgopoulos (VP CIPA and ICOMOS Board Member)
2. Why CIPA? - Ona Vileikis (CIPA Executive Committee Member)
3. Panel discussion moderated by Ona Vileikis on Digital Heritage Changes.

Panelists: Mario Santana Quintero (CIPA Honorary President & ICOMOS Secretary General), Sue Hodges (President of the ICOMOS International Scientific Committee on the Interpretation and Presentation of Cultural Heritage Sites), Hyeeseung Shim (KAIST Communicative Interaction Lab | Digital Heritage Lab, Korea), and Jin-Min Chen (Director General, Bureau of the Cultural Heritage, Taiwan)

4. Conclusions by Alex Yen (VP CIPA)

Session Objectives:

The session outcomes will be as follows:

- Raise awareness and promote the scope and activities of CIPA Heritage

Documentation as a crosscutting International Scientific Committee linking digital technologies and heritage;

- Discuss how digital technologies play a relevant role in the protection, management, promotion and monitoring of cultural heritage through the different eyes of theory and practice;
- Foresee new lines of collaboration and strengthen connections between other International Scientific Committees, the public sector, academics and practitioners.

ICOMOS 21st General Assembly and Scientific Symposium
Scientific Symposium Abstracts 2023 | Heritage Changes
31 August - 9 September 2023, Sydney, Australia



ICOMOS 2023 Scientific Symposium
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Abstracts

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