

## Summary Report: Session 8

### **Management Examples of Associative Cultural Landscapes – Problems and Perspectives**

*Chairperson: Mr Elias Mujica (Deputy Coordinator, CONDESAN, International Potato Centre, Peru)*

*Coordinator and Rapporteur: Ms Mechtild Rössler (Chief, Europe-North America World Heritage Centre, UNESCO, France)*

#### **I. Synthesis of presentations:**

*(1) Mr Ken Taylor (Professor, Humanities Research Centre, Australia): Landscapes, World Heritage Listing and Intangible Values – Making Spaces into Places in Asia*

Mr Taylor remarked that the World Heritage List, although including currently only 50 cultural landscapes, has many more if we take a closer look at the sites and their surroundings. He presented cases of cultural sites in Asia, including Angkor, Cambodia, Borobudur, Indonesia and Bagan in Myanmar, and stressed that all of these have to be looked at from a different point of view, namely as living and associative cultural landscapes linking the past and the present. The current 400 Km<sup>2</sup> World Heritage site of Angkor has to be managed within the context of a 5000 km<sup>2</sup> cultural landscape and the traditions of the local communities living in the region.

*(2) Mr Tumu Te Heuheu (Chief, Community Relations Turangi Taupo Area Taupo, New Zealand): Tongariro National Park – A Sacred Landscape of the Maori People, New Zealand*

Mr Te Heuheu presented the case of Tongariro National Park in New Zealand – a natural World Heritage site which was recognized as an associate cultural landscape in 1993 – the first cultural landscape under the 1972 Convention. He highlighted the main features important to his people, the mountain and the tribe, which cannot be separated. The management of this site has to be seen in historical perspective as it was donated to the people of New Zealand and the government designated it as a National Park. A fundamental principle of its management is its guardianship and stewardship – the management decisions of this cultural landscape are being taken together and this concerns all maintenance decisions. Land and people are seen as being linked together.

*(3) Mr Graeme Calma (Deputy Chairman, Mutitjulu Community Council, Uluru - Kata Tjuta National Park, Australia): Uluru-Kata Tjuta World Heritage Sites and Biosphere Reserve, Australia*

As the chairperson of the management board of this cultural landscape - recognized also for its natural values – Mr Calma presented the management structure and management strategies of the World Heritage site and UNESCO Biosphere Reserve of Uluru Kata Tjuta. The management includes a Board of Management, a Central Land Council and the traditional owners and local communities living on the site. He addressed specific management issues, including tourism and filming decisions, cultural maintenance decisions, fire and water

management, mapping activities etc. At each step the community is consulted and assured that the decisions are taken appropriately; for which specific mechanisms are in place.

*(4) Mr Fady R. Asmar (Lebanon): Qadisha Valley, Lebanon*

Qadisha Valley, and its Cedars of God were already mentioned in the Bible. This is a holy site that links historical, cultural, religious and natural heritage values, thus truly linking cultural and biological diversity. The valley itself is rich in biodiversity due to the managed cultural landscape. Loss in biodiversity occurs due to the abandonment of the terraces and agricultural fields. The landscape is shaped as gardens, terraced fields, forest and intermediary spaces. The site is now managed with the mediterranean garden as a concept and position scenario. He concluded that both religion and biodiversity are linked in this site within the collective memory; that biodiversity and agriculture are connected and that tourism can open new opportunities if managed in an integrated way.

*(5) Ms Laura Chazarreta (Argentina): Sacred Dimension of Protected Areas in Management Programmes, Argentinean Park Service*

Ms Chazarreta presented the case of Lanin National Park in Argentina as a case where tangible and intangible heritage is managed together, with the co-management of the native Mapuche communities as well as local groups. She highlighted the participatory process of the identification of sacred natural sites within the area and the process of working with the communities to valorize the sites in a multicultural society. The different values include artistic, beliefs and spiritual values as well as traditional knowledge which is shared among the people. Education and awareness raising is crucial, as is the projection/presentation of the park's values to a broader level of society.

*(6) Mr Estuardo Secaira (Conservation Science & Stewardship Adviser, The Nature Conservancy-Guatemala): Planning for the conservation of sacred sites in the context of protected areas, an adaptation of a methodology and lessons from its application in Guatemala*

Mr Secaira referred to experiences gained from projects at Tikal World Heritage site and the Maya Biosphere Reserve towards an integrated methodology for biodiversity and cultural heritage through a SWOT analysis – starting from a natural to a cultural heritage and including intangible targets, which include local knowledge, social issues, customary law and spirituality – sacred/enchanted sites have been identified. He concluded that a systematic approach towards the inclusion of cultural and natural heritage is necessary as well as the strengthening of the participation of spiritual guides.

## **II. Conclusions:**

This session brought together examples of associative cultural landscapes and sacred natural sites, the core theme of the symposium: Qadisha Valley, Uluru Kata Tjuta or Tongario were originally nominated for World Heritage status due to their natural values. The shift in recognition was both on the national level as well as the international level and acknowledged traditional culture, indigenous people and local communities and their heritage.

The key question of the session was the issue of integrated management, implying that the spiritual, cultural and natural values have to be integrated in the management of the sites, as

all of them contribute to the value people assign to these places. The cases from Latin and Central America also presented new approaches and methodologies to integrated management and planning, for cultural and spiritual, natural and biodiversity heritage. A key issue was also the stewardship and guardianship in management issues as well as to examine the linkages in landscape and landscape approaches in management going beyond the protected areas. Central to this approach is the community.

The session included 6 presentations covering 5 different regions and from a diversity of backgrounds; perspectives range from the indigenous management of sites and indigenous leadership, protected area management, NGOs (Conservation International) and universities. The session highlighted that management is the key issue, the precondition for the conservation of our cultural and natural heritage.

The Chairperson stated that the objectives of the session were fulfilled with the presentation of innovative and complementary management strategies for associative cultural landscapes. In terms of looking forward, some key issues that must be pursued are:

- the concepts and practice of guardianship and stewardship, proven not only to be adequate, but providing sustainable results;
- the participatory practices and better description of specific mechanisms to ensure that participation is effective;
- the holistic perspective both on-site including all aspects, natural and cultural, tangible and intangible and to integrate the surroundings to present a living dimension to the sites;
- new tools in management and to adapt methodologies and lessons learned to new management cases.