

# Report on the OurWorldHeritage #2021debate **Diversities and Genders**

October 2022

Report prepared by OWH Diversities and Genders Team

[www.ourworldheritage.org](http://www.ourworldheritage.org)

**Report on the OurWorldHeritage #2021debate “Diversities and Genders”**

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The authors are responsible for the choice and presentation of the facts contained in this publication. They have written the report with respect to the people and opinions expressed during #2021debate, which are not necessarily those of the authors or OurWorldHeritage.

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## **#2021debate DIVERSITIES AND GENDERS**

### **Executive Summary**

This report on the Diversities and Genders theme here documents the activities carried out as part of OurWorldHeritage #2021debate. The application of the theme is to reveal how structural inequalities and unequal power relations, particularly between the North and the Global South, reflected in nations, structure the World Heritage system and marginalised communities, groups and individuals. To highlight how marginalised communities, groups and individuals, as well as multiple and shifting forms of identities can be better represented in narratives on World Heritage

The Diversities and Genders team chose to focus the debate on (re)considering processes of heritage valuation and benefits that have led to the marginalisation of forms of heritages and minority stakeholders. To highlight key and contemporary issues affecting minority groups, communities and individuals at World Heritage sites, particularly relating to the Sustainable Development Goals, and innovative approaches on how to address them.

The report contains a series of webinars, two-day conference and an ongoing call to address the exclusionary processes at play in World Heritage Sites, and highlight new and innovative approaches that address these, on a local 'site' level as well as in the global and structural institution context of UNESCO.

## Table of Contents

|  |           |
|--|-----------|
| <b>#2021debate DIVERSITIES AND GENDERS</b>   | <b>3</b>  |
| Executive Summary  | 3         |
| OurWorldHeritage   | 6         |
| Mission Statement  | 6         |
| Our Approach   | 7         |
| 2021: A Year of Thematic Debates   | 8         |
| <b>I. Introduction to the Theme</b>  | <b>10</b> |
| 1. Specific Theme and Goals  | 10        |
| 2. Specific goals of the theme   | 10        |
| 3. Methods/strategies to achieve the goals:  | 10        |
| 4. Results Achieved  | 12        |
| <b>II. What we heard &amp; considerations arising from the debate</b>                            | <b>16</b> |
| 1. Issues and opportunities that emerged in discussion on the theme                              | 16        |
| 2. Links Between the Diversities and Genders Theme and World Heritage Needs                      | 19        |
| 3. Ethics  | 21        |
| 4. Sustainability  | 22        |
| 5. Intersectoral collaboration   | 24        |
| 6. UNESCO priorities   | 25        |
| <b>III. Contribution of the Diversities and Genders theme to the work of OWH</b>                 | <b>26</b> |
| <b>IV. Next steps in advancing the Theme of Diversities and Genders and achieve improvements</b> | <b>27</b> |
| 1. Recommendations that would make early progress  | 27        |
| 2. Recommendations   | 27        |
| <b>V. More Information</b>   | <b>30</b> |
| Appendix A: Brief selective bibliographies / links (not exhaustive)                              | 31        |
| Appendix B: Members of the OWH Diversities and Genders Team                                      | 35        |
| Appendix C: Webinar Details  | 38        |
| Webinar 1 - Wednesday, 3rd March   |           |
| Marginalisation and Minoritisation: domination, discrimination, exclusion and erasure            | 38        |
| Webinar 2 - Wednesday, 10th March  |           |
| Colonial legacies of gender and sexuality in (world) heritage                                    | 39        |
| Webinar 3 - Monday 15 March  |           |
| Local Learning: Everyday Activism, Everyday Resistances- what can I do?                          | 40        |

|  |    |
|--|----|
| Webinar 4 - Tuesday 23 March   |    |
| Institutional Inequalities: unequal power relations                            | 42 |
| Appendix D: Conference details   | 43 |
| Panel 1 - March 29th (morning session)   |    |
| Monuments of Oppression  | 44 |
| Panel 2 - March 29th (afternoon session)                                       |    |
| Oppression from Monuments  | 45 |
| Panel 3 - March 30th (morning session)   |    |
| Acknowledging Intangible Heritage as part of future heritage past              | 46 |
| Panel 4 - March 30th (afternoon session)                                       |    |
| Caring for future Worlds? SDGs within Spaces and Places of Heritage            | 48 |
| Appendix E: Call for participation   | 50 |
| Appendix F: Graphic Designed Postcards for #2021debate Diversities and Genders | 54 |

## **OurWorldHeritage**

OurWorldHeritage (OWH) initiative launched on the 16th of November 2020 as a global call for action to renew the spirit of the World Heritage Convention and, by doing so, advance the protection of Earth's natural and cultural treasures.

Initially composed of citizens from over 50 countries, this coalition of committed individuals is constantly expanding to include an ever-widening mosaic of heritage actors coming from civil society, site managers, activist groups, academia, industries and local communities. We are focused on how heritage can work as a solution and open opportunities going forward.

After a successful launch, the initiative is now in a process of knowledge building, essential to identify the exact issues that the World Heritage system and properties are facing today and to consider corresponding solutions. The 2021 monthly open fora provide OWH with diverse inclusive voices, engaged in cultural, mixed and natural heritage. Through the debate findings, OWH aims to create an impact on the implementation of the Convention through actions aligned to knowledge gained, such as putting heritage in the life of the communities, shaping and applying monitoring tools, information repositories and partner networks.

## **Mission Statement**

Our main mission is to raise awareness about, and address the challenges that, the World Heritage Convention is currently facing in order to maintain its relevance and ability to protect our heritage for the next 50 years.

Since the ratification of the Convention in 1972, the world has undergone dramatic changes, such as: climate change, social transformations, conflicts, new information technologies, and unsustainable tourism. These changes are putting pressure on an institutional apparatus that was already straining under its success and world-wide popularity, thus increasingly preventing it from completing its original mission of ensuring the “identification, protection, conservation, presentation and transmission to future generations of cultural and natural heritage” (World Heritage Convention, Article 4).

Indeed, the lack of civil society involvement and the prioritization of the list over the protecting of heritage sites are both symptoms of an institution that is at risk of losing its global credibility and in need of renewal.

Noting the inherent interrelationships among the themes, each team prepares an individual report, with parallel contents, as set forth in this document. Taken together, these twelve theme reports create a comprehensive analysis of the 2021 process, findings, and outcomes. An analysis of the content and data surrounding each event provides a foundation to recommend actions on crucial topics such as governance structure, representation of diverse heritage, collective responsibility, credibility and vitality of the World Heritage system and properties, as

well as its effect on the protection of heritage worldwide. The uses of this compilation are varied, which include informing next steps and presenting on the occasion of the World Heritage Convention's 50th anniversary in 2022.

## Our Approach

In order to revive the original spirit of the Convention and reinstate Article 5 as its focal point, OWH works as an integrator in many ways by linking together different:

- **Themes:** promoting intersectional discussions as well as fostering non-binary, holistic, and multi-disciplinary policies;
- **Regions:** integrating effective participation and dialogue in World Heritage activities and ensuring balanced geo-cultural and bio-regional representation;
- **Generations:** encouraging intergenerational participation and making present and future heritage conservation practices more sustainable;
- **Narratives:** providing a broad platform for dialogue, based on mutual respect, active listening, and co-learning to add multi-dimensionality to mainstream representations with respect for diverse cultures and belief systems;
- **Practices:** encouraging and influencing reform in World Heritage implementation processes as well as fostering informed and knowledge-based decision-making;
- **Actors:** systematically involving civil society and fostering a global partner network, thus achieving more transparent practices and improving accountability;
- **Levels:** facilitating communication between local, regional, national, and international levels of heritage governance to promote a conservation model that goes beyond the boundaries of World Heritage sites.

## 2021: A Year of Thematic Debates

As part of this knowledge-building process, each month of the year 2021 addresses a particular theme that reflects one of the contemporary challenges that the World Heritage Convention and all types of heritage face today, with dialogue seeking to aid in resolving issues, sharing positive results, and exploring opportunities for heritage to bring forward solutions:

January: Information Technology  
February: Tourism and its Impact on Conservation  
**March: Diversities & Genders**  
April: Human Rights

May: Disasters & Pandemics  
June: New Heritage Approaches  
July: Sustainability  
August: Climate Change & Biodiversity  
September: Heritage Places & Memory  
October: Heritage in Conflict  
November: Beyond the List  
December: Opening up to Civil Society

Committed volunteer coordinators and conveners build a team of volunteers, organizing online events together throughout the month. These global events, open to all, provide a platform for sharing information and experiences while identifying issues and highlighting opportunities.

Noting the inherent interrelationships among the themes, each team prepares an individual report, with parallel content, as set forth in this document. Taken together, these twelve theme reports create a comprehensive analysis of the 2021 process, findings, and outcomes. An analysis of the content and data surrounding each event provides a foundation to recommend actions on crucial topics such as governance structure, representation of diverse heritage, collective responsibility, credibility and vitality of the World Heritage system and properties, as well as its effect on the protection of heritage worldwide. The uses of this compilation are varied, which include informing next steps and presenting on the occasion of the World Heritage Convention's 50th anniversary in 2002.



## **I. Introduction to the Theme**

### **1. Specific Theme and Goals**

The exclusionary processes at play at World Heritage sites have been well documented (see in particular Labadi, 2013). The team aimed to focus on highlighting further different exclusionary practices affecting minority groups in society (including women). The team also aimed to highlight new and innovative approaches to address them. This theme is essential at the times of e.g. the MeToo and Black Lives Matter Movements, hyper-diversified societies and the increased injustices created along (intersections of) race, gender, class, sexuality, and ability by Covid-19.

### **2. Specific goals of the theme**

The objectives of this theme are:

- To reveal how structural inequalities and unequal power relations, particularly between the North and the Global South, reflected in nations, structure the World Heritage system and marginalised communities, groups and individuals.
- To explore mechanisms of domination, discrimination, exclusion and erasure of women and minorities through heritage policies and practices (folklorization, forgetting of specific narratives).
- To highlight how marginalised communities, groups and individuals, as well as multiple and shifting forms of identities can be better represented in narratives on World Heritage.
- To (re)consider processes of heritage valuation and benefits that have led to the marginalisation of forms of heritages and minority stakeholders.
- To highlight key and contemporary issues affecting minoritised groups, communities and individuals (including women) at World Heritage sites, particularly relating to the Sustainable Development Goals, and innovative approaches to address them.

### **3. Methods/strategies to achieve the goals:**

#### **Call for participation (also see Appendix E)**

To ensure the participation of civil society, a call for participation was launched in French, English, Yoruba, Arabic, German, Spanish, Portuguese and Italian. The call aimed to encourage individuals and groups from around the world who identify as marginalized, including but not limited to voices from the Global South to:

- Choose one World Heritage site and detail alternative stories that provide a platform for minority voices to be heard, in order to expand or contradict its official narrative. (Please explain how you are departing from official narratives).
- Explore mechanisms of domination, discrimination, exclusion, and erasure of women and minorities through the local application of World Heritage policies and practices (e.g. folklorization, forgetting of specific narratives).
- Present heritage places and practices that have been denied national and international recognition and explain how they can disrupt national narratives and/or global structural inequalities.
- Highlight the contribution(s) made by an individual or group belonging to a minority at a World Heritage site. These include but are not limited to social, economic, cultural, and architectural contributions. Explain why recognizing such contributions could change the official narratives at the selected site.

Three prizes were to be awarded to the three best entries.

### **Webinars (also see Appendix C)**

To further discuss the theme of the month, four webinars were organised on:

- **WEBINAR #1: Marginalisation and minoritisation: domination, discrimination, exclusion and erasure**

Heritage can be a manipulative tool to serve ad hoc social, economic and political goals which can undermine social inclusion and diversity. In this webinar, we will critically question how some policies and practices damage the connection between past and present for certain groups, societies or erase particular histories. To do this, specific cases will be discussed to demonstrate effects and alternative ways in which communities reclaim their heritage.

<https://youtu.be/3hIFGzxlSqs>

- **WEBINAR #2: Colonial Legacies of gender and sexuality**

In this webinar we interrogate the ways in which colonial legacies of gender and sexuality are often brought about in cultural heritage institutions, spaces and dialogues. In light of this, the webinar will raise questions around what strategies may be used to disrupt heteronormativity when we engage with cultural heritage.

<https://youtu.be/M8S3ZXwWZGs>

- **WEBINAR #3: Local Learning: everyday activism, everyday resistances – WHAT CAN I DO?**

This webinar focuses on the everyday ways that people contest representations, practices and erasures of heritage. It also considers how cultural heritage can provide space for marginalised groups to resist certain social/political/economic structures. What are the strategies of communities who challenge dominant systems that exploit, appropriate or destroy cultural and natural heritage? How do individuals and groups struggle against problematic or discriminatory heritage practices? This webinar will explore resistance and activism around historic sites and forms of intangible heritage, as well as how these movements could be recognised and supported at different local, national, and international levels.

Part 1 [https://youtu.be/cdrMUt5bv\\_0](https://youtu.be/cdrMUt5bv_0)

Part 2 <https://youtu.be/UxBb6djkjEk>

- **WEBINAR #4: Institutional Inequalities: unequal power relations**

This webinar is about institutional inequalities and unequal power relations. UNESCO and the World Heritage Committee create the structures in which World Heritage sites have to operate and they thus ask for local (policy) frameworks to fit within these, or resist them. These frameworks in themselves are exclusive, and frame heritage in particular ways. The World Heritage List and the World Heritage Committee are also an international platform on which national and local politics are being staged. In this webinar we will explore how diversity (intersectional) is influenced by these unequal power relations.

<https://youtu.be/IUSAkot-v-0>

#### **Conference (also see Appendix D)**

The month finished with a two-day conference that focused on:

- **CONFERENCE PANEL I: MONUMENTS OF OPPRESSION**
- **CONFERENCE PANEL II: OPPRESSION FROM MONUMENTS**
- **CONFERENCE PANEL III: ACKNOWLEDGING INTANGIBLE HERITAGE AS PART OF FUTURE HERITAGE PAST**
- **CONFERENCE PANEL IV: CARING FOR FUTURE WORLDS? SDG's WITHIN SPACES AND PLACES OF HERITAGE**

## **4. Results Achieved**

**Did your theme debate engage civil society, site managers, academics, industry, emerging professionals, youth?**

Yes. The team was awarded funding from Newcastle University (UK) to ensure translations and transcriptions, to ensure that language would not be a barrier and to ensure the participation of a wide variety of actors. To ensure accessibility, all of the webinars had live captioning. Yet, the team is well aware that the heritage professionals and academia, in general, need to engage more with the public to make these discussions inclusive spaces.

**Did the debate deepen the concepts/ideas of the theme?**

Yes (see below)

**Was there a global reach of participation?**

Yes, (see below)

All activities were online and aimed at an international audience, with an interest in heritage, and more specifically World Heritage. The aim was to have a very diverse group of speakers and participants. We had a team of organisers and speakers from various backgrounds, genders, abilities, and world views from organisations in academia, policy, and practice. They are based in current day New Zealand, Australia, Turkey, Italy, India, Palestine, Netherlands, UK, South Korea, Nicaragua, Sweden, Serbia, South Africa, Nigeria, Ireland, Virgin Islands, USA, Canada, Columbia, El Salvador, Norway, Uganda, Cameroon, Jamaica, Algeria, France, many of them are part of communities that are being marginalised and minoritised, e.g. people, and in particular women, who are indigenous, and/or LGBTQ+, and/or of colour, and/or decedents of people who were subject to human trafficking and enslavement, and/or working class, etc.

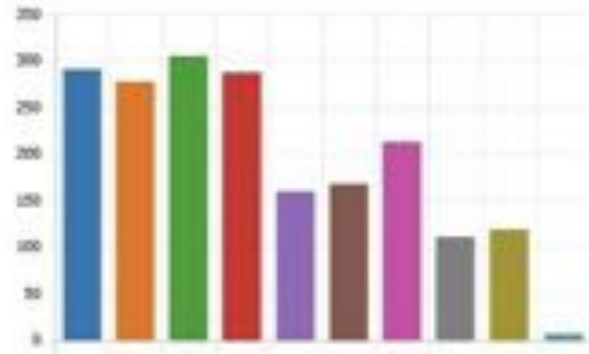
Professor Labadi, Dr. Laotan-Brown, and Dr. Veldpau coordinated an amazing team of organisers based across Slovenia, Norway, India, Australia, Jamaica, Peru, Cameroon, Sweden, Italy, Turkey, Algeria and the UK. In addition to the Newcastle University contribution, the collaboration was also supported by the University of Nova Gorica (Slovenia) who offered time and resources through their technical team who facilitated the Zoom sessions and the livestream to YouTube. The University of Kent (UK) coordinated the Call for Action.

In total 433 people registered for one or multiple sessions, about half of them from academia. With a truly international audience, based in 70 countries.

Which session would you like to attend?

More Details

|                                  |     |
|----------------------------------|-----|
| 2021-03-23 CONFERENCE PA...      | 251 |
| 2021-03-24 CONFERENCE PA...      | 276 |
| 2021-03-25 CONFERENCE PA...      | 305 |
| 2021-03-26 CONFERENCE PA...      | 286 |
| 2021-03-03 WEBINAR 1: Mig...     | 160 |
| 2021-03-10 WEBINAR 2: Colo...    | 168 |
| 2021-03-15 Webinar 3: Local L... | 213 |
| 2021-03-22/23 WEBINAR 4: In...   | 111 |
| 2021-03-23 WEBINAR 4: Inst...    | 119 |
| Other                            | 6   |



What best describes your affiliation?

More Details

|                     |     |
|---------------------|-----|
| Academia            | 266 |
| Site Manager        | 10  |
| Private Sector      | 19  |
| Independent         | 68  |
| Civil Society       | 18  |
| Government          | 26  |
| NGO / Non-profit    | 52  |
| Public Organisation | 20  |
| Other               | 27  |

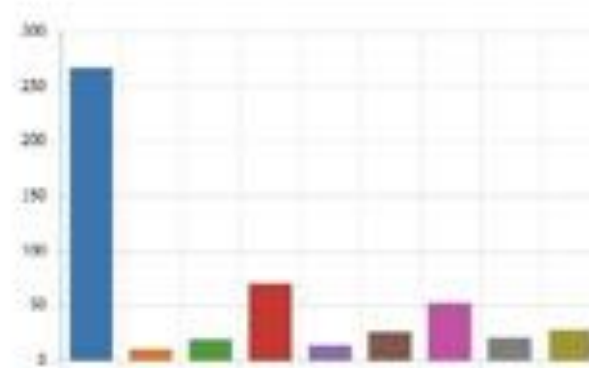


Figure 1a, b: Zoom Audience Capture. Source: OWH Diversities & Genders team, 2021.

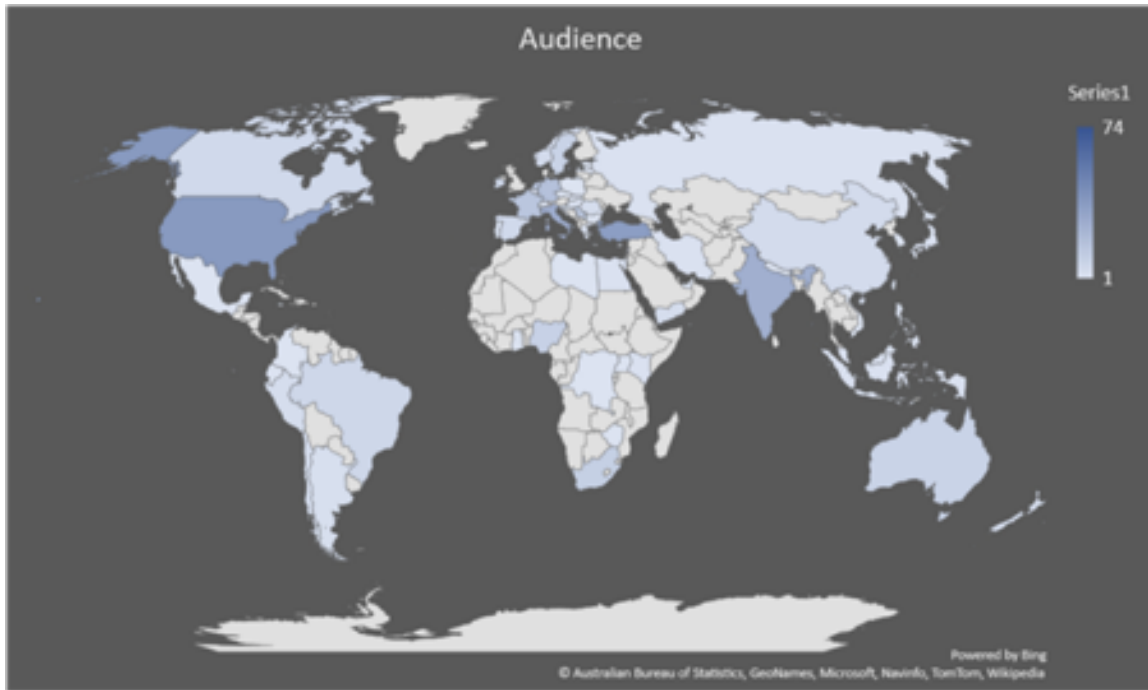


Figure 2: Audience capture map. Source: OWH Diversities & Genders team, 2021.

## II. What we heard & considerations arising from the debate

(Please note that opportunities are presented below in the question on ‘improvement’)

### 1. Issues and opportunities that emerged in discussion on the theme

- Whilst World Heritage sites should be for all, they often have within their boundaries ‘monuments of oppression’, that are buildings or statues that celebrate a slave owner or a colonialist (see for instance different buildings in Bordeaux, France). These monuments perpetuate oppressive narrative of slavery and colonialism through the celebrations of these individuals that have led to more than the spatial exclusions of large groups of peoples. It leads to oppression and white supremacy. It is a false commemoration of history, that we can call one-sided at best. Remembering, forgetting, and forgiveness is important in terms of monuments and buildings that relate to oppressive systems, as such they should acknowledge the horrors of the past, and address them on site, so the people visiting can understand the full story.
- Heritage can be considered as being part of an oppressive system for many people. Monuments are not benign, they oppress people by retelling the past from only one perspective, or one group of people, whilst ignoring or paving over many others. The reason why they are, is because they are meant to reinforce a particular kind of thinking, a particular group in society, and to insert power through the use of (under the cover of) culture.
- There's a lot of disingenuity when it comes to engagement. The rhetoric is about public participation, but engagement falls away when it comes to public participation and it's all about political gain, scientific gain, it's all about ensuring our small interests are protected.
- A number of World Heritage sites represent dissonant heritage, that is, there are conflicting interpretations about them. How to interpret them and what to do about them are key issues that should be addressed in a democratic manner. We need to think about the politics of memory – whose memory is ‘allowed’? Whose memories are actively hidden, ignored or shunned?
- UNESCO and the World Heritage Committee create power structures which are exclusionary. Only specific people can truly participate and gain from the process. The processes are bureaucratic and time intensive, and thus expensive and not achievable or accessible for many. Moreover, the criteria one has to adhere to are very particular and unhelpful in many situations. They are not open towards other ideas of heritage, history, worldviews, and /or local needs. They reproduce exclusionary approaches and narratives, and the power structures, such as national and international geopolitics are set aside as ‘politisation’ as if they are not always part of heritage making.

- Some of these power structures can be challenged (see below in the section on Sustainability).
- When we discuss World Heritage, we need to look at who has the power. This starts with acknowledging the power structures at play. Not just what power does an individual inhabitant have within the international system of World Heritage. None of the participants in the process are neutral or powerless, especially not the institutional parties such as the ABs and UNESCO WHC. How do we develop such understandings, and possibly synergies? The World Heritage system also reflects layers and layers of unequal power relations that are not only institutional, so there's unequal power relations between the member states, geopolitics reflected within the UNESCO and World Heritage framework. There's also unequal power relations between the national frameworks and the local frameworks, between heritage practitioners and the decision makers, not only within each single country, but also within the members of advisory structures and the World Heritage committee as a power decision-making body. There's also layers of inequality among different professions that get involved within the heritage framework, and also this very fact that usually those who are studying World Heritage and who are doing the nominations, whether they are consultants imported from abroad or they are national experts, usually come from the centralised state institutions. and in the end, 'whose heritage' is an important question.
- Heritage is a social construct, but it is presented as having objective and scientific values in the World heritage system, which tends to exclude many interpretations, as the aesthetic and scientific qualities assigned as 'valuable' are often following the rules of Western science and art.
- Heritage is a social construct that reproduces and strengthens particular values in society. As such we often see that 'other' values, those that the dominant group see as 'minority' or 'alternative' are often either excluded or overlooked by the dominant group, or they are celebrated in very particular ways to reinforce liberal progressiveness and openness of the dominant group. Celebrating values and ideas in the WH context that represent these groups on their own terms or understandings of the world is rare.
- So for example, when speaking of gender, it is usually done from a heteronormative lens, and Eurocentric lens. Other understandings of gender, or non-binary people, as well as other sexualities are not as accepted or included. Or there is a special LGBTQIA heritage site, or heritage weekend, to signal 'they' are included.
- Women are often silenced in nominations and celebrations of sites and so are their roles in sharing understandings, and in maintaining and caring for a site.
- Any kind of equality tends to be understood from a Western gaze, and this is often related to a current or past coloniser, or both.



- Ideas of impermanence, destruction, and the decay of monuments need to be accepted, on the terms of the caretakers of the site or the land and this should explicitly include indigenous communities as land stewards.. Heritage being preserved forever does not reflect reality, it comes from a very particular idea of what heritage is or does in a society. These ideas could be seen to go against current conservation of World Heritage sites where permanence is usually aimed for rather than acceptance of change - be that physical or intangible.
- Indigenous people are often considered in a static and romanticised manner, or they are excluded/shunned. Neither of these approaches works with, sits with, or listens to them, this is often a reflection of wider lack of respect for indigenous groups in countries, and heritage sites need to take the lead in changing these approaches. By stepping aside, and not by taking over.
- Decolonising is an important term, but must be seen for what it is: radical systemic change. It is not about 'allowing a few sentences to be added to an interpretation board'. We must be deconstructing colonial ideologies and the privileges of white and/or elite and/or (cis)male, and or abled bodied dominated institutional structures thinking that dominate the heritage sector. Colonial structures perpetuate the system, and close down alternative futures.
- Whose heritage is it? From global to local we valorise powerful, elite, male dominated heritage places. Previously untold stories of slavery and colonialism might be highlighted a bit more, by now, and sites of community, conscience, innovation and courage are more frequently valorised, we still have a long way to go. Presentation of heritage has evolved and is continuing to evolve towards more inclusive stories about women, children, BIPOC and justice. This is not just about adding the 'horrific' side to existing sites. It is also about structural change, and opening up criteria, interpretations, and understandings. By being open to other interpretations, and understandings, and celebrating a variety of ways of being in the world.
- Who benefits? Purposes of valorisation of heritage- habitat and diversity protection for common benefits and local/national pride, mutual respect through shared understanding, social cohesion, fostering peace. However, in contemporary society the benefits are often economic and sectorial: tourism, travel lodging, souvenirs, with low paying jobs for locals. Those who are minoritised and excluded, including women, poor, oppressed and displaced people may gain little and many do not connect to heritage. And if they do, they are often not heard or believed.
- Focus on the physicality of World heritage excludes other epistemologies and therefore minoritises those who do not operate in a system that values materiality in the same way. Attempts to change the system are very much all political correctness and there have not been any real change.

- When sites are declared monuments, the stakeholders are then often eliminated, and part of the integrity of the sites is lost due to lack of care for and with people. Who do we care for, (and who not!) by caring for this heritage, in this way, and is this care wanted and needed, are important questions.
- World Heritage is a highly politicised framework within which decisions are made. Why would we expect any form of equality in terms of how inscriptions are reviewed, in terms of how nominations are finally decided upon?
- The World Heritage framework perpetuates knowledge inequalities, very deep epistemic inequalities in terms of how we know about heritage, how we know about the world, how we relate to the past.

## **2. Links Between the Diversities and Genders Theme and World Heritage Needs**

### **Are there specific connections between this theme and the requirements of the World Heritage system?**

Yes. The debates touched upon many requirements of the World Heritage system, including the criteria (and their division of nature and culture); issue of authenticity and integrity; the meaning of outstanding universal value; the concept of gender and the requirement of gender equality; as well as issues of sustainability.

### **Did the debate point to areas where issues can be improved in the conservation of World Heritage sites? What are the opportunities for change?**

- The divide between culture and nature needs to be bridged. For the moment it is not. The World Heritage system needs to engage with the anthropological, cultural and social dimensions of nature. It is a strange, Western, modernist, and unhelpful separation and classification, to assume we can think about these as separate entities.
- The divide between tangible and intangible heritage needs to be bridged. This would help to include, recognise and empower better communities. One winner of the call for participation, Bel Acosta demonstrated that taking intangible heritage into consideration can help to address issues of exclusions of women and non-binary groups. Her entry, 'Tambores encantados. Maracatu, Tradição e Novas Estratégias de Luta' focused on "Maracatu" the oldest Brazilian rhythm, originated by descendants of enslaved people. Often related to Afro-Brazilian religiosity, its history is ancient, complex and full of transformations in the social/cultural context over the centuries. With a historical past of persecution, maracatu resisted as a legitimate cultural manifestation of the Afro-descendant in Brazil. It is often played during the carnivals, including that of Olinda,

- a World Heritage site, and women are increasingly having important roles. The project emphasises the importance of women as protagonists of popular Brazilian culture, being the central and symbolic thread of the narrative. Men and women also dress up to play this rhythm and in the process gender binaries are blurred and transformed. It is not an accident that intangible heritage often represents groups that for long were not allowed to have material possessions, and we need to consider the structural inequalities reproduced by not acknowledging these historic structures.
- The World Heritage system needs to become open to non-Western ontologies and post-colonial or decolonial and queer approaches, not only in the documents produced, but also in its structures, criteria, approaches, and understandings. This is the only way that the system will really become open. To do so, it needs to first acknowledge power structures at play, and not just 'include' and 'listen to' the 'other' but have them take up roles and responsibilities (in paid and permanent positions, not in freelance advice roles) and change structures and institutions.
  - The World Heritage system needs to accept different ways of caring for heritage, including issues of impermanence, destruction and the decay of monuments, when this is wanted and needed.
  - Deadlines to disburse international and national funds need to be extended, and projects need to be long term, open, and locally and community led. Often, heritage projects need to meet tight deadlines without material effects in their communities where painful and difficult memories are being discussed or sometimes extracted. The aim of these projects can never only be, to gain knowledge for those 'exploring' the area. Who do we care for, and is this care condescending, and unwanted, or is it wanted and needed, and by whom? How certain are you that what is offered is what is needed, and that the people the project is 'for' feel they can say that it is not what they need or want. And if they do, who is listening?
  - The world needs to learn from indigenous people who are 5% but custodians of 80% of biodiversity.
  - Some indigenous people(s) are reconnecting to their land through seeding and the use of traditional indigenous techniques for crop production. Listen to their ways, and encourage this reconnect.
  - Fundamental issues of land ownership and its often problematic historical roots need to be discussed, as expressed for instance, in the Uluru Statement from the Heart (2017).
  - Ideas of 'primitivity', often associated with notions of authenticity and indigeneity, should be discarded.
  - Multiple narratives are important in nomination dossiers, interpretation and conservation. Two winners of the Call for participation focused on multiple narratives at World heritage sites for greater diversity. One of them, Daniela Barbosa, in her submission entitled 'O patrimônio dos operários da construção de Brasília: entre direitos e valores de memória' revealed the little-known history of the lower classes workers who helped to build Brasilia and the associated heritage remains of their camps. In 1985,

Brasilia was the first modern site recognised by UNESCO as a singular “living expression of the principles and ideas of the modernist movement”. During its construction in the 1960s, workers lived in camps. Churches, schools and hospitals were built and were meant to be temporary structures for workers to live in until the construction of Brasilia. Images of workers were glorified as anonymous heroes of Brasilia whilst there were many deaths onsite. After the construction ended, the government intended to destroy the camps, but workers have struggled to keep these structures as a memory of heritage of their work and suffering. This should also be connected to the now, as the same is happening continuously in large scale construction projects, for example for major sports events. The erasure of these perspectives in history means the story that remains is a whitewashed, cleansed, and fake history that serves current project developers to not reckon with it either.

- Archaeological sites could be used to highlight mixing of different civilisations (e.g. Syrians, Persians, Romans, Ottomans in Turkey), but also the disciplines understandings of the sites and finds need to be reconsidered, as promoted by the Transformation Charter of Archaeology as the involved disciplines have been developed in racist, classist, gendered ways.
- Local ownership, involvement and empowerment can be an issue when funding usually comes from state authorities. Therefore, sources of funding should be diversified, and accessible without going through national structures which will have their own national agenda and that are in themselves excluding certain groups and ways of knowing and seeing the world.
- The events during the months highlighted tours, online platforms and websites that redress epistemological injustices and the erasure of minoritized groups and people not conforming to the majority, including e.g. whiteness, westernness, and heteronormativity.

### 3. Ethics

#### **Did ethical concerns arise during the debate and have they been/will they be addressed?**

Many ethical concerns were raised, as highlighted above.

- The World Heritage Convention in its (neo)colonial and exclusionary approach is structurally unethical. This includes, as already detailed, the idea that women (and in particular women of colour) and other minoritised groups, such as indigenous peoples are inferior and their knowledge and epistemologies invalidated, erased, and misunderstood. They are excluded in the name of the Enlightened and Western notion of ‘outstanding universal value’ which is a colonial and claiming concept, that operates along particular lines of understanding what is outstanding / universal, according to whom, and to whom.
- However, things are starting to change, with for instance, the democratic participation of communities in the preparation of some nomination dossiers in the Western Balkans.

Typically these processes are made possible by heritage practitioners that speak both the 'UNESCO' language and the 'local' language, and can translate what is considered important locally into the terminology needed to adhere to UNESCO structures.

Moreover, closeness to 'Europeanness' can be a motivator for nation states to make available funding to develop these expensive and time consuming large domination dossiers.

- More should be done though, with the heritage community having the responsibility to open up barriers for minorities and women to participate in the process and be represented and recognised, and consider the inequalities, power relations, and historic context leading to those.
- Heritage should not be used to do harm. The concept of 'Do not Harm' should be at the heart of the implementation of the convention, as heritage has the capacity to do good, but also to harm people and landscapes. This also means that one needs to listen, and believe people when they say harm is being done.

## 4. Sustainability

### Were there discussions about sustainability and development?

Yes.

### How does the theme connect to Agenda 2030 and by the SDGs?

- The theme on Genders and Diversities is at the heart of Agenda 2030 and the Sustainable Development Goals, with their aims of 'leaving no one behind'.
- Often heritage-led regeneration for economic benefits leads to gentrification (cf for instance the Historic Centre of Krakow in Poland) with the removal of the original population and the arrival of more economically influential people. Often, this change of population leads to an erasure of diversity. Too often heritage initiatives only celebrate the 'restoration success' whilst conveniently forgetting the problematic erasures, and removals, of groups of people and their attachments to that place (Veldpaus and Wacogne, 2021)
- WHS needs to acknowledge that what and who is considered "worth" saving, is, of course, not neutral. They cast a vast and tangled web of political choices, as questions of environmental, social and economic (in)justice are everywhere, and intersecting.
- Protected areas can be measured and account for 16.25% of the world's terrestrial and 7.71% of the marine areas. They are economic assets that support the livelihoods of over 1 billion people, often indigenous people. Some areas have less protection than others. IUCN Category V- Interaction of people and nature over time has produced areas of distinct character with significant ecological, biological, cultural, and scenic value. Safeguarding this interaction is vital to protecting/sustaining the area, its nature conservation, and other values.

- The different SDGs overlap. Diversity of landscape and social life are entwined. For instance, the Philippines Rice Terraces of the Cordilleras listed in 1995 under Criterion iii, iv and v, require communal lifeways based on traditional beliefs. These traditions support organic rice growing and small settlements on mountainsides, are fragmenting under the onslaught of global changes. Often WH listing is ascribed to a place at risk where the historic evolution shaped the value place expressing the dominant or in this case a minority culture. Today climate change, migration, civil unrest, social upheaval, poverty, the covid pandemic and more, raise interrelated challenges for the endurance of heritage. To support the Rice Terraces- the traditional school is integrating landscapes and teaching lifeways- also the growing of organic rice alongside sweet potatoes as a part of food security. As is often the case in WH, the benefits of the WH nomination trickle down in a very small stream to the farmers and communities that support the rice terraces. Much of the benefit goes to the travel and tourism industry through the process of supporting visitation to the rice terraces, while a few of the local people serve as guides. This creates and further exacerbates inequalities.
- It is not possible or desirable to protect all heritage from climate change, and heritage, through its interpretations and tourism also contributes to climate change. Moreover, mitigation and protection to save material assets can have significant negative impacts on local communities, indigenous peoples and minority groups.
- The World Heritage label can be used to protect a site against harmful economic development through the mobilisation of different sections of the public. A good case is Belgrade Fortress, inscribed since 2015 on Serbia's Tentative List of properties for potential future nomination to the UNESCO World Heritage List. There has been a huge mobilisation of professional communities, and citizens and different activist groups to stop a cable car project building on the Belgrade fortress, which would destroy the fortress in its numerous aspects. Relations of powers have been reworked between the economic and political elites on the one hand and activists on the other hand, thanks to the argument that the fortress might become a World heritage site. Following years of mobilisation, in March 2021, the court decided to abandon the project, and to announce that it is illegal.
- The economic impacts of heritage management and tourism yield deeply unequal benefits. In South Africa, for instance, there is often the use of unskilled labour at WH sites, a practice that is based on its colonial apartheid roots, but also there is consolidation and protection of the interest of businesses growing in the area. There is also research increasing in the area, but the researchers are not local or from disenfranchised communities. White explorer and white saviour approaches are all too common. This needs to stop.
- During the conference, the 2021 ICOMOS Policy Guidance for Heritage and Development Actors was presented and discussed. The Policy Guidance illustrates where heritage can make a positive contribution and be leveraged by all actors in the heritage and development fields to improve policy and practice. It also addresses the challenge points

where heritage practices might be at odds with sustainable development objectives. This is a key aspect of this document. For instance, SDG1 is about eradicating extreme poverty and the document clearly indicates that many groups suffer from social and economic exclusion because of their culture and heritage and that needs to be addressed. Again, for SDG 5, the document indicates that ‘many aspects of heritage (including access to and management of heritage, as well as traditions and practices) can be considered as stereotyping and discriminating among genders. These forms of heritage should be transformed if considered locally as perpetuating discriminatory practices.’ The Policy Guidance also has a positive outlook and highlights how heritage can also be a way of addressing marginalisation and discrimination. To take the example of gender again, the Policy Guidance recommends to highlight the many public and non-stereotyped roles of women and other genders in different periods of history, to address discrimination and the invisibility of women. This document also moves beyond very Eurocentric approaches to some concepts. For instance, the term heritage is used to move beyond the false dichotomy between nature and culture and tangible and intangible heritage. In addition, the document moves beyond the binary definitions of gender as men and women and includes other genders. The document also moves away from a conception of heritage as unchanged traditions, which is problematic (see above).

- The protection of diverse heritage manifestations for sustainable development are entangled in neoliberal issues. For instance, local food productions are linked to intangible practices. It is difficult to sustain them because the Global North invades the south with very cheap food products, particularly in francophone speaking Africa.
- One presentation focused on the identification and marking of graves of indigenous people in Australia, as a way of improving their (mental) health, a project that has an educational component as well. This project thus fulfills different SDGs.
- In the heritage community, there is way too much focus on the specific heritage target of the SDG. We need to understand heritage as a means to an end, and think about how heritage can address those ‘ends’ such as poverty, food shortages, gender inequality etc. Protecting material assets is not an end in itself.

## 5. Intersectoral collaboration

**Did potential synergies, transversal and/or integrative, emerge during the debate?**

Yes.

**What opportunities are there for collaboration across disciplines, sectors, conventions?**

- It is urgent for the different UNESCO Conventions on culture (the 1954, 1970, 1972, 2001, 2003 and 2005) to work in greater synergies. Many of the problems and shortcomings highlighted during our month pointed towards the origin of the issues in

- the invalid categorisation of culture in these conventions. A more holistic approach is needed. Is this possible?
- There is also greater synergy needed between the conventions on culture and mechanisms for the protection of nature, including the MAB programme, IUCN programme and ICOMOS-Our Common Dignity Initiative (OCDI-RBA WG 2019).
  - It was agreed that academia is a gatekeeper and needs to open up, be in increased discussion with the public, and create opportunities for greater inclusion of diversities. It was questioned whether that is ever possible, as academia is a product of colonialism and might not be able to be decolonised. This however doesn't mean they can not try!
  - Some panelists insisted on the importance of arts as a public form that helps to challenge epistemic injustices. Importance of the notion of 'alt-monuments' that change the way in which objects speak to a different narrative.
  - To ensure greater representation of diverse constituencies, there is a need to change power relations between people within the field of heritage.

## **6. UNESCO priorities**

The Diversities and Genders thematic debate touched on a number of UNESCO priorities, including the processes are bureaucratic and time intensive. The inability for communities to access funding and resources to list their heritage sites. More needs to be done regarding acknowledging other ideas of heritage, history, worldviews, and /or local needs.



### **III. Contribution of the Diversities and Genders theme to the work of OWH**

#### **How do the results of this theme/debate contribute to the goals of OWH?**

The theme of 'Diversities and Genders' is at the heart of the goals of OWH. The network wants to protect heritage. It has been demonstrated time and again that the only efficient way to protect heritage is through community and local participation. Political processes will always only protect the heritage that is valuable and useful to them. In addition, the network aims to engage civil society. The theme discussed diversity and genders which constitute civil society. The month of debate provided a platform to highlight many issues with the exclusionary system of the World heritage convention and how difficult it is to represent diversities and genders and hence civil society.

The call for participation showed some ways forward in its inclusion of diverse voices, but also different ways in which exclusionary narratives at World Heritage sites can be transformed.

#### **What training/capacity building activities are needed and how can they best be delivered?**

- Training of activists to address the shortcomings of the World Heritage Convention.
- Training of ICOMOS, ICCROM and IUCN in taking into account diversity and addressing issues of racism and (neo)colonialism.
- Introduction of a decolonial heritage curriculum, to ensure a change in the way in which research is conducted and its impacts on the ground, as well as the way in which heritage is managed.
- Language diversity in the provision of training/capacity building.

## IV. Next steps in advancing the Theme of Diversities and Genders and achieve improvements

### 1. Recommendations that would make early progress

1. Continue to offer the call for participation on a yearly basis. This would ensure that civil society participate in debates on World Heritage and propose counter-narratives that would help them to be represented in a more accurate manner.
2. OWH should provide funding to the team to create a social media platform to ensure that the discussions started in March 2021 can continue and can be expanded.
3. The group urges OWH to implement the recommendations and guidance contained in key documents, including in the [2015 UNESCO Policy on World Heritage and Sustainable Development](#); the [ICOMOS Policy Guidance](#), as well as in the [Policy Briefs and Recommendations of the project 'Rethinking Heritage for Development'](#) by Prof. Labadi.

### 2. Recommendations

**Key recommendations on gender from the 2015 Policy, targeted at States Parties include:**

1. Ensuring respect for gender equality throughout the full cycle of World Heritage processes, particularly in the preparation and content of nomination dossiers;
2. Ensuring social and economic opportunities for both women and men in and around World Heritage properties;
3. Ensuring equal and respectful consultation, full and effective participation and equal opportunities for leadership and representation of both women and men within activities for the conservation and management of World Heritage properties;
4. When or where relevant, ensuring that gender-rooted traditional practices within World Heritage properties, for example in relation to access or participation in management mechanisms, have received the full consent of all groups within the local communities through transparent consultation processes that fully respects gender equality.

The 2015 Policy is also clear in the different recommendations on indigenous peoples and local communities. It is useful to repeat that this policy requests 'States Parties to:

1. Ensure adequate consultations, the free, prior and informed consent and equitable and effective participation of indigenous peoples where World Heritage nomination, management and policy measures affect their territories, lands, resources and ways of life<sup>14</sup>;
2. Actively promote indigenous and local initiatives to develop equitable governance arrangements, collaborative management systems and, when appropriate, redress mechanisms;

3. Support appropriate activities contributing to the building of a sense of shared responsibility for heritage among indigenous people and local communities, by recognizing both universal and local values within management systems for World Heritage properties’.

The 2021 ICOMOS Policy Guidance also presents some key recommendations which are useful to reiterate here. In particular, in relation to SDG 6 (‘Clean Water and Sanitation’), the Policy Statement requests to ‘incorporate indigenous and/or traditional knowledge with appropriate innovative and sustainable strategies to access, use; and manipulate water for sanitation and consumption (in all its forms), to address current shortfalls.’

- In relation to SDG 7, the Policy Statement suggests to ‘utilize indigenous and/or traditional energy production methods (i.e. wind and water mills), where proven to be better adapted to local climates and environmentally sound, to provide localized models for sustainable energy production.
- In relation to SDG10 (‘Reduced Inequalities’), the document recommends ‘Ensure diversity, gender and intergenerational balance among heritage professionals at all governmental levels to establish more inclusive and equitable heritage governance processes’.
- In relation to SDG 13 (‘Climate Action’), the Policy Guidance recommends to ‘include community-wide solutions in climate change mitigation and adaptation planning and strategies’.
- In relation to SDG 14 (‘Life Below Water’) and 15 (‘Life on Land’), the guidance asks for the recognition of knowledge and practices valued by Indigenous Peoples and Local Communities in preserving biodiversity and ensuring the protection, restoration and sustainable use of natural ecosystems.

Finally, the Conclusions and Policy Briefs from Labadi’s latest research on ‘Rethinking Heritage for Development’ provide some essential recommendations that have been repeated during our month of events. In particular, these conclusions recommend to stop stereotyping locals, by presenting them as frozen in time, to fit an inaccurate understanding of authenticity. Nomination dossiers and evaluations need to move beyond these stereotyping approaches. To ensure such a move, the research recommends to:

- Develop and deliver training to international, national, and local practitioners and authorities on (implicit) biases, stereotyping, and systemic racism in heritage practices.
- Ensure that documents on heritage sites, including nominations for inclusion on the World Heritage List, have followed a participation process and that they have received the free, prior, and informed consent of communities, which can be recorded and made publicly available.

The Conclusions and Policy Briefs strongly recommend that heritage is managed for Social Justice. In particular, these Briefs recommend that they are entirely led by locals, or co-produced, and are not externally imposed. For this to happen, funding should be available to local experts and NGOs rather than being channeled through national and international institutions.

Promote and document mechanisms to ensure compensation (including but not limited to financial mechanisms) for people affected by cultural and biodiversity preservation decisions.

## **V. More Information**

Additional information is provided in the appendices to this report, as follows:

Appendix A: Brief selective bibliographies / links (not exhaustive)

Appendix B: Members of the OWH Heritage Diversities and Genders Team

Appendix C: Webinar Details

Appendix D: Conference details

Appendix E: Call for participation

Appendix F: Graphic Designed Postcards for #2021debate Diversities and Genders

## Appendix A: Brief selective bibliographies / links (not exhaustive)

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## Appendix B: Members of the OWH Diversities and Genders Team

### B.1. Introduction of Team members:

#### A call for action/competition:

- Prof. Sophia Labadi (UK/France/Algeria) [CT, EV]
- Francesca Giliberto (Italy and UK) [CT, SM, EV]
- Suramya Bansal [CT, EV]
- Maya Ishizawa (Peru and Germany) [CT, EV]
- John Shorter (Jamaica) [CT, EV]
- Ammar Kessab (Algeria) [CT, EV]
- Nassim Touati (Algeria) [CT, EV]
- Olufemi Adetunji (Nigeria/Australia) [CT, EV]
- Annalisa Bolin (USA and Sweden) [CT, EV]

#### Webinar series:

- Dr. Loes Veldpaus (Netherlands/UK) [CT, EV]
- Merve Demiröz [IP, SM, CT]
- Toni Smith (UK) [IP, SM, CT]
- Karl Goodwin (UK) [IP, SM, CT]
- Paloma Berggren (Sweden/Bolivia) [IP, SM, CT]
- Keya Khandaker [IP, SM, CT]
- Olufemi Adetunji (Nigeria/Australia) [CT, SM]

#### 2-day conference:

- Dr. Tokie Laotan-Brown. (Nigeria/Germany/Ireland) [CT, EV]
- Toni Smith (UK) [IP, SM, CT]
- Karl Goodwin (UK) [IP, SM, CT]
- John Shorter (Jamaica) [IP, SM, CT]
- Paloma Berggren (Sweden/Bolivia) [IP, SM, CT]
- Marco Acri (Italy) [IN, CT]
- Fernande Bodo (Cameroon) [GD]
- Suramya Bansal [IP, SM, CT]

### B.2. Affiliated institutes:

- Newcastle University (UK)
- Centre for Heritage Newcastle University (UK)
- University of Nova Gorica (Slovenia)
- The University of Kent (UK)

### **B.3. All event participants:**

#### **Four Webinars**

- Dr. Loes Veldpaus (Netherlands / UK) - Coordinator
- Olufemi Adetunji (Nigeria and Australia)
- Paloma Berggren (Sweden and Bolivia)
- Merve Demiröz
- John Shorter (Jamaica)
- Keya Khandaker
- Toni Smith (UK)

**Live Captioning:** MyClearText

**Funding:** Centre for Heritage Newcastle University (UK)

**Technical support:** Marco Acri (Italy), Aljaz Cujec (Slovenia) & Luka Muznik (Slovenia)

#### **2 Day Conference (29-30 March 2021)**

- Patricia O'Donnell (USA, OurWorldHeritage Board)
- Alize Utteryn (French Guiana/USA)
- Ade Williams (Nigeria/UK)
- Adaku Ezeudo (Nigeria/Ireland)
- Shahid Vawda (South Africa)
- Elena Settimini (Italy)
- Einass Bakhiet (UK)
- Frida Larios (El Salvador/USA)
- Shadreck Chirikure (South Africa/UK)
- Michelle Codrington-Rogers (UK)
- Petrona Xemiyulu Tapepechul de Bull Shields (Nawat Nation of Kuskatan)
- La Vaughn Belle (Virgin Islands)
- Ruth Fallenbaum (USA)
- Syrus Ware (Canada)
- Vire Komolafe (Nigeria/Ireland)
- Henrietta Marrie (Yidinji Tribe)
- Dr. Bekeh Ukelina (Nigeria/USA)
- Liisa-Ravna Finbog (Oslo/Vaapste/Skánit on the Norwegian side of Sápmi)
- Yewande Okuleye (Nigeria/UK)

- Marco Acri (Italy)
- Prof. Claire Smith (Australia)
- Dr. Madhura Dutta (India)

#### Competition Call Out

- Francesca Giliberto (Italy and UK)
- Annalisa Bolin (USA and Sweden)
- Paloma Berggren (Sweden and Bolivia)
- Maya Ishizawa (Peru and Germany)
- John Shorter (Jamaica)
- Ammar Kessab (Algeria)
- Nassim Touati (Algeria)
- Olufemi Adetunji (Nigeria)

#### Industry & Sponsor Participants



## Appendix C: Webinar Details



### Webinar 1 - Wednesday, 3rd March

#### Marginalisation and Minoritisation: domination, discrimination, exclusion and erasure

#### ZOOM FORMAT:

08:00 AM (Milan, Italy) // 10:00 AM (Ankara, Turkey) // 04:30 PM (Darwin, Australia) // 08:00 PM (Auckland, New Zealand)

#### Abstract:

Heritage can be a manipulative tool to serve ad hoc social, economic and political goals which can undermine social inclusion and diversity. In this webinar, we will critically question how some policies and practices damage the connection between past and present for certain groups, societies or erase particular histories. To do this, specific cases will be discussed to demonstrate effects and alternative ways in which communities reclaim their heritage.

#### Organising Team:

Merve, Olufemi, Suramya

#### Language / speaking:

English / Turkish (simultaneous translation or live captions); live captions additional language?

#### Speakers:

- Dicle Beştaş, Program Coordinator from 'Loading Art Space' Diyarbakır Walled-City (Turkey)
- Claudio Arestivo, co-founder of MultiVolti Palermo Historic Centre (Italy)
- Dr. Kellie Pollard - Lecturer, Charles Darwin University (Australia)
- Tui Shortland - Founder, Awatea Organics (New Zealand)

#### Social media sentence:

How do #marginalised #communities reclaim their heritage in the face of #exclusion and #erasure #discrimination



**Webinar 2 - Wednesday, 10th March**  
**Colonial legacies of gender and sexuality in (world) heritage**

**ZOOM FORMAT:**

8:00 – 09.30 GMT // 03:00 EST // 09:00 CET // 13:30 IST // 18:00 AEST

**Abstract:**

In this webinar, we interrogate the ways in which colonial legacies of gender and sexuality are often brought about in cultural heritage institutions, spaces and dialogues. In light of this, the webinar will raise questions around what strategies may be used to disrupt heteronormativity when we engage with cultural heritage.

**Organising Team:**

Keya and Toni

**Language:**

English (speaking), live captions English

**Speakers:**

- Nicole Moolhuijsen (Italy)
- Laura Rodriguez Castro (Australia)
- Deepak Srinivasan (India)

**Social media sentence:**

Exploring #colonial legacies of #gender and #sexuality that arise in cultural heritage institutions, spaces and dialogues and strategies to disrupt #heteronormativity when we engage with cultural heritage.



### Webinar 3 - Monday 15 March

#### Local Learning: Everyday Activism, Everyday Resistances- what can I do?

#### ZOOM FORMAT:

15:00-18:00 UTC // 16:00-19:00 CET // 10:00- 13:00 EST

#### Abstract

This webinar focuses on the everyday ways that people contest representations, practices and erasures of heritage. It also considers how cultural heritage can provide space for marginalised groups to resist certain social/political/economic structures. What are the strategies of communities who challenge dominant systems that exploit, appropriate or destroy cultural and natural heritage? How do individuals and groups struggle against problematic or discriminatory heritage practices? This webinar will explore resistance and activism around historic sites and forms of intangible heritage, as well as how these movements could be recognised and supported at different local, national and international levels.

#### Organising Team:

Toni, Paloma

#### Language:

English (speaking), live captions English Arabic preliminary Spanish

#### Speakers:

- Sawsan Asfari, Founder of the Galilee Foundation,
- Dr. Chiara De Cesari- On Palestine and World Heritage
- Professor Alessandro Petti of Architecture and Social Justice at the Royal institute of Art in Stockholm, co-founder of Decolonizing Architecture Art Research (DAAR)
- Paul Montgomery Ramírez Mangué-Chorotega archaeologist
- Dr. Sarah Mallet (UK)
- Nicola Bird
- Benjamina Efua Dadzie
- Dr. Biung Ismahasan

**Social media sentence:**

#resisting the #representations, practices and #erasures of heritage in everyday #activism  
#struggle #refugees #refugeeheritage





**Webinar 4 - Tuesday 23 March**  
**Institutional Inequalities: unequal power relations**

*ZOOM FORMAT:*  
15:00-17:00 UTC

**Abstract:**

UNESCO and the World Heritage Committee create the structures in which World Heritage sites have to operate and they thus ask for local (policy) frameworks to fit within these, or resist them. These frameworks in themselves are exclusive, and frame heritage in particular ways. The World Heritage List and the World Heritage Committee are also an international platform on which national and local politics are being staged. In this webinar we will explore how diversity (intersectional) is influenced by these unequal power relations.

**Organising Team:**

Olufemi, Merve, Paloma, Suramya

**Language:**

English (all speaking), live captions English and French

**Speakers:**

- Dr. Visnja Kistic (Heritage professional, Serbia)
- Dr. Afolasade Adewunmi (University of Ibadan)
- Dr. Ndukuyakhe Ndlovu (South African National Parks)
- Dr. Dipuo Kgotleng (University of Johannesburg, South Africa)

**Social media sentence:**

Dealing with #institutional #inequalities, #resisting or #reforming UNESCO?

## Appendix D: Conference details



Conference - May 29th to May 30th 2021

### CONFERENCE ON WORLD HERITAGE, GENDER AND SUSTAINABLE DEVELOPMENT

#### Conference Outline:

The conference will address how World Heritage is being contextualized in relation to Gender & Diversities and the SDGs. How can research, frameworks and working tools either theoretically or on site address marginalisation and valuation within this sector? The aim of the conference is to address various mechanisms that exclude diversity at World Heritage sites. They include: structural inequalities within World Heritage discourses that marginalise communities; domination of the majority culture over heritage policies; multiple and shifting forms of identities that can better represent official narratives on World Heritage; actions taken by stakeholders that either collectively or deliberately marginalise communities. The conference will also explore innovative ways to address issues affecting gender and diversities at World Heritage particularly relating to SDGs.

#### Organising team:

- Dr. Tokie Laotan-Brown (Co-coordinator)
- Marco Acri, University of Nova Gorica (Technical Host)
- Toni Smith (Conference organiser, Rapporteur)
- Karl Goodwin (Conference organiser, Rapporteur)
- John Shorter (Conference organiser)
- Paloma Berggren (Conference organiser)
- Suramya Bansal (Conference organiser)

#### Funding:

Centre for Heritage Newcastle University

#### Technical support:

Marco Acri, Aljaz Cujec, Luka Muznik

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## Panel 1 - March 29<sup>th</sup> (morning session)

### Monuments of Oppression

#### ZOOM FORMAT:

7:00 UTC // 8:00 BST // 9:00 CET

#### Abstract:

This session aims to discuss how monuments reproduce structural inequalities located at the intersections of race, gender, and class to become monuments of oppression. Monuments around the world are used to support official historical narratives that often exclude the individuals and communities who interact with them. Statues, buildings, and natural monuments are given official narratives which define and commemorate an event, person, or group; these are usually imposed from a place of power. This can create a situation where those that hold power in societies impose their discourse, worldviews, and experiences onto places and spaces, an act which denies the histories, heritages, and experiences of marginalised individuals and communities.

To aid this discussion, this session examines monuments that have been elevated to the World Heritage stage alongside the oppressive narratives that support them and vice versa. We will explore mechanisms of domination, discrimination, exclusion, and erasure to highlight contemporary issues within World Heritage and its links with oppression. We will also (re)consider processes and practices that can transform monuments of oppression into inclusive spaces and places for those they have previously dominated.

- **09:00 – 09:10 CET - Welcome**  
Introduction Alice  
Opening Remarks by **Marco Acri** (University of Nova Gorica)  
Ancestral Prayers by **Ade Williams**
- **09:10 – 09:45 CET - Panel 1 Roundtable**  
*Moderator: **Alize Utteryn** (French Guiana, United Nations Journalist)*  
Speaker 1: **Adaku Ezeudo** (Diversity, Equity and Inclusion Consultant, Ireland)  
Speaker 2: **Shahid Vawda** (Archie Mafeje Chair, Critical and Decolonial Humanities; Professor, University of Cape Town, South Africa)  
Speaker 3: **Elena Settimini** (Heritage and Museum Consultant, Italy)  
Speaker 4: **Speaker from Common Ground** (Common Ground is a movement that sets out to examine Oxford's colonial past in the context of its present-day inequalities)

Speaker 5: **Einass Bakhiet** from Rhodes Must Fall (A movement to decolonise the space, curriculum and the institutional memory at, and to fight intersectional oppression within Oxford)

- **9:45 – 10:10 CET - Q&A (Tea Break: 10:00 – 10:10)**
- **10:10 – 12:00 CET - Roundtable**  
With Panelists & Diversities and Genders Team (Informal Discussions)
- **12:00 – 13:00 CET - Lunch Break**  
With Diversities & Genders 4 Webinars highlights
- **13:00 – 13:45 CET - Virtual Tour Uncomfortable Oxford**
- **13:45 – 14:00 CET: 20th / 21st Century African Architecture (CPDI)**

#### **Panel 2 - March 29<sup>th</sup> (afternoon session)**

##### **[Oppression from Monuments](#)**

ZOOM FORMAT:

12:00 UTC // 13:00 BST // 14:00 CET

#### **Abstract:**

This session looks at how marginalised groups are affected by the constant reminder of what historical monuments represent. The power of how their struggles came about, glorified in a monument.

How the proclamation of a host country's dominance over another is celebrated in broad spectacle? The version of history that celebrates, gives prominence and authority over another placed in public arenas. This constant colonial oppression and reminder that the other that was conquered is still insignificant, creates a mental instability for the oppressed gazing at the monuments in question. Marginalised communities see these monuments as part of a streetscape as they go about their businesses, these structures are still part of their periphery vision. They still have to experience a public space that they can't fully identify with because of the representation of a historical monument in that same space.

In this panel we explore the mental health issues associated with oppressions from the constant reminder of a past steeped in enslavement, degradation, torture and disempowerment. How marginalised communities affected by what colonial monuments represent mean for their mental well being.

- **14:00 – 14:45 CET - Panel 2 Roundtable**  
*Moderator: **Frida Larios** (El Salvador, Chair Indigenous Design Circle)*  
Speaker 1: **Shadreck Chirikure** (Professor of Archaeology, University of Cape Town, South Africa & University of Oxford, United Kingdom)  
Speaker 2: **Michelle Codrington-Rogers** (National President, NASUWT- Teachers' Union, UK)

- Speaker 3: **Petrona Xemiyulu Tapepechul de Bull Shields** (Nawat Nation of Kuskatan, Playwright)
- Speaker 4: **La Vaughn Belle** (Visual Artist, Virgin Islands)
- Speaker 5: **Ruth Fallenbaum** (Clinical Psychologist, California)
- Speaker 6: **Syrus Ware** (Visual Artist, Curator, Activist, Black Lives Matter - Toronto, Performance Disability Art Collective, McMaster University)
- **14:45 – 15:30 CET - Q&A (Tea Break: 15:00 – 15:10)**
  - **15:30 – 16:00 CET - Videos and Graphic design presentations (see Appendix F)**  
Bette-Bendi Cultural Productions video  
Multaka-Oxford Museum video  
Visual Heritage Storyboards by Fernando Bodo
  - **16:00 – 16:05 CET - Closing**  
Closing Remarks by John Shorter

### **Panel 3 - March 30th (morning session)**

#### **[Acknowledging Intangible Heritage as part of future heritage past](#)**

##### **ZOOM FORMAT:**

7:00 UTC // 8:00 BST // 9:00 CET

##### **Abstract:**

This session seeks to focus on the value and place of intangible heritage and sustainability. Among diverse communities across the world, tangible heritage is inseparable from intangible cultural practices. How might World Heritage adopt an approach that more thoroughly recognises the interconnectivity between these heritage forms? Furthermore, how should World Heritage confront and address the ways that certain cultural knowledge, skills and histories are deliberately attacked, invalidated, or erased? Exploring these areas is important for highlighting how particular systems marginalised identities, groups and indigenous people, eroding their heritage. It also engenders wider debate on the strategies that could be used to support and strengthen heritage practices (particularly those under threat) for future generations. This is crucial when examples of intangible heritage can serve as vehicles of resistance to types of political/economic domination.

Reflecting on why place, sites and objects are often emphasised over less tangible forms of heritage leads to conversations about the structure of World Heritage. How does race, gender, class and nationality factor into who gets to decide which forms of heritage are elevated over others in UNESCO systems? Integrating varied perspectives that recognise the links between tangible/intangible heritage enables some reflection on the role that certain cultural values, knowledge and practice play in future sustainability. Examples of this might include the safeguarding of natural heritage and wildlife, and engagement in non-exploitative/non-extractive economic/farming activities that protect the environment.

- **09:00 – 09:10 CET - Welcome**  
 Opening Remarks (Prof. Sophia Labadi)  
 Frida Larios: Fringe Event - Invocation to Four Cardinal Point Ceremony
  - Webinar 1: Marginalisation and Minoritisation: domination, discrimination, exclusion and erasure:  
<https://www.youtube.com/watch?v=nbknYgT5HU0&t=157s>
  - Webinar 2: Colonial legacies of gender and sexuality in (world) heritage  
<https://www.youtube.com/watch?v=iDG6jZpkSkU>
  - Webinar 3: Local Learning: Everyday Activism, Everyday Resistances- what can I do?  
[https://www.youtube.com/watch?v=5B\\_7zkdSUIs](https://www.youtube.com/watch?v=5B_7zkdSUIs)
  - Webinar 4: Institutional Inequalities: unequal power relations  
<https://www.youtube.com/watch?v=GRqM1tgzdy0>
- **09:10 – 09:45 CET - Panel 3 Roundtable**  
*Moderator: Vire Komolafe (Nigeria, Interim Vice Chair Nigerians in Diaspora Organization Ireland)*  
 Speaker 1: **Henrietta Marrie** (Australian Indigenous Rights Activist, Yidinji Tribe)  
 Speaker 2: **Dr. Bekeh Ukelina** (Associate Professor History, SUNY Cortland, CGIS)  
 Speaker 3: **Liisa-Ravna Finbog** (Sámi scholar and duojár from Oslo/Vaapste/Skánit on the Norwegian side of Sápmi)  
 Speaker 4: **Yewande Okuleye** (Founder, The Power of Nine: Reclaiming Language to Create and Celebrate Nigerian Herstories- UK) <https://vimeo.com/298403986>
- **09:45 – 10:10 CET - Q&A (Tea Break: 10:00 – 10:10)**
- **10:10 – 11:00 CET - Keynote Speaker (video)**  
**Perspectives on Diversities & Genders in relationship to Cultural and Natural Heritage**  
**Patricia O'Donnell** (FASLA, AICP, F. US/ICOMOS; Founder, preservation landscape architect and urban planner, Heritage Landscapes, LLC; President, ICOMOS IFLA International Scientific Committee on Cultural Landscapes, OurWorldHeritage Board)
- **11:00 – 13:00 CET (Lunch Break @12noon)**  
 Informal Discussions with Diversities & Genders Team  
<https://drive.google.com/file/d/1P5itacqg2HiYQeUwHFYxVvSiZ0nLvnz0/view?usp=sharing>
- **13:00 – 13:45 CET - Virtual Tour**  
 Uganda with Conrad Kuzooka (World Heritage Site: The Tombs of Buganda Kings at Kasubi with African Tigress as Tour Guide)  
<https://m.youtube.com/watch?v=rU4WpT9ApTM&t=229s>
- **13:45 – 14:00 CET - Virtual Tour**  
 20th /21st Century African Architecture with CPDI

**Panel 4 - March 30<sup>th</sup> (afternoon session)**

**Caring for future Worlds? SDGs within Spaces and Places of Heritage**

ZOOM FORMAT:

12:00 UTC // 13:00 BST // 14:00 CET

**Abstract :**

The main characteristic of any World Heritage asset is its outstanding universal value that, being initially determined by mainly culturally based criteria, has been recently intensified by the intangible contribution given by the so-called sense of place. Lefebvre argued that every society - and therefore every mode of production - produces a certain space, its own space, being this the result of different layers of societies. It is not merely an issue of Genius Loci, the specific creative inputs that is generated by a specific territory, the historic development associated to climatic conditions that create different, peculiar, site specific human responses for adaptation, but also about sense of place, that reflects the peculiarities that made a space place for diversities and genders in time. Sense of place refers to the use of the space, the way a space turns into place. World Heritage Sites, once in the list, openly belong to humanity and this may open new use dimensions that interfere with the existing “place”, and increase the plateau of diversities at stake. The entrance to the List enlarges the number of users, as well as their rights and responsibilities. In addition, the rights of use need to be distinguished from the ones of ownership.

Certainly, the candidature to the list is often moved by foreseen advantages prior than prouddness. This means that sites “owners” are confident of the positive development impact of listing. In this respect, the adoption of the 2030 Agenda for Sustainable Development Goals by the United Nations in 2015 expanded on 17 Goals, and Cultural Heritage was perceived as highly contributing to all of them. Nevertheless, the challenges of economic pressures, climate change, mass tourism (and pandemics) may affect sites, their Indigenous communities, Kinships, Clans & nurturing communities, ecosystems and ... the sense of place/space, thus reducing the impact potential of heritage to sustainable development.

Under these premises, this panel looks at the pressures generated by the listing and how they affect the sense of place, in the awareness that too often those who list are not those who live, that those who benefits are not those who care. It aims at feeding the international debate on how to create local development policies with holistic visions to address the SDGs and make them drivers for the eventual, positive change needed. It expects to deepen the knowledge on how SDGs can help sustaining local values, with the help of all actors.

- **14:00 – 14:45 CET - Panel 4 Roundtable**

*Moderator: **Marco Acri** (Italy, Conservation Architect, University of Nova Gorica)*

Speaker 1: **Prof. Claire Smith** (Professor, Flinders University, Australia)

Speaker 2: **Dr. Madhura Dutta** (Director, banglanatak dot com, India)

Our flagship programme on culture & development- Art for Life

<https://www.youtube.com/watch?v=VZMgsOH8NyQ&feature=youtu.be>

Speaker 3: **Prof. Dr. Amra Hadzimuhamedovic** (Architecture; expert in the process of implementation of Annex 8 of Dayton Peace Accord for Bosnia and Herzegovina managing the diverse projects of integrating the cultural heritage into post-war recovery)

- **14:45 – 15:10 CET - Q&A (Tea Break: 15:00-15:10)**

[https://www.youtube.com/watch?v=kDY3PA\\_armA](https://www.youtube.com/watch?v=kDY3PA_armA)

Book our Virtual Little Africa Tour. [contato@conectandoterritorios.com.br](mailto:contato@conectandoterritorios.com.br)

<https://www.instagram.com/conectandot>

Música: Mestre Negoativo Direção e Edição: Thaís Rosa Pinheiro

<https://www.youtube.com/watch?v=IcjW84iDPyg&t=5s>

Documentary produced by the Antarctica brewery, celebrating 100 years of samba, telling the story of the most expressive Samba Wheel in Rio de Janeiro, voted the best samba wheel in public space, the Pedra do Sal Samba Wheel.

- **15:15 – 16:00 CET - Panel 5 Roundtable (see Appendix E)**

Call Out Competition Participants:

Projects submitted & live/video intros to projects.

Isabel Acosta - Thaís Rosa Pinheiro

<https://www.youtube.com/watch?v=nmC8dQIVjK4&t=105s>

Daniela Barbosa

Jane Stroykova

- **16:00 – 16:30 CET - Sponsor Session & Conference closing**

Closing Remarks by John Shorter

Closing Remarks by Marco Acri (University of Nova Gorica)



## Appendix E: Call for participation



### Organisers:

- Prof. Sophia Labadi (Coordinator)
- Francesca Giliberto
- Annalisa Bolin
- Paloma Berggren
- Maya Ishizawa
- John Shorter
- Ammar Kessab
- Nassim Touati
- Olufemi Adetunji

### Announcement:

#### ***Call for participation: For a new approach to World Heritage***

*Launched in November 2020, 'OurWorldHeritage' aims to unravel, discuss, and address some of the pressing issues faced by heritage practitioners and communities in the implementation of the World Heritage Convention, in preparation for its 50th anniversary in 2022.*

*One central issue is the exclusionary nature of the presentation, description, and interpretation of World Heritage properties. These properties, like other heritage sites, have often been used by official authorities for nationalist purposes and economic benefits, and to legitimize their power. In the process, the heritage of minorities has been stereotyped, marginalized, or silenced. Minorities are created along, but not limited to, intersections of race, gender, age, sexuality, class, religion, and ability. In addition, World Heritage sites embody structural inequalities and unequal power relations, particularly between the Global North and the Global South. This is reflected, for example, in the disproportionate inscription of European properties on the World Heritage List, as well as the preferential inscription of colonial sites over local forms of heritage.*

### ***Aims***

*This call for action aims to challenge the existing situation by presenting different narratives. We are seeking writers, researchers, curators, artists, and activists who will:*

- *Choose one World Heritage site and detail alternative stories that provide a platform for minority voices to be heard, in order to expand or contradict its official narrative. (Please explain how you are departing from official narratives).*
- *Explore mechanisms of domination, discrimination, exclusion, and erasure of women and minorities through the local application of World Heritage policies and practices (e.g. folklorization, forgetting of specific narratives).*
- *Present heritage places and practices that have been denied national and international recognition and explain how they can disrupt national narratives and/or global structural inequalities.*
- *Highlight the contribution(s) made by an individual or group belonging to a minority at a World Heritage site. These include but are not limited to social, economic, cultural, and architectural contributions. Explain why recognizing such contributions could change the official narratives at the selected site.*

***Who can take part and how can they do so?***

*We welcome contributions from individuals and groups from around the world who identify as marginalized, including but not limited to voices from the Global South. We encourage innovation, creativity, and originality in your approach.*

*The format for contributions may be text or creative/artistic expression, e.g. illustrations, cartoons, photography and photo essays, poetry, short films, or other visual methods.*

*The selection follows a two-stage process. Please submit an abstract/short presentation (500 words max.) explaining what you intend to discuss/present, why, and how. This should be accompanied by a 100-word biography explaining why you identify as marginalized. Please submit your abstract and biography by 22nd February 2021 at [diversityandgender@gmail.com](mailto:diversityandgender@gmail.com). An international jury will review the submissions.*

***Selected contributors must submit their final submission by 15 June 2021 at [diversityandgender@gmail.com](mailto:diversityandgender@gmail.com)***

***Specifications for final submissions are as follows:***

- *Text: 2000 words max. (excluding references)*
- *Film: 15 minutes max.; Mp4 format*
- *Cartoons, illustrations, photography: 30 panels/images max.*

*Please refer to existing references, particularly those beyond the 'Western canon', if they are available. Any contribution with racist, sexist, transphobic, homophobic, and/or insulting*

*language will be rejected. Due to the sensitivity of some of the information, we will gladly anonymize final submissions, if requested by the contributor(s).*

*Languages accepted for submission are: Arabic, Dutch, English, French, German, Hindi, Italian, Portuguese, Spanish, Tamazight and Yoruba.*

***Why should I take part? Prizes and visibility***

*Up to three prizes will be awarded to the top three entries. The winners will each receive an award of £400.*

*Selected submissions will be published online at [www.ourworldheritage.org](http://www.ourworldheritage.org) and discussed at a two-day conference at the end of March 2021 and at an online Festival in autumn 2021. Copyright will remain with the contributors, but by participating in this call, participants agree that their submission will be released through these different formats.*

***For any questions regarding this call for action, please contact: Dr. Francesca Giliberto:  
F.Giliberto@kent.ac.uk.***

*We look forward to receiving your contribution!*

*Diversities and Genders Group,  
OurWorldHeritage*

**Joint winners at 1st place:**

**Isabela Acosta and Gonul Bozoglu**

**Isabela Acosta:**

*"My artistic practice as a photographer and journalist, focuses on social issues and cultural / religious manifestations of Afro-Brazilian origin, through the documentation of their festive dates. I am also interested in the particularities that surround them, such as the presence of African myths in the popular collective unconscious, and in the practical life of communities descended from enslaved people who struggle to maintain their traditions to the present day"*  
*Her Project: *Enchanted Drums, maracatu. tradicion and new fight strategies**  
*Having as subject, an Afro-Brazilian cultural manifestation with a secular history of ethnic-religious persecution, the present work "Enchanted Drums, maracatu. tradicion and new fight strategies" has a special focus on female participation, and their new movement inside their communities addressing gender equality. The project is still under construction and it is written in partnership with members of the Maracatu groups, focusing on the voices of those who keep their cultural expressions alive.*

**Gonul Bozoglu:**

A Lecturer in Museum, Gallery and Heritage Studies. My current work is about engaging with marginalised communities whose heritages have been suppressed. Although I'm interested in this problem at a global scale, I work in particular with the Greek Communities of Istanbul. This involves working with minority Greek-Istanbuli groups in Istanbul and Athens to develop online 'memory maps' and a documentary film. The project aims to save community memories at risk, giving voice, and increasing awareness and visibility of hidden or silenced memories that are rarely recognised in official heritage. My work links anthropological heritage and memory research with digital practice and filmmaking.

**Winner at 3rd Place:**

**Daniela Barbosa**

Daniela Barbosa is a Brazilian designer and master in design at the University of Brasilia. She is currently a professor in the Design Department at the University of Brasilia and a PhD student in Architecture and Urbanism at the University of Brasilia. The doctoral research aims to analyze the cultural heritage of Brasilia from alternative stories to its monumental center. In particular, we investigate the cultural heritage of Brasilia's outskirts and the ways of conceiving this non-monumental memory.

## Appendix F: Graphic Designed Postcards for #2021debate Diversities and Genders

### Visual Heritage Storyboards by Fernando Bodo:

What is erased? Who is forgotten?



What should we (not) celebrate?



Who benefits from this world heritage status?



Who is (not) being cared for, by caring for this heritage?



### **Bette-Bendi Cultural Productions video**

Prof. **Joseph Ushie** has formed and ran two cultural groups that are aimed at reviving, preserving and promoting his community's flank of African culture. They are:

1. Akorshi Litong Dance Group
2. Libeh Songs and Drama Group.

The first is a dance group of about 30 members whose ages range from about 10 to 18 years, with some elderly members as players of the special litong instrument and the common Bette-Bendi drums. The dance group was formed in 2013 to revive the litong music, which had been an ancient mystical music genre that had almost gone into extinction as it was left with only one person that could play it. The group has featured in many cultural events and is now the leading dance group in all of northern Cross River State. The second, Libeh Songs and Drama Group, is an effort to revive the Bette-Bendi people's traditional marriage songs and drama, an event that used to witness one of the best displays of the people's wealth in traditional poetry, proverbs and drama as a form of entertainment and social criticism before it became almost eclipsed by the modern, western-style "traditional" marriages. All the members are women. Both projects are seen by the community and beyond as the hope for the revival of the erstwhile rich Bette-Bendi culture. He is currently working towards a transcription and translation of the songs of both groups for publication as Bette-Bendi oral traditional poetry.

[josephushie@uniuyo.edu.ng](mailto:josephushie@uniuyo.edu.ng) / [joseph.ushie@gmail.com](mailto:joseph.ushie@gmail.com) / [joe@joe-ushie.net](http://joe@joe-ushie.net)

### **Multaka-Oxford Museum video**

Multaka-Oxford is a two-year project, inspired by the internationally acclaimed Berlin project Multaka: Museum as Meeting Point, which creates volunteer opportunities for people who have recently arrived in the city as forced migrants, and which uses the museum collections as a focus to bring people together.

Multaka – which means meeting point in Arabic – aims to bring different perspectives to the presentation and interpretation of objects in two collections: Islamic Astronomical Instruments, and Textiles from the Arab World (recently donated by Jenny Balfour-Paul). It also offers people

who have recently arrived in the UK the opportunity to practise their English, learn new skills and gain work experience. Funded by the Esmée Fairbairn Collections Fund and working in partnership with local community organisations including Asylum Welcome, Connection Support and Refugee Resource, the project is recruiting 40 volunteers to enhance collections narratives, deliver tours in different languages, deliver public events, co-curate a community display and run social media channels. The project team are also tasked with supporting other local museums to develop models of volunteering to support social impact.

Common Ground is a student-led decolonising collective that seeks to examine Oxford's colonial past through the lens of present-day inequalities. We work alongside community activists, academics and other liberation campaigns to lobby the university on its antiracism and decolonising commitments, as well as assessing the broader legacies of empire in Oxford.

Twitter [@CommonGroundOx](https://twitter.com/CommonGroundOx)