

Report on the
OurWorldHeritage
#2021debate

Heritage Places and Memory

October 2022

Report prepared by OWH Heritage Places and Memory Team

Report on the OurWorldHeritage #2021debate “Heritage Places and Memory”

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In memory of Abdoul Aziz Guissé (1955-2022)

#2021debate HERITAGE PLACES AND MEMORY

Executive Summary

This report on the heritage places and memory documents the activities carried out as part of OurWorldHeritage #2021debate. The UNESCO World Heritage Convention adopted in 1972 focuses on the Outstanding Universal Value (OUV) based on universality, but the OUV of a World Heritage Site does not represent all values of the Site. Local values and/or associative values may be perceived by various groups in the same place related to memory of place, which is important not only for interpretation but also for the management of heritage sites. However, it is almost impossible to change the OUV after the site is inscribed on the List.

The Heritage Places and Memory team aimed to bring up various points to mark the formal recognition of memory of heritage places in the World Heritage system. How can we identify and describe the significance of heritage places in relation to their associated memory and how can the value of memory be managed? What is the best way to resolve conflicts about the dissonant memories of these heritage places?

In September 2021, starting with the opening session, five webinars on various sub-themes were organized and followed by a closing session. The topics were: heritage sites and intangible values, changing meanings of heritage places, innovative models for inclusive interpretation of cultural heritage sites, diverse, plural or dissonant memories, and Indigenous knowledge practices. A separate Youth Roundtable to listen to the voices of the future generation was also conducted.

This report contains the results of each event. We have tried to address the necessity of more emphasis on inclusive approaches for assessing and mapping meaning and values of heritage places, further recognition of intangible values and relevant training programs, more inclusion of Indigenous knowledge practices, and networking and knowledge sharing among civil society. Active involvement and voices of civil society in the World Heritage nomination and management process will contribute to implementing the spirit of World Heritage Convention and beyond.

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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 forum provides OWH with diverse inclusive voices, engaged in cultural, mixed and natural heritage. Through the findings of these debates, OWH aims to create an impact on the implementation of the Convention through actions aligned to knowledge gained. These include putting heritage in the life of the communities, shaping and applying monitoring tools, providing information repositories and creating 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 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 involvement by civil society and the prioritization of the listing over the protecting of heritage sites are both symptoms of an institution that is not only at risk of losing its global credibility but also in need of renewal

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

All heritage sites have the potential to be sites of memory to a greater or lesser extent. In some heritage sites, memories transmitted in intangible forms bear more significant value than does the physical evidence of the sites. The dynamic and plural nature of the world's cultural and natural heritage in diverse societies has not been sufficiently considered in the discourse of the 1972 World Heritage Convention.

Because different values and meanings of heritage sites can be developed by different groups, a collective memory of heritage places is not always homogeneous. Instead, heritage places are composed of diverse, plural and sometimes dissonant memories and associations. Similar values and significance in different sites highlight common human achievements to become an opportunity for further cooperation, while diverse interpretations or memories of heritage sites can, when approached intentionally or accompanied by complementary public programming, present opportunities to bridge divides and deepen social cohesion.

How can the World Heritage Convention approach the representation of these sites of memory? How do the other international conventions or programs address this issue and what are the practical ways to ensure their conservation?

The objective of the initiative is to foster the implementation of the Convention through a more inclusive approach towards the interpretation and conservation of heritage places. While some prominent values have been identified through the nomination process, others might have been omitted or ignored, mainly those voiced by local communities within and/or around the places.

2. Specific goals of the theme

Five Associated Themes:

1. Places of memory presenting common intangible values, as a symbol of universality of human experience through time and space

([video link EN](#) / [FR](#))

- The recognized values of the World heritage cultural and natural sites are mainly tangible. They relate to physical attributes identified by researchers and experts during the nomination process and are reflected in a site's Statement of Outstanding Universal Value. These values might be linked to an archeological site, the fabric of a historic town, the architecture of a monument, the geological features of a mountain or the biological diversity of a forest or a coastal site. Thus, the information conveyed by the site that

justifies the criteria for inscription relies primarily on these tangible attributes. However, one-third of inscribed sites on the World heritage List are “directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance” (criterion vi).

- The processes through which “intangible values” are identified, selected and formulated may be politically influenced or oriented. Because heritage-making is embodied in social processes, values might be diverse and even dissonant. Some of these values are silenced and do not contribute to the interpretation of the site because they are not considered as of “outstanding universal significance”. In this way, a site’s OUVs are used negatively by political actors. Moreover, values change over time: some may rise and others decrease at different moments in the life of a heritage site.
- The associate theme of “Intangible values” aimed to discuss the importance of this set of “invisible” values for the understanding of heritage sites. It sought the participation of diverse actors, including youth, for a more inclusive interpretation of the sites.

2. Changing meanings of place in relation to heritage values and identities through place-making and memory-making, and through changing historical interpretation **([video link: EN](#))**

- Heritage is a complex term that embraces a huge range of tangible and intangible values including values that gives its unique character and sense of place. The values that people assign to places are not static but change gradually over time following socio-economic changes or rapidly because of conflict, war, or natural disasters. The process of assessing these values follows an international system as well as state, regional and local ones. However, the changing meanings of a heritage site have an impact on its integrity, authenticity, and management. Acknowledging the plurality of the meanings of place requires employing various methods and tools for mapping and interpreting these meanings, such as community consultation, stakeholders’ workshops, digital tools, the internet, crowdsourcing and social media.
- The associate theme on ‘changing meaning’ explored various methods that are used to assess and map out the meaning and/or sense of heritage places and their changes. It also explored how digital technologies make it possible to map out heritage meanings for civil society (including youth) and the roles of various local and international stakeholders alongside the national presentation by States Parties. Through a webinar, we also explored how new meanings and associated (associative?) values can be incorporated into the recognized Outstanding Universal Value of existing World Heritage properties.
- The organizers had invited various examples from different regions, with a focus on good practice in how to map and assess the meaning of heritage places beyond the official

designation, and engage in dialogue with a variety of stakeholders from different regions. The outcomes of this dialogue resulted in a set of recommendations that will inform an inclusive place-making process as well as the decision-making in heritage management. It is also aimed at influencing the World Heritage Committee and its advisory bodies to adopt more flexible approaches to the redefinition of the Outstanding Universal Value of existing World Heritage properties.

3. Presentation and interpretation on the common memories in heritage-making of different site ([video link: EN](#))

- This associate theme looked at best practice in the interpretation of heritage sites with a focus on multiple narratives and dissonant history. Over the last 30 years, the importance of acknowledging that heritage sites have multiple meanings and often dissonant and conflicting histories has become a critical issue in the cultural heritage sector. At the same time, interpretation plans are increasingly focusing on the role of memory and the contribution of communities associated with heritage sites.
- The webinar drew on significant work on Sites of Memory and Sites of Conscience that has taken place over the last 20 years, not only for World Heritage sites but also for heritage in general. The International Coalition of Sites of Conscience works with heritage sites and museums in over 65 countries to harness public memory to foster new understandings of the past, build social cohesion and promote cultures of human rights. Its programs support the development of inclusive, community-centered interpretation, prioritizing multiple perspectives and traditionally marginalized voices as a catalyst for bridging differences and enhancing local engagement in the preservation and maintenance of heritage sites. Sites of Memory have also been a focus for UNESCO, with a report on interpretation of Sites of Memory delivered to UNESCO in 2019.
- Questions in the webinar included:
 - What ‘history’ is being presented at this site? Who controls interpretation?
 - Whose narratives and perspectives are included? Whose have been excluded? Why?
 - What is the role of the expert in interpretation? What is the role of the community?
 - How is evidence used in interpretation? What is the role of archival evidence as a complement to oral history, memory and community stories?
 - How can we promote intergenerational dialogue?
 - How can we support communities to explore and share a site’s divisive and/or multiple histories?
 - What does effective inclusive, community-centered interpretation look like in practice?
 - What does it look like on site?

4. Presentation of divergent or contested memories in heritage sites as a path to enhanced social cohesion and new understandings of the past

[\(video link: EN\)](#)

- The “Outstanding Universal Value” of a World cultural or natural site and the UNESCO quest for common human values and rights should be better connected to present ideas and current concerns, with particular attention to people. The significance of a heritage site is enriched by the diverse memories of the site’s associated communities.
- Although a majority of WH sites highlight common achievements, some raise issues of multiple or divergent interpretations. These issues should be openly addressed. This can be at the national level and involve consideration of cultural minorities and/or Indigenous communities associated with the site. But, when it is at the international level, as in the World Heritage Convention, these issues are particularly critical and require tactful treatment.
- This associate theme examines ways of peacefully considering such sensitive problems, bridge divides and deepen social cohesion. It will examine how to prevent conflicting presentations of interpretations of a site’s history, not only by acknowledging that multiple memories are associated with the site but also by articulating a methodology for involving diverse stakeholders in the nomination process, the monitoring of sites and capacity building. It will explore how digital technologies make it possible for civil society, the stakeholders associated with the site and Academia can feed pluralistic interpretations, beyond the national presentation by States Parties.
- The organizers were keen to engage in dialogue with a variety of stakeholders from different regions, with a focus on good practice in how to prevent or reconcile dissonant memories at both World Heritage sites and at those that are not. Different interpretations could also be presented, on the Site or on websites, allowing the visitor to have a personal opinion. The outcomes of this dialogue will inform the interpretation and presentation as an important dimension of the management of cultural or natural heritage sites. (the tense alters from past to future in this – what tense is correct?)

5. Integrating Indigenous and local community voices and values into site management and conservation, ensuring the inclusion of a multiplicity of perspectives and a variety of entry points to facilitate broad engagement

[\(video link: EN\)](#)

- Some modern processes have little time or respect for Indigenous knowledge practices or ‘ways of knowing’. This is the case even though Indigenous practices have enabled people to cope with issues such as healthy eating, illness challenges, as well as extreme weather events, for many years. Such practices offer decision-making options, relating to village-based risk avoidance, that enable more sustainable living. This is particularly apt

when considering that humanity requires more sustainable development trajectories that embrace complexity, while, at the same time, moving away from top-down technocratic approaches to more participatory governance, research and political agendas. This, in short, is all about 'just transitions' as we seek to move towards sustainable living without compromising people. Within this milieu, scientific knowledge is still limited in securing a deeper understanding on how such change can be achieved. This begs the question that if modern science should embrace Indigenous knowledge as a legitimate form of knowledge generation, could it bring about a deeper understanding of sustainable practices and a move towards participatory governance, research and political mechanisms?

- **Hand-washing and health – An Example from Africa:**

To put this question into context, elderly Nguni people, for example, describe how, in the past, when a stranger arrived at a village, a complex hand-washing ritual was followed before greetings were exchanged. Such a ritual has relevance to the current COVID-19 crisis where the spread of a virus can be inhibited by careful hand-washing. Interestingly, the tradition held that it was unwise to dry one's hands on fabric after washing. This is because the fabric could further harbor germs. Hands were simply allowed to drip-dry which meant that any germs would simply pass into the soil where natural microbial processes would neutralize any possible pathogens.

Unfortunately, Indigenous knowledge practices and indeed natural and cultural heritage have at times been denigrated. In response to this the Southern African Journal of Environmental Education produced a dedicated edition, Volume 35, on this topic (Pesanayi et al., 2019). Pesanayi et al. (2019) describe how education in colonial southern Africa has dominated and marginalised Indigenous heritage, cultures and practices. This occurs through assumptions of western modernisation, and, by default, modern scientific practices.

- **Milpa/forest garden cycle – An Example from Belize:**

The Milpa/forest garden cycle has been a characteristic practice of cultivating the land by the Maya people of Central America for thousands of years. This technique involved clearing the jungle with controlled fires to create cultivable land. The ashy and fertile soil is then ready to plant maize, beans, squash, from a basketful of 100 other polyculture crops. After a few years of use, these areas strategically regenerated, creating forest gardens maintained to grow perennial plants and trees to supply all the needs of everyday life. Ironically, the modern perception of this method – shifting slash-and-burn agriculture – does not recognize the cycle and the importance of the annual and perennial components. The push to transition to industrial monoculture agriculture exhausts lands and has grown to cause serious environmental issues. Changing trends in land use and land cover threaten upland and wetland forest ecosystems.

- When forests are cleared permanently and the land is used with petrochemical inputs to stave off exhaustion, noticeable changes in the weather patterns occur. The rejection of traditional agricultural methods leads to a depauperate agricultural and biological landscape.

Youth Roundtable

[\(video link: EN\)](#)

- Our team focused on the importance of young people's participation in heritage interpretation and decided to listen to their ideas on heritage sites around them. To invite young people to a youth roundtable, we organized a video contest asking the young people to submit us a short video about their stories. Five videos were selected and awarded, and we invited those successful candidates to the youth roundtable. The event was inaugurated with a special speech on the role of youth in heritage interpretation by Dr. Christina Cameron, and followed by the presentation of contest winners on their videos. They proposed various ideas on the issues around their heritage sites; in particular, about the threats, such as development pressure, collapse of traditional communities, and over-tourism. Through the discussion, we could acknowledge the importance of young people's participation in preserving and transmitting memories of heritage, which will ensure the 'genuinely' sustainable conservation of the heritage sites. The videos are available at the homepage of OurWorldHeritage. We hope you will enjoy them.

Opening Session and Closing Session

[\(video link: EN\)](#) [\(video link: EN\)](#)

- The backgrounds as well as aims of the Memory team were shared during the opening session together with introductions on the different associate themes and their events. The reports of all events were shared during the closing event. Discussions on the way to move forward for more inclusive and diverse approaches in the implementation of the UNESCO World Heritage Convention also occurred.

3. Results Achieved

** Meeting minutes of each event (opening and closing events, webinars on five associate themes and youth roundtable) are attached as annexes*

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

Yes. The team invited all different stakeholders upon the theme of events.

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

Yes. Please refer to the meeting minutes of each event in the annex.

What was the level/global reach of participation (statistics)?

Total number of registrants were 933, and total number of participants were 443:

- Opening Event was 68;
- Youth Roundtable was 40;
- Session 1 Intangible Values was 48;
- Session 2 Changing Meanings was 62;
- Session 3 Interpretation & Presentation was 70;
- Session 4 Dissonant Memories was 60;
- Session 5 Indigenous Community was 36; and
- Closing Session was 59.

Total number of Youtube views during September 2021 only was 916.

- Opening Event was 115;
- Youth Roundtable was 82;
- Session 2 Changing Meanings was 250;
- Session 3 Interpretation & Presentation was 248;
- Session 1 Intangible Values was 181;
- Session 4 Dissonant Memories was 117;
- Session 5 Indigenous Knowledge was 124; and
- Closing Session was 55.

As of 15 January 2022, the total number of Youtube views became 1,458. The number of countries of the participants was 55.

ATTENDANCE REPORT IN ZOOM WEBINAR OF THE HERITAGE PLACES AND MEMORY TEAM

Nr.	Date	Title	Registrants	Zoom		Youtube		Total (Zoom + Youtube live)
				Paralists	Attendees	Live	View	
1	01.Sep.2021.	OPENING EVENT: Heritage Places and Memory - Different Voices and Diverse Ideas	124	18	39	11	115	68
2	08.Sep.2021.	YOUTH ROUNDTABLE: Voices of the Youth - Transmission of Heritage Memory	67	11	23	6	82	40
3	14.Sep.2021.	CHANGING MEANINGS: Changing Meanings Of Heritage Places	105	14	38	10	250	62
4	16.Sep.2021.	INTERPRETATION & PRESENTATION: Innovative Models For Inclusive Interpretation Of Cultural Heritage Sites	143	13	47	10	248	70
5	21.Sep.2021.	INTANGIBLE HERITAGE: Heritage sites, Intangible Values (VALEURS IMMATERIELLES: Sites Du Patrimoine, Valeurs Immatérielles)	141	12	28	8	181	48
6	23.Sep.2021.	DISSONANT MEMORIES: Heritage Sites - Diverse, Plural or Dissonant Memories	113	13	38	9	117	60
7	28.Sep.2021.	INDIGENOUS COMMUNITY: Indigenous Knowledge Practices As Living Heritage For Sustainability	135	13	15	8	124	36
8	30.Sep.2021.	CLOSING EVENT: Memory for the Future	88	13	38	8	55	59
TOTAL								443

Duration : September, 2021.
Unit of measure: Person

Figure 1: Attendance report in Zoom webinar of the Heritage Places and Memory Team

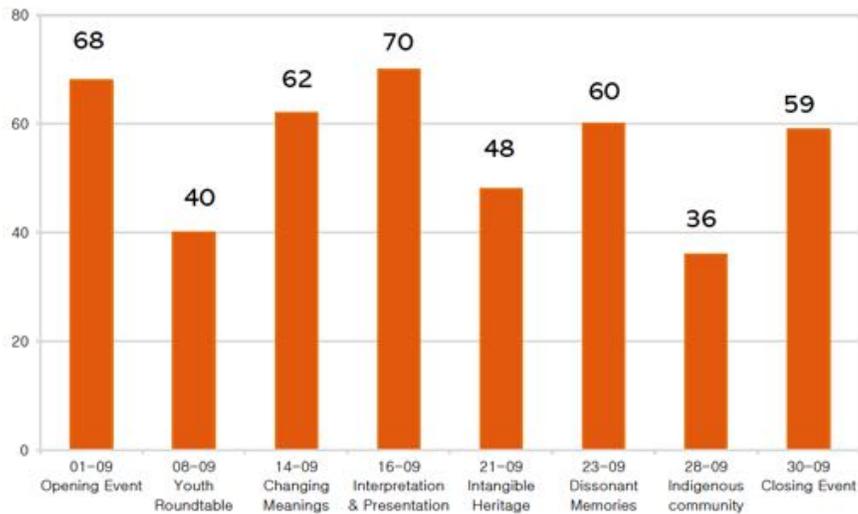


Figure 2: The number of Participants

II. What we heard & considerations arising from the debate

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

Sub-theme 1: Intangible Values

- Participants agreed not only that the intangible values of heritage sites are often less known and poorly documented than those of tangible sites, but also that they are often neglected while preparing nominations for inscription and obscured while drafting statements of Outstanding Universal Value (OUV). In addition, there is **a lack of awareness about intangible values among some stakeholders in heritage preservation**, particularly site managers and elected officials. The current situation of the low proportion of inscribed properties on the World Heritage List based on criterion vi) does not help in promoting intangible values.
- The identification and recognition of intangible values can help increase the heritage values of the sites. Inclusion of intangible values are also guarantees the safeguarding and transmission of heritage sites to future generations.
- It was recommended **to better consider intangible values when drawing up inventories at a national level and during the World Heritage inscription processes and that intangible values should also be included in a site's statement of OUVs**. Also, **training of site managers and curators** in identifying and recognizing the intangible values of sites will help.
- Recommendation: To re-evaluate listed sites to incorporate intangible cultural heritage criteria

Sub-theme 2: Changing Meanings of Heritage Places

- This webinar looked at different ways of recording and mapping the changing meanings of heritage places through digital means, public consultation, survey, crowdsourcing, social media etc. Case studies from different geographic regions around the world also examined how this data could inform the sustainable and inclusive management and conservation of heritage sites.
- While **many techniques and examples of mapping and utilising the changing meanings of heritage places** were outlined, case studies demonstrated methodologies that could be used in other sites in the world that could help map out the meaning of these sites to local communities in addition to the OUVs. **Inclusive approaches in assessing and mapping meaning and values that include various stakeholders, from local community, Indigenous, youth to heritage professionals are necessary.**

- Participants in the webinar stated that **these approaches should be integrated into the management and interpretation of all the values of World Heritage properties** even if not all these had been included within the agreed Outstanding Universal Value of each place. **Site managers should be tasked to review the changing values** of their sites and **alter management policies** as necessary, particularly for interpretation, in accordance with the changing meanings of the sites.
- In the nomination dossier, intangible values relating to place and memory should be provided in addition to attributes such as authenticity, history and development

Sub-theme 3: Innovative Models for Inclusive Interpretation of Cultural Heritage Sites

- This webinar looked at best practice in the interpretation of heritage sites with a focus on multiple narratives and dissonant history. **Interpretation plans are increasingly focusing on the role of memory and the contribution of communities associated with heritage sites.**
- **Inclusive interpretation links to contemporary issues** e.g. child labour, coal mining, incarceration, gender inequity, child abuse, violence and murder, etc. Interpretation is a **form of public history that explodes old notions of hierarchies to explore the meaning of the past in the present.** In this way, the past becomes a powerful agent of transformation and change.
- It also directly addresses injustice and persecution through action, and **the aim of inclusive interpretation should always be to bring about healing and move situations forward.** It is about co-creation and collaboration and genuine respect. Therefore, it must redress wrongs rather than perpetuating them. It is **intergenerational and forward looking, incorporates living history and involves affective responses to the past.** It is not only about memory, but also about finding the forgotten, the ignored and the omitted and reinserting them into public narratives for healing and closure.

Sub-theme 4: Heritage Sites: Diverse, Plural or Dissonant Memories

- Based on the 27 case studies from 20 countries received by the open call for good practice, the webinar on this sub-theme cast two questions:
 - How can marginalised communities and victims be better represented in and associated with heritage sites?
 - How can the World Heritage Convention better address the challenges raised by dissonant heritage sites?
- Participants mentioned that we should **avoid top-down methodology.** Instead, we should make it mandatory (although it still could be top-down by nature) **to have a consultation with a concerned community in the planning and management of sites.**

- **The present wording of OUV criterion vi) is not appropriate for dissonant memories.**
An alternative suggestion was to include human rights in the Convention by adding another criterion (e.g. “to bear a unique or exceptional value to multiple traditions, as a site for reflection on acts of inhumanity or dispossession and on the struggles of victimised groups to preserve or regain lives of hope and dignity”).
- The Convention also accommodates only a few sites of memory. More attention should be paid to many other sites that are not on the list, **by developing alternative programmes within UNESCO** (e.g. UNESCO Slave Route Project, Memory of the World, and 2003 Convention on the Safeguarding of ICH), **outside of UNESCO** (International Coalition of Sites of Conscience), **and at the regional level** (at regional level (examples in Europe and in Central South-Asia).

Sub-theme 5: Indigenous Knowledge Practices as Living Heritage for Sustainability

- To support a **stronger engagement of Indigenous communities in heritage work**, we have to **ask our Elders to share their knowledge and to become engaged**.
Decision-makers are encouraged to actively include Elders and allow them to use practices freely. This will include **providing the facilities to use and continue traditional knowledge practices and maintaining the forest and the environment** that is inseparable from cultural practices.
- **Passing down the knowledge to younger generations** needs to be encouraged and facilitated through the **education system** and by supporting relevant initiatives. **Curriculum developers** should go out of their way to foreground heritage as it relates to Indigenous practices while **NGOs should be supported** to carry this message and orientation into mainstream education.
- **Networking and knowledge sharing** is important. Opportunities to 1) share opinions, 2) make connections and 3) encourage people to participate in conversation have a significant role in helping to support the emergence of new and/or improved initiatives.

Youth Roundtable: Voices of the Youth - Transmission of Heritage Memory

- As a special event for young people, the Memory Team called for videos to share young people’s different ideas on the transmission of memory in relation to heritage sites. The five winners of the video contest who filmed their own memories and ideas of the World Heritage Sites were invited to the roundtable.
- Dr. Christina Cameron, who joined the event as a special mentor, stressed the **importance of the younger generation’s contribution to transmitting memory at heritage sites**. She recognised that the approach to heritage tends to be inter-disciplinary and less tangible, while simultaneously recognizing the shift in approach to conservation, highlighting the balance between conservation and

development. She also noted the ease with which **young people use communication and information technology to transmit heritage messages.**

- After the winners had introduced their videos and stories, a general discussion followed. In terms of the discussion question on the effect of climate change in heritage sites, young participants stressed **the importance of local people's understanding on climate change and the necessity of raising awareness.** When it comes to the transmission of community values and memories about heritage, young participants shared the examples of transmission of craftsmanship to the family members by generation and importance of sharing pride and identity of the history of the community.

2. Links Between the Heritage Places and Memory Theme and World Heritage Needs

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

The theme of heritage places and memory indirectly relates to the World Heritage system associated with the criteria (exceptional testimony of the site and monuments), issue of authenticity on intangible aspects and integrity on wholeness and appropriate scale, the community involvement with common value and Indigenous knowledge, as well as issues of sustainability.

In terms of intangible values, Session 2 on World Heritage inscription made it possible to reveal the tangible and intangible values of heritage sites. As shown in the case studies of Quebec and Lake Chad, World Heritage sites can carry intangible values, especially in the dimension of memories and values for local communities, associated communities and beyond. However, intangible values are sometimes invisible because they do not form part of a site's OUVs. For instance, the city of Quebec has made its reputation through its built heritage, but has gradually developed intangible heritage as a key part of its appeal. Intangible heritage is what animates and attracts people and gives them a sense of belonging. For this reason, it becomes dominant in the visitor experience.

Over the years, there have been major changes in the role and function of heritage. It is now seen as a major contribution to sustainable development and social and economic wellbeing as well as the sense of identity. Any place in the world can carry intangible heritage values as shown in work on cultural landscapes and in the Historic Urban Landscape (HUL) approach. Heritage concepts have increasingly been adopting a more inclusive and holistic approach, in recognition of the importance of the intangible dimension of heritage and heritage interpretation.

The OUVs of a World Heritage Property may not be the only values of a site because local values or associative values such as different or even conflicting values may be perceived by various groups in the same place. In particular, the associative values relating to the memory of place are important not only for interpretation but also for the management of heritage sites. The role of memory of heritage places may have both a positive aspect in the plural or divergent context and negative aspect in the nationalist or particularistic context.

Also, the criteria used for the evaluation of the Outstanding Universal Value (OUV) are very restrictive in terms of satisfying criteria of significance such as design, tradition, techniques and setting. These need to be widened to allow the inclusion of intangible additional criteria via Criterion (vi). In session 4, Neil Silberman pointed out that no World Heritage sites has an absence of dissonance. He claimed that dissonant memories and/or multiple narratives are neither a category nor a subset of World Heritage, but that this is a transcendent contemporary concern. He suggested adding another criterion; for instance, “to bear a unique or exceptional value to multiple traditions, as a site for reflection on acts of inhumanity or dispossession and on the struggles of victimized groups to preserve or regain lives of hope and dignity”.

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

There is a lack of awareness about the intangible values of heritage among stakeholders in heritage. The identification and recognition of intangible values can enhance the heritage values of the site, raise its conservation level, safeguard it and allow for transmission of values to future generations. The debate of memory can bridge the divide between the tangible and intangible aspects of a heritage place. Heritage always carries the collective memories of communities associated with a place. Although a site’s OUVs are based on universality in the current World Heritage system, there is no mechanism to reflect local community values. Incorporating memories of heritage places should be an essential component of heritage management, conservation and interpretation in terms of the value of the site to the local community.

Session 4, which concerned plural and dissonant memories, explored peaceful ways of enhancing social cohesion by dealing with 27 different case studies from 20 countries in terms of good practices in heritage management. Dr. Jean-Louis Luxen presented the global analysis of 26 sites of memory. Several sites relating to discrimination or the violation of human rights such as civil rights, dictatorships, forced labor, slavery, imprisonment, mass murder, migration, and Indigenous people were considered. They included sites of recent conflict such as Franja Partisan hospital (Slovenia) and Free Derry Centre (Ireland) and memorials for victims of violence such as Aapravasi Ghat (Mauritius) and Lambinovice (Poland). These sites of memories have developed diverse practices in association with history archives, youth education programs, open to public authorities, reconciliation process, intervention of contemporary artists, claim for moral and financial reparation.

These case studies highlight key issues about how to involve non-state actors such as civil society, NGOs and academics in cases where government authorities may be reluctant to recognize them. The importance of networking and alternative programs was also emphasised. Furthermore, because memories of place may include multi-layered memories of the same sites, perpetuating conflictual narratives on the sites as well as including dissonant and multiple narratives in the inscription process for World Heritage sites is considered necessary in the nomination dossier of WH sites.

Opportunities for change are related to the issues of how to better reflect the memories of marginalized communities or victims of conflict in association with heritage sites as well as how to consider and consult those marginalized communities in the conservation, management and interpretation of World Heritage sites. Thus, the World Heritage system should be open to civil society including non-state actors in order to incorporate multiple layers of dissonant memories. This could involve pressure on States Parties either to use the dossier item of history or to develop alternative programs at a regional level within or outside the UNESCO framework instead of using the state-driven nomination process of World Heritage with monological narratives about national identity and nationhood.

Session 5 focused on Indigenous knowledge practices as tools for sustainability in the era of uncertainty. Indigenous knowledge can tell us about how humans have adapted to environmental change in the past, as shown in the Maya traditions at Pachamama, Belize. Rob O’Donoghue stated that Indigenous knowledge can be a foundation for emancipatory learning transactions at the margins of colonial modernity. Julio Saqui discussed chocolate-making in the Mayan tradition, stating that “My life depends on chocolate and chocolate depends on mother earth and mother earth depends on love”. Indigenous knowledge practices require maintaining the forest and its surrounding environment, which is inseparable from cultural practices. Moreover, education programs as well as networking and knowledge- sharing efforts are an essential component in embracing Indigenous knowledge practices.

Thus, Indigenous knowledge practices by the local Indigenous people can be an opportunity for change by reconnecting people to nature sustainably. We need to learn from traditional ways of Indigenous people and local communities and encourage them to maintain their practices.

Participants also recommended that multiple narratives based on inclusive interpretation should be included in nomination dossiers.

3. Ethics: towards an ethical framework for Heritage Places and Memory in heritage

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

Many ethical concerns were raised during the debate. The 1972 World Heritage Convention takes an exclusionary approach based on universality, advocating the concept of Outstanding

Universal Value and the unitary interpretation of heritage values of the State Parties, while ignoring local values and memories of Indigenous communities and those of marginal groups at heritage places. Local community involvement was considered only in relation to heritage conservation and management rather than for their intangible cultural heritage and role in interpreting heritage sites. Each heritage place carries multiple layers of collective memories, and therefore requires multiple perspectives on heritage interpretation.

The World Heritage Convention has no epistemology on gender issues, minority groups, Indigenous people and the intangible dimension of local heritage. It does not accommodate the layering of memories at heritage places and has neglected the importance of intergenerational dialogue. Passing down intangible knowledge to younger generations needs to be encouraged and facilitated through the educational system and through supporting relevant initiatives. However, the nomination dossiers and operational guidelines of the World Heritage Convention do not incorporate these considerations. The western-oriented approach at the World Heritage Convention needs to be replaced with more diversity-oriented and human rights-oriented approaches that emphasizes inclusiveness and plurality of meaning. What matters is to hear various voices and to reflect those voices within the World Heritage Convention.

4. Sustainability

Were there discussions about sustainability and development?

Session 5 concerned Indigenous knowledge practices as examples of living cultural heritage. This included the importance of Indigenous knowledge in sustainable practices. Indigenous knowledge can bring about a deeper understanding of sustainable practices based on participatory governance, scientific research, and political advocacy. For instance, traditional medical practices, such as handwashing at Pachamama, Belize, can help prevent infection. It is important to maintain transformative learning actions at the margins of colonial modernity and keep traditions while upholding sustainability practices. Another example from Belize in session 5 showed that community outreach and livelihoods were linked to the protected areas' management and biodiversity conservation programs. This was part of Marvin Vasquez's presentation about livelihood enhancements in the Mayan Golden landscape.

The debate covered several issues about sustainability, including embracing the practices of marginal communities and/or Indigenous groups and embedding Indigenous knowledge practices in education programs. Also, both networking and knowledge-sharing are important for sustainability. Opportunities should be given to 1) share opinions, 2) make connections and 3) encourage people to participate in conversations. This will have a significant role in helping to support the emergence of new and/or improved initiatives related to Indigenous practices as indicated in session 5.

5. Intersectoral collaboration

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

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

The Heritage Places and Memory theme covered both cultural and natural aspects of heritage in relation to the World Heritage Convention, from nomination to conservation and management. In particular, the Indigenous knowledge team discussed many cases relating to **natural heritage**.

In terms of cultural issues, **other UNESCO conventions/programmes** were discussed, such as the 2003 Intangible Cultural Heritage Convention, the Memory of the World Programme and the Slave Route Project. These examples raise synergies with the World Heritage Convention and indicate ways to better accommodate the issue of memory and interpretation into the Convention.

Education was also emphasized. For example, training of site managers and curators in identifying and recognizing intangible values of heritage sites was suggested for the better consideration of intangible values when drawing up inventories at the national level and during the World Heritage inscription processes.

Youth is a focus of the Memory Team for intersectoral collaboration. By organizing the Youth Roundtable, the Team provided a room for young people to share their ideas on heritage conservation and the transmission of memory. The issue of climate change was discussed at the roundtable as well.

The Team also **collaborated with other thematic areas of OWH**, in particular, with the **Conflict Team** (Sub-theme 2 on the Changing Meaning of Heritage Places dealt with various case studies).

6. UNESCO priorities

The Memory team's thematic debate touched on a number of UNESCO priorities, including regional disparities, gender, youth, and Indigenous people.

Cases dealt during the webinars were collected from various regions of the world including those with regional priorities at UNESCO, such as Africa and Small Developing Islands, which enabled the discussion to cover all regions of the world.

Gender issues were well covered during the webinar on sub-theme 3, inclusive interpretation of cultural heritage sites, with the example of the Parramatta Female Factory Institutions Precinct, Australia.

As mentioned above, youth is the one of the main focuses of the Memory Team. The Youth Roundtable and video contest drew the attention of the young people who are familiar with IT

and Social Network Services (SNSs) and contributed to promoting the OWH initiatives. Many other webinars of the Memory Team stressed the importance of youth in transmitting memory.

The involvement of Indigenous people was also emphasized, in particular through the webinar for sub-theme 5: Indigenous knowledge practices as living heritage for sustainability, with a focus on Elders.

III. Contribution of the Heritage Places and Memory theme to the work of OWH

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

The goals of OurWorldHeritage are to be the agency that links themes, regions, generations, narratives, practices, actors to further the cause of World Heritage. It aims to address various levels of heritage governance and make an impact on the implementation of the WH Convention through actions.

The Memory Team aimed to provoke discussion on the intangible dimensions of natural and cultural heritage. It advocated a 'ground-based' approach to the World Heritage Convention with an emphasis on the following areas:

1. Raising awareness on the value of intangible heritage at national and global levels
2. Creating a new criterion to assess the intangible values of heritage sites
3. Establishing a re-evaluation procedure for inscribed properties, with emphasis on mapping and the use of digital tools for assessment.
4. Emphasizing inclusive approaches in assessing and mapping the meaning of heritage places, including how to incorporate alternative meanings.
5. Inclusive interpretation at heritage sites. This involves an active process of interpretation and involves memory to link past and present issues. This allows action, cooperation, and reconciliation, recognizing significance of traditional culture for local communities and dynamic issues on victims of dark history.
6. Highlighting the value of memories at heritage places and the role of inclusive approaches.
7. The importance of respecting Indigenous knowledge practices with regards to sustainability and the transmission of knowledge systems.

Moreover, the Memory Team requests the World Heritage Committee to take into consideration the intangible values of heritage sites through the addition of a criterion and that holistic approaches should be integrated into the management and interpretation of all World Heritage properties. This applies to existing sites as well as new World Heritage nominations.

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

OWH encourages the inclusion of capacity building initiatives and intangible values in the World Heritage nomination processes in the Site's Outstanding Universal Values. This includes making inventories at the national level and re-evaluating existing inscriptions.

Site managers should be tasked to review changing values of their sites and modify management policies, if necessary, particularly for interpretation in accordance with changing meanings of

sites. They should also be trained in identifying and recognizing the intangible values of their sites.

Relevant authorities should develop a capacity-building program that adopts inclusive approaches in assessing and mapping meaning and values of heritage places including various stakeholders, local community, Indigenous people, youth and professionals.

IV. Next steps in advancing the Heritage Place and Memory Theme

1. Recommendations that would make early progress

Continue to offer the call for participation at least on a yearly basis.

The issue of heritage places and memory is presently on the agenda of the World Heritage Committee, with sensitive nominations on the eve of examination. The 44th World Heritage Committee adopted the decision to introduce Preliminary Assessments, with the first deadline for the submission of voluntary Preliminary Assessments requested by 15 September 2023 and a transition period until 2027. Only nominations with a PA will be examined from 2028 onward.

In the revised Operational Guideline in 2021, Preliminary Assessment may encourage States Parties to avoid, through constructive dialogue, as much as feasible, potential issues which may concern other States Parties (Paragraph 120). This is particularly relevant in the case of sites of recent conflicts or with divisive interpretations.

Moreover, the views of Indigenous people and of people that have been under colonial domination deserve special attention. According to Paragraph 81 of the Operational Guideline (OG): “Judgments about value attributed to cultural heritage, as well as the credibility of related information sources, may differ from culture to culture, and even within the same culture. The respect due to all cultures requires that cultural heritage must be considered and judged primarily within the cultural contexts to which it belongs.” These cultural contexts may implicitly include the view and sensitivity of Indigenous people as well as the various significance of sites of memory.

Paragraph 82 of the OG discusses the attributes necessary to meet the conditions of authenticity including form and design, material, and substance, use and function, traditions, techniques and management systems, location and setting, language, and other forms of intangible heritage, spirit and feeling and other internal and external factors. Paragraph 83 states: “Attributes such as spirit and feeling ... but nevertheless are important indicators of character and sense of place, for example, in communities maintaining tradition and cultural continuity.”

Paragraph 85 of OG states the requirement to identify all of the applicable significant attributes of authenticity such as “When the conditions of authenticity are considered in preparing a nomination for a property, the State Party should first identify all of the applicable significant attributes of authenticity. The statement of authenticity should assess the degree to which authenticity is present in, or expressed by, each of these significant attributes.” However, the problem is that States Parties are in charge of defining authenticity and this may exclude the views and representation of associated communities.

2. Recommendations

1. OWH should stress the importance of inclusive interpretation of heritage sites in both nomination and management processes, with a very cautious approach of what the WH Committee considers as "negative or dissonant memories", especially when there are international sensitivities.
2. OWH should re-evaluate listed sites to incorporate intangible cultural heritage criteria.
3. OWH should promote that the intangible values relating to place and memory and multiple narratives based on inclusive interpretation should be provided in addition to attributes such as authenticity, history and development, in the nomination dossier.
4. OWH should focus actions with partners on capacity building for site managers to broaden understanding of intangible values of the heritage sites and modify management policies in accordance with changing meanings of sites.
5. OWH should reinforce the World Heritage intent that inscription should not reduce the value of the list due to quantity, politics or other causes.
6. OWH should recommend specialized alternative programs, like the UNESCO 2003 Convention for the Safeguarding Intangible Cultural Heritage, the "Slave Routes" and the "Memory of the World" programmes.
7. OWH should also draw attention to regional programs like the "Sub-Regional network on Intangible Heritage" of South East Asia or the "European Heritage Label", as well as to non-governmental organizations like the "International Coalition of Sites of Conscience".
8. OWH should promote dissemination and implementation of UN Reports on "Writing of History", on "Memorialization" and on "Rights of Indigenous People", UNESCO "Ethical Principles of the Intangible Cultural Heritage Convention" as well as the ICOMOS "Charter on Interpretation and Presentation", the ICOM "Code of Ethics", and the IUCN guidelines on "Landscapes and Spiritual Values".
9. OWH should foster a continued dialogue and exchange with civil society including academia on the issues of recognition and management of heritage places of memory.

3. Amendments to World Heritage Operational Guidelines

In the short term, there is no need to amend the Operational Guidelines. The priority should rather be given to the effective implementation of existing provisions.

Indeed, it is very important to observe the existing procedures and the specific responsibilities of the various actors, namely:

- Supporting advisory bodies and respecting their recommendations and including minutes of meetings with all stakeholders and academic references.
- Implementing the provisions to ensure there is active involvement of local communities in the nomination, monitoring and management of stages of the implementation of the Convention (see Paragraphs 64, 110 or 123).

For instance, in Paragraph 123, “Effective and inclusive participation in the nomination process of local communities, Indigenous peoples, governmental, non-governmental and private organizations and other stakeholders is essential to enable them to have a shared responsibility with the State Party in the maintenance of the property. States Parties are encouraged to ensure that Preliminary Assessment requests involve appropriate stakeholders and rights-holders engagement. They are also encouraged to prepare nominations with the widest possible participation of stakeholders and shall demonstrate, as appropriate, that the free, prior and informed consent of Indigenous peoples has been obtained, though, inter alia, making the nominations publicly available in appropriate languages and public consultations and hearings. Where appropriate, States Parties are also encouraged to consult potentially concerned States Parties, including neighboring States Parties, to promote consensus, collaboration and to celebrate cultural diversity.”

If Paragraph 123 is effectively maintained, dissonant memories sites may find a way to resolve conflicts in dialogue.

OWH also recommends that this process involves Civil Society in general, and all concerned communities and non-state stakeholders, even those not living on the site (that is particularly important – community is virtual too).

However, in the long term, we suggest that issues such as intangible cultural heritage and memory are included in the nomination process by amending Operational Guidelines in terms of the attributes of authenticity for Preliminary Assessments. For instance, ‘Intangible heritage as well as spirit and feeling in attributes of authenticity should be mentioned by the States Parties for all nomination processes including Preliminary Assessment as a mandatory requirement.

>> 3.1 The nomination process

The aim is to ensure that debates on World Heritage are inclusive of all perspectives. It is particularly important to propose counter-narratives and interpretive strategies that would help dissonant memories to be acknowledged in site-based and off-site interpretation at heritage places.

Experience shows that new values should be added to the original statement of significance of OUV when new information comes to light. In line with Article 166 on modifications to the criteria used to justify the inscription on the World Heritage List, the addition of intangible or memorial dimensions should be made possible.

States Parties that are members of the World Heritage Committee should be invited not to present new nominations during their term of office, in order to avoid conflict of interests, especially in cases of sites of memory.

>> 3.2 Monitoring

Periodic or Ad Hoc monitoring exercises should be an opportunity to verify whether specific memorial requirements at the time of the inscription are being effectively implemented.

>> 3.3 Interpretation and presentation (interpretation is not just techniques – it is a theoretical approach)

OWH must recommend the wide range of potential theoretical approaches and techniques that will allow an inclusive interpretation and presentation of a heritage site.

In order to establish links between past and present issues, OWH should recommend the intervention of contemporary artists as one intervention.

>> 3.4 Capacity building

The specific approach appropriate for an inclusive interpretation of Sites of Memory should be part of the training of professionals in charge of the preparation of nomination dossiers or in charge of monitoring exercises.

>> 3.5 Community and civil society engagement

Paragraph 64 encourages "the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, NGOs and other interested parties and partners."

4. Conclusion

The issue of "Heritage Places and Memory" is a key issue for the World Heritage Convention. It is a very sensitive issue, with strong political implications. The various activities carried out during September 2021 should be considered as a contribution to the coming debates.

V. More Information

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

Appendix A: Members of the OWH Heritage Places and Memory Team

Appendix B: Minutes of OWH Heritage Places and Memory Team's events

Appendix A: Members of the OWH Heritage Places and Memory Team

Introduction of Team member



Jean-Louis Luxen, Coordinator:
International Coalition of Sites of Conscience, Member of the Board of Trustees.

Dr. Jean-Louis Luxen is a Belgian senior civil servant and teacher. PhD in Law and Master in Economics, he is Professor Emeritus of the University of Louvain. From 1993 to 2002, he served as Secretary General of ICOMOS, involved in the implementation of the World Heritage Convention and in the organisation of the Nara Conference of 1994. From 2008 to 2013, he was Senior Legal Expert of the Euromed Heritage Programme. From 2007 to 2019, he was member of the Board of the "International Coalition of Sites of Conscience". In 2018, he acted as Chair of the UNESCO expert working group on "Interpretation of Sites of Memory".



Jaeheon Choi, Co-Convener:
Professor at Konkuk University, South Korea.

Prof. Jaeheon Choi has worked in the field of human geography over 30 years. He got his Ph.D. from geography in the University of Minnesota in 1993. Since 1995, He has been a professor of geography in Konkuk University, while establishing the World Heritage Studies program in the graduate school of Konkuk University in 2014. Professor Choi has actively been involved in several World Heritage nominations in Korea, as well as being served as a ICOMOS World Heritage Panel member and Secretary General of ICOMOS Korea. He is currently director of KU World Heritage Research Center and a chair of the WH program in Konkuk University, Seoul, KOREA.



Jihon Kim, Co-Convener

Dr. Jihon Kim has worked at the divisions of culture and external relations at the Korean National Commission for UNESCO, while attending UNESCO intergovernmental meetings as an advisory member of the delegation. Dr. Kim has been lecturing at Sungkyunkwan University and Konkuk University as an adjunct professor, and serving as a public legislative officer at the Ministry of Government Legislation since 2018. Dr. Kim received her B.A. in Art History, and M.A. and Ph.D. in International Studies at Seoul National University, and recently published a book titled *Non-State Actors in the Protection of Cultural Heritage* at Springer.



Ahmed Skounti

Ahmed Skounti is an anthropologist at the National Institute of Archaeology and Heritage Sciences (INSAP, Rabat, Morocco). He holds a Ph.D. from the École des hautes études en sciences sociales (Paris). He was the World Heritage Focal Point in Morocco (2000-2014). He contributed to the drafting of the 2003 Intangible Cultural Heritage Convention and is a facilitator within the UNESCO ICH capacity-building programme. He chaired the Evaluation Body of the ICH Intergovernmental Committee in 2015 and in 2017. He is a member of the Advisory Body of the International Research Centre for the Intangible Cultural Heritage in the Asia-Pacific Region (Japan).



Christopher Young

Christopher Young is an archaeologist and cultural heritage consultant, having previously been Head of International Advice at English Heritage for many years, after being Director for the Hadrian's Wall World Heritage Site. He has worked with UNESCO and others over many years on policy and management issues concerned with the implementation of the World Heritage Convention, including revision of the Operational Guidelines and Periodic Reporting. He was the Rapporteur of 2018 report *Interpretation of Sites of Memory* commissioned by the UNESCO World Heritage Centre from the International Coalition of Sites of Conscience.



Hiba Alkhala

Hiba is a Research Associate at King's College London - Department of Classics. She is an architect with academic and professional experience in architectural conservation and heritage management. She holds a B.Arch. from the University of Damascus, MSc in Architectural conservation, and PhD in Architecture from the University of Edinburgh. Hiba has been actively involved in various heritage projects in the MENA region focusing on documenting and managing heritage, assessing damage and values, as well as exploring the role of heritage in peacebuilding and reconciliation and empowering local communities. Her research had led to developing several capacity building training programs and worked closely with heritage professionals in Syria, Tunisia, Libya, and the UK.



Sue Hodges

Sue is an historian from Melbourne, Australia, with extensive experience in the fields of history, heritage interpretation, sustainable tourism, capacity building, placemaking and museum and exhibition development. Her business, SHP, operates in Australia and internationally. She is currently President of the ICOMOS International Scientific Committee on the Interpretation and Presentation of Cultural Heritage Sites (ICIP), a Member of the ICOMOS Advisory Committee and an International Expert Member of the Fondazione Romualdo Del Bianco. Sue was an invited expert speaker at the 40th and 41st Sessions of the World Heritage Committee, President of Interpretation Australia from 2010 to 2013 and an Executive Committee Member of Australia ICOMOS from 2012-2015.



Elizabeth Silkes

As Executive Director of the International Coalition of Sites of Conscience, Elizabeth Silkes guides the strategic growth of a thriving consortium of 300 museums, historic sites and memory initiatives in 65 countries. Prior to joining the Coalition, Elizabeth served as CEO of Cinereach, a foundation supporting film and media projects focused on social change, and as Executive Director of FilmAid International, a humanitarian relief organization using film and video to address the needs of refugees and other displaced communities. Elizabeth has served on the board of ICOM-US, the U.S. National Committee of the International Council of Museums; as an International Advisor to the Accounts of the Conflict project at the University of Ulster INCORE; as an international advisor to UNESCO; and a member of the Law Advisory Council for the Fetzer Institute.



Haeree Shim

Haeree is a Programme Chief at the Preparatory Office for the International Centre for the Interpretation and Presentation of the World Heritage Sites under the auspices of UNESCO (WHIPIC), the first UNESCO Category II Centre in the field of heritage interpretation. Before joining WHIPIC, she worked as a journalist for several years covering culture and heritage. She also worked for ICHCAP, another UNESCO Category II Centre safeguarding Intangible Cultural Heritage in the Asia-Pacific region. She received her M.A. in Cultural Heritage at University College London, UK, B.A. in Philosophy and Theology at Yonsei University, Korea.



Jim Talyor

Dr. Jim Talyor is a former President of the Environmental Education Association of Southern Africa (EEASA). He worked for the Wildlife and Environment Society of South Africa (WESSA) for 35 years. For twenty of these he served as the Director of Environmental education, and he was a founder member and project leader of the SADC Regional Environmental Education Programme. This programme continued for 15 years and now lives on in partnership with UNESCO and Rhodes University. He is now an honorary life member of WESSA. Dr Talyor is active in ESD with UNESCO where he co-chaired the ESD-2030 initiative for transforming teaching and learning environments.



Ella Erzsébet Békési

Heritage Education Network Belize (HENB). Ella was born and raised in Budapest, Hungary and received her B.A. in Archaeology and M.A. in Cultural Heritage at University College London. She worked as an assistant in public and commercial archaeology as well as in the heritage sectors in the United Kingdom and Central America. Ella participated in the Lamanai Archaeology Project (LAP) in Belize, and has been assisting branches of the Belizean National Institute of Culture and History. She co-founded Heritage Education Network Belize, a non-profit organisation dedicated to innovative and sustainable ways to understand and safeguard culture and heritage. HENB focuses on community engagement, capacity building, development, research advocacy, and education to empower local communities and stakeholders to create and maintain sustainable lifeways through culture.



Dawson Munjeri

Dr. Dawson Munjeri is Professor of Centre For Culture and Heritage Studies at the University of Great Zimbabwe. He holds a Ph.D. degree in International Relations & Diplomacy from the Centre d'Etudes Diplomatiques et Strategiques, Paris, France. Professor Munjeri has been working toward World Heritage, as a member of the Zimbabwean delegation to the World Heritage Committee from 1997 to 2003 and Vice President and Rapporteur at the 24th session of the Committee in Cairns in 2000. He was also Executive Director of National Museums and Monuments of Zimbabwe from 1993 to 2002. He served as a Vice-President of ICOMOS from 1999 to 2003, contributing to the organisation of the first ICOMOS General Assembly in Africa at Victoria Falls in 2003. He is the author of numerous publications on oral history, tangible and intangible history.



Loubna Tahiri, Student Volunteer:

PhD student in Institute of Archaeology and Heritage Sciences - INSAP (Rabat-Morocco).

Jinhyuck Jang, Student Volunteer (Convening Team): Department of World Heritage Studies, Graduate School, Konkuk University

Hyunjae Kim, Student Volunteer (Convening Team): Department of World Heritage Studies, Graduate School, Konkuk University

Jungeun Lee, Student Volunteer (Convening Team): Department of World Heritage Studies, Graduate School, Konkuk University

Soobeen Cho, Supporting Staff: Project Consultant at the Preparatory Office for the International Centre for the Interpretation and Presentation of the World Heritage Sites under the auspices of UNESCO (WHIPIC)



Jinhyuck Jang



Hyunjae Kim



Jungeun Lee



Soobeen Cho

Participating Organisations

- Konkuk University (convener)
- Institut national des Sciences de l'Archéologie et du Patrimoine (INSAP)
- King's College London
- International Coalition of Sites of Conscience (ICSC)
- International Scientific Committee on Interpretation and Presentation of Cultural Heritage Sites (ICIP)
- Preparatory office for International Center for the Interpretation and Presentation of World Heritage Sites under the auspices of UNESCO (WHIPIC)
- Heritage Education Network Belize
- Great Zimbabwe University



Figure 4: Participating Organisations

Appendix B: Minutes of OWH Heritage Places and Memory Team's events



Figure 5: Events of the Heritage Places and Memory

**Opening Session Heritage Places & Memory:
Different voices and Diverse ideas**

SEPTEMBER 1, 2021, 09:00-10:00 UTC, ON ZOOM



Youtube Link: <https://youtu.be/zGRzXk6kjYM>

Moderator and Speakers

- **Jaeheon Choi**, Professor and a Chair of the World Heritage program at Konkuk University, Seoul. ICOMOS World Heritage Panel member and the former Secretary General of ICOMOS Korea. (Moderator)
- **Michael Turner**, Member of Advisory Committee of OurWorldHeritage / Professor and UNCESCO Chair holder in Urban Design and Conservation Studies at the Bezalel Academy of Arts and Design, Jerusalem.
- **Ahmed Skounti**, Professor, The National Institute of Archaeology and Heritage Sciences (INSAP), Rabat, Morocco.
- **Christopher Young**, Heritage Consultant and former Head of International Advice at English Heritage.
- **Elizabeth Silkes**, Executive Director, International Coalition of Sites of Conscience.
- **Jean-Louis Luxen**, Member of the Board of Trustees, International Coalition of Sites of Conscience.
- **Ella Erzsébet Békési**, Director, Cultural Heritage & Tourism Professional of the Heritage Education Network Belize (HENB).
- **Jihon Kim**, Senior Programme Specialist, Korean National Commission of UNESCO.
- **Hyunjae Kim**, Convening Team Member, Heritage Places and Memory, OurWorldHeritage.

Summary of the event

>> Introduction

- The video clip of the team and the official video of OWH were presented.
- Jihon welcomed and introduced the event
- Jay welcomed the participants and introduced the sub-themes of the event:
 - 1) intangible values;
 - 2) changing meanings of place;
 - 3) presentation and interpretation on the memories in heritage;
 - 4) diverse, plural or dissonant memories in heritage; and
 - 5) Indigenous and local community voices and values.
- Jay also welcomed the partner organisations including Konkuk University, International Coalition of Sites of Conscience (ICSC), ICIP, WHIPIC, INSAP, King's College London, and Great Zimbabwe University.
- Michael celebrated the event and gave the congratulatory speech for the Memory team, emphasising a proactive role in the World Heritage Convention to preserve memory and values of heritage.
- Michael asserted the importance of plural or different groups of collective memory challenging the Outstanding Universal paradigm.
- Michael quoted Marcel Dubois' discussion on 'monet-mentum' to mention that the function of monument is to record memory and Francis Bacon's writing about memorials which can represent the scars of history and sites of conscience.

>> Panel Discussion

- Jay introduced the main themes of panel discussion: Why heritage, place and memories?
- Jay explained the current changes in the concepts of heritage relevant to sustainable development, social and economic wellbeing and identity. He also discussed the different characteristics of memory and heritage, regarding positive aspects in plural or divergent context and negative points of the nationalist or particularistic contexts.
- Jay proposed several questions of how to make formal recognition of memory and heritage places, and of proper strategy to include various issues like place and memory, diversity, human rights, climate change, etc.
- Ahmed introduced the Session #1. Intangible Values.
- Ahmed explained conventional ideas of the Outstanding Universal Value to focus on tangible values and discussed intangible values of heritage, emphasising diverse or dissonant values as heritage-making is embodied in social processes.
- Christopher introduced the Session #2. Changing Meanings and discussed various values attributed by different people/ groups of people.

- Christopher noted the role of stakeholders to reveal changing meanings of heritage places which should be evaluated by tools to map out meaning or sense of heritage places and their changes. He also asserted the necessity of new guidance on a comprehensive approach.
- Christopher introduced the program of the session.
- Elizabeth introduced the Session #3. Presentation and Interpretation of a Site.
- Elizabeth discussed the complex aspects of stories of heritage and its role as truth tellers, connectors and even catalysts for action.
- Elizabeth noted that exploring a new understanding of the past aims not just to remember the past but serve as a foundation of transformation. She introduced the examples: Monticello in the USA; Monte Solo Peace School in Italy; and Villa Grimaldi in Chile. Monticello tells a story not only of Thomas Jefferson but also of one slave who was the descendants of large slave community. Monte Solo Peace School is located on the site of the Nazi massacre, and the school operates programs to examine societal context regarding deep reflection such as victim and pressor dichotomy. Villa Grimaldi, which was the site of torture and detention, is a peace park today.
- Jean-Louis introduced the Session #4. Diverse, Plural or Dissonant Memories.
- Jean-Louis discussed the issue of universal value, highlighting the significance of an inclusive and pluralistic OUV, site of local communities and the interpretation as a part of heritage management.
- Jean-Louis noted the issue of sites of memory, in particular divisive memories. While sites of memory are relevant to associated values of remembrance, he asserted the importance of dealing with past painful experiences, such as social injustice, violation of human rights, lack of recognition of minorities, colonial domination or recent conflicts.
- Jean-Louis suggested possible actions to encompass non-state actors, to connect the past with current similar issues, to make international or regional networks and to provide alternative programmes.
- Ella introduced the Session #5. Indigenous Knowledge.
- Ella noted Indigenous practices enabling more sustainable living, including diateretic preparedness, extreme weather events, healthy nutrition and illness and intangible heritage.
- Ella explained that the session aims to highlight case studies of sustainable living and to encourage methods and practices including intangible heritage.
- Jim discussed the relations between nature and heritage, emphasising the significance not to forget and to understand the past as a better way to think about the relationship between the natural environment and heritage for humankind.

>> Event Announcement

- Jihon introduced the details of each session, sharing the information posted on the official website. The information includes date, concept notes, programs (case studies), and bios of speakers.
- Jihon explained that the English subtitle will be provided for Session 1.
- Hyunjae introduced the Youth Roundtable, explaining the process of how to select the winners of the video contests. He also introduced the concepts of the event as well as brief information of videos of the winners.
- Jihon encouraged participants to register for the upcoming events.

>> Closing

- Jay expressed his gratitude to panelists and participants.
- Jihon gave final remarks to participants.

Session 1: Heritage Sites: Intangible Values (EN) (sub-theme 1)

SEPTEMBER 21, 2021, 15:00-17:00 UTC, ON ZOOM



Youtube Link: <https://youtu.be/4TjloSiuu60>

Moderator and Panelist

- Ahmed Skounti, Professor, The National Institute of Archaeology and Heritage Sciences (INSAP), Rabat, Morocco. (Moderator)
- Loubna Tahiri, PhD student, National Institute of Archaeological and Heritage Sciences (INSAP), Rabat, Morocco.
- Alice Biada, was head of the immovable cultural heritage service and deputy director of tangible cultural heritage at the Directorate of Cultural Heritage of Cameroon. She was responsible for the implementation of four UNESCO Cultural Conventions, notably those of 1954, 2001, 1970 and 1972.
- Laurier Turgeon is Professor of ethnology and history in the department of historical sciences at Laval University. He has headed the Ethnological and Multimedia Inquiry Laboratory (LEEM) since 2004 and has just been appointed Director of the Institut du patrimoine culturel at Laval University (2021-25). He held the Canada Research Chair in Intangible Cultural Heritage from 2003 to 2017. He has published around ten books, 40 articles, 40 book chapters and articles in collective works and led around 20 research-creation projects in intangible heritage. He currently runs an online multimedia encyclopedia, the Encyclopédie du patrimoine culturel de l'Amérique française (www.ameriquefrancaise.org) which received the Coup-de-Cœur Prize for the quality of its website from the Office québécois de de la Langue française.
- Abdoul Aziz Guissé, Director of Cultural Heritage of Senegal, is actively involved in the implementation of the World Heritage Convention (1972) as well as the Intangible Cultural Heritage Convention (2003). He was a member of the Coordination

- pédagogique des cours francophones de formation for the inscription of World Heritage properties from 2007 to 2013 (Benin, Rwanda, Congo, Ivory Coast etc.). He was coordinator and supervisor of the ICH pre-inventory and national inventory project in Senegal (2016-2019). Since June 2021, he has been appointed member of the Scientific and Technical Advisory Council for Underwater Cultural Heritage.
- Mustapha Khanoussi, Professor and former chief manager of the World Heritage sites of Carthage and Dougga in Tunisia, is an expert in cultural World heritage. He was president of the Tunisian National Committee of ICOMOS, expert member of the International Committee for the Management of Archaeological Heritage (ICOMOS-ICAHM) and member of the working group of ICAHM Africa Initiative.
 - Lahbil Tagemouati was professor of economics at the University of Fez. She directed the Esprit de Fès Foundation and the Festival des Musiques Sacrées du Monde in 2006-2007. She is currently a freelance consultant and novelist. She works mainly on culture as a development tool, the rehabilitation of historic sites, and the issue of housing (shanty towns). She is president of the Association of American Cultural Centers in Morocco, and a member of the board of directors of the UNESCO International Fund for the Promotion of Culture. She has published articles, essays, novels and short stories.



Ahmed Skounti



Loubna Tahiri



Alice Biada



Laurier Turgeon



Aboul Aziz Guissé



Mustapha Khanoussi



Naima Lahibil Tagemouati

Figure 6: Moderator and Panelists

Concept note of the Theme

The recognized values of the World heritage cultural and natural sites are mainly tangible. They relate to physical attributes identified by researchers and experts during the nomination process and reflected in the Statement of the Outstanding Universal Value. These values might be an archaeological site, the fabric of a historic town, the architecture of a monument, the geological features of a mountain or the biological diversity of a forest or a coastal site. Thus, the information conveyed by the site that justify the criteria for inscription rely primarily on these tangible attributes.

Third of the inscribed sites on the World heritage List are “directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance” (criterion vi).

However, the processes through which “intangible values” are identified, selected and formulated may be politically influenced or oriented. As heritage-making is embodied in social processes, values might be diverse and even dissonant. Some of these values are silenced and do not contribute to the interpretation of the site as they are not considered as of “outstanding universal significance”. Moreover, values change over time: some may rise and others decrease at different moments in the life of a heritage site.

The present Associate Theme on “Intangible values” aims to discuss the importance of this set of “invisible” values for the understanding of heritage sites. It seeks the participation of diverse actors, including youth, for a more inclusive interpretation of the sites.

Summary of the event

>> Introduction

- The official OWH video was shown.

- Ahmed Skounti presented the OurWorldHeritage initiative carried out in anticipation of the celebration of the 50th anniversary of the 1972 World Heritage Convention which will take place in 2022. Then he introduced the theme of the Webinar which proposes to debate around intangible values associated with heritage sites in general and World Heritage sites in particular. He noticed that intangible values are less identified during the inscription process. Then he welcomed the speakers and participants. He thanked the Republic of Korea organizing team for their tremendous work and constant efforts in preparing Theme 9 of the initiative and the webinar in particular. He also thanked the director of INSAP for his support for the initiative as well as all the speakers: Alice Biada, Laurier Turgeon, Mustapha Khanoussi and Naïma Lahbil Tagemouati who agreed to participate to the webinar and to enrich the debate. He apologized for the absence of Abdulaziz Guissé who was unable to attend the webinar due to health reasons and wished him a speedy recovery. He then gave the floor to the speakers.

>> Panelists Interventions

- Alice Biada presented her intervention entitled "From natural site to cultural landscape: The case of the cultural landscape of Lake Chad (cross-border site shared between Cameroon, Niger, Nigeria and Chad)". She thanked the organization for associating her with the event. She then began her intervention which deals with the inscription process of Lake Chad which began in 2018 and was interrupted in 2021 by the Chadian side to review the limits in relation to a potential oil exploitation zone. She presented the natural potential of the Lake and insisted on its little-known cultural potential. Alice Biada explained that Lake Chad is a fascinating site through its cultural riches and the intelligence that its inhabitants have been able to develop to manage it with wisdom and resilience, and in a spirit of sustainability, despite ecological, humanitarian and security constraints that it undergoes. She then underlined the importance of intangible values to justify the inscription of several African cultural landscapes. She concluded by noting that the inscription made it possible to reveal the important cultural dimension of Lake Chad which was less known and less documented in the past and drew attention to the danger that oil exploitation can have on culture and on the fragile ecosystem hosting it.
- Ahmed Skounti thanked Alice Biada for her presentation and gave the floor to Laurier Turgeon for his intervention entitled: "Tangible and intangible values of sites: the example of Quebec City, Canada".
- Laurier Turgeon thanked the organizers. He raised the issue of identifying intangible values for heritage sites and chose the example of Quebec. He hypothesized that investing in intangible values of heritage properties can help increase the heritage value of sites. He underlined that Quebec City was inscribed on the World Heritage List based on criteria (iv) and (vi) thanks to the fortifications that have been preserved and the fact that it is the cradle of the Francophonie in North America. He noted, however, that officials do not put forward this inscription to promote the city. He demonstrated that

- what attracts people to visit Quebec is above all the living intangible heritage, in particular the festivals and celebrations which have multiplied over the past 30 years as well as urban life with its bars and its restaurants. He drew attention to the risks of touristification and folklorization of intangible heritage which can lead to the feeling of dispossession of heritage among the local populations. He concluded by affirming that the city of Quebec has made its reputation through its built heritage, but which has gradually developed its heritage attractiveness from its intangible heritage. Intangible heritage is what animates, what attracts people and gives them a sense of belonging and which therefore becomes dominant in the visiting experience.
- Ahmed Skounti thanked Laurier Turgeon and gave the floor to Mustapha Khanoussi who presented his intervention entitled "Built cultural heritage is not just stones!"
 - Mustapha Khanoussi thanked the organizers for their efforts and for the choice of the theme. He began by giving the example of Memphis and its necropolis, Egypt, inscribed on the World Heritage List since 1979, to explain that "this mass of stone" is also the product of techniques and know-how. He then recalled that, during the inscription process, the intangible values of the site as a "masterpiece of human creative genius" were not considered among the criteria selected. He then recalled that only 248 properties out of the 1154 properties inscribed were based on criterion (vi), and that only 10 were inscribed with the exclusive use of criterion (vi). He gave the example of the amphitheater at the Carthage site which was inscribed on the List as a symbol of the Phoenician and Roman capital without taking into consideration the importance of a monument to Catholic Christians because of its connection with the persecution of the first converts to Christianity. He considered that the criteria used for the evaluation of the Outstanding Universal Value (OUV) are restrictive, regarding the satisfaction of the condition of authenticity. He recalled the Declaration of Nara (1994) which raised the question of the appreciation of authenticity, widened the field to intangible criteria such as design, tradition, techniques, and setting, which allowed to inscribe sites which could hardly be inscribed before. He gave as an example the wooden buildings regularly restored by replacing the damaged parts. Then, he gave examples of properties inscribed based on single criterion (vi) such as the Valongo Wharf in Brazil inscribed in 2017 and the Hiroshima Peace Memorial in Japan inscribed in 1996. He then spoke about the site of Dougga inscribed on the List in 1997 based on criteria linked to material values by ignoring a pagan ritual linked to the holy Moukhoula (Moccola) which was able to adapt to Christianity and to 14 centuries of Islam and which is still practiced to this day in relation to the spirits of water. He concluded by noting that, in several cases, intangible values have been ignored and by wishing for better consideration of the intangible values of properties inscribed or nominees for inscription, which is a condition for transmission to future generations.
 - Ahmed Skounti thanked Mustapha Khanoussi and gave the floor to Naïma Lahbil Tagemouati for her intervention entitled "Medina of Fez, world heritage site: the artisans of renewal". She thanked the organizers and began by evoking the link between

- tangible and intangible values based on the example of the medina of Fez and its artisans. She recalled that, unlike Quebec City as mentioned by Laurier Turgeon, the inscription of the medina of Fez on the World Heritage List was considered and experienced by the population as a "fabulous gift". She recalled that the medina of Fez has experienced a phase of marginalization of about 40 years since the 1960s. This phase has been marked by the degradation of buildings, densification, poverty ... Since the 1990s, economic actors have begun to recognize the value of investing in heritage. Paradoxically, this renewed interest was accompanied by a disaffection of the population which led to a certain depopulation of the medina. She formulated the hypothesis according to which the medina is a city, an ecosystem and that its skeleton is made up of its craftsmen who bear its memory. Then she presented figures on the craft sector in Fez and the conclusions drawn from it to assess the sector considered to be inefficient. She considered that this evaluation is carried out by comparisons based on criteria applicable to entrepreneurs but which cannot be applied to craftsmen at the risk of underestimating the craftsman's relationship with his ecosystem and his social context. She recommends adopting an approach to analyzing intangible heritage based on observing reality instead of comparisons and viewing it as heritage that is always in the making.
- Ahmed Skounti thanked Naima Lahbil Tagemouati for her intervention and underlined the fact that also in Fez, the intangible component, in particular the craft industry, was underestimated at the level of the inscription file even if it constitutes the guarantee of its safeguard (example of craftsmen in the building sector who allow maintenance and restoration work to be carried out). He thanked the speakers for the quality of their interventions and opened the field to questions from the participants.

>> Debate

Question 1: The participant wonders why elected officials and authorities do not seem to be interested in these questions and believes that they should be sensitized and trained or called on specialists.

- Laurier Turgeon extends the reflection to managers of tangible heritage who are not sensitive to intangible heritage because they think that the World Heritage Convention protects properties only for their materiality and considers that there is a lack of awareness of intangible values.
- Mustapha Khanoussi added that the low proportion of properties inscribed based on criterion (vi) does not help promote intangible values. He proposes to make a recommendation on the 50th anniversary of the Convention to re-read, re-evaluate the properties inscribed for which important intangible values have been concealed or ignored.
- Naïma Lahbil Tagemouati believes that the question is broader than the involvement of elected officials and notes that research and the university are absent in relation to the

question of the analysis of the intangible and launches an awareness call to develop the reflection on these values.

Question 2: The 2003 Convention is very important for oral cultures. What about oral culture in Morocco?

- Ahmed Skounti underlined the fact that the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) provides a formal framework for inventorying oral cultures and safeguarding what the bearing societies wish to pass on to future generations. This work questions elected officials and all components of the society to put in place the necessary means for safeguarding.
- Laurier Turgeon added that there are in the 2003 Convention the elements necessary to take intangible values into consideration and recommends that site managers take this convention more into account. He informed the participants of a charter in preparation by ICOMOS concerning intangible values of cultural heritage.

>> Closing

- Ahmed Skounti thanked the speakers and all the participants and took the opportunity to thank Jean-Louis Luxen, who attended the webinar, for his support during the preparation of the program and all the activities of theme 9.

>> Theme documents

Goal

Debate about the intangible values of heritage sites in general and particularly World Heritage properties.

Moderator: Ahmed Skounti, Professor INSAP, Morocco
Assisted by **Loubna Tahiri**, Phd student INSAP, Morocco

Speakers:

Alice Biada, World Heritage expert, Cameroon

From Natural site to a cultural landscape: Case of the cultural landscape of Lake Tchad (cross-border site shared between Cameroun, Niger, Nigeria and Tchad)

Laurier Turgeon, University of Laval, Québec, Canada

Tangible and intangible values of sites: The Example of the city of Quebec, Canada

Mustapha Khanoussi, World Heritage Expert, Tunisia

Built cultural heritage is not just stones!

Naima Lahbil Tagemouati, University Professor, Consultant, Morocco

Medina of Fez, World Heritage Site: the craftsmen of renewal.

Conclusions

- The intangible values of heritage sites are often less known and poorly documented.
- They are often neglected while preparing nominations for inscription and obscured while drafting statements of the Outstanding universal value (OUV).
- There is a lack of awareness about heritage intangible values among some stakeholders in heritage preservation, particularly site managers and elected officials.
- The low proportion of properties inscribed on the World heritage List based on criterion (vi) does not help promoting intangible values;
- The identification and recognition of the intangible values can help increase heritage value of sites.
- Intangible values are also guarantees of heritage sites safeguarding and transmission to future generations.

Ideas for recommendation

1. Better consideration of intangible values when drawing up inventories at the national level and during the World Heritage inscription processes as well as in the statement of the Outstanding universal value (OUV).
2. Training of site managers and curators on identifying and recognizing the intangible values of sites.
3. Initiate a reflection on the possibility of setting up a re-evaluation procedure for inscribed properties for which significant intangible values have not been considered.

Session 1: Sites du Patrimoine, valeurs immatérielles (French) (sub-thème 1)

MARDI 21 SEPTEMBRE 2021 À 15:00-17:00 UTC SUR ZOOM



Youtube Link: <https://youtu.be/4TjloSiuu60>

Modérateur et conférenciers

- Ahmed Skounti, Professor, The National Institute of Archaeology and Heritage Sciences (INSAP), Rabat, Morocco. (Modérateur)
- Assisté par Loubna Tahiri, PhD student, National Institute of Archaeological and Heritage Sciences (INSAP), Rabat, Morocco.
- Alice Biada, a été chef de service du patrimoine culturel immobilier et sous-directeur du patrimoine culturel matériel à la Direction du Patrimoine Culturel du Cameroun. Elle a été chargée de la mise en œuvre de quatre Conventions culturelles de l'UNESCO, notamment celles de 1954, de 2001, de 1970 et de 1972.
- Laurier Turgeon est professeur titulaire en ethnologie et en histoire au département des sciences historiques de l'Université Laval. Il dirige le Laboratoire d'enquête ethnologique et multimédia (LEEM) depuis 2004 et vient d'être nommé directeur de l'Institut du patrimoine culturel de l'Université Laval (2021-25). Il a été titulaire de la Chaire de recherche du Canada en patrimoine culturel immatériel de 2003 à 2017. Il a publié une dizaine de livres, une quarantaine d'articles, une quarantaine de chapitres de livres et articles dans des ouvrages collectifs et réalisé une vingtaine de projets de recherche-crédation en patrimoine immatériel. Il dirige actuellement une encyclopédie multimédia en ligne, l'Encyclopédie du patrimoine culturel de l'Amérique française (www.ameriquefrancaise.org) qui a obtenu le Prix Coup-de-Cœur pour la qualité de son site Web de l'Office québécois de la langue française.
- Abdoul Aziz Guissé, Directeur du Patrimoine Culturel du Sénégal, est activement impliqué dans la mise en œuvre de la Convention du patrimoine mondial (1972) ainsi

- que de la Convention du patrimoine culturel immatériel (2003). Il a été membre Coordination pédagogique des cours francophones de formation pour l'inscription des biens au patrimoine mondial de 2007 à 2013 (Bénin, Rwanda, Congo, Côte d'Ivoire etc.). Il a été coordinateur et superviseur du projet de pré-inventaire et d'inventaire national du PCI au Sénégal (2016-2019). Il a été désigné, depuis juin 2021, membre du Conseil consultatif scientifique et technique du patrimoine culturel subaquatique.
- Mustapha Khanoussi, Directeur de recherches, Professeur et ancien conservateur en chef des sites du patrimoine mondial de Carthage et de Dougga en Tunisie, est expert en patrimoine mondial culturel. Il a été président du Comité national tunisien d'ICOMOS, membre expert du Comité international de la gestion du patrimoine archéologique (ICOMOS-ICAHM) et membre du groupe de travail d'ICAHM Africa Initiative.
 - Lahbil Tagemouati a été professeur d'économie à la faculté de Sciences Economiques, Juridiques et Sociales de l'Université de Fès. Elle a dirigé la Fondation Esprit de Fès et le Festival des Musiques Sacrées du Monde en 2006-2007. Elle est actuellement consultante indépendante et romancière. Elle travaille essentiellement sur la culture comme outil de développement, la réhabilitation des sites historiques, et la problématique de l'habitat (bidonvilles). Elle est présidente de l'association des centres culturels américains au Maroc, et membre du conseil d'administration du Fonds International pour la Promotion de la Culture de l'UNESCO. Elle a publié des articles, des essais, des romans et des nouvelles.



Ahmed Skounti



Loubna Tahiri



Alice Biada



Laurier Turgeon



Aboul Aziz Guissé



Mustapha Khanoussi



Naima Lahibil Tagemouati

Figure 8: Modérateur et Panéliste du Sub-thème 1

Note conceptuelle du Thème

Les valeurs reconnues des sites culturels et naturels du patrimoine mondial sont principalement matérielles. Elles se rapportent aux attributs physiques identifiés par les chercheurs et les experts au cours du processus de proposition d'inscription et reflétés dans la Déclaration de Valeur universelle exceptionnelle. Ces valeurs peuvent être un site archéologique, le tissu d'une ville historique, l'architecture d'un monument, les caractéristiques géologiques d'une montagne ou la diversité biologique d'une forêt ou d'un site côtier. Ainsi, les informations véhiculées par le site qui justifient les critères d'inscription reposent principalement sur ces attributs tangibles.

Une proportion d'un tiers des sites inscrits sur le Liste du patrimoine mondial sont directement ou matériellement associés « à des événements ou à des traditions vivantes, à des idées ou à des croyances, à des œuvres artistiques et littéraires d'une importance universelle exceptionnelle » (critère vi).

Néanmoins, les processus par lesquels les « valeurs immatérielles » d'association sont identifiées, sélectionnées et formulées peuvent être influencés ou orientés politiquement. Etant donné que la création du patrimoine s'incarne dans des processus sociaux, les valeurs peuvent

être diverses et même dissonantes. Certaines de ces valeurs sont réduites au silence et ne contribuent pas à l'interprétation du site car elles ne sont pas jugées « d'importance universelle ». De plus, les valeurs évoluent dans le temps : certaines peuvent augmenter et d'autres diminuer à différents moments de la vie d'un site patrimonial. Le présent sous-thème sur les « valeurs immatérielles » vise à discuter de l'importance de cet ensemble de valeurs « invisibles » pour la compréhension des sites du patrimoine. Il sollicite la participation de divers acteurs, y compris les jeunes, pour une interprétation plus inclusive des sites.

Sommaire du Thème

>> Introduction

- La vidéo officielle d'OWH a été présentée.
- Ahmed Skounti a présenté l'initiative OurWorldHeritage réalisée en prévision de la célébration du 50ème anniversaire de la Convention du Patrimoine mondial de 1972 qui aura lieu en 2022. Il a ensuite introduit le thème du Webinaire qui propose de débattre autour des valeurs immatérielles associées aux sites du patrimoine en général et aux sites du patrimoine mondial en particulier. Il a présenté le constat selon lequel les valeurs immatérielles sont peu identifiées lors des processus d'inscription. Il a ensuite accueilli les conférenciers et participants. Il a remercié l'équipe d'organisation de la République de Corée pour son formidable travail et ses efforts constants pour la préparation du thème 9 de l'initiative et du webinaire en particulier. Il a remercié également le directeur de l'INSAP pour son soutien à l'initiative ainsi que l'ensemble des intervenants : Alice Biada, Laurier Turgeon, Mustapha Khanoussi et Naïma Lahbil Tagemouati qui ont accepté de participer au webinaire et d'enrichir le débat. Il s'est excusé pour l'absence d'Abdulaziz Guissé qui n'a pas pu assister au webinaire pour des raisons de santé et lui a souhaité un prompt rétablissement. Il a ensuite donné la parole aux intervenants.

>> Interventions des conférenciers

- Alice Biada a présenté son intervention intitulée « De site naturel à un paysage culturel : Cas du paysage culturel du lac Tchad (site transfrontalier partagé entre le Cameroun, le Niger, le Nigéria et le Tchad). ». Elle a remercié toute l'organisation de l'avoir associée à l'événement. Elle a ensuite commencé son intervention qui traite du processus d'inscription du Lac Tchad qui a débuté en 2018 et a été interrompu en 2021 par la partie Tchadienne pour revoir les limites par rapport à une potentielle zone d'exploitation pétrolière. Elle a présenté les potentialités naturelles du Lac et a insisté sur ses potentialités culturelles peu connues. Alice Biada a expliqué que le Lac Tchad est un site fascinant à travers ses richesses culturelles et l'intelligence que ses habitants ont su développer pour le gérer avec sagesse et résilience, et dans un esprit de durabilité, malgré les contraintes écologiques, humanitaires et sécuritaires qu'il subit. Elle a

- souligné ensuite l'importance des valeurs immatérielles pour justifier l'inscription de plusieurs paysages culturels africains. Elle conclut en constatant que l'inscription a permis de révéler l'importante dimension culturelle du Lac Tchad qui était peu connue et peu documentée par le passé et a attiré l'attention sur le danger que peut avoir une exploitation pétrolière sur la culture et sur l'écosystème fragile qui l'accueille.
- Ahmed Skounti a remercié Alice Biada pour sa présentation et a donné la parole à Laurier Turgeon pour son intervention intitulée : « Des valeurs matérielles et immatérielles des sites : l'exemple de la Ville de Québec, Canada ».
 - Laurier Turgeon a remercié à son tour les organisateurs. Il a soulevé la problématique de l'identification des valeurs immatérielles pour les sites du patrimoine et a choisi l'exemple de Québec. Il a émis l'hypothèse selon laquelle l'investissement de l'immatériel peut contribuer à accroître la valeur patrimoniale des sites. Il a souligné que la Ville du Québec a été inscrite sur la liste du patrimoine mondial sur la base des critères (iv) et (vi) grâce aux fortifications qui ont été conservées et au fait qu'elle soit le berceau de la francophonie en Amérique du Nord. Il a constaté cependant que les responsables ne mettent pas en avant cette inscription pour promouvoir la ville. Il a démontré que ce qui attire les gens pour visiter le Québec c'est surtout le patrimoine immatériel vivant notamment les festivals et les fêtes qui se sont multipliés durant les 30 dernières années ainsi que la vie urbaine avec ses bars et la cuisine de ses restaurants. Il a attiré l'attention sur les risques de touristification et de folklorisation du patrimoine immatériel qui peuvent conduire au sentiment de dépossession du patrimoine chez les habitants. Il a conclu en affirmant que la ville du Québec a fait sa réputation à travers son patrimoine bâti mais qui a progressivement développé son attractivité patrimoniale à partir de son patrimoine immatériel. Le patrimoine immatériel est ce qui anime, ce qui attire les gens et leur donne un sentiment d'appartenance et qui de ce fait devient dominant dans l'expérience de visite.
 - Ahmed Skounti a remercié Laurier Turgeon et a donné la parole à Mustapha Khanoussi qui a présenté son intervention intitulée « Le patrimoine culturel immobilier, ce n'est pas que de la pierre ! »
 - Mustapha Khanoussi a remercié les organisateurs pour leurs efforts et pour le choix du thème. Il a commencé par donner l'exemple de Memphis et sa nécropole inscrits sur la Liste du patrimoine mondial depuis 1979, pour expliquer que « cette masse de pierre » est aussi le produit de techniques et de savoir-faire. Il a ensuite rappelé que, lors de l'inscription, les valeurs immatérielles du site en tant que « chef d'œuvre du génie créateur humain » n'ont pas été pris en compte parmi les critères retenus. Il a ensuite rappelé que seulement 248 biens des 1154 biens inscrits l'ont été sur la base du critère (vi), et que seulement 10 l'ont été avec le recours exclusif au critère (vi). Il a donné l'exemple de l'amphithéâtre du site Carthage qui a été inscrit sur la Liste en tant que symbole de la capitale phénicienne et romaine sans prendre en considération l'importance du monument auprès des chrétiens catholiques en raison de son lien avec la persécution des premiers convertis au christianisme. Il a estimé que les critères

- retenus pour l'évaluation de la Valeur universelle exceptionnelle (VUE) sont limitatifs notamment concernant la satisfaction de la condition d'authenticité. Il a rappelé la Déclaration de Nara (1994) qui a soulevé la question de l'appréciation de l'authenticité, a élargi le champ à des critères immatériels comme la conception, la tradition, les techniques, l'impression, ce qui a permis d'inscrire des sites qui ne pouvaient pas l'être avant, notamment les bâtiments en bois régulièrement restaurés en remplaçant les pièces endommagées. Il a ensuite donné des exemples de biens inscrits sur la base du seul critère (vi) comme le Quai de Valongo au Brésil inscrit en 2017 et le Mémorial de la paix d'Hiroshima au Japon inscrit en 1996. Il a ensuite parlé du site de Dougga inscrit sur la Liste en 1997 sur la base de critères liés à des valeurs matérielles en ignorant un rituel païen lié à la sainte Moukhoula (Moccola) qui a pu s'adapter au christianisme et à 14 siècles de l'Islam et qui est encore pratiqué à ce jour en relation avec les génies de l'eau. Il conclut en constatant que, dans plusieurs cas, les valeurs immatérielles ont été occultées et en souhaitant une meilleure prise en compte des valeurs immatérielles des biens inscrits ou candidats à l'inscription, ce qui constitue une condition pour la transmission aux générations futures.
- Ahmed a remercié Mustapha Khanoussi et a donné la parole à Naïma Lahbil Tagemouati pour son intervention intitulée « Médina de Fès, site du patrimoine mondial : les artisans du renouveau ». Elle a remercié les organisateurs et a commencé en évoquant le lien entre les valeurs tangibles et intangibles sur la base de l'exemple de la médina de Fès et de ses artisans. Elle a rappelé que, contrairement à Québec telle qu'évoquée par Laurier Turgeon, l'inscription de la médina de Fès sur la Liste du patrimoine mondial a été considérée et vécue par la population comme un « cadeau fabuleux ». Elle a rappelé que la médina de Fès a vécu une phase de marginalisation d'environ 40 ans depuis les années 1960. Cette phase a été marquée par la dégradation du bâti, la densification, la pauvreté... Depuis les années 1990, les acteurs économiques ont commencé à reconnaître qu'il était intéressant d'investir dans le patrimoine. Paradoxalement, ce regain d'intérêt a été accompagné par une désaffection de la population qui a conduit à un certain dépeuplement de la médina. Elle a formulé l'hypothèse selon laquelle la médina est une cité, un écosystème et que son squelette est constitué par ses artisans qui en portent la mémoire. Elle a présenté ensuite des données chiffrées sur le secteur de l'artisanat à Fès et les conclusions qui en sont tirées pour évaluer le secteur jugé peu performant. Elle a estimé que cette évaluation est réalisée par des comparaisons basées sur des critères applicables aux entrepreneurs mais qui ne peuvent être appliqués aux artisans au risque de sous-estimer le rapport de l'artisan avec son écosystème et de son contexte social. Elle recommande d'adopter une approche d'analyse du patrimoine immatériel basée sur l'observation de la réalité au lieu des comparaisons et de l'envisager comme un patrimoine toujours en devenir.
 - Ahmed Skounti a remercié Naima Lahbil Tagemouati pour son intervention et a souligné le fait qu'à Fès aussi, la composante immatérielle, notamment l'artisanat, a été sous-estimée au niveau du dossier d'inscription même si elle constitue la garantie de sa

sauvegarde (exemple des artisans du secteur du bâtiment qui permettent de réaliser les travaux d'entretien et de restauration). Il a remercié les intervenants pour la qualité de leurs interventions et a ouvert le champ aux questions des participants.

>> Débat

Question 1 : le participant se demande pourquoi les élus et les autorités ne semblent pas être intéressés à ces questions et estime qu'il faut les sensibiliser et les former ou faire appel aux spécialistes.

- Laurier Turgeon étend la réflexion aux gestionnaires du patrimoine matériel qui ne sont pas sensibles au patrimoine immatériel parce qu'ils pensent que la Convention du patrimoine mondial protège les biens uniquement pour leur matérialité et estime qu'il y a une méconnaissance des valeurs immatérielles.
- Mustapha Khanoussi a ajouté que la faible proportion des biens inscrits sur la base du critère (vi) n'aide pas à promouvoir les valeurs immatérielles. Il propose de faire une recommandation à l'occasion du 50ème anniversaire de la Convention pour faire une relecture, une réévaluation des biens inscrits pour lesquels des valeurs immatérielles importantes ont été occultées ou ignorées.
- Naïma Lahbil Tagemouati estime que la question est plus large que l'implication des élus et constate que la recherche et l'université sont absentes par rapport à la question de l'analyse de l'immatériel et lance un appel de sensibilisation pour développer la réflexion sur ces valeurs.

Question 2: la Convention de 2003 est très importante pour les cultures d'essence orale. Quel constat peut-on faire pour la culture orale au Maroc?

- Ahmed Skounti a souligné le fait que la Convention pour la sauvegarde du patrimoine culturel immatériel (2003) offre un cadre de travail formel permettant d'inventorier les cultures orales et de sauvegarder ce que les sociétés détentrices souhaitent transmettre aux générations futures. Ce travail interroge les élus et l'ensemble des composantes de la société pour mettre en place les moyens nécessaires à la sauvegarde.
- Laurier Turgeon a ajouté qu'il y a dans la Convention de 2003 les éléments nécessaires pour prendre en considération les valeurs immatérielles et recommande que les gestionnaires des sites tiennent davantage compte de cette convention. Il a informé les participants d'une charte en préparation par l'ICOMOS concernant le patrimoine immatériel.

>> Clôture du webinaire

- Ahmed Skounti a remercié les intervenants et l'ensemble des participants et a saisi l'occasion pour remercier Jean-Louis Luxen, qui a suivi le webinaire, pour son soutien lors de la préparation du programme et l'ensemble des activités du thème 9.

- Le webinaire a été clôturé à 17h GMT.

>> Documents thématiques

Goal

Debate about the intangible values of heritage sites in general and particularly World Heritage properties.

Moderator: **Ahmed Skounti**, Professor INSAP, Morocco
Assisted by **Loubna Tahiri**, Phd student INSAP, Morocco

Speakers:

Alice Biada, World Heritage expert, Cameroon

From Natural site to a cultural landscape: Case of the cultural landscape of Lake Tchad (cross-border site shared between Cameroun, Niger, Nigeria and Tchad)

Laurier Turgeon, University of Laval, Québec, Canada

Tangible and intangible values of sites: The Example of the city of Quebec, Canada

Mustapha Khanoussi, World Heritage Expert, Tunisia

Built cultural heritage is not just stones!

Naima Lahbil Tagemouati, University Professor, Consultant, Morocco

Medina of Fez, World Heritage Site: the craftsmen of renewal.

Conclusions

- The intangible values of heritage sites are often less known and poorly documented.
- They are often neglected while preparing nominations for inscription and obscured while drafting statements of the Outstanding universal value (OUV).
- There is a lack of awareness about heritage intangible values among some stakeholders in heritage preservation, particularly site managers and elected officials.
- The low proportion of properties inscribed on the World heritage List based on criterion (vi) does not help promoting intangible values;
- The identification and recognition of the intangible values can help increase heritage value of sites.
- Intangible values are also guarantees of heritage sites safeguarding and transmission to future generations.

Ideas for recommendation

1. Better consideration of intangible values when drawing up inventories at the national level and during the World Heritage inscription processes as well as in the statement of the Outstanding universal value (OUV).
2. Training of site managers and curators on identifying and recognizing the intangible values of sites.
3. Initiate a reflection on the possibility of setting up a re-evaluation procedure for inscribed properties for which significant intangible values have not been considered.

Session 2: Changing Meaning of Heritage Places (EN) (sub-theme 2)

SEPTEMBER 14, 2021, 11:00-12:30 UTC, ON ZOOM



Youtube Link: <https://youtu.be/gASwawg6vm4>

Moderator and Panelist

- **Dr. Hiba Alkhalaf**, Postdoctoral Research Associate, The Department of Classics at King's College London. (Organiser)
- **Dr. Christopher Young**, Heritage Consultant and former Head of International Advice at English Heritage. (Moderator)
- **Dr. Ali Ismail**, CEO of Aga Khan Cultural Services in Syria.
- Professor Alaa EL-Habashi, Egyptian professor of architecture and heritage conservation and chairs the Department of Architecture in Menoufla University.
- **Dr. Jelena Stankovic**, Head of Fund of "Dr Milan Jelic" in the Ministry of Scientific and Technological Development, Higher Education and Information Society, Banja Luka, Bosnia and Herzegovina.
- **Wilmer Roger Acosta Villanueva**, Keio University, Graduate School of Media & Governance | Hiroto Kobayashi & Shigeru Ban laboratory.
- **Professor Niall Finneran & Dr. Christina Welsh**, University of Winchester – Department of Archaeology, Anthropology and Geography.
- **Professor Miquel Vidal & Dr. Pamela Duran**, Polytechnic University of Catalonia, ETSAB Barcelona School of Architecture, Spain.

Concept note of the Theme (PROGRAM)

1) **Aleppo Reconstruction – Syria by Dr Ali Ismail**

Aleppo has witnessed a large scale of destruction during the conflict, particularly during (201-2016). Since then, the rehabilitation and rebuilding in Aleppo has started focusing mainly on marketplaces (Souq). They are funded and implemented by the Aga Khan Development Network, and the project of Souk al-Saqatiya” has won the Grand Award for the category of Heritage Sites and Buildings of ICCROM-ATHAR. The project succeeded in rehabilitating a popular marketplace by drawing upon a high-quality sustainable restoration work within the Reconstruction Project, while training the local cadres and contractors.

2) **The rehabilitation of Beit Yakan – Cairo by Prof. Alass El-Habashi**

Beit Yakan is a privately renovated 17th century house located in Darb el Labbana in Historic Cairo in Egypt. It is now the headquarters of its renovator’s Professional Practice (Turath Conservation Group) and NGO (Center for Revitalization of the City). It organizes events and workshops for the community which focus on heritage and art/culture. This project Cairo has won various awards and recognitions for its success in bridging heritage, development, community & Sustainability.

3) **Mapping collective memory of Banja Luka – Bosnia and Herzegovina by Dr Jelena Stankovic**

How does a place know itself? One of the ways a place knows itself is how it is represented on maps where we can see its cartographic history & identity. People draw maps in order to understand the city in which they live and record the collective memory preventing the city from being forgotten. This has caused the need for drawing new collective memory maps.

The memory maps of Banja Luka are based on the collective memory recorded in archive materials. There were difficulties in drawing them as they required the integration of texts, photographs and maps that had to be collected and brought together into one place. Each document about Banja Luka differs in detail, especially because of changing building and street names, so compiling these sources that complement each other was how these maps were drawn. This could be applied to any city in the world, especially to ever changing and culture vibrant regions such as the Balkans.

4) **Traditional architecture development: Ishikura architectural system in Takachiho. Miyazaki, Japan by William Roger Acosta Villanueva**

The town of Takachiho in Miyazaki, Japan is known as the place where the gods and Japanese mythology were born. This place is also known for its beautiful and productive landscapes in which agriculture is one of the main sources of their economy. Traditionally they have been practicing farming for many years and improving their traditional techniques as well as their methods for conservation and storing of food. The construction system was used to protect food and other important belongings from exterior conditions and was part of the traditional house in this area in the south. In the last 40 years, technology arrived to these rural places, so locals started to use modern ways to keep food into safe spaces. After that, these vernacular and beautiful

constructive systems were abandoned and currently are used as general deposits in really poor conditions.

- 5) **Sensing Place: using digital platforms to engage communities with their heritage. Case studies from East London and the Caribbeange by Prof. Niall Finneran & Dr Christina Welsh**
- 6) **The Ginna Kanda Programme, Identity and intervention in African's cultural landscape in Dogon's country, Mali by Miquel Vidal Pla**

The Dogon Country in the Bandiagara Fault in Mali is partially recognized as a World Heritage Site by UNESCO. It is a fragile cultural landscape based on mud architecture, mostly attached to the vertical section of the fault. The abandonment of houses and barns leads to their destruction. The identity and the intangibles of the Dogon Country are the only ones of which there exists, although questioned, documentation written. The situation is extremely serious as tourism, a relative source of income and international connection have disappeared due to the social instability of the place and the armed conflicts.

Ginna Kanda, the International Forum for Extreme Cultural Landscapes Development, was created in 2010 by the professors of the Barcelona School of Architecture, Miquel Vidal as president, Angélica Ayala, principal investigator, Pamela Duran, Francesca Femenias also investigators and professor Abdoulaye Deyoko, Director of the Ecole Supérieure d 'Ingenierie, Architecture et Urbanisme ESIAU de Bamako.

Summary of the event

>> Introduction

- The video clip of the team and the official video of OWH were presented.
- Hiba welcomed the speakers and introduced the subtheme of the event.
- Hiba presented the objective of the webinar and the selected cases of mapping and managing meaning changes in heritage places.
- Heritage meanings are very complex and can change through conflict, natural disaster, socio-economic change, new research, change of interpretation and other reasons.
- What people think about their heritage (beyond the official designation) is very important for the management of WHS and other sites.
- Webinar will be looking at different ways of recording and mapping change through digital means, public consultation, survey, crowdsourcing, social media... etc. and how this data can feed into sustainable and inclusive management and conservation.
- This will be done through a series of case-studies that covers different geographic regions of the world.

>> Panelists Interventions

Dr Ali Ismail – Aleppo Reconstruction (Syria)

- Aleppo is probably the oldest city in the world, an important center on the Silk Road.
- Aga Khan Trust is undertaking the pioneering post-conflict reconstruction in Aleppo.
- The scale of damage shows how complicated it is to deal with the World Heritage Site.
- First task was to map and assess the level of damage.
- Three main areas of damage within the World Heritage site identified – (1) the Great Mosque and markets; (2) The Citadel; (3) Traditional housing east of the Citadel.
- Damage assessment of Areas 1 – 3 took a year, using modern technology drones etc;
- The indirect impact of the conflict resulted in the shortage of professional human resources available locally (considering also the challenges imposed by the economic sanctions on Syria).
- Important to spread hope including through tangible actions such as training on stone masons
- Action plan for reconstruction was designed following workshops with stakeholders; they decided to start with a project restoring one of the Souks since these are important socially and economically as well as architecturally.
- The social and cultural meaning of historic souks were among the criteria to decide which part of the souk to reconstruct.
- Restoring the Souk Al-Saqatiyya was selected as the first phase of historic Souk's reconstruction, as bringing back its integrity and cultural identity gives hope for the local community.
- Community involvement is very important as well as capacity building training to local craftsmen and youth. Local activities and initiatives took place including children, students and university that brought tangible and intangible aspects of the city together (musician, tours....etc)
- The first phase of the Souk was completed in less than a year with much community involvement.
- This project won the ICCROM-Sharjah Award for Good Practices in Cultural Heritage Conservation and Management in the Arab Region (2019-2020).

Prof. Ala El-Habashi – Bayt Yakan House in the Historic city of Cairo (Egypt)

- Bayt Yakan is a traditional courtyard house in the al-Darb a-Ahmar area of Cairo that had the permission to be demolished as it fell into disrepair following its use as a storage.
- House bought by the lecturer's family and restored by them, and turned it into a local community and culture hub.
- Normally the Old City is managed from an antiquarian perspective, but this project looked at social and economic aspects also;
- Family live on the upper floor, but one floor is used as a public library and the house's courtyard has been made into a community area for public events and happenings;
- House has been restored to improve sustainability including solar panels on the roof.

- A historical study was conducted that added various historic, social and cultural value to the building. Building on these new values and their interpretation had impacted the meaning and the significance of this building to the community.
- Rescuing other architectural elements that were demolished and rebuilding them within the house se)(such as the gate from the next door house).
- Because of the way that it has been done, this conservation project is a catalyst for regeneration with high levels of community involvement.

**Jelena Stancovic – Mapping Collective Memory in Banja-Luka
(Bosnia and Herzegovina)**

- The political context of Banja-Luka has changed through time under different political regimes.
- Historic mapping provides the opportunity to document the changing meanings of Banja-Luka.
- Maps of Banja-Luka are stored in various places across Europe, not in the town itself.
- Changing street names show the changing status of the town and its associated values.
- Collective memory can be recorded, showing different layers of meaning.
- Information from the maps and other sources (photos etc) is being used to make personal memories of the city.
- Marshal Tito Street used as a case study of her approach to capturing the changing meaning of the city.
- The city we remember is mediated by received knowledge and memories and imagination of others.... but the challenge is how to document them using cartography, text and photos?

Roger Acosta Villanueva

Traditional Architecture Development : Ishikura’s architectural system (Japan)

- Study of storage/agricultural buildings in Takashima Shiibayama, Japan.
- Area recognised as United Nations Agriculture and Forestry System Heritage.
- Specialist dynamic related to safe storage of particular foodstuffs.
- Main architectural system based on wood, but volcanic stone (ishikura) used for these storage buildings.
- The change of the meaning of this structure is affected by its function: Ishikura buildings used originally for specialist storage of foodstuffs and has an important role in the valley ecosystem, economy and agriculture, but now used for general storage/ other purposes and falling into bad condition.
- Initiatives from the local community to promote the significance of this typology and ways to preserve them and its role within a sustainable ecosystem of the valley.

- One ishikura has been restored and it is used for education and cultural events to raise awareness of ishikura and their significance among the local community, gathering space that run activities for children and adults.
- Understanding the value of this typology should happen within its architectural fabric as well as the natural landscape of the valley (connecting other structures within the landscape create a cultural and social corridor that is recognised by the local community).

Neil Finneran and Christine Welsh

Sensing Places through digital means (London & St. Vincent)

- Two-phase project working first mainly with Bengali and Somali children in east London, and then with Garifuna in St Vincent in the Caribbean.
- Dealing with both tangible and intangible heritage.
- Sensing Places digital website uses photography of places linked to commentary and comments from members of local and wider community.
- This psycho-geographical approach can record mundane heritage, often things not normally seen as heritage, and personal associations and meanings.
- The Sensing Places toolkit is now being used in St Vincent to identify heritage of Indigenous people.
- This led to history teacher training courses about this heritage for local teachers and to a National Heritage Day in Grieggs Village celebrating the heritage of the Garifuna.
- This approach linking intangible heritage to landscape and places could be applied globally.

Prof. Miquel Vidal and Pamela Duran Diaz – Ginna Kanda (Mali)

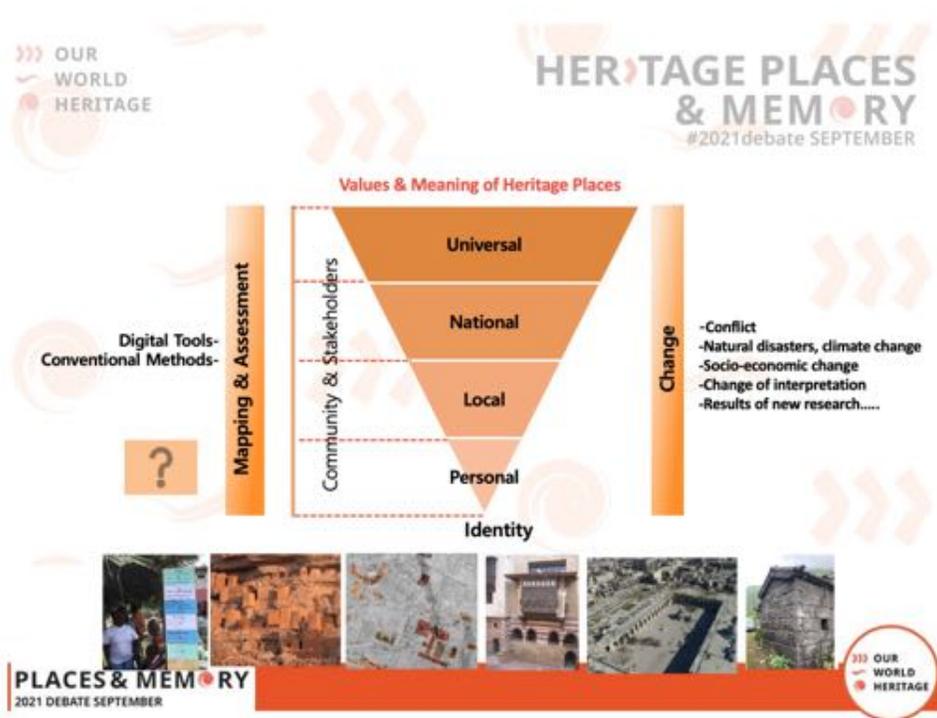
- International project working with Dogon people of Mali.
- Dogon live along the Bandighera, cliffs and moved here for protection from other peoples and to keep their animist heritage.
- On the World Heritage List, the intention of inscription was partly to increase tourism with minimum disruption and maximum sharing.
- Process interrupted by 2012 coup in Mali and by Al Qaeda incursions.
- Ginna Kanda is a research project on the holistic character of the Dogon country.
- Ultimate objectives are to develop
 - 1. Territorial scale guidelines
 - 2. Middle scale, local structure analysis and interpretation
 - 3. Architectural of landscape interventions
- The architectural interest, the landscape value, and the vocation of use of the Dogon country is being mapped and the data is used to explain the local community, the detected conflicts, weaknesses, and potentialities of the site. Aims to minimize distortion and maximize sharing.

- Followed up with workshops in Barcelona and Mali, and specific projects eg. Bountawa project to construct small rural hotel in Niongono: Ogotemmel Project
 1. To trace a basic cartography for information mapping and geolocation
 2. eLearning teaching methods
 3. Foster artistic creation
 4. Incorporate research in land management
- In future Ginna Kanda will
 - Adapt the material from analogical to digital supports
 - Promote use of the textbook “The Territorial Dialectics”
 - Develop online courses in Mali and other places in and beyond Africa.

>> Closing by Dr. Christopher Young

- Thanked the contributors to the webinar and the organisers of the Heritage Places and Memory theme.
- Noted that the speakers had outlined many techniques and examples of mapping and utilizing the changing meanings of heritage places.
- Case studies demonstrated methodologies that could be used in other sites in the world that could help map out the meaning of these sites to local communities in addition to the ‘OUV’.
- Said that it was important that these approaches should be integrated into the management and interpretation of all the values of World Heritage properties even if not all these had been included within the agreed Outstanding Universal Value of each place.
- How can World heritage sites be more holistic in approaching the total value as to what is defined as an Outstanding Universal Value OUV.

>> Theme documents



HERITAGE PLACES & MEMORY
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Concluding Remarks

- Replicable methods to assess and map out the change of meaning of heritage site.
- Inclusive approaches in assessing and mapping meaning and values that includes various stakeholders, local community, indigenous, youth....as well as heritage professionals.
- How does the change of meaning impact the Outstanding Universal Value for World Heritage Sites?
- Is the World Heritage system equipped to deal with changing meanings? How?
- OUV of any property likely to include only part of its values, and the implementation of the Convention makes it almost impossible to change the Outstanding Universal Value defined when the property is listed system without a full new nomination.
- Site managers should be tasked to review changing values of their sites and alter management policies as necessary, particularly for interpretation, in accordance with changing meanings of sites.

PLACES & MEMORY
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**Session 3: Innovative Models for
Inclusive Interpretation of Cultural Heritage Sites (sub-theme 3)**

SEPTEMBER 16, 2021, 11:00-12:30 UTC, ON ZOOM



Youtube Link: https://youtu.be/aXIY_FXa7qo

Moderator and Panelist

- **Jihon Kim**, Senior Programme Specialist, Korean National Commission for UNESCO. (Moderator)
- **Jaeheon Choi**, Professor and a Chair of the World Heritage program at Konkuk University, Seoul. (Introductions)
- **Sue Hodges**, Managing Director of SHP (Sue Hodges Productions Pty Ltd) and President of the ICOMOS International Scientific Committee for the Interpretation and Presentation of Cultural Heritage Sites. (Organizer)
- **Elizabeth Silkes**, Director, International Coalition of Sites of Conscience. (Organizer)
- **Paul Ashton**, Parramatta Female Factory and Institutions Precinct.
- **Christelle Dethy**, Le Bois du Cazier.
- **Bonney Djurik**, Parramatta Female Factory and Institutions Precinct.
- **Julio Solórzano Foppa**, Memorial para la Concordia.
- **Callie Hawkins**, President Lincoln's Cottage.
- **Krista McCracken**, Shingwauk Residential Schools Centre.

Concept note of the Theme

This webinar looks at best practice in the interpretation of heritage sites with a focus on multiple narratives and dissonant history. Over the last 30 years, the importance of acknowledging that heritage sites have multiple meanings and often dissonant and conflicting histories has become a critical issue in the cultural heritage sector. At the same time, interpretation plans are increasingly focusing on the role of memory and the contribution of communities associated with heritage sites.

This webinar draws on significant work on Sites of Memory and Sites of Conscience that has taken place over the last 20 years, not only for World Heritage sites but also for heritage in general. The International Coalition of Sites of Conscience works with heritage sites and museums in over 65 countries to harness public memory to foster new understandings of the past, build social cohesion and promote cultures of human rights. Its programs support the development of inclusive, community-centered interpretation, prioritizing multiple perspectives and traditionally marginalized voices as a catalyst for bridging differences and enhancing local engagement in the preservation and maintenance of heritage sites. Sites of Memory have also been a focus for UNESCO, with a report on interpretation of Sites of Memory delivered to UNESCO in 2019.

Questions the webinar will ask include:

- What ‘history’ is being presented at this site? Who controls interpretation?
- Whose narratives and perspectives are included? Whose have been excluded? Why?
- What is the role of the expert in interpretation? What is the role of the community?
- How is evidence used in interpretation? What is the role of archival evidence as a complement to oral history, memory and community stories?
- How can we promote intergenerational dialogue?
- How can we support communities to explore and share a site’s divisive and/or multiple histories?
- What does effective inclusive, community-centered interpretation look like in practice?
- What does it look like on site?

Summary of the event

>> Introduction

- The official OWH video was shown and **Jihon Kim** opened proceedings.
- **Jaeheon (Jay) Choi** made welcoming remarks as a representative of the conveners of the theme of heritage places and memory.
- **Elizabeth Silkes** provided an introduction and background to Session 3, noting that the goal of the panel was to explore approaches to broadening the interpretive lens at heritage sites to ensure inclusivity—a plurality of perspectives, including marginalized and traditionally excluded voices—all with the aim of creating new platforms for communities to not only see their own stories reflected at these sites, but to begin to

- see the stories of others with new understanding, new compassion and new appreciation, all in the service of deepening our connection to the past and to one another in order to shape a more just, equitable future. She then invited Sue Hodges to share exemplary practices submitted online through the open call for case studies.
- **Sue Hodges** acknowledged the Traditional Owners of the land on which she is working, The Wurundjeri Woi-wurrung people of the Kulin Nation. She then thanked the Republic of Korea organizing team for their tremendous work on OurWorldHeritage. Sue then presented 5: Case Studies submitted for the webinar:
 - a. **Priyanka Panjwani**, Cellular Jail, Andaman and Nicobar Islands, India
 - b. **Mercy Hadija**, The Sacred Mijikena Kaya Forests, Kenya
 - c. **Mervat Nasser**, New Hermopolis, Middle Egypt
 - d. **Caterina De Vivo**, Marine Protected Area (MPA) Gaiola Underwater Park, Italy
 - e. **Kristanti Wisnu Aji Wardani and Armely Meiviana**, Interpreting the Ramayana Relief in Prambanan from a Gender Perspective
 - In order, the 5 case studies encompassed sites of: difficult history; intergenerational conflict; community- and rights-based heritage; community expectations of local heritage vs a site's statutory significance; and gender and heritage. Sue ended her session by stating that inclusive heritage interpretation can play an active role in assisting each site to heal wounds from the past by involving local communities in alternative interpretation of place. In particular, Sue considers interpretation of the Sacred Mijikena Kaya Forests and Ramayana Relief from a Gender Perspective 'best practice' examples of innovative, inclusive and inspiring interpretation.

>> Panelists Interventions

- **Elizabeth Silkes** opened the panel presentations, introducing each panelist and their presentations as follows:
- **Krista McCracken**, public historian, archivist, and the interim director of the Shingwauk Residential Schools Centre, in Sault Sainte Marie, Ontario, presented the Shingwauk's exemplary, community-centered programs that focus on community archives, First Nations Residential School narratives and trauma, community access, and public outreach.
- **Christelle Dethy**, a historian who is the cultural projects and exhibitions coordinator and manager of the Education department at Le Bois du Cazier, in Charleroi, Belgium, presented her site's work to become a dynamic Site of Conscience, not just on paper but in all the programs offered.
- **Julio Solorzano Foppa**, Director of the Memorial para la Concordia in Guatemala, a collaborative effort that engages 45 organizations focusing on victims, memory and human rights presented the Memorial's exemplary work as a center for engagement for Guatemalans from all perspective and experiences as well as his experience as the

Coordinator of the Central American Memory Network, working with over 30 organizations from El Salvador, Honduras and Nicaragua.

- **Callie Hawkins**, Director of Programming at President Lincoln’s Cottage in Washington DC, who is responsible for strengthening the organization’s programmatic impact through the development of nationally recognized initiatives including tours, exhibits, student and teacher offerings, and programs for the general public presented that site’s exemplary experience engaging community members on such topics as slavery, systemic injustice, and grief.
- **Bonney Djuric** and **Paul Ashton** then spoke about Parramatta Female Factory Precinct in New South Wales, Australia, and its award-winning programs challenging societal perceptions about the role, function and legacy of institutional care and advocacy on behalf of Parragirls, other Forgotten Australians and the Stolen Generations.

>> Concluding Remarks & Closing

- The presentations were compelling. Sue and Elizabeth decided to allow the panelists to present fully rather than ending the presentations to go to a debate. Sue summarised the meeting as follows. Inclusive interpretation:
 - Links to contemporary issues. Some issues mentioned in the Webinar were child labour; coal mining; incarceration; gender inequity; child abuse; violence and murder. As Paul Ashton commented, interpretation is a form of public history that explodes old notions of hierarchies to explore the meaning of the past in the present. In this way, the past becomes a powerful agent of transformation and change.
 - Directly addresses injustice and persecution through action. In Julio’s Solórzano Foppa’s remarkable example, perpetrators of injustice answered questions from children. The aim of inclusive interpretation should always be to bring about healing and move situations forward.
 - Is about co-creation and collaboration and genuine respect – including remuneration for participation, as Bonney Djuric reminded us. It must redress wrongs rather than perpetuating them.
 - Is intergenerational and forward looking, incorporates living history and involves affective responses to the past.
 - Is not only about memory, but also about finding the forgotten, the ignored and the omitted and reinserting them into public narratives for healing and closure.
- Sue concluded by stating that, although this work is difficult and challenging, we must all aim to continue to make interpretation inclusive.
- Jihon Kim closed proceedings and thanked all presenters.

>> Theme documents

Key questions:

- What 'history' is being presented at this site?
- Who controls interpretation?
- Whose narrative and perspective is included? Who is excluded? Why?
- What is the role of the professional in interpretation?
- What is the role of the community?
- How is evidence used in interpretation?
- How can we promote intergenerational dialogue?
- How can we support communities to explore and share a site's diverse and/or multiple histories?
- What does effective inclusive, community-centered interpretation look like in practice?

Session 4: Heritage Sites - Diverse, Plural or Dissonant Memories (sub-theme 4)

SEPTEMBER 23, 2021, 13:00-13:40 UTC, ON ZOOM



Youtube Link: <https://youtu.be/MoS2TwT4Qio>

Moderator and Panelist

- **Jaeheon Choi**, Professor and a Chair of the World Heritage program at Konkuk University, Seoul. (Welcome Remark)
- **Haeree Shim**, Programmes Chief, Preparatory Office for International Center for the Interpretation and Presentation of World Heritage Sites under the auspices of UNESCO. (Moderator)
- **Soobeen Cho**, Project Consultant, Preparatory Office for International Center for the Interpretation and Presentation of World Heritage Sites under the auspices of UNESCO. (Moderator)
- **Jean-Louis Luxen**, Member of the Board of Trustees, International Coalition of Sites of Conscience. (Main Presenter)
- **Ali Moussa Iye**, Founder and Director, AFROSPECTIVES (Guest Speaker)
- **Neil Silberman**, Founding President of ICOMOS ICIP, Faculty of the Department of Anthropology of the University of Massachusetts Amherst. (Guest Speaker)

Concept note of the Theme

- The “Outstanding Universal Value” of a World cultural or natural site and the UNESCO quest for common human values and rights should be better connected to present ideas and current concerns, with particular attention to people. The significance of a heritage site is enriched by the diverse memories of the site’s associated communities.

- Although a majority of WH sites highlight common achievements, some raise issues of multiple or divergent interpretations. These issues should be openly addressed. This can be at the national level and involve consideration of cultural minorities and/or Indigenous communities associated with the site. But, when it is at the international level, as in the World Heritage Convention, these issues are particularly critical and require tactful treatment.
- This Associate Theme will examine ways of peacefully consider such sensitive problems, bridge divides and deepen social cohesion. It will examine how to prevent conflicting presentations of interpretations of a site's history, not only by acknowledging that multiple memories are associated with the site but also by articulating a methodology for involving diverse stakeholders in the nomination process, the monitoring of sites and capacity building. It will explore how digital technologies make it possible for civil society, the stakeholders associated with the site and Academia can feed pluralistic interpretations, beyond the national presentation by States Parties.
- The organizers are keen to engage in dialogue with a variety of stakeholders from different regions, with a focus on good practice in how to prevent or reconcile dissonant memories at both World Heritage sites and at those that are not. Different interpretations could also be presented, on the Site or on websites, allowing the visitor to have a personal opinion. The outcomes of this dialogue will inform the interpretation and presentation as an important dimension of the management of cultural or natural heritage sites.

Summary of the event

>> Panelists Interventions

Haree Shim

- Introduced the subject 'Heritage Sites with Diverse, Plural or Dissonant Memories' and why the theme is important
- Explained how we collected case studies on dissonant heritage around the world
- Told our goal is to explore ways of peacefully consider such sensitive issues, try to bridge divides and deepen social cohesion
- Showed the list of 27 case studies from 20 countries received by the open call for good practice
- Gave an explanation about the meaning of good practice in heritage management
- Addressed the two main questions
 1. How can marginalised communities and victims be better represented in and associated with heritage sites?
 2. How can World Heritage Convention better address the challenges raised by dissonant heritage sites?

Jean-Louis Luxen

- Presented the global analysis of 26 sites of memory
- Firstly, analysed the Diversity of Cases: 8 main types of discrimination or violation of human rights
 1. Civil Rights (National Civil Rights Centre – US)
 2. Dictatorship (ESMA – Argentina)
 3. Forced Labour (German Industrial Sites – Germany)
 4. Slavery (Goree Island – Senegal)
 5. Imprisonment (Japanese American Museum – US)
 6. Mass Murder (Khmer Rouge Violence – Cambodia)
 7. Migration (Red Star Line + Ellis Island (US)
 8. Indigenous People (Uluru/Ayers Rock – Australia)
- Secondly, explained the common features of the cases
 1. Most cases are related to recent conflict (Franja Partisan Hospital – Slovenia, Free Derry Centre – Ireland, Biseok and Somak Village – South Korea)
 2. Most cases have international connection/victims/stakeholders (Terezin Memorial – Czech Republic, District Six – South Africa, Eastern State Penitentiary - US)
 3. Most cases are memorials for victims of discrimination or violence; Some cases have a strong national affirmation (Aapravasi Ghat – Mauritius, Villa Grimaldi – Chile, Sighet Memorial – Romania, Lambinowice – Poland, Bangladesh Liberation War – Bangladesh)
- Thirdly, showed the diverse practices
 1. History, Archives, Education Youth Programmes (Monte Sole Peace School – Italy, Le Bois du Cazier – Belgium, Lincoln’s Cottage – US, Villa Grimaldi – Chile, Youth for Peace – Cambodia, Valongo Wharf – Brazil)
 2. A majority of cases are open by public authorities (Terezin Memorial, Aapravasi Ghat, Korean DMZ)
 3. Process of ‘Truth, Justice and Reconciliation’ only in few cases (District Six, Youth for Peace, Lincoln’s Cottage)
 4. Intervention of contemporary artists (Bois du Cazier, Eastern State Penitentiary, Villa Grimaldi)
 5. Claim for moral and financial reparation (Terezin Memorial, ESMA, Villa Grimaldi, Aapravasi Ghat)
- Fourthly, addressed the main issues with the case studies
 1. Political influence
 - Most cases are supported by public authorities – with appropriate resources

- The result is a national(istic) presentation – Bangladesh Liberation War, Sighet Memorial, Free Derry
 - When the memorial aspects are secondary, public authorities are reluctant to recognise them – German Industrial Sites, City of Bordeaux
 - A change in government can jeopardise a memorial site – Valongo Wharf
 - And raised the question of how to involve non-state actors including civil society, NGOs, and academia.
2. Connecting past to present similar issues
- Slavery and current day racism – Lincoln’s Cottage, City of Nantes – Imprisonment and social/racial discrimination – Eastern State Penitentiary
 - Migration – Ellis Island, Red Star Line, Genova Museo del Mare
 - Culture of Peace – Monte Sole
3. Networking and Alternative Programmes
- World Heritage Convention
 - Regional Networks
 - Alternative Programmes

Presentation 3 : Ali Moussa Iye

- Introduced general comments on the analysis of 27 case studies
 1. Intergenerational dialogue around memory involving former victims, prisoners and new generations
 2. Use of victims’ presentation, symbolic metaphors and community’s belongings to illustrate tragic stories
 3. Consultation and involvement of civil society in the content development and/or management
 4. Integration of Indigenous names and narratives in the core presentation of sites
 5. Writing a common history of peoples coming from different countries
 6. Innovative pedagogical methodologies and practice
- Addressed other specific remarks
 - Questioning the “good practices” label for two sites: Bordeaux, Valongo Wharf, Lincoln Cottage at the Soldiers’ Home
 - Reflecting on the sedimentation effect of memories in same sites: Multi-layered memories at Biseok Villages and Somak Village
 - Perpetuating conflictual narratives through heritage sites: Korean Demilitarized Zone

Presentation 4 : Neil Siberman

- Introduced the main question: How can we improve the inclusion of dissonant and multiple narratives into World Heritage Sites?

- Defined the dissonant heritage: is a contemporary relationship between stakeholders and visitors to a heritage sites, hardly any single World Heritage Sites does not have some aspects of dissonance
- Showed an image a visitor to that site touching the fingerprints left on the bricks by the slaves constructed the building
- Explained that stakeholders' community that bear witness to the multiple narratives and the intergenerational transmission must be primarily brought into the dialogue
- Claimed that dissonant memory or multiple narratives are neither category nor sub set of World Heritage, but it's a transcendent contemporary concern.
- Raised an issue of World Heritage Convention and OUV: most of the criteria for inscription is celebratory and commemorative.
- Suggested an alternative to embrace human rights into the convention: Add another Criterion, for example "... to bear a unique or exceptional value to multiple traditions, as a site for reflection on acts of inhumanity or dispossession and on the struggles of victimised groups to preserve or regain lives of hope and dignity."

>> Debate

Question 1: How can marginalised communities and victims be better represented in and associated with heritage sites?

- Ali said we should avoid top-down methodology and poor consultation to tackle the issue, whereas should make it mandatory to have a consultation with concerned community in the planning and management of sites
- Neil stressed that dialogue is important and will lead to at least a transcultural communication. Although he expressed his concern imposing mandatory elements of dialogue saying that it is top-down by its nature. He said we should think of dissonance as a theme or a way of looking at the world
- Ali asks the question: 'what can you do when those who have the power is escaping the dialogue or making a fake dialogue'? and it is inevitable to put mandatory dialogue on sites
- Jean-Louis explained his observation on 27 case studies that most of cases addressed victims and when memorial aspects are secondary value it takes some time for the authorities to recognise
- He also pointed out that convention accommodates only a few sites that are on the list and we should pay attention to many other sites that aren't on the list

Question 2: Shall we develop an alternative programme for the dissonant heritage within UNESCO?

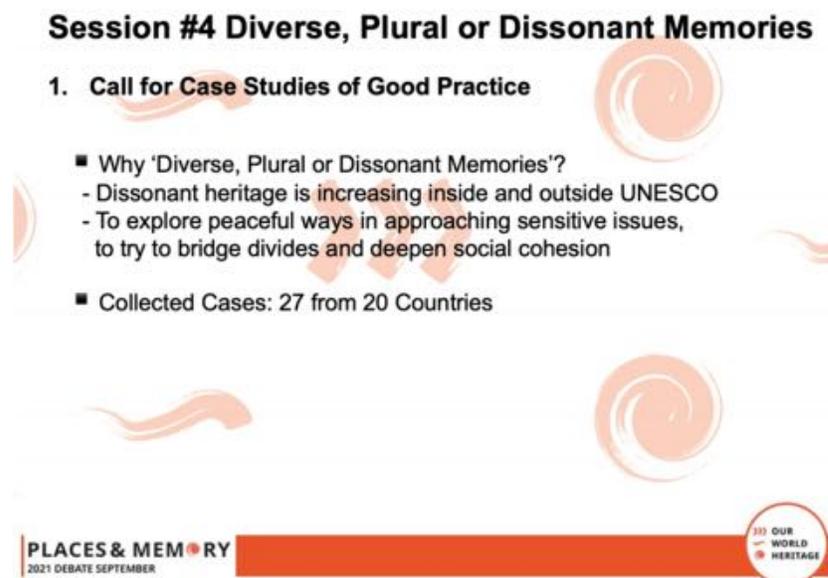
- Jean-Louis said we should try to develop alternative programme, for instance UNESCO Slave Route Project

- Ali agrees that we should develop and form other modalities recognising the importance of dissonant sites because the inscription is state driven and it has monological narratives about national identity and nationhood
- Neil said organisations like ICSC or WHIPIC should be an ideal platform to begin to explore the anatomy of dissonance, how to get people to involve
- Jean-Louis lastly insisted to keep in mind the aim and scope of the 1972 Convention and stressed again the importance of alternative programmes – at regional level (examples in Europe and in Central South-Asia); - within UNESCO (examples of Slave Route Project, Memory of the World, and 2003 Convention on the Safeguarding of ICH); and – outside UNESCO (International Coalition of Sites of Conscience)

>> Closing

- Jean-Louis stressed we must realize that some work has to go on and, in some way, make some exploitation of the collected cases and at other ones have an experience of what's going on the field
- He further stressed that he wanted to come back to the idea of bringing artists in heritage sites which brings imagination and sensitivity which is very necessary in order to avoid too intellectual approaches
- Lastly, he wanted to open the discussion to civil society, including non-state actors which makes pressure to governments

>> Theme documents



Session #4 Diverse, Plural or Dissonant Memories

1. Call for Case Studies of Good Practice

- Why 'Diverse, Plural or Dissonant Memories'?
 - Dissonant heritage is increasing inside and outside UNESCO
 - To explore peaceful ways in approaching sensitive issues, to try to bridge divides and deepen social cohesion
- Collected Cases: 27 from 20 Countries

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Session #4 Diverse, Plural or Dissonant Memories

1. Call for Case Studies of Good Practice



Session #4 Diverse, Plural or Dissonant Memories

2. Analysis of 27 Sites of Memory

- Cases
 - Civil Rights, Dictatorship, Forced Labour, Slavery, Imprisonment, Mass Murder, Migration, Indigenous People
 - Most cases are related to recent conflicts, and have international connections (displacement) with victims and stakeholders
- Memorialization Practices
 - Diverse practices: Archives, Education, History and Youth Programmes
 - Most cases are open to multiple voices, some cooperated with contemporary art
- Main Issues
 - Politics (Nationalistic) influence the sites. How to involve non-state actors? Civil society, NGOs, Academia...
 - Should Alternative programmes to the World Heritage Convention be considered for dissonant memories?

Session #4 Diverse, Plural or Dissonant Memories

3. Discussions in the Webinar

- Suggested OUV Criterion VI a as an idea, as present wording of the Criterion VI is not appropriate for dissonant memories (Neil Silberman)
- Make it mandatory to include consultation with concerned communities in the management of sites (Ali Moussa Iye)
- WHC covers only some of the heritage, we should pay attention to many other sites that do not belong to the list. What could be done within UNESCO? (Jean-Louis Luxen)



Session 5: Indigenous Knowledge Practices as living Heritage for Sustainability (sub-theme 5)

SEPTEMBER 28, 2022, 18:00-19:00 UTC, ON ZOOM



Youtube Link: https://youtu.be/QOv5VcY_D1M

Moderator and Panelist

- **Dr. Jim Taylor**, former President of EEASA, Council Member and Journal Editorial team. Affiliated with University of KwaZulu-Natal, ESD Expert-Net and UN Regional Centre of Expertise. (Moderator)
- **Ella Erzsébet Békési**, Partner & Director of Heritage Education Network Belize. (Moderator)
- **Rob O'Donoghue**, Prof. Emeritus at the Environmental Learning Research Centre (ELRC), Rhodes University South Africa.
- **Felicita Cantun**, Kanan Miatsil Guardians of Culture NGO, Belize.
- **Anabel Ford**, President Exploring Solutions Past ~ The Maya Forest Alliance, Director ISBER/MesoAmerican Research Center, University of California Santa Barbara.
- **Cynthia Ellis Topsey**, United Nations facilitator at the annual Commission on the Status of Women in New York / El Pilar Four Pillars Project.
- **Julio Saqui**, Che'il Mayan Products, Maya Center Village, Belize.
- **Marvin Vasquez**, Operation Director, Ya'axché Conservation Trust, Belize
- **Jaeheon Choi**, Professor and a Chair of the World Heritage program at Konkuk University, Seoul. (Closing Remarks)



Jim Talyor



Ella Erzsébet Békési



Rob O'Donoghue



Felicita Cantun



Anabel Ford (left) and Cynthia Ellis Topsey (right)



Marvin Vasquez



Marvin Vasquez

Figure 7: Moderator and Panelist

Concept note of the Theme (PROGRAM)

Modernising processes have little time or respect for Indigenous knowledge practices or 'ways of knowing'. This is the case even though Indigenous practices have enabled people to cope with

issues such as healthy eating, illness challenges, as well as extreme weather events, for many years. Such practices offer decision making options, relating to village-based risk avoidance, that enable more sustainable living. This is particularly apt when considering that humanity requires more sustainable development trajectories that embrace complexity, while, at the same time, moving away from top-down technocratic approaches to a more participatory governance, research and political agendas. This, in short, is all about ‘just transitions’ as we seek to move towards sustainable living without compromising people. Within this milieu, scientific knowledge is still limited in securing a deeper understanding on how such change can be achieved. This begs the question that if modern science should embrace Indigenous knowledge as a legitimate form of knowledge generation, could it bring about a deeper understanding of sustainable practices and a move towards participatory governance, research and political mechanisms?

- **Hand-washing and health – An Example from Africa:**

To put this question into context, elderly Nguni people, for example, describe how, in the past, when a stranger arrived at a village, a complex hand-washing ritual was followed before greetings were exchanged. Such a ritual has relevance to the current COVID-19 crisis where the spread of a virus can be inhibited by careful hand-washing. Interestingly, the tradition held that it was unwise to dry one's hands on fabric after washing. This is because the fabric could further harbor germs. Hands were simply allowed to drip-dry which meant that any germs would simply pass into the soil where natural microbial processes would neutralise any possible pathogens.

Unfortunately, Indigenous knowledge practices and indeed natural and cultural heritage have at times been denigrated. In response to this the Southern African Journal of Environmental Education produced a dedicated edition, Volume 35, on this topic (Pesanayi et al., 2019). Pesanayi et al. (2019) describe how education in colonial southern Africa has dominated and marginalised Indigenous heritage, cultures and practices. This occurs through assumptions of western modernisation, and, by default, modern scientific practices.

- **Milpa/forest garden cycle – An Example from Belize**

Milpa/forest garden cycle has been a characteristic practice of cultivating the land by the Maya people of Central America for thousands of years. This technique involved clearing the jungle with controlled fires to create cultivable land. The ashy and fertile soil is then ready to plant maize, beans, squash, from a basketful of 100 other polyculture crops. After a few years of use, these areas strategically regenerated, creating forest gardens maintained to grow perennial plants and trees to supply all the needs of everyday life. Ironically, the modern perception of this method – shifting slash-and-burn agriculture – does not recognize the cycle and the importance of the annual and perennial components. The push to transition to industrial monoculture agriculture exhausts lands and has grown to cause serious environmental issues. Changing trends in land use and land cover threaten upland and wetland forest ecosystems.

When forests are cleared permanently and the land is used with petrochemical inputs to

stave off exhaustion, noticeable changes in the weather patterns occur. The rejection of traditional agricultural methods leads to a depauperate agricultural and biological landscape.

1. Lessons of the Past: Nature and Maya traditions at Pachamama, Belize by Rob O'Donoghue

The presentation explores Indigenous knowledge practices as a foundation for emancipatory learning transactions at the margins of colonial modernity. Examples of heritage practices are contemplated as transformative learning actions from below, together, emergent through the re-discovery and recovery of Indigenous knowledge practices for learning-led innovation towards more sustainable lifestyles and livelihoods, Indigenous agro-ecological and socio-economic practices in southern Africa have enabled people to historically cope with and adapt to issues such as healthy eating and other livelihood practices despite a colonial history of exclusion and a continuing socio-cultural and economic marginalisation in modern settings. An adaptive resilience is evident amongst many Indigenous peoples who have been culturally and socio-economically consigned to the margins in the modern nation states in southern Africa and elsewhere.

Within this abjection, many subjugated communities have commonly been confronted with education as a modernising development process. Here modern education is designed to empower participants so that they can extract themselves from what are commonly seen as historically embedded conditions of underdevelopment confronted by many intractable challenges to future sustainability. Another reading of these sociocultural conditions is that colonial modernity has produced complex conditions of risk to future sustainability and that Indigenous peoples have an intergenerational cultural capital for learning-led innovation in relation to many sustainability concerns, for example:

- Handwashing in the face of cholera and COVID-19 (Gaze izandla) – SDG
- Composting organic waste for carbon sequestration (Izala & ukuthatha ihlathi lomthi.)
- Leaf harvesting of green vegetables for nutritional health (imifino & umfuno)
- Home fermented milk and grains for dietary health (Amasi & maRewu)
- Clarifying spring water to collect sweet water (uthuthu & Amanzi mNandi)

A culturally situated and emancipatory learning approach to future sustainability contemplates ESD as an action learning arena for regenerative just transitioning struggle in these challenging times of a COVID-19 pandemic and climate change that are currently playing out on a global scale.

This perspective has emerged within a participatory turn in education that has been slow to emerge as open, co-engaged learning actions that is no longer constrained by a dialectical epistemic gulf between Indigenous and Western. What has characterised many current approaches to ESD is a retention of an 'outside mediating hand of modernity' that has always known best for The Other as 'target group' for an educational intervention. A parallel 'knowledge practices' oeuvre of critical realism has resolved much of the latent ambiguity here to enable a re-visioning of education (ESD) as a realist dialectic of co-engaged learning for emancipatory transitioning.

Education re-framed as co-engaged innovative work around Indigenous knowledge practices as learning from below, together, is explored to clarify education as realist epistemic processes of dialectical emancipation. ESD is thus being explored as emergent and learner-led around Indigenous knowledge practices in relation to healthy lifestyle and sustainable livelihood practices through a Hand-Print CARE approach to learning actions from below, together. The above examples illustrate that a cultural historical approach embedded in a critical realist episteme can, for example, enable us to re-imagine ESD as co-engaged dialectical learning at the intersection of Indigenous knowledge practices and the disciplinary sciences in school settings of ESD. Illustrative examples of Indigenous knowledge practices in southern African eco-cultural settings are used to explore how education can be reframed as emancipatory epistemic processes that are staged and engaged by participants within the sustainability challenges that they face and around those that we all share in this modern era of transformative learning towards a just recovery from the current pandemic.

2. **Lessons of the Past: Nature and Maya traditions at Pachamama, Belize by Felicita Cantun**

I am **Felicita Cantun**, a Maya Yucatec living in the community of Yo Creek, Orange walk District, Belize. In 2005 I retired from the teaching profession after serving for forty years. After retiring I tutored teachers all over the country. At present I am the president of *Kanan Miatsil, Guardians of Culture Association*, whose main objective is to keep the Maya Yucatec Culture alive. I work with children, youths and adults. I am the founder of "Ek' Balam", the Mayan Ballgame Poktapok team. We are the Mundo Maya champions. With the youths, I work on traditional Yucatec and Prehispanic dances. With the children I work on prehispanic music and hand embroidery and with the women on traditional foods. I am a Mayan priestess and perform Mayan Weddings, Mayan Baptisms, Sacred Fire Ceremonies, Energy cleansing and promote the use of medicinal medicines. I own "Pachamama", a farm where close to one hundred species of medicinal plants are found in their natural habitat. I love myself and love what I do!

3. **The Living Museum of El Pilar: Archaeology Under the Canopy by Anabel Ford and Cynthia Ellis Topsey**

Anabel Ford, a Maya archaeologist, decoded the ancient Maya landscape by combining archaeological survey with traditional knowledge. Admiring the local knowledge of the Maya forest, when she encountered El Pilar, a major Maya city linking Belize and Guatemala, she envisioned a place of monument discovery in the context of the traditional knowledge of the people living in the region today. She recognized the Maya forest garden as a relic of traditional land use; accounting for ancient Maya settlement patterns. She brings her extensive field experience and broad inquisitive mind to demystify the Maya.

Cynthia Ellis-Topsey is a community advocate who works to promote sustainable development by building on the achievements of previous generations for future generations. Much of Ms. Ellis-Topsey's professional experience centered around placing women and families at the center of sustainable development. She began her career working in Kingston, Jamaica, where she trained in project management and development with the United States Agency for International Development and served in the Office of the Prime Minister as an advisor on women's issues and women in development. Ms. Ellis-Topsey went on to join the United Nations as a representative of Belize where she worked to develop the first Five-Year National Development Plan for Belize. In the 1990s, Ms. Ellis-Topsey served as a Deputy Programme Manager for Women, Youth, and Community Development with the Caribbean Community in Guyana, and later, in 2005, she continued her work with CARICOM as a consultant at the Regional Forum on Youth, Crime, and Violence. She furthered her international engagement as the Board Director for Outreach for Latin America and the Caribbean at the Western New York Peace Center in Buffalo. From 2010 until 2019, Ms. Ellis-Topsey remained involved with the United Nations as a facilitator at the annual Commission on the Status of Women in New York. She has also remained involved with the El Pilar Four Pillars Project with Dr. Anabel Ford to study cultural preservation and support conservation of the El Pilar Archeological Preserve through utilizing traditional Mayan conservation methods.

4. My life depends on chocolate and chocolate depends on mother earth and mother earth depends on love by Julio Saqui

My name is **Julio Saqui**, an Indigenous Mopan Maya, Owner of Che'il Mayan Chocolate of Maya Center Village, Belize. I grew up with Dad, a farmer and one of the crops he plants that excites me, is cacao fruits. He uses it for his Rituals, ceremonies and drinks as well. I told him I want to make it into edible chocolate bars, which he gets to taste, before he passes away. Today, I find peace and wellness in chocolate, as I continue the art of chocolate making into Dark & Milk chocolate bars and other Che'il chocolate products.

5. Livelihood Enhancements in the Maya Golden Landscape by Marvin Vasquez

Marvin Vasquez has a Bachelor's of Science in Natural Resources Management from the University of Belize. His work experience with the Dutch Caribbean Nature Alliance in Bonaire honed his networking, coordination and communication skills. His conservation work experience in Belize has been in project management, working alongside community-based organizations to strengthen their good governance practices. As Operation Director at Ya'axché, Marvin is committed to an integrated management approach, linking the community outreach and livelihoods, protected areas management and biodiversity conservation programmatic areas. As a team and community-oriented individual, his management experience remains centred at strengthening institutional capacities of organized groups.

Summary of the event

>> Introduction

- The video clip of the team and the official video of the OWH were presented.
- Ella welcomed participants and introduced the event.
- Introductory remarks stated the importance of seeking to transition and move towards sustainable living without compromising people. Within this milieu, scientific knowledge is still limited in securing a deeper understanding of how such change can be achieved.
- A question was proposed that if modern science should embrace Indigenous knowledge as a legitimate form of knowledge generation, could it bring about a deeper understanding of sustainable practices and a move towards participatory governance, research and political mechanisms?

>> Panelists Interventions

- Ella welcomed panelists to the event.
- Ella introduced Keynote speaker, Rob O'Donoghue and his presentation was played, which explored Indigenous knowledge practices as a foundation for emancipatory learning transactions at the margins of colonial modernity.
- Ella introduced Felicita Cantun and a video presentation was played about lessons of the Past: Nature and Maya traditions at Pachamama, Belize.
- Ella introduced presenters Anabel Ford and Cynthia Ellis Topsey and a video presentation was played about "The Living Museum of El Pilar: Archaeology Under the Canopy".
- Ella introduced Julio Saqui and a presentation was played, titled "My life depends on chocolate and chocolate depends on mother earth and mother earth depends on love."
- Ella Introduced Marvin Vasquez from Ya'axché Conservation Trust and video presentation was played about Livelihood Enhancements in the Maya Golden Landscape.

>> Breakout Room Discussions and Closing

- Ella thanked presenters and introduced the breakout room sessions.
- Participants were divided into three breakout rooms.
- Each moderator in breakout rooms discussed a set of questions with the participants.
- Upon Returning to the main event, Ella asked each breakout room moderator to share conclusions.
- Ella shared conclusions of Breakout Room 1 Session. She mentioned the importance of decision-makers actively including elders and allowing people to use traditional practices freely, actively providing the facilities to do so. This requires maintaining the forest and the environment that is inseparable from cultural practices.
- Ella called Jim to conclude Breakout Room 2 Session. Jim touched on how education should embrace Indigenous knowledge practices.
- Ella called Marco to conclude Breakout Room 3 Session. Marco elaborated on the importance of networking and knowledge sharing.
- Ella thanked the moderators and all participants and called for closing remarks by Jaeheon (Jay) Choi.
- Jay delivered closing remarks and reminded **participants of the months' closing session.**

>> Outcome Document

1. Thematic Questions:

- What was the most striking thing that you learnt from this webinar?
- What role do you feel Indigenous knowledge practices can play in our modern world?
- How can we support a stronger engagement in heritage work?
- How can we strengthen a sense of humanity through Indigenous knowledge practices?

2. The Outcome of Discussions:

- The world is changing and many are awakening to traditional medicinal practices, especially those that strengthen immunity in the wake of the COVID Pandemic. It is suggested that such changes in approach to Indigenous knowledge be taken into account.
- To support a stronger engagement of Indigenous communities in heritage work, we have to ask our elders to share their knowledge and to be engaged.
- Passing down the knowledge to younger generations needs to be encouraged and facilitated through the education system and supporting relevant initiatives.
- Decision-makers are encouraged to actively include elders and allow them to use practices freely. This shall include providing the facilities to use and continue traditional knowledge practices; maintaining the forest and the environment that is inseparable from cultural practices.
- Over the years, improvement is seen in projects and approaches that aim to maintain tradition while upholding/working towards sustainability.

- Networking and knowledge sharing is important. Opportunities to 1) share opinions, 2) make connections and 3) encourage people to participate in conversation have a significant role in helping to support the emergence of new and/or improved initiatives.
- Education should embrace Indigenous knowledge practices. Curriculum developers should “go out of their way” to include and foreground heritage as it relates to Indigenous practices while NGOs should be supported to carry this message and orientation into mainstream education.
- Our Indigenous heritage is rich and deep. We must learn from it and seek to profile it in modern times. Learning from the disciplines of Archaeology and History should be encouraged for these purposes.

>> Theme documents



Our Modern World at Risk



Modernising processes have little time or respect for indigenous knowledge practices or ‘ways of knowing’. This is the case even though indigenous practices have enabled people to cope with issues such as healthy eating, illness challenges, as well as extreme weather events, for many years.

Such practices offer decision making options, relating to village-based risk avoidance, that enables more sustainable living. This is particularly apt when considering that humanity requires more sustainable development trajectories that embrace complexity, while, at the same time, moving away from top-down technocratic approaches to more participatory governance, research and political agendas.

Ours is thus a quest for ‘just transitions’ as we seek to move towards sustainable living without compromising people. In this session we sought to achieve this by exploring, respecting and fore-grounding heritage practices from the past and the way these intersect with indigenous knowledge practices.

The Panellists and their contributions

Rob O'Donoghue explored how indigenous knowledge practices can form a foundation for emancipatory learning transactions at the margins of colonial modernity. He demonstrated how healthy living, working and mutual respect give voice to the wisdom of the past.

- Felcita Cantun continued with the theme about lessons of the Past: Nature and Maya traditions at Pachamama, Belize.
- Anabel Ford and Cynthia Ellis Topsey then explored "The Living Museum of El Pilar: Archaeology Under the Canopy".
- Julio Saqui developed his presentation, titled "My life depends on chocolate and chocolate depends on mother earth and mother earth depends on love."
- Marvin Vasquez from Ya'axché Conservation Trust then shared about Livelihood Enhancements in the Maya Golden Landscape.

Conclusions and the Road Ahead

All delegates were then divided into break-out rooms to enable a more participatory dialogue. Facilitators in each break-out room then noted outcomes for the plenary report back.

Breakout Room Outcomes:

The importance of decision-makers actively including elders and allowing people to use traditional practices freely was emphasised. This should be done by actively providing the facilities to do so. This requires maintaining the forest and the environment that is inseparable from cultural practices.

The importance of education and curricular embracing indigenous knowledge practices was a further outcome of the discussions.

Finally the importance of networking and knowledge sharing was emphasised.

Prof. Jaeheon (Jay) Choi then provided closing remarks and described how inspiring presentations and dialogue discussions had been.

Thanks to all for a remarkable session

All participants, presenters and organisers were sincerely thanked for an incredible opportunity to explore, share and engage with indigenous knowledge practices

Touch the past with our memories, feel the future flying on the wings of imagination (Mhlope, 2021)

**Youth Roundtable: Voices of the Youth
- the transmission of Heritage Memory**

SEPTEMBER 7, 22, 12:00-13:00 UTC, ON ZOOM

Youtube Link: <https://youtu.be/S4cBmNFAcQM>

Moderator and Panelist

- **Jihon Kim**, Senior Programme Specialist, Korean National Commission for UNESCO. (Moderator)
- **Jaeheon (Jay) Choi**, Professor and a Chair of the World Heritage program at Konkuk University, Seoul. (Welcome Remarks)
- **Christina Cameron**, Professor, the University of Montreal (Canada) from 2005 to 2019, chairing the World Heritage Committee in 1990 and 2008. (Special Mentor)
- **Jung Yoon Choi**, Graduate Student in World Heritage Studies, Konkuk University, South Korea.
- **Melanie Martins Barroso**, Architect and Urban Planner, the Faculty of Architecture and Urbanism of the Federal University of Rio de Janeiro, Brazil.
- **Adesh Arun Takale**, Founder of Space Media, India.
- **Yash Gupta**, Conservation Architect for Himalayan brother Trust for Arts and Cultural Heritage (HBTACH), India.
- **Jin hyuck Jang**, Graduate Student in World Heritage Studies, Konkuk University, South Korea.

Concept note of the Theme

The Memory Team invited all YOUTH around the world to share different ideas on the transmission of heritage memory. Young people who submitted a short film on their own memories of the World Heritage Sites will join the roundtable, and special mentoring from the international heritage expert was another valuable opportunity for the youth. This event welcomed participation of ALL DIFFERENT GENERATIONS.

Video screenings

Video 1. Voice from Gochang Getbol



H5 Team: Jun Yoon Choi, Seung Min Lee, Jung Eun Lee, Sun Mi Shin, Sung Ho Jang, Graduate Students in World Heritage Studies at Konkuk University, Korea.

Video 2. Memories of the Future - Leonardo Gélio



Tre+Co: Melanie Martins Barroso, Pedro Vitor Costa Ribeiro, Victória Michelini Junqueira, Architects and Urban Planners, the Faculty of Architecture and Urbanism of the Federal University of Rio de Janeiro, Brazil.

Video 3. Takarli



Adesh Arun Takale, Founder of Space Media, India.

Video 4. Kullu



HBTACH Team: Yash Gupta, Conservation Architect for Himalayan brother Trust for Arts and Cultural Heritage (HBTACH), India.

Video 5. Gyeongju Historic Areas



Jin Hyuck Jang, Graduate Student in World Heritage Studies at Konkuk University, Korea.

Summary of the event

>> Introduction

- Jihon welcomed participants and introduced the event.
- Jay gave congratulatory remarks to participants.
- Jay noted some risks of tangible and intangible values under the World Heritage Convention and asserted the significance of diverse and plural memories regarding heritage places. For an inclusive and holistic approach, he recommended reflecting the voices of youths for the future generation.
- Christina provided a special speech for participants regarding the contribution of young people to transmit memory.
- First, she mentioned the definition of what constitutes heritage and memory and noted the phenomenon that the approach to heritage tends to be inter-disciplinary and less tangible in today's perspective.
- Second, she asserted the shift in approach to conservation, focusing on the balance between conservation and development. Regarding World Heritage, she also highlighted discussions of the conservation of outstanding cultural and natural heritage and improving living conditions.
- Third, she noted the ease with which young people use communication and information technology to transmit heritage messages.

>> Roundtable with Video Contest Winners

- Jihon welcomed panelists to the event.

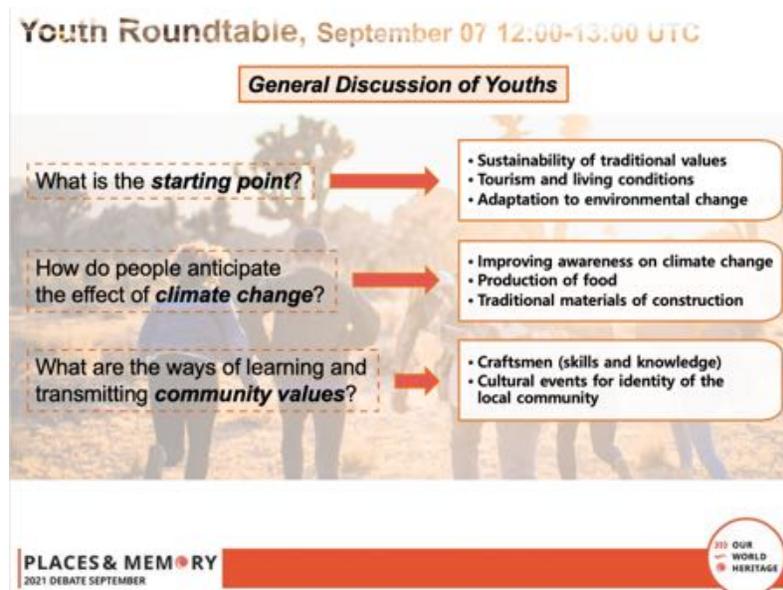
- Hyunjae introduced the Youth Video Contest, explaining the process of how the winners of the contest were selected. He also introduced the concepts of the event as well as the brief information of winners' short films.
- The video of the H5 team was presented.
- Jungyoon introduced the natural heritage of the Gochang Getbol (tidal flats), focusing on the significance of community involvement for the balance between conservation and development.
- Jungyoon discussed some challenges regarding sustainability and climate change.
- The video of the Tre+Co was presented.
- Melanie introduced the video project called 'Memories of the Future', in which the Brazilian artists participate.
- Melanie explained that the video focuses on how to transmit regional knowledge of the local community (Caiçara community) in Trindade and how to cope with challenges to keep the local's culture, such as carving.
- The video of Adesh Arun Takale was presented.
- Adesh introduced the heritage of Sindhudurg Fort, highlighting drastic changes of heritage due to tourism.
- Adesh also noted the gap between the local community and tourists.
- The video of the HBTACH team was presented.
- Yash introduced the heritage of the kingdom of Kullu and cultural aspects of the local community, including arts, crafts, festivals and beliefs.
- Yash explained the traditional architectural style of the Archarya House and the relevant project, which is called 'The Nagggar Project', to preserve local's memories of traditional culture and knowledge.
- The video of Jinhyuck Jang was presented.
- Jinhyuck introduced the Gyeongju Historic Area as a historic city, in particular, regarding the importance of local industry related to heritage sites.
- Jinhyuck noted the role of university students in the city and emphasised the memories of the heritage shared by tourists, local citizens, and various people from other regions. He also discussed the relevance between memories and the identity of the city.

>> Closing

- Christina noted the local value of heritage while heritage is discussed on a global scale today and asserted that heritage is a place from embedding the past and present to looking to the future.
- Christina proposed questions to speakers as: what is the starting point of making videos (media, stories, etc.), and how do people in different places anticipate the effect of climate change regarding their heritage sites or the strategies of these changes.

- Yash answered that the local community considers the sustainability of traditional materials to construct housing and his project also deals with the issue to cope with the effect of climate change on heritage sites.
- Adesh mentioned the significance of allowing local people to understand better climate change concerning tourism and hygienic living conditions.
- Melanie explained the example of Caiçara in terms of how to adapt to the environmental change regarding the production of food and other daily necessities.
- Jungyoon described the strategy of the Ramsar Regional Centre to cope with climate change in sites of tidal flats as well as to improve awareness of local communities on climate change.
- Patricia gave participants the questions as follows: what are the ways of learning and transmitting community values and memories about heritage; how can the house restoration project be funded; and are the craftspeople and skills to do still available.
- Yash answered that the work of craftsmen is still available, and they transmitted their skills to their family members. He also explained the use of modern technology to preserve traditional skills and knowledge.
- Jinhyuck discussed the participation in cultural events for sharing pride and identity of the historic city among the local community in Gyeongju.
- Jihon introduced the upcoming events of the Heritage Places and Memory team.
- Jihon expressed her gratitude to panelists and participants.

>> Theme documents



Youth Roundtable, September 07 12:00-13:00 UTC

First Winner of the Contest! - Voice from Gochang Getbol (H5 Team)

Site: Gochang Getbol, Korean Tidal Flats

Key words:

- **Community involvement**
→ Balance between conservation and development
- **Sustainability**
→ Challenges to cope with environmental change (**climate change**)

Interview with heritage experts of the local community



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Closing Session: Memory for the Future

SEPTEMBER 30, 2021, 09:00-10:00 UTC, ON ZOOM

Youtube Link: <https://youtu.be/hDSyNJgrOlw>

Moderator and Panelist

- **Jaeheon (Jay) Choi**, Professor and a Chair of the World Heritage program at Konkuk University, Seoul. (Moderator)
- **Jihon Kim**, Senior Programme Specialist, Korean National Commission for UNESCO. (Moderator)
- **Francesco Bandarin**, Member of Advisory Committee of OurWorldHeritage / Former director of the UNESCO World Heritage Centre (2000-2010) and Assistant director-general of UNESCO for Culture (2010-2018). (Congratulatory Remark)
- **Loubna Tahiri**, PhD Student, National Institute of Archaeology and Heritage Sciences (INSAP), Rabat, Morocco.
- **Hiba Alfhalaf**, Post-doctoral Research Associate, The Department of Classics at King's College London.
- **Sue Hodges**, Managing Director, Sue Hodges Productions (SHP) and the president of the ICOMOS International Scientific Committee on the Interpretation and Presentation of Cultural Heritage Sites (ICIP).
- **Haree Shim**, Programme Chief, Preparatory Office for International Centre for the Interpretation and Presentation of World Heritage Sites (WHIPIC).
- Jim Taylor, Former President, The Environmental Education Association of Southern Africa (EEASA).
- **Hyunjae Kim**, World Heritage Laboratory at Konkuk University.
- **Jean-Louis Luxen**, Member of the Board of Trustees, International Coalition of Sites of Conscience. (Closing Remark)



Jaeheon Choi



Jihon Kim



Francesco Bandarin



Jean-Louis Luxen



Loubna Tahiri



Hiba Alkhalaf



Sue Hodges



Haree Shim



Jim Taylor



Hyunjae Kim

Figure 8: Moderator and Panelist

Concept note of the Session

With the theme of “Heritage Places and Memory”, the organizers have organized a series of academic webinars, campaigns and on-site activities in the month of September 2021. The

report of each event will be shared during the closing event. Discussion on the way move forward for more inclusive and diverse approaches in the implementation of the UNESCO World Heritage Convention will be followed.

Summary of the event

>> Introduction

- The official video of OWH was presented.
- Jihon welcomed and introduced the event.
- Jay welcomed the participants and gave his special gratitude to all the team members.
- Jay briefly explained the sub-themes of the past events.
- Francesco celebrated the event and gave the congratulatory speech for the Memory team, noting the necessity to discuss further memory and heritage for overcoming the conventional discussion on heritage.
- Francesco asserted the possibility to see diverse values through finding a space to discuss memory and heritage.
- Francesco emphasised the role of international institutions in bringing upfront the notion of memory and heritage.

>> Panelists Interventions

- Report of the Thematic Events
- Jihon introduced the members of the Heritage Places and Memory team.
- Jihon outlined the past events during September and explained how the sessions have proceeded with five different themes.
- Loubna explained the result of Session 1, 'Cultural Heritage: Intangible Values'.
- Loubna explained the goal of the session, information of the speakers and the contents of presentations to describe which intangible values can be obscured or ignored and to demonstrate various approaches to evaluate intangible values.
- Loubna concluded the session by focusing on the significance of raising awareness on intangible heritage values as well as creating a new criterion to assess the intangible values in heritage sites.
- Loubna suggested recommendations: consideration of intangible values at national and global levels; training heritage experts to recognise the intangible values; and setting up a re-evaluation procedure for inscribed properties.
- Hiba explained the result of Session 2, 'Changing Meaning of Heritage Places'.
- Hiba introduced the case studies discussed during the session by showing the map of case locations across the globe.
- Hiba noted the discussion of the value and meaning of heritage places, highlighting the approach of mapping and assessment by digital tools and conventional methods.

- Hiba concluded the session by emphasising inclusive approaches in assessing and mapping the meanings of heritage and alternatives for the valuation following changing meanings of sites.
- Sue explained the result of Session 3, 'Inclusive Models of Interpretation'.
- Sue introduced the key questions of the discussion on the concept of inclusiveness and interpretation.
- Sue described the diverse ways of inclusive interpretation with case studies: active process of interpretation; significance of traditional culture for local communities; and dynamic issues on victims of dark history (painful and difficult).
- Sue concluded the session by highlighting the value of memories to evaluate heritage and the role of inclusive approaches as a powerful tool.
- Haeree explained the result of Session 4, 'Diverse, Plural or Dissonant Memories'.
- Haeree introduced the 27 case studies across the world by showing the map of locations of the cases. She also proposed the analysis of case studies by focusing on memorialisation practices as well as the main issues of political aspects and alternative programmes to consider dissonant memories.
- Haeree concluded the session's discussion, noting alternatives of how to evaluate heritage values regarding dissonant memories and the ways to consider the sites that do not belong to the list.
- Jim explained the result of Session 5, 'Indigenous Knowledge Practices as Living Heritage for Sustainability'.
- Jim noted the importance of respect for Indigenous knowledge practices with regards to sustainable living.
- Jim introduced the panellists' discussion, including transformative learning actions at the margins of colonial modernity and handwashing for the sustainability of traditional communities.
- Jim concluded the session by sharing breakout room outcomes.
- Hyunjae explained the result of the Youth Roundtable.
- Hyunjae explained the process of the event, including promotion to select the video winners and discussion of the participants during the Youth Roundtable.
- Hyunjae introduced the first winner of the video contest and concluded the session by describing the result of the general discussion, which focused on sustainability, challenges of climate change and transmission of community values.

>> General Discussion and Closing

- Jay recommended participants share questions and comments in the future to reflect them on the final report.
- Jay emphasised the significance of intangible dimensions and of bottom-up approaches to assess heritage values.

- Jean-Louis summarised the September Debate by suggesting the importance of intangible values and attention to people and living experiences.
- Jean-Louis asserted the need for inclusive interpretation of heritage sites and the memorial aspects to link past and present issues, allowing action, cooperation, and reconciliation.
- Jean-Louis proposed methods and tools for the discussion of heritage and memory and alternative programmes to deal with the issues.
- Jihon expressed her gratitude to the entire team members.

>> Theme documents

HERITAGE PLACES & MEMORY

“Protection of Cultural and Natural Heritage”
 From **“How?”** to **“Why?”** to **“For Whom?”**

Why? Need for a better recognition of intangible values
 With more attention to the people and their living experience

For Whom? For all the communities that are concerned (even if remote)
 Local, national, international level

Valongo Wharf



Confucius Tomb



Valkingen



Bandiagara Cliff



HERITAGE PLACES & MEMORY

All Sites need (inclusive) interpretation (in the management plan)
 The interpretation can change over time
 A majority of sites don't meet the requirements of the WH Convention

The memorial aspects can be dominant value or secondary value
 A Site can have "positive" or "dissonant" memories ICOM: "difficult issues"

Some Sites of Memory are Sites of Conscience, with a link between past and present issues, allowing action, cooperation, reconciliation.



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HERITAGE PLACES & MEMORY

Methods:

- UN Reports on "Rights of Indigenous People", on "Writing of History", and on "Memorialisation".
- ICOMOS Charter, ICOM Code of Ethics, IUCN "Landscapes and Spiritual values"
- Conserve evidence and independent academic research and debate.
- A culture of intercultural dialogue, mutual respect and peace

Tools:

- Wide range of potential techniques (New communication technologies)
- Intervention of contemporary artists



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HERITAGE PLACES & MEMORY

Implementation of the WH Convention:

an intergovernmental instrument (Political interferences)

"The result of an inscription should not be a reduction in the value of the List... due to the large potential number of nominations and to political difficulties."

- A bottom up approach, involving concerned communities (even marginalized)
- Civil society, NGO's, Universities, Historical research and public awareness



Supporting and developing alternative programmes.

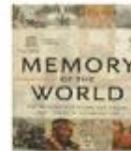
- UNESCO: 2003 Convention, "Slave routes", "Memory of the World"...
- outside: at the regional or at the international level.



Sub-Regional
Network on
Intangible
Heritage



International Coalition of
Sites of Conscience



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