



# WORLD

First OWHC ASIA-PACIFIC  
Regional Meeting of

# HERITAGE

World Heritage Cities  
24 – 26 September 2014

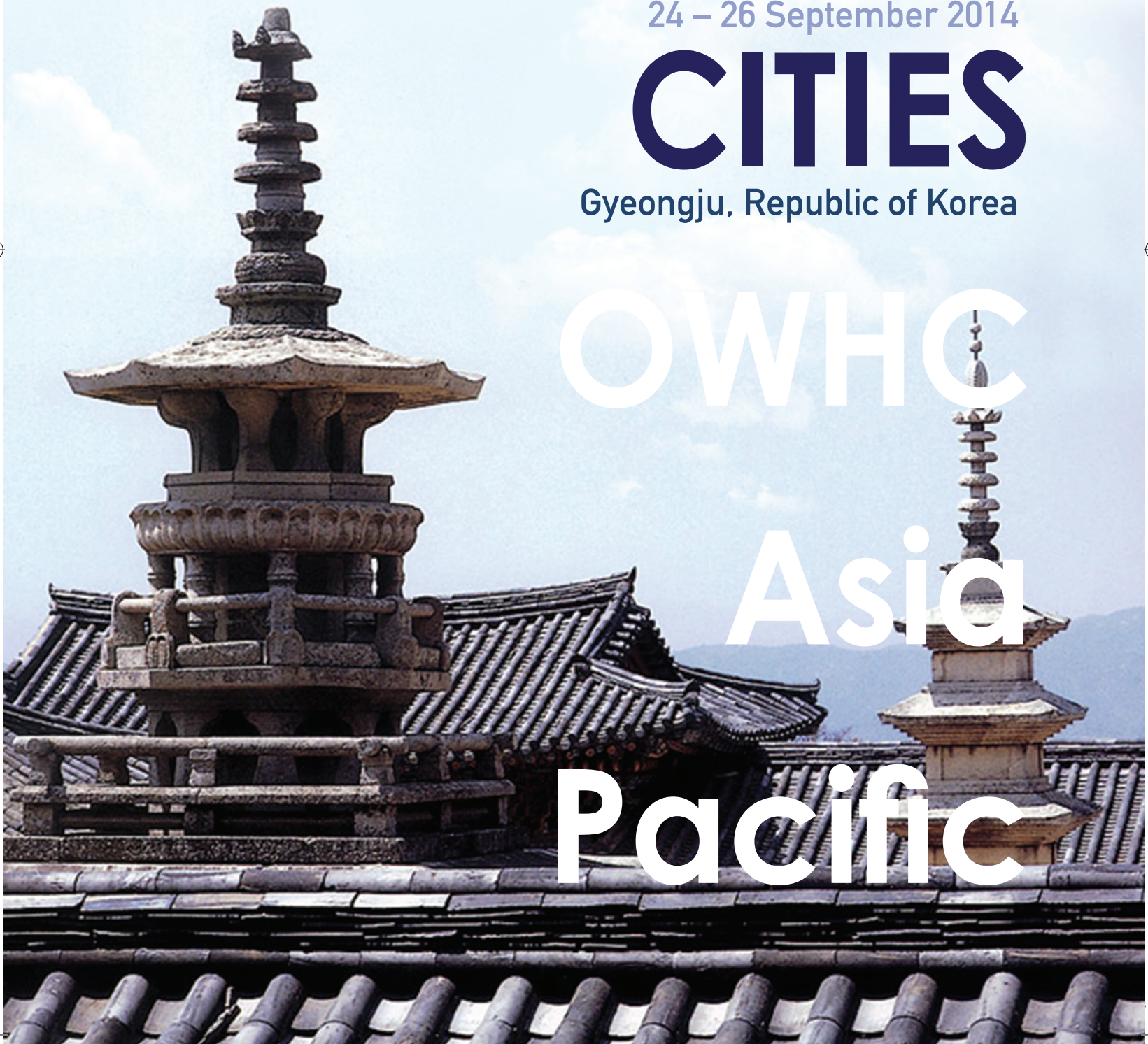
# CITIES

Gyeongju, Republic of Korea

# OWHC

# Asia

# Pacific



**Hosted by** | Gyeongju, Cultural Heritage Administration, Gyeongsangbuk-do Province,

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# 1

## Mayor's note - Mr. Yang-sik Choi, Mayor of Gyeongju



*Mr. Yangsik Choi, Mayor of Gyeongju*

It was my great honor to greet mayors and experts of world heritage cities as well as representatives of international organizations such as UNESCO, ICOMOS, and WHITRIP on the occasion of the first meeting of OWHC Asia and the Pacific, held in Gyeongju, 23-26 September, 2014.

Gyeongju, which was the capital of Silla dynasty for one millennium enshrines three World Heritage sites, namely Seokguram Grotto and Bulguk-sa Temple (1995), Gyeongju Historic Area(2000), and Traditional village of Yangdong(2007). Those sites are the common heritage of humanity and should be preserved not only for the present generation but also for the next generations. The sustainable preservation of World Heritage sites is one of the overall objectives in my city.

I would like to. On behalf of Gyeongju city, offer heartfelt congratulation to the OWHC-AP Regional Coordinator, Dr. Huh Kwon and officials concerned who spare no efforts to organize the first meeting of OWHC Asia and the Pacific under the difficult circumstances. Under the theme of "People-centered Principle for Preservation of World Heritage Cities", this meeting provided a place where meaningful discussions were made and information was exchanged for further cooperation amongst the world heritage cities.

I expect that new way of approach toward the preservation and utilization of the valuable world heritages will be helpful in all World Heritage cities.

*Yang-sik Choi*  
*Mayor of Gyeongju City*

# 2

## Preface - Mr. Kwon Huh, Regional Coordinator of OWHC-AP



*Mr. Kwon Huh, Regional Coordinator  
of OWHC Mayor of Gyeongju*

World Heritage Convention, adopted by the General Conference of UNESCO in 1972 is one of the most universal international legal instruments for the protection of the cultural and natural heritage.

World Heritage cities bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared. Their outstanding example of a type of building, architectural or technological ensemble or landscape illustrates significant stages in human history.

An international non-profit non-governmental organization, the Organization of World Heritage Cities (OWHC) was created to assist member cities adapt and improve their management methods in relation to the specific requirements of having a site inscribed on the UNESCO World Heritage List. For better preservation and management, it is quite desirable for member cities to promote regional cooperation and the exchange of information and expertise.

OWHC Asia and the Pacific was officially set up in December 2013. Thanks to the generosity of Gyeongju, the secretariat's office was opened in the city government building.

Asia and the Pacific region is the cradle of civilizations and the important resources of cultural and biological diversity. It is part of human resources to be preserved for next generations. However, in recent times, our World Heritage cities are faced with numerous dangers caused by natural and man-made threats. Now is the time to find appropriate solutions for cities in sustainability.

More than 300 representatives, workers and experts from 28 cities brought together to address key issues of "people-centered preservation of world heritage cities", "challenges of world heritage cities" during the first regional meeting of OWHC Asia-Pacific, Gyeongju, 23-26 September 2014. It is the landmark in the OWHC history.

I take this opportunity to express my profound appreciation to all speakers and panelists, and observers for their valuable contributions. In particular, on behalf of OWHC Asia and the Pacific, I am glad to thank Mr. CHOI Yangsik, Mayor of Gyeongju, Mr. Denis Ricard, Secretary-General of OWHC, Basilio Horta, Mayor of Sintra and President of OWHC, and Dr. KIM Kwangjo, Director of UNESCO Bangkok Office for support and advice which were very crucial in organizing workshop and mayors' meeting together.

*HUH Kwon  
Regional Coordinator  
Former Vice-chairman of ICOMOS-Korea*

# 3

## First Organization of World Heritage Cities Asia-Pacific (OWHC-AP) Gyeongju Recommendation

We, the participants of the first Organization of World Heritage Cities (OWHC) Asia-Pacific Regional Meeting held from 24 to 26 September 2014 in Gyeongju, Republic of Korea,

Thanking the kind contribution of the hosts, the City of Gyeongju, the Province of Gyeongsangbuk-do, and the Cultural Heritage Administration, sponsors, UNESCO Bangkok Office, the Korean National Commission for UNESCO, and the World Heritage Institute of Training and Research for the Asia-Pacific Region (WHITRAP), and the organizer, the OWHC Asia-Pacific Regional Secretariat in Gyeongju established in 2013;

Considering that the World Heritage Cities in the Asia-Pacific region are fully aware of the value of protecting and preserving the Outstanding Universal Value of World Heritage, which contributes to and promotes world peace and culture;

Respecting the "World Heritage Convention" and the "Recommendation on the Historic Urban Landscape" adopted by UNESCO in 1972 and 2011 respectively for the preservation of the historic environment in every aspect of protection, management, and utilization of the heritage;

Recognizing that the cities are facing various challenges such as urbanization, climate change, degradation, tourism pressure and rapid development, which creates difficulties in preserving and managing heritage in urban contexts where various conflicts of interests and sometimes insufficient financial and technical resources exist;

Affirming that sustainable conservation should be 'people-centered' and 'people-led' ultimately benefit the stakeholder communities;  
recommend the mayors of World Heritage Cities in the Asia-Pacific:

1. To keep in mind that it is an international obligation to preserve and protect heritage of Outstanding Universal Value as our inheritance from the past;

2. To involve various stakeholders such as local communities including corporations, institutions and NGOs, as well as local and national authorities, toward 'people-centered' and 'people-led' conservation in accordance with the principles of sustainable development;

3. To ensure that all stakeholders mutually benefit from their cultural heritage in an equitable manner;

4. To give priority to the protection of heritage over new development projects with a holistic and interdisciplinary approach;

5. To exchange mutual experiences in dealing with diverse problems in protecting heritage, and explore ways to provide support for other member cities under difficulty in the region;

6. To encourage UNESCO to expand its support for World Heritage cities under close cooperation with the OWHC to address various problems that the cities are facing;

7. To propose OWHC to establish a platform for research and training for World Heritage cities to facilitate intellectual coalition between member cities and build their capacities;

8. To invite World Heritage cities in the Asia-Pacific to join OWHC in order to realize the above mentioned objectives.

26th of September, 2014  
Gyeongju, Republic of Korea

## Opening Session

- Theme : People-centered Conservation for World Heritage Cities and Towns
- Venue : Gyocheon Academy



Opening speech by Mr. Yang-sik Choi,  
Mayor of Gyeongju

*Mayor Yang-sik Choi* welcomed the experts. He then went on to describe the significance of Gyeongju in the history of Korea as a capital of Silla Dynasty. He also spoke about the value of the reconstructed buildings of Gyocheon Academy in the history of the city. He ended the speech with the wishing for the success of the meeting and invited the experts and all the guests to actively participate in the discussions in order to make it a productive discussion.



Congratulatory speech by Mr. Denis Ricard,  
Secretary-General of OWHC

*Mr. Denis Ricard* started his address with summarising the conclusions of the UNESCO meeting that was held two years ago (2012) in Gyeongju between UNESCO and OWHC in which the decision of establishing a regional office was taken. That meeting, he pointed out, had two major conclusions: The first one was to bring together the experts of the region to deliberate with the Mayors about the challenges of conservation of World Heritage Cities and raise awareness about aspects that are crucial to conserving the Outstanding Universal Values, and the Second one was to bring together the Mayors of these cities to enable them to compete for 'heritage budget' with their colleagues in their respective departments. He added that the experts cannot work alone and they need to work with the authorities and share their awareness of heritage with the young generation as well. He thanked the Mayor of Gyeongju, the team of OWHC-AP and the experts who are participating the meeting.



Congratulatory speech by Dr. Gwang-jo Kim,  
Director of UNESCO Bangkok Office

The Speech by Mr. Ricard was followed by a Congratulatory Speech by *Dr. Gwang-jo Kim*, Director of UNESCO Bangkok Office. He started off with welcoming the leaders (the experts) in people-centred conservation and asserted that their participation and discussions during the Experts' Workshop and Mayors' meeting will be important and crucial for the future of this discourse. He also brought out the discussions from the past meetings that raised the issues of sustainable development and challenges for conservation in World Heritage cities. He stressed the importance of capacity building and networking among the cities facing similar challenges. People-centred conservation, he added, is the best way to ensure sustainable development and to protect the outstanding universal values of a World Heritage City and this could be possible through contributions from the indigenous communities, experts, administration and UNESCO. All the stakeholders must participate and take up responsibility for conservation. At the end, he asserted the need for the experts to take up the responsibility to engage with mayors of the cities.



*Welcoming speech and introduction of participants by Mr. Kwon Huh, Regional Coordinator of OWHC-AP*

The next Speech was a Welcome Address by **Mr. Kwon Huh**, Regional Coordinator of OWHC – AP. He started off with welcoming all the participants of the meeting and expressed his gratitude to the Mayor of Gyeongju and praised him for his leadership. He shared a brief history of the city of Gyeongju and elaborated upon its role in the history of the region. He then went on to stress the importance of UNESCO studies in unearthing the value of the place and thanked all offices of UNESCO for the guidance it has provided and in training and capacity building. Mr. Huh established that the primary objective of this meeting is to discuss aspects of community participation in processes of conservation. He stressed that while the intentions of community participations are clearly outlined in the World Heritage Convention, the serious conflicts between people and the processes of preservation are quite evident. The interrelationship among stakeholders is not necessarily healthy and the challenges of development make it more difficult to fulfil our common responsibility to preserve cultural heritage. For sustainable development of a city, involving people in the processes of development and conservation is important. He then requested all participants of the meeting to introduce themselves.

## Keynote Speech

This session started with the Keynote Speech of **Prof. Richard Mackay**, Chair of Australian World Heritage Advisory Committee and Partner of GML Heritage Pvt. Ltd. He started with acknowledging the remarks made about people-centered conservation in the morning session and thanked the OWHC-AP, the Mayor of Gyeongju and the UNESCO offices for inviting him. He then started his speech titled ‘People and Place: Living with Heritage’. “The keynote address focused on ‘people-centred conservation’ drawing upon experience at heritage places in Australia and Cambodia and reflected on some of the ethical and economic considerations that arise in giving heritage a ‘life in the community’, in accordance with the Operational Guidelines of the World Heritage Convention.”



*Prof. Richard Mackay, Chair of Australian World Heritage Advisory Committee*

This was followed by the next keynote speech by **Prof. Niramom Kulsrisombat**, Director of Urban Design Development Centre and Assistant Professor at Department of Urban and Regional Planning, Chulalongkorn University, Thailand. Her speech was titled ‘Inclusive, Culture-led Heritage Preservation’ and focused on art and cultural activities as an innovative means for rejuvenating severed social connections. She presented a recent collaborative effort at cultural heritage preservation in the Kadeejeen neighbourhood of Bangkok where community-based art festivals were used as an innovative and effective policy tool for sustainable development.



*Prof. Niramom Kulsrisombat, Chulalongkorn University, Thailand*



## Session 1

■ Theme : People-centered Conservation – Concept and Definition

■ Moderator : Prof. Sung-woo Kim, Yonsei University, Republic of Korea

*Dr. Su-jeong Lee's* talk was titled 'People-centred Conservation: Its origin, practice and issues'. After having outlined the relevant shifts in the processes of conservation, she moved towards identifying the questions that need discussion under this theme. The questions were :

1. What does people-centred conservation mean?
2. What are the values and significance of historic towns from people-centred conservation and how can it be assessed?
3. What are the key principles of implementing people-centred conservation into practice?
4. What kind of practical tool or policy should be provided to exercise people-centered conservation in historic towns?
5. What is the role of policy makers, city planners, developers, visitors, and residents to implement people-centered approach into conservation of historic towns?

The moderator opened the questions up for discussion in the meeting.



*Dr. Su-jeong Lee, Senior Researcher of Cultural Heritage Administration, Republic of Korea*

## Discussion

**Prof. Villalon:**

Acknowledged the framework as a good beginning to start addressing the issue and believed that once there is an agreement among the members of this workshop the discussion could move towards addressing the ways of communicating it with people and preparing them for the challenges ahead.

**Dr. Lee:**

Identified various challenges with reference to the already established acts. For example, the Cultural Properties Protection Act mentions the preservation of the 'original form, while in most of the living cities it is difficult to determine what is 'original'.

**Prof. Sung-woo Kim: (moderator)**

He reminded that the objective of the workshop is to arrive at a common understanding of 'People-centered

conservation' and all must focus the discussion on that.

**Prof. Mackay:**

All places have values and they may be different for various communities. People-centered conservation gives us a framework to spell out those values and a possibility to prioritize people over other values. For example, the idea of 'original form' is fabric based and may be in conflict with livelihoods and other values of communities. This framework makes it possible to shift the focus to people from the fabric.

**Dr. Curtis:**

The UNESCO intangible heritage convention has tried to constitute a definition of a 'community' and raises certain questions related to this aspect: How does one define a community? How does value-based approach relate? How does one translate this into policies?

**Ms. Adishakti:**

She asserted that in her experience of working with communities for a long time, the only way to ascertain these issues is to engage with the community throughout the process of conservation.

**Prof. Choe:**

How does people-centered conservation work for archaeological sites?

**Prof. Mackay:**

Not all sites have attached recognisable communities. Also, attaching physical boundaries to communities does not work very well. Australia has a people's register and also a government register and both work as tools to identify the communities related to the cultural heritage.

**Dr. Gwang-jo Kim:**

It is disappointing that there are no operational definitions possible for people-centered Conservation. The questions such as; who are these people? What is the conservation centred around – the life or economics of the people? Are pertinent in furthering the idea. There should be research done on these matters to arrive at an operational definition.

**Prof. Lat:**

In a recently designated World Heritage site in Myanmar, it seemed that the initiatives of World Heritage Centre and ICOMOS are displacing the people who make their living out of the place.

**Ms. Desai:**

The definition of a 'community' in the field of ecology is the group of people who are historically, socially and economically linked to an 'environment'. May be that may provide a clue to these definitions.

**Mr. Volpini:**

In context of a place that is heritage for the World (World Heritage), all become the part of a community that is historically linked.

**Mr. Son:**

Is there a difference between a World Heritage City and a World Heritage site (monuments) apart from the former having a possibility of being a 'living heritage'? And in that case would the 'people' mean 'residents'?

**Ms. Minaidis:**

The definition of World Heritage City provides a pointer to these discussions. When new cities are inscribed, sometimes we wonder if it is a city or not. New cities forms such as Bethlehem Church Route are added. They are defined as Cities because they are affected by the city. The definition of a World Heritage City itself may end up getting broadened, redefined during the course of these discussions.

**Prof. Adishakti:**

In Indonesia, they saw a community movement towards becoming a part of the World Heritage. Earlier on the people had no ownership of the place. Certain initiatives, like introducing a mall for the crafts and the presidential decree to include the communities in all developments have resulted in to a healthy participation of all people. It has taken 10 years.

**Mr. Huh:**

Experience suggests that most of the preservation work is done separately from the community initiatives and focus on the technical aspects of preservation involving experts. Community is interested in engaging but it has been rarely possible. As of now, 'community' is a political concept. It should be understood as an ecological or a social concept. It is time to change our thinking of people. 'Value assessment' framework can prove as an important tool to integrate various interests.

**Prof. Kulsrisomat:**

The terminology of the approach is equally important. 'People' is a vague term, may be it should be 'community-centered conservation'.

**Mr. Wijayanto:**

Before 1998, Indonesia had a top down process but now they have a bottom up process. Internet/ social media has really opened up the discussion of heritage to all people.

**Dr. Lee:**

In most of their conservation Projects they already deal with people and their activities. But integration of people-centered conservation in the value based assessment method is important.

**Prof. Sung-woo Kim: (moderator)**

While it has not been possible to arrive at any definitive ideas but the discussion has opened up the minds towards the direction of people-centered conservation.

## Session 2

### ■ Theme : People-centered Conservation – Methodology

### ■ Moderator : Dr. Augusto Villalon, President of ICOMOS-Philippines

The first speaker, *Prof. Yong Shao*, Executive Director of WHITRAP in Shanghai and Professor at College of Architecture and Urban Planning at Tongji University presented her paper titled 'Resident Oriented: Concept and Method of World Heritage City Protection'. She started off with an introduction to WHITRAP as a category 2 institute of UNESCO and went on to discuss the methods of dealing with World Heritage City that is a living heritage. Her presentation consisted of :

1. Features and Values of a World Heritage City,
2. Challenges of World Heritage City Protection in the Asia – Pacific Region and,
3. An Empirical Study of Resident-oriented Protection Method for a World Heritage City.

*Prof. Laretna T. Adishakti* from the Centre for Heritage Conservation, Universitas Gadjah Mada, Indonesia, was the second speaker of this session and her presentation was on the 'People-centered Initiatives for the Indonesian Charter for Conservation of Heritage'. She provided a comprehensive history of the Indonesian movement and went on to identify the conceptual framework for the Heritage Management for the country.



*Prof. Yong Shao, Executive Director, UNESCO World Heritage Institute of Training and Research for Asia-Pacific*



*Prof. Laretna T. Adishakti, Centre for Heritage Conservation, Universitas Gadjah Mada, Indonesia*

## Discussion

### *Prof. Villalon: (Moderator)*

In both the examples the planning and cooperation of Public and Private entities was evident. It would be interesting to know how this collaboration was made possible in Indonesia.

### *Ms. Adishakti:*

The most crucial part of the process was opening the mind of the administrators that led to a political will.

### *Prof. Villalon: (Moderator)*

Heritage could be valuable to people if through it the quality of life can be improved and economy can be generated. Tourism can be an important generator of economy but can also be detrimental. How did Lijiang manage to maintain tourism at a sustainable level?

### *Prof. Shao:*

Tourism has an important role in the economy of the place. People need tourism. Management Plan of Lijiang considered the entire region as a 'cultural resource' not just the city. Monitoring the tourists was very important. However, it is very difficult to keep the balance.

### *Dr. Curtis:*

In Lijiang, is there any part of the revenue generated out of tourism going back to the people?

### *Prof. Shao:*

The tourism revenue is converted into a fund to conserve local people's houses. It funds almost 50% of the needs for conservation. It helps to restore the houses as well, not just the monuments.

**Prof. Villalon: (Moderator)**

That shift requires a change of mindset.

**Mr. Ricard:**

Lijiang faced earthquake devastation one year before the inscription. Is the ongoing work restoring the earthquake devastation? What is the funding policy?

**Prof. Shao:**

The city faced an earthquake in 1996, and it was inscribed in 1997. There was another earthquake in 2008. All the wooden structures were maintained after the earthquake but the concrete buildings were destroyed. After which these structures require regular maintenance.

**Mr. Ricard:**

Borobudur has been buried over several hundred years and was discovered 200 years ago. The general im-

pression is that the people who live around the temple do not have any sense of ownership to the place. Is it because of the discontinuity of the religious practices? What does one do in such situation?

**Ms. Adishakti:**

The separation is by plan. The villagers were removed. People of all religions had spiritual connections to the place and they are our 'teachers'. They had also filed a case to get their village back but had failed. We had put forward an idea of 'Saujana' (the cultural landscape that belongs to all) but there are some hotels that are coming around and ruining the visibility of the landscape. The ancient story suggests that there was a lake surrounding the temple, but is not visible now. It is now possible only through all political will to connect the place back to the community.

### Session 3



**Theme : People-centered Conservation – Case Studies**

**Moderator : Prof. Chong-pil Choe, Honorary Professor of Sejong University, Republic of Korea.**



*Dr. Augusto Villalon, Member of ICOMOS International Advisory Committee, The Philippines*

The first speaker of the session was *Dr. Augusto Villalon*, CEO of Villalon Architects, Member of ICOMOS Advisory Committee and President of ICOMOS Philippines. He presented the case of Vigan through his paper titled 'The Vigan (Philippines) Community Develops its own Sustainable Conservation Plan'. This paper was a "narrative tracing the changes in public perception of heritage conservation through the years as experienced in his long association with Vigan".



*Mr. Francesco Volpini, Former Secretary General of CCIVS, Italy*

The next speaker, *Mr. Francesco Volpini*, Former Secretary General of CCIVS presented his paper titled 'Youth and International Voluntary Service – Contributions to World Heritage Conservation and Promotion'. He brought forward the international voluntary service projects that constitute a participative process complementary to that put into place by UNESCO and its member states to answer the challenges of heritage conservation and promotion. He likened the cultural diversity of the world as the only renewable resource of action and innovation.



*Ms. Jane Lian Labang, Head Manager of Sarawak Cultural Village, Malaysia*

**Ms. Jane Lian Labang**, the General Manager of Sarawak Cultural Villages presented her approach to managing the traditional ethnic houses and cultural practices through her paper titled ' People-centered Conservation Principles for World Heritage cities and Towns'.

The next presenter, **Dr. Kyaw Lat**, Honorary Professor at Mandalay Technological University, Myanmar spoke about the Pyu Cities in Sri Kshetra region that has recently been designated the World Heritage status. He spoke about the outstanding universal value of the place, the historical significance and the people-centered approach to management of the place.



*Mr. Jae-woan Son, Culture and Art Department, Andong City, Republic of Korea*

The last speaker of the session was **Mr. Jae-woan Son** from the Culture and Art Department of Andong City, Republic of Korea. His paper outlined the 'Utilization Project for the Sustainable Development of the World Heritage village of Hahoe in Korea. He spoke about the specific approach taken for the conservation of the intangible heritage and its importance in preserving the outstanding universal value of the village.



*Dr. Kyaw Lat, Honorary Professor at Mandalay Technological University, Myanmar*



## Wrap up Session

**Dr. Lat:**

Brought out the discussion from the earlier sessions and asked the question of defining the 'people' who are attached to the place. He suggested that if communities are not gaining, they should not be disturbed. He gave the example of Burma to make his case and asked if the people from the local communities were asked about what to do?

**Mr. Volpini:**

Just like they do in case of the youth, local people must be trusted.

**Dr. Curtis:**

Suggested that it would be very hard to make broad 'brush-stroke' definition of anything. But it would be important to identify the basic principles. These sites have been managed before their 'World Heritage status'. Something was happening that managed to conserve the place. Having said that, the world today faces unprecedented threats.

**Dr. Mackay:**

Agreed, but conservation of any place would not have been possible without people. They have looked after a place so well that it is valuable today. Having done that, they find some rules imposed on them through the external agencies. They might need right over economic benefits and management processes etc. They need more than 'letting them be'.

**Mr. Huh:**

There seems to be confusion between the intangible heritage and the 'hardware' of the place. Can we ask Mr. Son about what he means by the 'intangible cultural heritage'? Especially in the context that Korea has a system to protect cultural heritage.

**Mr. Son:**

He meant the objects (like the masks) that contain a

sense of understanding of a Korean Society.

**Dr. Curtis:**

The wrap up session must encourage general discussions and not specific questions. UNESCO member states have always encouraged conservation of intangible heritage.

**Prof. Kakiuchi:**

Different countries have diverse issues. Efforts of conservation in Japan face a fund crisis. The National Government used to subsidize these efforts but do not do that anymore and people cannot pay. The 'opportunity cost' of conservation for people is huge and thus conservation is feared. We have to look at funds beyond the community and focus on people getting economic benefits from the tourism. The benefits that people get should go beyond social benefits.

**Dr. Curtis:**

The Vigan example of people's management processes may be a good example to look at for such situations. The capacity of the government to finance in all Asian countries varies drastically.

Addressing the discussion with Dr. Mackay, What if people want to destroy the heritage like the Bamiyan Buddha?

**Dr. Mackay:**

The rules will have to be different for all places. The point is that the people have the entitlement to the heritage not privilege, which means that they have rights to manage, not the right to determine. World Heritage is for the greater good and thus has to address the larger realities. Even the environmental significance of the place will be of more value than people's entitlement.

**Mr. Volpini:**

This discussion is then essentially about the economic benefits.

**Dr. Su-jeong Lee:**

In towns, local people come first. Bamiyan was a monument. A dead city can also take a lot of tourists. In living cities, government can cooperate on the matters but the 'key works' should remain with the people.

**Prof. Sung-woo Kim:**

Then is 'people-centered conservation' essentially about the local people as opposed to tourists or citizens of the world. What does this mean when the world heritage is in focus?

**Mr. Jin-su Yom:**

Why do we have to define any 'people'? Sometimes volunteers make changes by sharing their experiences. May be we should just define it as 'sensitive to the people'.

**Mr. Curtis:**

'Community' is a good buzz word but is always conflicted in reality. Living cities in particular, have migrated communities, wanting to modernise, recently arrived communities etc.

**Mr. Ricard:**

The concept of 'World Heritage City' is a new one and was defined only in 1992. The ICOMOS and OWHC also need to engage in the questions of – what is a world heritage city? Can just few treats constitute a city? How do we protect it? The concept is growing, changing and moving.

**Ms. Minadis:**

The discussion of 'People-centered Conservation' can be narrowed down to – how to consider people living in a city in conservation and management plans? How to involve all social actors? Can we 'restore' people's processes of conservation?

**Dr. Curtis:**

Whose processes? Of all the people passing by? Affected by it?

**Prof. Adishakti:**

The 'heritage' space is public and anyone who uses the space has a right over it.

**Dr. Villalon:**

Whoever they are – we must find a way of engaging with them

**Prof. Adishakti:**

May be there is an importance of a mediator and that is the role of an expert.

**Dr. Curtis:**

What about the regular urban processes of gentrification?

**Mr. Riard:**

There are two types of people in a city; the people who gain benefit from the heritage and are proud to be in the city and the people who pay for it and thus are the victims. The people who pay the price usually end up leaving the city.

**Dr. Cheong:**

After the inscription of Macau as a World Heritage City, people are more confident of their identity. The government has presented the conservation plan to the people and designated them as the keepers of the temple. This gave the people a lot of pride.

**Mr. Curtis:**

Macau has a huge influx of tourists for gambling and not as much for the city.

He announced the session closed with an anticipation of the declaration of the workshop on Friday. He said the examples have helped enrich the discussion further.

**Mr. Huh** concluded the day by thanking all participants and remarked that culture must be a driving force for any development and people-centered Conservation must be viewed in opposition to the elitist attitude to conservation. Realising this is a good achievement for the day.

## Opening Ceremony

- Theme : Challenges of World Heritage Cities – Vision and Reality
- Venue : Hilton Hotel, Gyeongju

After a round of introduction of the participants *Mr. Yang-sik Choi*, Mayor of Gyeongju welcomed all the guests and congratulated OWHC on successfully facilitating the cultural event. He also congratulated the UNESCO Bangkok office and declared the pride in being a part of a World Heritage city. He then went on to elaborate on the history of Gyeongju city and its importance in the world history and its cultural development. The Mayor hoped that the Experts Workshop that was concluded would create a platform for World Heritage cities in the Asia-Pacific region and pave a new way for conserving them. He extended his gratitude to the speakers and all the officials who are participating in this meeting, wished them luck and thanked them for their participation.

The Mayor's address was followed by congratulatory speeches by Mr. Jong-jin Kim, Deputy Administrator of Cultural Heritage Administration of Republic of Korea and Mr. Kwan-yong Kim from Gyeongsangbuk-do Provincial Government.

*Mr. Denis Ricard*, Secretary-General of OWHC started his congratulatory speech by repeating the conclusions made two years ago in the UNESCO meeting; the first one being the formation of OWHC-AP as a link between World Heritage cities and the second one was about inviting mayors in Gyeongju by the Mayor of the city. He stated that while the experts have an influence over the protection of the heritage of the city, the mayors have the power to do so. Protection of Heritage is a challenge and the OWHC provides a platform to address the mayors, experts, young people to bring them to these challenges. He also added that if the mayors joined the Organisation, together they can go much further. He praised the leadership of Mayor Choi in establishing Gyeongju as the Regional Secretariat for OWHC-AP and presented a certificate on behalf of board members of the OWHC.

This was followed by a congratulatory speech by *Mr. Gwang-jo Kim*, Director of UNESCO Bangkok Office. He thanked the city of Gyeongju for convening such an important meeting and welcomed the mayors and experts to participate in it. He stated that the mayors must encourage local communities to be a part of discussions on heritage. He also brought out the importance of the Kyoto Vision and hoped that while the experts will outline processes that will help take the idea of conservation further the mayors will bring out the practicalities of it. He ended his speech by showing his gratitude to all the mayors for participating and thanking the experts for sharing their visions. At the end, he presented a souvenir from the UNESCO Bangkok Office to the mayor of Gyeongju.



Opening speech by Mr. Yang-sik Choi,  
Mayor of Gyeongju



Congratulatory speech by Mr.  
Denis Ricard, Secretary-General  
of OWHC

Group Photo







This was followed by the welcome addresses of **Mr. Yeong-gil Kwon**, Chairman of Gyeongju City Council and **Mr. Kwon Huh**, Regional Coordinator of the OWHC-AP.

Congratulatory Video messages from the individuals were then followed by a memorable performance from the Seorabeol Girls' Middle School.

## Keynote Speech



*Ms Lee Minaidis, Deputy Secretary-General, OWHC*

The first keynote speech was delivered by **Prof. Richard Mackay**, Partner, GML Heritage Pvt. Ltd. and Chair at Australian World Heritage Advisory Committee. He started with thanking the Mayor of Gyeongju, OWHC and UNESCO. His Keynote address was titled 'People and Place – Vision and Reality' and focused on 'people – centred conservation' and drew upon his experiences at heritage places in Australia and Cambodia. It reflected on some of the ethical and economic considerations that arise in giving heritage a 'life in the community', in accordance with the Operational Guidelines of the World Heritage Convention.

The next keynote speech was by **Ms. Lee Minaidis**, Deputy Secretary-General of OWHC. She outlined a brief history of the origin of the OWHC, its objectives and its future activities. She then went on to detail out the theme of the Congress next year in Arequipa: 'World Heritage cities, Resilient Cities' and its subthemes :

1. Assessing vulnerabilities and understanding urban resilience
2. Enhancing urban resilience through governance and civil society engagement
3. Tools and mechanisms to achieve urban resilience
4. Enhancing urban resilience through learning and knowledge sharing.

She then went on to detail out various activities of the Congress and ended on a note of hope that the Arequipa Congress would have all the elements that are crucial to making it relevant and ensuring the active participation of members of OWHC.



## Panel Session

**Moderator : Prof. Sung – woo Kim**, Yonsei University.

**Mr. Methadol Wichakana**,  
Head of Ayutthaya Fine Arts Department, Thailand

**Dr. Augusto Villalon**,  
President of ICOMOS-Philippines

**Prof. Emiko Kakiuchi**,  
National Graduate Institute for Policy Studies, Japan

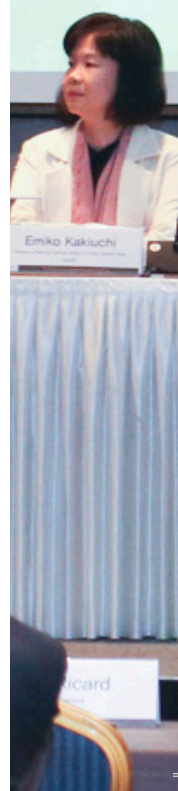
**Mr. Denis Ricard**,  
Secretary-General of OWHC



Panel Session

The session started with *Prof. Kakiuchi* outlining the issues and challenges of World Heritage cities of Japan. She highlighted upon the long history of protection since 1950s in Japan and importance of the civil movement. However, she also identified that heritage is at times marginalised for economic gains. The society and community has matured now and recognises heritage as an important asset that enhances the sustainability of the place. An inscription of a property to a World Heritage is effective as it recognises the place and raises awareness about it to its people. It also encourages the identity of the place and attracts tourism. This requires a management plan. While inscription is good for tourism, in longer terms efforts for local development is important in order to gain support to a wider society. Historic Cities also require resources. How to balance tourism and local life? How to incorporate the considerations of carrying capacity? Are the questions one need to address. Several cities in Japan have pressures of tourism and the need for sustainable development. Protection, preservation and utilization are required. The World Heritage cities have an advantage of recognition and thus are entitled to overcome these challenges.

*Mr. Ricard* followed the discussion by outlined the challenges of World Heritage cities, the visions and the reality. He identified that heritage is a challenge for the mayors as not a single mayor in the world has been elected on a heritage platform. Mayors have a lot of responsibilities and heritage is only one of them. Mayors are also not experts of the field. Rarely, heritage dominates expectations of the population and can go on being not dealt with. The challenge for mayors is to look forward and beyond the day to day activities. The mayors' workshop thus, is very important as it makes the mayors aware of the fact that while heritage comes from the past, it will remain in the future and the fact that they are building the heritage of tomorrow. He added that heritage is full of contradiction. One of the contradictions is the heritage and tourism. No mayor will ever say that they would want to stop tourism in order to protect heritage, but the fact is that too many tourists will destroy



# Panel Session

the heritage. Protecting heritage and its authenticity, at times would also contradict with modern aspirations of people. The contradictions between heritage lovers and people who want to bring in their future plays out on a day to day basis. A mayor has to address people who are residing in a World Heritage city and other citizens. People living in the designated area of a World Heritage city are the one's paying for the need to protect the heritage.

*Mr. Wichakana* spoke about the action plan for Ayutthaya. He spoke about an inclusive plan with landscape improvement and economic benefits to the local communities. The program was subsidised by the local government since 1991. Modernisation and economic gains related to the World Heritage designation had negative impacts on the outstanding universal values of the city. An action plan to negate these impacts could not be successful and the idea of moving the modernisation to a new city and preserve the OUV of the historic one.

The next presentation was by *Dr. Villalon*, who spoke about his experience as an expert working for Vigan, Philippines. He spoke about the education of management that came from an OWHC workshop and how it helped the mayor to understand that everything is important and so is heritage. The biggest learning for him was that while the heritage principles are universal, they need to be applied in a culture specific way. He stated that the example of Vigan is important in the study of community based heritage. When the national government was not interested, an NGO-led activism was helpful in awakening of the people and acted as a trigger. Heritage and development need to arrive at a 'happy balance'. In Vigan the approach was to include development initiatives like repairing streets, garbage cleaning, laying of sewage system, planting of trees and inclusive community development was a part of the cultural heritage development plan.



The city authorities presented the plans to the constituents and it was important that they understood the plan. The citizens understood the benefits such as pride, income, employment, revival of local techniques and they enjoyed participating in the process of conservation because they got something back. Construction guidelines were made and the education to the people came sublimely. Now everyone works to keep their heritage and maintain it. Everything was done on a shoestring budget and the work was done at the grassroots level.

*Mr. Ricard* pointed out that the question of money came up often. Heritage is costly and some countries are at a disadvantage. That is one of the reasons that almost 62% of the World Heritage cities are in Europe. It is not easy to find money when there is none. Despite of that, certain percentage of the tourist tax must be returned to the people who support renovation. This will help people take the responsibility of protecting the heritage. You do not have to be rich to support heritage.

*Mr. Wichakana* pointed out that money and financial benefits coming out of tourism can solve problems for the world heritage sites and the central government can subsidise. There also needs to be awareness about how to modernise without affecting the OUV. Another possibility is to gather money from the world as it is going to be spent for the conservation of World Heritage.

*Prof. Kakiuchi* requested all the mayors present in the meeting to think about a long term perspective even if the mayors' terms are only 3 to 4 years and it is difficult for them to think about a long term perspective. In past, the Japanese model of economic and social development relocated the factories and production sites from large cities to smaller ones. This has resulted into a lot of loss of heritage and the challenge goes to finding an alternative way of development. Heritage cities have a problem. As in; unlike other cities, they are cost centered. World Heritage status gives an advantage to these cities as they become potential benefit centres. It would be important to gain sustainable development by conserving heritage.

*Dr. Villalon* pointed out that the community and the government can come together to get the whole city to improve and work towards a better quality of life. Heritage benefits must be distributed democratically. Then the people would come together for heritage and people-centered development, where heritage is one component.

*Ms. Julia Davis* asked Dr. Villalon if the international authorities have recognised the story of Vigan, to which he responded in affirmative. However, he said that it was much later in the 'game' that the recognition came forth. However, the model has been replicated in other cities that are nationally important.



## Round Table

**Moderator: Mr. Macario Napulan, Mayor, Miagao, Philippines**

The session started with the position paper presented by *Dr. Tim Curtis*, Head of Culture Unit, UNESCO Bangkok Office. He started his talk with recalling the Article 5 of the Convention Concerning the Protection of the World Cultural and Natural Heritage (1972), that states the importance of heritage having a meaning and function in the community. He also recalled the text from the Operational Guidelines that encourages participation of the local people. He then went on to outline the heritage as a shared social and political responsibility and the challenges of historic cities in the Asia – Pacific region. Through some examples he demonstrated that the World Heritage sites require communities to be actively engaged for their sustainable and long term protection and safeguarding. As custodians of heritage, local communities need to be empowered and motivated, since the municipal and national authorities cannot do it alone.



Round Table

The first Presenter was *Dr. Achmad* Purnomo from Surakarta City Government, Indonesia. He shared the approach of ‘the use of heritage objects in Surakarta City as a place of the growth of creative – innovative culture’.

The next speaker was *Dr. Seung – yong Uhm*, Chairperson of Korea Cultural Resource Promotion Institute. He presented a case of importance of digital technologies in preserving World Heritage.

*Dr. Cheok Kio Cheong*, Head of Cultural Department, The Cultural Affairs Bureau of Macau S. A. R. Government spoke about the ‘Public Participation and Heritage Conservation – The experience of Macau’. He outlined that heritage conservation is not about indulging in arbitrary decisions and peremptory actions. It cannot be separated from general public and local society and in order to achieve the actual effectiveness in heritage conservation, public participation is necessary.

The next case was of ‘Iwamiginzan Silver Mine and its Cultural Landscape-Environmentally Friendly Heritage Protection Based on Public Private Partnership’ presented by *Prof. Emiko Kakiuchi*, National graduate Institute for Policy Studies in Japan. Through her paper she discussed the protection scheme of Iwami-Ginzan, focusing on local efforts.

The moderator recognised the different approaches to conservation and identified that it must be sustainable. He asked Vice Mayor Puromo to elaborate upon the idea of movable and immovable assets. To which Mr. Puromo responded that people can see all the heritage of the place. He asserted that the funds are an issue and requested suggestions on how to raise funds. Could the organisation help for promotion as it can improve tourism?

*Dr. Cheong* suggested that Macau also has economic problems. They have taken up an approach where cooperation of all stakeholders is sought and the community then can donate some money, or at least not demolish the heritage.

*Mr. Ricard* suggested that all heritage cities have financial issues and all of them will have to seek innovative solutions.

After the break, *Mr. Methadol Wichakana*, Head of 3rd Fine Art Department, Ayutthaya, Thailand, presented the example of Ayutthaya. He started by giving a brief historical background to the city and outlining the conservation and development plan of Ayutthaya. He also presented an action plan and the strategies for adaptation of this plan.

*Prof. Yong Shao*, Executive Director of WHITRAP in Shanghai and Professor at College of Architecture and Urban Planning, Tongji University, presented a case of Lijiang in her paper titled 'Resident-oriented Concept and Method of World Heritage City Protection'. She presented some approaches of involving people into the discussions of heritage and conservation.

*Ms. Jigna Desai*, Researcher at CEPT University, Ahmedabad presented a case of the historic city of Ahmedabad, India, in her paper titled 'Problematizing Heritage in Context of Sustainability; Arriving at Principles of Ethical Engagement'. She identified acceptance of plural history, attention to livelihood and participatory decision-making processes as three main aspects of people-centered conservation.

This was followed by the 'case study on Levuka Historical Port Town' by *Ms. Elizabeth Niumataiwalu*, Senior National Trust Officer of National Trust of Fiji Island. After presenting a brief history of Levuka, she went on to outline the issues and challenges for the conservation of heritage of the city.

The last presenter of the session was *Mr. Phoumy Ophestsane*, Vice Mayor of Luang Prabang, Laos who presented the 'Living Heritage Case of Luang Prabang, Laos'. He started by giving a brief historical background to the city and outlining the conservation and development plan. He also presented an action plan and the strategies for adaptation of this plan focusing on sustainable preservation.



# 5-2

26th September, 2014

## Cooperation Meeting

*Mr. Denis Ricard*, Secretary-General of OWHC, started the meeting with briefly outlining the History of the World Heritage Convention and the concept of the World Heritage cities. He discussed the intentions and origins of OWHC at the time of its origin in 1993. He described the organisational structure of the OWHC and the fact that there are around 260 cities who are members of the Organisation. The World Congress of the OWHC happens every two years where the election of the Board is done. The programs done under the OWHC are; Raising awareness of the population about the values of their city and the need for solidarity between the World Heritage cities, holding the world congress every two years, mayors' workshops, youth forums, journalist workshops and awards. The OWHC also holds special workshops on climate change issues, case study workshops, city to city networking etc.



## Discussion

**Dr. Gwang-jo Kim:**

OWHC has 7 regional secretariats including three in Europe. There is no secretariat in the Middle East and Arab countries. Is there any intention to expand in that region? Also, the UNESCO Bangkok Office is already working with the education sector, is there any proposal from OWHC to strategically engage with the youth?

**Mr. Denis Ricard:**

62% of the World Heritage cities are in Europe. Also different parts of Europe are culturally very different. The history and development of the organisation has been such that there are more secretariats in Europe than anywhere else. There is a secretariat that includes The Middle East and Africa.

We do have certain programs to engage the youth. However, any suggestions from the Educators are welcome.

**Mr. Gwang-jo Kim:**

What if we have another workshop with educators along with the experts before the next mayors meeting?

**Mr. Denis Ricard:**

It is a good idea. We can also involve the people of the city.

**Ms. Lee Minaidis:**

The next conference in Arequeiba includes proposals for people and education. We could encourage them to go forward with the educators meet. It can have a national impact, just like journalists workshop.

**Mr. Huh:**

Participation of the users is important in developing the idea and it may have a great impact on the future programs. In all these cases, cooperation of the mayors is important.

It would be good if UNESCO worked more locally with involvement of ICOMOS and ICCROM.

**Mr. Denis Ricard:**

Yes indeed. The scientific committees of UNESCO, ICOMOS, and ICCROM always attend the world congress and maybe we must encourage them to meet in the cities.

**Ms. Lee Minaidis:**

In the past the world congress has been partnered by UNESCO, ICOMOS and ICCROM.

**Mr. Kyaw Lat:**

There should be sessions with educators. What about researchers? We have a lot of cities that need research.

**Mr. Denis Ricard:**

So far we have done nothing in terms of research. Usually, ICOMOS or ICCROM does this.

**Mr. Kyaw Lat:**

It would be helpful if all the cities that are in the same region find a platform to exchange research.

**Mr. Denis Ricard:**

At a regional level, if there is any proposal, we would welcome it.

**Mr. Huh:**

In my university, I have difficulty in research of cultural studies as it involves a lot of technical support from other field. While OWHC's main objective is to discuss methodologies for conservation, let us discuss and open ideas, as each city will be in a different situation.

**Ms. Adishakti:**

We had an organised heritage education for elementary schools and prepared manuals for teachers. All cities in the world should have it.

**Mr. Ricard:**

This is a very interesting idea. UNESCO World Heritage Centre had come up with this. However, if this comes from the local organisations/ local people, it is better.

**Mr. Huh:**

UNESCO has developed good educational programs, school projects etc. It is important that all World Heritage cities have these programs. It is important for all mayors to know about the UNESCO education and community development programs.

**Mr. Wichakana:**

Can we make a charter for Mayors?

**Mr. Ricard:**

We don't have one, but maybe it is a good idea. More thinking is needed before going further with this.

**Ms. Minaidis:**

The OWHC Charter was signed by Mayors.

**Ms. Adishakti:**

Indonesia has its own charter for historic cities.

**Mr. Huh:**

Please share it with us if possible.



Mr. Huh presented the activities of this year. He asked everyone's cooperation in managing the regional network. He gave out the membership details and details about the member cities. He also identified cities that have promised to become members or observers in near future. He suggested that the regional secretariat of the OWHC has a bright future.

Mr. Ricard identified that the OWHC has five or six sources of income; sponsorship from the Canada office, regional secretariats, host cities, International organisations and membership fees.

Mr Huh spoke about the membership fees and urged everyone to actively participate and support the organisation for a successful future.

## ***Discussion***

***Mr. Lat:***

How does one become a member? Is there any modality? How does one work out the fees?

***Mr. Ricard:***

The website has all the details. The fees are worked on based on the formula that is used all across UNESCO memberships.

***Mr. Curtis:***

It is a standard formula across UNESCO and is related to the GNP. This is to ensure that the rich countries pay more and the poor pay less.

***Mr. Huh:***

The top limitation however, is 10,000 US Dollars. Which is not the case for other UNESCO membership fees?

***Ms. Adishakti:***

Can we participate in the OWHC if we are not World Heritage cities or Sites?

***Mr. Ricard:***

This is a direction we are discussing. We are reviewing the possibility that any city that has a World Heritage

Site can join as a member while any city can become an observer.

***Mr. Curtis:***

Do you take tentative list into consideration?

***Mr. Ricard:***

Any city can become an observer. But only a World Heritage City can become a member.

***Mr. Huh:***

The future activities proposed by the OWHC-AP will be put up on the home page – [www.owhcap.org](http://www.owhcap.org). There are also other social networking platforms where OWHC-AP will have presence.

We need to finalise the host for our next meeting. Is there any city ready to volunteer?

***Mr. Lat:***

We have facilities and interest but do not have any funding or man-power.

***Mr. Huh:***

If you have more time, you will be able to manage that. Maybe the next meeting can be held in Myanmar. Any other cities from Sri Lanka interested?

**Mr. Dahanayake:**

Sri-Lanka would be an ideal place to host the next meeting as it has 8 world heritage sites. The natural and cultural sites in Sri Lanka have issues of Management in Urban Heritage that are common to others. I will speak to the mayor about it, but we are a relatively poor country and will have to figure out issues of financing this.

**Mr. Ricard:**

Organisation has respected regional cultures. Some regions have the luxury of experts, translators and funds. We understand that some others will be limited. May be you invite only one expert per city, or may be no experts. May be all pay for themselves. It could be a small meeting with focus on dissemination.

**Mr. Dahanayake:**

What is the range of the budget?

**Mr. Huh:**

We can decide how to organise the meeting. Programs can be very economical. This was the 1st meeting, thus it was a very big responsibility and the city of Gyeongju supported us. Depending on your situation, you can decide the budget. You can also ask for some funding from the government, private sectors etc. Location is very important.

**Mr. Curtis:**

This region has a vast economic disparity and the biggest cost is of travel. One could find sponsors to fund transport from poorer countries and the rich countries could fund their own.

**Mr. Dahanayake:**

Two years from now, Sri-Lanka will have its election and most of the other activities come to a halt. It will be difficult to get any national support but we will consider.

**Mr. Ricard:**

Thank you for your consideration. You could look at the example of the Euro-Asia meeting in Kazakhstan where there were 250 participants but everyone paid for themselves. On the other hand, the South America Meeting in Chilli was a small one with 34 cities where their expenses were paid.

**Mr. Huh:**

We also understand the pressures of political conditions and schedules can be adjusted accordingly. We need to have small meetings and collaborate for publications and other collaborative projects before the next World Congress in Peru. We also need to arrive at guidelines on common consensus about participating in these meetings. We have to agree that it is our common duty to exchange information and may be also collaborating on funding (to which all agreed). Thank you for your contribution.



*Adoption of Gyeongju Declaration*

## *Closing Ceremony*

### *Adaptation of the Declaration*

Mr. Huh requested everyone to look at the declaration document and introduced the Co-chair – Dr. Augusto Villalon. Dr. Villalon thanked the Co-chair Prof. Chong-pil Choe and the drafting committee; The Culture and Communication team of Korean National Commission for UNESCO, Specifically Ms. Ji-hon Kim and Ms. Jigna Desai. He also thanked valuable inputs from Ms. Julia Davis.

Mr. Huh requested all the mayors to sign and adapt the document which was followed by the formal reading of the document and the signing ceremony. He then requested Mr. Ricard to close the meeting.

Mr. Ricard thanked the experts and requested them to come forward with more ideas on protection. He also thanked the mayors for participation and requested them to show the political will for protection. And finally, he thanked the Gyeongju Secretariat, UNESCO, UNESCO Bangkok Office, Korean Commission of UNESCO and Gyeongju Mayor for making the event successful within a year of establishment of the regional division. He congratulated Mr. Huh and the Mayor of the city for having this vision and executing it through.

Mr. Curtis thanked the city and the mayors and once again spoke about the importance of the city to city network that can be established through the OWHC.

The mayor of Gyeongju thanked all the participants and asserted the importance of the Gyeongju Recommendations. He hoped that all the participants took back good memories of the place.



**Prof. Richard Mackay, AM**  
**Partner, GML Heritage Pty Ltd**  
**Chair, Australian World Heritage Advisory Committee**

Heritage places with living communities present special challenges for the conservation and transmission of values. Those responsible for care, control and management of such places are encouraged to engage with local communities using a consultative and participatory approach. Consultation can help to identify heritage values and processes which threaten these values. Consultation can also help to identify issues which are of concern to local communities. The traditional role of the heritage 'expert' is thereby evolving to include stakeholder consultation and facilitation.

The principles espoused in the Operational Guidelines to the World Heritage Convention, the United Nations Declaration on the Rights of Indigenous Peoples, the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage and the Kyoto Vision adopted on the 40th anniversary of the Convention provide the basis for local people to participate in the management of their heritage and to receive some of the benefits that are generated by heritage tourism. However, achieving such outcomes can be challenging.

The keynote address will focus on 'people-centred conservation' drawing upon experience at heritage places in Australia and Cambodia and reflecting on some of the ethical and economic considerations that arise in giving heritage a "life in the community", in accordance with the Operational Guidelines of the World Heritage Convention.

#### Preamble

Understanding heritage values derives not only from site specific knowledge, gained from historical research or documentation of physical evidence, but also from recognising intangible heritage values.

The Convention for the Safeguarding of the Intangible Cultural Heritage arises from this developing understanding. Increasingly heritage is not only conceived as

a value, but also as a community right and asset:

"The heritage of indigenous peoples is comprised of all objects, sites and knowledge, the nature or use of which has been transmitted from generation to generation, and which is regarded as pertaining to a particular people or territory. The heritage of an indigenous people also includes objects, knowledge and literary or artistic works which may be created in future based on its heritage." (United Nations Commission on Human Rights, Economic and Social Council 1995).

This focus on the relationship between intangible heritage, indigenous people and the rights that vest in the 'value' of this heritage continues. An 'International Expert Workshop on the World Heritage Convention and Indigenous Peoples' was organized by the International Work Group for Indigenous Affairs was held in Copenhagen September 2012, in association with the 40th Anniversary of the World Heritage Convention. Among other findings this workshop determined that:

"Indigenous peoples must be recognized as rights-holders and not merely stakeholders in any decisions affecting them, in accordance with their distinct status and rights under international law and in particular, their right of self-determination".

While the above citations relate particularly to "indigenous peoples", the principles also apply to the residents of World Heritage cities. The identification of heritage stakeholders and understanding of their rights and interests is a major challenge for managing heritage places with living communities.

One over-riding motivation for heritage conservation is the interest that all humanity has in our shared World Heritage, but it is also vital to recognise the particular rights of specific communities. For example, traditional residents of heritage places are usually interested in continuing and developing their own cultural

traditions and practices and, more-recently, in sharing in the economic benefits which arise from the use of their heritage. Appropriate management of heritage value can contribute to the sustainability and to the development of local communities.

A logical next step from recognising the cultural value of intangible heritage and community traditional practices is to recognise the economic value of cultural heritage as intellectual property. The World Indigenous Peoples Organisation and UNESCO have recognised that:

“...widespread unfair exploitation of the cultural heritage <.....> for commercial and business interests.” (WIPO-UNESCO 1999: article 2).

The involvement of traditional residents in heritage-related tourism, highlights potential problems of inequity with the distribution of benefits from cultural property:

“An inequity gap exists in benefits distributed to many <...> communities whose cultural heritages are being appropriated and exploited by multiple commercial entities for tourism purposes and personal gain. Little, if any, of the profits realized benefit the local community- the actual creators and owners of the local culture.”(George 2010: 376).

A related issue is the role which local communities should be allowed to play in decision making concerning their heritage as well as directly participating in its conservation, use and development. Articles 11.1, 12.1, 23 and 31.1 of the 2007 United Nations Declaration on the Rights of Indigenous Peoples particularly acknowledge the rights to self-determine, practice, manage and develop cultural heritage, traditional knowledge customs and cultural expressions.

The Kyoto Vision published by participants gathered in Kyoto on the occasion of the Closing Event of the Celebrations of the 40th Anniversary of the World Heritage Convention in 2012 affirmed and extended this principle within the context of a broader agenda for sustainability:

“We are convinced that a people-centred conservation of the world’s cultural and natural heritage is an opportunity to provide critical learning models for the pursuit of sustainable development and for ensuring a harmonious relationship between communities and their environment. The concept of heritage is fundamental to the logic of sustainable development as heritage results from the dynamic and continuous interaction between communities and their environment. Heritage sustains and improves the quality of life of people .....

and

“benefits derived from well-protected cultural and natural heritage properties should be equally distributed to communities to foster their sustainable development and there should be closer cooperation with management bodies and experts.” (Kyoto Vision 2012).

These perspectives and observations highlight the need to heed the economic and educational circumstance of local people, who may not enjoy equal power relationship with either site management authorities or decision makers. There is a need on the one hand to break the pattern of tourism providing the smallest relative benefit to the poor in least developed countries , on the other to recognise that heritage tourism may offer a welcome strategy to address poverty and facilitate prosperity.

#### Case Studies

The principles outlined above are illustrated by three case studies from Australia and Cambodia:

- Indigenous Heritage at three Australian World Heritage sites (Kakadu, Uluru Kata Tjuta and the Greater Blue Mountains);
- The Rocks - which is part of the visual and historic setting of the Sydney Opera House; and
- The World Heritage site of Angkor, Cambodia.

## Indigenous Heritage Management in Australia – Caring for Country

The Aboriginal places and people of Australia are a product of ancient and modern history. The ancient landscape and people have responded to more than two centuries of post-colonial impact – Australian Aboriginal culture is resilient and adaptive: ancient art, historic associations, oral history, songs and stories are connected with the past through contemporary tradition and practice. These connections are dynamic. Traditions and stories are transmitted from generation to generation, but the meanings and connections have been changed by historic events and, more recently, informed and modified by new discoveries – both physical sites and information revealed through ethnographic or historic research.

Chris Tobin, an Aboriginal Darug man, eloquently sums up these cultural connections:

As Aboriginal people, our identity is inseparable from our country. We are the people of that country. It holds our stories, provides food and medicine to our bodies and spirit and it has been home to our people for all recorded history, as it has been home to our ancestors for tens of thousands of years. Australia seeks to ensure that indigenous traditional owners participate in the management of World Heritage properties. Some Australian World Heritage sites accomplish this through 'joint management'. Under this system title to Indigenous land is granted to its traditional owners, who in turn lease back that land to the Australian Government for management. The traditional owners are paid rent and other fees. They also have other rights and entitlements.

### Uluru-Kata Tjuta National Park

Uluru-Kata Tjuta National Park covers more than 132 000 hectares in the arid centre of Australia and includes the iconic stone formations of Uluru (Ayers Rock) and Kata Tjuta (The Olgas). The national park was declared in 1977 and title to the park was granted to the Uluru-Kata Tjuta Land Trust in October

1985 when the traditional Aboriginal owners leased the land back to the Australian Government under a joint management arrangement. In 1994 Australia re-nominated Uluru-Kata Tjuta to the World Heritage List as a cultural landscape to reflect the cultural importance of Uluru-Kata Tjuta to Aboriginal people.

Uluru-Kata Tjuta is a cultural landscape of the Anangu people. Their traditional set of beliefs and practices – known as Tjukurpa (Aboriginal Law) – provides the framework for land management and use. Tjukurpa is a holistic concept encompassing both the place itself which embodies ancestor created beings, historic and contemporary events, living traditions, ideas and beliefs of universal significance.

Anangu therefore participate actively in the management of this place. They have an important role in deciding what stories and messages are communicated to visitors. There are particular requirements placed on sacred sites or places with gender restrictions. Perhaps the best known example of this management is the approach to climbing Uluru itself – which is not prohibited but actively discouraged: the message to tourists is "we do not climb". Anangu people also participate actively in a wide range of tourism business activities. These include culturally specific elements such as production and sale of contemporary aboriginal art, dance performances or 'bush tucker tours', but also more usual tourism industry activities such as guided walks, retail and hospitality.

In 1995 UNESCO awarded Uluru-Kata Tjuta National Park the Picasso Gold Medal, its highest honour, recognising the outstanding success in managing both the place and its Aboriginal culture and for setting international standards for World Heritage management.

### Kakadu National Park

Kakadu National Park, in the tropical north of Australia is Australia's largest national park at nearly 2 million hectares. Approximately half of Kakadu is owned by indigenous people and most of the remaining area is land under Aboriginal land claim. Kakadu National Park is recognised and managed as an aboriginal cultural landscape. The Park has been included on the World Heritage list for both natural and cultural values,

through a staged nomination process between 1979 and 1991. Traditional aboriginal owners, covering several language groups, are active partners in managing Kakadu National Park, which includes evidence that aboriginal people have lived continuously in the region for over 50,000 years.

Tourism is a major issue park management and traditional owners of Kakadu. A substantial increase in visitor numbers over recent years places increasing stresses on staffing, residents and resources, and there is a constant demand for increased access to new cultural and natural heritage sites. The heavily-visited sites in Kakadu are seen as 'sacrificial' areas, and both Aboriginal people and park management are reluctant to provide access to other significant cultural sites.

Aboriginal tourism businesses in Kakadu National Park are gradually being developed. One success story is Kakadu Tourism; an indigenous-owned collection comprising guided wetland cruises, four-wheel drive tours, cultural experiences and accommodation, focused on the scenic Yellow Waters precinct.

Heritage management in Kakadu is not yet 'people-centred', but there is strong recognition of the rights of traditional owners to determine the way in which the place is managed and there are increasing examples of involvement of aboriginal people and their participation in the benefits that flow from the use of their place and their culture in Australia's tourism industry.

#### Greater Blue Mountains World Heritage Area

The Greater Blue Mountains was inscribed on the World Heritage List in 2000, under two natural heritage criteria. It is an area of more than a million hectares, surrounding Sydney, comprising eight separate reserves. The Greater Blue Mountains provides outstanding examples representing ongoing ecological and biological processes significant in the evolution of Australia's ecosystems, animals and plants – particularly eucalyptus.

Australia originally nominated the Greater Blue Mountains for cultural as well as natural values, but this nomination was not accepted at the time. Over recent years there has been a growing recognition that the Indigenous cultural values are more extensive than presented at the time of the nomination.

The Greater Blue Mountains landscape is known by

aboriginal people to be a place of creation beings and spirits in which the people nurture the land through their occupation, continuing use, and evolving ritual and ceremony. The Greater Blue Mountains transcends Aboriginal cultural boundaries and its places and transitions reflect this diversity. The place documents and conserves an important record of the art, culture and practices and places of these people. This relationship with the country was succinctly summarised in the original World Heritage Nomination:

The rugged upland country of the Greater Blue Mountains is not only of exceptional natural diversity, and of spectacular and ephemeral beauty, but is also closely tied to the lives of people who have occupied, visited, thought about it and cared for it over thousands of years. The property represents, in fact, the combined works of nature and man. (Greater Blue Mountains World Heritage Nomination)

In addition to outstanding rock art, significant archaeological sites and places that are directly connected with creation stories, the Greater Blue Mountains has strong, continuing and special associations with the Darug, Darkinjung, Gundungurra, Dharawal, Wiradjuri and Wanaruah language groups. The Greater Blue Mountains includes diverse tangible and intangible evidence of past and continuing Aboriginal occupation and custodianship of this vast landscape which contrasts with the highly-developed European landscape of the Sydney metropolis that it surrounds.

The NSW National Parks and Wildlife Service, which is responsible for the management of the World Heritage area promotes co-management of the GBMWHA with the six aboriginal language groups and beyond, acknowledging that as traditional custodians of the land, Aboriginal people have a unique role to care for their country. They work with aboriginal people to ensure culture and heritage is protected and revitalised, and that aboriginal participation in land, water and natural resource management are increased. This leads to the objectives of aboriginal people being supported in the practice, promotion and renewal of their cultures, and an increase in aboriginal community capacity to manage their country.



## The Rocks - Sydney

The Rocks is an historic precinct on the shore of Sydney Harbour, within the setting and buffer zone of the World Heritage-listed Sydney Opera House.

The fabric and appearance of The Rocks presents a striking comparison between past and present, human and monumental scale, and traditional and modern materials. The Rocks is a symbol of the European colonisation of Australia. The Rocks evokes the experience of the early European colonisers — from small terraces and merchant houses of the mid nineteenth century – to twentieth century high rise office blocks.

Despite its current status as part of a modern city, The Rocks is also home to a residential community, members of whom have been there for many generations. They are part of the heritage of the place.

Evolving heritage management practice in Australia (and elsewhere) has increasingly included participation by people with special connections with heritage places and has appreciated the value community-held knowledge. Cultural significance is now generally understood to encompass a wide array of values expressed in uses, associations and meanings as well as through physical fabric.

The process used in preparing a Heritage Management Plan for The Rocks is an example of the use of diverse consultation techniques to connect with and involve residents and other stakeholders in the identification of heritage values and issues which need to be addressed as part of an integrated approach to heritage management. T

The challenge for The Rocks – both then and now – has been to preserve the significant remaining eighteenth, nineteenth and twentieth century fabric, to create and to value the human experience and varied histories of the place and to retain all that gives The Rocks its heritage values, including both residential and working communities and businesses which support their livelihood.

A consultative process residents and tenants identified a diverse range of issues. From the resident community, strong concerns were expressed about public access, the village atmosphere and the need for

an ongoing residential population. Authenticity was a recurrent theme, as was concern about the loss of heritage places both in The Rocks itself and nearby. Particular concerns were expressed about the progressive loss of community facilities to tourism and the resultant impacts on community life: one participant was not prepared to put up with a shopping strip that has '14 opal shops but no greengrocer'.

While there was recognition that The Rocks community is changing and that there is increasingly a legitimate role for tenants and businesses, there was also a clear message that 'a continuing community' was an essential part of conserving the values of The Rocks. The authenticity of The Rocks and its perception as a real place, rather than as an artificial tourist destination, relies on the continuing presence of residents. Residents provide an outward and visible sign that The Rocks is a living community. Through their very presence, provide connections between past, present and future. They make Of the Rocks a people-centred place.

In urban historic precinct such as The Rocks residents, tenants and other stakeholders, need to be involved in heritage management by being informed, consulted and provided with opportunities to participate. In this way, the community can be engaged and the social significance of the place – as well as its economic viability – will be maintained.

## Angkor, Cambodia

Angkor, is one of the most well-known heritage places in Southeast Asia. It extends over approximately 400 square kilometres and boasts hundreds of temples, as well as major hydraulic structures such as dykes, reservoirs and canals. For several centuries Angkor, was the centre of the Khmer civilisation. Temples such as Angkor Wat, the Bayon, Preah Khan and Ta Prohm, are striking exemplars of Khmer architecture and well-known architectural icons.

Angkor itself is part of the Cambodian sense of identity as well as a spiritual landscape in which Khmer people have lived for generations. Angkor's landscape, monuments and traditional cultural practices are important to contemporary communities and to the future of the Angkor World Heritage Site and the Cambodian nation. The recent awakening of the global community to the

wonders of Angkor has given rise to new threats from an ever-increasing wave of visitors and associated development pressures. Angkor's intangible heritage is reflected religious beliefs, as well as the daily activities and traditional practices of people who live around the monuments of Angkor. This 'intangible' heritage is increasingly threatened by growing tourism. International visitation to Cambodia has grown from c118,000 in 1993, the year after Angkor was inscribed on the World Heritage List, to c3.5 million 2012.

Over recent years, UNESCO, Cambodia and Australia have collaborated in the 'Angkor Heritage Management Framework' project, which recognises that managing heritage at Angkor is in large part about managing tourism – so as to assess risks, conserve tangible and intangible values, enhance visitor experiences and guide development in a way which respects and provides opportunities and benefits for the 130,000 Khmer people for whom Angkor is a sacred place, a special home and a dramatic symbol of nation.

One of the paradoxes at the Angkor World Heritage Site is that it makes such a substantial economic contribution as a tourism attraction, yet the tourist income is generally not delivered to the people who live there. The recently-adopted 'Angkor Tourism Management Plan' provides the basis for management and coordination of the rapidly growing tourism industry at Angkor through five key initiatives:

- improving visitor experiences;
- removing or minimising visitor impacts;
- assisting the tourism industry;
- providing benefits to local people; and
- effectively deploying APSARA resources.

One example of the benefits can be provided to local people through this process is the 'Community tour of Baray Reach Dak'. The 'Baray' is a large constructed lake which has recently been repaired and re-filled by the Angkor site managers. Re-filling allows a re-interpretation of both the Baray itself and the associated temples and surrounding environment, including the relationship between ancient hydrological management, the traditional use and association of the temples and the beliefs and customs of contemporary communities. For the visitor there is an emerging opportunity to understand that the place has values and meaning that

transcends the stereotypical 'ruin in the jungle'. For the people of Leang Dai and Phlong, the two local villages, there are both cultural and economic opportunities – including particularly the prospect of employment adjacent to home (rather than in the distant city), direct income from tourism and skills acquisition.

The Angkor Heritage Management Framework team and staff from the APSARA National Authority which manages the Angkor World Heritage Park have worked with the villagers using a participatory planning approach; the 'Stepping Stones for Tourism'. This method combines community needs and aspirations with local tourism product development, and heritage conservation. The outcome of this interactive process is a special offering to visitors: a guided walking tour through a beautiful forest, with engaging explanation of the medicinal and other properties of the forest plants, followed by a trip in a small wooden Khmer boat, across the Baray through submerged forests water lilies and birds, to the beautiful Neak Poan temple. The emerging business has the potential provide income to more than thirty individuals, spread across the two villages, as well as funds for a common community fund. In time, the entire enterprise will be independently operated by the local communities.

What is significant is that the enterprise is concurrently fostering a continuation and celebration of Khmer culture by local Khmer people AND delivering genuine economic benefits to the owners of that culture. It is also a small step in fostering a wider understanding and enjoyment of Angkor's intangible heritage as a lived-in sacred landscape.

#### Conclusion

Culture can deliver substantial economic value to the tourism sector, but in World Heritage places it is important that tourism also engages with the rights of local people who are traditional owners of cultural values and who may be affected by tourist activities. People-centred conservation means that local people should participate in decision-making and should derive benefits from the commercial use of their culture. Ultimately, while many of our outstanding heritage places are rightly seen as valuable to all humanity, they should

also be recognised as having particular values to those people for whom they are 'home'.

### **Acknowledgements and sources**

This presentation draws on recent experience in consulting projects with Australian consulting firm, GML Heritage, and with the Australian World Heritage Advisory committee. It incorporates content from a number of the presenter's recent publications, particularly: Mackay, R, Palmer, S (in press), *Tourism, World Heritage and Local Communities: an Ethical Framework in Practice at Angkor*, in Ireland, T, Loring, S, Schofield, J (eds), *The Ethics of Cultural Heritage: Memory, Management and Museums*, Springer, New York.

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### **Speaker Biography**

Prof Richard Mackay is a Partner of Godden Mackay Logan, Heritage Consultants and Chair of the Australian World Heritage Advisory Committee and the Greater Blue Mountains World Heritage Area Advisory Committee. He has been a member of the Australian 'State of the Environment Committee' with particular responsibility for heritage. He teaches at La Trobe University and is a Research Associate at the University of Sydney. He is a former Getty Conservation Institute Research Scholar, where his research focused on World Heritage places, tourism and communities. He has worked in heritage management throughout Australia and in Asia on sites ranging between Kakadu National Park, the Sydney Opera House and the World Heritage-listed Australian Convict Sites such as Port Arthur, Cockatoo Island and Norfolk Island. For the last four years was the Project Director for the Angkor Heritage Management Framework and Tourism Management Plan in Cambodia. In 2003 Professor Mackay was made a Member of the Order of Australia for services to archaeology and cultural heritage.

By Tim Curtis and Julia Davies, UNESCO Bangkok

In 1972, the General Conference of UNESCO adopted the Convention Concerning the Protection of the World Cultural and Natural Heritage. More commonly known as the World Heritage Convention, it is the foremost international treaty to safeguard the world's natural and cultural heritage. To date there are 191 States Parties to the Convention with now over 1,000 properties on the List representing 161 countries.

The importance of heritage having a meaning and function in the community has been enshrined, as a principle, within the Convention, in particular under Article 5;

To ensure that effective and active measures are taken for the protection, conservation and presentation of the cultural and natural heritage situated on its territory, each State Party shall endeavor, in so far as possible, and as appropriate for each country;

5 (a) To adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes.

(Article 5, World Heritage Convention)

In the same vein, the text of the Operational Guidelines for the Implementation of the World Heritage Convention, also notes that local people should be engaged with the World Heritage process from the outset. It prescribes, during the preparation of nominations for the inscription of properties on the list, that;

Participation of local people in the nomination process 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 prepare nominations with the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, NGOs and other interested parties.

(Article 123, Operational Guidelines)

The Operational Guidelines encourage State Parties to put an effective management system in place as soon as possible in order to protect the Outstanding Universal Value, and to ensure that local communities benefit, both socially and economically. Whilst acknowledging that management systems can vary according to cultural contexts, existing urban or regional planning instruments, and other planning control mechanisms both formal and informal, the guidelines state that the plan should be based on 'a thorough shared understanding of the property by all stakeholders and the involvement of all partners and stakeholders'.

This was further enshrined during the World Heritage Committee at its 31st session in Christchurch, New Zealand (2007) which adopted the fifth "C", for Community, which was a crucial and complementary element to the Four "Cs", Credibility, Conservation, Capacity-Building and Communication, as adopted by The Budapest Declaration on World Heritage in 2002. This addition to the strategic objectives continues to re-affirm and strengthen the role of communities within the 1972 Convention.

In 2012, the Convention celebrated its fortieth anniversary, with 120 global events and activities taking place over 48 countries, the theme was, 'World Heritage and Sustainable Development; the Role of Local Communities'. To name but a few of these events, was the Roros Conference in Norway, the Libo Forum in the People's Republic of China, and in Gyeongju, Republic of Korea, the Asia-Pacific Mayors' Forum for World Heritage cities. If we recall Point 5 of the Gyeongju Recommendation, it notes the interest of the city of Gyeongju to host the first regional Secretariat for Asia and the Pacific of the Organization of World Heritage cities (OWHC), and the proposal to convene the first regional meeting in 2014. This proposal represented an important progression for knowledge sharing and networking for World Heritage cities and Towns within

the region.

A closing event for the 40th celebrations was held in Kyoto, Japan in December 2012, providing a forum to reflect on the achievements, present issues and future evolution of the 1972 Convention. The Kyoto Vision, the outcome document, outlines the importance of the role of the community in the implementation of the Convention, which also provided a thematic inspiration for this, our first meeting of the Asia-Pacific chapter of the OWHC.

Heritage as a shared social and political responsibility

Throughout Asia and the Pacific, cultural heritage sites are under threat. Whilst World Heritage sites and national monuments are typically afforded some level of protection it is the heritage properties in hands of the everyday people which are most vulnerable – from neglect, inappropriate alternations, renewal or demolition. And yet it is these properties that tend to be most closely intertwined with the living heritage of a place, and thus their protection is imperative not only as a means of conserving heritage buildings but also as a means of safeguarding the culture of a place in a more inclusive sense. Preserving heritage properties thus needs to be a concern for all – not only for the state, but also private owners, residents and users.

As heritage conservation moves beyond being a state-only enterprise, the role of non-state actors is becoming an important means of revitalizing safeguarding efforts, in particular, the engagement of the private sector in heritage conservation. Increasingly, Individual and corporate landowners are now contributing to conservation efforts by retaining, restoring and making meaningful use of their particular heritage assets. In some countries this has been motivated by stricter regulatory frameworks as well as by incentives provided by the government, such as enforced heritage regulations paired with property tax breaks. However, it is worth noting that a majority of countries in the Asia-Pacific region do not have such legislation and incentives in place. Nevertheless, there are encouraging signs that private corporations and individuals in the

region are demonstrating an awakened appreciation of heritage, either through a sense of social responsibility or in more pragmatic terms, by the commercial viability and demand for reusing heritage building to accommodate contemporary uses.

World Heritage cities are not just about buildings with urban spaces also being important locales of intangible cultural heritage. We can recall the inspirational case of Morocco's Jeema' el Fna Square in Marrakesh, famed for its active concentration of traditional activities by storytellers, musicians and performers, which came under threat from redevelopment. In fighting for the protection of traditions, the residents called for action on an international level to recognize the need for the protection of such places. UNESCO responded to the call and subsequently widened its concept of cultural heritage by acknowledging intangible aspects. This action ultimately led to the Convention for the Safeguarding of the Intangible Cultural Heritage, in 2003.

Whilst UNESCO's 1972 Convention seeks to protect the world's cultural and natural heritage, and the 2003 Convention seeks to safeguard intangible heritage, UNESCO's 2011 Recommendation on the Historic Urban Landscape approach notes the importance of both tangible components and intangible elements for enhancing the liveability of urban areas. It notes that historic areas should consider the inter-relationships of their physical forms, their spatial organization and connections, their natural features and settings, and their social, cultural and economic values.

With this in mind, it is imperative that policy makers and city planners consider the convergence between tangible and intangible elements of the historic urban environment and take this into account within the wider framework of city development.

Challenges and opportunities facing historic cities in the Asia-Pacific

Cities are living entities. We should remember that as they evolve and transform change is not only

inevitable but essential for a city to survive. One of the major issues in World Heritage cities is how to manage that change in order that the essential qualities and characteristics remain the same.

Across the region, historic cities and towns face a multitude of challenges, some of these emanating from global forces, such as modernization and climate change, whilst other pressures stem from local or national social, political, environmental or economic conditions.

Local and regional market forces are factors to consider, whether heritage properties are in public or private ownership. As Heritage Economist Donovan Rypkema noted in his paper, *The Economics of Heritage*, presented at the Gyeongju Mayors Forum in 2012, the built heritage is at risk when there is no money and when there is a lot of money. Generally when there is lack of funds, the maintenance of a heritage property suffers in the first place, leading to a downward cycle of falling rents, increasing vacancies which can then lead to abandonment, and in some cases demolition. The opposite also exists, where there is increasing wealth, as experienced across a rapidly urbanising Asia-Pacific region. An influx of investment, both local and foreign, pours into a city, placing increasing pressure on smaller scale heritage sites and districts as new developments and infrastructure projects dominate the agenda.

New development has been identified as one of the major threats to World Heritage cities, notably in Asia and the Pacific, and has been the subject of much debate at World Heritage Committee meetings. The pressure for higher densities and modern buildings has increased the pressure on heritage districts considerably. It is arguably those heritage properties which are less-protected by regulatory frameworks that get razed, making way for new structures. A cycle of higher rents ensues; pushing out original tenants who simply can't afford to stay any longer, which in turn paves the way for change in commercial activities. Before long, entire tracts of neighbourhoods, which include the traditional built form, its community, as well as traditional occupa-

tions, become threatened, resulting in a significant loss of its authentic flavour and charisma. In recent years, a number of missions have been undertaken by advisory bodies to the World Heritage Committee in response to problems arising from development and infrastructure issues. In Asia, these include missions in such diverse World Heritage cities as Luang Prabang, Laos PDR, Macao SAR, China, Lijiang, China and George Town in Malaysia.

Key decision makers, especially Mayors, can play an influential and pivotal role in providing the right conditions for heritage districts to thrive alongside new developments, and to engage heritage within central planning processes. Absence of clear definitions of what constitutes heritage, lack of regulatory controls, inadequate financing and incentives all compromise urban heritage conservation work in Asia, and subsequently provide a danger to long-term safeguarding. As mentioned earlier, a significant amount of heritage properties are in private ownership. With this in mind it is important to have a combination of regulations and incentives that preserve character but encourage private engagement. Regulations should be clear and easy to understand for homeowners, whilst information on incentives publicly communicated.

Beyond human activities, many sites in Asia and the Pacific are highly vulnerable to natural disasters. In recent years cultural heritage has been destroyed or lost completely due to hazards such as flooding, earthquakes, droughts, tsunamis and fires. Disaster Risk-Reduction (DRR) plans are also important for heritage sites. In Japan, for example, the local community at the World Heritage site of Shirakawa-go historic village have taken the responsibility to be the first responders in the case of a fire. Local practice drills ensure that community members are well-versed in the event of an emergency, which also includes the name of the person clearly marked on the fire extinguishers.

Indonesia's World Heritage sites of Borobudur and Prambanan are located a mere 28km away from the active Merapi Volcano. The more recent eruptions

of 2006 and 2010 witnessed both temple compounds devastatingly affected, resulting in a thick layer of volcanic sediment falling on the stone temples. Following a large-scale clean-up project, the national government agency responsible for Borobudur organised a simulation activity to examine how prepared the local communities were in the event of another eruption. In addition, the Indonesian Heritage cities Network, under the Indonesian Heritage Trust, ensures that each heritage city now has a management plan which includes heritage disaster risk management as a component.

Tourism is also another huge challenge for many historic cores, especially World Heritage sites, some of which see a notable rise of visitation once inscribed on the List. It is imperative that respecting carrying capacities at certain locations be carefully managed through development controls such as zoning and land-use planning and through World Heritage management plans. A disregard for the dangers of tourism can pose a serious threat to a place's authenticity and integrity, ultimately threatening the Outstanding Universal Value. The economic benefits of managed tourism cannot be underestimated, especially for developing countries, where jobs are created and local economies stimulated.

Incorporation of community stakeholders in the potential economic benefits of World Heritage is an essential condition for long-term safeguarding. UNESCO's Cultural Heritage Specialist Guides Programme focuses on training guides from local communities, with site specific material, as a way of contributing to local livelihoods by creating economic opportunities. The guides produced through the programme help enhance visitor's experiences whilst educating tourists about local conservation issues and World Heritage more broadly. In this way the programme encourages community members to become actively involved in safeguarding their heritage.

This training programme has been implemented in several World Heritage sites across Asia, including China, Laos PDR, Malaysia, India and Viet Nam. The Historic Town of Sukhothai and Associated Historic

Towns in Thailand is the latest property where we have launched this programme with site specific curriculum materials currently being developed, and a pilot training scheduled to take place later this year. These trainings occur through an active collaboration between Ministries of Tourism, training institutions, national tourism organizations and UNESCO regional offices across Asia.

Case studies and models demonstrating private sector and public-private initiatives

The UNESCO Bangkok office has over the years been implementing programmes that engage public and private sectors in working together for safeguarding the cultural heritage of the Asia-Pacific.

The UNESCO Asia-Pacific Awards for Cultural Heritage Conservation, which began in 2000, recognizes best practice in heritage conservation. The objective of the Heritage Awards programme is to encourage private sector and public-private initiatives in successfully conserving or restoring heritage buildings and properties in the region. Award-winning conservation projects span a wide range from single monuments to entire historic towns, from modest community spaces to national heritage landmarks.

Submissions so far, have been received from 24 countries around the region, from Central Asia to the Pacific islands, testifying to the universal concern for the conservation of the unique sense of our cultural places. The entries submitted highlight the challenges facing the conservation profession, ranging from the disappearance of traditional materials, skills and techniques to economic and political forces driving urban redevelopment.

In addition to the conservation category, a special award for New Design in Heritage Contexts (formerly known as the Jury Commendation for Innovation) was established in 2005. This award recognizes newly built structures that demonstrate outstanding architectural design well-integrated into historic contexts.

Now entering its fifteenth year of the Heritage Awards, we can see that winning projects have generated even greater catalytic impact after recognition by UNESCO through the Heritage Awards programme.

Winning projects have had major educational benefits, with technical methodologies widely disseminated for teaching purposes, and being used as case studies for heritage practitioners. The building contractors, craftspeople and specialists involved in the projects have generally seen an increased demand for their expertise and have been able to apply their experience at other projects. Winning projects have become important advocacy tools, enhancing public awareness of conserving heritage, especially for overlooked heritage whilst others have reported a strengthened sense of ownership in caring for heritage properties, from local residents as well as authorities at the local and state level.

By bolstering a sense of pride within the local community the recognition for the outstanding conservation efforts have frequently led to greater levels of participation in other conservation projects, creating a multiplier effect. They are frequently singled out as exemplars by authorities and local leaders, and in this way, help to inform policy making and mobilize investment and resources. At the highest levels of national policy, the winning projects have called attention to the need for reassessing heritage legislation to safeguard a broader spectrum of heritage, as in the case of the City of Herat, Afghanistan, placed on UNESCO's World Heritage Tentative List in 2004.

The Award of Excellence winner in 2008, Herat Old City, Afghanistan, was part of a wider initiative by the Aga Khan Trust for Culture (AKTC) since 2005 to document and create pilot restoration projects of key historic buildings and upgrade infrastructure in several clusters within the historic fabric of the old city of Herat. This urban conservation initiative has made significant contribution to an understanding of the potential benefits of safeguarding historic urban fabric. This in turn has had an impact on the formulation of relevant provisions in the national strategy for urban develop-

ment, within the Afghan National Development Strategy. While there was no component for urban conservation in earlier national policies and plans, heritage conservation is now a key factor in both the national strategy and in the plans for those cities whose historic cores have survived.

In projects taking place in historic quarters and neighbourhoods, the complementary role of the private sector becomes very clear, particularly in terms of investing in the public realm. In the restoration of streets, public space intersects and merges with private and government-owned historic properties. Located nearby the World Heritage site of the Chhatrapati Shivaji Terminus, Mumbai, India, the case of Mumbai's Dadabhai Naoroji Road Streetscape, Award of Merit winner in 2004, saw the street's shopkeepers, residents and other stakeholders voluntarily form a non-profit association to maintain the area's heritage values. The project restored shopfronts and signage to reflect the area's Victorian-era commercial character, which in turn enhanced their commercial vitality. The design guidelines created were one of the first sets of such guidelines to be commissioned and disseminated in India, providing measures for the coordination of signage and street furniture in the context of the historic street.

Several of the projects have resulted in increased political commitment and action. Embedding outstanding conservation practice into actual conservation policy has secured the most stable framework for long-term sustainability, providing the basis for channelling political goodwill and regulating commercial interests. In China, for instance, the revitalization of Pingjiang Historic Block, located just south of the World Heritage site of the Classical Gardens of Suzhou, established a new benchmark for holistic urban conservation in Suzhou, China. Throughout the project, there was an increased participation of the local community involved in the conservation process. Also located in Suzhou, the Suzhou River Warehouse demonstrates the potential of a single conservation effort in effecting a transformation of the policy environment at the local, and eventually, national level.



A winner in 2004, the conversion of a once run-down Art Deco grain warehouse into an architect's office was chronicled in the local press, and gave rise to a trend which saw the transformation of neighbouring and similar buildings into popular restaurants and cutting-edge creative industries. This commercial success, combined with continuous advocacy in the media, led to the declaration of a protection zone for the city's industrial heritage by the municipal authorities – a remarkable accomplishment, due in part to this project.

Although Hong Kong itself has no World Heritage sites, since the Awards began in 2000, Hong Kong projects have picked up 15 heritage awards. This can be partly attributed to the support and encouragement given by the Antiquities and Monuments Office (AMO) either by providing technical and conservation inputs directly into the project themselves, or advice and assistance with the drafting of the submissions themselves. The Hong Kong Government has recently pioneered a unique scheme, called "Revitalising Historic Buildings through Partnership" or the "R" scheme, which aims to preserve and put historic buildings into good and innovative use. Non-profit-making organisations (NPOs) are invited to submit applications for using these buildings to provide services or run business in the form of social enterprise. In their applications, the submitters are required to provide detailed plans on how the historic buildings will be preserved and their historical significance brought out effectively. It also needs to demonstrate how the social enterprise will be operated in order to achieve financial viability and how the local community will benefit. Successful applicants receive a one-off grant to cover the cost of major renovation to the buildings, in part or in full; nominal rental for the buildings; and one-off grant to meet the starting costs and operating deficits (if any) of the social enterprises for a maximum of the first two years of operation.

From the first batch of historic buildings under this scheme, two projects have won a UNESCO heritage award. SCAD Hong Kong (Honourable Mention, 2011) saw the former North Kowloon Magistracy, a

decommissioned 1960s government building, being reused as an international university of the arts. The project demonstrates the possibilities of adaptive reuse for public buildings of this typology and is an exemplar for successful public-private cooperation.

More recently, the Tai O Heritage Hotel (Award of Merit, 2013) saw the once abandoned and remotely located Tai O Police Station revitalized with a new lease of life as a heritage hotel. The project is particularly commendable for its involvement of local community members and former occupants of the building through an extensive cultural mapping effort that has greatly informed the restoration work and helped reinvigorate the distinctive character of the heritage property.

The successful conversion of the Cheong Fatt Tze Mansion, winner of the highest accolade in 2000, demonstrated for the first time how heritage properties can provide attractive re-development alternatives for properties within the World Heritage Town of George Town, Malaysia. The project adaptively reused a stately mansion from the early twentieth century into a heritage homestay – the first high profile renovation in Penang in the early 1990s. It served as a model for additional restoration projects in the George Town community and its impact prompted stronger heritage measures in the city, and indeed the broader region.

Also located in Penang, the Suffolk House (Award of Distinction, 2008) project demonstrated to the Government that a building condemned as unsalvageable and deemed to have had negligible heritage value because of its ruinous state can be restored and its authenticity and integrity reinstated. This has strengthened understanding of heritage values and has helped to put in place the appropriate policy environment for the protection of neglected heritage. The future of the former official government residence is now assured through the leasing of the site to Badan Warisan Malaysia (the Heritage of Malaysia Trust), however the Government has the right of use for 42 days each year, and frequently uses the house as a public-private showcase project.

Located north of Seoul's World Heritage Chandeokgung Palace Complex, a significant project in 2009 was the Hanok Regeneration in Bukchon which garnered an Award of Distinction. The project which involved the repair and rehabilitation of 275 hanok (traditional Korean houses) was initiated by the Seoul Metropolitan Government in close cooperation with neighbourhood stakeholders. The merit of the project was the successful cooperation between the municipality, community members, academics and civil society. The formerly dilapidated Bukchon area has been revitalized through designation as an urban conservation district and comprehensive measures providing financial and technical support to homeowners in restoring the buildings. As part of the effort, the Seoul Metropolitan Government provided planning advice and earmarked funds for the implementation which included subsidies for residents towards restoration costs. This large-scale project has raised significant awareness about the heritage value of the hanok, proving that they are viable as modern housing, whilst also serving as a demonstration project for similar historic neighbourhoods.

All of these cases show how with supporting legislative or policy contexts, individuals, small businesses or private corporations can play a pro-active and crucial role in safeguarding urban heritage. Another UNESCO regional programme seeks to assist private individuals living in World Heritage areas whilst contributing to the overall protection of the site. The Homeowner's Conservation Manuals for World Heritage Sites has been published in four sites, the Kathmandu Valley, Nepal; Kotagede Heritage District, Yogyakarta, Indonesia; Hoi An, Viet Nam and Vigan in the Philippines.

The manuals, first published in 2006, were developed as a response to the growing need to ensure the sustainable conservation of historic towns of Outstanding Universal Value. The manuals aim to build local capacity in heritage conservation by training homeowners to maintain their historic property using appropriate conservation methods, techniques and materials. They present a synthesis of traditional building techniques and modern conservation science. These

publications are developed in conjunction with local heritage managers and national conservation experts.

### **Conclusion**

It is clear that World Heritage sites require communities to be actively engaged for their sustainable and long-term protection and safeguarding. As custodians of the heritage, local communities need to be empowered and motivated - it is evident that municipal or national authorities cannot effectively do this alone.

This requires innovative and context-specific measures that engage communities and the private sector as a whole. The UNESCO projects illustrated here are meant to serve as possible examples, and are not exhaustive. We encourage you, as key-decision makers for your respective World Heritage Towns and Cities, to seek and develop innovative models that balance regulations and incentives. This should allow your cities to be both contemporary and dynamic whilst maintaining their Outstanding Universal Value as recognised by UNESCO.

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## RESIDENT-ORIENTED : CONCEPT AND METHOD OF WORLD HERITAGE CITY PROTECTION

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### **1. Living Heritage**

#### **- World Heritage and World Heritage City**

According to the UNESCO World Heritage List, more than 100 culture heritage sites belong to cities and the quantity of cities which own World Heritage properties may be even larger. World Heritage cities are featured as follows.

#### **1.1 Main features of World Heritage cities**

- (1) Most of the World Heritage cities are traditional ones with profound history.
- (2) The World Heritage site possesses architectures and city pattern which could represent the cultural characteristics or urban planning concept of the region. Not only may the architectures and city pattern be fairly typical in the history (among the current ones), they are also well-preserved so that they can clearly demonstrate the cultural characteristics.
- (3) Those World Heritage sites are still living places in the city and some of them may serve as a key component of urban function. Therefore, they are living heritages which load urban daily life and are in the process of development and transition. In other word, the unique value of World Heritage sites is their attribute of daily life.

#### **1.2 The value of the World Heritage City**

The living cultural heritage sites are highly valued due to its integrity, authenticity, diversity and attribute of daily life.

- (1) Integrity. The value of the World Heritage City is different from other cultural heritages like ceremonial architecture (complex), structures and ancient cultural relics. While the value of cultural heritages may be the historical, artistic and scientific value possessed by

particular construction, the value of the cultural heritage city lies in its integrity, which is often manifested through urban landscape, architecture complex and the interconnecting street space. Integrity is related to spatial scale, density and interface as well as architectural material, color and form. The integrity of world heritage city fully discloses the historical scene of a city (or a district) and the value of which also reveals how have city pattern of a heritage site (city) brought significant impact to urban and architectural development in a certain cultural region and in a certain period of time.

- (2) Authenticity. The same as other cultural heritage, the authenticity of the World Heritage City enables it to become special testimony of passed-by civilization and cultural traditions, or exemplification of typical local architectural complex and urban landscape of an important phase in the history.

- (3) Diversity. The World Heritage City takes shape through a long time of history, during which architectures and urban space have been in constant process of change. So, the World Heritage City is a result of different historical periods and urban development phases. It's collective memory of a city.

- (4) Attribute of daily life. Living scenes can be found at this kind of heritage site. People can even discover life style which is already disappeared in other districts of the city and the trace of urban life transition. The co-dependence of living scenes and traditional architectural and urban space serves as outstanding example of traditional place of human residence.

### **2. Continuously Changing Protection: Challenges of World Heritage City Protection Faced by Countries in the Asia-pacific region**

Development and the change are eternal prop-

erty of city. In the times when city has become the main places for social and economic development, the World Heritage City, especially those of countries in the Asia-pacific region, have to face all-round challenges brought by urban development.

#### (1) City renewal and city development

One of the major performances of city development might be the change of city appearance. The World Heritage City is faced with arduous task of improve living quality which require us to reconstruct current infrastructure, maintain the old buildings to guarantee their quality, refurbish the damaged houses, clear up the disordered public environment and supplement needed public facilities. All those constructive tasks are not temporary ones but long-term ones which demand constant efforts, and they will bring changes to the space and environment of the heritage site.

The renewal and development of city result in integral changes on periphery of the world heritage site. Inappropriate actions will exert negative influence and even irreversible damages directly to the value of the world heritages.

#### (2) Tourism

Once a place become world heritage site, increasing number of tourists may flock in and bring benefits to the local residents. The booming tourism grants the heritage city with new developing condition and great changes. Changes will be more evident if the local government takes the advantage of the cultural heritage resources to develop tourism industry. Phenomena arise including surplus tourists that exceed the capacity, environment pollution, over-commercialization of the site, the disturbance brought to local residents and the introduction of commercial investments.

To promote tourism industry is regarded as the most direct, the most effective and the fastest path of development for the World Heritage cities. It might be the only effective developing approach to some of the developing countries. However, the rising of heritage-site tourism brings enormous impact to the

original community at the heritage site. Overall emigration of original residents has been made at some of the heritage site for the purpose of tourism development. More often, the situation is that the government hopes to spare out more space for industrial and cultural development including tourism by carrying out policies which encourage original residents to move out. Due to the support of the government and the appealing power of the market, increasing number of investor and proprietors take the place of original residents and enter into the heritage site. Whatever situation it may be, the possible consequence may be the disassembly of original community, which cast threat to the authenticity and integrity of the site.

Therefore, how to maintain the steady development of the community at heritage site becomes a unique question under the topic of world heritage city development.

### ***3. Resident-oriented protection method of world heritage city—empirical study in China***

First of all, residents (including their ancestors) are creators of the heritage. Meanwhile, they are also the current possessors and users of the heritage. They created cultural heritages with their wisdom, and they are still using them and may recreate them in the future. Moreover, communities (both in and out the site) are inseparable parts of the heritage site, and their existence is the fundamental condition for a place to be qualified as heritage. So, to protect the world heritage, measures taken toward heritage communities should be compatible with the economic development of the city.

The fundamental aim of the protection and development is to assure that residents in the city can live and work in peace and contentment. This idea is also crucial to the maintenance of the dynamism in the world heritage city. So it is extremely important for us to keep proper population density of the site, improve the living conditions of the people, safeguard the benefits of the original residents and build a livable world heritage city. In short, the protection and development

of world heritage city should follow the principle of “residents-oriented”.

The challenge we are now facing is always changing and diversified. Differences among cities and sites are listed as follows: different political regime of the country and city; different degree of development; different social value and different state quo of the protection. It is the awareness of the difference that make us realize the complicated situation we are facing. The protection of world heritage city is far more than a matter of technique and fund. What may be more important are the identity toward the value of heritage and the pursuit for a better future of the city, which constitutes unique question of each heritage sites. There’s no doubt that these topics will change from time to t time. The practical experience of China shows that there’s no fixed model for people to answer these questions. However, we give out some approaches here that may help us find out the solutions:

(1) Plan for a balance development in the heritage city and site. Three dimensions should be covered: urban growth, urban improvement and heritage protection. We should incorporate cultural heritage into urban development resource system so that heritage sites won’t be isolated from the whole city.

(2) Formulate heritage site management scheme and establish a multi-cooperation system. Communities should be taken in to account and incorporated into the management system of the government. This managerial scheme is supposed to incorporate all the administrative departments and individuals related with heritage site and properties into negotiation and decision system, fill the gap of management and eliminate ambiguity of responsibility.

(3) Enhance security strategy for the construction of social and life system in the World Heritage City. With the rapid growing tourism industry, the original residents are getting into a disadvantage position. The adaptability of the local community and the capability of withstanding outsider impingement should be strength-

ened as soon as possible. Actions can be taken from different angles:

a. We should strengthen the heritage site’s function of community and gather the appeal of local residents through different channels, including the relation between daily life and traditional space as well as the relation between tourism and residents. If a residential district is going to be constructed into sight-seeing resort, a certain proportion of living area could be guaranteed through the form of legislation.

b. By creating and managing public space and public place that are suitable for various rituals, we can form a new cooperative life network among the residents living in the ancient city, construct meaningful local life and lead the renaissance of traditional culture.

c. Sufficient introversive places should be provided for the public life in the community so that the exchanges and interaction of residents can be promoted, thus making the world heritage city a livable place to live in.

d. By creating such community environment, we hope that it will be much easier for the permanent type of floating population to get involved into the local social and living network.

e. We should attach great importance to the roles rituals and activities play in optimizing the community and revive the traditional culture. Such activities may include handcraft creation competition, photo contest, seminar of ancient building maintenance and other exhibitions .etc.

f. Enlarge the propaganda and education about heritage protection. It contains three aspects: cultivate people’s ability to understand scientific terms and concepts about heritage protection; establish mind habit of heritage protection by strengthening people’s acquaintance about the scientific method and process; not only understand the impact of ancient city protection on the society and the culture but also be capable to make proper reaction to different problems.

g. We can provide local residents with special compensation policy and secured fund, improve infrastructure condition, upgrade infrastructure and public service facilities and offer employment opportunities. We can also mobilize the motivation and initiative of the residents who are still using the heritage elements to protect the heritage and extend the continuous process of living.

# 9

## **PUBLIC PARTICIPATION AND HERITAGE CONSERVATION - THE EXPERIENCE IN MACAU**

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**Bureau of Macau S.A.R. Government**

Heritage conservation work cannot be accomplished by depending on professional expertise alone. To achieve the actual effects in heritage conservation, it genuinely requires support, motivation and execution from the entire society. Besides, recovering authentic physical features from the past is not the only purpose of heritage conservation. More importantly, heritage conservation particularly matters to the ethos and significance of recent generation and their future, including substantial values in humanity such as educating the general public and establishing confidence and pride in self cultures.

1. To draw on collective wisdom of the masses and absorb all useful ideas, increase authenticity and enrich contents in heritage conservation

With the inclusion of cultural heritages, architecture always plays an important role in human's daily life and living environment, and bears the unique

lifestyle of the local people. These people, including private owners, constructors, consumers, neighbours, etc, witness the development and evolution of the local architecture, knowing their conditions, and recalling impressive memories about the architecture.

As always, it is not difficult to realize and notice the ongoing heritage conservation work. Even though the conservation workers have the required conservation skills and professional techniques to carry out the work, however their knowledge and understanding of the actual heritage itself could be limited and considered to be indirect and biased. In some cases, it is almost impossible for them to obtain in-depth architectural information of the original appearances, layout plans, structural conditions, building materials, construction elements and decorative craftsmanship of the heritages. Under these circumstances, it is essential to require public participation in order to produce a good standard of heritage conservation work. Espe-

cially, the local people who are closely related and connected to these heritages could provide direct and reliable information. They could also describe the original condition of the heritages from their day-by-day observational knowledge and collective memories. This is crucial to heritage conservation work and will certainly bring actual helps and significant benefits. We can say, if we rely only on the basic knowledge and experience of conservation experts when restoring and protecting heritages, with the lack of public participation during the process, that could only ensure the physical safety of the building itself. However, it is difficult to display the authentic historical appearance, also difficult to re-capture the soul of heritages. It is also hardly to evoke resonance among the public and local people or even arouse their sympathy, and hardly allow them to experience the adorable and precious historical scenes and memories.

In Macau, restorations and conservations of Mandarin's House, Tak Seng On Pawnshop and General Ip Ting Memorial House, have all proven to be the prime examples and case studies. Construction of the original Mandarin's House began in 1869 and was long lived and owned by the Zheng's family. It is, in terms of gross building area, the largest family mansion that still exists in Macau nowadays. Since 1950's, the descendents of the Zheng's family moved out to live in different places. The Mandarin's House was then rented out to a large amount of tenants, constituting to poor living conditions. At the time as a result, the original architecture was in a severely damaged and decayed condition caused by serious additional structures, series of modifications and the lack of maintenance, which made the original architecture distorted and altered beyond recognition. During the 8 years of restoration period, the team investigated and interviewed the relevant members and relatives in order to accordingly resume and present the original appearance of the Mandarin's House. After the conversation and restoration work completed, those who lived and stayed in the Mandarin's House before, have felt the spirit of the authentic appearance and recalled their memories of the past when they re-visited the House once again. The Tak Seng On Pawnshop (The Virtue

and Success Pawnshop) was established in 1917, and was a typical pawnshop with its architectural details and interior design in China that was essentially the moneylenders, holding acquired possessions against loans. It was emptied and abandoned since the last pawnshop on that site was closed in 1993. Then in 2000, the private owner cooperated and worked with the government and established the Pawnshop Exhibition Centre, which authentically present the interior layout and design of a pawn shop in the former times, and excellently displays the unique character and development of pawn-broking culture in Macau. The team on purposely contacted the previous employees who worked at the pawnshop in the past, and get them involved during the restoration process. Likewise, for the General Ip Ting Memorial House, sons and relatives of the Ip family were interviewed and invited to be participated during the process of the restoration. The reliable source and accuracy of the historical reference can help to understand the condition of the House and authentically present the original appearance during the period when General Ip Ting was actually living there.



Photos above : case study in heritage conservation  
- The Mandarin's House





Photos above : case study in heritage conservation - The Tak Seng On Pawnshop



Photos above : case study in heritage conservation - General Ip Ting Memorial House

## 2. From bottom to top, increase the assurance of heritage conservation

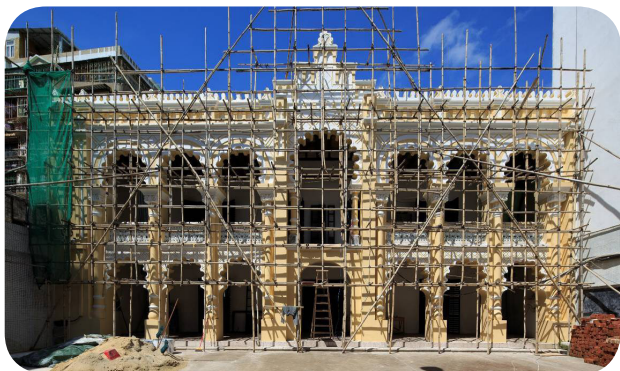
Public participation could provide the best assurance to heritage conservation. Most of the time, most of the founders of precious heritages, or witnesses of incidents when heritages are being destroyed or damaged, or even the users of the heritages, are always the general public and local citizens. Observation

and participation during their daily life in normal days can generally play an important role to produce positive effects on heritage conservation, forming the ongoing pattern which is led by the mass and local community in the frontline. This certainly increases and advances the strength and effectiveness of conservation work, making it easier to forge a community consensus on important issues.

In Macau, according to the improving and developing social conscious in heritage conservation day after day, local public increasingly and spontaneously raised voices and proposals in heritage conservation. General public displays great initiative and explores the potential architecture which contains cultural and historical values in the city, in the meantime making suggestions of conversation and protection of particular sites. On the other hand, local people and communities also actively get participated in heritage conservation and regeneration projects, in order to ensure these heritages could be sustainably and continuously appreciated and exploited.

The "Heritage Protection Law" has been officially promulgated, effective on the 1st of March 2014. The Law identifies provisions that encourage local citizens to actively protect and promote valuable heritages in Macau, also explains the responsibility carried by local citizens during the process of heritage conservation, and to push forward the entire society and public participation in heritage conservation from the legal aspects. Besides, as the public conscious in heritage conservation increases, some of the private owners of the heritage sites became more willingly to cooperate with the government to implement heritage conservation and re-use and regeneration projects together, such as the Ancestral Hall and Memorial House of the Ho Family, the Patio da Eterna Felicidade and the Patio das Seis Casas. The related owners of the above sites cooperated with the government ensure historical architectural can receive effective protection and positive conservation. On the other hand, these privately owned historical sites can be impelled to be opened to the general public. Heritage characters can be exploited in these historical sites, as well as satis-

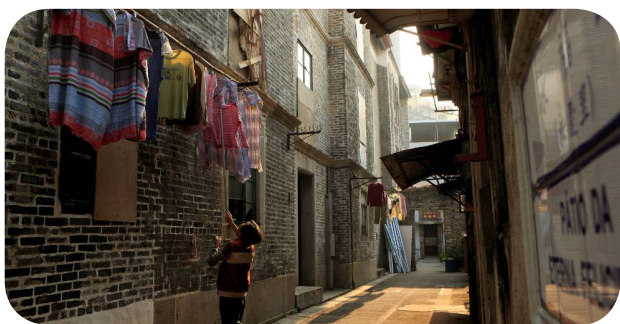
factory providing cultural facilities which are required by the modern society. The series of re-use and regeneration programmes can be helpful to improve the cultural environment of the old town, enrich the contents in the historical quarter, increase the quality of local life in the older areas. As a result, these heritages and historical sites can continuously benefit the community generations after generations, and ensure heritage conservation can be progressed closely according to fulfil the requirements of the social development.



Photos above : case study in heritage conservation - Ancestral Hall and Memorial House of the Ho Family



Photos above : case study in heritage conservation - the Patio da Eterna Felicidade and the Patio das Seis Casas



### ***3. Promotion and education, stimulate public passion in conservation and culture inheritance***

Heritage conservation is not only just about recovering authentic historical and architectural appearance, and also not only just about a field involving professionals, experts, private owners and users. It matters the entire society, and involves local or regional conservation and continued tradition in history and culture, which relates to developments in urban culture, economic, environment, etc. Therefore, the purpose of heritage conservation is far beyond the protection and preservation of the historical buildings, it should be also aimed to portray the specific character of a society, and to promote and spread the fundamental message and principle of heritage conservation during the process, helping the public to realize and identify various values of their own unique culture, to personally acknowledge and highly respect these values. This forms the a sense of cultural identity and pride among the society, which impels the public to understand the benefits and positive effects in heritage conservation, and increase activeness of the public to protect the values of their own unique culture, encourages public mass participation in cultural conservation and inheritance.

When “The Historical Centre of Macao” successfully inscribed on the UNESCO World Heritage List in 2005, the Macau Heritage Ambassadors Program was also established in the same time. The purpose of this program is to train students and younger generation to improve their awareness and knowledge in local culture and history, so that these students can lead and influence their friends and relatives to tour and understand the local heritages in Macau, and inspire active understanding of their own unique culture. The activity has proven to be a great success. There were more than 50 students in the first year with fruitful accomplishments. In the third year, the students actively established a union and now officially became the Macau Heritage Ambassadors Association. The Association always holds promotions and activities relate to heritages in Macau, which allow more people to understand and get to know more related topics on

history and culture. This will further enhance the sense of cultural identity and pride among the society, calling for increased concerns in cultural conservation and inheritance.

Besides, during the conservation process of Traditional Chinese and Western Pharmacy in the site at number 80, Rua das Estalagens, the government established a specific link online as a communication platform for exchanging opinions and expressing their views. This has successfully raised the concerns and discussions of the conservation project, also enabled the public to understand deeper in the local history and culture. Moreover, the government received positive and useful information about the historical background of the project, allowing the conservation work to begin more smoothly.



Photos above : Macau Heritage Ambassadors introduces and explains the characters of Macau's local culture and history to local citizens.



Photos above : online website about the Traditional Chinese and Western Pharmacy in the site at number 80, Rua das Estalagens enables locals and public to express opinions on the conversation work.

#### 4. Conclusion

Heritage conservation is not about indulging in arbitrary decisions and peremptory actions. It cannot be isolated and separated from the general public and local society. In order to achieve the actual effectiveness in heritage conservation, public participation is necessary to get involved. Transforming the conventional method led by the experts and government to a process that is widely accepted and participated by the general public, in order to form a conservation process actively led by the local communities. Certainly, public participation in heritage conservation does not happen spontaneously. First, it requires promotion and education to raise relative awareness in the society, and to enhance the sense of cultural identity and pride in local cultures among the society. Under this principle, we have to also increase the opportunities for participation and demonstrate methods of series of encouragement. As a result, effective public participation in heritage conservation can only be possible, which can effectively exploits the work of heritage conservation to ensure cultural conservation and inheritance.

**Mr Hoang Hai Minh**  
**Vice-chairman of Hue People's Committee**

Located in the Northern central part of Vietnam, with an area of 70,992 km<sup>2</sup> and a population of 358 000, Hue is the provincial capital of Thua Thien Hue. The ancient capital of Vietnam is richly imbued with picturesque townscape and proudly long history that embodies subtle architecture and splendid cultural legacy.

Hue is touted as the city of enduringly colorful festivities and home to the Complex of Hue Monuments and the Royal court music, which are both inscribed on the UNESCO list as World Cultural Heritages. As a vibrant center of culture, the essence of Vietnam's fledgling tourist industry and an environment-friendly city, Hue also lays claim to being one of the 6 national urban cities of Vietnam.

Having eclipsed Hanoi – the age-old national capital over the preceding centuries, Hue became the seat of Nguyen dynasty (1802-1945) and metamorphosed into a hurly-burly socio-economic hub of Dang Trong (the Southern part of the divided Vietnam in the early 18th century). The city twice rose to prominence as the imperial capital over the period of 167 years.

As the place of royal residence, Hue served as the solid establishment for Nguyen kings, upon which they aspired to empower and embolden the nation. The city is deemed as a watershed between the contemporary and the modern history. Undeterred by massive political and social upheavals, Hue prides itself on its wide array of tangible and intangible cultural heritages encapsulating Vietnamese primordial values, wisdom and spirit. Hue owes its timeless charm to its intermingling of quintessential features from various regional flavors of the country, which has brought into existence an inimitably tolerant culture full of character but still alive with national identity.

Mr Amadou Mahtar M'bow, former Director-general of UNESCO, extolled the city: "Situated in

the centre of Vietnam, the historic city was a long time the country's capital. Lapped by the river of Perfumes, surrounded by wooded hills, embellished by luxuriant gardens and sharply delineated by its encircling canals, the city is a masterpiece of urban poetry."

For decades, local authorities and international community have made concerted efforts to bankroll the preservation and restoration of invaluable relics of a bygone era. Numerous quaint monuments have been painstakingly restored from the ravages of time and to their former glory. Be that as it may, quite a few serious impediments remain unaddressed. The paper aims to touch upon major pitfalls confronting the city and map out overall strategies to ameliorate the situation.

## A. Challenges

The toughest challenge facing all world heritage cities in general and Hue in particular is how to augment and harmonize the exploration, preservation and development of heritage sites. To put it differently, it is such an uphill task of keeping them intact without hampering economic and social development. In narrow terms, it encompasses upgrading urban infrastructure while safeguarding the environment and preventing historical relics from further damage towards the ultimate goal of boosting heritage-based tourism, which is gaining more ground among heritage cities across the globe.

### 1. Implications of quickened urbanization

On the strength of the expeditious modernization nationwide, the city has been going from strength to strength in many aspects. Despite the fact that this upward trend is decidedly the launching pad for both local and national economic development, the urban crawl at breakneck speed has put the preservation of time-honored heritage sites in jeopardy.

In actual fact, opinions diverge markedly on how to marry the weighty preservation of the ancient heritages and the ineluctable upturn in urbanization. Hence, formal discussions on seeking a culturally protective, environmentally sustainable and economically viable

solution to this perplexing puzzle have thus far remained deadlocked.

## 2. Adverse natural and human impact on cultural heritage sites.

The majority of relics in Hue are still located in or adjacent to residential areas over generations, especially urban areas. Presently, a vast number of households that have not relocated for some reason are still dwelling on the upper parts of the monuments. Ongoing restoration work notwithstanding, the city is such a jumble of new and old: modern edifices are juxtaposed with century-old Citadel walls, and cutting-edge hotels still tower over stately feudal properties.

An ensemble of architectural remains which have been in constant state of preservation still remain a great cause for concern. Worse still, the landscape surrounding these relics has recently gone downhill. A great many relics, which are distant from the city center, have been found doubly difficult to manage.

In addition, the ground of the Imperial city (otherwise known as Hue citadel) is factually lower than its surrounding areas. It is consequently more likely to be inundated during monsoon season. The run-down condition has become a stumbling block to the upkeep of historic monuments. Devastating floods with increasing frequency each year have wrought havoc on the relics.

There is a growing recognition of the fact that currently utilized materials have been doing renovation work a disservice. As a general rule, the task necessitates an appreciable amount of such materials as tiles, bricks, wood and traditional limes. Nonetheless, as it turns out, our bricks and tiles fail to meet the size, quantity and quality requirements. The paucity of materials gives rise to the production of low-grade output products. Adding to the renovation conundrum is the fact that most of monuments are made from wood, which is becoming worryingly scarce on account of the ever stricter law on forest protection. The mediocre and even sub-standard substitute materials have resulted in speedy degradation and disfiguration of

numerous monuments. To make matters worse, the experience and expertise of construction workers and management staff remain well below par.

## 3. The puzzle of burgeoning tourism

The unprecedented expansion of tourism, especially cultural tourism has added to the predicaments facing the city. This newfangled flux of mass tourism draws to attention the perceived need for sustainable development policy, which involves more efficacious management tools and a wider range of high-quality services at tourist destinations. In parallel with the betterment of current utilities, new services should be put in place to enchant both domestic and international visitors. What is really at issue is how to boost the heritage-based tourism industry in a sustainable fashion. Every endeavor thus should be made to protect the environment, promote the heritage values and project the local cultural beauty while benefiting economically from increased tourist arrivals.

Riddled with the infrastructural shortcomings, Hue is also encumbered by a dearth of public consultation and participation in heritage protection and promotion. The excessively high concentration of both residents and visitors in the a few heritage areas has imposed undue strain on the second-rate infrastructure.

## B. Visions

Strategies and visions on developing Hue as a world heritage city center upon the core mission to preserve the heritage sites in its harmonious adaptation to contemporary life, particularly in tandem with tourism boom. It is worth noting that conservation and development are not mutually exclusive objectives, but part of a single planned process. Well-protected heritages serve as the bedrock for sustainable growth of tourism, while the earnings from tourism are propitious for heritage preservation and promotion.

It is vitally important to revivify historical vestiges as well as cultural treasures under Nguyen Dynasty. Priority is to be given to such heritages as traditional craft villages, ancient town and royal garden houses to boost tourism, in line with the national scheme to en-

dorse the Central Heritage Cluster: Hue – Hoi An – My Son – Phong Nha, Ke Bang – Central Highland Provinces.

With the view of rendering tourism the mainstay of the economy, it is imperative to bolster the efficiency and professionalism in cultural activities, especially in the organization of biennial Hue Festival, Hue Traditional Handicraft Festivals, etc. Cultural resources of authentic and aesthetic quality on which sustainable tourism is based are in need of strong invigoration. In particular, homemade and handmade products should be made more available to serve tourism purposes.

Cultural preservation and tourism development need championing through multifarious channels in a bid to sensitize Vietnamese people and international friends to distinct traditional values. Public consciousness about the necessity to protect and promote local heritages should be heightened.

We are mindful of the following aspects to make these visions materialize:

First, we strive to maintain the status quo of heritage sites and prevent them from irreparable damage, especially those designated by UNESCO as World Cultural Heritages. By dint of the unstinting financial, technical, moral and human support from various international organizations, we have made considerable strides in reconstructing some monuments of great historical stature such as Hue Citadel, An Dinh Palace, tombs of Nguyen Kings, to name but a few, close to their original state. It is of utmost importance to initiate routine management and maintenance, periodic renewal of elements of significant places, repair of significant places, interventions to enhance knowledge, restoration and addition of new works to significant places.

Second, whilst the management plan offers focus and direction, its productive implementation will require proactive commitment of all concerned institutions and individuals. Manifold construction sites located within or in the immediate vicinity of residential areas have inflicted untold impact on involved parties,

such as residents, local government and Hue Center for Heritage Conservation, etc. Management measures must therefore be adopted with great circumspection in order not to disrupt the harmonious relations among concerned parties. Innovative public-private partnerships are of essence if the twin goals of heritage conservation and sustainable tourism development are to be achieved.

In view of aforesaid considerations, we seek to fulfil three following principal objectives: The first objective deals strictly with the strategic environmental protection. By restoring the original structure of ancient and urban residential areas, (such as Bao Vinh town), the apt urban heritage monitoring will contribute to maintaining a reasonable human element in the city center, thereby redressing development imbalances and mitigating possible consequences (environmental contamination, traffic congestion, poor-quality drainage system, etc) as a result of poor planning. On top of that, by virtue of international assistance, we have revamped and renovated the river flow of Ngu Ha river and Ke Van river, where the Nguyen Dynasty emperors habitually took the sightseeing tour around Hue Citadel. Projects to upgrade water and sewage treatment system and garbage collection apparatus have been put into operation.

The second policy places heavy emphasis on social progress. Cultural, educational and spiritual values are needful of retention and revitalization for the sake of Hue's long-term development as a global heritage city. Broadening and deepening enjoyment and appreciation of traditional culture are sure to engender a sense of custodianship and national pride as well as secure long-term support. Furthermore, given that cultural conservation and economic development are not to be polarized, fostering the production and trade of traditional crafts can supplement the income of local citizens. In addition, expedient management of tangible cultural heritage such as ancient houses, garden houses, etc is conducive to commercial and cultural activities, thus helping consolidate social cohesion.

The third objective pays heed to the economic

advancement. Historic preservation is fundamental to local economic vitality as it helps generate ample job opportunities for local citizens. Walking quarters, fancy restaurants and upmarket shopping malls, etc have been on the rise to accommodate a growing number of tourists at home and abroad, who will indubitably derive great enjoyment from Hue traditional folk songs on a boat cruise along the Perfume river or a visit to distinctly religious sites including Thien Mu Pagoda, Dieu De Pagoda or Phu Cam Cathedral. In addition to renowned historic sites are traditional villages, rural temples and off-the-beaten-track scenic sights forming a unique cultural landscape of Hue. Profit margins of tourism industry can accordingly provide financial resources for heritage conservation.

*- Revised by Hong Trang Vu*

**OWHC/UNESCO Experts Workshop - 24 September(Wed), 2014**

■ **Theme** : People-centered Conservation for World  
Heritage cities and Towns

■ **Venue** : Gyocheon Academy, Gyeongju

09:30 - 10:00	<b>Registration</b>
10:00 - 10:20	<b>Opening Ceremony</b> <ul style="list-style-type: none"> <li>• Mr. Yang-sik Choi, Mayor of Gyeongju</li> <li>• Mr. Denis Ricard, Secretary-General of OWHC</li> <li>• Dr. Gwang-jo Kim, Director of UNESCO Bangkok Office</li> <li>• Mr. Nam-il Kim, Gyeongsangbuk-do Provincial Government</li> <li>• Mr. Kwon Huh, Regional Coordinator of OWHC-AP</li> </ul>
10:20 - 11:00	<b>Keynote Speech:</b> <ul style="list-style-type: none"> <li>• Prof. Richard Mackay, Chair of Australian World Heritage Advisory Committee</li> <li>• Prof. Niramon Kulsrisombat, Chulalongkorn University, Thailand</li> </ul>
11:00 - 11:20	<b>Coffee Break</b>
11:20 - 12:10	<b>Session 1</b> [Moderator: Prof. Sung-woo Kim, Yonsei University] Theme : People-centered Conservation- Concept and Definition <ul style="list-style-type: none"> <li>• Dr. Su-jeong Lee, National Research Institute of Cultural Heritage, Republic of Korea</li> </ul>
12:10 - 14:00	<b>Lunch [Choi's Bapsang]</b>
14:00 - 15:00	<b>Session 2</b> [Moderator: Dr. Augusto Villalon, President of ICOMOS Philippines] Theme : People-centered Conservation- Methodology <ul style="list-style-type: none"> <li>• Prof. Yong Shao, UNESCO World Heritage Institute of Training and Research for Asia-Pacific; College of Architecture and Urban Planning, Tongji University, China</li> </ul>
15:00 - 16:00	<b>Session 3</b> [Moderator: Dr. Jeong-pil Choi, Honorary Professor of Sejong University, Republic of Korea] Theme : Case Studies Presentations and discussion
16:00 - 16:30	<b>Coffee Break</b>
16:30 - 17:30	<b>Session 3 (Cont.)</b>
17:30 - 18:30	<b>Wrap-up Session</b> Facilitator: Dr. Tim Curtis, Head of Culture Unit, UNESCO Bangkok Office
18:30 - 18:40	<b>Closing</b>
18:40 - 20:10	<b>Dinner [Dosol Maeul]</b>



## Mayors Meeting - 25 September(Wed), 2014

■ **Theme** : Challenges of World Heritage cities -Vision and Reality

■ **Venue** : Hilton Hotel Gyeongju

09:00 - 09:30	<b>Registration</b>
09:30 - 10:20	<p><b>Opening Ceremony</b></p> <ul style="list-style-type: none"> <li>• Opening speech Mr. Yang-sik Choi, Mayor of Gyeongju MS. Sun-hwa Rha, Administrator of the Cultural Heritage Administration of Korea Mr. Kwan-yong Kim, Governor of Gyeongsangbuk-do</li> <li>• Congratulatory speech Mr. Denis Ricard, Secretary-General of OWHC Dr. Gwang-jo Kim, Director of UNESCO Bangkok Office</li> <li>• Welcoming speech Mr. Dae-jin Jang, Chairman of Gyeongsangbuk-do Provincial Council Mr. Yeong-gil Kwon, Chairman of Gyeongju City Council Mr. Kwon Huh, Regional Coordinator of OWHC-AP</li> </ul> <p><b>Congratulatory Video Message</b></p> <ul style="list-style-type: none"> <li>• Mr. Kishore Rao, Director of the UNESCO World Heritage Centre</li> <li>• Mr. Dong-suk Min, Secretary-General, Korean National Commission for UNESCO</li> <li>• Ms. Young-na Kim, Director of the National Museum of Korea</li> <li>• Mr. Basilio Horta, Mayor of Sintra</li> <li>• Mr. István Tarlós, Mayor of Budapest</li> </ul> <p><b>Performance</b></p> <ul style="list-style-type: none"> <li>• Seorabeol Girls' Middle School Show Choir &lt;Dream Harmony&gt;</li> </ul> <p>Introduction of Participants and Group Photo</p>
10:20 - 10:40	<b>Coffee Break</b>
10:40 - 11:20	<p><b>Keynote Speech:</b></p> <ul style="list-style-type: none"> <li>• Dr. Richard Mackay, Chair of Australian World Heritage Advisory Committee</li> <li>• Ms Lee Minaidis, Deputy Secretary-General, OWHC</li> </ul>
11:20 - 12:30	<b>Panel Session</b> [Moderator: Prof . Seong-woo Kim, Yonsei University]
12:30 - 14:00	<p><b>Lunch [ Hilton Hotel, Cherry room ]</b> Hosted by the Governor of Gyengsangbuk-do Provincial Government</p>
14:00 - 15:30	<p><b>Roundtable [Moderator: Mr. Macario Napulan]</b></p> <ul style="list-style-type: none"> <li>• Position paper: Dr. Tim Curtis, Head of Culture Unit, UNESCO Bangkok Office</li> <li>• Presentation and Discussion: Successful Cases of Cities</li> </ul>
15:30 - 16:00	<b>Coffee Break</b>
16:00 - 17:30	<b>Roundtable(Cont.)</b>
19:00 - 21:00	<p><b>Welcoming Dinner [Gyeongju Arts Center]</b> Hosted by the Mayor of Gyeongju</p>

**- 26 September (Fri.), 2014**

09:00 - 10:30	<p><b>Cooperation Meeting</b>            [Mr. Denis Ricard, Secretary-General, OWHC]            Introduction and discussion            - Objectives, structures, memberships            - Programs</p>
10:30 - 11:00	<p><b>Coffee Break</b></p>
11:00 - 12:30	<p><b>Cooperation Meeting</b>            [Mr. Kwon Huh, Regional Coordinator, OWHC-AP]            - Networking            - Joint programs and others</p>
12:30 - 13:00	<p><b>Closing Ceremony</b>            Adoption of OWHC-AP Declaration</p>
13:00 - 13:20	<p><b>Leave for Bulguksa Temple</b></p>
13:20 - 14:50	<p><b>Lunch [Bulguksa Temple]</b></p>
14:50 - 18:30	<p><b>Field Tour: World Heritage Sites of Gyeongju</b>            - Risk-preparedness Plan and Practices            - Repair of Stone Pagoda            - Archaeological Excavation and Education            - Restoration of Bridge</p>
18:30 - 20:00	<p><b>Farewell Dinner [Ijo Korean Table D'Hote]</b>            Hosted by the Chairman of Gyeongju City Council</p>
20:00 - 22:00	<p><b>Night Tour: UNESCO World Heritage Site of Gyeongju</b>            • Donggung and Wolji(Imhaejeon, Anapji)</p>

# 12

## List of participants

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