UNESCO World Heritage List: Just another good travel guide?

Why build a website about Worldheritages? Well, this site is certainly not meant as a UNESCO fanpage: I’m not obsessed about the “institute” World Heritage List. But as I already mentioned in my introduction on the frontpage, the list is such a good travel guide! And because travelling is my passion this theme seemed to be a good choice for my personal website.

- Els Slots, The Netherlands (webmaster, www.worldheritagesite.org )

UNESCO WHS have become key cultural tourism destinations. But is the UNESCO list a mere travel guide or listing of ‘good’ travel places? What exactly is a UNESCO World Heritage Site? What are the criteria and process of inscription?

The Beginning of “World Heritage”

The concept of “World Heritage” appeared when the decision to build the Aswan High Dam in Egypt was made. The dam would have flooded the Abu Simbel Temples ensemble, one of Egypt’s most important heritage sites. The governments of Egypt and Sudan appealed for international help and, in 1959, UNESCO launched an international campaign to save Abu Simbel. Fifty countries donated half of the US$80 million cost and the temples were dismantled stone by stone from their original site and reassembled on nearby dry ground.

The case of Abu Simbel shows that some sites are exceptional and have outstanding universal value. These sites belong to all the people of the world and their safeguard is the concern of all. This understanding has led to the adoption of the Convention Concerning the Protection of World Cultural and Natural Heritage or the World Heritage Convention, as it is commonly known.
# Unit 2

**Understanding UNESCO World Heritage Sites**

<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>This unit is designed to provide you with:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ƒ An understanding of the process of inscription on the World Heritage List</td>
<td>▪ An understanding of the process of inscription on the World Heritage List</td>
</tr>
<tr>
<td>ƒ An understanding of the criteria used to assess outstanding universal value</td>
<td>▪ An understanding of the criteria used to assess outstanding universal value</td>
</tr>
<tr>
<td>ƒ The ability to identify key current and emerging issues related to World Heritage sites</td>
<td>▪ The ability to identify key current and emerging issues related to World Heritage sites</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Contents</th>
<th>This unit is organised as follows:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Core Knowledge:</strong></td>
<td><em>Core Knowledge:</em></td>
</tr>
<tr>
<td>2.1 Understanding World Heritage sites</td>
<td>2.1 Understanding World Heritage sites</td>
</tr>
<tr>
<td>2.2 Criteria for the assessment of outstanding universal value</td>
<td>2.2 Criteria for the assessment of outstanding universal value</td>
</tr>
<tr>
<td>2.3 How a heritage site is inscribed on the World Heritage List</td>
<td>2.3 How a heritage site is inscribed on the World Heritage List</td>
</tr>
<tr>
<td>2.4 Threats to World Heritage sites</td>
<td>2.4 Threats to World Heritage sites</td>
</tr>
<tr>
<td>2.5 Sustainable conservation of World Heritage sites</td>
<td>2.5 Sustainable conservation of World Heritage sites</td>
</tr>
<tr>
<td><strong>Case Studies</strong></td>
<td><em>Case Studies:</em></td>
</tr>
<tr>
<td><strong>Worksheets</strong></td>
<td><em>Worksheets:</em></td>
</tr>
<tr>
<td><strong>Practical Applications</strong></td>
<td><em>Practical Applications</em></td>
</tr>
<tr>
<td><strong>Key Readings</strong></td>
<td><em>Key Readings:</em></td>
</tr>
<tr>
<td><strong>Unit Summary</strong></td>
<td><em>Unit Summary:</em></td>
</tr>
<tr>
<td><strong>Facts and FAQs</strong></td>
<td><em>Facts and FAQs:</em></td>
</tr>
</tbody>
</table>
Core Knowledge

2.1 Understanding World Heritage sites

Throughout the world, there are cultural and natural heritage sites that are considered to have special importance to humankind. Among these sites, some are considered to be of outstanding value to humanity. A site becomes a World Heritage site when it is inscribed on the United Nations Educational, Scientific and Cultural Organization’s (UNESCO) World Heritage List for its outstanding universal value.

According to the Operational Guidelines for the Implementation of the World Heritage Convention, “Outstanding universal value means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity.” (See section 2.2 for more on outstanding universal value).

World Heritage sites are the testimony to the natural wealth of the earth and the cultural excellence of humankind. They represent the best and most important examples of our cultural and natural heritage. By focussing on World Heritage sites, we are protecting our most valuable heritage.

Reading 2-1
TOPIC: WHAT IS A UNESCO WORLD HERITAGE SITE?

Types of World Heritage

According to the Operational Guidelines for the Implementation of the World Heritage Convention, a World Heritage site can be classified into one of the following categories (Fig. 2.1):

- Cultural site, such as, The Great Wall in China; or
- Natural site, such as, The Sundarbans in Bangladesh and India; or
- Mixed site, such as, Uluru-Kata Tjuta National Park in Australia.

Note:

A mixed site includes natural and cultural heritage.

Fig. 2.1 Example of different categories of World Heritage sites

<table>
<thead>
<tr>
<th>Cultural Site</th>
<th>Natural Site</th>
<th>Mixed Site</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Wall, China</td>
<td>Sunderbans, Bangladesh and India</td>
<td>Uluru-Kata Tjuta, Australia</td>
</tr>
</tbody>
</table>

Outstanding universal value means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. (Paragraph 49, Operational Guidelines for the Implementation of the World Heritage Convention, 2005)
Types of cultural heritage

Cultural heritage, the focus of the manual, can exist in many forms (Fig. 2.2 & 2.3). We can distinguish two kinds of cultural heritage:

- **Tangible heritage** and
- **Intangible heritage**.

Tangible heritage is that which exists in **material** form, meaning that it can be physically touched. Examples of this include monuments, buildings, works of art, paintings, objects, etc.

Tangible heritage comprises **immovable** (it cannot be removed from its place of origin, e.g., buildings) and **movable** heritage (it can easily be moved from one place to another, e.g., objects).

Intangible heritage is that which exists in **immaterial** form. Examples of this include music, dance, literature, theatre, languages, knowledge, local traditions, etc.

Table 2.1 summarises different categories of cultural and natural heritage.

The distinction between tangible and intangible heritage is useful for the general understanding of cultural heritage. However, in reality, tangible heritage and intangible heritage are very often closely associated. The Drunken Dragon Festival in Macao (intangible heritage) (Fig. 2.1), for example, takes place in a particular street (tangible), involves certain rituals (intangible) that on one hand, require such tangible elements as offerings, wine, incense, firecrackers, etc., and, on the other hand adds smell and noise (intangible) to the festival environment.

**Case Study 2-1**

**Title**: Intangible Cultural Heritage of Minority People

**Intangible heritage**

- Drunken Dragon Festival, Macao SAR

**Tangible heritage**

- Terracotta Warriors, Xi’an, China

The distinction between movable and immovable heritage was used in the past. Recently the tendency is to reduce the importance of these distinctions and integrate all aspects of heritage.

Cultural heritage, whether it is material or immaterial, must be linked with the cultural values of the society that has produced it.
Table 2.1: Different Categories of Heritage

<table>
<thead>
<tr>
<th>Cultural Heritage</th>
<th>Intangible Heritage</th>
<th>Natural Heritage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tangible Heritage</strong></td>
<td><strong>Intangible Heritage</strong></td>
<td><strong>Tangible and Immovable</strong></td>
</tr>
<tr>
<td><strong>IMMOBILE</strong></td>
<td><strong>MOBILE</strong></td>
<td></td>
</tr>
<tr>
<td>Architectural works</td>
<td>Museum collections</td>
<td>Natural and maritime parks of ecological interest</td>
</tr>
<tr>
<td>Monuments</td>
<td>Libraries</td>
<td>Geological &amp; physical formations</td>
</tr>
<tr>
<td>Archaeological sites</td>
<td>Archives</td>
<td>Landscapes of outstanding natural beauty</td>
</tr>
<tr>
<td>Historic centres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Groups of buildings</td>
<td>Local traditions</td>
<td></td>
</tr>
<tr>
<td>Cultural landscapes</td>
<td>Music</td>
<td></td>
</tr>
<tr>
<td>Historical parks &amp; gardens</td>
<td>Dance</td>
<td></td>
</tr>
<tr>
<td>Botanical gardens</td>
<td>Literature</td>
<td></td>
</tr>
<tr>
<td>Industrial archaeology</td>
<td>Theatre</td>
<td></td>
</tr>
<tr>
<td>Etc.</td>
<td>Religious ceremonies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Etc.</td>
<td></td>
</tr>
</tbody>
</table>


Fig. 2.3: More examples of different types of heritage

<table>
<thead>
<tr>
<th>Tangible – immovable heritage</th>
<th>Intangible heritage</th>
<th>Natural heritage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lalbagh Fort, Dhaka, Bangladesh</td>
<td>Fire Dragon Dance, Hong Kong</td>
<td>Komodo National Park, Indonesia</td>
</tr>
</tbody>
</table>

Exercise: Exercise 2-1: Identification of different types of cultural heritage. [Use Worksheet 2-A]
The Operational Guidelines for the Implementation of the World Heritage Convention provides the definitions of different categories of World Heritage.

**“Cultural and Natural Heritage”**

45. Cultural and natural heritage are defined in Articles 1 and 2 of the World Heritage Convention.

**Article 1**

For the purposes of this Convention, the following shall be considered as "cultural heritage":

- **monuments**: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

- **groups of buildings**: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

- **sites**: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.

**Article 2**

For the purposes of this Convention, the following shall be considered as "natural heritage":

- **natural features** consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

- **natural sites** or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

**Mixed Cultural and Natural Heritage**

46. Properties shall be considered as "mixed cultural and natural heritage" if they satisfy a part or the whole of the definitions Operational Guidelines for the Implementation of the World Heritage Convention of both cultural and natural heritage laid out in Articles 1 and 2 of the Convention.

**Cultural landscapes**

47. Cultural landscapes are cultural properties and represent the "combined works of nature and of man" designated in Article 1 of the Convention. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.
Movable Heritage

48. Nominations of immovable heritage which are likely to become movable will not be considered.”

Note: Emphases (in bold) have been added for ease of reading.

2.2 Criteria for the Assessment of Outstanding Universal Value

Inscription of a site on the World Heritage List follow the guidelines set out by the World Heritage Convention. The most important step of the inscription process is to establish the outstanding universal value of the site.

The World Heritage Convention sets out the criteria for the assessment of outstanding universal value of a site. There are total ten criteria. A site is considered to have outstanding universal value if it meets one or more of these criteria.

Paragraph 77 of the Operational Guidelines for the Implementation of the World Heritage Convention states the following:

“The Committee considers a property as having outstanding universal value if the property meets one or more of the following criteria.

Nominated properties shall therefore:

(i) represent a masterpiece of human creative genius;

(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

(iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

(iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

(v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

(vii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

(viii) be outstanding examples representing major stages of earth’s history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
(ix) be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x) contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation."

To be deemed of outstanding universal value, a property must also meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding.

The type of criteria that a site meets will lead to its categorisation as a cultural, natural or mixed site (Fig. 2.4).

A heritage site that has been categorised as a cultural site can be classified into one of the following groups (Fig. 2.5):

1. Monuments,
2. Groups of buildings or
3. Sites.

**Case Study 2-2**

**Title: Justifying the inscription of a site on the World Heritage List**

**Fig. 2.5: Different types of World Cultural Heritage sites**

<table>
<thead>
<tr>
<th>a) Monuments</th>
<th>b) Groups of buildings</th>
<th>c) Sites</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taj Mahal, India</td>
<td>The Historic Centre of Macao</td>
<td>Rice Terraces, The Philippines</td>
</tr>
</tbody>
</table>

**Exercise:**

*Exercise 2-2: Identification of different types of World Heritage sites. [Use Worksheet 2-B]*
2.3 How is a heritage site inscribed on the World Heritage List?

The **Operational Guidelines for the Implementation of the World Heritage Convention**, a document that explains the World Heritage Convention, describes the detailed procedure for inscribing a site on the World Heritage List. This section presents key information regarding the procedure.

The following three parties are involved in the inscription process:

1) **State Parties.** These are the countries who have signed the *World Heritage Convention*. Only countries that have signed the Convention can submit nomination proposals for inclusion of cultural or natural heritage sites on their territories in the World Heritage List.

2) **The Advisory Bodies** to the World Heritage Committee. It is comprised of the International Council on Monuments and Sites (ICOMOS) and the World Conservation Union (IUCN), which respectively advise the World Heritage Committee on cultural sites and natural sites, and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), which provides the Committee with expert advice on conservation of cultural sites and on training activities; and

3) **The World Heritage Committee.** It consists of elected representatives from 21 of the state parties.

The Operational Guidelines provides detailed guidelines on the formal process of inscription, which includes the following steps:

1. A State Party prepares a **Tentative List** of its heritage sites that it wishes to nominate as World Heritage and submits the List to the World Heritage Centre Secretariat.

2. A State Party nominates a site from its tentative list and, with the assistance of the World Heritage Centre, prepares a nomination file for the selected site and submits it to the Centre for it consideration. Nomination to the World Heritage List is not considered if the nominated site is not in the Tentative List of the State Party.

3. Advisory Bodies evaluate the site to see if the site meets all requirements set out in the *World Heritage Convention* and the Operational Guidelines and give their opinion to the World Heritage Committee.

4. The World Heritage Committee makes the final decision regarding the inscription of the site on the World Heritage List.
Based on the reports by the Advisory Bodies and other considerations, the World Heritage Committee may take one of the following decisions:

a. The site should be inscribed on the World Heritage List.

b. The site should not be inscribed on the List. Except in exceptional circumstances, resubmission of nomination file for the site is not considered.

c. The nomination should be referred back to the State Party for additional information.

d. The nomination should be deferred for more in-depth assessment or study. Deferral may include substantial revision by the State Party.

Case Study 2-3
TITLE: The inscription of Lumbini (the birthplace of Lord Buddha), Nepal

Exercise:
Exercise 2-3: Role of different parties in the inscription process. [Use Worksheet 2-C]
2.4 Threats at World Heritage sites

World Heritage sites are not free from threats and there are many challenges to sustainable conservation of these sites.

World Heritage sites are the centre of world attraction. Everyday, all over the world, millions of visitors come to visit these important sites. Although visitors bring economic benefits to the host communities, if not guided properly, visitors can have an adverse impact on the sites and their settings. Yet, tourism is not the only threat that a heritage site may encounter. Depending on the geographic location, climate, level of economic and physical development, level of awareness, effectiveness of heritage protection system, etc., a cultural heritage site may face one or more of the following threats (Fig. 2.6 & 2.7):

**Natural causes:**
- Earthquake
- Flood
- Humidity
- Insects
- Natural decay
- Tidal wave
- Typhoon
- …

**Human causes:**
- Illegal trade
- Neglect
- Public works
- Theft
- Uncontrolled tourism
- Unintentional damage
- War
- Wear and tear
- …

Protection measures for a cultural heritage site must address all existing and potential threats to the site.

**Case Study 2-4**
**TITLE: HAMPI IN DANGER**

**Reading 2-2**
**Topic: WORLD HERITAGE IN DANGER**
2.5 Sustainable conservation of World Heritage sites

The concept of sustainability in the context of cultural heritage sites

Depending on physical, social and economic contexts, the exact meaning of sustainability of a World Heritage site may vary from one site to another. However, sustainability in the context of cultural heritage sites generally means adequate and long-term protection of cultural values of a site by using minimum resources. Since adequate and long-term protection and resource requirement for these are interrelated issues, it is important to know the key factors that can enhance sustainability of heritage site.

Three key factors that can enhance sustainability of a heritage site are discussed in the following section.

Note:

Putting a site on the List of World Heritage in Danger is often done at the request of the concerned State party. This allows immediate mobilisation of assistance to the site by the World Heritage Committee, which is designed to help establish a system that responds to specific conservation needs in an efficient manner.
Factors enhancing sustainability of World Heritage sites

*Cultural knowledge and awareness*

Sustainability of a heritage site depends much on the general level of cultural knowledge and awareness of the community at large. The root source of most of human causes of threats to heritage sites (see section 2.4) is inadequate knowledge of cultural heritage and its importance. An increased knowledge of these of the host community and visitors can lead to increased awareness and more support for heritage protection and less damage to the sites. By disseminating knowledge about heritage and its protection through different means, such as public education, media coverage, training programmes, etc., knowledge of cultural heritage and its significance and awareness of both host communities and visitors can contribute to the sustainable conservation of heritage sites.

*Conservation and management*

Once a site is inscribed on the World Heritage List, the concerned state party has to ensure proper protection of the site. Among others, protection measures include:

1. Legal provisions, such as, protection under a law. Most countries have heritage protection laws at national and local level. A heritage protection law, which may have different names in different countries, allows the government to declare a site protected and take legal measures against those who negatively affect a site’s cultural value(s).

2. Adequate and appropriate conservation interventions. These ensure physical protection of a heritage site through different means. However, it is of paramount importance that these interventions are carried out in respect to the cultural value(s) that a site embodies.

3. A good management system. A long-term protection of a site is heavily depended on a good heritage management system. Such system includes clearly identifiable procedures and personnel responsible for conservation and management of the site. To ensure sustainable conservation, continuous monitoring of the effectiveness of the system and periodic review of it are essential.

For a World Heritage site, if the World Heritage Committee believes that a site faces imminent danger of loosing its World Heritage value because of threats, it may put a site on the List of World Heritage in Danger. This is done to draw the attention of all concerned individuals and/or organisations so that actions can be taken to save the site from irreversible deterioration, damage or, in some cases, disappearance.

Unit 3 discusses the issues related to the conservation and management of heritage sites.
Heritage interpretation and visitor management

Tourism is a part of almost all World Heritage sites. Some sites attract even millions of visitors every year. Well-managed tourism can bring economic benefits to the host countries by creating employment and helping local business. If not properly managed, however, tourism can have adverse impact on sites and host communities.

Heritage guides are a very important component of heritage tourism. Good interpretation of heritage sites and proper guidance of visitors can enhance the benefit from tourism and reduce the impact on both sites and host communities.

Units 4 and 5 discuss heritage interpretation and visitor management issues.

Community involvement and partnerships

Protection of a World Heritage site depends largely on the support of local communities living in and around it. Some sites, such as, a temple or a mosque, are in constant use by the local community. Larger sites, such as, a historic town, are inhabited by more than one community. Therefore, the needs and aspirations of multiple communities need to be addressed in matters related to World Heritage sites to ensure their support. One of the ways of addressing these needs and aspirations is to share the benefits of tourism with communities and other stakeholders.

Unit 6 discusses how heritage guides can work with and for the community and how both can be benefited from tourism.
### Case Study 2-1

**Title:** Intangible Cultural Heritage of Minority Peoples

**Objectives:** To understand the salience of intangible culture and discuss the ways in which heritage guides can help in preserving them.

Those involved in cultural preservation have been especially concerned that tangible forms of cultural expressions be restored and maintained. Vast monuments like the temple of Borobudur and other works of art such as paintings and sculptures are expressions of human creativity and also impressive technical achievements. There has thus been a widespread emphasis on preserving those works of art that contribute to humanity’s visible heritage. The less visible aspects of the world’s cultural heritage have, until recently, received less attention.

UNESCO has responded to the warnings of researchers and anthropologists that intangible cultural expressions such as oral traditions and literature, visual arts, music and performing arts, especially of minority peoples, are fragile and easily lost.

As stated during the convention, language is the main vehicle by which intangible cultural heritage, such as oral traditions and literature, is maintained. Thus, the safeguarding and preserving of languages is an important factor in the process of safeguarding cultures, especially among minority peoples whose cultural heritage is at greatest risk. Due to their smaller populations and their lack of political influence, minority people often face difficulties in achieving their goals, especially with respect to maintaining their own languages and cultures. One result of the large gap between indigenous and national cultures is that the majority population often perceives the minority groups among them as technically and economically backward. This has lead to a certain blindness concerning the importance of safeguarding the less powerful languages and cultures. Even so, efforts to safeguard the traditional cultures of ethnic minorities have been initiated in several countries.

**Discussion Points:**

- How can heritage guides help protect intangible cultures?
TITLE: JUSTIFYING THE INSCRIPTION OF A SITE ON THE WORLD HERITAGE LIST

Case Study 2-2

OBJECTIVES: To understand the justifications of a World Heritage site

Mahabodhi Temple Complex at Bodh Gaya
India State of Bihar, Eastern India

Description
The Mahabodhi Temple Complex is one of the four holy sites related to the life of the Lord Buddha, and particularly to the attainment of Enlightenment. The first temple was built by Emperor Asoka in the 3rd century B.C., and the present temple dates from the 5th or 6th centuries. It is one of the earliest Buddhist temples built entirely in brick, still standing in India, from the late Gupta period.

Date of Inscription: 2002
Criteria: C (i) (ii) (iii) (iv) (vi)

Justification for Inscription
Criterion (i): The grand 50m high Mahabodhi Temple of the 5th-6th centuries is of immense importance, being one of the earliest temple constructions existing in the Indian sub-continent. It is one of the few representations of the architectural genius of the Indian people in constructing fully developed brick temples in that era. Criterion (ii) The Mahabodhi Temple, one of the few surviving examples of early brick structures in India, has had significant influence in the development of architecture over the centuries. Criterion (iii) The site of the Mahabodhi Temple provides exceptional records for the events associated with the life of Buddha and subsequent worship, particularly since Emperor Asoka built the first temple, the balustrades, and the memorial column. Criterion (iv) The present Temple is one of the earliest and most imposing structures built entirely in brick from the late Gupta period. The sculpted stone balustrades are an outstanding early example of sculptural reliefs in stone. Criterion (vi) The Mahabodhi Temple Complex in Bodh Gaya has direct association with the life of the Lord Buddha, being the place where He attained the supreme and perfect insight.

DISCUSSION POINTS:

- Which of the above do you think is the most important criteria which warranted the inscription of The Mahabodhi Temple Complex?

TITLE: THE INSCRIPTION OF LUMBINI (THE BIRTHPLACE OF LORD BUDDHA), NEPAL

OBJECTIVES: To familiarise trainees with the inscription criteria and to facilitate critical debate on the politics of inscription.

Siddhartha Gautama, the Lord Buddha, was born in 623 B.C. in the famous gardens of Lumbini, which soon became a place of pilgrimage. Among the pilgrims was the Indian emperor Ashoka, who erected one of his commemorative pillars there. The site is now being developed as a Buddhist pilgrimage centre, where the archaeological remains associated with the birth of the Lord Buddha form a central feature.

The UNESCO Committee decided to inscribe this site on the basis of criteria (iii) and (vi). As the birthplace of the Lord Buddha, the sacred area of Lumbini is one of the holiest places of one of the world's great religions, and its remains contain important evidence about the nature of Buddhist pilgrimage centres from a very early period.

DISCUSSION POINTS:

- Lumbini is inscribed for based on criteria (iii) and (vi) (of the Criteria for Inscription on the World Heritage List)
- Do you agree that Lumbini fulfils the two criteria and that Lumbini has values that are truly universal and outstanding?

HAMPI IN DANGER

OBJECTIVES: To understand the kinds of threats some World Heritage sites face and the mitigation measures put in place

Hampi resides on the banks of the Thungabadra river with a backdrop of the majestic rock boulders was once capital of one of the largest Hindu Empires in Indian History. Founded in 1336, Hampi was the capital of an alliance of southern Hindu kingdoms that managed to hold off the invading Muslim armies for over two centuries.

The uniqueness of this site lies in vast area of monument complexes, the kingdom's long reign as an advanced society and its unique architecture (which is Islamic for the secular buildings and purely Hindu for the religious structures). It has come to light in recent research that this capital city was actually the center of a large metropolitan region and not just a deserted city. Its fabulously rich princes built Dravidian temples and palaces that won the admiration of travelers between the 14th and 16th centuries until it was conquered by the Deccan Muslim confederacy in 1565, at which time the city was pillaged over a period of six months before being abandoned.

In 1986, UNESCO inscribed the group of monuments at Hampi as a World Heritage site. More recently, Hampi was listed by UNESCO on the List of World Heritage in Danger prompted by the construction of two new suspension bridges and a new major road within the Core Protected Area which threaten the World Heritage site's integrity. The construction of bridges and the new road will result in a major increase in heavy traffic and has already resulted in the dismantling and reconstruction of an important historic monument - a mandapa (a pillared stone rest-house) within the borders of the site.

Chandraumalueshvara Temple is centrally located in Hampi and is one of the most prominent architectural buildings which is aligned with the primary axis of the Main Temple of Hampi overlooking two rivers and on a popular pilgrimage route to a sacred mountain at Hampi. Dating from the 13-15th century at the height of the Vijayangar Kingdom, the Chandraumalueshvara Temple provides a unique opportunity to encapsulate a period of Indian glory in a spectacular natural setting.
Chandraumalueshvara Temple’s historical significance and unique monumental construction, as well as its ideal location at the confluence of two rivers overlooking the entire central Hampi, establishes this endangered heritage site as the most significant within the Hampi complex. The ancient temple and its fortifications along with an ancient ruined bridge, and intricately carved walls, doorways, pillars and interiors, will be extremely popular for travelers and pilgrims.

Chandraumalueshvara Temple is facing a number of immediate threats including:

- Collapsing gateways and fortification walls
- Deterioration of temple exterior/interior
- Misuse of temple for storage and refuse
- Animal and human feces
- Fire damage and scorching
- Water damage/leakage
- Plant growth and intrusion
- Looting and vandalism

After completing excavation and research in April, 2005, we are undertaking stabilization of the foundation and waterfront ramparts, and conservation of the walls and roofs for the main hall and other sacred chambers enabling the conservation to focus on restoration of exterior and interior gateways, doorways, plazas, sculptures and stairways, and the perimeter fortification. A large number of structural components of the main temple, plaza area, gateways and are piled up around the temple and must be inventoried and analyzed to determine appropriate usage and placement, both for structural integrity and architectural and historical authenticity.

**DISCUSSION POINTS:**

- What are the threats Hampi faces and what are the mitigation measures put in place? Do you see similar threats in heritage sites in your home country?

**REFERENCES:** http://www.globalheritagefund.org/where/hampi.html
# Worksheets

**Activity Type:** Exercise  
**Title:** Identification of Different Types of Cultural Heritage.

**Objectives:** Understand and identify different types of cultural heritage.

<table>
<thead>
<tr>
<th>A. Yuen Long, Hong Kong</th>
<th>B. Notre-Dame Cathedral, Paris, France</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Yuen Long, Hong Kong" /></td>
<td><img src="image2" alt="Notre-Dame Cathedral, Paris, France" /></td>
</tr>
</tbody>
</table>

**Equipment:**  
- Copies of this worksheet  
- Pencils and erasers

**Procedure:**  
- provide a copy of this worksheet to each participant;  
- using Table 3.1, Unit 3 from the manual, ask participants to identify and write the type that best describes the picture;  
- hint: participants can choose more than one type;  
- discuss the results;  
- total time for the activity: 10 minutes.

**Teacher's Comments:**

<table>
<thead>
<tr>
<th>C. Olinda, Brazil</th>
<th>D. Cheung Fatt Tze Mansion, Penang</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image3" alt="Olinda, Brazil" /></td>
<td><img src="image4" alt="Cheung Fatt Tze Mansion, Penang" /></td>
</tr>
</tbody>
</table>

**Reference:**  
**Reading 2-1:** What is a UNESCO World Heritage Site?  
**Internet:** World Heritage Centre Website - whc.unesco.org/en/list/
**Activity Type:** Exercise

**Title:** Identification of different types of World Heritage sites.

**Objectives:** Understand and identify different types of WHSs.

**Instructions:**

- Provide a copy of this worksheet to each participant;
- In the box provided under each picture, ask participants to select a type for the site in the picture;
- Discuss the results;
- Total time for the activity: 5-7 minutes.

**Equipment:**
- Copies of this worksheet
- Pencils and erasers

<table>
<thead>
<tr>
<th>Location</th>
<th>Classroom</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tower of Belém, Lisbon, Portugal</strong></td>
<td>SS Imon</td>
</tr>
<tr>
<td><strong>Hoi An, Vietnam</strong></td>
<td>SS Imon</td>
</tr>
<tr>
<td><strong>Cinque Terre, Italy</strong></td>
<td>SS Imon</td>
</tr>
<tr>
<td><strong>The Great Wall, China</strong></td>
<td>H du Cros</td>
</tr>
<tr>
<td><strong>Olinda, Brazil</strong></td>
<td>SS Imon</td>
</tr>
<tr>
<td><strong>Villa d’Este, Tivoli, Italy</strong></td>
<td>SS Imon</td>
</tr>
</tbody>
</table>

**Teacher’s Comments:**

- Monuments
- Groups of buildings
- Sites
- Not sure

**Reference:**

- Reading 2-1: What is a UNESCO World Heritage site?
- Internet: World Heritage Centre Website - whc.unesco.org/en/list/
**ACTIVITY TYPE:** Exercise

**Title:** Role of different parties in the inscription process

**OBJECTIVES:** Understand the role of different parties involved in the inscription process of World Heritage sites

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
</tr>
</thead>
<tbody>
<tr>
<td>UNESCO</td>
<td>Nature Conservation</td>
</tr>
<tr>
<td>ICCROM</td>
<td>World Heritage [example]</td>
</tr>
<tr>
<td>IUCN</td>
<td>Cultural Heritage Professionals</td>
</tr>
<tr>
<td>ICOMOS</td>
<td>Training</td>
</tr>
<tr>
<td>STATE PARTIES</td>
<td>World Heritage Committee</td>
</tr>
</tbody>
</table>

**INSTRUCTIONS:**

- **Equipment:**
  - Copies of this worksheet
  - Pencils and erasers

- **Procedure:**
  - provide a copy of this worksheet to each participant;
  - ask each participant to link the Column A items to the related Column B items by drawing a line (see example);
  - reveal the correct answers;
  - total time for the activity: 5-7 minutes.

**Reference:**
World Heritage Information Kit, UNESCO
## Practical Applications

### Tip 1: Criteria for the Assessment of Outstanding Universal Values

When guiding visitors at WHS, heritage guides can point to specific features that convey the outstanding universal values the WHS symbolises. When guiding at the historic town of Ouro Preto in Brazil, for instance, we can draw visitors’ attention to the gold-plated panels of the Baroque Churches and tell interpretive stories of the ways in which the 18th Century ‘Gold Rush’ fueled the rise of splendid Baroque Art in the city. We can tell the visitors how these are exceptional testimonies of the town’s “past prosperity and the exceptional talent of the Baroque sculptor Aleijadinho” (UNESCO, 2006).

### Tip 2: Inscription process

Briefly describe the inscription process to visitors. This way, visitors would understand that WHS are:
1. carefully chosen
2. involves an international effort

Visitors may become more motivated to learn about the history and conservation of these sites. International tourists/visitors may feel a sense of ‘ownership’ as they realise that these sites are selected by an international community and represents values which are universal. Domestic visitors may feel a sense of pride when they know that their site went through an international, competitive and scientific process in its attainment of the WHS status.
### LIST OF KEY READINGS

**Reading 2.1:**
Topic: What is a UNESCO World Heritage site?
Source: World Heritage Information Kit, UNESCO.
UNESCO World Heritage Centre.

**Reading 2.2:**
Topic: Criteria for Inscription on the World Heritage List
Source: Operational Guidelines for the Implementation of the World Heritage Convention

**Reading 2.3:**
Topic: World Heritage in Danger
Source: Heritage @ Risk under Different Human Situations, with Examples Mainly from Sri Lanka
ICOMOS
Ronald Silva.
TOPIC: WHAT IS A UNESCO WORLD HERITAGE SITE?

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations.

Our cultural and natural heritage are both irreplaceable sources of life and inspiration. They are our touchstones, our points of reference, our identity.

What makes the concept of World Heritage exceptional is its universal application. World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located.

How can a World Heritage site in Egypt ‘belong’ equally to Egyptians and to the peoples of Indonesia or Argentina?

The answer is to be found in the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage, by which countries recognize that the sites located on their national territory, and which have been inscribed on the World Heritage List, without prejudice to national sovereignty or ownership, constitute a world heritage ‘for whose protection it is the duty of the international community as a whole to cooperate’.

Without the support of other countries, some of the world’s outstanding cultural and natural sites would deteriorate or, worse, disappear, often through lack of funding to preserve them. The Convention is thus an agreement, ratified almost universally, that aims to secure the necessary financial and intellectual resources to protect World Heritage sites.

How does a World Heritage site differ from a national heritage site? The key lies in the words ‘outstanding universal value’.

All countries have sites of local or national interest, which are quite justifiably a source of national pride, and the Convention encourages them to identify and protect their heritage whether or not it is placed on the World Heritage List.

Sites selected for World Heritage listing are inscribed on the basis of their merits as the best possible examples of the cultural and natural heritage. The World Heritage List reflects the wealth and diversity of the Earth’s cultural and natural heritage.

HERITAGE @ RISK UNDER DIFFERENT HUMAN SITUATIONS, WITH EXAMPLES MAINLY FROM SRI LANKA

BY ROLAND SILVA

The term "Heritage @ Risk" in the context of this paper, applies mainly to the Immovable Architectural Heritage of Humankind. This is not a phenomenon of just today, but a poor custom or a bad practice, that has existed since humans began to live in shelters, created for their settled existence. This concept can best be illustrated by an event that took place about 150 years back when the well known campaigner for Monuments, John Ruskin refused to accept the Gold Medal of the Royal Institute of British Architects, by saying: "I do not wish to be decorated by a bunch of Demolishing Experts."

With this example in focus, I wish to address the readers with a series of "Human Situations" that can be identified as those elements of "Human Nature" that can be classified as the "Intellectual" or "Non-Intellectual" causes that have sparked off these sad sequences of "Human Bad Behaviour" in the permanent loss of "Cultural Property", which otherwise would have been an item of "Cultural Heritage", meant for the joy and pleasure of those that lived after, without such "deadly disasters". If we are to re-count these "Human Situations" at random, these may include: Entrepreneurship, Ethnicity, Terrorism, Simplistic Joy, Lack of Professionalism, Tourism, Anti-Colonialism, Politics, Capitalism, Nationalism, Religious Fanaticism, Academism, War, Human Growth, and many other such circumstances. We believe, that each "Human Situation" will best be understood if each is linked to a real example, and the fact that our areas of activity have been mainly Asian, and especially Sri Lanka, the internationally applicable line-up of "Human Situations" will accordingly be illustrated with localized events.

1. Entrepreneurship

In the late 1970's a well known bank in the Colombo Fort caught fire over the week-end. The Flat of the Managing Director of the Institution was in the upper most floor of this exceptionally beautiful British Colonial edifice, but it so happened that he was on a bridge-drive that lasted the week-end, in a suburb home in Colombo. The customers of the Bank, for some unknown reason, were all informed of the balances in their accounts the week before. The fire brigade that called on this occasion too, took its own time to subdue the flames. The building, as a result, was condemned for living and was compelled to be demolished. Thus the objective of the "misguided entrepreneur" and those of the "Demolishing Experts" were fulfilled. But the last laugh was when the "Shrewd Insurance Agents" refused to pay compensation, as suspicions were sufficiently roused, and the "cat was out of the bag".

2. Ethnicity

Since its independence fifty years back Sri Lanka has re-surfed a 2000 year old ethnic question between the Sinhalese of an attributed Aryan origin, and the Tamils of an assigned Dravidian stock. Religions are also associated with these popularly known ethnic groups, where the Sinhalese are mainly Buddhists and the Tamils are mainly Hindus. A type of "Enoch-Powell of England" also surfaced in Sri Lanka in the 1970's, who was trying to consolidate national traits through the monuments in the predominantly Tamil occupied North and East of Sri Lanka, by excavating and restoring the ancient structures to their pristine glory and thereby displaying the ancient dominance of the Sinhalese-Buddhists in this region. When the fanatical campaigner approached us as a senior member of the Department of Archaeology, we had to tell him that his fanaticism was counter productive as he was removing even the faint traces of Sinhalese-Buddhist ancient monuments, laying underneath, and was replacing them with new concrete foundations and re-building new structures in the identical positions of the old, and thus losing all the vestiges of the Sinhalese-Buddhists culture in their authentic and original bedding.

3. Terrorism

Sri Lanka was about to celebrate the 50th Anniversary of Independence on the 4th February 1998 in the World Heritage City of Kandy, in front of the most Sacred Shrine of the Buddhists, the "Temple of the Sacred Tooth". Prince Charles of England was to represent the Commonwealth of Great Britain at this formal function at the Sacred Temple and in the grounds outside. A few weeks before the event, the Tamil Tiger Terrorists of the North and East, attacked this 16th century shrine at Kandy and blasted a massive bomb at the main entrance, blowing off the roofs of the entire set of buildings in front, including the famous Octagonal Pavilion where the formal addresses to the Nation were to be made by the selected dignitaries.
4. Simplistic Joy

In 1960, we were acting for the Assistant Commissioner in charge of Mural Conservation in the Department of Archaeology, Sri Lanka. The High Priest of one of the finest temples with paintings of the 18th century in the South-West, Sri Lanka requested for the roof to be prepared where the tiles had to be re-laid. We advised him to select the dry month of August, and inform us a week before so that a suitable officer could be sent when the work was on. However, I was passing by the temple about 10 days before the appointed date of the repair, and I thought it would be well to look at the monument. To our surprise we found the priest and the local helpers all at the site, with the roof of the temple removed. The irony of the situation was that it was raining cats and dogs, and water was dripping down the water soluble pigments of the 18th century edifice. Quickly, we managed to get every bit of covering material and protected the walls, and then taking a quick breath, asked the venerable priest the reason why he had removed the roof much sooner than the appointed date, and without the officer of the Department present? The reply of the aged priest was a simple peasant response. We wanted to give the officer of the Department of Archaeology a surprise when he came, by saying that the work was done, and that all was well.

5. Lack of Professionalism

In the 1980's when we were heading the Department of Monuments and Sites in Sri Lanka, we re-employed retired experts in the conservation of mural paintings as there was a shortage of such experts. There was one who worked at a fine temple in South-West Sri Lanka. He attended to the consolidation of loose plaster, the cleaning of soot from the painted surface, and even pasted back the tiny freckles of flaking pigments. However, on the request of the Venerable High Priest, he went beyond his professional skill, in attempting to re-touch some of the neutral backgrounds of the horizontally laid-out narrative stories. The risk element reached levels of fever-pitch, when he assigned this task to the driver of his vehicle. The alarm was soon raised by one of the finest documentalist of paintings in Sri Lanka, who visited the temple not long after.

6. Tourism

With the declaration of the 5th century Sigiriya Water Garden, Palace and Paintings as a World Heritage site in 1983, the visitors increased by leaps and bounds. The site that had about 2,000 to 3,000 visitors a day, increased to over 10,000 a day especially over the week-ends. The increase peaked to a record height of 52,000 visitors in one day when the planetary conjunction for such visitation coincided with the full moon of June (pilgrims season), a village re-awakening programme (an annual event held during this time near Sigiriya), school holidays, and also a week-end. The wear and tear on the marble steps of the palace 200 metres above, and the pathways of the water garden, apart from the scatter of visitor rubbish all over the site, was unimaginable. The same visitors on this occasion, also visited the World Heritage site of Dambulla with the painted caves, and the humidity of the exhumed air softened the ancient plaster, and as soon as the first few square inches of plaster began to fall, the visitors were forced to be stopped.

7. Anti-Colonialism

The Department of Archaeology extended its strictest laws on the 17th century Dutch Fort of Galle in 1971, when the army moved into the Fort, to make it its Headquarters against an uprising of the youth, mainly in the South of Sri Lanka. In order to explain the new legislation to the people within and outside the Fort of Galle, the Department arranged a meeting of various dignitaries and the people of the city at the Town Hall of Galle. The Ministers, Politicians, Government Heads and Well-wishers of Culture were all invited to speak, and they captured the goodwill of the citizens until one but the last speaker. I had kept the last speech to myself to explain any questions or queries, if there were any, as raised by the speakers previously. The speech before mine was assigned to a Senior Assistant Secretary of the Cultural Ministry, who was meant to help me with the task of explaining any awkward questions that could have been raised previously. With such a strategy in place, it was time for my colleague of the Ministry to speak. He also had an easy task, as there were no awkward questions raised. But, low and behold, the bombshell was ready to burst. This eccentric Senior Assistant Secretary got up and said that the walls of the potential World Heritage site of the Dutch Fort should be pulled down, because it was a colonial fort, and that its stones be used to build houses for the poor peasants of Galle. This mad and unwanted speech was given the right response by the 700 members of the public present on that occasion, where not a single comment or question was asked from him by any member of the audience. My last speech of the day was a peaceful one, with no reference being made to the mad speech of this eccentric man. Silence was the perfect response to this loony idea.
8. Politics

The post 15th century Portuguese, Dutch, French and British Fort of Trincomalee was the subject of debate between the Hotels’ Corporation and the Department of Archaeology. The Commissioner of Archaeology had refused to allow the Hotels’ Corporation to build a Guest House at the highest point of the fortified Rock. The Secretary of the Ministry who was about to change places with a political position, wished us to agree to his political proposal. The Commissioner refused to accept the invitation of the Secretary to an inspection of the site and instead, sent me. During the site inspection, I showed that the trenches cut for the Guest House had exposed an 8th century Forest Monastery and therefore, my suggestion was that the Hotels’ Corporation takes over the whole Fort as a monument, and convert it to a Residential Tourist Fort. The money set apart for the Guest House be given to the Government Agent, to move his office from the Fort to a new Secretariat Building which can be erected well outside the fort, amidst the new township. Everyone agreed to this, and we saved the Fort that was visited and lived-in by the Duke of Wellington and Lord Nelson in the grand old Empire days.

9. Capitalism

Colombo was occupied by the Portuguese in 1505, and ever since it had one of the finest fortified cities of European outlook in Asia and was only second to Goa. The Dutch occupied it in the 1650’s and improved it, while the British continued to use the fortification of the Dutch, but dismantled the walls 70 years later. However, it was the pretentious capitalism of the largest Bank in Sri Lanka, that persuaded the Head of State in 1977, to build the first skyscraper of Colombo, 400 feet high, on the remains of the Southern City Wall. It is now challenged further for its ugliness, by the adjacent twin towers of the Trade Centre at 500 feet, which is also sitting on the ancient city walls of the Dutch and Portuguese. The protests of the entire enlightened community of Sri Lanka went unheeded, due to the pretentious concept of an era of new capitalism, and tearing away from the manacles of socialism, along with a free economic and world trade policy.

10. Nationalism

Galle Face Hotel in Colombo was one of the outstanding landmarks of this important Harbour City of the Orient. From Roman times, no ship went east without calling at the Great Emporium (Sri Lanka), according to the words of the 6th century Greek writer Cosmos Indecopleustes. No ship went East without calling on Colombo, since Prime Minister Pitt of England took over Sri Lanka in exchange for South Africa at the Treaty of Amiens. This Landmark Galle Face Hotel, pretentiously changed its façade in a nationalization of architecture attempt after Independence in 1948, where a type of Kandyan roof was introduced, and the doors and the porch were changed in an unhappy compromise to a pseudo-orientalised Architecture, in contrast to a splendid colonial style that it once had.

11. Religious Fanaticism

The holy city of Ayodhya in India, according to the Epic Poems Ramayana of the 2nd millennium BC, was the abode of Rama. However, in and around the 14th century of the current era, a mosque was built over a mound at this ancient site and it became a place of pilgrimage to the Muslims ever since. In the past fifty years of India's Independence, even the Department of Archaeology attempted to trace the facts of history pertaining to the Ramayana story. I was fortunate to meet the archaeologist who investigated the site, but he had not published a detailed report as the area of his investigations did not reveal the expected evidence. However, the passions of the Hindu public were sufficiently roused in the past decade or more, and the site was turned into a battle ground between these religious groups, where the dominant Hindus marched to the site on a given date, and began to remove the 14th century Mosque brick by brick, until every bit of the 14th century structure was evicted. Hence, this historic site is now an open sore, and the monument of the 14th century is also lost, without any trace of the 2nd millennium BC shrine, either.

12. Academism

As a student at Rome University we visited Lucca to study the eccentricity of an Academic Superintendenca of Italy who's fad was Romanesque Architecture. Hence, the Gothic additions or changes were unceremonially pulled down by him to exhibit, or replace the altered Romanesque work during the Gothic phase. This is where academism has gone to the head to the point of eccentricity, and to the detriment of heritage.

13. War
Since World War II we have seen a type of stepping stone to the "Star Wars" programme in two efforts in Bagdad and in Belgrade. The definitive accuracies, and definitive inaccuracies of targets of attack have been proven. As such, with a risk element of even 10% or 20%, the monumental heritage of Humankind is at Risk. Therefore, the safest course of action is "no war".

14. Human Growth

We were in the Dieng Plateau in Central Java in August 2000. We were also at the same site in 1981 or 20 years back. The unique and the earliest Hindu Shrines of Indonesia are there. On the previous visit, we marched to the site through a jungle trail avoiding puddles of hot volcanic slug and smelling concentrations of sodium. We were still smelling the sodium in minute doses even now, but it was all built up with houses and agricultural field, leading up to within meters of the monuments. Thus human growth is a living risk element to monuments, if we do not plan our march of progress in a systematic and at a heritage conscious level.

These fourteen "Human Situations" of "Heritage @ Risk" are only a random collection of possible circumstances with real examples that are either big or small, but specific and varied, and could take place in any part of the world. "Monuments and Sites" being a subject that is universal, "Heritage @ Risk" is also an effect that is equally global, although the examples quoted here are specifically from the areas of our experience in Sri Lanka and partly in Asia.

Considering the examples quoted, it is well to note that there are items of "Heritage @ Risk", that are perpetually on the boil, and taking place at every moment of time. All we mortals can do is to carry the "message of tranquility" to these burial mounds of "debris dust", and spray a scent of perpetual charm that will make right those deeds of evil. Yes, it is this vision of "Amnesty International" for justice, or "Greenpeace" for environment, that we wish to emulate, through "Heritage @ Risk" in terms of the "Heritage of Humankind", or in an oriental way, offer our simple puja to our dumb and "Immobile Friends" that have stood by us in our loneliness, through "War and Peace".


Additional References

BIBLIOGRAPHY


WEBSITES


Unit Summary

UNESCO World Heritage sites are important because they are sites of outstanding universal values.

The process of inscription on the World Heritage List consist of these steps:

- The State party drafts a list
- The state party selects one site from its list
- The state party, assisted by the World Heritage Centre, prepares a nomination file. It then sends the file to the centre.
- Advisory bodies evaluate the nominated site and advises the World Heritage Committee
- The World Heritage Committee decides whether the nominated site gets listed

There are some key current and emerging issues related to World Heritage sites. Some heritage sites are in danger from immediate harm. Some sites are under pressure from heritage tourism and increased visitation. There is also a need to recognize the community’s involvement and attachment to these sites.
Facts and FAQs

**What are the criteria for nominating a site?**
There are 10 criteria for the nomination of World Heritage sites.

**Who nominates sites?**
Countries (or States Parties) submit nomination proposals to the World Heritage Committee. If the Committee determines, based on the recommendations of its Advisory Bodies (ICOMOS and IUCN), that the nomination meets at least one of the necessary criteria, then the property proposed by the State Party is inscribed on the World Heritage List. In general, the Committee adds about 25-30 sites per year to the list. Today there are 812 sites on the list, located in 137 countries around the world.

**I know a great place…Can I nominate a site?**
All nominations of properties for the World Heritage List come from the national authorities of the country in which the natural or cultural property is located.

**Where can I send a recommendation?**
If you have a suggestion for a World Heritage site, you may wish to send your proposal to the UNESCO National Commission in the country concerned.

**How is a site inscribed on the List?**
A site goes through a nomination process before being considered for inscription by the World Heritage Committee. A site can be proposed for inscription only by the country in which the property is located.

**Who owns a site once it’s inscribed on the World Heritage List?**
The site is the property of the country on whose territory it is located, but it is considered in the interest of the international community to protect the site for future generations. Its protection and preservation becomes a concern of the international World Heritage community as a whole.

**Where can I send a letter of concern about a threat to a World Heritage site, or a site on the List of World Heritage in Danger?**
The World Heritage Committee relies on citizens to play an active role in protecting World Heritage sites. If you have any concern about an existing site, do not hesitate to contact the National Commission of the country in charge of the site or you may also contact the World Heritage Centre:

   World Heritage Centre
   UNESCO
   7, Place de Fontenoy
   75352 Paris 07 SP
   France
   Fax: 33 (01) 45 68 55 70
   E-mail: wh-info@unesco.org

**How is the World Heritage Fund used?**
The World Heritage Fund is used to provide international assistance to States Parties in the following areas: preparatory assistance for the nomination of sites, training activities, technical cooperation, emergency assistance, or promotional and educational activities.