Chapter 18

Prospects and challenges for cultural landscape management

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The contributory chapters in this volume bear out Meinig's aphorism that the word 'landscape' in the cultural landscape sense encompasses 'an extraordinary rich exhibit of the course and character of any society' (Meinig 1979: 2). Such landscapes are remarkable documents of social history reflecting people's traditions, intangible cultural heritage values and ideologies: documents waiting to be read. What becomes abundantly apparent from the chapters is that people must be regarded as the stewards, producers and sometimes owners of these landscapes and involved in their conservation management supported through appropriate training so that they can consolidate their own heritage. While conserving historical evidence, these cultural landscapes should continue as living systems economically and culturally viable within the framework of their authenticity and integrity. This requires public education programmes about the value of the landscape, the features that make it authentic and the responsibility to safeguard its integrity. Ultimately, the idea of cultural heritage is rooted in a sense of place and a sense of self-identity.

Identification of cultural landscapes for conservation

At a macro level there are two groups seeking identification of cultural landscapes: those involved in sustainable continuity of use of traditional lands and seas and those seeking World Heritage listing as a device for recognition and development of their landscapes or to alert authorities to community rights in the face of increasing globalization of food supplies and natural resources such as timber or minerals required for external markets. These two are not mutually exclusive. People whose traditional patterns of land use have proven sustainable over centuries and whose traditional patterns of management and use have created the world's cultural landscapes also sustain a wealth of biodiversity, including agro-biodiversity, which occupies a spectrum from 'cultivated to wild' (Brown and Kothari 2011: 141; see also UNESCO 2006).

World Heritage

The listing of World Heritage sites is just one aspect of engaging public awareness of cultural landscape issues. Nevertheless, each author rightly draws attention to the landmark event of 1992 when World Heritage categories of cultural landscapes were recognized and experience from almost twenty years of the assessment and evaluation of nominations by the International Council on Monuments and Sites (ICOMOS) for the World Heritage Centre. Experience also draws on the developing work of the International Union for the Conservation of Nature (IUCN) with its Category V protected landscapes and the ongoing development of management guidelines (Phillips 2002; Dudley 2008).

Conservation and management of World Heritage listed cultural landscapes is the focus of *World Heritage Papers 26* (UNESCO 2009). Bandarin in the Preface (ibid.: 4) highlights that there is 'a major need to assist in site management, in managing the complex interaction between people and nature which is considered to be of outstanding universal value, but also in maintaining the integrity of theses places'. This point is further emphasized by Mitchell, Rössler and Tricaud (ibid.: 6, Foreword) in the comment that 'planning and management decisions are interconnected in relation to maintaining the values and integrity of' cultural landscapes. Meeting conditions of integrity and those of authenticity is a requirement for any World Heritage listing as a cultural property. Significantly

> in the specific context of Cultural Landscapes, integrity is the extent to which the layered historic evidence, meanings and relationships between elements remains intact and can be interpreted in the landscape. *It is also the integrity of the relationship with nature that matters, not the integrity of nature itself.*'
>
> (Ibid.: 25, emphasis from original)

However, as shown by authors in this book, management planning is not well understood in Asian countries. United Nations Educational, Scientific and Cultural Organization (UNESCO) (UNESCO 2009: 35–36) proposes six guiding principles as a foundation for management:

1 People associated with the cultural landscape are the primary stakeholders.
2 Successful management is inclusive and transparent, and governance is shaped through dialogue and agreement.
3 The value of the cultural landscape is based on the interaction between people and their environment; and the focus of management is on this relationship.
4 The focus of management is on guiding change to retain the values of the cultural landscape.

5 Management of cultural landscapes is integrated into the larger landscape context.
6 Successful management contributes to a sustainable society.

Threats

Globalization is a paradox, alerting the world to the values of cultural landscapes in the Asia-Pacific region and simultaneously homogenizing them via communication techniques, tourism, trade and market demands. Analysis of threats to World Heritage sites listed the following categories: deterioration, development, extraction of resources, large-scale development projects (e.g. energy, transport), tourism, local on-site management deficiencies, cultural changes or deficiencies and national-level issues (ICOMOS 2005a).

Asia-Pacific sites scored the most often for cultural changes, including:

- lack of awareness or respect for the outstanding universal values of the site;
- loss of authenticity;
- loss of integrity;
- loss of knowledge of traditional construction techniques or processes;
- lack of common language about concepts/loss of significance;
- loss of social/community connection with property;
- loss of traditional or religious associations;
- conflicts between different values and uses associated with the site (such as military, indigenous, farmers, pilgrims, tourists, relocation of population);
- changes in values and uses/loss of significance;
- abandonment of the site and loss of qualities that contribute to outstanding universal values.

In addition, for Asia-Pacific sites 46 per cent suffered inadequate/lack of management strategies/priorities/plan/monitoring/mechanisms (conservation included), 31 per cent suffered urban pressure (destruction of traditional building/construction of large buildings, high rise, modern houses, incinerator, demographic growth), 25 per cent from over-visiting/tourism pressure, 22 per cent from natural deterioration, 22 per cent from unclear boundaries, 20 per cent from inadequate or lack of maintenance/restoration and 20 per cent from use of inadequate materials for restoration or inadequate techniques. Similar threats are noted in the *Hoi An Protocols* (UNESCO Bangkok 2009) for Asia generally and challenge the authenticity of the sacred geographies expressed in landscapes.

The impacts of development, planning and pressures introducing drastic transformations result in the total disengagement of local communities from

their landscapes. Thakur in Chapter 8 notes that fragmentation, reorganization and development are endangering Indian cultural landscapes through a combination of unplanned and planned development, commercial tourism, rapid population growth, transformation of religion in spirit and practice, loss of traditional knowledge through fading memories, incongruous modern professional practices, a surge in the number of pilgrims, reorganization of cultural geography through political boundaries and new regional identities. The lack of integrated planning and inadequate legislation in Thailand and India has been mentioned by our authors, while changes to legislation in Japan, Canada, USA and customary governance in some Pacific Island states has had beneficial effects for cultural landscape conservation.

The 2006 Persopolis proposal for enhanced management and planning of World Heritage cultural landscapes requested national authorities to examine the feasibility of establishing national legislation for the conservation and sustainable development of cultural landscapes in their respective countries, if such law does not yet exist, and considering harmonization with the other existing legal regulations. Such legislation should define ownership, use rights and management authority over cultural landscapes.[1]

Climate change is a looming threat with the Pacific Rim nations of New Zealand and Japan devastated by earthquakes and tsunamis in 2011 while Australia has suffered massive floods in the north east and bushfires in the southwest. Predicting and managing the impacts of climate change on the range of listed sites is discussed in *World Heritage Papers 22*. Melnick (2009) has specifically addressed this issue for cultural landscapes and suggests a 'tool box of ideas and strategies': accepting the premise of an uncertain but certainly variable future for these landscapes requires flexibility and frequent reassessment of conditions to change management as conditions change.

Key issues

Abstracting from the critical discussion by the authors to this volume it is possible to identify a number of key issues relating to the management prospects and challenges attached to the cultural landscape construct:[2]

- interface between culture and nature must be acknowledged;
- cultural diversity and people's identity are expressed in their response to landscape;
- biodiversity often evolving through traditional practices in the landscape;
- sustainable land-use and living with the land;
- traditional knowledge systems;
- tangible cultural heritage values and intangible cultural heritage values, with the latter often expressed through ritual and lifestyles;

- human rights of Indigenous and local communities whose systems of looking at land and landscape will differ from Western ideas embodied in World Heritage practice;
- emergence of the historic urban landscape (HUL) paradigm;
- governance issues.

Acknowledging the interface between nature and culture

Although the concept of cultural landscape is relatively new to the heritage world as a whole and particularly to Asia, cultural landscapes are frequently inhabited or cultivated by local populations that have known and revered their landscapes for generations. IUCN has made a major paradigm shift in its appreciation of cultural landscapes, moving from islands of protected habitats to embrace the wider landscape including the lived-in, working landscapes. There is a new understanding of the link between nature and culture, where healthy landscapes have been shaped by human interaction and biological diversity often coincides with cultural diversity (Beresford 2003).

The cultural landscape concept provides a mechanism for understanding how multiple objectives (timber production, non-timber forest products, protected areas, tourism) are central to sustainable forest and agricultural management in landscapes that conserve heritage values and support the livelihood needs of local people. Developing a broader, cross-cultural, pluralistic definition of conservation applied to landscapes is a major challenge as outlined by Thakur in Chapter 8. The definition of conservation has been Western-centric and elitist. Accommodating livelihood needs and recognizing local and traditional knowledge built over centuries to deal with cultural landscapes is one way to build 'more inclusive, robust constituencies for conservation' as the Inuit have done in Canada (Berkes and Davidson-Hunt 2006: 44–45).

Cultural diversity and people's identity expressed in their response to landscape

There is a shared cross cultural belief in, and attachment to, intangible values expressed in Asia-Pacific landscapes. This applies whether it is Indian cultural landscapes through the ideologies they reflect as intellectual landscapes or Japanese associative cultural landscapes; the latter with many widely known examples of superb scenery depicted in literature, poems and paintings, and with sacred landscapes representative of the strong indigenous tradition of nature worship and highly developed mountain ascetic practices. These sacred landscapes encompassing natural features are also found in Java, Thailand, Tibet, China, the Pacific and indigenous landscapes in Canada and Australia where a deeply-rooted fundamental cultural ethos of people's interaction

with their landscape is bound by associations and beliefs, and where the intangible assumes a greater significance than physical manifestations.

International experts often displace the local in the context of heritage protection and the language used by heritage professionals is not only increasingly inaccessible to most people, it also 'tends to represent them as passive recipients of heritage practice and as people to be manipulated or educated to appreciate and conserve heritage rather than being seen as its prime creators and owners' (Sullivan 2004: 51). As discussed in Chapter 3 in the global diffusion of World Heritage-related values, the values local and indigenous people attach to listed properties are either not acknowledged or are often regarded as an obstacle to management as in Indonesia's Komodo National Park.

As Butland shows in Chapter 10, there are differences between foreign visitors' views of Angkor as religious space and locals for whom it is social space so that there is a need to 'develop an understanding of Angkor that is intrinsically linked to a populated landscape, and cannot be seen as ruined and isolated monuments preserved in parkland'.

The *Draft IUCN Strategy for Cultural Landscapes* 2005 acknowledged that ICOMOS has the primary role in drafting detailed proposals concerning a theoretical framework and intervention strategy in the evaluation of cultural landscapes and when recommendations are presented to the World Heritage Committee (Tabet 2010). This follows the World Heritage Committee request in 2007 to ICOMOS and IUCN for comments on inclusion of local people in nominations.[3] The ICOMOS (2005b) *Filling the Gaps* study calls for more thematic studies and Sirisrisak and Akagawa in Chapter 9 see identification of cultural landscapes as the urgent priority. They suggest cultural landscape themes for Thailand: political; religious; agriculture (including paddy rice plus cassava, oil palm, rubber, fruits, soy bean and sugar cane landscapes); vernacular architecture and settlement (including courtyard and shop houses); everyday landscapes (including local markets, streetscapes and space for social interaction). However, everyday landscapes gain little attention from heritage professionals as royal and religious properties have a predominant role in cultural heritage conservation.

ICOMOS is also undergoing a paradigm shift with consideration of intangible values, social inclusion, community consultation and heritage as a major anchor for cultural identity positioned at the heart of community development. Under this new heritage paradigm, 'the range of values attributed to heritage places has expanded to reflect its new social role as well as the many ways in which it is appreciated by previously unrecognized stakeholding communities' (Araoz 2009). This could also lead to new and different nominations for World Heritage. Governments favour more tangible embodiments of values related to the natural or built environments rather than intangible values in oral culture. Andrews and Buggey in Chapter 13 suggest that in Canada a new commemoration recognizing the significance of

Port Radium to the Sahtúot'ine might encompass the transformed Aboriginal cultural landscape that now extends to Port Radium, the Highway of the Atom and links to the atomic bombs dropped on Japan. Hack in Chapter 14 suggests places linked to the development of long distance rocketry and space travel from Kummersdorf to von Braun's laboratory, Peenemünde and rocket launch sites in Russia and the USA.

Biodiversity often evolving through traditional practices in the landscape

Traditional communities in which the integrity and diversity of language, social institutions, cultural traditions and land use practices are maintained also contribute to the diversity and resilience of their surrounding ecosystems. For example, swidden systems show the ingenuity of a traditional Karen rotation farm in northern Thailand, or in Kyrgyzstan where pastoral communities forced to settle during Soviet times are beginning to restore the wild walnut-fruit forests from which they traditionally gathered fruits. Seeds of wild fruits are 'sowed in home gardens, selected for desirable traits, and replanted in the forest, facilitating both natural regeneration and continued evolution of wild fruit species' (van Oudenhoven et al. 2011: 162, 167).

Previous studies often regarded human activities in ecosystems as disturbances, focusing on negative aspects resulting in a simplistic but pervasive view of all agriculture as inherently damaging to biodiversity and ecosystems. A clear distinction between the ecological impacts of traditional land use practices and those of more destructive activities such as logging, mining and industrial agriculture is needed (van Oudenhoven et al. 2011). World Heritage cultural landscapes such as those in Bali and the Philippines show the way.

Sustainable land use and living with the land

Millions of smallholders, family farmers and indigenous people practising resource-conserving farming today are a testament to the resiliency of agro-ecosystems in the face of continuous environmental and economic change, while contributing substantially to food security at local, regional and national levels (Altieri and Koohafkan 2008). Such living landscapes play a vital role in sustaining agro-biodiversity as well as inherent wild biodiversity values, ensuring ecosystem function and supporting livelihoods and food security (Figure 18.1). These landscapes embodying human ingenuity and traditional ecological knowledge are continually evolving and with their associated management systems of customary governance have much to teach us about sustainability and resilience in the face of global change (Brown and Kothari 2011).

Figure 18.1 Communal rice planting near Dali, Yunnan.

Source: J.L. Lennon.

Traditional knowledge systems

Traditional ecological knowledge can be seen as 'the memory of human-environment dynamics in landscapes' (van Oudenhoven et al. 2011: 159). It is unclear to what extent traditional ecological knowledge is sufficient to deal with the pace of current social, economic and environmental changes. The historic associative values embedded in many Asian cultural landscapes through their spiritual attachments and cultural practices are highly regarded by communities. However, Engelhardt (2001) notes that 'the wisdom imbedded in traditional practice has, for the large part, been relegated to archives . . . [and] the ancient connectedness between nature and man is now no longer being transmitted to future generations'. Nevertheless, as shown in the Bali and Philippines Cordillera rice terraces, successful cultivation depends on maintenance of ancient customs for allocation of water and labour. The traditional Indian approach to cultural resource protection and management is founded on the concept of continuity rather than preservation but this perception is yet to be understood and adopted within the educational and technical training that determine the future of cultural landscapes.

World Heritage associative cultural landscapes have 'special needs for strategies and actions to maintain the traditional associations which give the place its outstanding universal values' (Lennon 2003: 123). Maintaining these associative values entails maintaining the cultural associations and cultural wellbeing of the group(s) whose values have been inscribed on the World Heritage List. In keeping the associative and continuing values of Uluru-Kata Tjuta World Heritage property strong, Anangu are assisting Parks Australia in land management practices such as burning, water hole maintenance and feral eradication. In Canada transmission of traditional knowledge and customary cultural activities was revitalized by protection of the caribou, a species of central importance to subsistence and the Denesoline cultural landscape. Effective management of an associative cultural landscape will need to address social problems and economic pressures, which impact upon the cultural viability of the group. This issue of cultural viability is accentuated by the growing realization that the traditional way of life of many Indigenous people is now under severe threat from modernization, tourism and demographic shifts.

Retention of Indigenous knowledge is dependent on its use; it is not solely embedded in people's minds, but also in the environment with which they engage. Most ecosystems and landscapes must be seen as coupled social-ecological systems whose resilience depends as much on these practices (which link human and ecological components) as it does on ecological characteristics (van Oudenhoven et al. 2011). Conventional indicators of ecosystem health overlook traditional ecological knowledge and associated socio-cultural interactions ignoring social dimensions and historical depth. To address challenges in measuring social-ecological resilience in monitoring community-based approaches to nature conservation, the following indicators are proposed:

- retention and acquisition of traditional ecological knowledge;
- use of Indigenous and local languages;
- demographics, i.e. number of generations interacting with the landscape;
- cultural values including folklore associated with cultivated and wild plants and animals and natural sites, cultural practices related to agricultural and other uses of biodiversity: ceremonies, dances, prayers, songs and existence of sacred sites;
- the existence/continuation of customary laws, social institutions and autonomy;
- food sovereignty and self-sufficiency;
- multiple uses of land, animals and plants;
- complexity and intensity of interactions with the ecosystem and conservation of resources.

These indicators could equally apply to rural cultural landscapes and be used in World Heritage periodic monitoring.

Tangible and intangible cultural heritage values expressed through ritual and lifestyles

The 2010 World Heritage listing of Papahanaumokuakea Marine National Monument, Hawaii, has highlighted the role of Polynesian beliefs in resource protection of their atolls and islands.[4] The natural heritage of the area has deep cosmological and traditional significance for living Native Hawaiian culture, as an ancestral environment, as an embodiment of the Hawaiian concept of kinship between people and the natural world, and as the place where it is believed that life originates and where the spirits return to after death.

Hunter gatherer societies in Australia and Canada have had a renewal of cultural practice in response to colonizing settler societies now recognizing their ecological knowledge in management of food resources and associated rituals that accompany these activities in sentient landscapes. Ballard and Wilson discuss this in more depth for Melanesia in Chapter 7. The Huli people of the southern highlands of Papua New Guinea have developed over centuries highly stereotypical cultural landscapes with scattered homesteads, fences with elaborate gateways, networks of deep ditches, mortuary enclosures and sacred groves of oak and hoop pine. This highly modular Huli landscape is replicated in every clan territory and reproduced at increasing scales and levels of significance from sub-clan to clan and valley ritual centres where spirits from the earliest epochs of Huli history are housed and propitiated. Accompanying this surface landscape is an elaborate subterranean cosmography, a fertile band of power in the form of mineral oil or latent fire, which runs by night beneath the earth as a snake and integrating neighbouring language communities within a cosmology in which Huli ritual experts played the leading role. Performances at each ritual site along the chain were linked, and relationships between the sites were cemented by alliances and marriages between particular families of ritual specialists. However, colonization from the 1970s has destroyed these connections and intangible beliefs, although some elements have been revived in and around Huli territory by the recent discovery and exploitation of gold, oil and natural gas, substances now linked with the fertile qualities of the snake.

Rituals are performed seasonally by most rural communities during the rice-sowing season, at harvest time and at funeral wakes and there is a rich diversity of special chants and knowledge of these in rice growing areas of Asia. They are celebrated in interpreting the values in World Heritage areas in the Philippines with the Hudhud chant of Ifuago now inscribed in the List of Intangible Cultural Heritage of Humanity in 2008 as described by Villalón in Chapter 15.

Human rights of indigenous and local communities

Universal social inclusion concerns both minority groups in fully industrialized and globalizing societies as well as traditional indigenous cultures living by choice or circumstance in greater isolation. Official recognition of the heritage of these groups has led to

> qualitative changes in the form of new categories of heritage places that reflect more universally the heterogeneous way in which places can link cultural groups to their ancestral past, to explanations of the present, and to their understanding of the cosmos.
>
> (Araoz 2009)

Human rights also play a key role in the cultural values of some of these new heritage places especially for minority groups and their quarters in historic urban landscapes as in Kashgar or Srinigar, or the archaeological evidence showing thriving minority trading groups in ancient cities supposedly dominated by today's majority ethnic or religious community as in Anuradhapura or along the Silk Road in China. IUCN plays a major role in arguing for a balance to be struck between universal values and local values and drawing attention to how 'conservation has too often undermined human rights' (IUCN 2007: 6) illustrating the point with an international suite of case examples within the realm of cultural landscapes.

Emergence of the HUL paradigm

In the World Heritage context, high-rise buildings and aggressively discordant new constructions (such as in the vicinity of St Petersburg, Cologne, Vienna and Seville) have become a regular part of the World Heritage Committee's agenda and hence the concerns about HULs discussed in Chapter 11.

HULs in Asia also offer more opportunities for World Heritage listing. However, there is often a gap between rhetoric and reality as shown in the listing documents for the Historic Centre of Macau which mention the 'meeting' of cultures, long-standing cultural 'encounters', the 'interchange' of values and the 'exchange' of influences, but the reality reflects the historic separation of Chinese and Portuguese cultures. Macau Government Tourist Office describes its monument-based vision of cultural heritage as a 'living representation of the city's historic settlement', that effectively distracts visitors from questioning or pursuing the other histories hidden behind restored facades (Pannell 2006: 53). This is repeated in so many other listed historic centres like the newly renovated Lijiang in Yunnan, China or Singapore and Jakarta where economic, political and cultural forces have interacted to produce 'cityscapes in which elements of the past are variously eliminated, hidden, privileged, integrated and/or reinvented' (Jones and Shaw 2006). The

participation of people needs to be seen as integral to the process of urban conservation with links to development of identity and civic pride, as is the continuing development of dialogue between professional practice in heritage conservation and that of city planning through testing of a variety of assessment methods in practice based on the HUL concept. Further we must be able to show that the idea of place building and identity, through urban conservation efforts with related economic and social objectives, can add to social capital enhancement, cultural diversity and vibrant cities (Taylor 2012).

Rampant urbanization across Asia has resulted in the destruction of many historic urban neighbourhoods, notably Bejing's *hutongs*. It has fuelled migration to cities leaving rural villages without maintenance. New developments are poorly planned without reference to traditional culture, design or scenic amenity. This loss of setting was lamented at the ICOMOS Xi'an conference in 2005.

Governance issues

Working with communities has enabled identification of a broader range of heritage places that previously had gone undetected by official policies and dominant societies. These vary in scale as shown by the US example of large Historic Areas discussed in Chapter 12 to temples and their surrounds as discussed in Chapter 4 for Java, or in Chapter 8 the larger picture of the Indian cultural landscape as Bharatavarsha, which is understood as a whole by various cults, sects and sub-sects sharing the same geography. And, as Butland notes in Chapter 10, 'the economic construction of scale is a relationship of dependency (for livelihoods), whereas the social construction of scale is one of ownership (pride and belonging)'. These new social inclusions also require a new governance arrangement for management of cultural landscapes. This is a challenge to current managers used to the old iconic cultural heritage paradigm and hierarchical tiers of government management.

The repositioning of heritage as part of community development has also brought changes. Even in the Western world the values of traditional heritage no longer reside exclusively in its physical fabric and form, but on intangible concepts that by their very nature are in constant flux. In countries such as Japan the old category of places of scenic beauty has been expanded by new laws in 2004 and 2008 to protect *bunkateki-keikan* or cultural landscapes. These include industrial and urban landscapes, raising challenges for both the established professional managers and the general public used to stereotypical places of beauty as discussed in Chapter 6.

Effective protection and management of living landscapes requires a coordinated and multilevel system to address the complexity. As Thakur notes in Chapter 8, the Majuli Island nomination as a World Heritage cultural landscape did not succeed 'because the complex coordination and the

interfaces within the existing system required to manage change and maintain the outstanding universal values is a difficult challenge'. Amin in Chapter 4 also describes this problem of including the setting of Borobudur, which includes five small towns and over 50 villages in the province of Central Java and Yogyakarta that 'reflect rich and diverse intangible traditions'. She also notes that over centuries the Balinese developed through the cooperative *subak* system a careful treatment of the soil, which provides beautiful landscapes in Central Bali, the Jatiluwih in the Tabanan regency, a system of *sawahs* or wet rice fields reflecting that water is regarded as a means to maintain a harmonious relationship between God, humans and the environment. Government control of water allocations could destroy this relationship to the landscape. Indeed, as Villalón shows in Chapter 15, positive changes happened in managing the rice terraces of the Philippine Cordilleras World Heritage site when the Ifugao provincial government transferred conservation activity from the national authorities to the community level in partnership with SITMo (Save the Ifugao Terraces Movement), a local non-governmental organization.

Multi-tiered governance and lack of consideration of alternatives brought forward by local communities can have negative results as shown in Germany. Following ICOMOS recommendations, the Dresden cultural landscape was removed from the World Heritage List in 2009 by the World Heritage Committee when the construction of a bridge across the Elbe River was determined to have irreversibly undermined its outstanding universal value (see Chapter 17 for more detail).

In Melanesia, Ballard and Wilson note in Chapter 7 that despite lack of national heritage controls, the region's cultural landscapes continue to be managed largely through longstanding and continuously evolving customary measures. Throughout Melanesia (Papua New Guinea, Solomon Islands, Vanuatu and Fiji), community control of land means that state and international parties must put the case for their right to intervene in management and use. Long-term management under conditions that include offers to sell or lease land, to sign contracts for timber, fisheries or oil-palm production, or to enter into agreements for protected natural or cultural areas also place previously unexperienced pressures on community control. They believe that the best guarantee of a sustainable management process that places community interests at its core involves flexible alliances and networks of communication that bring local communities together with national and international institutions, researchers and the public. This accords with the guiding principles for management where transparent governance is shaped through dialogue and agreement among key stakeholders focused on the relationship between people and their environment as outlined in UNESCO's (2009) *World Heritage Cultural Landscapes: A Handbook for Conservation and Management.*

Using new developments and technologies: new guidelines

Rural societies are undergoing rapid change and increasing pressures to use new technologies, plant varieties and fertilizers and produce marketable commodities. These changes have upset traditional patterns of land management and use. As shown in Chapter 3, there is a role for specific landscape-type guidelines for use by local groups to ensure that new built elements and plant varieties do not detract from the significant components and features in cultural landscapes. For indigenous-managed landscapes in Canada, Australia and the Philippines rice terraces, training programmes for threatened languages have been initiated, place names have been documented, and educational experiences held to transfer traditional knowledge and practices to the next generations. Additionally, groups have recorded community-based oral histories, using this material to document their connection to landscape for public hearings into development projects or land rights claims.

The *Hoi An Protocols* suggest that science and technologies employed should include Asia-specific methods such as community ideas of natural balance and replication of cosmologies in the landscape. This is difficult to achieve if ruling groups wish to embark on modern approaches derived from the West as shown in India or the Thai application of Danish environmental planning measures to pilot projects in Nonthaburi, Samut Songkhram and Bangkok as described in Chapter 9.

Ongoing mineral exploration and mining development, evolution of infrastructure and immigrant or commuting communities, vast changes in extraction and communications technology and the growth of public government have been some of the drivers of change in cultural landscapes in the remote areas of Canada, USA, Australia, Laos and Mongolia. Timber extraction, mechanized and large scale, from northern Thailand or Yunnan has destroyed many mountain cultural landscapes and impacted local traditional seasonal activities (Figure 18.2).

Traditional construction and designs using timber and thatch such as seen in the raft houses of Bangkok's canals have continued to be used although, as described in Chapter 9, Bangkok is no longer a water-based city. In the Philippines rice terraces community tourism programmes held by the local government and the Save the Ifugao Terraces Movement (SITMo) train local guides, provide homestay facilities in private homes, ultimately developing into a programme for reviving vanishing craftsman joinery skills that has led to reconstructions of traditional Ifugao houses.

Tourism policies for cultural landscapes must support retention of heritage values of those landscapes. There are generic principles for 'best practice' heritage tourism that can be used as a guide for both tourism operators and heritage site managers. The following are from *Successful Tourism at Heritage Places*, a guide prepared by the Australian Heritage Commission and the Cooperative Research Centre for Sustainable Tourism (2001):

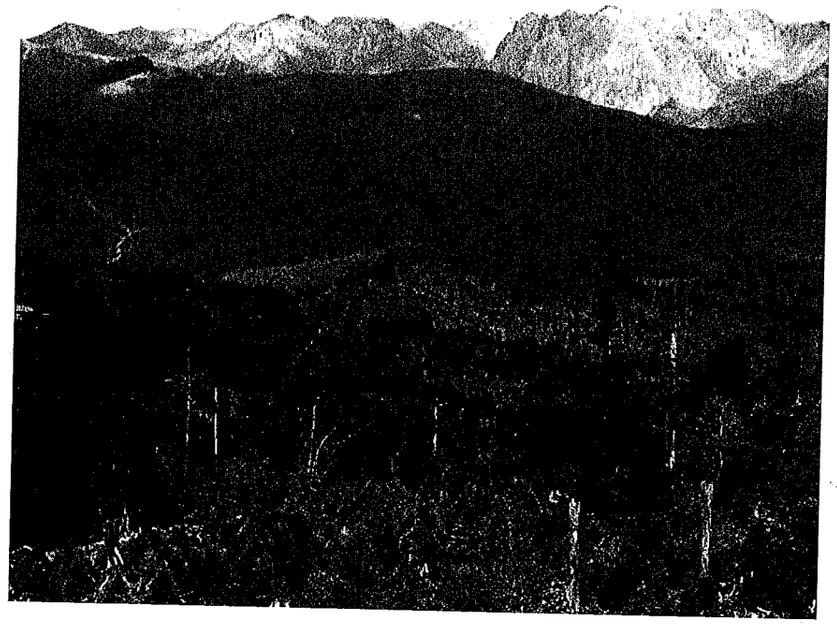

Figure 18.2 Destructive logging, Lake Bigu, Yunnan.
Source: J.L. Lennon.

- recognize the importance of heritage places;
- look after heritage places;
- develop mutually beneficial partnerships;
- incorporate heritage issues into business planning;
- invest in local people and their place;
- market and promote products responsibly;
- provide high-quality visitor experiences (Figure 18.3); and
- respect Indigenous rights and obligations.

Despite the financial benefits derived from tourism there is a multitude of problems for Asia-Pacific cultural landscapes. These include lack of respect for traditional people, customs and sites, uncontrolled tourism flows, lack of tourism management plans or site regulations, overuse of resources for commercial use, vandalism and looting, inadequate tourist facilities and infrastructure, garbage/pollution, illegal construction of infrastructure for tourists within or outside the site and increasing numbers of tourist vendors within or outside the site disrespecting local culture. The increasing number of World Heritage sites in China has led to an explosion of new airports

Figure 18.3 Traditional performance. Xixiang (Miao) village, Guizhou, China, for visitors: but at what stage do such performances lose meaning for traditional communities?

Source: K. Taylor.

and hotels to accommodate visitors, while the dramatic scenery of the Thai coastline has been a drawcard for increasing numbers of European tourists along with floating markets on Bangkok's canals (see Chapter 9 for more detail) (Figure 18.4).

Concluding remarks

As cultural landscapes are the product of the relationship between humans and their environment this product can also be contested, disputed and at times denied. While traditional artistic and contemporary tourism depictions suggest landscapes of confined beauty and constructions surrounded by expanses of nature, it is the familiar lived-in landscapes which most people identify with and wish to conserve. While the imprimatur of World Heritage listing may cause cultural landscapes to become 'museums of themselves within a heritage tourism economy' (Pannell 2006: 76), these properties also present many opportunities to increase people's understanding of both

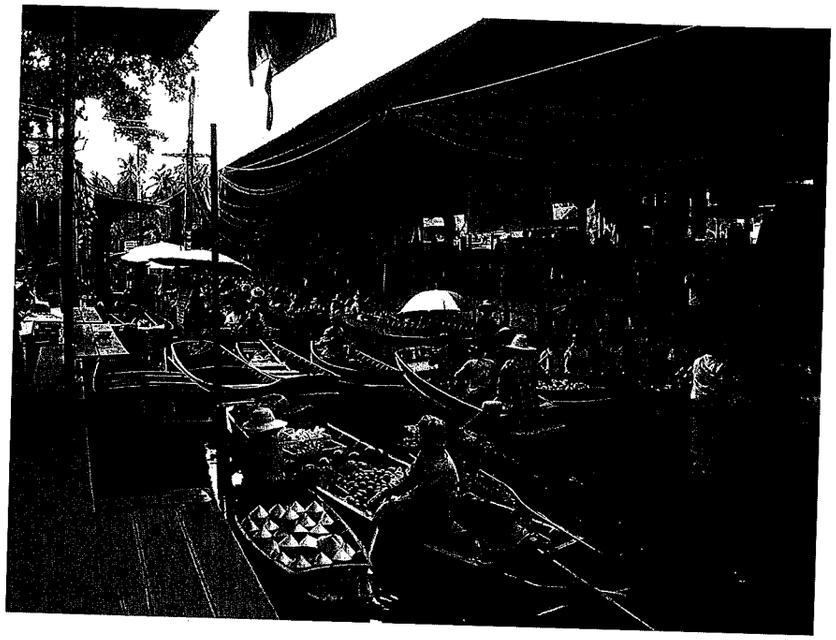

Figure 18.4 Damnoen Saduak floating market southwest of Bangkok now caters mostly for tourists with associated effects on its authenticity.

Source: K. Taylor.

cultural and environmental values important to the future of humankind on a global level (Figure 18.5).

A continuing paradigm shift is required to enable effective protection and management of Asian cultural landscapes from the current monument-centric approach and to address the challenge of limits of acceptable change. There is a confused scenario at present but India offers the Archaeological Park as a tool to protect and manage complex archaeological and heritage sites where one can glimpse a more integrated approach; Japan has adopted new legislation to protect a wider range of landscapes than the iconic places of scenic beauty; Cambodia has realized that social value is important to heritage and its landscape setting around the great temples; while China is considering places other than classical gardens and sacred mountains. HULs, often with the distinctive quarters of minority groups, are a great challenge for countries desperate to modernize.

It is commonly accepted now that the values attributed to cultural landscapes are not an immutable constant, but rather evolve in time and space and between generations. Different stakeholder groups may attribute

Figure 18.5 An environmental message for tourists, Heavenly Lake, Urumqui, China.

Source: J.L. Lennon.

entirely different sets of values to the same place, and those values may be in direct conflict to each other. Values can be difficult to protect or preserve. Values emerge from and exist in communal public consciousness but understanding where those values lie, or are expressed, is central to the proper protection of heritage. There can be management conflict as the boundaries between 'significant' and 'insignificant' spaces shift with the different meanings, interpretations and priorities of stakeholders.

For the old heritage paradigm expressed in earlier versions of the *World Heritage Operational Guidelines* values resided in the form, materials, craftsmanship and setting of the place. In the new heritage place paradigm values reside also in intangible concepts and more effective structures that will define the tolerance for change are needed while old approaches that still served physical conservation well must be perpetuated. In 2007 the World Heritage Committee added Community to the existing four Cs of the Budapest Declaration: Conservation, Credibility, Communication and Capacity building. Community involvement is essential for the management of cultural landscapes.

Notes

1 See whc.unesco.org/uploads/activities/documents/activity-477-1.doc.
2 See also Taylor and Lennon (2011) for listing of the first six of these key issues.
3 See UNESCO (2007).
4 Papahanaumokuakea is the name given to a vast and isolated linear cluster of small, low-lying islands and atolls, with their surrounding ocean, extending some 1,931 kilometres to the north west of the main Hawaiian Archipelago. With a total area of around 362,075 km² it is one of the largest marine protected areas in the world (WHC-10/34.COM/8B:12-13).

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Index

Note: *italic* page numbers denote references to illustrations/tables.

MANAGING CULTURAL LANDSCAPES

KEY ISSUES IN CULTURAL HERITAGE

edited by Ken Taylor and Jane L. Lennon

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Ken Taylor AM is an Adjunct Professor in the Research School of Humanities and the Arts and Program Advisor to Institute for Professional Practice in Heritage and Arts, the Australian National University; Emeritus Professor of Landscape Architecture and former Co-Director, Cultural Heritage Research Centre, University of Canberra; and Visiting Professor Silpakorn University, Bangkok.

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Routledge
Taylor & Francis Group
LONDON AND NEW YORK

First published 2012
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada
by Routledge
711 Third Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data
Managing cultural landscapes / edited by Ken Taylor and Jane Lennon.
p. cm. — (Key issues in cultural heritage)
Includes bibliographical references and index.
ISBN 978–0–415–67224–5 (hardback : alk. paper)—ISBN 978–0–415–67225–2 (pbk. : alk. paper) — ISBN 978–0–203–12819–0 (ebook)
1. Landscapes—Cross-cultural studies. 2. Landscapes—Social aspects. 3. Cultural landscapes—Management. 4. Group identity. 5. Cultural property. 6. World Heritage areas. I. Taylor, Ken, 1937– II. Lennon, Jane.
GF90.M34 2012
363.6'9—dc23
2011033910

ISBN: 978–0–415–67224–5 (hbk)
ISBN: 978–0–415–67225–2 (pbk)
ISBN: 978–0–203–12819–0 (ebk)

Typeset in Gill Sans and Sabon
by Swales & Willis Ltd, Exeter, Devon

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Paper from responsible sources
FSC® C004839
FSC www.fsc.org

Printed and bound in Great Britain by
CPI Antony Rowe, Chippenham, Wiltshire

Contents