

Enhancing Protection through Coordinated Effort

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Brandenburg Technical University Cottbus-Senftenberg

Study Project in World Heritage Studies Academic Year 2016

Final Report

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Brandenburg University of Technology Cottbus - Sentenberg

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How to reference this publication?

Prodan, Anca Claudia (Ed.). *Heritage Synergies: Enhancing Protection through Coordinated Effort.* Report, Study Project in World Heritage Studies. Chair Intercultural Studies, Brandenburg Technical University Cottbus-Senftenberg, Cottbus, 2017.

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Abbreviations and Acronyms

AEWA African-Eurasian Migratory Water Bird Agreement

AHD Authorized Heritage Discourse
CBD Convention on Biological Diversity

CHM Clearing House Mechanism

COP Conference of Parties

CSO Civil Society Organizations

ECPGR European Cooperative Programme for Plant Genetic Resources

EEA European Environment Agency

EU European Union

FAO Food and Agriculture Organization
GEF Global Environmental Facility

GENASIS Global Environmental Assessment Information System

GGW Great Green Wall

ICC International Coordinating Council

ICESCR International Covenant on Economic, Social and Cultural Rights

ICOM International Council of Museums
IHC Intangible Heritage Convention
IMO International Maritime Organization
INA Institute of Nautical Archaeology

ITPGRFA International Treaty on Plant Genetic Resources for Food and Agriculture

IUCN International Union for Conservation and Nature

MAB Man and the Biosphere

MEA Multilateral Environmental Agreements

MoW Memory of the World Programme

NBSAP National Biodiversity Strategies and Action Plans

NFP National Focal Points

NGO Non-governmental Organizations

NOAA National Oceanographic and Atmospheric Administration

ORS Online Reporting System
POP Persistent Organic Pollutants

SUMAMAD Sustainable Management of Marginal Drylands

UNCCD United Nations Convention to Combat Desertification

UN United Nations

UNEP United Nation Environmental Programme

UNESCO United Nations Educational, Scientific and Cultural Organization

WCMC World Conservation Monitoring Centre

WHC World Heritage Convention

WNBR World Network of Biosphere Reserves

Executive Summary

This report presents the results of a Study Project that took place in the context of the Master's Programme World Heritage Studies at Brandenburg Technical University Cottbus-Senftenberg in Germany. Carrying the title "Heritage Synergies: Enhancing Protection through Coordinated Effort", its aim was to reflect on the role and potential of synergies between international standard-setting tools, directly or indirectly related to the field of heritage.

The international community developed over time an extensive array of conventions, charters, declarations, recommendations and programmes for protecting different facets of heritage: natural and cultural, tangible and intangible, movable and immovable, terrestrial and underwater, analogue and digital. Naturally, these standard-setting tools responded to concerns of the day or addressed gaps that existed in international legislation. Nevertheless, this was not without implications. It resulted in the existence of a variety of concepts of heritage and just as many approaches for its protection, causing conceptual as well as administrative challenges that complicated the implementation and thus the efficiency of the standard-setting tools. Moreover, although legislation has divided heritage into its many facets, in practice this division can be hardly sustained and it is also contradictory to today's perception of heritage as being holistic. Consequently, within international organizations such as UNESCO, which has been the main setter of standards for heritage protection at the international level, there is an increasing interest in mapping existing synergies between normative tools so as to streamline their management and facilitate implementation. The Study Project was a response to these concerns.

The Study Project was carried out from April to September 2016, and it encompassed three components. The first was a theoretical component in which students were introduced to the procedure of international law-making and to various standard-setting activities for the protection of heritage, culture, cultural diversity, nature and biodiversity, developed mainly within the UN system, especially UNESCO. The second component consisted in detailed research and the identification of themes that cut across two or more standard-setting tools, providing a basis for the development of synergies. The third component was an extensive reflection on the preconditions, potential, benefits and challenges of synergies between various international standard-setting tools as a means to streamline their implementation.

The report at hand provides an overview of the process, reflections and findings of the Study Project. It was prepared by the participating students and it reflects entirely their opinions. Certainly not everything that is suggested in the report can be easily implemented. Some opinions may be somewhat distanced from the political and economic realities of the world. Nevertheless, it provides an impression of how the younger generation – those who are going to be in charge with implementing standard-setting tools tomorrow – understands and perceives today's actions in the field of heritage. With this, the report provides more than just a summary of a Study Project. It is also a contribution of the younger generation to the efforts of the international community to the protection of heritage.

Anca Claudia Prodan

1. Introduction

As conceptions of culture, and how culture should be safeguarded, become more complex so too does UNESCO's work. This complexity is reflected in the exponential increase in standard-setting tools¹ created to address the challenges and responsibilities; over half of all the standard-setting tools have been created in the past two decades. As the challenges have become more complex there has been a search for ways to make the implementation of the standard-setting tools more efficient. It has been recognised that promoting "synergies" between tools is one way in which this improved efficiency might be achieved (Prins, 2014, p. 5).

Promoting synergies to improve the implementation of standard-setting tools is a notion that first emerged in the discourse surrounding the biodiversity conventions. The notion of collaborating to improve synergies emerged definitively from the Earth Summit, Rio de Janeiro 1992, and the resulting "Rio conventions." Due to the success of synergies in the biodiversity field, those in the cultural field began to take notice of the concept and it inevitably migrated towards the cultural conventions. In fact, recent years has seen the emergence of synergies as a buzzword that may yet rival "sustainability". But, like sustainability, despite its growing prevalence, there has been little progress made in how this nebulous concept might be practically applied in order to help improve the implementation of cultural conventions. Defining what exactly "synergies" are is a difficult task. For the purpose of clarity this text will enunciate the meaning of synergies exclusively in relation to the standard-setting tools. The Oxford dictionary describes synergy as:

The interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects

At first it may seem to be simply a synonym for similarities, collaboration or cooperation. However, while it can encompass elements of these, it is not limited to them. A "synergy" can also be simply an element of a

^{1.} It should be noted, throughout the publication the terms legal or standard-setting instruments or tools are used frequently. Using these terms the publication refers to the same concept, which includes conventions, recommendations and programmes.

^{2.} Rio conventions: Convention on Biological Diversity (1992), United Nations Convention to Combat Desertification (1992) and the United Nations Framework Convention on Climate Change (1992).

tool or an organisation that can be exploited in conjunction with an element of another tool in order to reach a shared or similar goal in a more efficient manner. For example, similarities in funding structures and operational guidelines have led to suggestions for shared funding systems (IOS, 2013) and joint operational guidelines (Prins, 2014).

This study project was envisioned to examine standard-setting tools of UNESCO and determine ways in which synergies between these tools might be discovered and promoted. The study project was offered as part of the World Heritage Studies Master Programme at the Brandenburg Technical University, Cottbus-Senftenberg. It was organised by the Chair in Intercultural Studies (formerly Chair in Heritage Studies) under the supervision of Anca Claudia Prodan, Ph.D. The ten students who participated in the study project, and produced this publication, are Dovilè Bielevičiūtė, Shane Cullen, Johanna Eklöf, Yousef El Miadi, Ingrid Frederick, Martin Odote, Babatunde Owokoya, Tobias Pagani, Evgeniya Panova and Maureen Tismer.

Ten of the standard-setting tools were chosen via lottery from an overall pool of interests³. The tools contained within this pool were from both the cultural and natural field, though inclining more towards the cultural. These tools were not limited to UNESCO, and are all directly or indirectly related to the protection of heritage. Further, it was decided that the study project would not only encompass cultural conventions but also programmes and recommendations, as they are of equal importance. Each participant extensively researched their assigned tool, in order to become an "expert". These experts then partook in brainstorming, in-depth debate and discussion regarding where synergies between their tool and others might lie and further how these synergies could be used for improved implementation. The study was carried out using the World Heritage Convention as a foundation and reference point, owing to it being a precursor and a template for a number of cultural conventions that followed. The results of this study project are presented in the following chapters. Chapter 2

^{3.} The chosen tools, and their short forms, are as follows: The 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (Hague Convention), The 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (Convention on Illicit Trade), The 1971 Man and the Biosphere Programme (Man and Biosphere or MAB), The 1972 Convention concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention) The 1992 Memory of the World Programme (Memory of the World or MoW), The 1992 Convention on Biological Diversity (Biodiversity Convention or CBD), The 1995 Convention on Stolen or Illegally Exported Cultural Objects (UNIDROIT Convention), The 2001 Convention on the Protection of Underwater Cultural Heritage (Underwater Cultural Heritage Convention or UCH), The 2003 Convention on the Safeguarding of Intangible Cultural Heritage (Intangible Cultural Expressions. (Cultural Diversity Convention), The 2015 Recommendation concerning the Protection and Promotion of Museums and Collections, their Diversity and Role in Society (Recommendation on Museums)

outlines the standard-setting tools used for the purposes of the study, giving a brief history of their development. It explores the shared similarities of the tools and finally discusses the problems associated with their implementation. Chapter 3, 'Synergies – Key Aspects', first highlights, through case studies, already existing measures that are promoting synergies. The chapter then suggests ways in which synergies might be identified, logically leading into the preconditions that must exist before synergies can occur and then puts forward some means for implementing synergies. Chapter 4 reflects on 'Potential Measures to Promote Synergies' grounding the discussion by relating synergies to different elements of the standard-setting tools. However, it also goes beyond the confines of these tools, for example through exploring how narratives, tourism or civil society might be used to promote synergies. Chapter 5, 'Synergies in Context', provides a broader view of how synergies can be of benefit, ruminating on the relevance of synergies for a diverse set of topics ranging from human rights to combatting climate change. Finally, Chapter 6 ends the publication with a critical perspective, 'Do we need Synergies?', inviting reflection on whether the exertions involved in realising a synergetic approach are worth the results that they will yield.

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Shane Cullen

2. Standard-setting Tools

The purpose of this chapter is to set up the context and define the object of our study, the international standard-setting instruments, between which we intend to suggest possible synergies. The first section provides a historical overview in order to understand the context that led to the creation of these instruments. Though a diversity of factors were involved in their creation, an overall search for global cooperation in the natural and cultural heritage field has been a clear point in common. Then, the issue of similarities is discussed as this is a first step in order to establish synergies for the implementation of the different tools, and thus provides an additional justification of the project, while also providing a major basis for starting to consider synergies. Finally, the problems of implementation are presented. As some of the issues in common among the standard -setting instruments have been the problems of implementation, in regards to legal aspects especially, this must also be discussed as a basis for turning these weaknesses into strengths, along with finding common solutions through the following discussion on synergies.

Ingrid Frederick

2.1 Brief Historical Overview

World War I had introduced a new kind of warfare to the world, in which old techniques were used with modern artillery and weapons, resulting in the deadliest conflict the world had ever seen. What followed, however, was going to be even worse, a conflict where the most of the fatalities weren't soldiers fighting at the front but civilians. In fact, of the 50 million who died during World War II (five times as many as those dead in the 1914-18 conflict), 35 million were civilians. These were men, women and children who died due to a variety of reasons including famine, bombings, enclosure in concentration camps or indiscriminate massacres. The two conflicts were also different for the way they were fought; while the first involved quite stationary warfare (trench warfare fought mostly on national borders), the second was fought on a wider scale: it involved cities and villages, seas and oceans, high mountains and desolated islands. For this reason, the damage brought by the second conflict included the loss of, and damage to. cultural heritage (bombing of cities, destruction of buildings, cultural cleansing etc.) and to the natural environment (nuclear experiments on tropical islands, fuel leakages, chemical weapons, etc.)

This is the background for which, after the end of World War II, the

international community, shocked by the brutalities and losses of the past years, took the first steps towards regulating warfare, thus putting some limits to the actions that states are allowed to take in conflict cases. Towards humanitarian issues, to the pre-existent pacts, treaties and conventions (first of all the Geneva Conventions on prisoners of war and wounded/ sick soldiers stipulated in the 1920s) additional rules were made after 1945, including further Geneva Conventions and the Nurnberg Principles on, among other things, the institutionalisation of crimes of war. Also, with the UN Charter (1945) the new intergovernmental organisation known as the United Nations was created replacing the League of Nations. Thus war activities were (ironically enough) to some extent legitimized as an international problem solving method, through the instruments (laws) actually created for peacekeeping. These regulating tools, which were focused on the cruelties that the world had seen during the last conflict, were soon followed by a new kind of convention that had seen increasing importance in the reconstruction years following the end of the war. On 14th of May 1954, The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict was drafted in the Dutch city from which it took its name (entering into force on 7th of August 1956).

Behind it was the United Nations Educational, Scientific and Cultural Organisation (UNESCO), an international body founded together with the UN for creating peace avoiding conflicts through building connections between cultures with education, intercultural understanding, freedom of expression and scientific cooperation. Their first tool (Hague Convention) still serves the purpose of protecting cultural property in case of armed conflict, and was followed in 1996 by the International Committee of the Blue Shield (ICBS), a sort of Red Cross for Cultural Properties, and in 1999 by a second protocol of The Hague Convention, strengthening the rules for protecting cultural property during wars. The first of its kind (excluding the 1931's Charter of Athens for the Restoration of Historic Monuments), this legal tool started a new era of internationally binding tools for the safeguarding, conservation and protection of the cultural (and later also natural) features that characterise the history and the diversity of the globe.

After its first activities starting in 1946, UNESCO became the most important international body caring about culture and education. Its second major convention related to the protection of cultural property, the *Convention on the Means of Prohibiting and Prevent*-

ing Illicit Import, Export and Transfer of Ownership of Cultural Property, was the first ever treaty on the protection of trafficable cultural properties (drafted in 1970 and entered into force in 1972). Its aim was to counteract the forms of black market that had permitted colonising powers to steal cultural property from their colonies, an activity that was still going on after the war, despite many countries having achieved independence. Later in 1995, the UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects attempted to fill the gaps left open by the 1970's Convention by harmonising laws and establishing common rules to reach the goal. Along this line of protection of cultural property, the 1972 Convention for the Protection of the World Cultural and Natural Heritage also aimed at safeguarding those cultural and natural heritage resources of such importance to be considered of Outstanding Universal Value (ten criteria for the inscription to the World Heritage List, together with the authenticity, integrity, protection and management of properties). This convention was motivated by various events and by the way the international community had managed to cope with them, not only the war destruction, but also more recent threats posed to heritage. Motivating incidents here included projects such as the river dam at the Abu Simbel temples, and natural disasters such as the floods in Venice and Florence throughout the sixties. In response to these

threats Egypt and Italy managed to mobilise the international community with the aim of safeguarding "their"/"the world" heritage. The World Heritage Convention also considered the natural heritage of humanity, highlighting the protection of the natural environment, a topic which was starting to be dealt with in those years. Safeguarding nature was in fact a consequence of the results that science had come up with analysing the natural changes in the world's natural environment following after the industrialisation processes that had quickly evolved since the Industrial Revolution. With scientific development, for example the first photographs taken from the space, came also an awareness that our planet is after all tiny and delicate. The sixties and seventies were the decades during which most of the environmentalist movements developed, including the first inter- national governmental steps to fight what today would called "climate change". Among those, one of the firsts had been the Man and Biosphere Programme, launched in 1971 by UNESCO with the aim of improving the binding relationships between people and the environments they live in. Many international environmental agreements followed in the years, dealing with those issues that slowly became to acquire more and more importance. One of the landmarks was the 1992 Convention on Biological Diversity, based on the clear fact that human activities had already been damaging the ecosys-

tem, and forcing State Parties into action for the safeguarding of the planet's ecosystem(s).

International agreements regarding culture had, meanwhile, seen substantial development and started covering broader cultural fields, as new problems became clearly important to the international community. Among all the tools, those we found relevant for the aims of our study project were those entered into action in the last twenty-five years.

The Memory of the World Programme, launched in 1992 by UNESCO was the second tool (following the World Heritage Convention) dealing with heritage, in this case focusing on the protection and accessibility of documentary heritage that captures a defining moment of the world's history. Heritage was also the focus of two further conventions both drafted by UNESCO. The Convention on the Protection of the Underwater Cultural Heritage was adopted in 2001, after decades of discussions on its importance and an attempt to draft it in the eighties, with the of safeguarding heritage aim which has been totally or partially submerged for at least 100 years. The Convention for the Safeguarding of the Intangible Cultural Heritage (adopted 2003), aimed at safeguarding and protecting those traditions or living expressions inherited from the past which characterise the peoples of the world. The 2003 Convention (see section 2.2 'Compilation of the Similarities Between the Instruments') was

also intended to help balance the inequalities of the 1972 World Heritage Convention, allowing countries with less monumental and more intangible heritage the opportunity to nominate cultural heritage. The several conventions that UNESCO had adopted throughout the years shared a common ideal of human equality in rights, importance of their heritage be it material or not, and the importance of the diversity of the world's cultures. Therefore, following the 2001 Universal Decla-Cultural Diversity, ration on UNESCO adopted the Convention on the Protection and Promotion of Cultural Expressions in 2005, attempting to avoid a monopolised cultural market, and stating once and for all the principle of mutual respect underlying the other international tools.

One of the most recent steps taken by UNESCO was the 2015 Recommendation for the Protection and Promotion of Museums and Collections, their Diversity and their Role in Society, attempting to take care of museums and the objects they protect. This was in response to an increase in visitor numbers and cultural goods exchange (e.g. for art exhibitions). Many things have changed since World War I, which is being remembered throughout the world, and mostly in Europe, since 2014 for the centenary of its beginning. Indeed, one can say that at national and international level giant steps

have been taken for peace and awareness-raising on several themes, many of them thanks to international organisations such as the UN and UNESCO. Nevertheless, these efforts might be facing some difficulties, including those arising from the fact that they work on similar goals, but with different and individual means; thus, synergies among these tools might become a solution for the improvement of their implementation.

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Tobia Pagani

^{1.} This description is based on personal knowledge of history, and on the preambles of the conventions, recommendations and programmes mentioned throughout the article.

2.2 Compilation of the Similarities between the Standard-setting Tools

This section provides an overview of the dynamic that exists between the different standard-setting tools that are discussed in this publication. The first part lists the official names of the conventions, recommendations and programmes that have been taken into consideration. The names indicated in brackets are unofficial shortforms, which are used for this publication. The way the tools were analyzed with the purpose of drawing similarities is also detailed. A table that provides an overview of these tools is also included.

Tools under consideration

Official names and short forms:

- The 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (Hague Convention)
- The 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property. (Convention on Illicit Trade)
- The 1971 Man and the Biosphere Programme (Man and the Biosphere or MAB)
- The 1972 Convention concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention)
- The 1992 Memory of the World Programme (Memory of the World or MoW)

- The 1992 Convention on Biological Diversity (Biodiversity Convention or CBD)
- The 1995 Convention on Stolen or Illegally Exported Cultural Objects. (UNIDROIT Convention)
- The 2001 Convention on the Protection of Underwater Cultural Heritage (Underwater Cultural Heritage Convention or UCH)
- The 2003 Convention on the Safeguarding of Intangible Cultural Heritage (Intangible Cultural Heritage Convention or ICH)
- The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions. (Cultural Diversity Convention)
- The 2015 Recommendation concerning the Protection and Promotion of Museums and Collections, their Diversity, and Role in Society (Recommendation on Museums)

Areas of similarities

In any field, they are applied or even discussed, synergies are often seen as a pathway to increased efficiency. UNESCO's various standard-setting tools seek to safeguard different forms of heritage and they have different modes of operation. The exploration of possible synergies needs the existence of mutual platforms where the

tools interact. For this reason, it is necessary to find the ways these tools are similar.

Analyzing the similarities between eleven standard-setting tools is quite an uphill task, but this was eased by breaking them down into groups of three to see the similarities that exist between them. The ease of finding these similarities varied greatly as some of them were more obvious than others. The most challenging comparisons were those between tools focused exclusively on natural heritage and those focused on cultural heritage. The common denominator during the initial analysis was the 1972 World Heritage Convention.

Common themes that emerged

1. The Status of the tools

Majority (eight out of eleven) of the tools analyzed are conventions, while two (MAB and MoW) are programmes, and one is a recommendation. This means that the degree to which they can influence the actions of States Parties varies, with conventions having relatively more power due to their status and ratification.

2. Some form of listing

The guiding documents of these standard-setting tools detail listing systems, which serve different purposes. The most common are lists that detail heritage properties depending on the state of preservation and administration. Other lists are, however, created outside the confines of the conventions such as Red Lists of Heritage in Danger by ICOM. Such external lists are considered when one or more of the expert bodies collaborating with a given convention conducts activities that oblige them to have an in-house list. Other examples of lists include the Memory of the World Registers, the Tentative List for World Heritage Sites, and List of World Heritage in Danger.

3. Provisions for International Cooperation

All the respective standard-setting tools advocate for international cooperation in some form. The inclusion of this cooperation is to help in ensuring there are enough resources for the preservation and safeguarding of cultural and natural heritage. The resources can be financial, educational, knowledge and capacity building, among others.

4. Reliance on Professional Bodies/ Consultants

Leadership is important as there needs to be an entity that charts the way forward in the safeguarding, preservation, and show-casing of heritage. To preserve different types of heritage, experts with the necessary skills and knowledge have been consulted by UNESCO during the formative stages of these tools. The tools are also designed in a manner that creates provisions for these professional bodies to continue providing guidance and informed opinions on the best way forward with respect to heritage conservation. Professional bodies such as IUCN, ICCROM and ICOMOS for the 1972 Convention, IAC and IFLA for the MoW, ICOM and Blue Shield for the Convention on Illicit Trade are some examples.

5. A Capacity Building Theme

While heritage conservation remains a matter of global interest, the aim of most tools is to empower the locals with skills so that they can eventually manage the differ-

ent types of heritage in a sustainable manner. Virtually all tools mentioned above prescribe specific knowledge areas that need to be addressed in the event capacity building is initiated.

6. An Educational Objective

The relevance of the heritage to the locals is another theme that emerged multiple times during the initial analysis for similarities. Depending on the form of heritage being preserved, educational objectives are prescribed by the tools detailing the angle to be taken in heritage-relevant programmes. In some instances, the educational objective is purely to sensitize while in other cases it aims to encourage active participation in the preservation of heritage.

7. Proactive and Reactive Measures

Some of the tools above advocate for preventive measures to be taken in the preservation of heritage, while others have a strong inclination towards reactive measures. Some have both elements in equal

Name of Standard- setting Tool	Convention for the Protection of Cultural Property in the Event of Armed Conflict	Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property	The Man and the Biosphere Programme	Convention concerning the Protection of the World Cultural and Natural Heritage	The Memory of the World Programme	The Convention on Biological Diversity	UNIDROIT Convention on Stolen or illegally Exported Cultural Objects	Convention on the Protection of the Underwater Cultural Heritage	Convention for the Safeguarding of the Intangible Cultural Heritage	Convention on the Protection and Promotion of the Diversity of Cultural Expressions	Recommendat ion concerning the protection and promotion of museums and collections, their diversity and their role in society
	*	(D)	Maß.			CBD	UNIDROIT				W.53. 31
Year of Adoption	1954	1970	1971	1972	1992	1992	1995	2001	2003	2005	2015
Type of Instrument	Convention	Convention	Programme	Convention	Programme	Convention	Convention	Convention	Convention	Convention	Recommendat ion

Table 1. An overview of standard-setting tools relevant for heritage protection. Odote, Martin, 2016.

measure.

Out of the themes discussed above, the strongest similarities are in the provisions for international cooperation, listing systems, reliance on advisory bodies and the education objectives. The similarities were extracted through a comparison between the different guiding texts of the standardsetting tools. The texts were instrumental in the identification of similarities because they clearly describe the way respective tools are supposed to function. Similarities are an important stepping stone in the formulation of synergies. Synergies, that have emerged from listing systems have been illustrated in Chapter 3.1 of the present publication. Synergies that have been realized around the expertise of professionals in different fields of heritage are found in Chapter 3.1.2. Chapter 3 also deals extensively with synergies focused on international cooperation in the field of biodiversity. Synergies that are related to, or based on, similarities in educational and capacity-building objectives can be found in Chapters 5.4.2 - 5.5.3.

Martin Odote

2.3 Problems of Implementation

Many of the conventions discussed in this publication are successful in terms of ratification. Nevertheless, they all share problems in the implementation phase. Through round table discussions held within the context of the study project, problems of implementation have been analyzed and identified on three different levels. The first level addresses problems within practices of the States Parties, where unwillingness and lack of capacities and understanding form major barriers to the implementation of the above mentioned conventions. programmes and recommendations. The second level identifies problems within conventions and their respective operational guidelines - confusion between instruments or vagueness in formulation cause problems to the understanding of the proposed implementations. The third and final level is a summary of, to some extent, neglected aspects, which have to do with the understanding and the lack of acknowledgment of the importance of the standard-setting instruments.

In the following, issues of implementation under the three different levels as described above, are presented. It is important to mention that all points are not applicable to each convention, recommendation or programme. The purpose of the identification of problems in the implementation phase is to show that the various instruments can

learn from each other. Hence, the committees of the respective conventions should work together to overcome faced obstacles. This last point also applies to the overlapping of the standard-setting instruments, recommendations and programmes. Communication between instruments is crucial to avoid confusion and establish clarity which can ultimately lead to a successful implementation.

1. Problems of implementation on the level of States Parties

Lack of interest/ different interests of the States Parties

States have various political and economic interests in implementing conventions. For example, Kenya has a stake in increasing the numbers of tourists visiting heritage sites. Hence, the State's interest in signing the convention may be financial. The country has a medium-term economic plan known as "Kenya vision 2030" and it includes several economic pillars, tourism being the first one which explains their interest in heritage as a tourism attraction. In the Mijikenda Kaya forests, a World Heritage Site in Kenya, the biggest threat to this property is the tourism development. (Kenya Vision 2030, 2016)

Lack of capacity

States Parties to the conventions lack trained professionals that can carry out the tasks formulated by the operational guidelines and in the conventions themselves.

Different possible interpretations

Due to the use of formulations and language of standard-setting instruments, States Parties can make their own interpretations of the necessary means of implementation. This could also contain terminology problems in the translations of the texts into the other official United Nations languages. While the United Nations already created groups to address translation problems, some remain unsolved, e.g. the fact that 4 different scripts are used. This leads to problems when processing texts on multilingual databases (Hoffman, 2008).

Unwillingness to ratify conventions

It has happened already that as soon as laws or requirements are formulated, states hesitate to ratify the conventions. For example, The 1954 Hague Convention has 127 ratifications (data retrieved August 2016). But the second Protocol, which is the only one to give direct and legally binding requirements, has only 68 ratifications.

2. Within the conventions and operational guidelines

Vagueness in formulations

Due to the vague formulations of the discussed tools it is difficult for States Parties to distinguish what actions should be taken, and by whom, in order to reach a successful implementation. For example, the Hague Convention and the Illicit Trade Convention use the term of "cultural property" when describing objects they are meant to protect whilst the World Heritage Convention, the Underwater Heritage Convention and the Intangible Heritage Convention use the term "cultural objects" for the same purpose ,although it is of interest to note that most legal writers, including some who directly participated in drafting that Convention, still use the term "cultural property" in their commentaries on it" (Frigo, 2004).

Reservations

Due to the possibility of making reservations to certain articles within the standard-setting instruments, States are not obliged to ratify the whole document. This allows different implementations of the conventions according to the different interests of the State Party. One example is the reservation of the Netherlands to the 1970 Illicit Trade Convention's operational guidelines. The Netherlands did not agree on several provisions, so they added a reservation stating that they did not consider them to be legally binding (Prins, 2014).

Overlapping of conventions and confusion between instruments Conventions may address the same issue but with contradictions or neglect of complementation. This is crucial with the Man and the

Biosphere and the World Heritage Convention: both acknowledge the same sites, but difficulties occur in regards to responsibilities since the two do not work complementarily but independent from each other.

3. Neglected Aspects

No universal best practice

The operational guidelines and regulations from different standard -setting tools are not analyzed holistically and thus not streamlined. Hence, there are various UNESCO practices carried out in different states, as well as differences in the implementations of the same tool. There is no platform where experience can be exchanged.

Processes are too slow

Due to many bureaucratic obstacles or rules that have to be followed, procedures take very long, which poses problems to rapid and successful protection of heritage.

Not enough pressure on states

Communities are not informed about the advantages of living close to a UNESCO World Heritage Site and on a political level not enough criticism occurs. In the case of the Dresden Elbe Valley, Germany, a delisted World Heritage Site, inhabitants were asked to vote in favor or against a new bridge. What they did not know was that the bridge would be constructed within the site, so that it would affect its visual integrity and would ultimately have the Elbe Valley delisted. In this case, pressure occurred only after the actual vote, when documents to

build the bridge were already signed and the inhabitants voted uninformed (City of Dresden, 2006).

Lack of connection between conventions

Conventions often work independently from each other, which may cause contradictions in formulations instead of linkages to enhance combined efforts to reduce costs and bureaucracy. This also refers to the lack of knowledge professionals for one instrument have towards other instruments.

No institutions for monitoring

There is currently no joint body for the evaluation of the measures that the States Parties have taken in order to implement the conventions, programmes and recommendations.

Lack of legally binding measures

Conventions, unlike recommendations and programmes, are legally binding instruments which require States Parties to follow them. However, the UNESCO cultural conventions lack enforcement mechanisms allowing States Parties to disregard their responsibilities without any penal consequences. Unlike other United Nation conventions, such as the Geneva Convention (1949) where breaches can be tried in the International Court of Justice, a breach of a UNESCO convention, as for example the World Heritage Convention, has few consequences. It can lead to delisting a World heritage Site, although, that has only

ever happened twice (UNESCO, 2009).

There are certainly more problems of implementation which fall under the specific levels we identified. However, the above have been considered the most relevant ones and thus most important to address for a more successful implementation of the conventions.

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Johanna Eklöf and Maureen Tismer

3. Synergies - Key Aspects

As explained in the Introduction, synergies can simply be any element of a tool, be that its structure, body responsible for implementation, or any general element, that can be exploited in conjunction with an element of another tool in order to reach a shared or similar goal in a more efficient manner. In light of this understanding of a synergy, this chapter highlights some places where these synergies already exist and are being exploited. This chapter is intended to provide a grounding for the discussions later in the text, illustrating the characteristics and benefits of synergies through the examples provided.

The chapter begins with 'Existing Measures', highlighting what synergies have already been recognised and how they are being exploited through several case studies, the first from the biodiversity field and the rest related specifically to culture and the standard-setting tools. Illustrating synergies using concrete examples is important. The usage of such a nebulous concept can become muddled if the manner in which it is being used is not clear. Section 3.2 then discusses ways in which synergies might be identified, focusing on two possible methodological approaches, the analytical and the ethical. Section 3.3 details some of the preconditions that need to exist before synergies can be identified or developed, beginning with defining what exactly a precondition is. The final section of this chapter addresses the practical implementation of synergies, and how that might be achieved suggesting that there are three ways in which synergies could be implemented, first through the States Parties to the convention, second utilising the coordinating assets of the secretariats, and finally through the creation of a new body specifically tasked with promoting and managing synergies between tools.

Shane Cullen

3.1. Existing Measures

This section is comprised of four texts that present existing measures of synergies. The aim of this section is to show how the work of synergies can be reflected in visible outcomes of existing measures in the field of both cultural and natural heritage. First, an example in the biodiversity field is presented with the case of the Sourcebook on Biodiversity Synergies. Second, still in the same field, the issue of harmonization of reporting, with a focus on biodiversity-related multilateral agreements, is addressed. The third example consists of a study of the coordination of heritage sites listed under several tools. This is followed by a fourth case study, the Common Heritage Methodology, proposed in 2008 by the UNESCO Bangkok Office, which tries to link three UNESCO culture-related tools. Demonstrating how these efforts display actual synergy measures is important for the following sections that identify methods, preconditions and means for implementing synergies.

Ingrid Frederick

3.1.1. Existing Synergies in Biodiversity-related Conventions

The United Nation Environmental Programme (UNEP), in cooperation with the Swiss Confederation, European Union (EU), and other stakeholders has developed a Sourcebook of information exploring the opportunities for cooperation among six biodiversity-related conventions at national and regional levels. This section therefore presents summarised information of the book as well the main results and best examples of cooperation.

The Sourcebook is the fruit of a project held by UNEP and other partners entitled "Improving the effectiveness of and cooperation among biodiversity-related conventions and exploring opportunities for further synergies" which involved qualitative and quantitative research as well as expert meetings, series of global workshops, conferences, and surveys for the National Focal Points (NFP).2 It focuses on what can be achieved through cooperation among those implementing biodiversity-related standard-setting tools. It provides practical examples, checklists, and lessons learnt from case studies around the world which are of gre-

at importance to professionals, States Parties, experts, communities and can inspire further cooperation to enhance synergies in other circumstances and regions. Implementing the different biodiversity-related conventions in a coherent and joint manner proved to be challenging. For that reason, Sourcebook aims at showcasing, and building upon, existing measures to ensure coherent policy, to further develop a more solid, comprehensive and integrated conservation approach to achieve future sustainable development goals. Six different biodiversityrelated conventions and six different themes have been invoked and illustrated with sixty-three different case studies of best practices. The themes of cooperation included are:

- Institutional arrangement
- Information management and reporting
- Science policy interference
- Capacity building
- The strategic plan for biodiversity 2011-2020
- Financial resources, mobilization and utilization

The case studies presented illustrate examples where pooling resources, drawing on each other's expertise, reducing duplication, making joint funding bids, and generally realising the benefits of collaborative work are stressed. These activities constitute a bed stone for cooperation that leads to the conservation and sustainable use of biodiversity.

1. Institutional arrangement

Coordination between institutions is important to determine how the conventions are implemented, to reduce duplications of tasks, to reduce costs, and also to provide more staff to be allocated for other tasks for which there is a need to evaluate institutional arrangements. Some successful examples of cooperation are the creation of "Mozambique Biodiversity Unite (World Bank, 2014)" to ensure and enhance cooperation among the different stakeholders and NFPs, which resulted in implementing an Action Plan for the Conservation of Biological Diversity in Mozambique, or in the development of a harmonized reporting template for Caribbean countries. Despite the success cases of

^{1.} Biodiversity-related conventions include the following: Convention on Biological Diversity (CBD), Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES), Convention on the Conservation of Migratory Species of Wild Animals (CMS), International Treaty on Plant Genetic Resources for Food and Agriculture (ITPGRFA), Convention on Wetlands of International Importance (Ramsar Convention), Convention concerning the protection of the World Cultural and Natural Heritage (WHC)

^{2.} For definition of NFPs and further information, see section 4.1 'Relevance of the National Focal Points to Synergies'



cooperation, there is still a long way to go. There is yet a need for more effectiveness, especially at the level of information access and circulation, as stated by the NFPs in the surveys.

2. Information management and reporting

Another theme of cooperation that tackled by the mentioned Sourcebook is information management and reporting. Cooperation in this regard is quite a burden due to the different time lapses between reporting and the different formats required by each convention. In many cases the same information is reported to the different conventions such as: species richness or plant cover, etc. This makes cooperation and collaboration between the different National Focal Points not only important but necessary for improvements in management. Technology involvement is making this hard task less of a burden, and a number of initiatives have been implemented. such as: the National Biodiversity Databank and Clearing House Mechanism in Uganda, Data collection for the fifth national report to the CBD in Iraq and an Online Reporting System (ORS) for the African-Eurasian Migratory Waterbird Agreement (AEWA)³ to name but a few. Nevertheless, as mentioned above, the differences in styles, formats and timing of reporting is a major issue that stands against a more coherent management and the situation is more complicated

at regional levels especially due to laws that come into the way of data circulation.

3. Science policy interference

The science and policy interference topic is also invoked in the Sourcebook. The mentioned theme is of major importance, as it deals with the many ways in which scientists, politicians and others link up to communicate, exchange ideas and jointly develop knowledge to enrich policy and decisionmaking processes. This helps to overcome the ignorance of the scientific input by political institutions. A number of inspiring case studies have been showcased in the Sourcebook at both national and regional levels such as: the updating of National Biodiversity Targets in Brazil through a multisectorial process, the creation of a National Commission for Knowledge and Use of Biodiversity in Mexico, and the Swiss Biodiversity Forum where a linkage between biodiversity, science and policy making is considered.

4. Capacity building

Capacity building is another thematic area for joint work between representatives of different Multinational Environmental Agreements (MEAs). The main benefits in this field are increased scientific and technical reporting and policymaking capacities. Workshops are identified as the most common method together with other promising initiatives, like staff rotation policies in the Environmental Ministry of Japan and mentoring programmes at national level in different countries. Usually regional organizations are more active in this field and activities such as joint preparatory COPs (Conference of the Parties) meetings for the biodiversity-related conventions, and other training programmes took place under their coordination. One successful example is the tandem workshop for NFPs of the International Treaty on Plant Genetic Resources for Food and Agriculture (ITPGRFA), and the Nagoya Protocol. Moreover, the Sourcebook emphasises the importance of the identification of capacity-building needs at the national level and the development of strategies that could lead to better results in the future.

5. The Strategic Plan for Biodiversity 2011-2020

The Strategic Plan for Biodiversity 2011-2020 and National Biodiversity Strategies and Action Plans (NBSAP) is another successful example of cooperation between representatives of different MEA. It promotes integration of biodiversity-related Conventions' specific targets and objectives into the development of national strategies and provides mechanism for coordination between NFPs. In many cases it is a very successful strategic tool for the wide implementation of different conventions. For example, in 2014 in Nepal NBSAP was drafted by a broad

3. For further information consult the official website: http://www.unep-aewa.org/

range of different stakeholders and National Focal Points representing various conventions. As a result, different issues were solved more methodologically and systematically. However, there are still more possibilities to apply these strategies and action plans more widely at the international level and to encourage other States Parties to follow.

6. Financial resources mobilization and utilization

Financial aspects are one of the most sensitive issues where collaboration can bring more results. It has been identified that for effective financial resource mobilization and utilization important factors are the National Focal Points' understanding of environmental expenditures and collaboration (formal and informal) on financial needs assessment. Furthermore such collaboration on financial needs assessment, financial resource mobilisation and utilisation turned out to be very successful in Egypt, Palau and Slovenia. In addition, national strategies for resource allocation, as the case of Brazil's "Federal Government Action Plan for Biodiversity Conservation and Sustainable Use", enthe permanent financial sources for the implementation of the biodiversity-related conventions. Trans-boundary challenges are another important incentive for regional initiatives in effective resource usage, where the attention should be drawn. One of the most important lessons that could be applied to broader spectrum is the

identification of external funds and joint project proposals bringing more effective resource mobilisation and utilisation.

The Sourcebook provides many useful examples of synergies. The most successful and common cases in all the fields involve activities aimed at strengthening formal and non-formal cooperation and coordination mechanisms between NFPs. NBSAPs also are outstanding tools for enhanced cooperation. However, the authors of the Sourcebook stress that the success for each country depends on their own unique situation, and thus, different methods that have not been identified in this report could be included, and they hope that the Sourcebook could be effective in fostering such initiatives.

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3.1.2 Harmonization of Reporting

Reporting plays an important role in the implementation of standardsetting tools, as it not only consists in recording the progress in relation to specific goals, but also provides an overview of the present state of affairs and future needs in the field and topics related to such tools. Since reporting is necessary for implementation but is not in itself the final goal of any of these tools, a need to find ways of providing better results by encouraging harmonization of reporting, among standard-setting tools that deal with common topics, has been identified by the participants of the study project. Discussions around this idea have been developed for multilateral environmental agreements (MEAs) related to the biodiversity field. Yet, the main aim of this section is to highlight key points for harmonization of reporting that are considered applicable not only to the biodiversity field, but to the cultural and natural heritage field as well.

The present text is divided in two sections. The first section gives a background on harmonization of reporting, by briefly presenting the most important preconditions, obstacles and aims for such a task. This is based on the work by the United National Environment Programme (UNEP) and the WCMC (World Conservation Monitoring Centre), in collaboration with other organizations. This collaborative effort produced certain guidelines that are necessary for harmo-

nization of reporting for biodiversity-related MEAs. The second section presents examples of measures.

Section 1. Background and guidelines

An increase in reporting as a result of the increase in multilateral agreements has led to a clear need for information management, in order to support "more efficient and coherent implementation of the conventions and agreements involved" (UNEP and WCMC, 2009, p. 1). Harmonization of reporting is suggested as a strategy to achieve this aim, as well as serving not only international purposes, but also national ones related to biodiversity concerns. Its implementation requires the involvement of both global and national actors. On the global level, there are the governing bodies of the agreements, which manage the formats for individual conventions; and on the national level, there are the focal points within the countries involved in the agreements.

Some of the obstacles at a global level are: the different reporting cycles, the fact that some states are not party to all MEAs, and that some MEAs have not always identified what information they require. On a national level, the main obstacles are that information is scattered in different institutions, the lack of coordination among institutions, lack of clarity of the responsibilities, agreed co-

ordination mechanisms, and human, financial or technical capacity (UNEP and WCMC, 2009, pp. 2 -3).

The main preconditions that are necessary for harmonization of reporting at a national level are:

- appropriate legislation that serves the purpose of harmonization;
- awareness of what has been done previously to understand what comes next (an overview of the implementation);
- · experience sharing among insti-

What key points should a good information network consider?

- 1. Availability
- 2. Easy accessibility
- 3. Clear roles for collecting data
- 4. Relevant data holders
- 5. Data standards
- 6. Retrieval and storage process
- 7. Analysis of information
- 8. Examination of possible duplica-

tion

- 9. Frequency of updates
- 10. **Authority and means** to coordinate all aspects of implementation

Table 2. What key points should a good information network consider? Source: Ingrid Frederick. Adapted from UNEP and WCMC, 2009.



tutions;

- awareness of the use of harmonization of reporting for guiding decisions;
- cooperation between different institutions;
- establishment of an information strategy, for example an integrated and coordinated information system/ network (see Table 2);
- correlation between reporting and implementation, as well as correlation between process and results.

The main preconditions that are necessary for harmonization of reporting at a global level are:

- clarity about information needs;
- inter-MEA agreements on information needs and management;
- joint systems of information management;
- agreements on how to address different reporting cycles efficiently;
- commitment and leadership of key stakeholders.

Section 2. Developments in harmonization of reporting

The following section illustrates direct results from the initiatives of harmonization of reporting. It is important to note that these efforts to develop guidelines and preconditions addressed in the first section, have actually led to practical outcomes that are visible in the following measures carried out in biodiversity conventions.

Efforts aiming at better national coordination include the Joint The-

matic Reporting by the Australian Government, which created a consolidated template for reporting as part of an approach of a "core report" for five different conventions. Another measure is the Pilot FNR RIO project initiated in 2011, which explored options for increasing integration at the national level in reporting to the three Rio conventions. This series of conventions deal with the topics of biodiversity, climate change and desertification, and "are intrinsically linked, operating in the same ecosystems and addressing interdependent issues" (Convention on Biological Diversity, 2016).

In regards to regional measures, there is the Biodiversity 2020 Target Cross-Linking tool, developed by the European Environment Agency (EEA) and Clearing House Mechanism (CHM). This allows countries to see the interlinkages between Biodiversity targets, the EU Biodiversity Strategy and any national strategy. A working group was set on the topic of sharing information on implementation, and reporting on progress between global, regional and national levels, in order to avoid duplication in reporting and to encourage the re-use of information. Another regional measure is the elaboration of the "Harmonized reporting template for Caribbean countries", prepared in 2013 by **CARICOMs** secretariat the through a consultancy as part of the project for capacity building related to MEAs in African, Caribbean and Pacific Countries.

Finally, two relevant measures in the international arena include the Online Management Systems, created by the United Nations Environment Programme. First, UNEP Live is an online knowledge management platform for searching national, regional and global data and knowledge to support assessments of the state and trends of the environment including ecosystems and biodiversity. Second, InforMEA is the first project established by the multilateral environmental agreement information and knowledge management initiative (co-chaired by UNEP and CITES). As an additional international measure there is the Online Reporting System (ORS), started in 2012, which was created in order to use national report data submitted by Parties to AEWA, and customizing an ORS for use by the Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES) and the Bern Convention.

As a conclusion, the advances in the field of biodiversity agreements have contributed to the strengthening of synergies among different MEAs. Some of the guidelines that were drafted and the preconditions agreed upon are in essence not different from those that may be needed for harmonization of reporting in the field of cultural heritage, where there is a need of coordination among conventions that deal with intersecting topics. This could support the more recent synergies initiative in UNESCO for cultural conventions, which is discussed in the Introduction to this publication. An information management system ap-

proach should be encouraged for cultural heritage as well in order to promote synergies, and serve the final aims of protecting heritage in better and more effective ways. The idea that reporting should correlate with the implementation, and not be a process in itself but actually lead to results, should apply in the same manner for cultural The examples heritage. measures from harmonization of reporting initiatives in the case of biodiversity-related MEAs, proves the importance of harmonization of reporting for improving in implementation. results demonstrates that providing guidelines and discussing preconditions and needs for harmonization are essential first steps before carrying out actual measures for such aims. Finally, a continuation in this process can only be encouraged to improve progress in enhancing synergies through the harmonization of reporting in the biodiversity field. This could serve as an example of the path that should be followed by the cultural field, where there could be opportunity to find common points in the guidelines for harmonization of reporting between cultural and natural fields, in order to promote increased synergies among the two.

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3.1.3 Coordination of Sites Listed under Several Tools

Situated in North-Eastern Italy, the Dolomites are a mountainous area, inscribed on the World Heritage List since 2009 under criterion (vii) and (viii), that is for their unique beauty and their geomorphology showing stages of the Earth's history. The inscription of the Dolomites also includes the Bletterbach gorge in Südtirol (Italy), where these unique geological features are most visible. This area is also part of the Global Geoparks, a network assisted by UNESCO for mutual support for conservation, research and promotion. The area has developed, with the collaboration of UNESCO, the Autonome Provinz Bozen and the support of European Geoparks, a management plan that has been relatively effective (at least for the safeguarding of the Bletterbach area of the site).

This is only one example of how different international conventions. agreements, networks or other tools often have common interests in safeguarding the same sites, or areas of concern (also objects, in the case of buildings or artworks). These standard-setting tools covering similar/ same objectives, often find common platforms for collaboration in the coordination of the management, in some cases also sharing a common goal for development, safeguarding and so on. Among the tools that create lists (not all of which are considered in this publication) are the following:

the World Heritage List, Intangible Cultural Heritage Lists, Biosphere Reserves (Man and Biosphere Programme), documentary heritage (Memory of the World) and wetlands (Ramsar Convention).

The coordination of sites that are covered by different standardsetting tools is often executed on the local level. This means that experts implementing the different tools start a cooperation work in the field, with the purpose of putting together those forces and resources to support each other's work in achieving safeguarding and conservation goals. In some cases, however, the work for the different tools is coordinated by one single person, for example, in those cases where the tag of one particular convention, such as World Heritage site, is given after some safeguarding activity has already taken place.

Despite the great potential in cooperation, examples of synergetic work are not easily found. There are no examples that could be highlighted as best practices from which other sites, or convention bodies, could take inspiration or ideas to repeat functioning mechanisms. Nevertheless, there are many examples of coordination in the usage of funds invested in safeguarding and protection by diverse organisations, foundations and governments. For this reason, however, it would be more correct

to deal with the coordination of the capital invested for certain purposes, that could coordinate administratively separated stakeholders as one steering group in order to avoid futile or repeated expenses, thus optimising the effect with the available means. There have been several projects of this kind, including "Filling Critical Gaps", funded by the UNESCO World Heritage Centre, the UNESCO Office in Indonesia, IUCN and the US National Oceanographic and Atmospheric Administration (NOAA) for an amount of US \$599,550. The project, which lasted three years from 2000 to 2003, was aimed at "promoting multipleprotected area clusters of World Heritage units and transborder cooperation in designing new nominations [to the World Heritage List]" (UNESCO, n.d.). The project, based on dialogue between the partners for individuating best practices in the dealt with sites, had the purpose of implementing recommendations for both the safeguarding and nomination of the natural sites. The funds were invested by the different partners of the project, together with support, in specific cases (nomination of multiple protected natural sites to the World Heritage List in the Caribbean and Pacific Region) of nationalities (Italy and the Netherlands in this case). This action helped creating a broader network in a region that hadn't managed to individuate and nominate many

sites to the World Heritage List, thus fostering development in areas that didn't have many opportunities before, showing the imbalance between nominations in the "West" and in the rest of the world (unfortunately the imbalance hasn't yet changed much).

The coordination between partners on how to use the resources has in many cases been effective and has thus shown benefits either in successful nominations, or at least in awareness raising and capacity building, particularly in communities that international procedures have often not been able to reach. Coordinated activities of this kind can become the example of what international legal tools should strive for, as they may channel various strengths together towards common goals, in an attempt to overcome the difficulty in contents and restrictions (mostly legal) and the very large fields of interest they cover.

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Tobia Pagani

3.1.4 The Common Heritage Methodology

For nearly five decades now, UNESCO has been involved in cultural preserving heritage through conventions, recommendations, declarations and programmes. Given the thematic overlaps that exist when heritage preservation is analyzed at a regional level, a need to demonstrate synergies emerged. In 2008 the UNESCO Bangkok Office proposed a Common Heritage Methodology which seeks to promote collaboration of three UNESCO standard-setting tools (1992 Memory of the World, 2003 Intangible Cultural Heritage and the 1972 World Heritage Convention), in a bid to present cultural heritage in an all-round manner (UNESCO Bangkok, 2008).

The three tools were singled out due to strong similarities that exist between their heritage preservation strategies, coupled with the criteria applied by each tool to the various examples of heritage under consideration.

Each tool has its unique approach and line of action, but all three add up to portray the same story. As such, coordination between respective tools is necessitated. The 'story' within the context of the Common Heritage Methodology is a common overarching theme whose elements are covered differently by each tool. The common purpose of synergies, as envi-

sioned within the Common Heritage Methodology, is to try and cover as much of the picture as possible.

This approach to synergies in heritage presentation was designed with full appreciation that there would be varying degrees of success and potential for application since common themes are not guaranteed for each aspect of inscribed heritage.

Another important aspect of the Common Heritage Methodology is the fact that all the proposals contained are divided per States Parties with possible synergies being listed country by country (UNESCO Bangkok, 2016a). The proposals in this context are overarching themes, also known as stories since they seek to present different perspectives on a unitary platform.

Besides the holistic nature of this methodology, the Common Heritage Methodology is also promoted for the possible cost-cutting measures that may result.

One thing that the UNESCO Bangkok Office emphasizes is the fact that these complementary approaches are meant to encourage cooperation and not as a means to merge existent tools into single institutions. Synergies will only take place where similarities and mutual goals have been estab-

lished

The Common Heritage Methodology is regarded as consisting in complementary approaches were derived from the common heritage elements conveying same story. The example below provides an illustration.

The Joseon Dynasty in the Republic of Korea

The inscriptions of the Jongmyo Shrine (WHC), the Royal Ancestral Ritual in the Jongmyo Shrine and its music (ICH), and the Uigwe Royal Protocols of the Joseon Dynasty (MoW) are different forms of heritage that are related to the same subject matter. The tangible aspect of this heritage, the Jongmyo Shrine, is located at the palace, which this dynasty operated from. Of all royal Confucian shrines, this is the oldest. The aesthetic values of this dynasty can be observed at this shrine. The royal protocols of the Joseon dynasty are a group of official documents written during the five century-long Joseon dynasty. These protocols present both a record of the royal family's rituals as well as their respective rules. The royal ancestral ritual was practiced as a way of paying homage to the dynasty's ancestors. Music and dance from as far back as the 14th century are the main traditional rituals conducted at the shrine. Taken individually, the three examples above

tell fragments of a story. Grouping these related heritages together results in a more wholesome story about the Joseon Dynasty due to an expanded context (UNESCO Bangkok, 2016b).

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3.2 Methods of Identifying Synergies

The increased interest and need for synergies between different standard-setting tools is not at all unjustified. Benefits1 have been identified when representatives of different conventions join forces and work together. Because the increased number of conventions leads to some overlapping fields with other conventions, joint work in such a way helps to prevent work duplication and increases efficiency. Furthermore, existing similarities² between activities suggest the possibilities for this kind of joint work. However, overlapping areas of activities and existing initiatives are quite scattered and inconsistent. Bearing in mind the different character and circumstances of origin of these instruments it is not a surprise, but if there is an expectation for more positive results for synergies in the future, a more methodological and consistent approach is needed.

One of the most important factors for the common methodology for

synergies between the standardsetting tools of UNESCO is the relation between the objects these documents are dealing with and their purpose. Objects themselves vary quite significantly, especially between nature and culture orientated tools. The objects of the Convention on Biological Diversity "biological diversity" resources"3; "biological UNESCO's Man and the Biosphere Programme also deals with the same objects but from a slightly different and broader "biosphere reserve" angle. In the cultural field objects are: "cultural property" in the Hague Convention⁵ and the Convention on Illicit Trade⁶; "cultural objects" in the UNI-DROIT Convention⁷; "cultural heritage" and "natural heritage" in the World Heritage Convention⁸; "underwater cultural heritage" in the Convention on Underwater Cultural Heritage⁹; "intangible cultural heritage" in the Convention on Intangible Heritage¹⁰; "cultural expressions" in the Con-

vention on Cultural Diversity¹¹; "documentary heritage" in the Memory of the World Programme ¹² and "cultural and natural, tangible and intangible heritage, in movable and immovable conditions" in the Recommendation on Museums¹³. Furthermore, these objects can be divided in smaller categories as sites, buildings, movable, immovable, and so on. So there is quite a diversity of objects and categories these legal instruments are dealing with. Therefore, the question could arise if it is even possible to develop a consistent methodology including all the tools and how to deal with such a variety of different catego-

In aiming to look for better solutions to the methodology question, the relations between these categories of heritage should be established. This could explain how all the objects of the tools are interlinked with each other, and where the overlapping areas between

- 1. See chapter 3.1 on 'Existing Measures', especially sections 3.1.1 and 3.1.2
- 2. See section 2.2 on 'Compilation of the Similarities between the Instruments'
- 3. Art. 2 Convention on Biological Diversity of 1992
- 4. Biosphere reserves: The Seville Strategy and the Statutory Framework of the World Network of 1996
- 5. Art. 1 Hague Convention of 1954
- 6. Art. 1 Convention on Illicit Trafficking of 1970
- 7. Art. 2 UNIDROIT Convention on Stolen or Illegally exported Cultural Objects of 1995
- 8. Art. 1 World Heritage Convention of 1972
- 9. Art. 1 para. 1 Convention on Underwater Cultural Heritage of 2001
- 10. Art 2 para. 1 Convention on Intangible Cultural Heritage of 2003
- 11. Art. 4 para.3 Convention on Cultural Diversity of 2005
- 12. Objectives of Memory of the World Programme
- 13. Preamble of Recommendation on Museums of 2015



them are. For example, is underwater cultural heritage part of the wider cultural heritage category and do biological resources have association with natural heritage and to what degree? We can assume that the correlation exists, but that would just be an assumption and not a very strong argument in the field of international law. So the issue is not the different objects but the lack of legally or officially established relations between them linking one object to the other.

Furthermore, in the field of naturerelated legal instruments, the relationship between the objects has stronger and more scientifically documented argumentation than in the field of culture. Concepts such as "ecosystems", "protected areas", "biosphere reserves", "natural resources" and "natural heritage" have quite clear and similar meaning in all of the instruments despite the initial scope of the instruments themselves, because all of them are based on the concepts and categories derived from natural sciences. "Ecosystems" will mean the same in different tools and the relation between "ecosystems" and "natural resources" will have the same connections. That gives a clearer view

on the overlapping areas and easier possibilities for synergies, which explains why more achievements have been made in this field in comparison to the culture field¹⁴. However, the understanding of this relation is based on natural sciences but not on the legally or officially established framework, which could be a disadvantage.

Concepts in the cultural field have not so clear or similar identification of objects between the instruments or even in the same instrument. Moreover some concepts, such as "cultural heritage" and "cultural property" are intermingled in the texts of conventions without clear identification of why sometimes the target of the instrument is "heritage" but later it switches to the "property" or vice versa¹⁵. One way to explain this situation is that the concept of "property" is much better applied and recognized in general international and national legislation than "heritage," which has several connotations and in different contexts can have even slightly different meanings, something that is not very helpful in the context of law. However "heritage" reflects the values of the UNESCO ideology. as protection of the inheritance, recognition of the role of the community, and shows the development of the understanding what culture is, what the heritage of humanity is and what should be protected16. From the early conventions, where the protection has been understood as static and freezing activities of the properties, now the importance of the development and reinterpretation of the past according to the values of the present is emphasized. That leads to the Convention on Cultural Diversity where the dynamic nature of cultural activities through "expressions" plays the most important role.

Therefore "heritage" is a widely used concept and by analyzing the definitions and purposes of the conventions (including other tools such as recommendations and programmes) the shift of values towards living heritage could be seen. Also, "heritage" could be linked to the natural environment as well, where "natural property" would make more inconsistences with existing legislations. All these show the importance of the definitions and the connotation they have for the object of international legal tools. In addition, to make all the tools more consistent, the clear relations between the existing ob-

14. See section 3.1.1 on 'Existing Synergies in Biodiversity-related Conventions'

^{15.} In preamble of World Heritage Convention of 1972 there are "cultural and natural property" and "cultural or natural heritage"; in UNIDROIT Convention on Stolen or Illegally exported Cultural Objects of 1995 there is mentioning of "cultural heritage" and "cultural objects" etc. In the Convention on Illicit Trade of 1970 there is more accurate identification between "cultural property" and "cultural heritage"; Art. 4 states that "property which belongs to the following categories forms part of the cultural heritage of each State" and more detailed descriptions follow.

^{16.} The relation between "cultural property" and "cultural heritage" in the international legal instruments is analyzed in more details in Janet Blake (2000) "On Defining the Cultural Heritage", in International and Comparative Law Quarterly, 49 (1), January, 61-85. Republished in James A. R. Nafziger (edt) Cultural Heritage Law. Cheltenham: Edward Elgar Publishing Limited.



jects and their descriptions should be made for their implementation. Another aspect leading to the more methodological approach towards synergies is the purpose of the instruments. Instruments are usually talking about protection, and depending on the individual nature of the documents they also can aim at promotion, recognition, cooperation, dispute resolution, etc. However, all these tasks are the means for the ultimate purpose of the conventions, which reflect the common values of humanity. Some of these values relate to the ideas such as: "biological diversity is a common concern of humankind"17; "damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind"18; "cultural property constitutes one of the basic elements of civilizaculture"19. and national "cultural diversity forms a common heritage of humanity"²⁰. The tools reflect the interest of the international community in preserving values attached to the objects and these values can relate to the common memory of the world, human rights, freedom of cultural practices, sustainable development, indigenous communities or cultural minorities. The complex relations between heritage-related values, and increased scope of them starting from the time of the creation of international legal instruments, shows the development of the ethical dimension in the international community, and deeper holistic understanding of the surrounding world. Therefore, synergies between different tools could be identified through the ethical dimension²¹ and through the way how different values relate to each other. This method could let us see the instruments as supplementing each other from the perspective of the specific values they represent and which complement each other in the wide network of the common values of humankind.

To sum up, there could be two methodological approaches in the consistent identification of possible synergies: an analytical approach aiming at mapping the objects of the conventions and establishing a common framework of relations between their concepts and objects, explaining how they are linked to each other; and, an ethical approach that could be achieved through the relation between the values of different instruments placed within a holistic system of common values for humanity. Both of them could help in identifying where the overlapping areas are, and where the effective supplementation between the tools could be achieved. But both would require independent and reflective points of view, leading to the inclusion of all the international legal instruments.

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Dovilė Bielevičiūtė

3.3 Preconditions for Synergies

As part of this study project, we have dedicated a significant amount of time during the brainstorming sessions on various aspects and problems related to the development of synergies. One of the topics we have discussed was the preconditions for the development of synergies. This part of the publication briefly covers this issue and provides a structural analysis on the topic.

First of all, it is essential to define the term "precondition". Following an Oxford Dictionary definition, precondition is "a condition that must be fulfilled before other things can happen or be done". In other words we will talk about what conditions must be fulfilled so that synergies for heritage understanding and protection can be achieved.

In order to get deeper into the topic, the division of the types of preconditions is necessary. Therefore, we came up with the following categorization, which is derived from the context of the study project, based on the amount of information gathered during the brainstorming session: theoretical (what kind of changes on theoretical level of understanding of culture, heritage and nature should be implemented), institutional (what kind of structural, management conditions would serve as a fruitful ground for development of synergies), political (is there any fundamental political change needed for synergies), social (what kind of social mindset will help in development of synergies), and, finally, what kind of conditions do we need specifically for each stakeholder (heritage professionals, educational staff etc.)

United conceptual background

Understanding of heritage in general and its theoretical concepts in particular, may vary from one community to another as well as from one organization to another. For instance, the concept of "world heritage" in Europe privileges an attitude toward material culture originating in the West). However, other parts of the world can refer more to non-material aspects of culture and value different aspects of heritage.

Reaching a united conceptual background on culture and heritage, would lead to a better understanding between various national and international cultural organizations.

Establishment of regulatory bodies

Speaking about the institutional level, it is important to notice the complex system of interrelations between various institutions dealing with heritage – global organizations establishing standard-setting tools, national institutions

in charge of applying the legal aspects of these tools, States Parties, NGOs, civil society representatives, local communities – each of them having their own agenda and values.

During our study project we have been intensively researching the similarities between standardsetting tools and found various kinds of connections and overarching themes uniting these tools. Despite these connections and similar goals, cross-institutional cooperation is very often overcomplicated and misbalanced leading to ineffective outcomes. For instance, increase in multilateral agreements (see 3.1.2 Harmonization of Reporting) has resulted in increase in reporting which has led to an information management problem (UNEP and WCMC, 2009) connected with various reporting cycles, amount of information, and lack of clear system of submission. This problem can be addressed on two levels - international and national. On the international level, a regulatory body/ system established specifically for standardsetting instruments can be a solution for better functioning. On the national level, a governmental body responsible for implementation, management and reporting for international instruments ratified by the country, should be established



Political change

There has been a long debate about the influence of politics on the decision-making processes in organizations. Political global games can influence partnerships in the field of heritage, funding situations, representation of countries in global organizations. Therefore, it is absolutely clear that politics is a strong factor that must be carefully considered when speaking about cooperation between legal instruments. What are the political conditions we need in order to achieve synergies?

Firstly, continuity of partnerships, cooperation and projects running between countries and organizations should be ensured. Even though, political situations are not stable, the change in inner or international political course should not affect projects and partnerships for heritage synergies.

Secondly, even representation should be reached between countries. It is no surprise that some countries suffer from uneven representation. This issue has been raised by academics, professionals and country representatives. For instance, this can be seen in the misbalance of the World Heritage List, which is supported mostly by developed societies and reflects the type of material heritage, which is valued in these societies (Steiner, Frey, 2011). Taking into consideration that many countries lack necessary conservation and management infrastructure, UNESCO's requirements put a significant financial burden on the countries aiming to have sites inscribed on the World Heritage List (Steiner, Frey, 2011). At the same time, equality and diversity are among major values of international organizations. It is essential to move away from Eurocentric or Western vision towards the more equal representation and influence among countries.

Thirdly, the improvement of national legislation is needed. Cooperation and common ground on the national and international levels of legislation is one of the preconditions that would lead to the development of heritage synergies. Standard-setting tools are designed by global organizations; nevertheless, it is the duty of States Parties to implement the laws on the national level. Therefore, ensuring that the national legislative system fully reflects international law is an important step towards heritage synergies.

Education, awareness-raising and cooperation on the social level

Education is among the most important values of the agendas of international organizations. Educational measures specifically targeted at raising awareness about international instruments among the public will lead to a better understanding of instruments. Also, because the relation between the tools and human rights, these educational measures may potentially produce benefits for society as whole. At the same time, educated public and local communities can

act as monitoring, criticizing and cooperative bodies, and productively impact the development of heritage synergies by active participation in decision-making processes.

Interdisciplinary approach

Various disciplinary approaches should be integrated into the interdisciplinary field - management and protection of cultural and natural heritage consists of various disciplines such as conservation, urban planning, architecture, sociology, among others, - but it is essential to connect them in an interdisciplinary approach that would value the diverse character of heritage. Therefore, interdisciplinary educational academic programmes and courses organized in cooperation with heritage professionals international organizations and will allow new generations of young professionals to be raised in various heritage and culturerelated fields. Bearing in mind that Heritage Studies is not a widespread field in academia, and that most professionals are coming other disciplines from (architecture, cultural management, archaeology, museology etc.), there is a need for creating more programmes aimed at an interdisciplinary approach, encompassing knowledge from different areas.

Finally, heritage is a diverse field that can only be successfully studied, managed and protected with the help of diversified tools such as those that aim at enhancing synergies. Taking into consideration

existing problems in various fields of heritage, we imagined the environment that could serve as a fruitful background or a basis where synergies could develop and successfully work. It is also worth mentioning that the time frame for fulfilling each precondition may vary from shorter to longer terms, for instance major political changes may be extended to decades, while other conditions may be fulfilled in the nearer future. Finally, this article is rather an attempt to put down the ideal preconditions to fully develop successful synergies in the field of heritage. This categorization is not exhaustive; it can and should be extended to include other types of preconditions on both national and international levels, and does not mean that the existence of synergies is impossible until all the challenges are

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solved.

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4. Potential Measures to Promote Synergies

Having already established what synergies are, and illustrating their efficacy through existing examples in the previous chapter, this chapter suggests some ways that synergies between tools might be promoted or developed. This chapter looks at the promotion of synergies from a practical perspective, examining how different elements related to the standard-setting tools might be used efficiently to promote synergies. This chapter represents one of the key goals of the study project, exploring how synergies can be promoted within the various standard-setting tools.

This chapter begins, in section 4.1, with a review of Ascha Prins' recommendations for promoting synergies. Although synergies have received relatively little practical attention in the heritage discourse, Prins has been vocal about how they might be used to improve efficiency and makes several suggestions as to how this might be achieved. Section 4.2 then discusses how national focal points might be used to help promote and coordinate synergies. Section 4.3 asserts that the use of documentary heritage can promote synergies through being an effective way to achieve an overall and systematic approach to promoting knowledge exchange, protecting and managing heritage. Section 4.4 reflects on how the use of narratives might help communities and nonprofessionals engage with the idea of synergies and possibly lead to these communities inadvertently promoting them. Section 4.5 presents what the study has identified as best practices in promoting synergies, through three case studies: the UNESCO Bangkok office, and its list of heritage synergies, the Great Green Wall initiative from the biodiversity field, and the GENASIS Project. In section 4.6, the possible contribution of civil societies in promoting synergies is outlined. It further details specific roles, such as educational and legal, that civil societies may play in relation to synergies. Section 4.7 first describes how significance is featured throughout standard-setting tools as an overarching theme, then details how the prevalence of this theme might be used in heritage promotion. Finally, section 4.8 covers the theoretical evolution in the concept of conservation through different standard-setting tools through time. Through a series of reflections on the connotations that have been associated with this concept, ideas for potential synergies among the standard-setting tools and this central theme of conservation are pointed out.

Shane Cullen

4.1 Synergies and Operational Guidelines

Review of ,How can operational guidelines facilitate synergies between the Culture Conventions of UNESCO?' (Ascha Prins, 2014)

The standard-setting tools discussed throughout this publication share several measures and similarities that could serve as foundation for future synergies. One person that reflects upon the same topic is Ascha Prins in her desk study "How can operational guidelines facilitate synergies between Culture Conventions UNESCO?" (2014). According to Prins the operational guidelines of the 1972 World Heritage Convention, the Second Protocol of the 1954 Hague Convention, the 2001 Underwater Heritage Convention, the 2003 Intangible Heritage Convention, the 2005 Cultural Diversity Convention and the 1970 Illicit Trade Convention could be used to streamline the conventions and strengthen cooperation among them.

Prins' text discusses the concept of operational guidelines as documents supporting implementation of conventions in contracting states, along with the legal status of these documents. She argues that the operational guidelines of the culture conventions are flexible documents that provide guidance in implementing and interpreting the conventions and they should elaborate on definitions, criteria, provide forms and recommendations for best practices. However, the structure and content

of the guidelines vary widely, causing uncertainty and confusion about their purpose and usefulness to provide for necessary coordination. To examine this further, Prins provides a comparative analysis of the content of the operational guidelines of the respective UNESCO cultural conventions. In the analysis the purpose and content of the operational guidelines are compared to their goals and structure. The analysis also includes information regarding efforts taken to connect conventions and further possibilities for their coordination. One example provided is the 28th session of World Heritage Committee in 2004, during which a need to enhance cooperation to strengthen ties and share information between various convention committees was pressed. This resulted in a suggestion to create a cultural conventions liaison group. This group currently meets twice a year to discuss matters concerning enhancing cooperation and coherence among the conventions. Moreover, they established working groups on Periodic Reporting, International Assistance, Capacity Building, Information Management, and Visibility and Partnership Development. However, the outcomes of these working groups has not yet been made known.

Prins further discusses the legal status of the operational guidelines and their possibility as customary international law, but for cultural conventions. Customary international law is a mirror of customary practice and it reflects a consensus between states which makes it binding. According to Prins there are two basic elements that can be detected within customary international law: "1. State practice, defined as material facts, that is, the actual behaviour of states 2. Opinio Juris: the psychological or subjective belief that such behaviour is law." (Prins, 2014;6). Operational guidelines are non-legal instruments; however, Prins argues that there is potential for them to be. This would be depending on element number two "Opinio Juris", that states consider and act according to the guidelines. This is not likely to happen since it is the respective states and not legal experts as in the case of international law, that prepare the operational guidelines with the intentions of making them flexible. Prins therefore concludes that the operational guidelines are better used as an of collaborative instrument measures between the monitoring bodies of the various cultural conventions mentioned above

With the 1972 World Heritage Convention as a central point, Prins uses the operational guidelines to reveal similarities and synergies among the convention's structures and key aspects. She believes the World Heritage Convention to be a good example of the formatting and structure of operational guidelines that could be used for the other conventions. On the other hand, she argues that the 2003 Intangible Heritage Convention better describes how conventions should interact with other institutions and local communities. It is thus important to compare the operational guidelines and decide upon a best practice that can be used by all cultural conventions as they touch upon the same subjects.

Prins concludes her text by recommending ten actions to be taken for the creation of synergies among the conventions:

- 1. To clarify the **purpose** of operational guidelines
- **2**. To streamline the **structure** of operational guidelines
- **3**. To use the same **definitions** in all operational guidelines.
- 4. To create synergies between the World Heritage Convention and the 1954 Hague Convention for the **protection** of cultural properties in times of armed conflict
- 5. To connect the terms **Outstanding Universal Value** and **greatest importance** for humanity to each other.
- **6.** To create synergies between the 1970 UNESCO Convention on Illicit Trade and the Second Protocol of the 1954 Hague Convention

to prevent **illicit traffic** in occupied territory

- **7.** To improve **collaboration** in areas of awareness-raising and education by the committees of the various conventions
- **8.** To **coordinate** international assistance procedures among the conventions
- 9. To create joint emergency funding for several conventions10. To speed up procedures of implementation.

Whether or not UNESCO will consider Prins' recommendations cannot be known. However, through the discussion and analysis of the operational guidelines she provides a concrete example of how measures can be taken to promote synergies. Her visions lead to a direction, which would bring the very necessary changes for UNESCO to improve and facilitate implementation.

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National Commission for

UNESCO.

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4.2 Relevance of the National Focal Points to Synergies

At the eighth Conference of Parties (COP)1 meeting in New Delhi, 2002, "New Delhi work programme",2 (COP, 2002) discussed the need for a national body to develop national, plans and/ or programmes for the conservation and sustainable use for biological diversity as mentioned in Article 6 of the CBD (CBD, 1992).3 Hence the term "National Focal Points," has been coined and appointed tasks and specific definition in COP 8, decision VIII/10⁴. State parties to the CBD were required to form National Focal Points (NFPs) to enhance and facilitate cooperation among biodiversity related conventions. According to the latter decision, the primary role of NFPs is to act as liaison with the Secretariat on behalf of their Parties. In doing so, they are responsible for "communications, dissemination of information, and representation at meetings, as well as responding to various requests, collaboration with other stakeholder groups or individuals, monitoring, promoting and/or facilitating national implementation of the

Convention" (CBD, 2009). A NFP is also defined as "A daily contact person, coordinating activities and liaising with national stakeholders and international partners including the Convention Secretariats," under the Ramsar⁵ convention on Wetlands (2014). Therefore, the relationship between the NFPs, other focal points and the Secretariat is necessary to achieve effective cooperation and synergies between the biodiversity related conventions including conservation, management tasks and implementation. In addition to the primary NFP, additional focal points may be nominated for specific functions, following decisions of the COP.

Each country that is a Party to the Convention on Biological Diversity is requested to nominate a NFP for the CBD and usually functions within the government under the environment related ministries such as. For example, in Germany the National Focal Point is appointed by the Competent Ministry for the CBD, which is the Ministry

of the Environment. Besides the primary roles of NFPs, they play an important role of communication with other stakeholders, namely nature conservation NGOs, or other ministries.

In the case of Germany, NFPs are in constant contact with the Ministry of Agriculture, development cooperation agencies and private owners. NFPs also act and cooperate with the national focal points for other water-related and biodiversity multilateral environmental agreements (MEAs), to ensure effective and coherent implementation of all the conventions. Moreover. NFPs maintain a vital link and are encouraged to cooperate regionally and globally. For instance, meetings and contacts of EU-member states are maintained more frequently under the context of developing a common EU strategy and coherent opinioned position. Usually meetings of focal points are held under the framework of official CBD meetings, which are COP, SBSTTA⁶, SBD⁷ etc.

- 1. Conference of Parties: https://www.cbd.int/cop/
- 2. New Delhi work programme on Article 6 of the Convention: http://unfccc.int/cop8/latest/14 cpl3 sbstal23add1.pdf
- 3. Article 6 of CBD: Each Contracting Party shall, in accordance with its particular conditions and capabilities: (a) Develop national strategies, plans or programmes for the conservation and sustainable use of biological diversity or adapt for this purpose existing strategies, plans or programmes which shall reflect, inter alia, the measures set out in this Convention relevant to the Contracting Party concerned; and (b) Integrate, as far as possible and as appropriate, the conservation and sustainable use of biological diversity into relevant sectoral or cross-sectorial plans, programmes and policies.
- 4. COP 8, decision VIII/10: https://www.cbd.int/doc/decisions/cop-08/cop-08-dec-10-en.pdf
- 5. Ramsar: The international Treaty on Wetlands of International Importance
- 6. Subsidiary Body on Scientific, Technical and Technological Advice: https://www.cbd.int/sbstta/
- 7. Subsidiary Body on Implementation: http://unfccc.int/bodies/body/6406.php

Even though the functioning of NFPs in many countries, especially in developed countries, seems smooth, some challenges might arise in less developed, less democratic countries, due to the nature of the legal and political framework governing the work of NFPs at both institutional/political and structural levels. On an institutional level the NFPs are appointed by a higher ministerial body as mentioned before, which might introduce a challenge due to political competition over positions among parties. The latter often might lead to put-on coordination or postponing bigger challenges to next governments' offices. Into the bargain, competition over budget's cuts can hinder NFPs from delivering their tasks because of lack of resources.

Another challenge that is present in democratic and non-democratic parties to CBD alike is the vertical structure of the NFPs; this structure presents hierarchy and bureaucracy into the system which slows down processes. Furthermore, vertical structures have lesser scope of coordination, which contradicts the spirit of having NFPs to facilitate communication among a larger base. Despite the present and potential challenges. NFPs are of great importance to maintain cooperation and synergies for better implementation of the conventions nationally, regionally and globally. They are also of special relevance to transnational and trans-boundary properties as they serve to channel all official correspondence between the gov-

ernments and the CBD Secretariat. To sum up with, NFPs importance transcends the limits of the statutory texts governing their work. They are involved in mainstreaming biodiversity thinking into fields of policy and education, linking between colleagues who are in charge of implementing national strategies on biodiversity, and in communicating to them new developments and technologies at international level, with NFPs from other biodiversity related conventions at national level. In a nutshell, the role of NFPs is of central importance to synergies in order to enhance and constitute the for preconditions cooperation among UNESCO's standards setting tools.

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Yousef El Miadi

4.3 Cultural Inventories and the Relevance of Documentation

Inventorying and documenting heritage is essential for demonstrating significance, developing and sharing knowledge, and as a basis for management purposes. Given the importance of documentation in the heritage field, the aim of this essay is to provide a basis for seeking potential measures to promote synergies by means of this practice. Different forms of documentation of cultural heritage are integrated into international heritage standard-setting instruments, and studying the relations among these documentation tools demonstrates the evident links between heritage cases from the perspective of each instrument.

The most well-known documentation tools are cultural inventories. such as the World Heritage List, the Memory of the World Registers, and the Representative List of the Intangible Cultural Heritage of Humanity. Some of these examples of cultural heritage also relate to other tools that document heritage for different purposes. For example, some cultural landscapes may be also registered in the World Network of Biosphere Reserves, which resulted from the Man and Biosphere Programme (1971).

In regards to synergies and cultural inventories from the different UNESCO conventions, Alissandra

Cummins (2013) points out the following: "There are clearly synergistic overlaps in the substance of the 1954, 1970, 1972 and 2003 conventions covering tangible and intangible heritage. These conventions require the establishment of heritage inventories or registers containing entries within their respective areas" (Cummins, 2013, p. 3). Furthermore, Cummins identifies the relationship between documentation and significance, by specifically addressing the role of documentary heritage in World Heritage nominations, in particular identifying and attributing significance. Additionally, as a consequence, processes involved with the protection of World Heritage sites may produce elements of documentary value. In the author's words: "The inscription of the Australian Convict Sites onto the World Heritage List was largely made possible by the availability of historical documentary sources related both to the philosophy and construction of those sites. Furthermore, part of the conservation measures under this convention is the documentation, interpretation and presentation of the heritage site, the products of which could have documentary heritage significance. These two elements seem to signal that there is a potential for integrating documentary heritage considerations into the associated processes of the World Heritage

programme" (Cummins, 2013, p. 5).

Another interesting case is that of items of movable heritage that are either fragments or elements of World Heritage sites, which are also threatened by illicit trade of cultural property. In these cases such cultural property may be registered on ICOM's Red List of Objects at Risk, as for example occurs for the pre-Columbian San Agustin statues. These statues originally come from the San Agustin archaeological (Colombia), a World Heritage site since 1995, and they are included since 2010 on the Red List of Colombian Cultural Objects at Risk.

This brings us to the next point in this discussion, regarding how certain documentation tools, linked to standard-setting instruments, are associated to management purposes. Some of these identify high priority heritage properties, practices or expressions that require special attention because of the risks they face. Inventories such as the List of World Heritage in Danger, the ICOM Red List Database, and the List of Intangible Cultural Heritage in Need of Urgent Safeguarding, support this objective. Following this idea, documentation of heritage, which is comprised of not only inventorying but also all related information produced from additional studies related to heritage, should support management decisions and processes. These additional studies may include, for example, conservation reports, historical background information, scientific records, research writings, relevant press releases, interviews of stakeholders, etc. This means that there may be potential measures to promote synergies, if more institutions and stakeholders that produce documentation related to heritage crosslink their information.

Furthermore, the role of documentation in the implementation of certain standard-setting ments is crucial for encouraging the creation of common standards. Though there may be more or less flexibility on enforcing these standards, when more stakeholders engage in creating and adopting common standards, among nations and among different international standard-setting instruments, there are options for potential measures of heritage synergies. For instance, some of the instruments that promote standards in documentation, both related to formats and procedures, include the conventions related to illicit traffic of cultural property, such as the UNESCO Convention on Illicit Trade (1970), and the UNIDROIT Convention (1995). Some of the standards in documentation for this purpose include the Model for Export Certificate for Cultural Objects, the State Ownership of Undiscovered Objects, and the ObjectID that have developed within the context of museums, galleries and related

stakeholders for the protection of movable heritage.

In other cases, for example, attempts to reach certain standards documentation are visible through the efforts to create guidelines for inventorying intangible (UNESCO Intangible heritage Cultural Heritage, 2016). It is worth mentioning that efforts such as the aforementioned intangible heritage guidelines, though this is a work in progress, first emphasise the importance of documentation, then identify terms within the reference framework for such inventories, and finally have produced a selection of key points for inventorying, within the "Possible outline for inventorying elements of the heritintangible cultural age" (UNESCO Intangible Cultural Heritage, 2016). For instance, under the title "Inventories: identifying for safeguarding", this UNESCO division makes reference to the integral role that invenhave in safeguarding, tories "because they can raise awareness about intangible cultural heritage and its importance for individual and collective identities. The process of inventorying intangible cultural heritage and making those inventories accessible to the public can also encourage creativity and self-respect in the communities and individuals where expressions and practices of intangible cultural heritage originate. Inventories can also provide a basis for formulating concrete plans to safeguard the intangible cultural heritage concerned" (UNESCO, 2016). Additionally, documentation

also part of the reporting process that is involved with the implementation of conventions and programmes. The importance of replacing repetition and excessive and ineffective energy in overarching systems of information should not be understated. This relates to the topic of harmonization of reporting as a measure for synergies for heritage protection, which was addressed in the previous chapter (section 3.1.2 'Harmonization of Reporting').

Documenting heritage is not the final end, but can be an effective way to achieve an overall and systematic approach into understanding, promoting knowledge exchange, protecting and managing heritage. Ultimately, adopting effective measures in documentation, that take into consideration the linkages found among standard -setting instruments, different countries, and variety of institutions and stakeholders, can become potential measures for heritage synergies.

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4.4 The Role of Narratives for Promoting Synergies

Introduction

There are two main problems when discussing promoting synergies for improved implementation of standard-setting tools. The first is that the term synergy itself is quite ambiguous; it can have a variety of meanings and applications. Like sustainable development, this can lead to the application of any concepts relating to synergies being problematic. This is especially true for heritage practitioners and communities on the ground, those who are not used to dealing with UNESCO jargon and have limited experience with the standardsetting tools. The second problem is precisely this unfamiliarity with the standard-setting tools.

When speaking of synergies for improved implementation there is a tendency to focus on the standard-setting tools. On the surface this is logical; what better way to improve implementation than by examining the tools themselves? However, it must be noted that the tools themselves are merely an abstract concept, intended to visualise methods of enhancing heritage protection. They do not represent the heritage itself. In light of this, this paper sought to find a way to encourage people to recognise the synergies between the different types of heritage. For this purpose, the possibility of using narratives to promote synergies between various types of heritage, and by proxy the tools designed to protect

that heritage, was envisioned. The paper begins by "Defining Narratives", both in general and how the concept has been developed as a problem solving tool. The second discusses "Narratives in Heritage", dealing specifically with how narratives have been used in heritage. such as promoting conservation amongst visitors. "Narrating synergies" explores how narratives can be used to promote synergies between the various standardsetting tools. Finally, the conclusion summarises the overall paper and ruminates on the potential future of narratives and synergies.

Defining narrative

The definition of narrative has been the subject of a great deal of debate (Frey & Sunwolf, 2001). At its most basic level, the Oxford English dictionary describes narrative as "A spoken or written account of connected events; a story" (oxforddictionaries.com. 2016). Traditionally, narrative has been mainly understood in relation to literary studies. It has been used as a device to construct and examine stories. The narrative is partly, but not limited to the sequence of events. The narrative constructs and connects the sequence in such a way that the story makes sense and, ideally, imparts a particular message. The success of a story, and the delivery of its message, depends entirely on a well realised narrative. Though previously narrative has been refined to literary

studies, more and more its use is being recognised in other areas, perhaps obviously in art and cinema (Frey & Sunwolf, 2001). Most of these applications are related to storytelling in one form or another. In reality, the term can have a much broader application.

The words narrative, narration, to narrate, etc., derive via the Latin gnarus ("knowing," "acquainted with," "expert," "skilful," etc) and narrb ("relate," "tell") from the Sanskrit root gna ("know") (White, 1987. p. 216).

As can be seen from this etymology, the term has not always been explicitly related to stories, but "knowing" simply to "relating" or "telling". Though the concept of a story is useful to understand what a narrative is, it must be understood that the narratives and their applications are not limited to storytelling. More scholars are recognising its value to a greater variety of field and disciplines, particularly in the social sciences (Frey & Sunwolf, 2001). Frey & Sunwolf explore how narratives can be used to examine aspects of law, health and illness, education (Ibid.). The term is actually not strictly related to research or fields of study in any regard.

"People continually experience life through story structure, as narrative offers both a way of knowing and remembering experiences, as well as providing a powerful structure for binding together in a meaningful way seemingly isolated events" (Frey & Sunwolf, 2001).

When we remember something, or tell someone about something that happened, we relate this information in terms of a narrative. This inherent nature of narratives accounts for its wide range of applicability. In this paper, while the analogy of a story is still pertinent as will be seen in the next section, the term is referring to specifically created narratives. The term implies a process where a sequence of associations creates a desired outcome. While this sequence of associations may come in the form of a story, the story structure is not entirely necessary. Consider the most basic and successful narrative in the world: traffic lights. Red is stop, orange is wait, green is go. This sequence of progression is almost universally recognised and communicates information, a narrative at its most basic level. The importance of stories, the inherent nature of narrative and its almost universal scope make it an ideal tool for heritage, as is discussed in the next section.

Narratives in Heritage

"Telling stories is as basic to human beings as eating. More so, in fact, for while food makes us live, stories are about what make our lives worth living" (Kearny, 2002. p. 3).

The most easily recognisable form of narrative is a story. Stories are an essential part of human exist-

ence. Whether they are teaching basic language skills, important moral lessons or just serving as simple leisure function, they are an integral part of the human experience (Kearny, 2002). In each story the element that holds it together, provides coherence and delivers the message of the tale, is the narrative. The success of a story and the delivery of its message depend entirely on the narrative. Narrative in story form is arguably the most important form for heritage. For what is heritage if not a part of a story we tell ourselves about our own identities. Kearny suggests that narratives are essential to our own identity creation, both personal and community identities. That identity is created through the stories we tell about ourselves and our communities. The identity is created both by the stories themselves and the process of telling the stories (Kearny, 2002). Whether that identity is personal or communal, heritage, and heritage narratives, are a vital part of it.

At a most basic level, narratives in heritage are found in the interpretation present at heritage sites. In fact, the interpretations' main purpose could be described as communicating the narrative. Despite the importance of interpretation in heritage being recognised as early as Tilden's seminal work Interpreting Our Heritage, in 1957, only in recent years has its importance really took hold in popular and official discourses. Interpretation is simply how a site tells its story, or conveys its narrative. The interpretation can range from

something as simple as a graphic panel or a guided tour up to the most advanced virtual reality simulations. The increasing recognition of the importance of interpretation, and narratives, is evident in publications by local heritage authorities in Ireland (Heritage Council of Ireland, 2014) and New Zealand (Colquhoun, 2005), the establishment of degree courses Interpretation focused on Leicester and Deakin, and also through the emergence of organisations such as Interpret Europe.

The purpose of interpretive elements is to act as a medium for the narrative. However, it must be noted that it is the narrative itself that delivers the intended message. The intended message depends on the site. Some sites simply wish to give an overview as to why that particular site is important while others, such as World Heritage sites, are seeking to convey their outstanding universal value. It has been recognised that narratives have a variety of uses in the field of heritage. Specifically designed interpretation can integrate conservation elements within the narrative, promoting visitors to actively pursue preservation of the sites themselves. This idea is discussed at length in 'Mindful visitors: Heritage and tourism' (Moscado, 1996). Beyond conservation and telling a story, narratives can be used to improve local communities' connection and association with the site, as has been discussed in the publication Sharing our stories (Fáilte Ireland, 2010). This publication also details how a narrative can be constructed that promotes other sites and the overall tourism of regions. *Bored of Boards* (Heritage Council of Ireland, 2014), provides an interesting introduction to how meaningful interpretation, moving past typical "information boards", can improve the delivery of a heritage site's message and improve visitors' and local engagement with the site.

In a broader sense, beyond site interpretation, narratives can be used to promote overarching themes and fit sites, or different types of heritage, into a meta-narrative. Meta-narrative, incorporating heritage narratives, can be used for various purposes, ranging from national identity building to tourism promotion. The possibility of using narratives to promote overarching themes could be particularly pertinent to UNESCO as it attempts to encourage the adoption of goals which embrace a broader spectrum of influence, such as the 2030 Sustainable Development Goals. Subtle inclusion of aspects relating to sustainable development in the narratives of sites may be more effective than outright promotion of these goals. Similarly, using narratives to encourage synergies may be more effective than simply promoting synergies, as will be discussed in the following section.

Narrating synergies

If local heritage practitioners are told that they could enhance the protection of their sites through harnessing the synergies that exist between standard-setting tools, they are likely to be more baffled than anything else. The chances of said heritage practitioner actually attempting to utilise these synergies are incredibly slim. This is mostly due to the aforementioned problems, the ambiguity of the term synergy and unfamiliarity with the standard-setting tools. However, if the same practitioners were told that some element under the protection of another standard setting tool could enrich the story of their own site, they are much more likely to pay attention. UNESCO has a myriad of different types of heritage under the auspices of various standard-setting tools. Promoting the links between these different types of heritage could be an effective way of also promoting the synergies that exist between the various standardsetting tools. One way in which these links might be promoted is through the use of narratives. Creating an overarching narrative that encompasses different types of heritage and heritage sites, will encourage the professionals involved to interact with other sites and tools, inevitably leading to the different synergies between the tools being exploited. This approach would have the additional bonus of not needing to even use the term "synergies". The heritage field, particularly from an academic perspective, is already loaded with jargon and buzzwords that render the practical application of protection measures difficult. Avoiding the introduction of another such term would be preferable.

The Underwater City of Port Royal, in Jamaica, is an ideal case study that illustrates the various links between these different types of heritage that may be exploited. Port Royal was a hub of the British Empire in the Caribbean. It was established in the fifteenth century and swiftly became one of the empire's most important trading posts in the Caribbean. It was particularly important for the slave and sugar trade. The town was known to be reasonably wealthy. At the height of its growth, there was anything between 6500 and 10000 inhabitants, 2500 of which were slaves. The site contained up to 2000 buildings. In 1692, the town suffered an enormous earthquake and, consequently, a tidal wave. This caused some two thirds of the town to disappear into the ocean. More than half of the town's population was wiped out. Though the town saw some use after the disaster, nothing near the pre-disaster levels were ever recorded. Due to it being abruptly swept into the ocean, much of the town has remained remarkably well served. This preservation and the unique history of the place has led the site to be included on Jamaica's tentative World Heritage list (UNESCO, 2016).

Through its history, this site can be linked to various documents on the Memory of the World register, in particular Registry of Slaves of the British Caribbean. The ownership of this registry is shared by Bahamas, Belize, Dominica, St.Kitts, Trinidad and Tobago, and the

United Kingdom. These documents could be incorporated into an overall narrative, or metanarrative, scheme in order to encourage links between the heritage of Jamaica and these other countries. focusing on sites within the countries that are related to the slave trade. Port Royal can also be linked to Underwater Heritage, itself being an Underwater Heritage site but also through the association with sunken ships that have links with the city, or the British Empire's presence in the Caribbean.

In order to promote these links, a narrative which incorporates these various aspects could be created. However, this begs the questions, how might such a narrative be created and how would the active participation of the various sites and heritage professionals be achieved. The answer to both these issues may be one and the same. Rather than devise a specific narrative with each site encompassed, UNESCO could create a "narrative network". The Memory of the World Register and Underwater Cultural Heritage are ideally suited for creating links in a narrative network as they often contain items with various different ownership interests that are not bound by geographical confines. In the case of Port Royal, the narrative simply links World Heritage, Underwater Heritage and Memory of the World, but there are undoubtedly cases where World Heritage Sites could be linked through Intangible Cultural Heritage also.

Creating this Narrative Network would involve choosing focal points such as World Heritage Sites, Port Royal for example. Taking these focal points as a starting point, the different connections they have with various other heritage sites and heritage types could be mapped in a Narrative Network. The mapping would involve creating a very general narrative that encompasses all the various sites, but leaving gaps with regard to the own narrative of various heritage types. These gaps could be known as "narrative nodes". It would be up to the custodians of each particular heritage to create the specific narrative relating to it, filling in the associated node, while still linking it back to the overarching narrative. For the nodes to be successful, it would be necessary for the overall narrative to be suitably general. For example, creating narratives based on broad themes such as slavery, colonialism or human development would enable the stories of the various sites to fit easily into the empty nodes. These nodes allow each site and heritage to be narrated and interpreted according to the local context, rather than being given a prescribed narrative. The existence of a network already highlighting the various heritage and sites that are linked would make this task exponentially easier. Through the task of creating this narrative, the custodian of each site would work with the related site or heritage, inevitably linking up with the associated standard-setting tool.

The main obstacle facing the establishment of such a network is the need for a body, or even person, responsible for creating the network and maintaining the narratives. This body would have to interact with the various tools, map out the Narrative Networks, and encourage heritage professionals to contribute to the network and fill in the narrative nodes. while also maintaining the overall narrative. Once this body was created the next step would be actually disseminating the narrative. This could be done through a variety of methods both on the ground and online. It must be noted that community involvement will be essential for this approach to be successful.

Creating such a network has benefits beyond promoting synergies between various tools. If local community participation is encouraged in the process of creating the narrative for each, their sense of ownership will increase. Further, it has the potential to build a more productive relationship between communities and the instruments of UNESCO, allowing the communities to play a productive role in the protection of their heritage and also inadvertently promoting new tools and approaches. Also, placing a World Heritage site within a meta-narrative can make it much easier to demonstrate its outstanding universal value. Narrative links can show why it is "world" heritage as opposed to simply heritage of one particular place or group of people. Further, creating a narrative that links these

various types of heritage can encourage countries with shared links to cooperate and collaborate, strengthening international ties. As UNESCO is first and foremost an organisation for fostering international cooperation and collaboration, the potential for narratives to encourage such cooperation is pertinent to both the heritage itself and goals of UNESCO as organisation.

Narratives have the power to engender an understanding of the term synergy, and how synergies can be utilised, without needing to make comprehension of the term explicit. The need to explain what synergies are can be circumvented by encouraging them through the use of narratives. If a narrative is created that encompasses various standard-setting tools, making the links between them intuitively accessible, the chances of practitioners and communities adopting approaches that use synergetic approaches increase greatly. The creation of a Narrative Network and associated narrative nodes is one such way that this might be achieved.

Conclusion

It must be noted that despite the commendation of narratives within this paper, the use of narratives and their practical application is a relatively understudied area. Only in recent years have scholars and heritage professionals begun to take notice of their possible application. The full potential and limitations of narratives in the promotion of overarching themes has yet to be determined. That being said,

narratives could still prove to be a useful tool to promote links, and synergies, between the various standard-setting tools. The utility of narratives for a variety of fields and disciplines has begun to be recognised, if somewhat understudied. This utility stems from narratives being inherent to human nature. Their integral importance to humanity, and particularly identity building renders them doubly important for heritage. It has been asserted time and again that heritage is a key aspect of identity building.

The inherent nature of narratives allows their use to inexplicitly promote agendas and overall themes, such as synergies. This is invaluable as heritage professionals and communities are becoming increasingly disillusioned with the jargon of standard-setting tools. Narratives hold the key to engendering a better relationship bethe instruments tween UNESCO and the people on the ground. Further, their application stretches to promoting wider goals such as the 2030 sustainable development goals. This could be achieved through the establishment of a "Narrative Network" and "narrative nodes" as described. This network, and the associated nodes, would intrinsically encourage synergies between tools, among other goals UNESCO including greater community involvement and communication. Currently, the main obstacle facing the establishment of such a network is the lack of body to create and maintain the network. It is recommended that further research be conducted regarding the efficacy of narratives in promotion and the long term effects of creating such a narrative. With the results of this research, an appropriate body for creating narrative networks could then be envisioned. Although this paper recommends the use of narratives, it must again be noted that the area is relatively understudied and not until more research is done can the scope of what narratives might achieve be fully understood.

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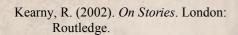
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Shane Cullen

4.5 Learning from Best Practices

This section is aimed at identifying key ideas to consider for potential synergies, on the basis of lessons learned from best practices in other fields, not related to heritage. The section is comprised of three articles. The first article 'Learning from Best Practices' highlights five central ideas of best practices, taken from different contexts in the global heritage field. The author studied the areas where cooperation between different international agreements had been carried out with successful outcomes. The other source for these ideas of best practices came from analyzing situations outside the UN system but where their goals aligned with those of the UNESCO conventions. The second text explores lessons for best practices in light of the 'GENASIS Project,' or Global Environmental Assessment Information System. The author identifies key points that have led to success in cooperation in the environmental field through this tool that facilitates collaboration between three different conventions. Finally, the third article explores the results of the cooperative and interinstitutional efforts demonstrated by "The Great Green Wall Initiative" in aiming to combat climate change. All in all, these separated cases provide insights into essential practices for enhancing synergies, which could be applied to the cultural and natural field.

Ingrid Frederick

4.5.1 Best Practices for Heritage Synergies

In this section, best practices in the field of heritage are discussed by highlighting several cases to illustrate them. Within the context of heritage synergies, best practices can be taken as existing cooperation measures that have been found to be the most effective in the preservation of cultural and natural heritage. Given that heritage synergies are an idea still in its infancy, it will be wise to have a frame of reference that could be followed, or at least referred to, when new cooperative measures are being formulated. The tools under consideration were formulated within the UNESCO system where there has been cooperation between different international agreements to successful ends. In-

spiration for best practices was also observed in situations outside of the UN system where the goals aligned with those of UNESCO conventions. For instance, the Biodiversity Heritage Library, BHL, is the brainchild of the Smithsonian Libraries.

Goal-setting

A common goal that considers the functions of respective participating parties in a synergy must be established at an early stage. The identification of similar themes, objectives, and facilitation mechanisms within the framework of individual tools provides a platform for initiating nexus with other conventions. In the establishment of synergies between the three Rio

conventions, The Convention on Biological Diversity, the United Nations Convention to Combat Desertification and the United Nations Framework Convention on Climate Change, the conventions' secretariats formed a Joint Liaison Group to investigate possible avenues for cooperation in the mitigation of global environmental challenges. Having a common goal is good not just for the cooperative measures, but also during the evaluation processes as parameters being worked on are clearly defined.

Another example of this is the Biodiversity Heritage Library. This was a project by Smithsonian Libraries in the United States that began as a collaboration between

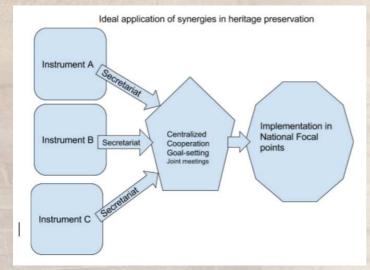


Fig. 1 Application of heritage synergies in a top-down fashion that is from Secretariat to National Focal Point. Odote, Martin, 2016.

libraries to digitize the taxonomic literature contained in the respective library's books. The resultant data was compiled in an internet archive for free use by biodiversity experts. In 2009 this programme went global, with the system they had established being replicated across the world in different countries. The greatest achievement of this cooperation between libraries is the establishment of a platform where biodiversity experts from any corner of the globe can access information about the various species that exist. A large part of this programme's success is because the participating libraries were aware of the end-purpose of their contribution (Biodiversity Heritage Library, 2015).

Centralized consultation

Centralization of operations is key for synergies to successful. be This can take place at an international, regional, or even State Party level of heritage management. Centralization of cooperation may take different

forms such as joint annual meetings by the Joint Liaison Group working on the Rio conventions or the establishment of national offices through which synergies will be implemented (UNCCD, 2012). This allows networking between experts and decision makers, as they can work with other experts responsible for different conventions, creating a valuable pool of informational resources.

An example of centralization at State Party level was when Macedonia combined the Rotterdam¹ and Vienna Convention² along with the Montreal Protocol³ and the Stockholm convention⁴ under unified management. The purpose of the government in this instance

was to find a workable strategy of mitigating environmental challenges brought about by the improper disposal of chemical and toxic waste by industries. (UNDESA et al., 2011).

Expert involvement

In addition to the guiding documentation of the standard-setting tools, the consultation of experts is also important since they have a greater level of skills and knowledge on the administration of different heritage elements.

significance of knowledge in the development of synergies is best exemplified by the proposed heritage synergies that were carried out by the UNESCO Bangkok office (Section 3.1.4). For them to establish cooperation opportunities, they had to conduct an in-depth study of the Memory of the World programme World Heritage Convention and the Intangible Cultural Heritage Convention. Through these investigations, they established a simplified main objective of each tool and then related it to select heritage properties inscribed under these standard-setting tools. This way, common thematic areas were developed between closely related inscriptions from cultural, natural, intangible and documentary heritage. Because of their efforts, the

- 1. A multi-lateral treaty promoting mutual responsibility with respect to the importation of dangerous chemicals
- 2. Vienna Convention on Diplomatic Relations (1961). It provides a guideline for diplomatic relations between independent countries.
- 3. The Montreal Protocol on Substances that Deplete the Ozone Layer
- 4. Stockholm Convention on Persistent Organic Pollutants
- 5. Section 3.1.4 of this publication

Bangkok office has the most comprehensive list of possible heritage synergies for the States Parties that fall into this UNESCO region (UNESCO, n.d.)

Implementation at national focal points

Cooperation measures are most effective at State Party level. This could be in two ways. Interinstitutional mechanisms or formal incorporation of the conventions. This is done by bringing various government parastatals and stakeholders together for networking, interaction, cooperation, and exchange of ideas.

An example is the case of Venezuela, where the Presidential Commission for Chemical Safety involves all the relevant public agencies in establishing tailor-made policies within the framework of the conventions (UNDESA et al, 2011). Another instance is in Brazil, where specific agencies were involved in the significant reduction in deforestation, half of the landmass of acre, as state in the Amazon was designated under protected areas by the local government (CBD et al. 2012).

Connection to sustainable development

Successful synergies are often people-centric since the participants in the cooperative efforts are not confined to relatively rigid frameworks that characterize the workings of individual standard-setting tools. They are channeled at enhancing the human condition in some way which is a central factor in the establishment of synergies, particularly in areas such as

environment, human rights, education or even spirituality. A better understanding of the benefactors helps to keep the goal in focus.

One example that clearly brings this out is the database of heritage synergies for inscribed properties in South East Asian Countries (UNESCO, n.d.). Confining culture or heritage to national borders is highly debatable but since the signatories of conventions are States Parties, it becomes practical to apply the synergies within respective countries, given the closer proximity between related heritage inscriptions. This guarantees a more comprehensive picture of the local heritage in a manner that would not be achieved by the tools had they been taken separately.

Conclusion

The above examples of bestpractices for heritage synergies are but a few of the available examples that stood out for the successful execution of collaboration between institutions. The fact that heritage synergies is a relatively new concept demanded the use of external examples that are not squarely rooted in the field of heritage. They, however, provide examples of how coordinated efforts between tools or institutions can be used in the effective solution of problems that couldn't otherwise be solved single-handedly by one of the parties.

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Martin Odote

4.5.2 GENASIS Project

The publication "Synergies Success Stories: Enhancing Cooperation and Coordination among the Basel, Rotterdam and Stockholm Conventions", prepared jointly by Secretariats of the respective conventions named in its title, with assistance from United Nations Environmental Programme (UNEP) and the United Nations Department of Economic and Social Affairs (UNDESA), discusses the management of harmful chemicals and wastes, using three international environmental instruments as its reference documents.

The 1989 Basel Convention regulates the transboundary movements and disposal of hazardous wastes. The 1998 Rotterdam Convention is aimed at promoting shared responsibility regarding the import of harmful chemicals. The Stockholm Convention of 2001 restricts the proliferation and the use of persistent organic pollutants (POPs).

The publication elaborates best practices in implementing these international environmental instruments in synergy with other international agreements in the management of chemicals and hazardous wastes. Some of the examples provided include: interinstitutional coordination for the management of chemical waste in Costa Rica; a pilot project in Asia-Pacific for managing asbestos waste caused by natural disasters,

Green Customs Initiative aimed at the eradication of illegal trade in wastes and harmful chemicals, and the GENASIS Project, which is an expert system designed to aid the implementation of Rotterdam, Stockholm and Basel conventions in a synergistic manner. All the topics are testimonies scripted by experts or researchers who were involved in one or more regional, national and global projects.

This present article presents the GENASIS project as a best practice in the coordinated management of hazardous chemicals, suggesting that this approach could be adopted and replicated in the cultural field. In light of the resolutions made by States Parties to harness coordination and collaboration between the Rotterdam. Stockholm and Basel conventions, while ensuring cooperation between important local parastatals and projects at national spheres, the GENASIS project was created in pursuit of these goals.

GENASIS (Global Environmental Assessment Information System) is a tool designed by professionals at the Research Centre for Toxic Compounds in the Environment (RECETOX) with assistance from the Biostatistics and the Analyses Institute of Masaryk University, Brno, Czech Republic. GENASIS functions as an expert repository system which facilitates synergistic approach to the management of

persistent organic pollutants (POPs).

GENASIS makes available detailed information about the pollution of the environment caused by chemicals; specifically, persistent organic pollutants (POPs). It aims to provide a decent collation of valid information on persistent organic pollutants, which includes their sources, properties, life cycles, transport mechanisms, longterm levels and risks. This information is disseminated to various ministries and institutions, providing tools for analysis, visualisation, interpretation, and measurement of human and environmental risks

GENASIS enhances the understanding of the POPs in the atmosphere with its impacts on human population and the ecosystem. It makes available national database for experts and the public, which is essential for the progression of local and regional policies with measures for the protection of the ecosystem and human life from the dangers of harmful chemicals.

It is designed as modular structure serving different users. The first version was in 2010 and it contained information from the long-term monitoring at Košetice observatory, which is an extension of the European Monitoring and Evaluation Programme with data from Monitoring Network

(MONET) for identifying POPs in the atmosphere with the use of passive sampling in Czech Republic. All data are kept in an intranet repository which is linked to an ArcGIS (Geographic Information System) server which enables spatial interpretation of results. Users have access to information about sampling sites, descriptions, with POPs concentrations at specific sampling sites.

GENASIS supports researchers

and regulators evaluating the impact of national policies with strategic plans by virtue of its sophistication in the assessment of anthropogenic effects, both spatial and dynamic (UNDESA et al., 2011). Data from GENASIS such as reports, case studies, scientific papers serve as medium for sensitizing the public and exchanging information between researchers. At the moment GENASIS hosts vital information from the global MONET programme (UNDESA et al., 2011), functioning as an ideal example of a coordination system and a model of best practice in the environmental field. This could be propagated in the cultural field, by adopting similar coordination approach with the provision of a data repository system. This could be applied in the digitalization of cultural heritage, a key strategy in safeguarding heritage-related information.

In Uganda, there is a collaborative action (World Digital Library project) sponsored by UNESCO and the Library of Congress, towards digitization of cultural heritage

(Kaddu, 2015). This joint action is geared towards addressing the absence of a systematic approach in safeguarding heritage information. The intentions are to foster the understanding and appreciation of cultural diversity globally, enable access to cultural information and resources for researchers, students and the public, and strengthen digital networking between States. The GENASIS model could be adopted (and adapted) to improve the effectiveness of the digitization of cultural heritage; by reason of its modular structure, seamless integration and robust approach in engaging and providing data for experts from different disciplines.

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Babatunde Owokoya

4.5.3 Learning from Best Practices: The Great Green Wall Initiative

The Sahel¹ region is among the poorest in the world and most vulnerable and dependent on climate variability. Sahelian markets exhibit wide and often unpredictable changes in prices and the availability of goods. Common property lands in many sub-regions are already seriously overgrazed and overhunted (Reardon and Matlon, 1989). Timberlake (1985) points out in his book on the African crisis that periodic drought bankrupts environment which lead to bankrupt economics and consequently bankrupt nations, this being pritriggered marily by climate change.

Another issue linked to climate change is soil degradation. In fact a healthy soil means a healthy ecosystem. It leads to abundance of water for plant roots and cleaner water in streams and lakes. It also enhances biological activity and turns organic waste into valuable nutrients. Further, plant biodiversity is dependent upon soil that makes up much of the physical and biological environment and thereby greatly affects animal population including human beings (Abrahamson, 1989). Franklin Roosevelt once said that a nation

that destroys its soil destroys itself, which is happening in the Sahel region. The Sahel Region suffers severe poverty and times of starvation because of environmental bankruptcy. Climate viability along with frequent droughts as well as water scarcity is intensified by desertification² due to the absence of vegetation cover that serves as a plant barrier from the "big Sahara.". Therefore, the idea emerged to stretch a wall of plants and trees over the region to stand against the movement of desert and restore the African landscape consequently.

The Great Green Wall (GGW) initiative is a pan-African proposal that was first conceived by former president of Nigeria, Olusegun Obasanjo, in 2005 and it was heavily praised by the rest of African leaders especially the Senegal president, Abdoulay Wade. The GGW is meant to make the Sahel from the Red Sea to the Atlantic Ocean in order to stop the desert from crawling and thus combating poverty by restoring the main ecosystem of the region. The GGW consists of a strip of land 15 kmwide and 7100 km-long stretching from Dakar, Senegal, to the horn of Africa, Djibouti (UNCCD Library, 2016), as can be seen in Figure 2 bellow.

The vision grew stronger and translated into an integrated ecosystem management in 2007 when the African Union decided to implement the GGW for the Sahel and Sahara and approved the Assembly's declaration AU/Dec. 137 (VIII) during the African Union conference in Addis Ababa, Ethiopia 2007 (Union Africaine, 2007). The direct actors of the GGW initiative are the concerned countries: Burkina Faso, Chad, Djibouti, Eritrea, Ethiopia, Mali, Mauritania, Niger, Nigeria, Senegal and Sudan under the umbrella of the African Union. In 2010 a convention was signed by the primary stakeholders, States Parties, in Ndjamena, Chad, which resulted in the creation of the GGW Agency and nominated focal points and a convention's secretary to follow up and further develop the initiative.

The GGW is an exemplary, bold initiative that aims at transforming the landscape of the Sahel and Sahara to sustain and respond to the region's needs. The initiative could not have been realized with-

^{1.} The Sahel stretches from the Atlantic Ocean eastward through northern Senegal, southern Mauritania, the great bend of the River Niger in Mali, Burkina Faso (formerly Upper Volta), southern Niger, northeastern Nigeria, south-central Chad, and into The Sudan.

^{2.} Desertification is the persistent degradation of dry land ecosystems by variations in climate and human activities.

out cooperation and the synergetic aspect that sets as a common goal the bringing of African-hood to the front under the South-South cooperation programme. The initiative involves multiple actors including the World Bank and "Building Resilience through Innovation, Communication and Knowledge Services" (BRICKS)³, which is implemented by three regional organizations: the Interstate Committee for Drought Control in the Sahel (CILSS)⁴, the Sahara and Sahel Observatory (OSS)⁵ and West and Central Africa Office of the International Union for Conservation of Nature (IUCN). Furthermore, the initiative is supported and carried out within a regional approach including twelve different countries, granted by the World Bank and fund trusts, mentioned before. Each country takes upon the task to implement policies that are resilient to climate change. These policies focus on lesser carbon emissions, replanting a variety of crops and forests, water treatment, management and disaster risk management in arid and hyper arid regions. The initiative came to the point where an integrated landscape approach involving different sectors, political, scientific and educational, financial etc., as well as different institutions led by the World Bank and the Global Environmental Facility (GEF), and twelve different countries that stretch along the Sahel. They recognized the need for such a project

to fight poverty and developed a \$1.1 billion Sahel and West Africa Programme, SAWAP in support for the Great Green Wall initiative that is now transforming the Sahel and West African landscape. The GGW initiative outlines perfectly how an idea, when supported by the different concerned actors and addresses the common good of the different stakeholders, can flourish and grow with the political will and cooperation among the different actors. In fact it can enhance protection and conservation through coordinated efforts, especially in the case of already existing standards-setting tools that complement each other.

It is true that the environment knows no borders and is a leading force to join forces towards cooperation for the common good. The same experience can be transferred and learned from in the field of heritage. Heritage transcends not only space and borders but also history and time. Only by understanding the meaning and significance of heritage (see section 4.8) as well as the shared narratives of human history can we recognize the importance of heritage being the glue that tightens us together to care for conserving our heritage and identity. If environment sustains our being, heritage provides meaning to our existence and distinguishes us from other species. Therefore, we ought to learn from all experiences where forces have been put together for a common

good, as illustrated by the example of the GGW initiative. The GGW initiative is precisely important and worth learning from as it depicts the needed steps, which start by identifying a common goal and recognizing its importance.

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- 3. For further information on BRICKS see: https://sawap.net/a-propos/
- 4. For further information on CILSS see: http://www.cilss.bf/
- 5. For further information on the OSS see: http://www.oss-online.org/



4.6 The Role of Civil Society in Promoting Synergies

«Institutions cannot survive in an ivory tower; they need to be supported by society» - Francesco Bandarin, former Director of UNESCO's World Heritage Centre.

This article covers the topic of the role of civil society in the promotion of synergies. It starts with definitions of civil society, then a brief overview of the current relationship between civil society and international organizations is provided. Finally, the article presents suggestions on the role and function of civil society in the promotion of synergies.

Defining civil society

According to the United Nations, the term "civil society" refers to the "third sector" of society, along with government and business (United Nations, 2016). The wide array of non-governmental and not -for-profit organizations have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations. Civil Society Organizations (CSOs) therefore refer to: community groups, nongovernmental organizations (NGOs), labor unions, indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations" (World Bank, 2013).

As for UNESCO's definition, civil society means non-governmental organizations, non-profit organizations, professionals in the culture sector and associated sectors, and groups that support the work of artists and cultural communities (UNESCO, 2016).

Following the above mentioned definitions, it is fair to notice that civil society, similarly to a global international organization, is an extremely diverse institution that has its own structure, interests and focus. That is why it is quite important not only to include this diverse group in decision-making, discussions, organization and management of heritage-related issues, but to take into account the whole canvas of the civil society structure, and aim at the better understanding of this group.

Civil society and international organizations

Legal tools aimed at promotion and protection of natural and cultural heritage are designed in order to suit the needs of all mankind. The "common heritage of all mankind" represents the notion that global commons or elements regarded as beneficial to humanity as a whole should be exploited neither by individual states, nor by corporations or similar entities alone, but rather for the benefit of mankind as a whole under some sort of international arrangement or regime (Egede, 2014). Civil so-

ciety bares an extremely important function in preserving this principle.

In reality, the current situation of civil society involvement and consideration as a full actor is still far from ideal.

Following the history of the interrelationship between international organizations and civil society, we can note that only recently civil society gained more weight and importance in decision-making processes, although the 1972 World Heritage Convention is still centered on State Parties and Governmental Bodies as major actors

At the same time, we can observe positive changes – for instance, the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions incorporates the reinforcement of the role of civil society.

Non-governmental community played an important role in the promotion of the Convention of Biological Diversity, public outreach, sustainable development and preservation as well as its conception, negotiation and adoption at the Earth Summit in Rio de Janeiro in 1992 (Convention of Biological Diversity, 2016).

In addition, the Faro Convention on the Value of Cultural Heritage for Society is centered around civil society and outlines a framework for considering the role of citizens in the decision-making and management processes related to the cultural environment in which communities operate and evolve (Council of Europe, 2005).

The role of civil society in the promotion of heritage synergies

governmental regulations As sometimes prove ineffective, civil society is able to foster activities that are independent from both the government and the market. Civil society can also promote the democratization of culture, build bridges among different communities, organize and unite. Moreover, civil society as an institution plays a role in the application of standard-setting instruments by giving suggestions on how conventions could be applied, analyzing their implementation and training specialists (Van der Auwera, 2011, p. 61).

Civil society plays a primary role in heritage management, especially when considering heritage as an instrument for sustainable development. As the world constantly changes, so do challenges and threats - development projects, global climate change or the increase of mass tourism at a global scale require new and more complex approaches to deal with heritage conservation. Therefore, the coordinated work among different stakeholders becomes a primary requirement. Social actors dealing with heritage conservation and management can be grouped in three basic categories: governmental authorities at all levels, experts

and professionals, and civil society. Each of them plays specific roles, which are at the same time interlinked and must be defined to ensure the success of the process (Conti, 2016, p. 26-27).

Synergies by themselves are a product of cooperation between tools and organizations on various levels. That is why it is especially relevant to talk about the inclusion of civil society in the development of synergies, to define its role in the promotion of synergies and the benefits civil society can get from this participation.

Considering the above mentioned information on the functions and roles of the civil society in cultural heritage protection, and emphasizing that civil society must be recognized as a full actor in the development of synergies, we can come up with the following roles of the civil society:

1. Education building

Civil society representatives can play an essential role in educating the public about what synergies are, why they are needed and what kind of impact synergies can have on heritage protection. What is more important, civil society organizations will be able to educate about social benefits of the implementation of synergies.

2. Stimulation of initiatives regardless of governmental participation

It is important to include the public in the monitoring process of the development of synergies and civil society organizations can stimulate

initiatives among the public, regardless of governmental participation.

3. Strengthening democratization and uniting different communities

Civil society can play a role in promoting democratization and uniting different communities. Even though, civil society participation becomes more and more present, there is still a lot to be done in the field of democratization of heritage, related to activities on both international and national levels. Development of synergies should not be done without the full participation of civil society; it must not become an elite, political or professional area only. Moreover. civil society strengthen and monitor transparency of the development of heritage synergies and unite various communities around one goal.

4. Legal assessment and analysis

The plurality of opinions is an outcome of democratization. In regards to synergies, civil society should not only monitor and keep the development process transparent, but should be able to participate on legal assessment and analysis, share professional opinion and increase the chances that their opinions are heard by all the other actors.

5. Top-down to bottom-up approach

Changing the top-down approach to bottom-up means changing the system of perception of decisionmaking in international institutions. Therefore, the whole mindset that is now present in the professional heritage society needs to be revised. The top-down approach, i.e. international organizations decide on the future of heritage, sometimes behind closed doors, should not be the only possibility. Strengthening the role of civil society in the promotion and development of synergies and their full integration in the decision-making process will inevitably improve the situation.

To conclude, civil society plays an important role in the promotion of heritage synergies and can be very beneficial to the work of international institutions and small communities. By its very definition, the word synergy means the creation of a whole that is greater than the simple sum of its parts. The cooperation between institutions and civil society cannot only help achieve the common goal of heritage synergies but also the empowerment of both.

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Evgeniya Panova

4.7 Significance as an Overarching Theme to Understand and Manage Heritage

The aim of this short essay is to introduce ideas on potential measures for promoting synergies that can be developed from the overarching theme of significance that underlies heritage. The text is comprised of two parts. First, it deals with what significance is and why it is an overarching theme, which relates to the purpose of significance in understanding heritage. Second, it deals with the question of how significance can serve as a tool for management, as well as the relationship between the two. Remarks on how this approach contributes to potential measures to promote heritage synergies can be found throughout both sections.

Significance and understanding heritage

The issue of significance has become essential to the notion of cultural and natural heritage. The idea that heritage has inherent value in itself has been gradually abandoned, favoring the idea that heritage is supported by meanings and values that are associated with buildings, objects, sites, landscapes, natural heritage, expressions or practices. With this in mind, heritage can be deemed as a construction of significance or importance, in the sense that we consider heritage that which we regard as significant or important.

Authors such as Laurajane Smith (2006) and John Urry (1990) have supported this idea in the field of cultural heritage. From Smith's perspective, heritage is not a thing but a set of processes. The author explains: "the discursive construction of heritage is itself part of the cultural and social processes that are heritage" (Smith, 2006, p. 13). This idea concurs with that of Urry (1990), who perceives heritage as a set of values and meanings. Under this premise, "Heritage' is therefore ultimately a cultural practice, involved in the construction and regulation of a range of and understandings" (Smith, 2006, p. 11).

A key concept introduced by Smith is authorized heritage discourse (AHD), which derives from the idea of heritage as a construction set by certain principles, and, in sum, of heritage as the result from a legitimizing process. Although this is not entirely part of the emphasis of the present discussion, it is worth noting how this adds to the idea of heritage as something which is not set, but rather in evolution. In other words, our idea of what heritage is depends on the mindset or the context of who evaluates or determines this idea and why. This is important as it concurs with the relationship of heritage and society, where interpretation of value

necessarily takes place. Heritage interpretation becomes a dynamic process, hence susceptible to transformation. For example, in regards to heritage interpretation, synergies between living heritage and World Heritage sites can be potentially developed, or rather expanded, using the idea of common significance. This dynamic processes of interpretation were outlined by Alissandra Cummins (2013) during a UNESCO speech on the Synergy of Heritage Programmes: "Traditional celebrations or festivals should be studied for their linkages to the World Heritage sites to raise public awareness and to facilitate continuous learning and transformation of the interpretations of these sites" (Cummins, 2013, p. 7). Now, with the intrinsic link between cultural heritage and the construction of significance demonstrated, we will discuss how significance relates to natural heritage.

The field of natural heritage, of course, is not devoid of the discussion on significance. However, one could argue that these debates on significance may not have been as evident or extensive as in the case of cultural heritage, because of the seemingly scientific and "objective" status that is usually associated to natural heritage. However, Rodney Harrison and Donal O'Donnell (2010) discuss

that scientific criteria are joined by the presence of a certain set of values that build up the significance associated with such heritage. Harrison and O'Donnell introduce the concept of natural heritage within the Australian context. Natural heritage is defined in dependence to the concept of "natural significance", which has fundamental importance that is highlighted by these authors

Which tools refer to significance or values?

- Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970)
- Man and the Biosphere Programme (1971)
- RAMSAR Convention on Wetlands of International Importance (1971)
- World Heritage Convention (1972)
- Biodiversity Convention (1992)
- Memory of the World Programme (1992)
- Underwater Cultural Heritage Convention (2001)
- Intangible Cultural Heritage Convention (2003)
- Cultural Diversity Convention (2005)
- UNIDROIT Convention on stolen or illegally exported cultural objects (1995)
- Recommendation concerning the protection and promotion of museums and collections, their diversity and their role in society (2015)

Table 3. Significance in standard-setting tools. Source: Ingrid Frederick

The authors also develop a chapter devoted to "natural values", where the concepts introduced by Smith (2006), such as the concept of authorized heritage discourse (AHD), are reflected upon for the case of natural heritage. Harrison and O'Donnell conclude that natural heritage is a construction based on values, in such a way that is not different from cultural heritage. "The concept of biodiversity is wrapped up in the language of scientific experts and appears to be beyond question. But underlying nature conservation and biodiversity management is a particular set of values and ideas about nature" (Harrison and O'Donnell, 2010, p. 121).

The former arguments leave no question that significance is an overarching theme that is at the core of all types of heritage. Furthermore, the notion of values or significance is indeed found in several standard-setting tools (see Table 3). Since significance is a common element in the conceptualization of heritage, an increased focus into this perspective will serve as a potential measure for synergies between tangible and intangible cultural heritage and natural heritage. These measures can relate to understanding, interpreting and managing heritage.

So, why is significance important

to understand heritage and how does this relate to synergies? In addition to the ideas explained in the section above. an observation that resulted from the group discussions in our study project is that one of the issues hindering synergies among the different standard-setting instruments is the use of different terms and approaches, when in reality there are many potential connections. Then, one key issue to promote synergies

could be the use of common conceptual frameworks, that can promote common language and better communication and exchange among different experts, and stakeholders, decision-makers, users, focal points, states and in general, all the institutions that deal with heritage at different levels.

It is important to establish this common framework, and then agree on terms that make sense for different standard-setting instruments, without denying or refusing another one. This short reflection proves that heritage that is traditionally seen in split views, from the specific standpoints of each evaluator or expert, shares com-

1. For further context information of the speech delivered by Alissandra Cummins in 2013: "A brief examination of the substantive scope of the tangible heritage conventions shows that protection of documentary heritage with cultural value is al-

mon concepts that would potentially promote synergies between diverse types. Some ideas have already been developed along this line. For example, the Memory of the World Programme can be connected to other purposes and implementation of different instruments by means of heritage signif-Alissandra icance. Cummins (2013) examines how documentary heritage "could have potential roles in the assessment and as conservation outcomes of both the tangible and intangible cultural heritage programmes" (p. 4). (2013)additionally Cummins mentions that "the Memory of the World Programme provides a robust modality for communities to initiate and implement documentary heritage measures. Within the intangible cultural heritage programme, the applicable traditional knowledge, practice or expressions must be identified by the community" (Cummins, 2013, p. 4). This idea is affirmed by one of the existing measures explained in the previous chapter (see section 3.1.4 'The Common Heritage Methodology').

Though these commonalities exist, there is a need to make these more

evident and work on ways to reflect these relations in the implementation of standard-setting instruments, such as operational guidelines. This topic is addressed previously in section 4.1 'Synergies and Operational Guidelines,' where the topic of how operational guidelines facilitate synergies between the culture conventions of UNESCO is discussed.

Another central point should be the conceptual frameworks and terms that are used in the practice of heritage and academia, two fields that should complement each other. Furthermore, understanding heritage is always the first step for management, which is the topic of the second part of the text.

Significance and managing heritage

Significance is vital for managing heritage for many reasons. On the one hand, any management approach should start by deeply comprehending the values and significance in order to take consistent and coherent decisions that relate directly to the needs, purposes and realities of such heritage. On the other hand, assessing the signifi-

cance is a useful tool for managing because of the limitedness of resources to safeguard, protect or conserve every aspect that may be included within heritage. Therefore, assessing heritage significance is fundamental for the decision-making process in management. These decisions may involve the prioritization of needs, allocation of resources and definition of adequate timelines that are consistent with heritage values and significance. Taking into account this reality of heritage, efficient management requires us to focus on the "most important" or "most significant" elements of heritage. as well as those elements that may be at stake and require more efforts or attention.

Once again, this approach to management is similar both in natural and cultural heritage fields. As an example, guidelines of significance assessment for heritage and value-based management approaches are used by a variety of institutions or associations in the heritage field, such as IUCN in regard to natural heritage, IC-CROM in regard to collections of objects, heritage sites and built heritage, ICOMOS in regard to

ready currently covered in conflict situations and in illicit trafficking of such heritage. In terms of the intangible cultural heritage convention, while vital in establishing the validity of State Parties' claim to long term practice of the heritage, it is still not very clear whether documentary heritage could be an associated element. With regards to tangible and immovable cultural heritage, UNESCO's programme is focused only on sites, buildings and monuments, so documentary heritage is not supported despite the value, which this heritage has in validating the historical importance of both building and builder. It is therefore clear that documents with heritage significance could have potential roles in the assessment and as conservation outcomes of both the tangible and intangible cultural heritage programmes, and are thus usually accorded some value by the State Parties seeking authentication" (Cummins, 2013, p. 4).

2. The Consultative Expert Meeting on World Heritage and Sustainable Development held in Ouro Preto, Brazil, stated that: "The concept of heritage is indeed fundamental to the logic of sustainable development as heritage results from the dynamic and continuous relationship between communities and their environment and reflects what people value to sustain and improve their quality of life." (cited in Cummins, 2013, p. 7).

built heritage, landscapes and sites, as well as national public institutions at national level.

The role of communities to sustain value through development processes² can also be helpful in understanding the relationship between significance and management. In addition, "new developments should not necessarily be considered as a threat, but also for their potential to sustain the cultural value of the property and contribute to the creation of new heritage" (Cummins, 2013, p. 7). Although Cummins uses the word property, this statement is applicable for any type of heritage, whether tangible or intangible.

An interesting management approach is that of Australia, where the basic framework for heritage applies to a broad notion of both natural and cultural heritage, and significance plays a crucial role as the ultimate goal is not managing properties but "managing significance". In this line, the heritage management system consists of three steps: first, investigate significance; second, assess significance, and third, manage significance (NSW Heritage Office, 2001). From this perspective, this management approach can "apply to all kinds of heritage items, from individual houses and movable

items to archaeological and industrial sites, conservation areas, landscapes and natural areas. They also apply to items of any level of significance, from local heritage significance to world heritage significance" (NSW Heritage Office, 2001, p. 2). This method could even be relevant for living heritage, such as practices or expressions, since the final aim is managing significance. Instead of desiring the intact continuation of certain processes, the issue of managing significance of practices and expressions should be considered as a vital element in the discussions in the heritage profession, taking into account the inevitable transformation that is a constant reality of any type of living heritage.

Following these ideas on standards in management theory and system, it is clear that integrating management approaches through common methodologies can be potential measures to promote further synergies for the protection of heritage. In relation to some of the international standard-setting instruments promoted by UNESCO for heritage, further studies are needed to develop such an integrated approach, although there are indications of some initial thoughts on the matter³. As a final thought, in-

tegrating the discourse on values and significance in relation to management can produce effective results of a diverse nature. Although such an approach would require extensive input from different stakeholders, it would benefit administrative elements as well as create a more holistic approach to management that is deeply integrated with the core of heritage: its significance.

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3. At the highest level, a synergy could be achieved across the tangible, intangible and documentary heritage programmes through the development of a methodology for an integrated evaluation of these types of heritage. The feasibility, desirability and potential modality of this integrated approach would have to be further studied by UNESCO. However, such a model should streamline the implementation and management of State Parties' obligations under UNESCO's cultural heritage conventions, and should result in time and cost savings over the long-term. This synergy is very much desired as Member States' administrative costs related to the conventions are very high, and could pose a real challenge for many developing and developed countries alike. (Cummins, 2013, p. 8).

4.8. From Conservation to Safeguarding: Reflections on Heritage Synergies for Enhanced Protection of Cultural and Natural Heritage

Introduction

The starting line of this research emerges from the idea that heritage conservation is a social practice that is integral to society, and that it has been shaped by society as well as society has been shaped by it throughout time. Though the term conservation has been mainly associated either with biodiversity and natural heritage, or with material cultural heritage (places and objects), a broader scope of the term will be considered for the purpose of the present article, in order to include the different approaches of protection within cultural (movable, immovable and intangible heritage) and natural heritage.

Heritage conservation is transversal to the standard-setting tools created by UNESCO that deal with immaterial and material cultural heritage, as well as natural heritage. These tools may have common but also divergent ideas that shape the concept of conservation, or associated terms in each of their contexts of implementation. Despite the diverse approaches, this research aims to address the question of whether there are common threads in the concept of conservation of different standard-setting tools. If so, how could they promote synergies among different forms of heritage to enhance their

protection? A suggested hypothesis is that some sort of common ground or theoretical basis in conservation exists among different heritage typologies that are represented in different tools. Moreover, understanding these commonalities is relevant for reflections in the topic of heritage synergies, which will be the aim of further discussion. So, once the different frameworks related to conservation are identified and discussed, the focus will be to find potential opportunities for enhancing protection through heritage synergies UNESCO's standardamong setting tools.

Emphasizing the idea of conservation as a social practice, the values and criteria determined by the context of the creation of such standard-setting tools play an important role in shaping the conceptual framework contained in such tools. For this reason, the aim of this article is to identify and assess concepts of conservation that are purposed for three standard-setting tools: the World Heritage Convention, the 1995 Memory of the World Programme, and the 2003 Intangible Cultural Heritage Convention. These tools represent heritage in its material (both immovable and movable), and immaterial form. This contribution concentrates on cultural heritage, which is

the topic addressed by Memory of the World and Intangible Heritage, and part of the World Heritage Convention. Therefore, natural heritage will be addressed to a lesser extent, only partially through the 1972 World Heritage Convention, which considers natural criteria for natural and mixed world heritage sites.

For this purpose, the present article has been structured in three parts. First, the concept of conservation will be discussed, in order to lay the conceptual framework. Second, the examination of the three instruments will be discussed in order to explore ideas around conservation that are presented in these instruments and their implementation through the operational guidelines or directives (for the 1972 and 2003 Conventions) or general guidelines (in the case of Memory of the World Programme). Third, the conclusions based on a comparative assessment of the results of studying three tools will be drawn, in relation to how these ideas can contribute to a reflection on heritage synergies for enhancing protection of cultural and natural heritage.

1. Conceptual framework

This first part addresses the question "what is conservation?" for the purposes of this article. As stated by Oxford Dictionaries



Fig. 2. Diagram of the current state of conservation policy and practice. Source: Ingrid Frederick, Adapted from Values and Heritage Conservation: Research Report by Erica Avrami, Randall Mason, and Marta de la Torre, The Getty Conservation Institute. © 2000 The J. Paul Getty Trust.

(2016) the word "conservation" can be generally defined as "the action of conserving something". Particularly, this can be either associated with nature, cultural resources or other types of resources such as energy. It is interesting that both Cambridge and Oxford Dictionaries give prevalence to conservation, nature the "preservation, protection, or restoration of the natural environment and of wildlife", (Oxford, 2016). The second definition regards cultural resources, described as the "preservation and repair of archaeological, historical, and cultural artefacts" sites and (Oxford, 2016). However, Cambridge dictionary does include natural and cultural elements together in its definition of conservation as "the protection of plants and animals, natural areas, and interesting and important structures and buildings, especially from the damaging efof human fects activity" (Cambridge Dictionary, 2016).

Now, for the care of cultural assets in particular, in the English language, the dominant word has been conservation. According to the Technical Dictionary on Conservation and Restoration of Cultural Property (Martinez Cabetas and Rico Martínez, 2006), even though the same term is used in other languages (German Konservierung, Italian conservazione, Spanish conservación, and French conservation) in these languages the term conservation is very close to the term restoration, as is the case of German (Restaurierung), Italian (restauro), Spanish (restauración), and French (restauration) (Martínez Cabetas and Rico Martínez, 2006, p. 521). However, conservation understood as merely restoration has a stronger weight on intervention aspects that does not encompass the broader view sought for this article.

Searching for an expansive understanding to introduce the concept of heritage conservation, a useful

approach is that proposed by a team at the Getty Institute for Conservation in its Research Report on Values and Heritage Conservation (Avrami, et al., 2000). The authors regard conservation as a term with varied meanings that refer to "a complex, diverse, and even divergent social practice." Furthermore conservation activities can be separated in policy and practice. These activities are encompassed by the broader field of interest, followed by increasingly more specific fields of protection, as well as planning and management. under which intervention can be found. In Figure 2, the diagram represents the spheres that shape conservation. Avrami et al. (2000) claim that these "different aspects of conservation activity often remain separate and unintegrated, retaining the sense that conservation is insulated from social events" (p. 4). This view contrasts with the ideal or potential situation, represented in Figure 3, in which heritage values are transver-

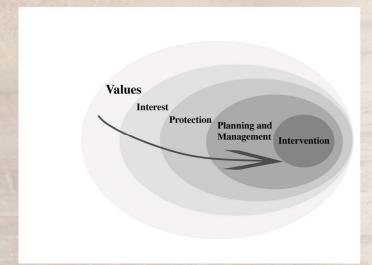


Fig. 3. Potential future of conservation policy and practice. Source: Ingrid Frederick, Adapted from Values and Heritage Conservation: Research Report by Erica Avrami, Randall Mason, and Marta de la Torre, The Getty Conservation Institute. © 2000 The J. Paul Getty Trust.

sal to any stage or sphere where conservation activities take place, giving a coherence, integration and connectivity among the different spheres involved in conservation.

The approach proposed by the authors of the Getty Research Report in the discipline of conservation is relevant to the approach in heritage synergies because one of the observations included the need for greater cohesion and connectedness among the fields involved in conservation (Avrami, *et al.*, 2000, p. 10). Another idea that is mentioned in the publication is the need for a conceptual framework in conservation, referring in spe-

cific to cultural heritage¹, which thus also adds relevance of choosing a conapproach ceptual for this study. Adding to this topic, other researchers, as George such **Brock-Nannestad** (2000), author of "The Rationale Behind **Operational** Conservation Theory", have argued that no unified theory on conservation exists so far. They further assert that there is a need to establish a common

framework in conservation instead of separate methodologies. This would have the aim of creating Conservation Theory as a "body of systematic thought", which would be useful in any preservation environment, from objects to land-scapes, in order to take coherent decisions based on structured information (p. 21).

Both works mentioned above have focused essentially on cultural heritage, though the authors of the Getty Report (Avrami, *et al.*, 2000) do state that the emphasis has been mainly on tangible cultural heritage (objects and places), but make reference to world natu-

ral and cultural heritage and World Heritage Convention, as well as the changes in the facets of cultural heritage (such as the inclusion of intangible heritage, cultural landscapes, and broader notions on authenticity), which are to a certain extent addressed in the contribution of Lourdes Arizpe (2000). However, the works in the field of conservation that address both cultural and natural heritage in a holistic manner are not common. For this reason the idea of common ground on a theoretical basis of conservation could be seen as a approach worthwhile acknowledge and strengthen heritage synergies.

Since no common theoretical ground has been established between different forms of heritage, the role of the conservator could be defined in such general terms that it could fit all forms of heritage, cultural - both tangible and intangible - and natural heritage. In these terms, the conservation professional could be seen as a facilitator of agreements or understandings among different stakeholders about the significance (Avrami, et al., 2000, p.10). In addition, other aspects that could be recognized as common denominators for all heritage types are the long-term framework efforts conservation aims toward, and the approach to strategic management.

1. "The care and collection of heritage objects and places is a universal, cross-cultural phenomenon, part of every social group's imperative to use things, as well as narratives and performances, to support their collective memory. Yet there is little research to support why cultural heritage is important to human and social development and why conservation is seemingly a vital function in civil society. The benefits of cultural heritage have been taken as a matter of faith" (Avrami, *et al.*, 2000).

Standard-setting tool	Term(s) used	Definition	Key terms associated
World Heritage (1972)	Conservation	Conservation: "all efforts designed to understand cultural heritage, know its history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement" (UNESCO, 2015, p. 81).	Authenticity* Integrity * For cultural heritage properties only
Memory of the World (1995)	Preservation Conservation	Preservation: "The sum total of the steps necessary to ensure the permanent accessibility of documentary heritage. It includes conservation, environmental control, and management practice" (Edmondson, 2002, p. 61). Conservation: "Those actions involving minimal technical intervention required to prevent further deterioration to original materials. Such actions are necessary because it is recognized that the original medium, format and content are important for research or other purposes, e.g. to retain aesthetic, material, cultural and historic qualities" (Edmondson, 2002, p. 60).	Treatment Accessibility
Intangible Heritage (2003)	Safeguarding	Safeguarding: "means measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalisation of the various aspects of such heritage." (UNESCO, 2013, p. 19)	

Table 4. Conservation terminology in three standard-setting tools. Source: Ingrid Frederick.

Both aspects reinforce the importance for implementing stronger heritage synergies. Furthermore, the unity of aims and strategies, which authors such as Arizpe (2000) encourage for dealing globally with heritage should be applied to diverse heritage aspects that are represented by UNESCO's standard-setting tools. The following section will deal with the study of the tools selected for this research within the framework of conservation.

2. Looking into the standardsetting instruments

The concept of conservation has been susceptible to cultural changes, as was described in the previous chapter, extensively broadening the concept for communities, scholars and institutions worldwide. How is this expressed in UNESCO's standard-setting tools? Are there changes or differences in the definition and approaches in conservation among these three tools? What common concepts do

they have?

The studies on the three tools is presented in chronological order: first, the World Heritage Convention (1972), followed by the Memory of the World Programme (1995), and finally the Intangible Heritage Convention (2003). The terms used in each of these tools, along with the definitions and associated key terms are shown in Table 4.

World Heritage Convention

The World Heritage Convention (1972) and the operational guidelines for its implementation consider conservation in many ways. To start, conservation is addressed as one of the five strategic objectives and a central issue in different stages, from the identification and assessment of outstanding universal value, the study, and monitoring of the state of conservation, to the interpretation, presentation, and transmission to future generations of heritage places. In addition, conservation plays an important role in the values attributed to cultural properties, and in identifying the authenticity and integrity of a site. The role of values and authenticity and their connection to conservation is explained as follows:

"Conservation of cultural heritage in all its forms and historical periods is rooted in its values attributed to the heritage. Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, is as requisite basis for assessing all aspects of authenticity" (UNESCO, 2015, p. 17).

In addition, in the case of authen-

ticity for the World Heritage Convention, it is important to mention its evolution in regards to a broader conceptual background that was achieved through the Nara Document on Authenticity from 1994. Authenticity is regarded not merely by material aspects but by credible information sources, in relation to the cultural heritage and its meaning over time, which may differ from culture to culture. This change in the concept of authenticity would have direct effects on conservation, and as a result the reach of the practice and policy of conservation became broader. Though authenticity is regarded for cultural criteria only, in the case of natural criteria, conservation is also considered key during the selection process, as well as during the subsequent stages, as one of the main disciplines that can attribute value to natural areas (UNESCO, 2015, p. 11).

Finally, it is particularly interesting to see how the ideas presented previously are reflected in the definition of conservation proposed in the operational guidelines. The definition in this context states that conservation means "all efforts designed to understand cultural heritage, know its history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement (UNESCO, 2015, p. 81). This definition represents the holistic approach in conservation, interconnected with values assessment, interpretation, and presentation, in addition to the technical

challenge of caring for the material aspects.

Memory of the World

The concepts that are key for the protection of documentary heritage in the case of the Memory of the World Programme are defined under the terms preservation and access, in which the term conservation is regarded with a restricted perspective as only a part of preservation related merely to intervention actions. According to Programme's guidelines, preservation is defined as "the sum total of the steps necessary to ensure the permanent accessibility of documentary heritage. It includes conservation, environmental control, and management practice" (Edmondson, 2002, p. 61).

Within preservation, the Programme specifies efforts in awareness-building, education and training. In regards to conservation, in the context of this programme the concept of preservation "includes conservation, which is defined as those actions, involving minimal technical intervention, required to prevent further deterioration to original materials" (Edmondson, 2002, p. 12). In the case of documentary heritage, the issue of permanence (both of the material carrier as well as the information content), as well as authenticity and integrity, play an important role for defining heritage significance, as demonstrated in the selection criteria developed by the Memory of the World Program. However, in contrary to the World Heritage

Convention, the role of conservation is not defined in terms of understanding meaning or significance as heritage, but merely actions of intervention for preventing further deterioration or loss of documentary heritage.

Since documentary heritage is valued both because of its information content as well as its carrier, preservation and information access are bound together in this protection approach. Both the preservation and access are defined and guided in this context under specific principles that give a background to the practical work of protecting and promoting documentary heritage. Additionally, the Memory of the World Program is positioned within the Communication and Information Sector of UNESCO. This is evidenced by the emphasis on the information content and access methods, such as reproduction and distribution, which can enhance knowledge and memory for public use.

Intangible Heritage Convention

The Intangible Cultural Heritage Convention has made a strong emphasis on the concept of safeguarding intangible cultural heritage practices instead of the traditional term of conservation used for cultural heritage purposes. The term of safeguarding, which appears in the official title - the Convention for the Safeguarding of the Intangible Cultural Heritage - and throughout the text, is defined as "measures aimed at ensuring the viability of the intangible cultural

heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalisation of the various aspects of such heritage" (UNESCO, 2013, p. 19).

The need for addressing the safeguarding of intangible heritage is rooted in the increasing danger of disappearance of practices due to many factors such as globalization and urbanization, and a growing awareness for protecting cultural diversity represented in intangible practices in communities worldwide (UNESCO, 2013, p. 17). Since the issue of permanence is not applicable to intangible practices, where social transformation makes it impossible to freeze past practices to retain today and for the future, the term safeguarding has represented the approach of enabling a continuation of practices through generational transmission, and revitalization of their value according to contemporary and future realties.

In general terms the protection of intangible heritage is focused on revitalization of cultural practices, enabling a dialogue of respect and support to communities to continue carrying out and transforming past cultural practices. This approach clearly differs from the conservation and preservation approach from the previous two standard-setting tools discussed, because of the essential differences

in the nature of the heritage they address, that is in general terms, places, objects and practices. However, the activities regarded in the definition of safeguarding for the context of the 2003 Convention, such as identification, documentation, research, preservation, protection, promotion, and enhancement, are not distant from the purposes of conservation described in the 1972 Convention. The new concepts that are included in the 2003 Convention are the issues of transmission and revitalization, where the dynamic and transformative aspects of heritage are regarded. However, one could argue that this issue of social interaction could be to a certain extent associated with the education approach that is included in both the background developed by the Memory of the World Programme and the World Heritage Convention. In the Memory of the World Programme, the education approach is related to the concept of access, which goes hand in hand with preservation. In the 1972 Convention, education could be considered within the component of understanding the meaning and presentation, which are both included in the concept of conservation proposed within the operational guidelines.

3. Conclusions: Reflections on conservation framework in search of heritage synergies

After the brief overview of the conceptual outline of conservation, preservation and safeguarding through the three UNESCO's

standard-setting tools for heritage protection, some reflections can be made regarding potentials for heritage synergies from the context of conservation.

Underpinning these reflections was the reminder that living heritage cannot be separated from heritage places, both natural and cultural sites, and in addition, neither of these are independent from the concept of memory and the different objects memory is associated with. For this reason, the conservation of heritage should not be seen as split between sciences or disciplines, and more efforts should be made on a constant basis towards embracing heritage commonalities.

With these ideas in mind, a set of reflections resulted from the comparison between the three standard -setting tools:

First, there are discrepancies in the terms and the definitions in the three standard-setting tools. There are of course differences that are unavoidable due to the different nature of the objects they address. However, what is worth to point out is that there are differences in the general scope or reach within these concepts of conservation that should be discussed. For example, in the case of the Memory of the World Program, the concept of preservation seems to be narrower than that of conservation used by the World Heritage Convention. The concept of conservation in the World Heritage Convention proposes a broad scope where many

activities are covered. However in the case of the Memory of the World Programme, there is a greater focus on more specific activities that are less open to interpretation. It is worth adding that according to this concept proposed in the Memory of the World, only a limited group of trained professionals would fit in this professional profile, while the World Heritage Convention does not imply this same level of specificity, and rather is open to a broader group. In the case of the Intangible Heritage Convention, the level of scope is similar to the World Heritage Convention in terms of how it is developed and presented.

Second, despite having different connotations, there should be an attempt to integrate concepts of authenticity, integrity, and values, into a theoretical platform where different professionals and communities, from different backgrounds, may discuss on comparable terms.

Third, there are indeed some common elements among the different concepts of conservation, such as the concept of threats that put in danger the conservation of different types of heritage. Factors such as increased development, urban growth, problems in resources, technological advances, effects and risks of natural and human disasters, for instance, are themes that have been mentioned to more or less degree but still can be applicable to the different standard-setting tools.

Fourth, transversal themes of common importance can become webs that link together heritage conservation from the viewpoint of the different conventions. As a result of this work, important themes that relate to conservation and the three tools discussed in this article are:

- Development
- Cultural Diversity
- Values/ Significance/ Memory
- Access and Transmission
- Presentation and revitalisation

Fifth, meaningful discussions that could lead to practical outcomes could result from integrating these topics from the conservation perspective, because many of these aspects are integral to any type of heritage. For example, critical discussions on permanence, change and transmission could be seen as transversal to the three heritage standard-setting tools, and this could lead to efforts that potentiate heritage synergies. Other issues such as significance and memory can relate to any type of heritage, and could be worked on the basis of theoretical frameworks to enhance the connectivity between the heritage tools: between the tangible and intangible, cultural and natural.

Finally, despite changes in the approach of heritage protection, a conceptual framework in the field related to protection (conservation-preservation-safeguarding) is definitely a pre-condition that should be met in order to achieve coherent dialogue among heritage professionals that wish to enhance the

protection of heritage by potentiating heritage synergies. The world of heritage is in desperate need of joining efforts for conciliation, listening and building networks that understand the meaningful change that can be achieved by overthrowing disciplinary walls that have divided the field for long enough. The building of conceptual bridges among the disciplines is crucial for heritage conservation. This is without doubt an area of great potential, and also an area in great demand in the educational, institutional, professional and legal environment. If any doubt is left on why theory in this field is important for heritage synergies - as a last statement I can only reinforce that a common conceptual framework in conservation would only benefit the practice, policy and training needed for the conservation and safeguarding of heritage in an integrated manner, working together in order to effectively achieve better protection.

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Ingrid Frederick

5. Synergies in Context

Mand Williams 1

This chapter looks into the wider application as well as the relevance of synergies for various overarching, global themes. During our study project sessions, we discussed various challenging aspects in heritage protection, and as it was previously discussed in the second chapter of this publication, one of the major challenges is the implementation of standard-setting tools. Firstly, this chapter focuses on the role of synergies in resolving implementation issues of individual standard-setting tools. For this purpose, an overview of individual standard-setting tools, brief explanation of existing problems of implementation, and the potential of synergies to influence these problems is presented in section 5.1. In order to provide the reader with examples of synergies implementation in both theory and practice, the case of underwater heritage and its presentation across various standard-setting tools is provided in section 5.2. Later on in this chapter, in section 5.3, we discuss global problems such as looting, funding the terrorism and cultural cleansing, the consequences of these global issues for heritage, and possible roles of synergies in their elimination. Section 5.4 continues exploring overarching themes of international significance, their connection with standard-setting tools and the relevance of synergies in the context of: human rights (section 5.4.1), community involvement (section 5.4.2), and climate change (section 5.4.3).

Evgeniya Panova

5.1 Better Implementation of Individual Standard-setting Tools

When I was I want

A Case study of the 1992 Memory of the World Programme in Africa

One of the strongest arguments for the embracing of synergies in the field of heritage conservation is the fact that they have a strong potential to improve the implementation of individual standard-setting tools. The whole essence of synergies is to help individual tools achieve more through the open sharing of ideas and objectives between like-minded individuals responsible for respective tools.

There are three main ways that synergies can improve the implementation of individual tools. These are contextualizing of the respective tools, availing of a wider pool of resources, and correcting the failures of individual tools (UNESCO Bangkok Office, 2008). The 1992 Memory of the World Programme has enjoyed limited success in Africa. Compared to other UNESCO regions, Africa's participation in the inscription of documentary heritage is lagging with only a fifth of the States Parties taking part. One thing that the Common Heritage Methodology emphasizes, as presented in chapter 3.1.4 above, is that the synergies being proposed are not done with the aim of merging individual tools. This implies that the implementation of standard-setting tools on the ground must continue bringing out the unique aspects of heritage being preserved or safeguarded. Within the Common Heritage Methodology, the concept of overarching themes is presented as "stories" and it is these "stories" that should be established to improve the implementation of the MoW in Africa.

It is often said that a "chain is as strong as its weakest link". This is true for standard-setting tools although they are formulated with the most noble of intentions. It is likely that the MoW has had somewhat of a "compatibility challenge" on the African continent. The Programme aims to preserve and showcase documentary heritage. The interpretation "documents" per the Programme's general guidelines focuses on manuscripts, printed matter, photographs, and video/audio recordings. So far, the inscriptions from Africa have naturally adhered to

this standard. At this point, it is important to note that the predominant medium of information transfer in most of the African cultures is oral narratives. This situation makes the Programme's implementation relatively challenging, a fact that is noted in the Programme's general guidelines with regional imbalances in representation being predicted (UNESCO, 2016).

Despite the above challenges, there is still an opportunity for the MoW to gain relevance in the continent. Using the concept of "stories", this Programme's implementation can be tremendously bolstered. Given that heritage cannot be separated from the people who own or practice it, there is a good chance for this Programme to be implemented on a much wider scope across the continent. Now, majority of the existent inscriptions have a narrow focus, specifically those aspects of heritage elements that pertain to the standardsetting tool used in the inscription. Overarching themes between different inscriptions pertaining to

specific communities, regions or nations is the best way to approach this. If overarching themes are established, the standard-setting individual tools involved have an opportunity to be optimally implemented through a stronger focus on a specific aspect of heritage, which can be concentrated on. Placing different standard-setting tools on a single platform will demand the clear demarcation of an individual tool's scope of application in addition to a demonstration of how they connect to each other.

An example of this is the story of Apartheid in South Africa. The standard-setting tools in this instance are the 1992 Memory of the World Programme, the 1972 World Heritage Convention, and the 1970 Convention on Illicit Trade. Table 5 shows the inscriptions that have been made under the MoW and 1972 WHC, as well as similarities in the way they have been implemented. While they both refer to Apartheid, they cover different aspects of this story across several decades. Figure 4 below, the timeline, illustrates significant developments during Apart-

	1992 Memory of the World Programme	1970 UNESCO Convention on illicit trade	1972 World Heritage Convention
Status	Programme	Convention	Convention
Lists	Memory of the World Register National Archives and Records Service of South Africa	National Inventories	World Heritage List National Inventory
Specific Herit- age Proper- ty	1.Criminal Court Case No. 253/1963 2.Liberation Struggle Living Archive 3. Collection Archives of the CODESA		Robben Island, former politi- cal prison
Funding Plans	The Memory of the World Fund		World Heritage Fund
Reli- ance on Profes- sionals Bodies	The National Archivist and Deputy National Archivist	Blue Shield	Minister of Environmental Affairs and Tourism University of the Western Cape, UWC
Partner- ships with NGOs	Digital Images South Africa (NGO)		
Educa- tion Objec- tive	Educate South Africa and Global audience on liberation struggle and evils of apartheid.		Remind the local and global audience about the resilience of people against an oppressive government.

Table 5. Comparison of MoW and 1972 WHC with respect to Apartheid. Source: Martin Odote

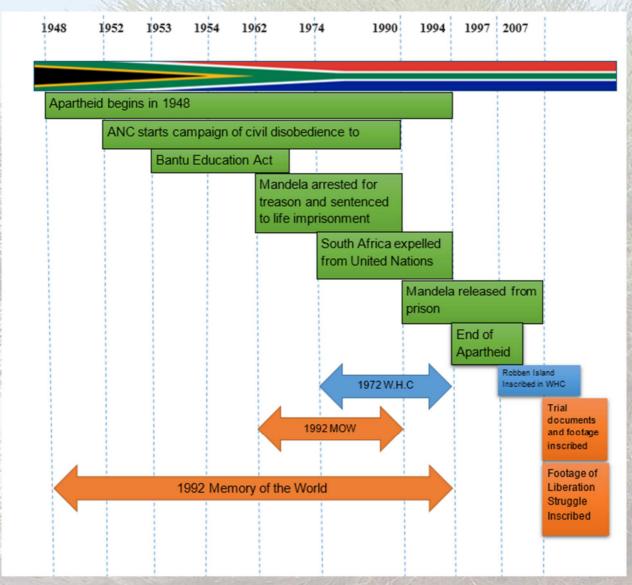


Fig. 4. Timeline of developments in Apartheid showing time periods covered by the MoW and 1972 WHC. Source: Odote, Martin, 2016. Based on information from Nelson Mandela Foundation and Softschools.com.

heid in South Africa. The 1970 Convention on Illicit Trade becomes relevant as a deterrent against black market trading of the inscribed documentary heritage or illegal souvenirs from Robben Island. In this timeline, the time periods referred to by the MoW and 1972 WHC and the relevant devel-

opments associated with Apartheid.

Under the Memory of the World Programme, documentary evidence on the atrocities that were committed during this period have been detailed and highlighted. Robben Island Prison, a national monument directly linked to Apartheid, has been inscribed through the 1972 World Heritage Convention. Covering the subject from multiple perspectives serves to strengthen the way individual tools are implemented. Each tool is compelled to focus on its own niche to cover its perspective of

the story in the most effective way possible. At the same time, this "story" approach also helps to contextualize the aspect of heritage being preserved or safeguarded (UNESCO Bangkok Office, 2008). This provides individuals working on the different tools with an enhanced sense of direction. The Memory of the World Programme's implementation in South Africa is a good example that could be replicated across the continent. The inscriptions made under the MoW include documents reflecting the country's painful political history of Apartheid (UNESCO, 2006; UNESCO, 1999).

In summary, it is important to note that it is vital to identify the challenges a standard-setting tool is facing. This way, specific solutions can be formulated. Considering a given standard-setting tool's implementation is another important step that needs to be taken. This can be effectively done by finding out if there are related tools in play. The context of the tool within the larger scheme of things can consequently be better understood, giving those involved in implementation a clear scope of what their roles are.

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Martin Odote

5.2 Presenting Underwater Heritage across Standard-setting Tools

What what I want

This article aims at providing a theoretical discussion on the role of synergies in the presentation of underwater heritage. It focuses particularly on the presentation of underwater cultural heritage to the public in relation to the interconnections between three standard-setting tools UNESCO Convention on Protection of the Underwater Cultural Heritage (2001 Underwater Heritage Convention), the UNESCO Recommendation on the Protection and Promotion of Museums and Collections (2015 Recommendation on Museums), and the UNESCO World Heritage Convention (1972 World Heritage Convention).

Firstly, the importance and particularities of underwater cultural heritage are outlined. Then an overview of the connections between standard-setting tools that are of importance for the presentation of underwater cultural heritage are provided. Secondly, this article explores interconnections between the above mentioned tools and their potential for cooperation in presentation of underwater cultural heritage in the of context synergies.

1. Importance of underwater cultural heritage

The Vasa warship, sunk in the water of the Baltic Sea, remained

underwater until 1961, when a group of archaeologists successfully excavated it with all its belongings. As of today, the Vasa ship displayed at the Vasa museum in Stockholm, attracts a huge number of tourists and remains an emblem of cultural heritage (Vasa Museum, 2016).

Alexandria Lighthouse, one of the Seven Wonders of the World, has been destroyed by the series of earthquakes between 320 and 1303 AD on the coast of Pharos (Mark, 2009). In 1994, archaeologist Jean-Yves Empereur discovered massive blocks of stone belonging to the Lighthouse. Later on, these parts have been excavated and displayed at the Kom el-Dikka museum in Alexandria (Lawler, 2007). Nevertheless. experts suggest that around 500 pieces of the Alexandria Lighthouse are still remaining underwater (Dunn, 2016).

One of the most famous, as well as controversial examples of underwater cultural heritage findings, especially in regards to the legislation issues, was Titanic. It was found in the Atlantic Ocean in 1985, keeping over one thousands of significant artifacts. Its discovery led to a number of questions, such as the cultural value of the wreck and its items and the legal framework of the

2001 Underwater Heritage Convention (Dromgoole, 2013, p. 4-5).

Underwater cultural heritage has been previously a prerogative of maritime archaeologists and, for a significant amount of time, there was no standard-setting tool designed specifically for the purpose of its protection, management, preservation and presentation to the public. Nevertheless, the importance of underwater cultural heritage cannot be underestimated. As it is mentioned in the beginning of the 2001 Underwater Heritage Convention, it is "[...] an integral part of the cultural heritage of humanity and a particularly important element in the history of peoples, nations, and their relations with each other concern their common heritage" (UNESCO, 2001).

One can only imagine the scale of future cultural heritage findings resting at the bottom of seas and oceans. Natural and maritime disasters and changes in topography have hidden this heritage from the eyes of the public and heritage experts. It is necessary to underline the vulnerability of underwater cultural heritage. Divers, tourists, illicit traffickers as well as rough natural conditions are gradually leading to decay of unprotected sites. Three million undis-

covered shipwrecks and ruins are still underwater (UNESCO, 2016). Since the 1940s, with the growing popularity of scuba diving, the accessibility of underwater sites became easier (UNESCO, 2016). The modern approach to the presentation of underwater cultural heritage to the public, management systems, as well as technological advancements, allow us to think about the positive developments in this area.

2. Comparison of standardsetting tools

In the context of the presentation of underwater cultural heritage, one can find common threads, or connections between the three standard-setting tools we are analyzing.

2.1 Connections between 2001 Underwater Heritage Convention and 2015 Recommendation on Museums.

According to the Underwater Heritage Convention, the definition of underwater heritage is the following:

"Underwater cultural heritage" refers to all traces of human existence having a cultural, historical or archaeological character which have been partially or totally underwater, periodically or continuously, for at least 100 years."

The 2001 Underwater Heritage Convention further describes these as:

"(i) sites, structures, buildings, ar-

tifacts and human remains, together with their archaeological and natural context; (ii) vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; and (iii) objects of prehistoric character" (UNESCO, 2001, Art. 1.1).

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The Underwater Heritage Convention emphasizes in Articles 18 and 22 various points that can be referred to as the presentation, importance of research, information and education for the protection and preservation of underwater cultural heritage. Another important point addressed by this convention is the public's right to enjoy the educational and recreational benefits and access to in situ underwater cultural heritage (Rule 7). Finally, the convention also mentions the value of public education to contribute to awareness, appreciation and protection of that heritage etc. (UNESCO, 2001).

As for the State Party's duties, Article 18 states that "a State Party which has seized underwater cultural heritage shall ensure that its disposition be for the public benefit, taking into account the need for conservation and research; the need for reassembly of a dispersed collection; the need for public access, exhibition and tion" (UNESCO, 2001, Art. 18.4). Additionally, according to Article 22: "States Parties shall establish competent authorities with the aim of providing research and education". Rule 7 also stipulates that "public access to in situ underwater cultural heritage shall be promoted", and according to Rule 35 "projects shall provide for public education and popular presentation of the project results where appropriate" (UNESCO, 2001).

The 2015 Recommendation on Museums is based on conventions and recommendations already implemented by **UNESCO** (Mairesse, n.d., p. 3). It provides a list of the international instruments directly and indirectly related to museums and collections including Underwater Heritage Convention and 1972 World Heritage Convention. This fact allows us to think of the 2015 Recommendation on Museums as a tool drafted in respect with synergies and potential cooperation with other legal tools.

It's very first goal is to supplement and extend the application of standards and principles laid down in existing international instruments referring to the place of museums, and to their related roles and responsibilities (UNESCO, 2015) and it sets primary functions of museums - preservation, research, communication and education, which should be "adapted to local social and cultural contexts, to allow museums to protect and pass down heritage to future generations" (UNESCO, 2015). It unimportance derlines the "collaborative and participative efforts between museums, communities, civil society and the public" (UNESCO, 2015). States Parties shall be "committed to observe the principles of international standard-setting tools for the protection and promotion of cultural and natural heritage, both tangible and intangible" (UNESCO, 2015).

In other words, one can assume that these two standard-setting tools are complimenting each other in relation to presentation practices. The Underwater Heritage Convention is a binding instrument and refers to the duty of its States Parties to ensure the public benefit of the seized underwater heritage and the need for access provision, and promotion of public access to in situ underwater cultural heritage. In situ access to underwater cultural heritage is developing more and more with the emergence of the underwater museums. For instance, the Alexandria Museum Project (a project of a museum placed partly under water, exhibiting the heritage of the Bay of Alexandria in situ) can be seen as an example of the synergies between 2001 Underwater Heritage Convention and the 2015 Recommendation on Museums. Alexandria Museum may become a practical example of the in situ public access to the underwater cultural heritage promoted in the Underwater Heritage Convention; it will not only exhibit underwater cultural heritage for public but provide a meeting point for researchers, as described in 2015 Recommendation on Museums.

2015 Recommendation on Museums, on the other hand, lacks the legal binding power, but, nevertheless, sets the role and provides guidelines for museums as a body that ensures public access to heritage as well as being a place for the research and presentation of heritage. It promotes the museum as a meeting point for various actors and serving the needs stated in Article 22, 18 and Rule 7 of the Underwater Heritage Convention. For instance, in terms of presentation and public access, 2015 Recommendation on Museums can serve as manual for fulfilling the requirements on exhibition, presentation and education of the two legally binding tools - Underwater Heritage Convention and World Heritage Convention.

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2.2 World Heritage Convention and its connection with other tools.

The World Heritage Convention may cooperate with both the Underwater Heritage Convention and the 2015 Recommendation on Museums in several ways. First of all, the Underwater Heritage Convention protects all traces of human existence having cultural, historical or archaeological characters which have been partially or totally underwater, periodically or continuously for at least 100 years (UNESCO, 2001, Art. 1(a)). This definition can be referred to objects and sites, but makes no reference to a degree of significance. In this aspect, the 1972 World Heritage Convention may interfere to

provide protection for an underwater site due to its "Outstanding Universal Value", a criterion needed for inscription on the World Heritage List. An underwater site can be also inscribed on the World Heritage List under various cultural criteria defined by the 1972 World Heritage Convention (UNESCO, n.d.).

As for the representation of the underwater cultural heritage on the World Heritage List - since the 1980s, forty-three marine sites have been inscribed. UNESCO's World Heritage Marine Programme served as a tool for managing conservation challenges in marine areas, but it is limited to natural sites only (UNESCO, n.d.). At the moment underwater cultural heritage can be inscribed in the World Heritage List for its cultural criteria. The World Heritage List acknowledges that marine sites can be submerged archaeological sites. However, among recently inscribed sites only two can be considered as underwater archeological sites: Papahanaumokuakea (United States, inscribed in 2010), and the Prehistoric Pile dwellings around the Alps (Austria, France, Germany, Italy, Slovenia, Switzerinscribed land, 2011) (UNESCO, n.d.).

In other words, the 1972 World Heritage Convention, can be seen as the most powerful binding (also, due to the larger amount of ratifications in comparison with Underwater Heritage Convention) tool that can ensure the protection, preservation and exhibition of the underwater heritage site in situ/ ex situ, when other standard-setting tools fail to do so.

As for presentation, Article 4 of the World Heritage Convention requires each State Party to recognize "the duty of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage" (UNESCO, 1972). Article 5 of the World Heritage Convention states that in order to ensure effective measures for the protection, conservation and presentation of the cultural and natural heritage, "each State Party to this Convention shall endeavor, in so far as possible, and as appropriate for each country:

- To set up within its territories services for the protection, conservation and presentation of the cultural and natural heritage with an appropriate staff and possessing the means to discharge their functions;
- To develop scientific and technical studies and research and to work out such operating methods as will make the State capable of counteracting the dangers that threaten its cultural or natural heritage;
- To take the appropriate legal, scientific, technical, administrative and financial measures necessary for the

identification, protection, conservation, presentation and rehabilitation of this heritage;" (UNESCO, 1972).

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Article 27 of the World Heritage Convention stipulates that Stats Parties "shall endeavor by all appropriate means, and in particular by educational and information programmes, to strengthen appreciation and respect by their peoples of the cultural and natural heritage defined in Articles 1 and 2 of the Convention" (UNESCO, 1972).

Article 22 of the World Heritage Convention states that "assistance granted by the World Heritage Fund may take the following forms:

- (a) studies concerning the artistic, scientific and technical problems raised by the protection, conservation, presentation and rehabilitation of the cultural and natural heritage, as defined in paragraphs 2 and 4 of Article 11 of this Convention;
- (c) training of staff and specialists at all levels in the field of identification, protection, conservation, presentation and rehabilitation of the cultural and natural heritage;" (UNESCO, 1972)

Moreover, Articles 13, 23 and 24 of the World Heritage Convention draw attention to the possibility of the international assistance to be given by the World Heritage Com-

mittee to the national or regional centers "to secure the protection, conservation, presentation" of cultural property; "for the training of staff and specialists at all levels in the field of identification, protection, conservation, presentation" (UNESCO, 1972).

Therefore, 2015 Recommendation on Museums compliments 1972 World Heritage Convention in establishment of guidelines or a set of rules in the area of presentation, conservation, protection and research of the natural and cultural heritage with the museum as a central point for these activities and a place of transmitting the organization's ideals to the public.

All in all, the 1972 World Heritage Convention may serve as an overarching legal cover for both protection and presentation of underwater cultural heritage, setting the main principles of heritage protection and promotion. The 2001 Underwater Heritage Convention is a tool that is specifically focused on the concept of underwater cultural heritage and its legal protection, sets the duties of States Parties, stresses the importance of presentation of underwater cultural heritage to the public for educational purposes and enjoyment. The 2015 Recommendation on Museums defines the concept of a museum as a place for presentation of heritage to the public, a meeting point of experts for cooperation and research.

2.3 Importance of the in-context presentation of the underwater cultural heritage

It is crucial to note that, as any other type of cultural heritage, underwater heritage should be presented in the context of its historical background, and associated intangible aspects. That is one of the most important roles of a museum and exhibition for underwater heritage.

Both the Underwater Heritage Convention and the 2015 Recommendation of Museums promote in situ, on-site presentation of cultural remains. However, underwater cultural heritage is challenging to present. Due to environmental conditions, in situ presentation may not be possible. At the same time, creating an access to underwater cultural heritage in situ is a difficult task which requires a big financial commitment. Therefore, it is not possible for many States Parties to fulfill the requirement of in-situ presentation. Unfortunately, the Underwater Heritage Convention does not define various methods of presentation in regards to geographical and environmental conditions. At the same time, the 2015 Recommendation on Museums also lacks specific details on the methods of presentation of various types of heritage to the public. As it was mentioned before, underwater cultural heritage has to be exhibited in the context of past events, cultural values and other intangible factors. When methods are not defined by international

standard-setting tools, it is up to States Parties to develop a plan of preservation and exhibition.

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Considering existing information, what kind of tool may be needed to, first of all, develop synergies in the three standard-setting tools so that they reinforce each other, and, second, to provide a helpful instrument for the presentation of the underwater cultural heritage?

Taking into consideration that each instrument has its own purpose, sometimes difficult to interpret correctly due to large amount of information to consider for States Parties, one can think of some kind of a manual that would include explanations of the complementary nature of the standard-setting tools, legal powers and important points to consider when dealing with underwater cultural heritage presentation.

International treaties are a result of a compromise between different parties, agendas and opinions which results in vague provisions, open for interpretation. Thus, the adoption of additional guidelines in order to ensure effectiveness of the international standard-setting tools is necessary (Prins, 2014, p. 5). Such an overarching tool may take the form of guidelines based on synergies between legal instruments and set up clear statements on the principles of presentation of underwater heritage to public.

Finally, attempts to come up with

practical measures to ensure development of synergies between conventions are currently being taken by UNESCO. For example, secretariats of the culture conventions established the Cultural Conventions Liaison Group for the purpose of enhancing cooperation becultural tween conventions (UNESCO, 2012, p. 2). In 2012, the group recommended to establish common logistics unit that would be responsible for the planning and organization of meetings of the governing bodies of the Conventions (Prins, 2014, p. 10). they established Additionally, working groups on reporting, assistance, capacity building, information management, visibility and partnership development (Prins, 2014, p. 10). Nevertheless, the outcome of the work of the Cultural Conventions Liason Group and other establishments in the area of the development of heritage synergies still has to go through a lot of changes before becoming an effective tool.

Finally, the standard-setting organizations in the field of heritage realize the interconnected nature of heritage and its challenges more than ever. Moreover, establishing synergies between the various standard-setting tools in the field of underwater heritage, first of all, means that creating a synergetic approach to the challenge of promotion of underwater heritage is the first action to take. Understanding not only the nature of the (world) heritage, but also the inter-

connected nature of various institutions (standard-setting organizations, local communities, independent specialists, NGOs, civil society, local governments etc.) and their ability to reinforce each other's attempts can promote the development of complex synergies for the protection and presentation of underwater heritage.

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Evgeniya Panova

5.3 Addressing World Problems: Culture Cleansing and the Funding of Terrorism

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Cultural cleansing and the "Islamic State"

The conflicts in Iraq and Syria led not only to a devastating humanitarian crisis in which too many have lost their lives already, but also to heavy destruction of our world heritage, which has been purposely - targeted and damaged (Bokova, 2015). The wiping out of cultural heritage crushes our human identity and causes irreparable damages to the cultural diversity of the world. In the following, a short timeline of events is presented to help understand how little time it takes for terrorists to successfully destroy cultural diversity. which can be considered an act of cultural cleansing. Furthermore, it is explained how, through the combined efforts of many of the UNESCO standard-setting tools and their successful implementation, cultural cleansing can be fought. Not only the protection of heritage sites, and thus cultural diversity, will be discussed but also how financing of terrorism can be made a more complicated endeavour.

February 2015: Extremists of the self-titled "Islamic State" seek to maximize the impact of their destruction of cultural goods such as museums and heritage sites by putting images of their crimes on the internet. A video released in late

February 2015 shows the shocking destruction of collections in the Mosul Museum (Iraq) by the terrorist group. Old, important manuscripts and thousands of books were stolen, and disappeared into the shadowy international art market (Bokova, 2015).

February 2015: "Illicit trafficking of cultural objects is also linked to the financing of terrorism" (Bokova, 2015), a research result stated in the UN Security Council Resolution 2199 on the financing of terrorism, adopted in February 2015.

March 5, 2015: The archaeological site of Nimrud (30 km southeast of Mosul, Iraq) is bulldozed and dynamited. Founded during the 13th century BC, the city of Nimrud was the second capital of the Assyrian Empire. Excavations in the 1980s revealed three royal tombs, findings which have excited archaeologists all over the world (Bokova, 2015).

March 7, 2015: The UNESCO World Heritage city of Hatra (Iraq) is destroyed. Similar to Palmyra (Syria), Petra (Jordan), and Baalbek (Lebanon), the city of Hatra was a great Parthian city (The Parthian People were an ancient, wealthy Kingdom in the north of today's Iraq (Lendering, 2016)). It

was added to the World Heritage List in 1985 (Bokova, 2015).

Fighting cultural cleansing

Cultural Cleansing describes the "attacks, the destruction, and the persecutions" as "part of the same global strategy (...), intended to destroy identities, tear apart social fabrics, and fuel hatred. Such acts of destruction cannot be decoupled from the killing of people, as violent extremists attack anything that can sustain diversity, critical thinking and freedom of opinion schools, teachers, journalists, cultural minorities, and monuments" (Bokova, 2015). Hereby, the protection of heritage is considered not only from a cultural perspective but also as a security necessity. "It is clearly stated in Article 8 of the Rome Statute of the International Criminal Court that the deliberate destruction of cultural heritage is a war crime. and should be assessed, documented, and investigated so that the perpetrators can be brought to justice in the future" (Bokova, 2015). The tactics of the so-called Islamic State need to be hindered as much as possible, and it must be emphasized that this is not a hopeless endeavour. Many treaties and conventions, designed to protect heritage in times of conflict, which are instruments to ensure the protection of our cultural diversity, can

be considered when doing so, namely:

- The Hague Convention (1954), which serves as the basis for the UNESCO Convention on Illicit Trade (1970) and the UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects (1995).
- UNESCO Convention on Illicit Trade (1970), which states in its operational guidelines that it has important complementary relationships with other UNESCO culture conventions as well as to the 1995 UNIDROIT Convention, and the United Nations Convention against Transnational Organized Crime.
- World Heritage Convention (1972), whose operational guidelines includes a recommendation to work with other conventions, listed under paragraph 44 (The Hague Convention; The Convention on Illicit Trade, the Underwater Cultural Heritage Convention (2001), the Intangible Cultural Heritage Convention (2003), the Man and the Biosphere Programme (1971), the UNIDROIT Convention Objects (1995), and others).
- UNIDROIT Convention, which uses definitions of cultural objects that are based on The Hague Convention. It is considered a necessary improvement of

the UNESCO 1970 Convention on Illicit Trade.

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 UNESCO Recommendation on Museums (2015), which includes many references to already existing conventions such as The Hague Convention and the World Heritage Convention.

"All these legal instruments are the backbone of international action and enable concrete cooperation" recognizes Bokova (2015). They can be used more efficiently when combining their efforts, since they are connected anyways, as the above has shown. Using these connections would enhance the rate of success.

The UNESCO Recommendation on Museums (2015) defines museums as "institutions that seek to represent the natural and cultural diversity of humanity". Hence, destroying museums must be considered as an act of cultural cleansing. It must be recognized as an attack on our cultural and natural diversity and more extensive measures must be undertaken to prevent such serious destructions as documented in Iraq's Mosul museum.

In Timbuktu, we have seen an outstandingly courageous operation. Thousands of manuscripts about the Islam, documents which described the Islamic belief as a historically moderate and intellectual religion, which are recognized as important cultural treasures by

many Western institutions, were saved from terrorists (Raghavan, 2013). This was possible through the dangerous efforts mainly undertaken by Traore, janitor, and his grandfather who worked as a guard. While some countries gave money or advice (Raghavan, 2013), it must be said that no one physically helped to save the documents, which are of high value to all of humanity. Of course this would have been nearly impossible since it would have drawn the terrorists' attention to the importance of the manuscripts, but it is fortunate that everything worked out so well. If measures to protect museums and the cultural goods they keep were discussed, if preventive measures under which the United Nations could act faster were defined - distribute money, advice and specialists to help carry out the operations - countries would be assisted in the protection of their heritage from destruction.

The **UNIDROIT** Convention (1995) undermines the financing of terrorism by clarifying prosecution processes for people involved in the act of illicit trafficking of cultural objects. If an object is transported illegally outside of a country, the convention can be invoked by countries who have been robbed of cultural goods. It is illegal to do business with the "Islamic State" and buy goods, which do not belong to them. Other objects with which illicit trade helps the financing of terrorism is ivory. This is not only related to

illicit trade but also connected to many other conventions dealing with nature reservoirs and the biosphere. Synergies between all instruments can only enhance implementation success and support the final goal of ending terrorism and all its "side effects" under which humanity, our cultural heritage as well as our natural heritage suffer.

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5.4 Overarching Themes of International Significance

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Throughout the years, changes in nature such as animal behaviour, plants survival, etc., have come to be noticed by many, as is evident today (e.g. many know about global warming, endangered species and so on); this is also true for cultural aspects, though the awareness of this is not as spread as for the natural changes. However, the links between all these changes have often been neglected. The fact that all these elements are interconnected, and that the changes to one affect all the others, was addressed only recently. When this happened, new potential fields of action were identified, also for the implementation of the international tools, which started to address those topics with the intent of getting to the most satisfying solution achieved through actions in different sectors, whose results would be reflected in other working fields.

This is the case with the sustainable development theme that started to be of great importance in the last decade. It had become clear that nature and humans, mostly in environmentally-bound communities, were mutually entwined and needed a coordinated effort in management. These efforts involve putting together knowledge not only about nature and culture, but also the local knowledge that communities have been using for centuries in their environment, which also permitted the nature itself to become what now is object of safeguarding. For this reason, sustainable development was created as a common goal working with hybrid methods (from above and from the local) to address both intangible and tangible cultural heritage, and the protection of the natural environment. The interlinkage between working fields of different tools began to be acknowledged by several tools in their implementation, so that conventions such as the World Heritage and Intangible Cultural Heritage, Cultural Diversity and Biological Diversity conventions directly addressed the importance of this topic throughout their texts and operational guidelines.

However, overarching themes were and are growing in number and importance, underlining how the results of the work between international standard-setting tools might become more effective when potentially unifying their efforts into one coordinated action. This section gives a more precise idea on how these overarching themes can be present in the action of more international tools at the same time. The first text deals with human rights, giving a few examples about the importance of human rights as a goal, or as a background/ non-stated goal for the implementation of different kinds of culture-related conventions. Following this, a second article keeps up with the first by highlighting the importance of community involvement for the implementation of three conventions, showing that no matter to what issue the tool relates, communities are an actor to consider for a successful implementation. Finally, a third text gets more in the praxis, thus giving an example of the potential of synergies not only between tools but also between fields of action, so to fight climate change. These and other topics have become common goals, and all the efforts put into conservation are likely to lead to identifying more overarching themes, with a potential for cooperation likely to lead to an ever rising efficiency in the implementation of the tools.

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5.4.1 Human Rights as Overarching Goals

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Introduction

Human Rights can be considered as one of the overarching goals of UN conventions. This is not always evident on first sight since it is not always directly written in their preambles or in their respective articles. While human rights are not explicitly mentioned in all conventions, it is necessary to say that many conventions are regarded as important for the successful implementation of human rights. In the following text a closer look is taken at the UNESCO Recommendation on Museums, to highlight, in which regard it fosters human rights. In the following analysis, it is explained how cultural heritage can be linked to human rights and how it has been done already. This is intended to show how human rights are one of the overarching goals of cultural heritage conventions, and hence offer possibilities for promoting synergies among different themes/ standard-setting tools.

The UNESCO Recommendation on Museums was chosen as an example of the protection of cultural heritage but human rights as an overarching goal can be found also in other standard-setting tools, which deal with the protection of heritage indirectly.

Cultural heritage and human rights

The European Court of Human Rights has been addressed by peo-

ple in several cases already, since their heritage sites were severely endangered due to lack of reparation or destruction. One of such cases is divided Cyprus, where churches of Greek Cypriots have not been repaired by the Turkish authorities (Balderstone, 2010, p. 226). While the European Court of Human Rights states that neither the European Convention on Human Rights nor the Court explicitly recognise the right to culture or the right to take part in cultural life (Council of Europe, 2011), there are many other examples of how some rights falling under the notion of "cultural rights" in a broad sense can be protected under core civil rights, such as the right to respect for private and family life (Article 8 of the Convention), the right to freedom of expression (Article 10) and the right to education (Article 2 of Protocol No. 1)" (Council of Europe, 2011).

In Cyprus, human rights are protected within the constitution of the Republic. Nonetheless, there have been many reports of violations of human rights, especially in regards to minorities, democratic freedom, freedom of religion and freedom of speech. The European Court of Human Rights held Turkey responsible for many of the reported violations, which happened since the Turkish Invasion and following occupation in 1974 (Balderstone, 2014). This resulted in neglect of Turkish Cypriot con-

servation projects connected to Christian heritage by the Turkish officials. It "displays a distinct lack of awareness of Turkish Cypriot sensibilities in relation to their social and intangible heritage" (Balderstone, 2014).

The European Court of Human Rights saw a possibility to gain justice by referring to the freedom of thought, conscience and religion (Article 9 of the Convention) which is "an important right for minorities to maintain and preserve their identity, insofar as it protects manifestation of belief or religion with others both in the private and public spheres, in worship, teaching, practice and observance. Worship with others may be the most obvious form of collective manifestation. Access to places of worship and restrictions placed upon adherents' ability to take part in services or observances will give rise to Article 9 issues" (Council of Europe, 2011).

In short, this case has shown that it is possible to address human rights courts with matters connected to cultural heritage and successfully fight for the preservation of heritage in zones of conflict.

This text will not illustrate some of the links between cultural heritage and human rights. The Charter of the United Nations draws the connection of cultural rights as part of human rights in Art. 13, stating

that cultural rights are a part of human rights law. Human rights can be violated when the destruction of cultural property is done to destroy a group identity, and thus affecting not only tangible but also intangible heritage. This happens often in connection to crimes against humanity or genocide (Ziegler, 2007). Protecting one means indirectly protecting the other: "Protecting cultural property and cultural heritage may also concomitantly protect human beings as it presumes the observance of certain values. Someone who destroys objects or expressions of 'culture' will be more likely to violate human rights" (Ziegler, 2007). When protecting cultural heritage, cultural properties and cultural rights, protecting human identity and diversity is always intended as well. This is something which has to be understood as a dimension of human dignity, making it even more evident that the protection of cultural diversity and identity is also the protection of human rights: "Cultural identity in its collective dimension may contribute to constituting a group and hence be one factor giving rise right the to determination." (Ziegler, 2007).

Cultural life and the right to participate in cultural life describes a pluralist way of life, as lived by a community which is an even broader concept than that of cultural heritage, comprising much more perspectives of creative and expressive activities (Ziegler,

2007). "The totality of knowledge and practices, both intellectual and material, of each of the particular groups of a society, and - at a certain level - of a society itself as a whole. From food to dress, from household techniques to industrial techniques, from forms of politeness to mass media, from work rhythm to the learning of family rules, all human practices, all invented and manufactured materials are concerned and constitute, in their relationships and their totality, 'culture'" (Guillauin, 1976). "Cultural life" resounds in Art. 27 of the 1948 Universal Declaration of Human Rights and Art. 15 of the 1966 International Covenant on Economic. Social and Cultural Rights (ICESCR). These assert the human right to participate freely in cultural life. It has been included likewise in the 1976 UNESCO Recommendation on Participation in Cultural Life which aims to include "all forms of creativity and expression of groups or individuals, both in their ways of life and in their artistic activities" (Ziegler, 2007).

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All of this shows clearly a trend in the conception of cultural heritage linked to human rights, where one can be used to foster the other. It is no longer only the universal or absolute understanding of the concept but rather a more subjective and pluralist idea of cultural heritage. In this line of thought, bonding human rights and culture is key for allowing synergies among different standard-setting tools on

culture-related themes that connect to this idea.

Museums and their role in human rights

It is not only since the Recommendation from 2015 that museums have been considered representatives of human rights, a territory in which human rights are articulated through the collection as well as other arrangements or texts. It should be a universal museum policy or practice to represent human rights to foster their importance in our minds.

Many museums use human rights abuses (such as holocaust museums), which critics often claim to be the work of human rights organisations like Amnesty International or Human Rights Watch (Purbrick, 2010). "But, there is a disjunction between showing the suffering that occurs and upholding rights that are supposed to prevent its occurrence. Indeed, one of the most important and long running debates about the recording of suffering, catastrophe, war and atrocity is that viewing such images encourages inaction: helplessness, apathy and even boredom" (Purbrick, 2010). It can be said, that the display of past suffering helps in educating new generations, and education is one of UNESCO's main goals. Education by only viewing violations against humanity certainly is not enough, and human rights do not only concern museums, but museums nonetheless should address these issues

to contribute to the human rights culture (Purbrick, 2010).

Museums have always been a representation of a state's selfunderstanding. On the platform museums provide, visitors can participate as members of an orderly and educated public. Thus, museums form a citizenry relevant to understand identities and rights. "From their very inception museums were used to express rights and it should be no surprise that they continue to be used to define them" (Purbrick, 2010). If a museum displays human rights violations, they address the issue of people who suffered in the past, whose basic human rights have not been acknowledged. It is a symbolic act of reparation and stands as reminder of the severe consequences of denials of people's human rights (Purbrick, 2010). All people of a state are its citizens and "although the interest in human rights is very recent, it seems a logical continuation of the desire to create inclusive museum spaces where cultural differences are equally valued. The representation of human rights is an act of inclusion" (Purbrick, 2010).

The UNESCO Recommendation on Museums (2015) states that "museums and collections contribute to the enhancement of human rights, as set out in the Universal Declaration of Human Rights"; it is not only about displaying human rights directly but also about presenting and helping understand the

diversity: world's cultural "Museums should also foster respect for human rights and gender equality." The UNESCO Recommendation on Museums (2015) defines museums as "institutions that seek to represent the natural and cultural diversity of humanity". Here a link can be drawn to other conventions, which have a mission to protect cultural heritage, especially The Hague Convention which states "...that the preservation of the cultural heritage is of great importance for all peoples of the world and that it is important that this heritage should receive international protection". Here, the protection of cultural heritage in times of armed conflict is addressed, which, if museums are considered as representations of humanity's (natural and) cultural diversity, must include the protection of museums as well. In this regard, States Parties should enhance preventive protection of heritage collections.

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The importance of culture to human rights

Within the United Nations, all major topics (including peace, security, environment, global economy, health, culture, human rights, among others) are dealt with by departments and institutions of the UN, with different geographical locations and headquarters, which work independently on their matters based on budgets given to them. This encourages institutional jealousies rather than coordination amongst the institutions. The UN

has made efforts into minimizing borders between the various departments by developing crosscutting themes in 1997. Human rights became one of these; it was set as goal for integrating human rights into the broad range of activities the UN deals with (Charlesworth, 2014).

Nonetheless, as stated by Charlesworth (2014, p. 21), the UN mainstreaming projects are condemned to only have a limited impact on the departments due to the lack of resources, time to familiarise with new ideas and vocabulary and experts given to fulfil the task. She argues that it is possible for much more engagement between cultural heritage protection and the protection of human rights than is executed today. Only rarely, human rights experts acknowledge the issue of cultural heritage as a supporting pillar of human rights (Charlesworth, 2014). It is necessary that instead of developing in separate ways, human rights and cultural heritage areas should work together and recognize common purposes.

One look at the history of the universalism of human rights already shows that a broader understanding of culture is needed to actually set universal values rather than a statement on Western values and perceptions. Cultural differences were largely ignored in the draft of the UN Commission on Human Rights, a highly criticised matter since not all people hold the same

value; what some consider human right, others see as anti-social (Charlesworth, 2014).

One of such problem, which led certain States Parties to refrain from signing the Universal Declaration on Human Rights, can be illustrated with the case of Saudi Arabia. The Kingdom, that operates as a unitary absolute Islamic monarchy, claimed that the right of religious freedom, including the right to change one's religion, is inconsistent with Islam (Charlesworth, 2014).

This shows, that also on an institutional level, human rights and cultural heritage can only profit from each other. Not only can it be highly encouraged to refer to cultural heritage conventions when dealing with certain human rights topics, but furthermore to include the knowledge into the working field of the other to be more successful.

Conclusion

This paper reflected on how human rights can be considered an overarching goal of the cultural heritage conventions. It has been made clear, that human rights can be detected in numerous United Nations related conventions, even though a direct link cannot be found in all documents. Human Rights is not only an overarching goal of the conventions but can help both human rights and cultural heritage in their respective protection to foster each other.

Cultural heritage and the necessity of protecting it can only be fully understood, when admitting its huge impact on humanity. Protecting cultural heritage helps protect several human rights like the right to participate in cultural life or personal dignity. Furthermore, it assures humanity's diversity and to a certain level - impacts the prevention of genocides where cultures are wiped out with their traditions, rituals as well as their cultural properties. The potential synergies between both cultural as well as human rights related standard-setting instruments are clearly evident and working with these synergies would profit the overall implementation in light of the protection of human rights.

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Maureen Tismer

5.4.2 Community Involvement

The role and importance of community in heritage preservation and promotion processes can differ slightly in different standardsetting tools. Different tools propose different levels of inclusion depending on the scope and aim of the respective instrument. This article, therefore, introduces three instruments and analyzes the different levels of community involvement and importance for heritage activities as well as how these instruments can complement each other in order to provide better possibilities for synergies. For this purpose the instruments chosen are: the 1972 World Heritage Convention, the 1992 Convention on Biological Diversity, and the 2003 Intangible Heritage Convention.

Community support and engagement in preservation and promotion of heritage can determine the success or failure of activities and can heavily influence the results. Also one of the main indicators of meaningful activities in the preservation sector is the value heritage has for the community and stake-

holders who are mostly and directly related with it¹. A huge amount of money could be spent, and most sophisticated strategies created, but if there is no reasonable inclusion of community, one could hardly call it a success. In "Transforming our world: the 2030 Agenda for Sustainable Development", the last of 17 goals for sustainable development focuses on multi-stakeholder partnerships. The goal is to "encourage and promote effective public, public-private and civil society partnerships, building on the experience and resourcing strategies of partnerships" (UN resolution A/ RES/70/1 2015, Goal 17). It emphasizes on the importance of wide and meaningful involvement of different stakeholders in achieving sustainable development targets, and stresses on the role of community for the successful implementation of activities.

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In the World Heritage Convention, community involvement is recognized in article 5(a), which states that each party shall endeavor "to adopt a general policy which aims

to give the cultural and natural heritage a function in the life of the community". This means that World Heritage Sites related with concrete community shall be useful and significant for that particular community or even supplement the daily life of its members. The operational guidelines of the World heritage Convention indicate wide participation of different stakeholders in the process of the nomination and protection of heritage,² and already suggests that community is not just a passive actor for which heritage shall have a function but which actually takes an active part in the whole process. However, wide range of stakeholders and community participation are not the same, although the community is also composed of people with different interests, needs, etc. Thus, community is one stakeholders and its voice is one of many voices, not necessarily the most important one.

The topic of community involvement in the framework of the World heritage Convention has become increasingly important and

^{1.} Council of Europe Framework Convention on the Value of Cultural Heritage for Society (Faro Convention) stresses each human's right to participate in the process of interpreting, creating, recreating and managing cultural heritage and central role community has in these processes. Also it emphasizes heritage influence on human development and recognizes "the need to put people and human values at the center of an enlarged and cross-disciplinary concept of cultural heritage" (Faro Convention 2005, preamble).

^{2. &}quot;States Parties to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations (NGOs) and other interested parties and partners in the identification, nomination and protection of World Heritage properties" (UNESCO 2015, paragraph 12).

widely discussed with the adoption of five objectives called five C's (credibility, conservation, capacity -building, communication community) as part of the World Heritage Global Strategy³. The last objective directed towards communities, states that "the identification, management and successful conservation of heritage must be done, when possible, with the meaningful involvement of human communities, and the reconciliation of conflicting interests where necessary. It should not be done against the interests, or with the exclusion or omission of local communities" (UNESCO, 2007).

At this point, the involvement of particularly local communities is stressed, and their role for successful heritage activities is acknowledged. Also, it implies that the local community is the most important of all the stakeholders, and that their voice is the last one. However, World Heritage Sites could be very different in nature, in type, in scope and in variety of stakeholders. Therefore, the local community could be very difficult to define in particular contexts. Community could mean a small group of indigenous peoples living in small defined area or the heterogeneous community of a huge city. Nevertheless, in any case people who are directly or even tangibly

related with the site become the most important stakeholder.

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The Convention on Biological Diversity, on the other hand, focuses particularly on the indigenous peoples whose livelihood is interrelated with the natural environment. The healthy state of the natural environment is indicated as being a crucial condition for biological diversity, and life on earth. Moreover, local community is acknowledged to have crucial knowledge. and carry out important practices for maintaining healthy and strong systems, knowing best how to maintain and protect them⁴. Article 8 about in-situ conservation states that a State Party should: "subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant the conservation and sustainable use of biological diversity, and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovations and practices" (CBD 1992, Art. 8(j)). The Biodiversity Convention stresses not only involvement of local communities but also promotion and wide application of their lifestyles. Comparing with the World Heritage Convention the difference appears in the interrelation between place/protected area and community. In the CBD local community is needed for ecosystems and successful preservation, while in the World Heritage Convention, community does not play such an important role for heritage protection, and heritage is the one which should be functional/useful for community, not vice versa.

The different foci imply that in the CBD, the relation between local community and heritage for successful protection activities is recognized more. However, CBD does not state that indigenous people should be involved in the process of management decision-making. States Parties and official organs coordinate the process of conservation according to their understanding about the appropriate and sustainable use of biological diversity. the comparison, Intangible Heritage Convention goes one step further with the main focus on the heritage and traditional knowledge transmitted by the communities, and puts them at the center of heritage practices. "One factor for creating the 2003 Convention on the Safeguarding of Intangible Cultural Heritage at this time was the increasing effects of globaliza-

^{3.}First four C's were adopted in the Budapest Declaration on World Heritage, in 2002; see http://whc.unesco.org/en/decisions/1217/. The last fifth C was adopted in 2007, at 31st session of the World Heritage Committee; see http://whc.unesco.org/archive/2007/whc07-31com-13be.pdf.

^{4. &}quot;Recognizing the close and traditional dependence of many indigenous and local communities embodying traditional lifestyles on biological resources, and the desirability of sharing equitably benefits arising from the use of traditional

tion, and social transformation that threatened cultural traditions of communities, minority groups and indigenous people who contribute to the production and maintenance of intangible cultural heritage" (Cameron 2014, 3). Following that, the status and role of the most vulnerable communities with the most diverse practices and traditional knowledge are under the scope of this document.

Therefore the participation of the interested communities in the nomination process and in management activities has much wider scope in the Intangible Heritage Convention than in the World Heritage Convention and Convention on Biological Diversity. Article 15 of the Intangible Heritage Convention states that: "within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management" (IHC 2003, Art. 15). Communities should be granted the right not only to participate in heritage activities but also in the process of management, which could lead to the actual decisionmaking and practical solutions⁵.

Hereby IHC has the highest level of community involvement from the three discussed standardsetting tools.

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To sum up, IHC, CBD and WHC are standard-setting tools with slightly different levels of community involvement. The WHC recognizes the importance of local people for the success of preservation activities. The CBD acknowledges the specific knowledge and practices of indigenous people as well the valuable bond between them and the environment as the means for sustainable development and protection of ecosystems. The IHC states already that the community is at the center of intangible heritage and should be involved in management processes. Despite the differences, the role of communities is stressed in all the instruments, yet from slightly different perspectives. In addition, all of the instruments can support each other and work at best if the success of protection of World Heritage Sites is the aim, if the local community is related through lifestyle with the natural environment, and if the community is interested in safeguarding its intangible heritage. Therefore, communities having all these aspects can enjoy the attention of the three discussed international documents.

Issues related with community involvement especially in the management process have been raised significantly in heritage sites during the recent years. Consequently, community involvement as overarching theme is covered in several international standard-setting tools analyzed during this study project. The main goal of identification of common in different standardthemes setting tools, such as the role and involvement of community, is to reach more satisfying and effective results, which is possible when the problems are acknowledged and through approached coordinated effort of all the related shareholders, national focal points and responsible parties. This article analyzed three standardsetting tools in order to show how theoretical and legal areas overlap, leading to the possibility of the actual synergetic approach in the management and planning process. It also suggested that holistic approaches open the possibility to understand issues better and find more effective solutions. However, and what is even more important, the analysis also showed the limitation of the overlapping areas and approaches as stated in the conventions. and particular requirement a heritage site must fulfill to enjoy the attention of these particular tools.

knowledge, innovations and practices relevant to the conservation of biological diversity and the sustainable use of its components" (CBD 1992, preamble).

5. Communities directly related with the heritage are the one which actually decide if the intangible element should be nominated for the inscription in the first place and official organs should ensure the widest involvement of the communities and the consent for the nomination. For that reason, the nomination file should include the free, prior and informed consent of the community.

Despite that, the topic of community involvement, as other overarching topics discussed in our study project, becomes of global significance and united efforts can lead to more efficient implementation of the standard-setting tools and a higher quality of results.

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5.4.3 Man and Biosphere Programme Efforts Mitigating Climate Change

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The Man and Biosphere Programme (MAB) was established by UNESCO to bring about interdisciplinary approach for a rational use of resources. It consists of 14 different project areas. One area developed to become the World Network of Biosphere Reserves (WNBR)¹, which constitutes the backbone of the programme. WNBRs have been very successful restoring the landscape in various cases such as the Can Gio Mangrove in Vietnam. Due to the complex nature of Biosphere Reserves, synergies and cooperation among the multiple UNESCO standardsetting tools have potential to enhance and boost the productivity and roles of Biosphere Reserves. Beside the social roles they play in affording the local communities with sustainable forms of development, Biosphere Reserves are research sites to mitigate climate change. The present article emphasises MAB's efforts through Biosphere Reserves to face climate change, and how synergies are incorporated by the programme to face and/ or slow down climate change with special focus on desertification.

Climate change variability and weather and social anomalies

The weather is becoming increas-

ingly unpredictable and one of the devastating side effects is drought phenomenon that accelerates desertification, soil degradation and erosion. This degradation causes loss of fertile soil, leading to huge socio-economic problems. In a study entitled "The Cost of Soil" Telles highlights an estimated loss of USD 30 billion a year in the United States alone (Telles et al., 2011). In the mid-20th century drought in the Sahel region in Africa drew attention to the phenomenon of desertification that resulted in social problems throughout the second half of the century. Due to years of droughts over the past decades in the Sahel, the region is undergoing misery and is considered one of the poorest in the globe. Alice Thomas stresses the fact that villagers from the Sahel are being displaced after suffering great deals of poverty due to food price variability in the market. This results from climate change unpredictability affecting soil degradation and rainfall (Thomas, 2013). To help facing these weather anomalies caused by climate change, UNESCO's MAB Programme is exploring synergies for research internally and with other bodies and conventions to find common grounds for cooperation.

MAB efforts to mitigate climate change

Efforts facing climate change and precisely desertification are being carried worldwide in different contexts including MAB Programme. Biosphere Reserves under UNESCO's MAB are coordinating efforts to add value to the existing initiatives. MAB Programme employs synergies within itself and among other UNESCO's standards setting tools to enhance cooperation for better results, to establish a scientific basis for the improvement of relationships between people and their environments. It seeks collaboration between fields of studies and people to improve human livelihoods and safeguard natural capital as well as managing ecosystems (UNESCO, 2016). The MAB Programme provides an umbrella for cooperation on research and development, capacity building, and networking in order to share practices and enhance regional cooperation in three major themes: biodiversity loss, climate change mitigation and development. The Programme explores synergies for the common goal to function as a global observatory for climate change and research centers within the Biosphere Reserves that are connected to a World Network (WNBR)². The

- 1. http://www.unesco.org/new/en/natural-sciences/environment/ecological-sciences/biosphere-reserves/world-network-wnbr/
- 2. Multilingual Map of the World Network of Biosphere Reserves

aim of this network is to share know-how and experience as well as to coordinate projects and subprogrammes. Also it aims to fulfill three major functions that are complementary, reflecting the inherent synergies of the Programme: "Conservation," "Development," and "Logistic". Each biosphere reserve is divided into three zones (UNESCO MAB, 1996), as follow:

- Core Area: It is legally protected for conservation and long term protection;
- Buffer Zone: for conservation, research, monitoring, education and training;
- Transition Area: for sustainable development and resources management;

Only the core area requires legal protection and where the site sometimes overlaps, and benefits from existing protection measures from other international and national legal frameworks such as: nature reserves, national park, wet land, world heritage site, etc. Collaboration and synergies are not necessarily planned; they can happen by mere chance (see section 3.1.5 in this publication), yet MAB is developing and opening up to the cultural aspect where there is a potential for external synergies, especially with UNESCO's cultural standard-setting tools.

Inherent synergies within WNBRs

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The WNBRs comprises inner synergetic aspects between the different research fields and reserves. The MAB cooperation through the WNBR resulted in the creation of international, regional, regional and ecosystem-specific networks to enhance collaboration among biosphere reserves. Some of the networks WNBR include: Africa: Afri MAB; Latin America and the Caribbean: Ibero MAB: Arab States: Arab MAB; Mountains ecosytems; Dry Lands ecosystem; and World Network of Islands.

UNESCO-MAB intersections

In its efforts to fight climate change and desertification MAB often intersects with the CBD and other biodiversity related conventions' goals to promote an integrated monitoring, multidisciplinary approaches and participatory activities supporting research and climate change mitigation. Vladimir Soldatov, vice president of Euro-MAB points out that MAB overlaps with the European Cooperative Programme for Plant Genetic Resources (ECPGR) in many points, and actions initiating cooperation. For instance in the Braunschweig meeting³ in 1988, MAB representatives stressed possibilities for cooperation (Laliberté, B. ed., 2000, p. 44). Further, formal links has been established between

coordinators of both programmes, MAB and ECPGR, which allowed for cooperation between scientists. For example, a research conducted by MAB was found useful by the ECPGR and Food and Agriculture Organization (FAO), namely "the Inventory system for vertebrate animals and vascular plants".⁴

MAB coordinated efforts facing desertification

One of the important ecosystemspecific networks under MAB is the "Dry Lands Network." Currently around 60 Biosphere Reserves are located in dry land areas and are pioneering examples in combating desertification involving new technology and traditional knowledge. Besides its sound literature, publication and management plans on dry lands ecosystems, MAB programme also organizes workshops and seminars involving other conventions and international charters, such as the United Nations Convention to Combat Desertification (UNCCD), aiming to identify means of cooperation, to discuss, share and advise policy with regards to rational use and management of desert lands. For instance, the International Workshop on Combating Desertification aimed at sharing knowledge in different thematic areas including: land restoration, capacity building, integration of desertification and land degradation into socioeconomic development and resili-

- 3. The meeting's report is available at: http://literatur.thuenen.de/digbib_extern/zi010052.pdf
- 4. The inventory system for vertebrate animals and vascular plants is available at: http://www.fao.org/gtos/doc/brim1.pdf

ence, resource mobilization, stake-holder engagement, and raising awareness. In this workshop, experts gather to discuss potential synergies and cooperation measures for mitigating the effects of climate change on deserts as well as showcasing successful examples. Also, they look for ways to enhance cooperation among the World Network of Biosphere Reserves.

Further focus of MAB Programme is on the project areas studying the Impact of Human Activities on the Dynamics of Arid and Semi-Arid Ecosystems, Area 4; this presents potential for synergies with other cultural conventions. Within this area framework, several UNESCO - MAB Pilot Projects were implemented in Africa such as The integrated Project on Arid Lands in Kenya (IPALKenya), or The integrated Project on Arid Lands in Southern Tunisia (IPAL-Tunisia). Thomas Schaaf, Programme Specialist, highlights in the opening session of the Aleppo workshop in 2002, that cooperation among the scientists involved in Biosphere Reserves with special focus on capacity building is key to thriving biospheres to face desertification (Thomas. S, 2002, p. 5-6). In other words there is a need for cooperation among similar ecosystems where Biosphere Reserves are located, and within the reserves' different zones, especially Biosphere Reserves that are nominated under other UNESCO's conventions, for a better management to combat desertification. One of the initia-

tives that deals with dry lands is: Sustainable Management of Marginal Drylands (SUMAMAD) (sumamad, 2016). It started in 2002 and it is a collaborative initiative between MAB, the Dry Lands ecosystems programme, IUCN, and the UN University Institute for Water, Environment and Health. The initiative aims at studying sustainable management and conservation of dry lands in Africa, Asia, Arab States, and Latin America, where synergies between the different stakeholders and cooperation is very well at the core of the project. The project uses harmonized methodologies nine different sites. This allows for knowledge sharing and comparison of results to come up with best practices.

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A second phase of the programme has been launched in 2009; this phase brings scientists from eleven different countries to collaborate in combating desertification and mitigating climate change in dry lands through:

- Improved and alternative livelihoods of dry land dwellers;
- Rehabilitation efforts of degraded lands:
- Identification of wise practices using traditional knowledge and scientific expertise;
- Sharing of scientific knowledge among participating countries.

MAB's overture to cultural heritage

MAB has naturally evolved to adapt to UNESCO's approach and changing spirit throughout the years. The Programme realized the importance of people within the landscape and has brought the people to the forefront. Therefore the Programme is attempting to incorporate the values of culturalrelated conventions ,namely the WHC, the Cultural Diversity Convention, and the Intangible Cultural Heritage Convention, into the management of Biosphere Reserves in an attempt to explore synergies with other UNESCO standard-setting tools. For example the Dana Biosphere Reserve in Jordan boasts an exemplary case study where cultural values have been implemented as to encourage rational use of dry lands resources, conserve, and improve the management of the site. Religious values have been researched and integrated into the management plan of the site, which fits within the recent people-centered approach of managing biosphere reserves. The Dana Biosphere Reserve is inscribed also on the World Heritage List under criteria (iv), (vii), (viii), and (x). The new management plan strategy uses Islamic values to strengthen bonds between all players who share the reserve's ecosystem. The following is a summary of Islamic religious principles that support biodiversity as incorporated in the new approach to the sustainable management of marginal dry lands: (Al-Qawaba'a, M. 2002, p. 119)

 God has granted human beings the right to utilize natural resources, with an obligation to conserve them both quantitatively and qualitatively and maintain sustainable utilization.

- Humans have no right to cause the degradation of the environment and distort its intrinsic suitability for human life and settlement. Nor have they the right to exploit or use natural resources unwisely.
- Man's annihilation of any species of animals or plant can in no way be justified.
- The establishment of a nature reserve (Hima) has a strong support in Islam, as the role of the governing authorities is to establish these reserves.

The efforts made by WNBR to mitigate climate change are shown to be very important and biosphere reserves are of great potential to serve as pilot sites in fighting climate change, if efforts are coordinated wisely to enhance cooperation and synergies. If synergies are incorporated more effectively, in direct intentions and in different directions, they will be more efficient. Despite these efforts, there is a need for a more efficient cooperation to control and/ or restore landscapes to mitigate the devastating effects of climate change.

Conclusions

In order to facilitate cooperation, the MAB Programme is involving internal synergies as well as external cooperation measures with other biodiversity-related conventions, cultural conventions, and international legal frameworks

tackling environmental issues. For internal synergies the Biosphere Reserves under MAB are admitted into an international network managed and governed by the International Coordinating Council (ICC) of the Man and Biosphere Programme, and is committed to cooperation. Also, states are highly encouraged to participate in the World Network of Biosphere Reserves (WNBR), but participation remains voluntary. The network presents an existing measure through which synergies are explored to enhance cooperation. It is composed of 669 Biosphere Reserves in 120 countries, including trans-boundary sites. The WNBR promotes North-South and South-South collaboration and represents a unique tool for international cooperation through sharing knowledge, exchanging experiences, building capacity and promoting best practices⁵. By now, the international community, experts, States Parties and people alike recognize the importance of biosphere reserves as exceptional examples for climate change mitigation and precisely as tools to fight causes that intensify climate change effects such as the cases of, Zeuss-Koutine Watershed in Tuni-Dingarh/Lal Sohanra Biosphere Reserve in Pakistan, Mare aux Hippopotames Biosphere Reserve in Burkina Faso, to name but a few⁶. Deforestation, land degradation, marine biodiversity loss,

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etc. are some of these effects.

Biosphere reserves are not places for pure wilderness for which a marriage between human behavior and natural phenomenon occurs; therefore, it has huge potential for cooperation with other UNESCO standard-setting tools with a special focus on cultural conventions. Despite the efforts made by UNESCO-MAB Programme to mitigate climate change involving collaborative measures internally and/ or externally, the synergies among the cultural-related conventions still need to be explored more closely. Biosphere Reserves do indeed recognize the human presence, involvement and importance in nature; throughout the years the focus was put on introducing environment-friendly technology, while the human aspect was marginalized. The new people -centered approach that UNESCO-MAB Programme adopted aims at involving humans, after recognizing their impact and importance within the sites, to reach a healthy interaction between people and their environment. The importance of technology that serves to harness water in dry lands, plant and pollinate trees in forests or protect soil erosion in mountains, are all alike helping sustain and transmit a healthy and sustainable environment to the next generation. Nevertheless, the human impact is worthy of more attention partially

^{5.} For vision and mission of the WNBR check: http://www.unesco.org/new/en/natural-sciences/environment/ecological-sciences/biosphere-reserves/world-network-wnbr/

^{6.} Details about the mentioned cases are available at: http://www.unesco.org/new/en/natural-sciences/environment/ecological-sciences/specific-ecosystems/drylands/sumamad/

because "climate change and its devastating effects are prompted by human impact" (Wang, Chen, and Dong, 2006). Therefore, synergies among the cultural conventions, and involving human belief systems within the management systems are necessary for the development of an integrated approach that consider's cultural expression, intangible and tangible human heritage. Values and narratives, which present significance to people, coupled with an awareness of today's issues related to natural and cultural heritage loss, should be incorporated also in order to reach cooperation and further potential synergies among UNESCO's standard-setting tools, in order to face climate change. This may help avoid issues related to resource depletion that threaten the world's safety and security, and may even help to restore peace in the mind of people.

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6. Outlook: Do We Need Synergies?

συνεργία

συνεργία (read *sunergía*), is the Greek root for the modern English word "synergy", a word created through the addition of σύν (read sún, "together") to ἕργον (read 'ergon, "work"), thus creating the new meaning of working together. With the words taken from the Oxford English Dictionary, synergy is defined as "the interaction or cooperation of two or more organisations, substances, or other agents to produce a combined effect greater than the sum of their separate effects". The term, like many other ancient Greek ones, started to be used again during the Neoclassic movement in the 18^{th} century, during which "the world" became interested in many aspects of ancient Greece - and more generally classical - society (for example the neoclassical statues by Antonio Canova or the paintings of the 18^{th} century reinterpreting mythological themes and sceneries).

The term was used for several purposes, mainly describing phenomena that could be observed in nature such as animal behaviour, and then with the development of the sciences, also for describing occurrences in physics, biology and genetics (Beltrame, Demartini, Tonetti, 2007). This meaning of acting "synergetically" in some cases, like in nature, has a slightly different meaning than a simple collaborative work. An example is wolf packs, in which the group effort is greater than that of the strongest element in it, the pack behaviour being driven by instinct. The casualty aspect of synergies is maybe more evident in physics or chemistry, where phenomena that can be considered synergetic just happen (for example the assembling of different elements in chemistry into other substances such as water).

International standard-setting tools

Throughout the modern period and contemporaneity, the international community started, in those richer countries nowadays often referred to as "the west", a development of binding tools concerning several issues of international and global importance. Many of these tools have been included in this collection of articles. Initially, standard-setting rules were developed to address conflicts (therefore dealing with war and prisoners of war). They, however, started to deal with broader themes after the end of WW II. Such is the case with the protection, management and conservation of cultural heritage in the form of built heritage (World Heritage Convention), underwater and documentary heritage, intangible heritage as well as museums' goods; to which the concept of cultural diversity was added. Nature and the significance of its diversity also began to be thema-

tised. In fact, the word "diversity" was first used in regard to nature, related to biological diversity, and only later linked to culture. It was recognised that the safeguarding of the natural environment and the protection of ecosystems was fundamental for all forms of life on the planet.

The number of instruments for protection and safeguarding rose constantly throughout the years, coming to the point that many of the same themes were dealt with by several tools (as we have seen in article 2.2, Compilation of the similarities between the standard-setting tools). Diversity became a fundamental aspect both in nature, where it makes the ecosystems function, and in the human world, where the concept started being adapted to describe the importance of culture's uncountable facets. Respect of diversity also involves respect for human rights, and thus the involvement of communities during decision-making processes; these were in the past too often left aside. Community involvement is also part of the concept of sustainable development, a kind of development generally harmless to nature and people because of its consideration of both, and often strictly linked with the traditional way of life of communities. These, and more, are topics that one can find in many of the international tools that have been introduced in the past decades. Throughout the publication at hand such themes have been referred to as "overarching themes", which have also been dealt with more in detail throughout chapter 5.5, Overarching themes of international significance. This redundancy in the different tools is the reason why there has been a rise in debates concerning how the common goals can be reached with efforts undertaken from different sides, thus coordinating the endeavours of each instrument to avoid contrasts and, even more, trying to work complementarily. This is the idea underlying the concept of synergies in the field of international activities related to the safeguarding of culture and nature. Synergies in this area of activity have, however, several implications not easily dealt with, such as the complicatedness of the already existing tools, added to the background of norms regulating the action of organisations such as UNESCO on both the international and national levels (see chapters 2.3, Problems of implementation, and 3.3 Preconditions for synergies).

Synergies among the tools

Many times in the past the idea of collaboration has come up to relate organisations in their work. Many of the tools we know as standard-setting have been ideated together with lists of objects, sites and items to be safe-guarded with more priority than others. Examples are lists for cultural and natural World Heritage, wetlands under the Ramsar Convention, biodiversity areas, intangible cultural heritage, documentary heritage, biosphere reserves, but also lists of endangered animals and plants like the IUCN red list, and many more (we have seen an example on cultural inventories and the importance in documentation of heritage in 4.3 Cultural

inventories and the relevance of documentation).

One of the evident overlaps where potential synergies were noticed was the connection existing between Cultural Landscapes and Protected Areas. A cultural landscape is a site in the framework of the World Heritage Convention recognised for the importance of the interconnection between people and the environment they live in. Protected Areas, a system of categorisation by the International Union for the Conservation of Nature (IUCN), are a designation made for categorising areas around the world according to the reasons for their protection (and are further classified according to the protection status). "There is a strong spatial connection between World Heritage Cultural Landscapes and protected areas: 52 (60%) of the 86 cultural landscapes listed, by May 2013, overlap in whole or in part with protected areas." (UNESCO, 2013). Besides the clear conceptual connections and spatial common areas, the potential outcomes of sharing the management and the connections could be a good starting point for unifying efforts in the protection of the environment itself and for the communities that make use of it.

Even if potential for collaboration still has to be realised, the overlap between World Heritage sites and Key Biodiversity Areas could be another starting point for individuating synergies. In fact, sites listed under criteria (ix) and (x) of the World Heritage Convention and Key Biodiversity Areas share the same identification criteria, meaning that natural World Heritage sites may potentially receive additional means for the conservation of biodiversity. Furthermore, it is often stated when dealing with sustainable development, that the conservation of natural resources can also benefit the cultural traditions and living standards and vice versa, safeguarding cultural particularities can benefit conservation of nature and of biodiversity. Therefore, the connection between nature and culture shall also always be taken in consideration when dealing with synergies: the planet is a system where cultural and natural factors are interlinked, "a huge cultural landscape", where diversity can be protected only when considering the whole system (this is evident more than ever in cultural landscapes).

Synergies are not limited to environmental tools, they can also be clearly identified among tools regulating cultural heritage: for example, in World Heritage cities and sites destroyed by war (e.g. Aleppo in Syria), and under The Hague Convention and the UNIDROIT Convention. Synergies in the management of movable and immovable cultural heritage (buildings as well as museum treasures and works of art) during the period of conflict could be of great support in locating heritage, reducing the risks and safeguarding those features that need to be protected.

Discrepancies between tools and synergies

The example of cities touched by war does, however, bring up another problem, which is the meaning many international tools have, and the degree at which they start to act. There are many other international agreements, predating conventions such as The Hague Convention, some from as early as the end of the 18th century during the years of nation building. Those agreements, that until today exist because conflicts need to be regulated, have often not functioned or haven't brought the intended results. Examples include agreements regarding prisoners of war, the first of which were stipulated in the early 20th century, that were clearly not respected (keep in mind the Holocaust, or the detention camps in Siberia before, during and after World War II under the communist regime). Similar issues are still prevalent in the news today, countries not respecting prohibitions in using chemical weapons (happening again in Syria at the end of Summer 2016), or others not even respecting international orders and annexing parts of territories (Russia in Crimea).

Now, considering that pacts in defence of basic human rights are often not respected, one might find it difficult to believe that regulations for the protection of things not considered of primary concern are dealt with adequately. Sometimes they are seen as imposition of the richer, western, world on the rest of the globe, almost like a new sort of imperialism that doesn't consider the cultural implications of their implementation, as Shashi Tharoor states in 'Are Human Rights Universal?' (1999). This is not to demean the ideals behind those tools, but rather to underline that the problems in the implementation, are still for many countries/ States Parties a step which is not even among their priorities. This can be for many reasons, ranging from existing conflicts to lack of economical means to actually implement them. This is unfortunate, considering the potential that a synergetic action has in reaching common goals such as the defeat of terrorism, as we have seen in article 5.3, Addressing world problems: culture cleansing and the funding of terrorism.

Moreover, even European and North American States Parties, who are parties to the conventions for a long time, still find difficulties in the management and implementation of the tools. A situation like implementing those legal instruments reveals itself to be difficult, in the case of nature-related conventions because of the growing weight of global warming against which not much can be done, if not with a coordinated effort; in the case of culture related conventions for political, economic, or, sometimes, organisational complications. In light of the problems presented, establishing control over the rules that already exist, and haven't been accepted or followed by many, should be the primary focus of international attention.

Many times the attention of the international community has been distracted from primary issues. Concepts

such as "community", or "sustainability", have become trending arguments for certain periods, that have brought attention to important matters, but, when scrutinised have also distorted the focus on the main goals such as conservation, management, safeguarding and so on, like some interesting books might distract a child trying to accomplish his homework. Whether synergies are simply a new "buzzword", or rather an idea for further development of the standard-setting tools, is difficult to state. As it is, an evaluation of the level of importance of the idea of synergies has to be undertaken.

One last positive example

There are some positive results of cooperative efforts that can be referred to as synergies. Sites listed under the World Heritage Convention, which are enlisted under the criterion (x), for their importance in "providing habitats for conservation of biodiversity" (UNESCO, 2012), can make a good example (a case was presented in 4.5.3, Learning from best practices: the great green wall initiative). Many of these World Heritage Sites are also safeguarded under the Convention of Biological Diversity, which since 1992 aims at the protection of habitats where the biodiversity is of global importance.

This is the case in Sweden, where the Laponian Area World Heritage Site, inscribed for its natural as well as cultural values, encloses the Sjaunja Reserve, recognised as wetland of international importance under the Ramsar Convention. The area of the wetland, covering almost entirely the flatland part of the Laponian site, has gained a lot with its recognition as World Heritage. This is not only because of the broader international recognition, but also for its management which, involving the locals who have great decisional power inside the area, and with the support of different stakeholders (first of all Sweden), have managed to put the area under the spotlight and make of it an example for many other similar areas worldwide. This is because the management and safeguarding measures taken have been revealed to be effective (if one doesn't count the effects of global warming, a phenomenon that local managers can hardly fight against), thus generally maintaining the conditions for the safeguarding of both flora and fauna.

The safeguarding processes have also followed many of the suggestions of the 1992 Convention on Biological Diversity, which, despite the lack of a listing system, like those of the Ramsar or the World Heritage Convention, has given several guidelines to follow for the conservation of biodiversity. Several other tools, national and international, take action in the area, in addition to the Swedish National Parks that protects it through national laws. For example, the IUCN Protected Areas classification, not only covers the areas corresponding to Heritage and Ramsar boundaries but also goes beyond them; areas in this list are designated by IUCN with the

purpose of classifying, recording and managing areas for the sake of the conservation of their biodiversity and natural environment. Also, if Sweden as a State Party to the Intangible Cultural Heritage Convention would finally accept international recognition of those traditions of the Sami people, who have been dwelling in Lapland longer than any other, the craftsmanship of the Sami people could also be protected under the Intangible Cultural Heritage List, for their importance in keeping alive those traditions that characterise the Sami. These communities are threatened by the loss of members that move to other parts of the country thus abandoning their traditions for the sake of a better or more comfortable life. All of this considered, it becomes clear how one single area addressed for protecting its values, mostly natural but also cultural, is attempting to be protected by several international tools, which have, in many cases, the same or similar goals.

Safeguarding sites, parks, regions and traditions, needs many efforts, and a relevant disposability of resources, economical first of all, but also human; an objective difficult but not impossible to reach. Laponia and Sjaunja reserve can also be considered as outstanding example of this, and it is also often referred to as such, for the way the different stakeholders have managed to arrive at agreements fair to all parts, and this by considering and collaborating with the support of all those international bodies involved, from UNESCO to IUCN, to the World Heritage and the Ramsar Conventions, clearly doing a "synergetic" effort for the purpose of reaching an ideal management for a certain site.

Conclusion

Examples like the Laponian Area can be found in many areas of interest to the standard-setting tools, and examples of collaborations have been numerous in the past years, mostly in trying to link sites important for their cultural and natural values (e.g. the Messel Pit in Germany is another example of synergy between World Heritage Convention and the UNESCO Geoparcs Programme).

As you have had the occasion to read in different sections of this publication, there is only a slight difference between 'synergy' and 'collaboration'. The latter is defined in the Oxford English Dictionary as "the action of working with someone to produce something", which is not too far from the idea of "working together" given as definition of synergy. Laponia and its Management Plan and the Messel Pit World Heritage Site, are both examples and results of an efficient collaboration between stakeholders, also of coordinated effort undertaken with the support of different national and international standard-setting tools. In these cases the results reached have involved participation not only of all stakeholders, but also of representatives for the several tools implicated. As stated in the introduction of this article, synergy is identified as a phenomenon occurring when "two

or more organisations, substances, or other agents produce a combined effect greater than the sum of their separate effects" (Oxford English Dictionary), rather than as an effort taken for putting together strengths, which would be collaboration. This wouldn't mean that the synergy simply occurs. As mentioned in previous articles, some pre-conditions are necessary, such as national, political and continuity of partnerships (see 3.3 Preconditions for synergies). Moreover, preconditions for synergies can also be considered those steps taken by one or more bodies in order to establish a body, or a system, with the purpose of "creating synergies".

Many potential answers on how to get results by using synergies have been delineated through the publication, either with existing examples, or through suggestions. Getting there though, one must consider several actors that can participate in the game. Besides the usual stakeholders the civil society, as seen in article 4.6 (Role of civil society in promoting synergies) should also be taken into account, as it is able to move on a different level than the governments and the market but towards the same objective, also with a "bottom-up approach". The harmonisation between all the interacting bodies is one of the pillars synergies are based on. The large variation among methods of reporting (3.1.2 Harmonisation of Reporting), of documenting (4.3 Cultural Inventories and the Relevance of Documentation), and of implementing through operational guidelines are some of the many obstacles institutions are facing in reaching their goals. This could be one reason why the thematic of synergies and joint efforts towards common goals are gaining importance. Reduction of costs, avoiding duplications of efforts, provision of more staff for same and additional tasks (seen in 3.1.1 Existing synergies in Biodiversity-Related Conventions) are only some of the advantages synergies can bring.

The question remains on how to (if at all) coordinate the efforts. A few examples were given above, including the identification of synergies for the development of new methodologies (3.2 Methods of Identifying Synergies); the creation of frameworks for the promotion of common "languages" for conservation (4.8 From Conservation to Safeguarding: Reflections on Heritage Synergies for Enhanced Protection of Cultural and Natural Heritage) and same for significance, the latter including possible studies for its development (4.7 Significance as an Overarching Theme to Understand and Manage Heritage). Additionally, more alternative examples such as the use of narratives to promote overarching themes have been discussed (4.4).

Creating institutions for the research and development of synergies, to strengthen collaboration among the secretariats of standard-setting tools, or to make use of strategies such as national focal points, are some of the issues, which this publication addressed. The intention has been to incite reflection about what synergies are and what potential they hold for the protection of heritage, in its cultural and natural dimensions. To that end,

we covered many aspects, without being too comprehensive about them, wishing to leave the answer to the question opening this last chapter – do we need synergies? – to the interested reader, and especially to those concerned with implementing standard-setting tools.

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Tobia Pagani

Annex 1: Fact Sheets of Conventions, Recommendations and Programmes covered in this Publication¹

The Convention for the Protection of Cultural Property in the Event of Armed Conflict

Drafted: The Hague, 1954

Entered into force: 1956

Ratifications: Hague Convention: 127 State Parties

1st Protocol: 104 State Parties 2nd Protocol: 68 State Parties

Background: The convention was one of the first conventions drafted in the aftermath of the cultural destruction of the Second World War. It is an attempt to protect cultural property in times of armed conflict. The convention also recognizes the development of technology used in warfare and the potential future risk this poses for cultural properties.

Mission: The 1954 Hague Convention is the first convention that focuses on the protection of cultural property during armed conflict. It aims to ensure that cultural property, both movable and immovable, is preserved and respected in times of armed conflict and of peace. The convention includes two additional protocols.

1st Protocol, The Hague, 14th of May 1954: The Protocol is dealing with the regulation of returning cultural goods and other aspects concerning movable objects. It prohibits the export of cultural property from an occupied territory and requires its return to the territory.

2nd Protocol, The Hague, 26th of March 1999: The 2nd protocol strengthens the convention with regards to the safeguarding of, and the respect for, cultural property and conduct during hostilities. It emphasizes preventive measures in times of peace and defines penal consequences. The protocol creates a new category, "enhanced protection", for cultural property of the greatest importance for humanity. It also establishes the Committee for the Protection of Cultural Property in the Event of Armed Conflict and a Fund.

Direct connections to other standard-setting tools: The 1954 Convention serves as the basis on which the UNESCO Convention on Illicit Trade (1970) and UNIDROIT Convention on stolen or illegally exported cultural objects (1995) are drafted upon. The 1954 Hague Convention is also directly connected to the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (1972) due to their common purpose of the protection of cultural property.

1. All data concerning the number of ratifications of the standard-setting tools, which are shown in Annex 1, was collected in July, 2016.

Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property

Drafted: Paris, 1970

Entered into force: 1972

Ratifications: 131 State Parties

Background: During the end of the 1960s and beginning of the 1970s, an increase in thefts of objects in museums and archaeological sites was noted, in particular in culture-rich countries (called "source countries"), predominantly located in the Southern hemisphere. Despite the fraudulent or unidentified origin of these objects, private collectors and institutions were offered these objects in the North, in States that have traditionally dominated the world art-market (denominated "market" countries). This situation coincided with an increasing awareness developed by "source countries" as a result of the decolonization process, which led to the pressures from former colonies to recover their cultural heritage objects that they associate with national identities. It is relevant to note that the illicit trade of cultural property was seen to be threatening significant provenance information and heritage values. Some of the problems that were faced during the drafting of the convention were the ignorance and poor ethics in market practices, the lack of capacity to protect cultural heritage from national states alone, and the high demand of cultural heritage in an unregulated art market. In addition there was divergence in the view between countries, in particular between South-North and East-West countries.

Mission: The 1970 Convention mainly aims towards agreeing on reciprocal responsibilities to protect movable cultural property against damage and theft, clandestine excavations, and illicit import, export, transfer of ownership and trafficking. This includes implementing preventive measures, raising awareness, and establishing a moral and ethical code for acquisition. Furthermore, the convention facilitates the recovery and return of stolen, illicitly excavated or illicitly exported cultural property, through the promotion of international cooperation and assistance.

Direct connections to other standard-setting tools: In the operational guidelines (annex 6), it is stated that this convention has important complementary relationships with other UNESCO culture conventions as well as to the 1995 UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects, and the United Nations Convention against Transnational Organized Crime. The convention also interacts with the General Agreement on Trade and Tariffs. Relevant UNESCO Conventions that have direct connections include: the 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict (Hague Convention) and its First Protocol (1954) and Second Protocol (1999); the 2001 Convention on the Protection of the Underwater Cultural Heritage; and the 1972 UNESCO World Heritage Convention.

The Man and the Biosphere Programme

Drafted: 1971

Entered into force: (N/A)

Ratifications: (N/A)

Background: It was initiated by the 1968 Biosphere Conference, titled Intergovernmental Conference of Experts on the Scientific Basis for Rational Use and Conservation of the Resources of the Biosphere.

Mission: UNESCO's Man and the Biosphere Programme (MAB) is an intergovernmental scientific programme that aims to establish a scientific basis for the improvement of relationships between people and their environments. Its major achievement is the World Network Biosphere Reserves, WNBRs.

Biosphere Reserves have three functions:

- The conservation of ecosystems and genetic variation;
- The promotion of sustainable economic and human development;
- Serve as examples of education and training on local, national, regional, and international issues of sustainable development.

The key documents of the MAB programme:

- The Seville Strategy and Statutory Framework 1995; it sets the objectives and guiding principles of the programme;
- The Madrid Action Plan in 2008
- The Dresden Declaration in 2011

It is important to make note of the new approach of the Programme. Since the Dresden Declaration the focus of MAB Programme has shifted towards a more community-centered approach and adopted new values of participation, innovation and collectiveness to involve and inspire the involvement of local people to value and build up narratives.

Direct connections to other standard-setting tools: The Convention for the Protection of the World Cultural and Natural Heritage; The Biodiversity Convention; Convention on International Trade in Endangered Species of Wild Fauna and Flora; Convention on the Conservation of Migratory Species of Wild Animals; International Treaty on Plant Genetic Resources for Food and Agriculture

Convention Concerning the Protection of the World Cultural and Natural Heritage

Drafted: Paris, 1972

Entered into force: 1975

Ratifications: 191 States Parties

Background: The idea was to create a tool for the protection of the world's cultural and natural heritage after the severe destructions that occurred during World War I, along with the threat imposed by increasing changing social and economic conditions.

Mission: Protect cultural and natural heritage by having States Parties nominate sites within their national territory to be inscribed on the World Heritage List. Furthermore help the states to safeguard the sites by providing technical, professional and financial support. Additionally, it aims at public awareness raising and invites the local communities to take active part in heritage preservation.

Direct connections to other standard-setting tools: in the operational guidelines of the World Heritage Convention, recommendations to work with other anniventions are listed under paragraph 44, such as the Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954), Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), Convention on the Protection of the Underwater Cultural Heritage (2001), Convention for the Safeguarding of the Intangible Cultural Heritage (2003), Man and the Biosphere (MAB), UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects (Rome, 1995), and others.

Memory of the World Programme

Drafted: General Guidelines first published in 1995; then revised in 2002.

Entered into force: N/A

Ratifications: N/A

Background: Awareness about the poor state of preservation of and accessibility to documentary heritage in many parts of the world is the background idea that led to the creation of the Programme. This was occasioned by deliberate and unintended threats to documentary heritage such as vandalism, war, illegal trade, neglect and inadequate resources for preservation.

Mission: To increase awareness and protection of the world's documentary heritage and achieve its universal and permanent accessibility.

Direct connections to other standard-setting tools: As it is stated in part 5.12 of the Programme Guide-lines, Relation with other complementary programmes within UNESCO, the Memory of the World Programme was created within the context of other UNESCO instruments working towards the preservation of cultural heritage. Part 2.4 lists standard-setting tools that have the highest potential for collaboration with MoW. It is also mentioned that this list is not conclusive as matters pertaining to linkages can always be discussed on UNESCO's online platforms. This list includes: Convention for the Protection of Cultural Property in the Event of Armed Conflict, UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), UNESCO Recommendation on the Safeguarding and Preservation of Moving Images (1980), UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore (1989), UNESCO's Programme to protect Masterpieces of the Oral and Intangible Heritage of Humanity.

Convention on Biological Diversity

Drafted: 1992.

Entered into force: 1993

Ratifications: 168 signatures (196 States Parties)

Background: The Convention on Biological Diversity originated from the problems following several changes that have happened in the ecosystem(s) as consequences of human activities (mostly those succeeding the first industrial revolution). The Convention addresses the loss of biological diversity (also biodiversity), this defined as "the variety of plant and animal life (plants, animals, microorganisms, and their ecosystems) in the world or in a particular habitat" (Oxford English Dictionary). This includes also the genetic differences between species, but also the diversity of species and of ecosystems as a result of interactions among them, and with the elements around them.

Mission: The convention is a response to the biggest ever threat to species and ecosystems. It has three main goals to achieve: first, the conservation of biological diversity; second, a sustainable use of the planet's biodiversity; third, an equitable sharing of the benefits gained with the utilisation of natural resources (thus affecting biodiversity). The implementation follows the ecosystem approach, which serves as operational guidelines for its implementation.

Direct connections to other Conventions: Besides the structure of the convention accompanied by operational guidelines similar to those of the World Heritage Convention, some of its ideas are present also in other tools. One example is the importance of the communities for the protection of biodiversity (sustainable development and community involvement), thus also considering biodiversity essential for the survival of cultural diversity. The idea that protecting biodiversity is of concern to humankind is also shared by other conventions (World Heritage Convention, Intangible Cultural Heritage Convention, Ramsar). It follows the idea of Protocols to the convention for updating the content or adding ideas, similar to the 1954 Hague Convention, or the Biological Diversity Convention, which was followed in 2003 by the Cartagena Protocol on Biosafety and in 2014 by the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization.

UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects

Drafted: Rome, 1995

Entered into force: 1998

Contracting States: 37 States Parties

Background: UNIDROIT is an intergovernmental organization that works on harmonizing the private international laws through the drafting of international conventions and production of model laws. As of 2014, UNIDROIT has 63 member states. In 1984 UNESCO approached UNIDROIT with the request to complement UNESCO's 1970 Convention.

Mission: The Convention is aimed at harmonizing the private laws of various states so as to reduce the harmful effects that occur when laws conflict. It established common rules for the restitution and return of cultural objects between States Parties to the Convention. The biggest provision preventing states from signing the Convention is Article 18 that provides "No reservations are permitted except those expressly authorized in this Convention."

Direct connections to other standard-setting tools: Definitions of cultural objects are based on the Hague Convention (1954). The UNIDROIT Convention, unlike the UNESCO Convention (1970), does not require an object to be designated by the State for it to be covered by the convention. That means all objects can be claimed back, even if the State never registered it, which is an improvement to the 1970 UNESCO Convention.

Convention on the Protection of the Underwater Cultural Heritage

Drafted: 2001

Entered into force: 2009

Ratifications: 55 States Parties (however, many notable seafaring nations are absent)

Background: The need for better defined legal protection for underwater heritage became more acute with improvements in diving technology and widespread looting of underwater sites.

Mission: The mission of the 2001 Convention on the protection of Underwater Cultural Heritage is to help States Parties better protect their underwater heritage through cooperation, raising public awareness and promotion of best practices.

Direct connections to other standard-setting tools:

The 2001 convention is directly linked to the United Nations Convention on the Law of the Sea. The 2001 convention was drafted as a supplement to this convention, due to ambiguous provisions concerning heritage in the Law of the Sea.

Convention for the Safeguarding of the Intangible Cultural Heritage

Drafted: Paris, 2003

Entered into force: 2006

Ratifications: 170 States Parties

Background: The standard-setting tool was created in a bid to ensure the unimpeded continuity of various cultural practices and the recognition and respect for communities as custodians of heritage.

Mission: The convention was established to safeguard traditional practices and expressions, some of which include representations, knowledge, skills, as well as the artefacts instruments, objects, and cultural spaces associated therewith – that communities, groups identify with as part of their cultural heritage.

Direct connections to other standard-setting tools: The convention was fashioned in harmony with the following reference documents: UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore of 1989; UNESCO Universal Declaration on Cultural Diversity of 2001; Istanbul Declaration of 2002; Universal Declaration on Human Rights of 1948; The International Covenant on Economic, Social and Cultural Rights of 1966; the International Covenant on Civil and Political Rights of 1966; and, the Convention for the Protection of the World Cultural and Natural Heritage of 1972.

Convention on the Protection and Promotion of the Diversity of Cultural Expressions

Drafted: Paris, 2005

Entered into force: 2007

Ratifications: 143 States Parties and 1 regional economic integration organization (EU)

Background: Increased focus on cultural and human rights prompted the creation of an international instrument aimed at the protection and promotion of diverse cultural life. Also trade issues discussed at the time at the World Trade Organization encouraged the international community to take actions in order to protect local cultural production from the negative effects of trade liberalisation.

Mission: The convention is aimed at preventing cultural markets to be monopolized by assuring the rights of nation states to regulate their cultural markets and to use means assumed proper for local contexts. Therefore, it seeks a rich diversity of cultural expressions nationally and worldwide; balanced cultural exchange between developed and developing countries; and balance between international trade regulations and cultural diversity.

Direct connections to other standard-setting tools: The convention should be interpreted as complementing, supporting and even modifying the rights and obligations of other international treaties, which could affect cultural expressions in any way. Therefore the convention is related to other UNESCO standard-setting instruments, mainly with the Convention on Intangible Heritage, World Heritage Convention, Convention on Biological Diversity, Universal Declaration on Human Rights, Universal Declaration on Cultural Diversity.

Recommendation on the Protection and Promotion of Museums and Collections, their Diversity and their Role in Society

Drafted: Paris, 2013

Entered into force: 2015

Ratifications: N/A

Background: Several issues are part of the context that led to the creation of this recommendation. In the first place, the number of museums has increased from 22,000 in 1975 to 55,000 at present, attracting a more numerous and diverse public. This has also come with an increase in visitor flows and tourism, often generating management difficulties. In the second place, the flow of objects and collections has changed in the context of globalization, causing growth of the prices on the international art market, and increasing number of international exhibitions, which both enhance the licit and illicit traffic of objects. In the third place, there is need to respond to the new audiences on the internet. In the fourth place, there is rise in tourism (from 277 million in 1980 to 990 million in 2011). Hence, the need for policy guidelines to address the tensions between economic development and the protection of cultural heritage has been identified. Finally, the only existing standard-setting instrument directly concerning museums adopted by UNESCO is the 1960 Recommendation concerning the Most Effective Means of Rendering Museums Accessible to Everyone.

Mission: The recommendation aims for the protection and promotion of museums.

Direct connections to other standard-setting tools: the standard-setting tools that have direct connection to this recommendation are: The Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954), and its two Protocols (1954 and 1999); The Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property 1970; The Convention Concerning the Protection of the World Cultural and Natural Heritage (1972); The Convention on the Protection of the Underwater Cultural Heritage (2001); The Convention for the Safeguarding of Intangible Cultural Heritage (2003); The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005); The UNESCO Universal Declaration on Cultural Diversity 2001; and The United Nations Declaration on the Rights of Indigenous Peoples (2007).

RAMSAR Convention on Wetlands

Drafted: Iran, 1971

Entered into force: 1975

Ratifications: 169 States Parties

Background: Wetlands are land areas that are saturated or flooded with water, either seasonally or permanently. There are inland wetlands such as: aquifers, lakes, rivers, streams, etc., and coastal wetlands including all coastlines, mangroves, saltmarshes, estuaries, lagoons, sea grass meadows and coral reefs. Wetlands are of vital importance for the survival of countless species. They are cradles of biological diversity.

Mission: The convention's mission is the conservation and wise use of all wetlands through local, regional and national actions and international cooperation, as a contribution towards achieving sustainable development throughout the world. It is named after the city in Iran where the treaty was drafted in 1971. Through this agreement, States Parties positively and voluntarily commit to: the wise use of all their wetlands; designating sites for the Ramsar List of "Wetlands of International Importance" (Ramsar Sites) and creating strategies for their conservation; and cooperating on transboundary wetlands, and other shared interests.

Direct connections to other standard-setting tools: The Convention for the Protection of the World Cultural and Natural Heritage, The Biodiversity Convention, The *Convention* on the Protection of the *Underwater* Cultural Heritage, Man and Biosphere Programme, Convention on International Trade in Endangered Species of Wild Fauna and Flora, Convention on the Conservation of Migratory Species of Wild Animals, International Treaty on Plant Genetic Resources for Food and Agriculture.

Annex 2: List of Figures

Figure 1. Application of heritage synergies in a top-down fashion that is from Secretariat to National Focal Point. Source: Odote, Martin, 2016.

Figure 2. Diagram of the current state of conservation policy and practice. Source: Ingrid Frederick, Adapted from Values and Heritage Conservation: Research Report by Erica Avrami, Randall Mason, and Marta de la Torre, The Getty Conservation Institute. © 2000 The J. Paul Getty Trust.

Figure 3. Potential future of conservation policy and practice. Source: Ingrid Frederick, Adapted from Values and Heritage Conservation: Research Report by Erica Avrami, Randall Mason, and Marta de la Torre, The Getty Conservation Institute. © 2000 The J. Paul Getty Trust.

Figure 4. Timeline of developments in Apartheid showing time periods covered by the MoW and 1972 WHC. Source: Odote, Martin, Based on information from Nelson Mandela Foundation (2016) and Softschools.com (2016).

Annex 3: List of Tables

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- **Table 2.** What key points should a good information network consider? Source: Ingrid Frederick. Adapted from UNEP and WCMC, 2009.
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- **Table 5.** Comparison of MoW and 1972 WHC with respect to apartheid. Source: Martin Odote.