Field Trip Report
By F. LeBlanc, Resource Person, representing the Getty Conservation Institute.

HIROSHIMA – UNITAR TRAINING WORKSHOP
Series on the Management and Conservation of World Heritage Sites
April 19-23, 2010

In partnership with

UNITAR
United Nations Institute for Training and Research
Hiroshima Office for Asia and the Pacific (HOAP)

Financial support provided by the Hiroshima Prefectural Government

UNITAR 2010 Workshop participants and instructors in front of the A-Bomb Dome (Genbaku Dome) in Hiroshima. This year’s workshop gathered 43 participants, observers and instructors from 29 countries, mainly from the Asia-Pacific region. UNITAR received 125 applications for 25 scholarships.

The GCI was invited to participate in the seventh international workshop organized by UNITAR on Management and Conservation of World Heritage Sites.
Sites. Francois LeBlanc represented the GCI and participated as instructor and Resource Person to this intensive one-week event held in Hiroshima. Following is a summary account of the workshop. It is not intended to be an exhaustive report but rather an overview of the topics discussed and the technical visits that enriched the experience of all the participants.

UNITAR (United Nations Institute for Training and Research)

What is UNITAR?
The United Nations Institute for Training and Research (UNITAR) was established in 1965 as an autonomous body within the United Nations with the purpose of enhancing the effectiveness of the Organization through appropriate training and research. Headquartered in Geneva, Switzerland, UNITAR is governed by a Board of Trustees appointed by the United Nations Secretary-General and is headed by an Executive Director, Dr. Carlos Lopes. The Institute is supported by voluntary contributions from governments, intergovernmental organizations, foundations, and other non-governmental sources.

UNITAR is the first United Nations entity to establish a presence in the symbolic city of Hiroshima, in response to the desire of its people and authorities to contribute more actively to global peace and development. The UNITAR Hiroshima office is headed by Mr. Alex Mejia from Ecuador.

UNITAR has the following functions:

- To conduct training programs in multilateral diplomacy and international cooperation for diplomats accredited to the United Nations and national officials involved in work related to United Nations activities.
- To carry out a wide range of training programs in the field of social and economic development.
- To carry out result-oriented research, in particular, research on and for training and to develop pedagogical materials including distance learning training packages, work books, as well as software and video training packs.
- To establish and strengthen cooperation with other inter-governmental organizations, faculties and academic institutions, in particular for the development of research on and for training.

The Workshop - Background

In a pilot phase, UNITAR and the Hiroshima Prefectural Government conducted, in cooperation with UNESCO World Heritage Centre, a Training Workshop on the Conservation and Management of World Heritage Sites in Hiroshima, October 2001. The topic of world heritage conservation was selected for its relevance for Hiroshima, which has two sites on the World Heritage List and upon analysis made by UNITAR on the importance and relevance of the theme for the region, especially the need to consider the management of cultural and natural assets in a comprehensive manner.

A series on the Management and Conservation of World Heritage Sites was launched in 2004, with annual weeklong workshops to be organized in Hiroshima.
The 2010 Session Conservation for Peace - World Heritage Conservation Monitoring - represents the seventh session of the Series and builds on the groundwork covered to date. UNITAR will apply its "values-based management" approach as the basis for exploring the development of monitoring indicators for the values of sites.

The specific objectives of the 2010 session were:

- Review the basics of the World Heritage regime and its implications for peace, incorporating updates and current trends;
- Elucidate the underlying principles of "values-based heritage management";
- Introduce the basics of conservation monitoring;
- Examine leading conservation monitoring strategies, identifying best practices and lessons learned;
- Through reality-based practical exercises, extract key concepts and common issues while developing monitoring strategies for given sites;
- Contribute to the development of a manual for site managers on monitoring indicators in World Heritage management;
- Enhance long-term peer learning and exchange among the participants. Special emphasis this year was on monitoring of World Heritage Sites.

Trainees consisted of heritage site managers, natural or cultural conservation specialists, and trainers, decision makers and government officers within national World Heritage administrations such as the Ministries of environment, culture or forestry. Some were also representatives of national academic institutions.

The long-term objective of the Series is to foster a better use of the World Heritage Convention through national policy making and planning and exchange of information on best practices and case studies. The 2010 training workshop introduced the participants to the latest knowledge, information and updates on the World Heritage regime and current topics regarding values-based management, monitoring, periodic reporting and nomination of properties to the World Heritage List. The study tours to two world heritage sites in Hiroshima, the A-Bomb Dome and Itsukushima Shinto Shrine, provided additional learning opportunities during the training workshop.

**Orientation and introduction to Hiroshima - Sunday April 18**

Participants were welcomed at UNITAR’s office by Berin McKenzie, Course coordinator for UNITAR. Participants and Resource persons introduced themselves and following general introductory remarks participants were invited to a welcome dinner.
In the past, heritage was essentially considered to be ancient historic buildings, structures and sites but since then the movement is expanding the concept of heritage as belonging also to the public and the local community, thus activating a real grassroots movement for World Heritage nomination.

New types of heritages have also emerged including vernacular, domestic, industrial and commercial heritages. To explain this evolution, Duncan commented on UNESCO’s standard setting instruments for the safeguarding of heritage:

- Convention concerning the Protection of the World Cultural and Natural Heritage, Paris, 16 November 1972;

Of all the international conventions currently in force in the world, UNESCO’s 1972 World Heritage Convention is now one of the two most ratified. He reminded the participants of the purpose of the World Heritage Convention that is “ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage around the world considered being of outstanding value to humanity”.
The List: The World Heritage List is a means of acknowledging sites that are of sufficient importance in terms of outstanding universal value to be recognized by the international community as a whole. This value is assessed using the criteria set out in the Operational Guidelines to the 1972 World Heritage Convention. There are 10 criteria. Taken together, these criteria determine the significance of a site. The “significance” of a place is determined by the values of the story told by that place. The more that significance is cross-cultural, the more it is “universal”. The more those values are “authentic” (true) and their “integrity” intact, the greater is the significance of the site.

Heritage values can be defined as being historic, aesthetic, architectural and artistic, economic and use, social and spiritual, and scientific and educational. Duncan then went on to explain how a place’s heritage values can be defined and how to prepare a “statement of significance” for a place.

Assuming that we can identify correctly the significance of a site, it is an appealing idea to use the values that comprise that significance as basis for the management of the site. More than appealing, this approach is required if the outstanding universal value of the site is to be preserved. He went on to demonstrate how management plans and actions are directly related to the preservation of the values identified for the heritage place.

Reflecting on the Asia-Pacific context, he said that there were currently 890 sites on the World Heritage List of which 187 are from this region. He referred to the Nara Document on Authenticity that is of particular relevance to all Asia-Pacific countries and said that the value of a heritage resource is measured by its value to the cultural community which created it and/or which cares for it. The significance of a heritage resource depends upon consideration, understanding and respect for the particular situation and cultural context. The authenticity of a heritage resource is to be judged by the credibility and truthfulness of information (documentation) on which that judgment is made.

On the topic of challenges to the heritage which managers must address, he raised the following points:

- Protecting heritage assets from exploitation, misuse and degradation
- Recognizing that physical heritage, both natural and cultural, often has intangible values
- Ensuring the continuity and continued relevance of the heritage

On the topic of management issues he raised the following points:

- The challenges to the sustainability of heritage resources
- The conflict over the ownership or control of heritage assets
- The elusive nature of authenticity in heritage conservation and interpretation
- The role of the heritage manager as social change agent
- The realization of the economic potential of heritage assets
- The management of tourism
- The integration of heritage and urban development
- The assessment and mitigation of risk

Duncan concluded his talk by speaking about the Global Strategy for a balanced, representative and credible World Heritage List, Heritage and Peace, Heritage and Conflict and Heritage and Reconciliation.
Conservation for Peace
By Qunli Han, UNESCO’s Tehran Office.

Qunli talked about the connections between conservation and peace. The Hiroshima Peace Memorial (Genbaku dome) inscribed in 1996 on UNESCO’s World Heritage List was the only structure left standing in the area where the first atomic bomb exploded on 6 August 1945. It has been preserved in the same state as immediately after the bombing. Not only is it a stark and powerful symbol of the most destructive force ever created by humankind, it also expresses the hope for world peace and the ultimate elimination of all nuclear weapons.

When the war ended with mushroom clouds over Hiroshima and Nagasaki, it was blindingly obvious that science would play a critical role in the future of nations. Hiroshima had made governments more aware about social and political implications of science. UNESCO (United Nations Educational, Scientific and Cultural Organization) was established in November 1945 with the word “Scientific” added at the last minute on the basis of this realization.
Qunli then talked about several instances where heritage conservation played an important role for peace. For example, during the last stages of the Chinese Civil War (1946-1949), the generals of the Nationalistic and Communist armies agreed not to fight in Beijing, thus preserving its architectural treasures for future regeneration of their country.

The city of Kyoto was at the top of the list of cities to be bombed by the Americans, but because of the intervention of a General who had visited Kyoto and understood its cultural value for the rebuilding of Japan after the war it was removed from the list. In 1972-73 the USA and USSR signed the SALT I agreement but failed to reach agreement on the war in Vietnam. Still, they managed to sign an agreement for the protection of natural environment that contained 11 fields for cooperation. USA-USSR symposium on Biosphere reserves was held in 1976. This model was used to enlarge the window of cooperation between two Cold War superpowers. Various trans-boundaries nominations to the World Heritage List are also examples of collaboration that support peace actions.

He concluded by stating that conservation for peace is real and a truly serious subject for us all. But it is not easy!

**What is Heritage? - And Introduction to Values-Based Management**  
By François LeBlanc, Getty Conservation Institute, Los Angeles, USA

Francois presented a conceptual basis for understanding heritage and two case studies, one that shows the importance of understanding and managing values (Flynn’s Grave in Australia) and another that offers an approach for eliciting and monitoring values (Jarash in Jordan).

**What is heritage and Values-based management**  
The concept of heritage is the basis for all the discussions during this Workshop. This concept is used in many different ways in contemporary society to designate a broad spectrum of subjects. As managers of heritage sites, it is important that everyone develops his own personal definition of
what the concept of heritage encompasses and be able to share it with a broad spectrum of people. Following is Francois' own definition of “heritage”.

Put in simple terms, heritage is: **whatever you want to preserve for the next generations**. In other words, whatever each one of us individually or collectively wishes to preserve and pass on to the next generations. If we want to preserve something, then it is our heritage. If not, then it is something else.

This of course varies quite a bit, depending on the person or the group of persons expressing their interest. The following diagram was used to explain that heritage could be something natural or man-made, someone living or intangibles such as traditions and customs. It begins with you as an individual and moves on to your family, country and finally to the whole world. On the third scale, some cultural groups will value certain things more than others. For example, some cultures value greatly living heritage but not so much the buildings or structures that surrounds them. Other cultures value more architectural heritage but much less living and intangible heritages.

**Values-based management**

Francois then introduced the notion of values “**the positive characteristics attributed to heritage places and objects by legislation, governing authorities, and other stakeholders**”, and the various kinds of values. He then discussed the fact that values are intangible, created by society, that they change over time and that new values come with new stakeholders. In simple terms, values-based management is not very complicated: managers must identify all values attributed to a place and the physical or living resources that best represent these values, then manage the place and the resources on the basis of these values while resolving conflicts between values as they occur.
Duncan Marshall then presented a case study on values-based management that was developed in Australia and Francois concluded with a GCI case study from Jarash in Jordan.

**Flynn’s Grave - Case Study.**

Reverend John Flynn (1880-1951) was a minister of the Presbyterian Church who worked as a missionary in outback Australia. He spent a lot of time visiting lonely outback settlements, working with many individuals and groups of people. He led the Australian Inland Mission for many years. The Mission's aim was to bring church services and medical care to the people of outback Australia, many of whom lived far from towns.

As part of his work, Flynn helped to set up 15 hospitals throughout the outback and, in the late 1920s, organized planes to bring doctors and nurses to sick or injured people. His use of planes at this time was a radical use of a new invention and led to the founding of the Royal Flying Doctor Service, which still exists today and has saved many lives.

People in faraway places also needed a reliable and quick way to call the flying doctors. Flynn encouraged the development by Alfred Traeger of a new invention, the pedal radio, which did not need batteries and soon became widely used. This new radio service lead to the beginning of the ‘School of the Air’ for children, and greatly improved communication for families on isolated outback stations. Many people benefited from this new technology.

John Flynn became known as ‘Flynn of the Inland’.

John Flynn died in 1951, and was buried near Alice Springs. Reverend Fred McKay, who took over leadership of the Inland Mission from Flynn when he retired, supervised his burial. At first, Flynn's ashes were buried quietly beside the creek bed, but were then moved for safe keeping to a safe in the Department of Works office in Alice Springs, where they remained for two years until a proper grave could be prepared. The people he served for so many years wanted to build an appropriate monument to his memory according to their Presbyterian religious beliefs and customs.

In 1952, Mrs. Jean Flynn mentioned that she would like a large rock to be placed on top of her husband's grave. A Department of Works engineer suggested taking one from an area known to white Australians as the Devil's Marbles, south of Tennant Creek. The local Indigenous peoples, the Warumungu and Kaytetye, called these rocks Karlu Karlu. It is one of their sacred places. Most non-Indigenous people did not understand this at the time, and the Administrator of the Northern Territory gave permission for the removal of the rock.

The stone on Flynn's Grave had been taken 400 kilometers to the south to be placed on the grave prepared for Flynn. One older Indigenous woman from the place where the sacred stone had been taken recalls her grandmother crying as she talked about the removal of the stone. Her grandmother had been one of the custodians responsible for looking after it.

Indigenous people have very different attitudes to land and property to those of non-Indigenous, white Australians. These differences have been responsible for much argument and painful feelings on both sides. Indigenous people believe that *they belong to the land*, not that the land
belongs to them. The land provides them with all their needs, and can be read like a map and a book. It is for sharing. Each part of the landscape (creeks, mountains, markings on rocks) has important stories and meanings connected with it that are taught to the children as they grow up. The stories teach children the rules, laws and history of their society, as well as places to find food, water and shelter, and are different in different parts of Australia.

Land then becomes a school, as well as a religious place and a government. It is something to be thought about and considered quietly. Each child is assigned to a group, which has special responsibilities for the care and wellbeing of a particular plant or animal, and must also look after the special places that are connected with it. Some of these places are forbidden to any other group. To interfere with the land is to interfere with all parts of Indigenous life.

As one colleague put it, what happened here (i.e. taking a sacred rock from one Aboriginal people’s land, putting it on a Presbyterian monument located on another Aboriginal people’s land) is somewhat as if a Christian went into a Buddhist temple, took one of the Buddha and placed it on a funeral monument in an Islamic mosque. That would certainly upset a lot of people.

Between the 1970s and the 1990s non-Indigenous Australians became much more aware of the importance of the connection between the country and Indigenous people. Arguments developed about Flynn’s Grave. Some said the sacred rock should be returned to the Kaytetye people at Tennant Creek because it was an important piece of their country and did not belong in the Alice Springs area. These people said it was dreadful that it had been taken without permission, even if in ignorance and that the mistake should be fixed as soon as possible. Others said that to move the rock would be desecrating the grave of a man who did a lot to help Indigenous people. They said that the rock couldn’t have been all that special, because there were lots of others around. Both groups felt that their histories and values were not being respected, and that their opinion was the only possible reasonable one.

Eventually, all the groups that were concerned with this issue had a series of meetings and talks over a period of 50 years, and came up with a solution. The original rock was removed from the monument and returned to its original location. A suitable new rock was found, and permission to move it was given by the local authorities and placed on the monument. The case of John Flynn’s monument was finally put to rest.

**Jarash, Jordan - Case Study.**

In January 2007, a team made up of representatives from the Jordanian Department of Antiquities and the Getty Conservation Institute went to Jarash to interview government representatives, business owners and residents. The team’s mission was to prepare a case study on the role of values in the management of historic sites in the Arab region.

Jarash, the Gerasa of Antiquity, is the capital and largest city of Jarash Governorate, which is situated in the north of Jordan, 48 km (30 miles) north of the capital Amman towards Syria. Jarash Governorate’s geographical features vary from cold mountains to fertile valleys from (1250 to 300 meters above sea level), suitable for growing a wide variety of crops. According to the Jordan national census of 2004, the population of Jarash City was 31,650.
and was ranked as the 14th largest municipality in Jordan. The population of the province of Jarash Governorate was 153,650.

Jarash is known for the ruins of the Greco-Roman city of Gerasa, also referred to as Antioch on the Golden River. It is sometimes misleadingly referred to as the “Pompeii of the Middle East or Asia”, referring to its size, extent of excavation and level of preservation (though Jarash was never buried by a volcano). Jarash is considered one of the most important and best preserved Roman cities in the Near East. It was a city of the Decapolis.

Modern Jarash has developed dramatically in the last century due to its strategic location in the heart of Jordan and the growing importance of the tourism industry to the city. Jarash is now the second-most popular tourist attraction in Jordan, closely behind the splendid ruins of Petra. The ruins have been carefully preserved and spared from encroachment, with the modern city sprawling to the west of ancient Jarash’s city walls.

The 2007 JDA/GCI team interviewed many stakeholders from the archaeological as well as the modern city and probed them for what they valued about the ancient Roman site. Interviewees ranged from the Governor of the Governorate, to the Mayor of the City, to professional archaeologists, tourism and retail managers, all the way to restaurant owners and musicians who make their living entertaining visitors at the site.

These interviews reveal a great deal about what stakeholders value and certainly help heritage managers to better understand the forces at play.
What to do with this information? How often to repeat the interviews? How can it help set thresholds on threats to the historic resources? These are all questions that need further research and development in the context of values-based management.

**World Heritage Conservation Monitoring: Operational Guidelines**

By Junko Taniguchi, UNESCO Tehran Office.

Junko introduced participants to the latest version of UNESCO’s World Heritage Convention Operational Guidelines. They are the most important tool used by the World Heritage Committee for the management and implementation of the World Heritage Convention. After a brief overview, she directed the participants to the various sections that refer to “monitoring”:

- Paragraphs 132.6 & Annex 5 Part 6
- Paragraphs 169 to 198 & Annex 7
- Paragraphs 199-210 & Annex 7, especially Part 11.6
- Annex 4

She explained that States Parties must include the key indicators proposed to measure and assess the state of conservation of the property, the factors affecting it, conservation measures at the property, the periodicity of their examination, and the identity of the responsible authorities. The use of documentation is essential as a means to monitor the level of authenticity of World Heritage. The session concluded with the participants elaborating monitoring indicators for sites that they know.

**World Heritage Conservation Monitoring: Natural Sites**

By Qunli Han, UNESCO’s Tehran Office.

Qunli introduced participants to the concepts of “Reactive Monitoring” and “Periodic Monitoring”. The basic concept of monitoring has to do with identifying and measuring changes. World Heritage conservation monitoring is about identification, measuring and reporting the changes concerning the conservation status of World Heritage properties. Since changes happen all the time, why should we worry, he asked? The Earth's climate, biota, and
ecosystems are changing constantly, and they have been changing since life began billions of years ago. Scientific discoveries of recent decades have shown us how physical, geological, chemical, biological, and human processes all interact with each other to control this never-ending process of global change. We are concerned because many changes, especially those due to human activities, are threats to World Heritage Properties.

World Heritage Conservation Monitoring is carried out mainly through Periodic Reporting and Reactive Missions. At the international level it is carried out by the WH Committee, UNESCO/WHC, IUCN (and their designated experts). At national level periodic reporting, and national monitoring/assessment schemes are carried out by national WH committees, Ministries and Conservation authorities, Research Institutions, and NGOs. At site level, Periodic Reporting, local research and monitoring are carried out by WH site management authorities, local governments, scientists, NGOs, and local communities.

Key areas for attention at site level are:
- Species changes especially flagship species (and invasive species)
- Habitat change (refuges, corridors, core and buffer zones)
- Hydrological regime changes
- Landscape conservation
- Infrastructure development (roads and tourism facilities in particular)
- Boundaries
- Industry and mining related pollution
- Management and control measures

Key areas for attention at national level are:
- National commitment and policy support
- Legal instruments and degree of compliance/consistency
- Institutional changes
- Recent development/adjustment
- Resources allocation and mobilization for conservation management
- Capacity development

Reactive Monitoring is the reporting by the Secretariat, other sectors of UNESCO and Advisory Bodies to the Committee on the state of conservation of specific WH properties under threat. It is foreseen in reference to sites inscribed or to be inscribed on List of WH in Danger, as well as in the procedure for eventual deletion from the WH List.

Periodic Reporting by the States Parties is described in section V of the Operational Guidelines. The First cycle of Periodic Reporting began in the year 2000.

Quinli concluded his presentation by warning participants that we have to be careful because results from inadequate monitoring can be misleading in the quality of their information and are dangerous because they create the illusion that something useful has been done. World Heritage conservation monitoring is a dynamic, interdisciplinary and evolving process. Strong inputs from science, social and human sciences as well as development sectors are required.
World Heritage Conservation Monitoring: Cultural Sites
By Duncan Marshall, Australia ICOMOS

Duncan first addressed the question: why monitor? He suggested that monitoring is part of good heritage management, for all heritage sites including World Heritage. Good site monitoring will help with World Heritage Periodic Reporting and with different types of monitoring – systematic and reactive.

The key monitoring question for World Heritage: Is protection, conservation and management working to sustain Outstanding Universal Value?

What to monitor?
- Focus on Outstanding Universal Value
- OUV = values + integrity + authenticity + protection + management
- Use the Statement of OUV
- OUV concerns attributes which are associated with or express the OUV
- Attributes concern monitoring indicators

Indicators
- Focus on Outstanding Universal Value
- OUV => attributes => indicators
- OUV = values + integrity + authenticity + protection + management
- Monitoring indicators for values, integrity, authenticity, protection and management

Values-based Monitoring
- But… ideally… monitoring should be for all heritage values including World Heritage value

Attributes
- Form and design
- Materials and substance
- Use and function
- Traditions, techniques and management systems
- Location and setting
- Language/other forms of intangible heritage
- Spirit and feeling

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<tr>
<th>Attribute</th>
<th>Examples of Indicator Questions</th>
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| For all attributes | • What were the original characteristics of the property’s cultural heritage and how have these changed through time?  
• Have changes in the attributes reduced the ability to understand the value of the property? |
| | Has the property been reconstructed to any degree? If so, was this based on complete and detailed documentation? Was there any conjecture used in the reconstruction? It is noted that reconstruction can sometimes be part of the value. |
Indicators

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<tr>
<th>Attribute</th>
<th>Examples of Indicator Questions</th>
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<tbody>
<tr>
<td>Materials and substance</td>
<td>• What is the condition of the materials, fabric or substance?</td>
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<td></td>
<td>• Has the condition changed?</td>
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<td></td>
<td>• Have the materials, fabric or substance been changed or replaced? If so, to what extent?</td>
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<td>• Have repairs been carried out using materials traditional to the culture?</td>
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<thead>
<tr>
<th>Attribute</th>
<th>Examples of Indicator Questions</th>
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<tr>
<td>Traditions, techniques and management systems</td>
<td>• How robust are the societal mechanisms which and support the traditions, techniques or management systems?</td>
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<td>• Are the traditions, techniques or management systems changed or changing, and why?</td>
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<td>• Has the strength of traditions, techniques or management systems changed, and why?</td>
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<td>• Have repairs been carried out using methods traditional to the culture?</td>
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Duncan than illustrated his talk with two case studies: Sydney Opera House and Uluru - Kata Tjuta and raised other issues such as:

- The need to define baseline conditions – for World Heritage – nomination dossier
- The need for regular monitoring / a timeframe = part of systematic monitoring
- The need for credible monitoring – transparency, use relevant experts, independent monitoring

He concluded with the following key messages:

- Monitoring is part of good heritage management – for all heritage sites including World Heritage
- Monitoring must be based on the heritage values of the place – all values
- Are protection, conservation and management working to sustain Outstanding Universal Value?
- OUV => attributes => indicators
- Monitoring indicators for values, integrity, authenticity, protection and management
- Remember the whole place
- Systematic monitoring must be focused, organized and resourced to suit local conditions

**World Heritage Conservation Monitoring: Japan**

By Yasuyoshi Okada, Kokushikan University, ICOMOS Japan.

Japan ratified the World Heritage Convention in 1992. It currently has 14 sites on the World Heritage List. They are:

1. Buddhist Monuments in the Horyu-ji Area
2. Gusuku Sites and Related Properties of the Kingdom of Ryukyu
3. Himeji-jo
4. Hiroshima Peace Memorial (Genbaku Dome)
5. Historic Monuments of Ancient Kyoto (Kyoto, Uji and Otsu Cities)
6. Historic Monuments of Ancient Nara
7. Historic Villages of Shirakawa-go and Gokayama
8. Itsukushima Shinto Shrine
9. Iwami Ginzan Silver Mine and its Cultural Landscape
10. Sacred Sites and Pilgrimage Routes in the Kii Mountain Range
11. Shirakami-Sanchi
12. Shiretoko
13. Shrines and Temples of Nikko
14. Yakushima

Himeji-jo is the finest surviving example of early 17th-century Japanese castle architecture, comprising 83 buildings with highly developed systems of defence and ingenious protection devices dating from the beginning of the Shogun period.

Buddhist Monuments in the Horyu-ji Area. There are around 48 Buddhist monuments in the Horyu-ji area, in Nara Prefecture. Several date from the late 7th or early 8th century, making them some of the oldest surviving wooden buildings in the world.

Concerning WH sites in Japan, there is no specific law for the nomination of WH in Japan. The national law for the Protection of Cultural Properties does provide eight categories, but nothing for WH. All the Japanese WH sites inscribed so far are necessarily designated as national treasures, such as “Important Cultural Properties”. The process for WH nominations is controlled by the Cultural Agency in the national cabinet. In 2009, a small section for WH matters was set up for the first time since the ratification in 1992. No national regulation prescribes a system of WH monitoring.

So far, the conservation monitoring has been implemented and maintained by a basic monitoring system structured under the umbrella of the Agency for Cultural Affairs. Close cooperation between the center and local governments, supported by experts mainly from national or semi-national institutions, is the guarantee that good monitoring and conservation will take place at WH sites. In 2003, the first Periodic Reports on State of Conservation of Japanese WH sites were submitted and made public, but ICOMOS Japan is usually not involved as an organization in the monitoring process.

The format adopted for Periodic Reporting was the following:
1. Introduction.
5. Factors Affecting the Property: Threats and Risks/ Counteractive Plans.
6. Monitoring: Monitoring Arrangements/ Monitoring Indicators.
7. Conclusions and Recommended Actions

Mr. Okada concluded his talk by showing a few typical cases of monitoring Japanese World Heritage Sites and sharing lessons learned from recent nominations to the WH List.

World heritage Sites in Hiroshima: Hiroshima Peace memorial and Itsukushima Shrine
By Yushi Utaka, Department of Architecture, Hyogo University, Japan

Prof. Utaka explained the structure of Japanese heritage conservation at the government, prefecture and municipal levels in light of current social trends such as an aging society, depopulation, natural disasters and economic downturn. Hiroshima heritage sites and specificities of management policies and methods were explained in the context of the social situation as well as contradicting value evaluations by different parties.

He then gave a brief overview of the two Hiroshima sites on the World Heritage List, the A-Bomb Dome and the Itsukushima Shrine on Miyajima Island.

**Hiroshima Peace memorial**

The Peace Memorial Museum designed by architect Kenzo Tange
The Peace Memorial Museum located near the A-Bomb Dome offers a very moving experience for the visitor on the events surrounding the dropping of the first atomic bomb in human history. The people of Hiroshima decided that what happened to them should not be forgotten and should be shared with the whole world in an effort to promote world peace and to eliminate atomic bombs altogether by showing to the world the human tragedy that accompanies such an event.
The A-Bomb Dome (Genbaku Dome) World Heritage Site

The Commercial Exhibition Hall and downtown Hiroshima, October 1945

The Hiroshima A-Bomb Dome (Genbaku Dome) was one of the only structures left standing in the area where the first atomic bomb exploded on 6 August 1945. Through the efforts of many people, including those of the city of Hiroshima, it has been preserved in the same state as immediately after the bombing. Not only is it a stark and powerful symbol of the most destructive force ever created by humankind, it also expresses the hope for world peace and the ultimate elimination of all nuclear weapons.
Miyajima Island and Itsukushima Shinto Shrine, World Heritage Site

From ancient times, people have sensed the spiritual sanctity of Miyajima, and have revered and worshipped the island itself as the home of goddesses. The main shrine is said to have been constructed in 593 by Saeki Kuramoto.

It is believed that the goddesses chose this island because an enclosed bay was sought for the site of the shrine. The first record of Itsukushima Shrine in Japanese history was in the Nihon Koki dated 881, where Itsukushima Shrine was noted along with other famous shrines.

During the era of Taira-no-Kiyomori, it became a place of worship for the Heike clan, and around 1168 the main shrine building was constructed. As the power of the Heike clan increased, the number of worshippers at the shrine increased, the shrine itself began to become known among the members of the Imperial Court, and its grandeur became more and more magnificent.

The Emperor and the Imperial Court paid visits to the shrine and the culture of the Heian Period was amiably incorporated. Even after the fall of the Heike clan, the culture of the Heian Period was warmly accepted by the Genji clan and the shrine continued to experience a stable and prosperous era.

The main shrine was damaged by fire in 1207 and 1223, and although restoration was done, it is believed that with each restoration, the scale of the shrine was changed. It is recorded that the shrine was damaged by a typhoon in 1325, and from that time on the layout became similar to its current state.

From the Kamakura Period through the age of civil wars when the political situation was unstable, the shrine's influence gradually declined. Although there was a period when it fell into ruin, when Mori Motonari won the Battle of Itsukushima in 1555, under his control the shrine regained the reverence it had before and once again its grandeur was restored. In addition, Toyotomi Hideyoshi also visited at the time of his expedition to Kyushu, and ordered that a large library for Buddhist sutras be built at Ankokuji Temple.
Itsukushima Shrine, which has been revered by many people since ancient times and venerated by the various sovereigns in power throughout history, is an example of the rare and unique architectural design, the symbol of Japanese culture and history that is alive and has continued to this day, in addition to being representative of the Japanese spirit.

It was inscribed on the World Heritage List in 1996. The present shrine dates from the 13th century and the harmoniously arranged buildings reveal great artistic and technical skill. The shrine plays on the contrasts in color and form between mountains and sea and illustrates the Japanese concept of scenic beauty, which combines nature and human creativity.

**Review of the Day’s Work**
Review of the day’s work was led by Resource Person Junko Tanigushi. Participants were asked to write down their comments on the day’s presentations and identify subjects that they would like the Resource Persons to develop further.

**Second Day of the Workshop - Tuesday April 20**
**Visit to Peace Memorial Museum and the A-Bomb Dome**

The trainees visited the Peace Memorial Museum designed by world famous architect Kenzo Tange and the A-Bomb Dome World Heritage Site. The Peace Memorial Museum Director welcomed them and explained the message that the museum wishes to convey. Essentially it is that nuclear arms and human beings cannot co-exist on our planet and that all such weapons should be eliminated. He gave a brief overview of the museum’s collections and was also very happy to report that the museum was the first post-WWII building to be designated as national heritage of Japan.

**Meeting with Mr. Takachi TIRAMOTO A-Bomb Survivor**
Mr. Tiramoto was introduced to participants. He is a survivor of the A-Bomb blast. He was born in 1934 and was 10 years old on June 6 1945 when the first atomic bomb exploded over Hiroshima. He lived 1 km from the epicenter.
During the Second World War, Hiroshima children were evacuated to temples in the countryside because Japanese cities were being bombed with incendiary bombs. On Saturday August 4, Mr. Tiramoto felt sick and had to visit a doctor. He was at home in Hiroshima on August 6 when the bomb exploded at 8:15 A.M. It was a hot summer day and he was on the floor in his home writing a postcard to friends staying at the temple. His mother was 4 m away from him when suddenly there was an intense flash of light and everything turned dark. The house collapsed around him but he does not remember feeling any pain, just a strange smell. An hour later, the black rain started to fall in big drops. It was charged with radioactive matter.

He crawled out of the house and met a woman from the neighborhood. All her hair had fallen and there were injuries to every part of her body. He could not find his mother and he climbed on the woman’s back as they fled to the mountains. The women covered him with some gown to protect him and this is probably what saved him from the black rain. Crossing town, he remembers seeing a great number of dead bodies floating in the river. They walked six or seven kilometers seeking refuge in a temple in the mountains. The woman who saved him died two months later of radiation disease. Before the end of 1945, it was estimated that 140,000 persons died as a result of the bombing and the radioactive black rain.

He later learned that his mother was rescued by neighbors but died a few days later on August 15. From the temple in the mountains he decided to find his aunt that lived in the suburbs. When he arrived and presented himself, she did not recognize him. He was full of wounds and maggots had begun appearing in his wounds. He remembers using salt water to clean the wounds.
Mr. Tiramoto concluded his talk by saying that he considers atomic bombs to be the devil’s weapon and that war is certainly the worst evil. He hopes that one day human beings will live in a nuclear-free world.

A-Bomb Dome Maintenance and Management
By: Hiroshima City

The Director of Hiroshima City Park Development Division gave one of the most elaborated presentations to date to UNITAR course participants on the conservation and restoration work carried out at the Genbaku Dome. The authorities’ conservation philosophy is to maintain the ruin in its present state for as long as possible. The original structure was certainly left in an unstable state after the bombing and needed to strengthen in order to resist to frequent earthquakes in Japan.

Three preservation projects were carried out to date. The first one in 1967 cost $515,000. The funds were raised by organizing a national fund raising campaign. Its purpose was to preserve the remains as best as possible including the parts that had collapsed and fallen to the ground. Cracks in the walls were repaired; unstable structural parts were reinforced with a steel frame; anti-corrosion coating was applied to the original steel frame and new steel reinforcements were introduced; the storehouse roof was waterproofed and mortar was used to seal the wall tops.

The second preservation project was carried out in 1989 at a cost of over 2 million dollars. One million was raised again through a fund raising campaign. Repairs were carried out and preventive conservation measures were applied to the concrete, the bricks and other materials. The deteriorating concrete was repaired; anti-corrosion coatings were applied to the steel frame and corroded original steel frame parts were replaced; masonry joints were sealed and water repellant was applied to all walls.
The third preservation project was carried out in 2002 at a cost of $750,000. Its purpose was to prevent deterioration caused by rainwater. Most of the work concerned maintenance interventions on the wall tops, window sills, storehouse roof, brick walls, interior walls, steel structure and basement room. Permeation tests were performed as well as a complete survey. A management database has been created; it contains all the records of the restoration and maintenance work. As well, a 3D rendering of the A-Bomb Dome has been prepared.

Debriefing session

This session was facilitated by Francois LeBlanc who asked participants to regroup in small groups of three and to share their experience and understanding of the A-Bomb Dome and Peace Memorial Museum visit, and what they each thought were the indicators that the site managers should consider to monitor the site.

Conservation Monitoring: World Heritage Site Management in Asia

By: Cristi Nozawa (IUCN-WCP a Vice-Chair-at-large & Director, Bird Life Asia) and Junko Taniguchi (UNESCO Cluster Office in Tehran).

Cristi and Junko teamed up for this session that discussed monitoring of natural and cultural sites in Asia. They explained that “monitoring” is the repeated collection of information over time, in order to detect changes in one or more variables. It is a process and a means to an end, the better conservation of heritage sites.

It is important to monitor World Heritage Sites because we need to understand what is happening in a particular site and track changes or anticipate changes. We need to know the impact of management actions and adapt conservation interventions consequently. Managers should monitor the “state values”, the “pressure threats” and the “responses of conservation and management actions".
Monitoring should be systematic (choose indicators for each parameter to be monitored), soundly designed (simple, robust and cheap or affordable), regular (but not necessarily frequent) and sustained.

Cristi Nozawa of IUCN/WCP discussing World Heritage Site Management in Asia

In designing a monitoring scheme, they proposed the following diagram:

They gave examples of indicators to monitor and shared material from various actual cases submitted to UNESCO’s World Heritage Committee. The session ended with the proposed following methodology and a practical exercise to fill a form to identify values and monitoring indicators.

Methodology:
1. Identify values as the basis of monitoring
2. Identify indicators that reflect each value/threat
3. Agree on indicator thresholds
4. Identify responses to a breach of thresholds
5. Agree on monitoring protocols including data gathering, analysis and reporting; participants, frequency, other data sources
6. Develop a data management system
7. Set up a monitoring team and ensure that everyone is properly trained
8. Establish a baseline for the information
9. Monitor, analyze and report

Third Day Of The Workshop - Wednesday April 21
Study tour to Miyajima and Itsukushima Shrine

During the third day, participants went on a study tour of Miyajima Island and the Itsukushima Shinto Shrine, World Heritage Site.

Meeting the Chief Priest

The Shrine’s Chief Priest met with the participants. He told them about his tasks that consist mainly to enshrine and offer prayers to the deities on behalf of all human beings for their welfare and good health. 60 people service and work at the Shrine.
Maintaining Itsukushima shrine requires special traditional landscape and carpentry skills. The participants met the Master Carpenter who is responsible for repairs and maintenance. The Shrine employs three carpenters and three landscapers. Outside help is hired only when disasters strike the Shrine such as major earthquakes and typhoons. Several buildings were totally flattened during the past years due to these natural phenomena. The Master Carpenter showed the group samples of joints that are complex assemblage of two pieces of wood without the use of nails or glue. He also demonstrated the use of traditional woodworking tools that require expert skills. For instance, in most countries carpenters push on planes to shave wood but in Japan, the plane is designed in such a way that the carpenter needs to pull on it.

Community-led Revitalization

Under the leadership of architect Nobuyui Uemura, the group visited two houses on Miyajima Island that are being restored to accommodate visitors. The owners explained how difficult and complicated this endeavour was for them. One said that it took him seven years just to buy the property. The island people form a close-nit community and for them selling their property is considered to be somewhat shameful or a disgrace to the community. Therefore, they will only sell their property to someone they know and trust.
Another interesting fact revealed that what counts on the Island is the land, not the building. Hence, 22 years after its construction, a house is considered to be worth nothing. One cannot borrow against its value anymore. Only the land is worth something. Furthermore, because these properties are located on the island, all building materials must be imported and are very expensive. Still, for about $100 per person, one can experience a truly authentic Japanese accommodation in a B&B on Miyajima Island.

Values change over time...
The group visited the Senjokaku (Hokoku Shrine) near the site. This is a building that was built as a Buddhist temple in 1587 for chanting Buddhist sutras every month to console the souls of the war dead. In 1872 the hall was renamed Hokoku Shrine and dedicated to the soul of Toyotomi Hideyoshi. Since then it has been an auxiliary shrine of Itsukushima Shrine.

Debriefing session
The debriefing session was lead by Resource Person Qunli Han. Participants regrouped in small groups of five or six and were asked to share their impressions of the visit and offer suggestions of things that should be monitored to ensure the continued safeguard of Itsukushima Shinto Shrine. The activity concluded with a Q&A session between participants and Resource Persons.

UNITAR Public Session - Management and Conservation of World Heritage Sites

Every year, during the Series on the Management and Conservation of World Heritage Sites, UNITAR organizes a session open to the public. UNITAR’s Director, Alex Mejia presented the organization’s mission as well as the course participants from 29 countries to the audience. Duncan Marshall (Australia ICOMOS) and course leader gave a brief overview of the course objectives and how world Heritage benefits communities. Francois Leblanc (Getty Conservation Institute) gave a brief overview of cultural and natural sites inscribed on the World Heritage List and a few examples of how culture and nature conservation have played a key role in international peace agreements. Junko Tanigushi (UNESCO Tehran Office) presented World Heritage Sites and issues that were more specific to the Asian region. The activity, attended by one hundred participants, concluded with a question and answers session.
Selected Case Studies by participants

Before arriving in Hiroshima, participants were asked to prepare case studies of natural or cultural sites from their countries that could be nominated to the World Heritage List or for the preparation of a Periodic Monitoring Report. Four of these cases were randomly selected for presentation on Thursday morning.

Melaka (Malaysia)

By: Rosli BIN HAJI NOR, Conservation Architect, Department of National Heritage, Malaysia

Melaka is the most historic city in Malaysia; it was founded 600 years ago and it grew to become one of the most important warehouses in Southeast Asia. In July 2007, the historic inner city of Melaka was declared a World Heritage site together with George Town, Penang as a joint nomination. Soon Melaka became a focus of attention by many, especially business communities, tourism entrepreneurs as well as heritage organizations and the public at large.

A large number of projects have been proposed by the State Authority as well as private investors. The number of plans seeking approval for the renovation of heritage properties has increased tremendously. Most projects involve renovation of shop houses for adaptive reuse as commercial premises such as restaurants, hotels and souvenirs shops. The number of tourists reached 7 million in 2009 which was a 25% increase from the previous year. Considering that Melaka’s City Council has not yet adopted a comprehensive conservation management
plan as well as a homeowners manual for shop houses owners, the City is in urgent need of having a monitoring system to cope with these phenomena in order to maintain the integrity of the World Heritage Property. There are over 1400 heritage shop houses of various styles built over a period of 150 years. They reflect a mixture of influences that has created a unique architecture, culture and townscape without parallel anywhere else in East and Southeast Asia. This has become one of the Outstanding Universal Values for the property. A large portion of shop houses is in need of interventions, including regular maintenance and removal of hazardous structures and sign boards. The conservation of Shop houses must become a priority due to their importance for the identity of the property.

Melaka has sufficient laws and development guidelines concerning heritage properties including shop houses. It needs more trained personnel and a greater understanding of historic properties and heritage management among policy makers, professionals, developers and the public. The case study examines the current underlying issues in Melaka and strategies to manage the conflicts among stakeholders who have different views on the issue of development and heritage economics. The study also examines the possible indicators for measuring changes in the townscape since the inscription of the site on the World Heritage List.

**Ancient Pilgrim Route from Seruwila to Sri Pada (Adam's Peak) in Sri Lanka**
By: Jayatissa HERATH, Architect/Conservator, Postgraduate Institute Of Archaeology Sri Lanka.

The property spreads commencing from the Eastern Province and runs through North Central Province and ends up in the Central Province of Sri Lanka.

The Ancient pilgrimage route leading to Sri Pada (Adam’s Peak) begins at the Ancient Port of Gokanna and Seruwila temple, and connects places with the cult of relic veneration and multi religious and multi cultural beliefs. The convergence of different ethnicities that belong to four major religions in the world to a single place for veneration exhibits common principles of
traditions, beliefs and religious tolerance with an exceptional spirit of humanity and therefore, it could be exploited for fostering peace through conservation of sites with multi-cultural representations throughout history since ancient times. Brahmi inscription testify to the fact that the route was populated and utilized throughout history since pre-Christian times.

Sri Pada is a pilgrimage site which was considered sacred by the devotees of four religions namely Buddhists, Hindus, Christians and Islamists. While the Buddhist believe the Buddha left the trace of his left foot print at the summit on a gemstone, some Christians say the “footprint” in the rock atop the rust-red peak is where Adam first put foot (hence is called Adam’s peak) on earth after being exiled from Eden. Other Christians say it is the Footprint of St. Thomas, who brought Christianity to Southern India in the 1st century AD, while to Hindus it is the Footprint of Lord Siva (hence called Sivan Adipadham or Sivanolipatha Malai), while some of Sri Lanka’s Muslims call it the Footprint of Al-Rohun (Soul) or Adam, a prophet according to Islamic beliefs.

The islands frequented the Peak shrine that was popularized by King Vijayabahu I, King Nissankamalla, and King Prakramabahu. This became an annual event enshrined by every Buddhist family and temple right round the Island. The cult of Foot Print veneration had been popularized and spread in the countries of Myanmar [Burma], Cambodia, Thailand etc. As a result even today Footprint shrines of the Buddha exist in Afghanistan, Bhutan, Cambodia, China, India, Japan, Korea, Laos, Malaysia, the Maldives, Pakistan, Singapore, Thailand and the Union of Myanmar due to cross religious interactions.

The existence of such a pilgrim route resulted in making inscriptions, erection of temples and resting places, establishment of means for crossing hikes or rivers etc. along and immediate vicinity of the river and in some areas using easy contour for pedestrians. These milestones are
manmade creations added to the route that can be used as examples for the existence, co-habitation and evidence for cross cultural interchanges which took place in the island throughout history from time to time with different degrees.

At present four out of seven of the World Heritage sites in Sri Lanka are managed by Central Cultural fund and the Department of Archaeology as a collaborative task. The conservation of monuments, monitoring of conservation activities, and restoration of monuments inside the core area are directly under the purview of the Antiquities Ordinance and the interests are looked after by both Central Cultural Fund and the Department of Archeology.

Seruwila to Sri Pada (Sacred Foot Print of Lord Buddha), the Ancient Pilgrim route along the Mahaweli River in Sri Lanka is suggested as a project for nomination to the World Heritage List. This proposal is based on the cult of relic veneration that prevailed in the island for centuries connecting several relic sites that end up at the Foot Print shrine at Sri Pada or Adams Peak where almost all the religions and ethnic groups meet for the common purpose of veneration based on deferent beliefs. As explained before, the convergence of different ethnicities that belong to four major religions in the world to a single place for veneration exhibits common principles of traditions, beliefs and religious tolerance with an exceptional spirit of humanity and therefore, it could be used for making peace through conservation at sites with multi-cultural representation. The architecture along the route and at the destination, exhibit various examples of types of buildings that belong to various time periods for enshrining the relics. The Stupas, reliquaries, temples, Kovils, Devals and the wayside resting places are examples of this.

The existence of such a pilgrim route prevails as a unique testimony to a circuitous route having the tradition of relic worship and veneration not only by a group of people belonging to a single religion, single ethnic group or a single country but also by multi religious, multi ethnic and even foreign groups, especially those from neighboring countries such as Burma, Siam, Cambodia, Laos, etc. It further exhibits the interchange of Buddhist and Hindu ritual practices in establishing places of worship along the pilgrim route, where the images of the Buddha and those of the Hindu Gods are placed side by side within the same precinct. (eg. Temple of the Sacred Tooth Relic and the Hindu Devale complexes in Kandy) or even with in the same building (eg. Lankatilake and Gadadadiya complexes of Gampola Period).

Physical planning and architecture of these shrines also testify to the development of a peculiar tradition, which is a result of the interchange of both Buddhist and Hindu architecture and planning. This can be considered as a clear manifestation of the charity and amity that has extended by the devotees of both religions that have origins in the Asian sub continent of South and Southeast Asia, in true spirit of brotherhood and religious tolerance.
Dr. Jose Rizal Museum (Philippines)
By: Michael Angelo V. LIWANAG, Architect, Philippines.

1. Description of the Site and Corresponding Data

Site Description
- 2 kilometers northwest of town plaza
- 2 hectares in area
- Comprised of Rizal’s wooden structures
- Dam and reservoir
- Average of 3000 visitors/month

Casa Cuadrada: Rizal’s Residence, March 1893 - July 1896

The Rizal Shrine in Dapitan is located in the province of Zamboanga del Norte, on the Philippines' southern island region of Mindanao. Dapitan is a small coastal town where Dr. Jose P. Rizal, National Hero of the Philippines, was exiled from July 1892 to July 1896 by the Spanish colonial government. After being taken from Dapitan, Rizal was executed in Manila on 30 December 1896.

The Shrine, a two-hectare parcel of land over a kilometre north of the town plaza, stretches from the seashore to the slopes of the surrounding mountains and currently, receives around 3,000 visitors per month. It was here that Rizal, famous for literary masterpieces that ignited the popular revolution against Spain, as well as successful exploits in the field of ophthalmology, showcased skills in planning and design by building a compound of wooden structures complete with its own freshwater system. Apart from the dam and reservoir, all the structures currently in the Shrine are replicas. They are comprised of Rizal's residence and its support structures, a clinic and hospital wards where he treated the less fortunate for free, as well as a workshop and dormitory for boys under his tutelage (his educational methods at the time included nature study, industrial instruction and apprenticeship in medicine.

Dapitan itself is an extension of the Shrine as Rizal used his talents to improve other aspects of the town. Although located outside the Shrine and no longer in existence, the Casa Real at Dapitan's town plaza, an 18th century building in the classic mixture of Filipino and Spanish styles and where Rizal was originally placed under house arrest, played a historic role in during his exile as well. Several other structures around the town which were significant to Rizal are either no longer in existence or have been altered. There is also a modern building near the Shrine's entrance which serves as a museum. Aside from its historical and architectural significance, the Shrine's outstanding universal value is its embodiment of human ingenuity,
resourcefulness, and resiliency under extremely distressing political and personal circumstances; it’s where Rizal promoted environmental design, awareness, and protection, dispensed a pioneering approach to education, and practiced selfless community service, all of which serve as inspiring examples to visitors of the site.

The Shrine is managed by the National Historical Institute (NHI), the Philippine government’s Manila-based agency in charge of administration and maintenance of all the country’s historical sites, with daily operations presided over by a locally-based curator. The most notable problem due to natural phenomena is the deterioration of the concrete sea wall which protects the site from the ocean. Repair of the sea wall and other significant projects cannot be implemented because of insufficient funds. In its current setup, the Shrine does not generate enough income on its own and is reliant on the NHI’s already constricted budget. Previous rehabilitations, although carried out with good intentions, have also resulted in inaccurate architectural revisions as well as insertion of new elements inconsistent with the Shrine's historical integrity. The last major attempt, undertaken in 1998, came close but could not fully achieve historical integrity primarily because more entities than necessary were involved in the conceptualization, design and development process.

The Shrine’s potential for the advancement of peace both on a local and national scale is tremendous and unique. It is the only Shrine to the Philippine’s National Hero located in the country’s turbulent southern island of Mindanao, a region rife with a longstanding violent separatist movement and political unrest. The patriotic sacrifices of Rizal is a source of pride common to all Filipinos; a properly preserved and managed Shrine transcends deep-rooted differences and serves as a rare rallying point for unity and nationalism.

**Levuka Port Town (Fiji)**

By: Rahkel MERCY, Coordinator for the World Heritage Project in Fiji Department of National Heritage, Culture and Arts.
Levuka is a port town that was colonized by the British and ceded to Great Britain in 1874. Prior to cession, Levuka was a warehouse and became the meeting place for foreigners, traders, missionaries and local indigenous communities. Levuka was initially a port and became a colonial port town when colonized by the British. It was in transition to become a regional centre of colonial authority when Fiji's capital moved to Suva and in the process, stalled before being developed into a regional centre. Levuka has retained most of its intangible and tangible heritage as a town from its past history and association in the form of its built heritage, archaeological remains, maritime remains and the town's landscape. Most of Levuka's built heritage is rich in its integrity and authenticity and much research has been undertaken to verify the history and development of the town. Levuka has the global significance because it retains the tangible evidence of initial European colonization of a region and elements of the global heritage of the 19th century British Empire in a vernacular form. This heritage may once have existed in the other capitals but has disappeared through ongoing development of the ports into the 20th century. Levuka is different to colonial administrative centers elsewhere because it lacks, features that reflect the long term -sustainability of, a capital such as a developed hinterland and transport system including roads and railways. Levuka's simple vernacular architecture reflects an adaptation of global building styles of the 19th and early 20th centuries to the Pacific oceanic context.

At national level, the Government of Fiji is developing a law to protect its heritage and give recognition and application to the World Heritage Convention. This law is currently under consultative process before passing by Fiji’s President. At the town level, Levuka is currently managed by the Levuka Town Council under its municipal powers and laws. In addition, there is customary law that has restricted diving in Levuka harbor to protect the maritime relics on its seabed.

The challenge faced by the Fiji Government is the lack of expertise in the area of World Heritage to assist in completing its first nomination. Levuka has been on the Tentative List since 1999 and this has caused frustration in the heritage sector and the local Levuka community since it has been 10 years in the process. At the local level, the lack of funding to meet the needs of the residents and indigenous people of Levuka has been a major challenge as Government has other priorities. There are other challenges but these are the most blatant ones. At national level, the Government of Fiji is developing a law to protect its heritage and give recognition and application to the World Heritage Convention. This law is currently under consultation before passing by Fiji's President. At the town level, Levuka is currently managed by the Levuka Town Council under its municipal powers and laws. In addition, there is a customary law that has restricted diving in Levuka harbor to protect the
maritime relics on its seabed. There are other challenges but these are the most blatant ones.

Practical Exercise
Based on the pre-workshop essays by the participants, four working groups were established. Three groups worked on creating a nomination dossier of a selected site for inclusion in the World Heritage List while the fourth one worked on preparing a Periodic Monitoring Report. The participant who was from the country nominating the site was called a “data provider” and was responsible for feeding the group with essential information concerning the site being nominated. The workgroup had more or less a day and a half (and night) to prepare the nomination in the form of a PowerPoint presentation.

The nominations were presented to a panel composed of the workshop Resource Persons. The participants prepared the following nominations:

Team 1
Archaeological Ur City, Iraq (Cultural site nomination)

Early history
Ur was inhabited in the earliest stage of village settlement in the southern part of Mesopotamia, the Ubaid period. However, it later appears to have been abandoned for a time. Scholars believe that, as the climate changed from relatively damp to drought in the early 3rd millennium BC, the small farming villages of the Ubaid culture consolidated into larger settlements, arising from the need for large-scale, centralized irrigation works to survive the dry spells. Ur became one such centre, and by around 2600 BC, in the Sumerian Early Dynastic Period III, the city was again thriving. Ur by this time was considered sacred to the god called Nanna (Sumerian) or Sin (Akkadian).

The location of Ur was favorable for trade, by both sea and land routes, into Arabia. Many elaborate tombs, including that of Queen Puabi, were constructed. In this cemetery were also found artifacts bearing the names of kings Meskalamdug and Akalamdug.

Middle Bronze Age
The first dynasty was ended by an attack of Sargon of Akkad around 2340 BC. Not much is known about the following second dynasty, when the city was in eclipse.

The third dynasty was established when the king Ur-Nammu (or Urnammu) came to power, ruling between ca. 2047 BC and 2030 BC. During his rule, temples, including the ziggurat, were built, and agriculture was improved
through irrigation. His code of laws, the Code of Ur-Nammu is one of the oldest such documents known, preceding the code of Hammurabi by 300 years. He and his successor Shulgi were both deified during their reigns, and after his death he continued as a hero-figure: one of the surviving works of Sumerian literature describes the death of Ur-Nammu and his journey to the underworld.

The Ur Empire continued through the reigns of three more kings, Amar-Sin, Shu-Sin, and Ibbi-Sin. It fell around 1940 BC to the Elamites in the 24th regnal year of Ibbi-Sin. According to one estimate, Ur was the largest city in the world from c. 2030 to 1980 BC. Its population was approximately 65,000.

Iron Age
In the sixth century BC there was new construction in Ur under the rule of Nebuchadnezzar II of Babylon. The last Babylonian king, Nabonidus, improved the ziggurat. However the city started to decline from around 550 BC and was no longer inhabited after about 500 BC, perhaps owing to drought, changing river patterns, and the silting of the outlet to the Persian Gulf.

Statement of Outstanding Universal Value

The ancient city of Ur is universally significant for its contribution to developing the body of law for the middle-East and later influencing judicial systems of the region. The city of Ur represents an exceptional example of ancient international trading port city which influenced the design of other cities in terms of urban planning, architectural hierarchy as well as security. The ancient city of Ur testifies to one of the oldest heritage and traditions of the world, where literature and gold industry was first created. The role of Ur as an early civilization and trading port, contributed tremendously to the creation of the cultural and architectural characters of the successive civilizations in the middle-East if not the world.

The group proposed to inscribe Ur under criteria (ii) (iii) and (iv).

Team 2
Namhansanseong, Korea (Cultural site nomination)

Namhansanseong (literally "South Han Mountain Fortress") is a park at an elevation of 480m above sea level, immediately to the southeast of Seoul. It is located on Namhansan ("South Han Mountain"). It contains fortifications that date to the 17th century, and a number of temples.

Tradition connects the site of Namhansanseong with Onjo, founder of Baekje. In 672, a fortress called Chujangseong was built on the western
edge of Namhansan to protect Silla from Tang China. Later the fortress was renamed Iljangseong. Goryeo kings kept the fortress in repair as a defensive outpost for Gwangju, the nearby provincial capital.

Most of the fortress that exists today dates from the Joseon period. The construction was planned Seo, beginning in 1624, when the Manchus were threatening Ming China. In 1636, the Manchus invaded and Injo fled with his court and 13,800 soldiers to Namhansanseong. Here they were well defended and the king enjoyed the protection of a bodyguard composed of 3000 fighting monks. The Manchus were not able to take the fortress by storm, but after 45 days of siege the food supply inside ran out, and the king was forced to surrender, giving his sons as hostages and shifting allegiance from the Ming. The Samjeondo Monument was erected on the southern route from Seoul to Namhansanseong to mark this event.

After the Manchus withdrew, Namhanseong remained untouched until the reign of Sukchong, who enlarged it and added Pongamseong on the northeast corner of the fortress area in 1686. Another annex, Hanbongseong, was built along the ridge east of the fortress in 1693. More work was done in the reign of Yeongjo (1724-76). The grey brick parapets date from 1778, during the reign of Cheongjo.

Namhansanseong Provincial Park

The fortress went unused and slowly crumbled until 1954, when it was designated a national park and a good deal of repair work was done. The fortress area once accommodated nine temples, as well as various command posts and watch towers. Today a single command post, Seojangdae, and a single temple, Changgyeonsa, remain. There are other more recent temples on the path up to the south gate and fortress walls. The north, south and east gates have been restored.

Seojangdae is where Injo stayed during the Manchu siege of 1636. The building’s second story was added in 1751, at which time the pavilion
received another name, Mumangnu, meaning "Unforgotten Tower". This name apparently refers to the unforgettable shame of the surrender to the Manchus. The shrine of Chonggyedang dates from the same period, and was constructed in honour of Yi Hoe, who was wrongfully executed for his responsibilities in constructing the southern part of Namhansanseong.

A number of less important historical sites such as Sungnyeoljeon, erected in 1638 and Chimgwajeong are associated with the ancient Baekje ruler Onjo. Not far from the western wall was the site of Songsu-tap, a tower with a metal phoenix on top, erected to commemorate President Syngman Rhee's 80th birthday in 1955. When the Rhee government was overthrown in the 1960 Student Revolution, the monument was destroyed. It caught on fire on 2/11/08.

**Statement of Outstanding Universal Value**

Namhansanseong Mountain Fortress is the best representation of traditional and effective Korean mountain fortress construction dating back to the 7th century and is a powerful example of how peoples of diverse religious backgrounds can live peacefully in close proximity for centuries, remain united, flourish, and become the enduring symbol of a single nation's successful struggle for the right to determine its own destiny.

The group proposed to inscribe Namhansanseong under criteria (ii) (iv) and (vi).

**Team 3**

**Puerto Princesa Subterranean River National Park, Philippines (Periodic monitoring report)**

**REPUBLIC OF THE PHILIPPINES**
This park was inscribed on the World Heritage List in 1999 under criteria (vii) and (x). It features a spectacular limestone karst landscape with an underground river. One of the river’s distinguishing features is that it emerges directly into the sea, and its lower portion is subject to tidal influences. The area also represents a significant habitat for biodiversity conservation. The site contains a full ‘mountain-to-sea’ ecosystem and has some of the most important forests in Asia.

Local culture remains alive, but is being eroded and has a high risk of being lost. The group revised the description for the criteria and drafted the following declaration of OUV: “Puerto Princesa Subterranean River National Park is the last frontier for biodiversity conservation in the Philippines. This area contains special geological and biological phenomena which together constitute a site of extraordinary natural beauty. This combination of the best examples of karst forests, coastal wetlands, and marine biodiversity is difficult to find anywhere else in the Pacific region. This combination of unique features occurring harmoniously within this critical location must be protected for future generations.”

Comparative analysis (including the state of conservation of similar properties): The underground river in St. Paul is comparable to features found in existing World Heritage sites in Slovenia’s Skocjanske Jama, Kentucky’s Mammoth Cave or the Canadian Rockies Castleguard and Maligne River Caves. St. Paul’s underground river flows directly into the sea amidst a tropical coastal setting.

State of Conservation and Factors Affecting the Property: The territory of the national park is biologically rich, with eight types of forests including mangroves, mossy forests, sea grass beds, and coral reefs in the marine portion. The particular value of protection of an entire watershed is noted,
and will be important, particularly with respect to the long-term protection of low-lying and coastal ecosystem. St. Paul's Range features a spectacular limestone landscape, which flows the underground river. Protection of the underground river has been maintained satisfactorily particularly those related to water quality and quantity. The Heritage Site is relatively safe from natural disasters (typhoons and earthquakes) as it is not a common occurring phenomenon. The Heritage Site has seen a significant increase in the amount of tourists in the last two years and has put tremendous pressure on the City Government to navigate the delicate balance of the rising urban development issue that encroaches on the buffer zone and use of lumber and natural resources for development purposes and safeguarding the Heritage Site.

Property management plan or other management systems: 8 programs:
- a) Habitat and ecosystems management
- b) Protection and Law enforcement
- c) Research and Monitoring
- d) Information and Public awareness
- e) Development and community participation
- f) Tourism and visitor’s management
- g) Regional integration, and
- h) Institutional organization's development and administration.

The property is being monitored for:
- Water pollution, quality and quantity
- Biodiversity and
- Number of visitors

Team 4
Uafato / Tiavea Conservation Area, Samoa (Mixed site nomination)

Uafato is a village on the north east coast of Upolu Island in Samoa with national and global significance as a unique cultural and conservation area. It is within the political district of Va'a-o-Fonoti and is also part of a conservation zone called the Uafato Conservation Area. The village is one of nine small village settlements situated at Fagaloa Bay, a site of natural beauty with significant cultural value and bio-diversity. It is surrounded by the Uafato Tiavea Conservation Zone with lush rainforest, rugged topography, waterfalls and coral reefs.

Uafato village is the most eastern of the villages in the bay and nestled between the sea and rainforest mountains. Access to Uafato village is by a narrow access road leading from Fagaloa Bay.

Like most villages in Samoa, the people of Uafato maintain a traditional lifestyle and culture governed by fa'a Samoa, the matai chiefly system and va
tapu’ia interaction with their natural environment. The rainforest remains an important economic base for the local people. The forests surrounding the village contains one of the largest remaining stands of a native hardwood tree ifilele with many uses in Samoan culture including house building and carving.

The village is a centre for traditional woodcarving where visitors can watch carvers making kava bowls, war clubs and other local crafts. Like women in most villages in Samoa, the women of Uafato weave finely woven mats, fans and handicrafts which are an important source of income for their families. The reputation of the local woodcarvers has grown over the last two decades and the carvers of Uafato supply the craft markets in the capital Apia. Most of the techniques used in crafting the traditional artwork are much the same as they were prior to western contact. The village is an hour and a half from the country's capital Apia and a visit can be undertaken in a day.

Uafato Conservation Area

The conservation area is ancestral land owned by the families of Uafato. The conservation zone includes the village and Fagaloa Bay and approximately 1,300 hectares of forestlands. Fauna includes two varieties of bat and 22 bird species including the endangered tooth-billed pigeon (Didunculus strigirostris), also known as Samoan Pigeon which are confined to undisturbed forests. It is the national bird of Samoa and is called the Manumea. The initiative for a conservation area came from the chiefs and the village following cyclones in 1991 which destroyed much of the village. The council of chiefs approached a private environmental group, O Le Siosiomaga Society, for assistance. A year later, the Uafato Conservation Area was established with funding from the Pacific Regional Environment Program.

Declaration of Outstanding Universal Value

The cultural and natural landscape of Uafato and Tiavea, comprising human settlements, rainforests, sea front, coral reefs, diverse species of flora and fauna is of exceptional natural beauty and aesthetic importance. It has continuity of living traditions which goes back to 1000 BC. The Matai system in society is unique and very helpful to control and ease the social tensions. Some of the plants and birds which are very specific to the area are on the verge of extinction. There is a perfect harmony between human activity and natural elements such as forest and sea use maintaining the site in an undisturbed state.

The group proposed to inscribe Uafato/Tiavea Conservation Area under criteria (v) (vii) (ix) and (x)
Fifth day of the workshop - Friday April 23

Presentations and evaluations of practical exercises

Each team worked late in the preceding evening to complete the exercise, one group ending at 4:00 A.M.

On Friday morning, each Team presented the result of their work to a panel of Resource Persons acting as members of the World Heritage Committee. The Resource Persons reviewed the three nomination proposals and the Periodic Monitoring Report cases. They assessed each one as though it had been presented to the World Heritage Committee. While some of the Resource Persons finalized the results and comments, Resource Person Paul Mahoney discussed “How to engage Decision Makers” with the course participants and Resource Person Ilse Wurst made a presentation on “Real World Implementation of Training”.

Team 1: Mir Ahmad Joyenda (Afghanistan); Rahkel Mercy (Fiji); Manu Goel (India); Ana Suraya (Indonesia); Rosli Bin Haji Nor (Malaysia); Mariam Iyaza (Maldives); Shukur Ullah baig (Pakistan); Data Provider: Maha Saed Hadi Al-Obaidy (Iraq); Resource Person: Francois LeBlanc.
Team 2: Anar Guliyev (Azerbaijan); Li Xie (China); Lydia Taylor Bower (Fiji); Mico Liwanag (Philippines); Somachandra Jayatissa Bandara Herath (Sri Lanka); Data Provider: Sunhee Rho (Korea); Resource Person: Junko Taniguchi.

Team 3: Clara María Minaverry (Argentina); Siosomphone Soutthichak (Laos); Soukhatha Vannaltah (Laos); Steven R. Titiml (Marshall Island); Wijesuriya Wijesekara Mudiyanselage (Sri Lanka); Michelle Lyn Defreese (USA); Data Provider: James Albert Ali Mendoza (Philippines); Resource Person: Qunli Han.

Team 4: Amir Shikder (Bangladesh); Romel Singh Jamwal (India); Huda Moh’d Muftih alnajjar (Jordan); Gyanim Rai (Nepal); Myla Toreja Buan (Philippines); Data Provider: Molly Faamanata Nielsen (Samoa); Resource Person: Duncan Marshall.
Coming back as representatives of the World heritage Committee, the Resource Persons thanked the data providers for each team and congratulated participants for the quality of their presentations, dedication and commitment. They then proceeded to assess each nomination and commented on the Periodic Monitoring Report. They told participants that the exercise looks a lot like what they will experience in real life in their countries while preparing nominations: working with people of varied professional backgrounds, asking tough questions in a situation where they will never be enough time and resources to complete the task.

In the end, what will produce a quality nomination will not be the quantity of material submitted to UNESCO, but the precision of the answers to the key questions and the clarity of the images and the supporting written material. Participants all agreed that the practical workgroup exercise was one of the most useful elements of the workshop for them, bridging theory and practice.

**Farewell Reception hosted by Hiroshima Prefecture**

The closing reception was hosted by the Hiroshima Prefectural Government. Mr. Hashimoto (Hiroshima International Affairs Division, Planning and Promotion Bureau), Mr. Mejia (UNITAR), and Francois LeBlanc (Getty Conservation Institute) welcomed participants. They encouraged them to become international ambassadors for peace and to use culture as a means for creating more respect and understanding between human beings.

The evening concluded with the distribution of course certificates handed out by Mr. Hashimoto and Mejia. Ms. Huda Moh’d Muflih Al Najjar thanked the Hiroshima Prefectural Government and UNITAR on behalf of the course participants.