

CENTRAL EUROPEAN UNIVERSITY

CULTURAL HERITAGE STUDIES



The soft power of Heritage: History & Uses

C3: THE HERITAGE MODELS OF DIVERSITY

1. Diversity and Heritage/ Heritage Diversity : the same History?

- a. *Cultural landscapes : a turning point*
- b. *Factors of renewal of Heritage categories*
- c. *Ontological change in Heritage*

2. New narratives and New Practices

- a. *Heritage Diversity and narratives*
- b. *Heritage Diversity and Conservation*
- c. *Heritage Diversity and Uses*



❖ **1992 :** Introduction of *Cultural Landscapes* in the World Heritage Convention



1993 : 1st Site Tongariro New Zealand

inscribed as natural site in 1987 and re-evaluated in 1993 as Cultural Landscape

“The mountains at the heart of the park have cultural and religious significance for the Maori people and symbolize the spiritual links between this community and its environment. The park has active and extinct volcanoes, a diverse range of ecosystems and some spectacular landscapes.”

Indigenous Peoples' claim for their cultural rights made it possible to

1. Highlight the nature/culture relationship by imposing a new narrative on their relationship with their environment.

- *Social and economic continuum*

2. Link the intangible values with the material qualities of their cultural items.

- *Material and spiritual continuum*





Uluru-Kata Tjuta National Park, Australia ,1987 – 1994

“The sandstone monolith of Uluru and the domes of Kata Tjuta, West of Uluru are an integral part of the traditional belief system of one of the world's oldest human societies. The traditional owners of Uluru-Kata Tjuta belong to the Aboriginal Anangu people”.



2008

- **Kuk early Agricultural site, Papua New Guinea**
- **Chief Roi Mata's domain, Vanuatu**



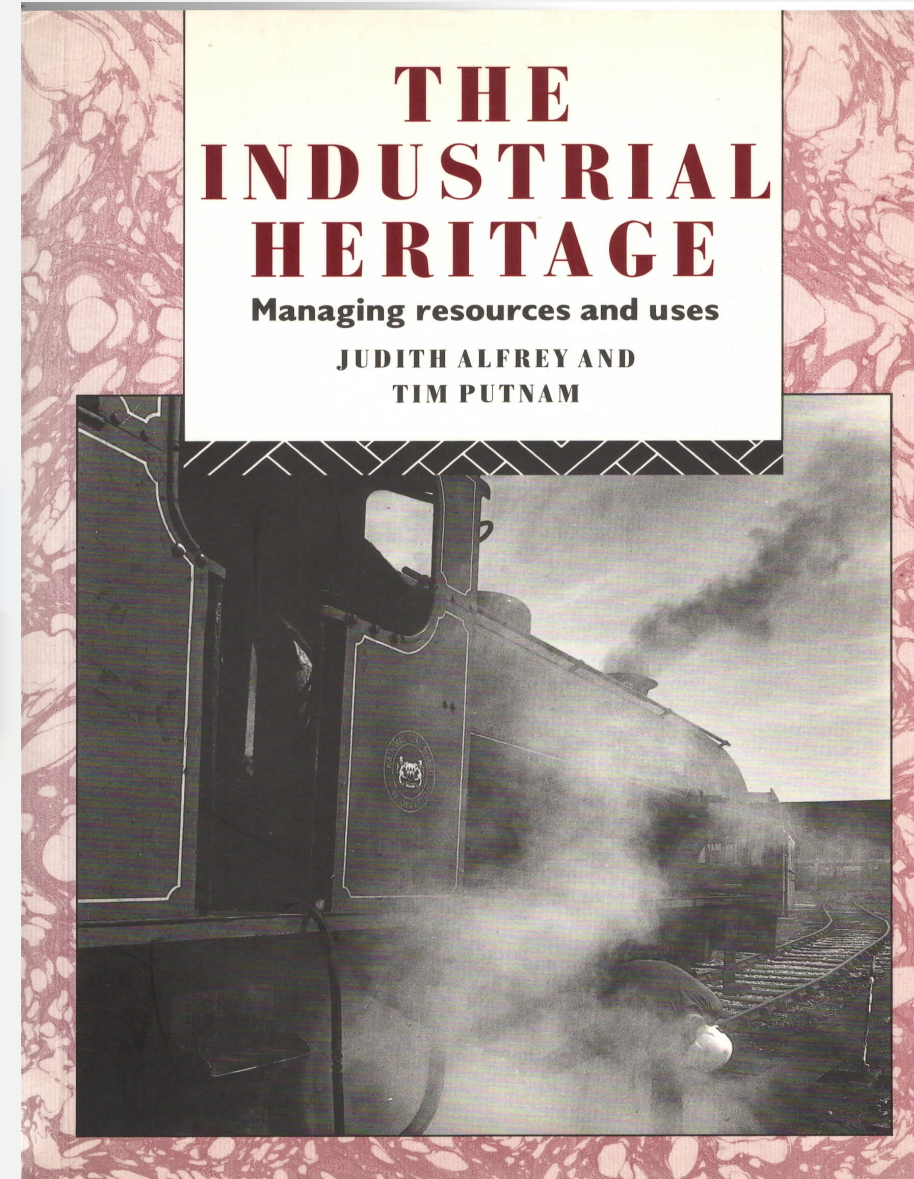
- Efficient parallel between the numerical diversity of cultural heritages models and
- Diversity as a paradigm of the equivalence of cultures and peoples

□ Factors of renewal of Heritage Categories

- ❖ *Heritage considered from a social sciences approach*
- ❖ *Change of scale (national heritage towards transnational heritage)*
- ❖ *Invention of Intangible Heritage*

Industrial Heritage

- Creation of the Eco-museum *Creusot Montceau Les mines* in North of France in 1973
 - inscribed on WH List : *Nord-Pas de Calais Mining Basin* in 2012
- *Dock of Liverpool* restored in 1988,
 - inscribed on the WH List : *Liverpool Mercantile Maritime City* in 2004 (delisted 2021)



1992 : First Management and Interpretation Manual

(Czechia)

1996

- ◆ Canal du Midi (France)
- ◆ Verla Groundwood and Board Mill (Finland)

1997

- ◆ Hallstatt-Dachstein / Salzkammergut Cultural Landscape (Austria)
- ◆ Las Médulas (Spain)
- ◆ Mill Network at Kinderdijk-Elshout (Netherlands (Kingdom of the))

1998

- ◆ Ir.D.F. Woudagemaal (D.F. Wouda Steam Pumping Station) (Netherlands (Kingdom of the))
- ◆ Semmering Railway (Austria)
- ◆ The Four Lifts on the Canal du Centre and their Environs, La Louvière and Le Roeulx (Belgium)

2000

- ◆ Blaenavon Industrial Landscape (United Kingdom of Great Britain and Northern Ireland)
- ◆ Mount Qingcheng and the Dujiangyan Irrigation System (China)
- ◆ Neolithic Flint Mines at Spiennes (Mons) (Belgium)

2001

- ◆ Derwent Valley Mills (United Kingdom of Great Britain and Northern Ireland)
- ◆ Mining Area of the Great Copper Mountain in Falun (Sweden)
- ◆ New Lanark (United Kingdom of Great Britain and Northern Ireland)
- ◆ Zollverein Coal Mine Industrial Complex in Essen (Germany)



Cultural Routes of the Council of Europe programme



The Cultural Routes programme ([DG Democracy](#)) was launched by the Council of Europe in 1987 with the Declaration of Santiago de Compostela.

The Cultural Routes of the Council of Europe are an invitation to travel and to discover the rich and diverse heritage of Europe by bringing people and places together in networks of shared history and heritage. They put into practice the values of the Council of Europe: human rights, cultural diversity, intercultural dialogue and mutual exchanges across borders.



Over 45 Cultural Routes of the Council of Europe provide a wealth of leisure and education in Europe and beyond and are key resources for responsible tourism and sustainable development. They cover a wide range of different themes, from architecture and landscape to religious influences, from gastronomy to the lives of major figures of European art, music and literature.

The certification "Cultural Route of the Council of Europe" is a guarantee of excellence. It covers a wide range of activities and projects pertaining to five main priority fields of action: co-operation in research, promotion, enhancement of memory, history and European heritage; cultural and educational exchange.



Santiago de Compostela
Pilgrim Routes

1987



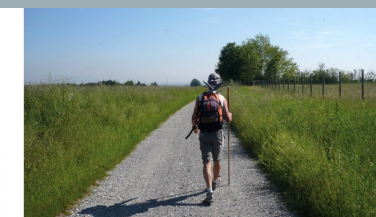
The Hansa

1991



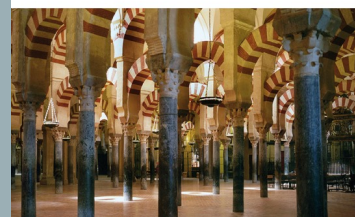
Viking Route

1993



Via Francigena

1994



Routes of El legado
andalusí

1997



Phoenicians' Route

2003



Iron Route in the
Pyrenees

2003



European Mozart Ways

2004

In 2023, we count 47 Cultural Routes of the Council of Europe, with very different themes that illustrate European memory, history and heritage and contribute to an interpretation of the diversity of present-day Europe

"Launched by the Council of Europe in 1987, the Cultural Routes demonstrate that the heritage of different European countries contributes to the common cultural heritage".

CONVENTION FOR THE SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE

- *La Conférence générale (...) Referring to existing international human rights instruments, in particular to the Universal Declaration on Human Rights of 1948, the International Covenant on Economic, Social and Cultural Rights of 1966, and the International Covenant on Civil and Political Rights of 1966,*
- *Considering the importance of the intangible cultural heritage as a mainspring of cultural diversity and a guarantee of sustainable development, as underscored in the UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore of 1989, in the UNESCO Universal Declaration on Cultural Diversity of 2001, and in the Istanbul Declaration of 2002 adopted by the Third Round Table of Ministers of Culture*
- *Considering the deep-seated interdependence between the intangible cultural heritage and the tangible cultural and natural heritage,*

CONVENTION FOR THE SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE

- *Recognizing that communities, in particular indigenous communities, groups and, in some cases, individuals, play an important role in the production, safeguarding, maintenance and re-creation of the intangible cultural heritage, thus helping to enrich cultural diversity and human creativity,*
- *Noting further that no binding multilateral instrument as yet exists for the safeguarding of the intangible cultural heritage,*
- *Considering that existing international agreements, recommendations and resolutions concerning the cultural and natural heritage need to be effectively enriched and supplemented by means of new provisions relating to the intangible cultural heritage,*
- *Adopt this Convention on this seventeenth day of October 2003*

CONVENTION FOR THE PROTECTION AND PROMOTION OF WORLD CULTURAL AND NATURAL HERITAGE

- *Noting that the cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction,*
- *Considering that deterioration or disappearance of any item of the cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world,*

2003

• **Article 2 :**

• *For the purposes of this Convention,*

• *1. The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.*

• This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, **thus promoting respect for cultural diversity and human creativity**

• For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, **and of sustainable development.**

1972

• **Article 1 :** *For the purpose of this Convention, the following shall be considered as “cultural heritage”:*

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

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

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

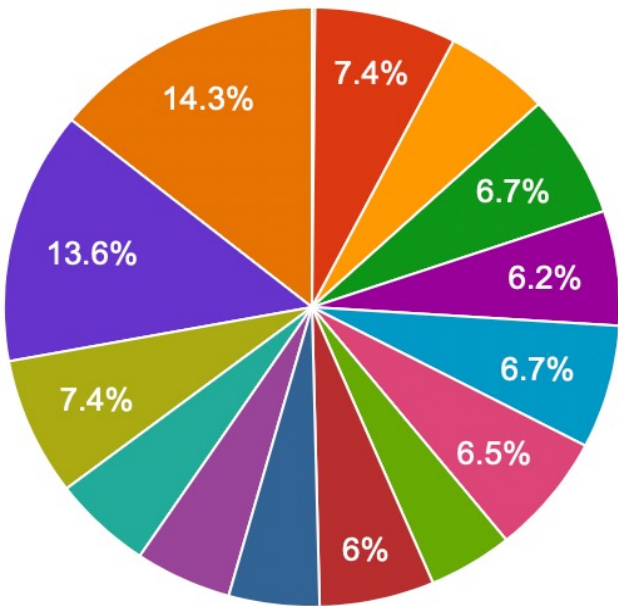
- **OUV Declaration of cultural landscapes of 1972**
“ Chief Roi Mata’s Domain is the first site to be inscribed in Vanuatu. It consists of three early 17th century AD sites on the islands of Efate, Lelepa and Artok associated with the life and death of the last paramount chief, or Roi Mata, of what is now Central Vanuatu. The property includes Roi Mata’s residence, the site of his death and Roi Mata’s mass burial site. It is closely associated with the oral traditions surrounding the chief and the moral values he espoused. The site reflects the convergence between oral tradition and archaeology and bears witness to the persistence of Roi Mata’s social reforms and conflict resolution, still relevant to the people of the region..... The landscape memorialises the deeds of Roi Mata who still lives for many people in contemporary Vanuatu as a source of power and inspiration



Diversity and Heritage:

- ⇒ Taken together 1972 and 2003 have become more than complementary, they are inseparable because
- ⇒ Together only they create and represent the equivalence of cultures, this representation of diversity in a somewhat binary representation of the world, but the result of the geopolitical and intellectual state of the world.
- ⇒ The increase of heritage categories makes it possible to embody, represent and manage diversity in philosophical and political terms.

Number of elements on Convention 2003



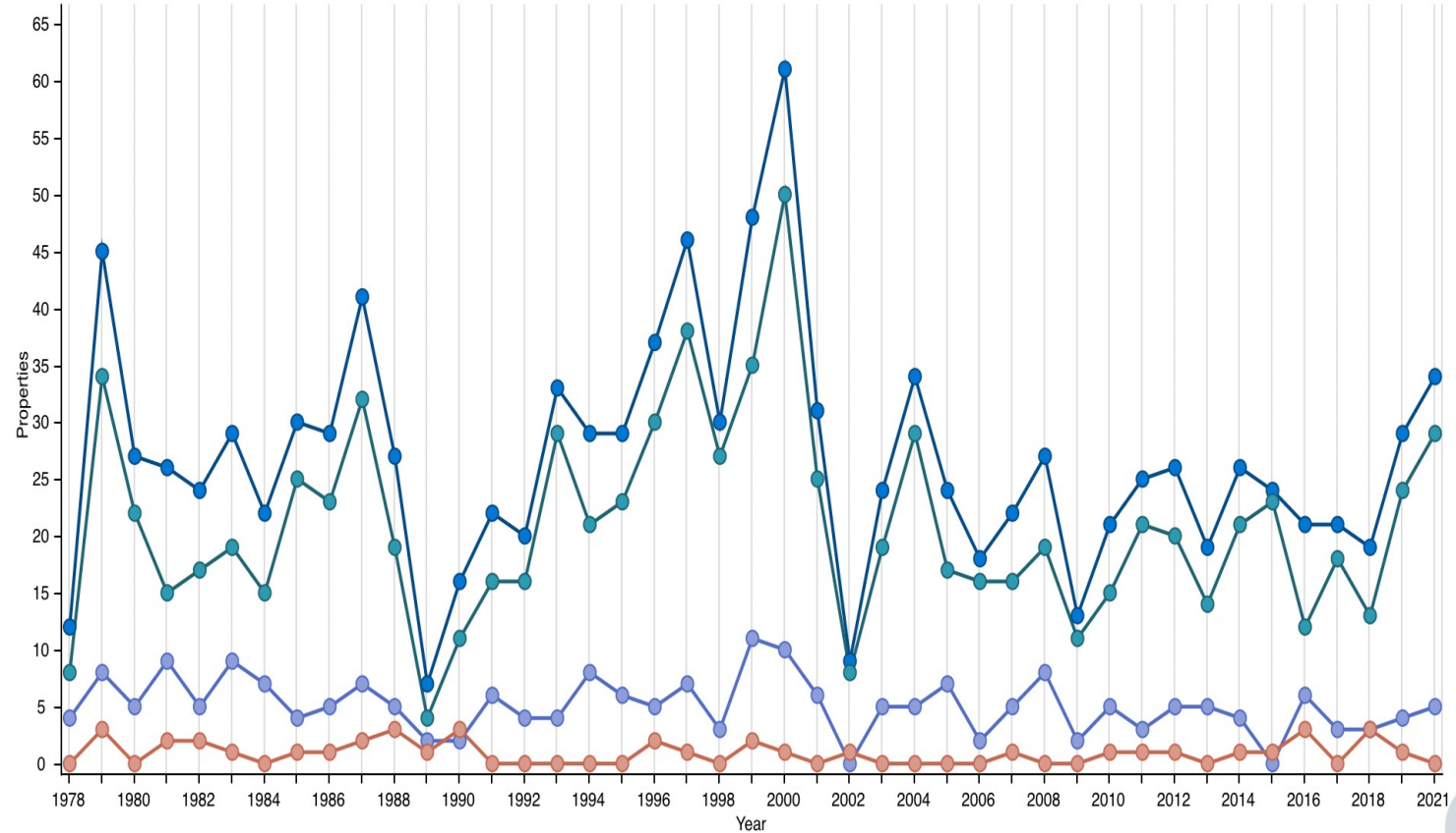
- 2022
- 2021
- 2020
- 2019
- 2018
- 2017
- 2016
- 2015
- 2014
- 2013
- 2012
- 2011
- 2010
- 2009
- 2008

▲ 2/2 ▼

Number of elements on Convention 1972

Nombre de biens du patrimoine mondial inscrits chaque année : Culturel, naturel, mixte

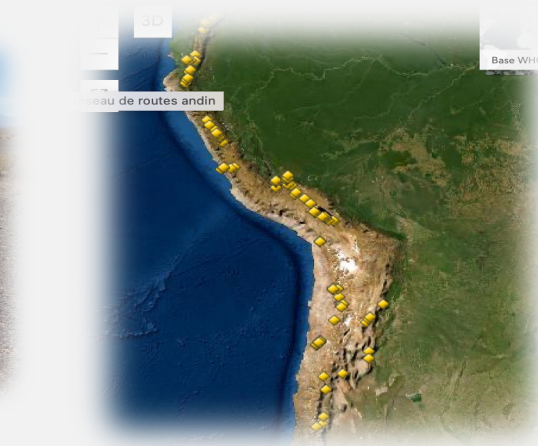
Diagramme [Données](#)



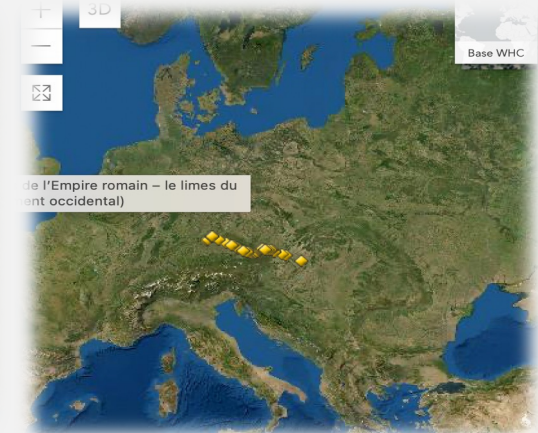
■ Sites ■ Cultural ■ Natural ■ Mixed

Routes, Frontiers, Memory places

✓ Qhapaq Nan Andean roads systems, Argentina, Bolivia, Chile, Colombia, Equatorr Peru, 2014



✓ Frontiers of the Roman Empire - - The Danube Limes (Western Segment) Austria, Germany, Slovakia, 2021



✓ Frontiers of the Roman Empire - The Lower German Limes, Germany, Netherlands, 2021.



✓ Stećci Medieval Tombstone Graveyards, Bosnia-Herzegovina, Croatia, Montenegro, Serbia, 2016

Diversity of Objects and Heritage Diversity in the 2003 Convention

▪ **Broad technical and typological categories**

- ✓ Sericulture and silk craftsmanship in China, 2009
- ✓ Chinese Calligraphy, 2009
- ✓ The technique of Chinese Xylogravure, 2009

▪ **To the skills relating to one particular cultural item**

- ✓ Traditional skills of crafting and playing Dotâr, Iran, 2019
- ✓ Konjic Woodcarving, Bosnia And Herzegovina, 2017

▪ **Listing of an ensemble and its local, specific expressions**

- ✓ Processional giants and dragons in Belgium and France, 2008
- ✓ The Binche carnival, 2008

▪ **Unusual objects and sincere discoveries !!!!**

- ✓ Irrigators' tribunals of the Spanish Mediterranean coast: the Council of Wise Men of the plain of Murcia and the Water Tribunal of the plain of Valencia, Espagne, 2009.

HERITAGE DIVERSITY AND USES : RELIGIOUS HERITAGE


Russian Federation

- ✓ Kizhi Pogost, Carelia, 1990
- ✓ Cultural and historic ensemble of Solovetsky islands, 1992
- ✓ Architectural Ensemble of Trinity Serguis Lavara at Serguiev Posad, 1993
- ✓ Church of the Ascension à Kolomenskoye, 1994
- ✓ Ferapontov Monastic Ensemble, 2000
- ✓ Ensemble of the Novodievitchi Covent, 2004

Cultural and historic ensemble of Solovetsky islands or *Memory and History of the Gulag ?*

By-laws for PRERICO (The ICOMOS International Scientific Committee on Places of Religion and Ritual)





Hagia Sophia: turning this Turkish treasure into a mosque is at odds with its Unesco status

Home > Analysis > Turkey – Hagia Sophia Suffers Serious Damage: Walls Peeled and Marble Tiles Shattered

Turkey – Hagia Sophia Suffers Serious Damage: Walls Peeled and Marble Tiles Shattered

Negligent administration, lack of security and 40,000 mosque visitors a day wreak havoc at World Heritage site in Turkey.



www.culturalpropertynews.org

