

**Best Practices for Completing the Comparative Analysis for a  
Cultural Landscape such as the  
proposed Pimachiowin Aki World Heritage Nomination**

by

Christin Didora

A Thesis  
Submitted to the Faculty of Graduate Studies  
In Partial Fulfillment of the Requirements  
For the Degree of

**Master of Natural Resources  
Management**

Natural Resources Institute  
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## **Abstract**

The Pimachiowin Aki Corporation was registered in 2006 as a non-profit corporation to implement the nomination process for the Pimachiowin Aki site. The corporation evolved from the Assembly of Partners established in 2005 by the five First Nations communities and the Manitoba and Ontario provincial governments, to initiate the World Heritage project, and each of the partners is now a member of the Board of Directors depicted in Figure 2 (Pimachiowin Aki Project Plan, 2007). The goal of the Pimachiowin Aki Corporation is to “safeguard and celebrate the Anishinabe cultural landscape and boreal forest as one living system to ensure the well-being of the Anishinabe who live there and for the benefit and enjoyment of all humanity” (Pimachiowin Aki Project Plan, 2007).

The purpose of this thesis was to develop the best practices for completing a comparative analysis for a cultural landscape which will assist the Pimachiowin Aki Corporation with developing the nomination document. The research focused on existing secondary documents including written reports and nomination documents, as well as experts’ opinions on how to write a cultural landscape nomination. The two objectives of the research were to complete an examination of the existing World Heritage literature and to establish the best practices to undertake the comparative analysis.

The research primarily focused on document analysis (including studying excerpts, nomination documents, and records), open-ended e-mail interviews, and internet research (including various UNESCO World Heritage Convention databases). The “Grounded Theory” analysis approach was applicable for this particular research in regard to establishing patterns, themes, and categories through the inductive analysis of the data from the selected World Heritage sites. A deductive approach was utilized to apply the patterns and categories to the proposed Pimachiowin Aki site. A “Grounded Theory” approach was also utilized during the research and analysis process when reviewing the research material for various meanings and linkages to provide results and conclusions in terms of establishing the best practices.

As per the Operational Guidelines, the comparative analysis is required to provide comparisons of the nominated site with sites that are on the World Heritage List and those that are not, including sites at the national and international level (UNESCO, 2008). Through the comparative analysis, sites are required to explain the importance of the proposed site through the comparisons. The IUCN advises that the analysis be as rigorous and objective as possible, maintain a global scope, and be supported by superior scientific information recognized both nationally and internationally (IUCN, 2007).

The concept of cultural landscapes was initially accepted in 1992; however, the concept is still not fully understood. The World Heritage Convention began recognizing natural, cultural, and mixed sites in 1972. In 1992, the World Heritage Convention included cultural landscapes as a fourth category for inscription into the World Heritage List. The “outstanding universal value” of cultural landscapes is sometimes ambiguous due to the inter-connectedness of both the cultural and natural characteristics of such sites.

As Fowler identified in 2002, the World Heritage Committee needs to include sites that represent the processes by which societies evolve and change and not just traditional examples of cultural landscapes. Living cultural landscapes present challenges in the identification of their qualities and “outstanding universal value” because they exhibit complex processes including people and cultural traditions working within a specific environment.

The material emphasis of the World Heritage Committee review process is challenging for associative cultural landscape nominations. Often, in such nominations, the people have an intimate relationship with the land, and a worldview in which the natural, cultural, and spiritual aspects are indivisible. The key attributes of the heritage value of associative cultural landscapes are often intangible and immaterial.

The individuality of each landscape and associated culture is what makes traditional sites unique and, at times, challenging to easily compare to other global sites. Aboriginal

cultural landscapes are living and evolving landscapes that encompass the spiritual world of the people associated with them as well as the environment that impacts their daily lives. Each claim for “outstanding universal value” requires its own comparative evaluation and this may require different examples being used for the various claims.

The concept of cultural landscapes is still not well understood, resulting in challenges for landscapes to clearly emulate the World Heritage cultural landscape definition and that of a cultural landscape category. Proposed sites are large and complex places and, with time, evolution may demonstrate many significant heritage phases of land use. Although there may be regional comparative places, globally there may be very few due to different culture, topography, and climate. The focus of nomination documents is at times not clear regarding the cultural landscape values, and without this clarity it is difficult to define an appropriate comparative framework and to then draw out an effective comparison with other sites.

Cultural landscapes contain certain problematic issues that need to be addressed, as they are a new type of representation and have been assessed, until recently, as mixed sites, archaeological sites, historic landscapes, and military landscapes, to name a few. Cultural landscape nominations are encountering “growing pains”.

Due to there being such limited direction provided for completing a comparative analysis, especially for proposed cultural landscape sites, it was important to develop a set of best practices. Through the research, it has become evident that the initial step in completing a comparative analysis should be to develop a sound methodology and process for identifying sites of comparative value, and characteristics upon which the comparison will be based. As part of this step it is also important to clearly identify the site’s “outstanding universal value” both on a regional and global scale. As a second step, the comparative analysis must undertake and include a regional review to establish the site’s regional value when compared with places of similar history, culture, and landscape. It is also important for each claim of “outstanding universal value” to have its own comparative evaluation completed and methodology provided.

Nominators and nomination documents need to establish a sound understanding of the global perspective of other cultures in order to provide pertinent comparative examples. In doing so, this will ensure the validity and success of the nomination document. Often, nominations do not provide effective comparisons that are truly global and analytical in their approach. Due to the complexity of a cultural landscape, the holistic landscape including all social, cultural, natural, and economic characteristics need to be compared – as opposed to a simplistic and narrow approach to the comparison.

Within the actual comparative analysis it is important to be rigorous and objective while maintaining a global perspective. Another best practice is to be thorough and analytical when completing the comparative analysis, and as the site is a holistic landscape, include ample categories of comparison including secondary categories like cultural values, specific technologies, and social patterns. It is integral to begin with categories that the site excels in, and then find secondary categories of comparison that are much more specific to the actual site. Each specific claim regarding OUV requires a separate comparative analysis.

Boundary delineation, as required by the World Heritage Committee, is not always a concept appreciated by those associated with Aboriginal cultural landscapes, especially when there is a nomadic or partial nomadic livelihood that is continuing. In regard to traditional cultures and Aboriginal cultural landscapes, the comparative analysis should focus on the values of a landscape and associated cultural identity rather than solely on the physical form of the site.

The next step in the development of the comparative analysis for the proposed Pimachiowin Aki site is to identify the relevant sites for comparison both from the World Heritage List and from areas such as national parks, historic sites and protected areas. The primary focus of the comparative analysis methodology will be to identify the categories of comparison such as Aboriginal landscapes, governance system, language and oral tradition, hunter-gatherer and tribal people, boreal forest biome, and land

management practices. For associative values, it is best to identify and document values through anthropological studies including evidence of values associated with physical features, places or sites, stories, songs, dances, seasonality, and oral traditions. It is increasingly important to analyse and describe how people use the resources and to what feature values are ascribed, and then to adequately document the evidence through oral traditions. Anecdotal, historic, and socio-economic facts can provide supplemental information that can enhance the non-visual part of the comparative analysis.

## **Acknowledgements**

Foremost, I would like to acknowledge the constant support and encouragement that my husband has provided me during this long and sometimes painful process. Without his shoulder to lean on I would still be staring blankly at the computer monitor. Secondly, I would like to thank my parents for gently pushing and often prodding me to continue with my studies. Without them I never would have started this journey and would have given-up long ago.

Next, I would like to thank Prof. Henley and Dr. Davidson-Hunt as without them I would have quit this journey years ago – and I actually thought that I had. I am also grateful to my committee, both Dr. Virginia Petch and Mr. Gord Jones, for providing guidance throughout this project and for providing me with the opportunity to assist with such a worthwhile project. I would also like to thank the Faculty of Graduate Studies for the countless number of extensions that they have granted me.

I cannot forget to mention the contribution that my two canines, Kona and Stella, have provided throughout this process. Without them pushing me to take a “study break” and to enjoy a walk with them outside I would have stressed myself out long ago.

Lastly, I would like to thank the one person whom I have yet to meet. Perhaps the desire of not wanting to be going through labour worrying about my thesis was the strongest motivation that I had to finally complete this thesis and my master’s degree.

Thank-you



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## **Chapter 1 – Introduction**

### 1.1 Preamble

*Heritage* has been defined as the legacy from the past, what we identify with today, and the values that we pass on to future generations (<http://www.pc.gc.ca>). *World heritage* is unique as it is deemed universal and exceptional on a global application. *World Heritage Sites* are significant because they symbolize the natural and cultural wealth that belongs to all of humanity through their collective ownership, and the transmission of heritage to future generations.

The name *Pimachiowin Aki* is an Ojibway term referring to “the land that gives life”. Aboriginal cultural landscapes are living and evolving landscapes that encompass the spiritual world of the people associated with the land as well as the environment that impacts their daily lives. Aboriginal traditional ecological knowledge connects the spirit to the land through narratives, sacred sites, and behavioural patterns.

Characterizing sites that have both cultural and natural value as areas of “outstanding universal value” promotes the preservation of the delicate balance between the two. Since cultural landscapes – and specifically traditional cultures – have limited representation on the World Heritage List, the proposed Pimachiowin Aki World Heritage Site would promote further diversification of the World Heritage List, making it more balanced and representative of the world’s heritage – in particular that of aboriginal cultural landscapes.

According to the Operational Guidelines for the Implementation of the World Heritage Convention (Section III.A.3, paragraph 132.3), a *comparative analysis* is required and should be based on other already inscribed sites, as well as other sites that are not included on the World Heritage List. The comparative analysis should explain the importance of the nominated property within an international context and by comparing it

to similar properties both nationally and internationally.

“Outstanding Universal Value” (OUV) can be defined as something that stands out from the rest by being prominent or conspicuous. *Universal* can be defined as including the whole of something specified, or occurring everywhere. The term OUV refers to universal value that is based upon the enormous wealth and diversity of cultural heritage worldwide (UNESCO, 2007). The World Heritage Operational Guidelines requires a site’s OUV and the comparative analysis to be identified and displayed within the justification portion of the nomination document prior to inscription.



**Image 1.1:** Boat Rollers on the Berens River (Davidson-Hunt, 2009)

Recently, there has been an increase in the number of nominated sites put forward as cultural landscapes. This category is valuable because it allows nomination of properties from regions where discrete monuments are not prominent, but where distinctive

landscapes reflect human interventions. Currently there are no inscribed World Heritage Sites located within Canada that are identified as cultural landscapes, and no World Heritage Sites located within Manitoba. The establishment of the Pimachiowin Aki World Heritage Site would help to fill the gap by providing representation of the Canadian boreal shield ecozone, and by becoming Canada's first identified cultural landscape on the World Heritage List.

## 1.2 Introduction to Research

A *best practice* can be defined as a technique, process, or method that is believed to be more effective at delivering a specific outcome than what is currently being practiced. Chapter 4 also includes best examples for specific comparative analysis excerpts that provide an example of how best to exemplify such key areas as authenticity, integrity, outstanding universal value, etc. The primary purpose of this thesis is to develop best practices for completing a comparative analysis for a cultural landscape, which will assist the Pimachiowin Aki Corporation in developing the Nomination Document. Best practices will be established by examining existing World Heritage publications, including various nomination documents.

To date, the boreal forest is one of the biome types identified as having relatively limited coverage on the World Heritage List. Nature and culture are not separate; rather they are inter-related, consisting of significant linkages. The proposed Pimachiowin Aki site is an example of a cultural landscape in which the traditional use by Aboriginal peoples within the boreal forest represents the interaction between culture, human activities, and the environment.

## 1.3 Problem Statement

The Pimachiowin Aki Corporation must complete a comparative analysis for a cultural

landscape World Heritage nomination. This document will assist the Pimachiowin Aki Corporation in developing and completing a successful comparative analysis to be included within the nomination document for inscription as an established World Heritage Site.

#### 1.4 Purpose and Objectives

##### *1.4.1 Purpose*

To develop the best practices for completing a comparative analysis for a cultural landscape, which will assist the Pimachiowin Aki Corporation in developing the nomination document.

##### *1.4.2 Objective 1*

The first objective is to complete an examination of the existing UNESCO World Heritage List, including:

1. Literature review of World Heritage information including Operational Guidelines (ICOMOS), various nomination documents, and historic background literature.
2. Determining if there are established best practices for completing a comparative analysis.

##### *1.4.3 Objective 2*

The second objective is to establish the best practices to undertake the comparative analysis based on the following:

1. Best practices will be identified within the literature review of World Heritage documents, including the Operational Guidelines developed by ICOMOS and IUCN to assist with World Heritage nominations.
2. Best practices will also be identified through a review of the nomination documents identified within Chapter 3.
3. An e-mail interview survey will also be conducted to determine the best practices for completing a comparative analysis for a cultural landscape nomination.

## 1.5 Background

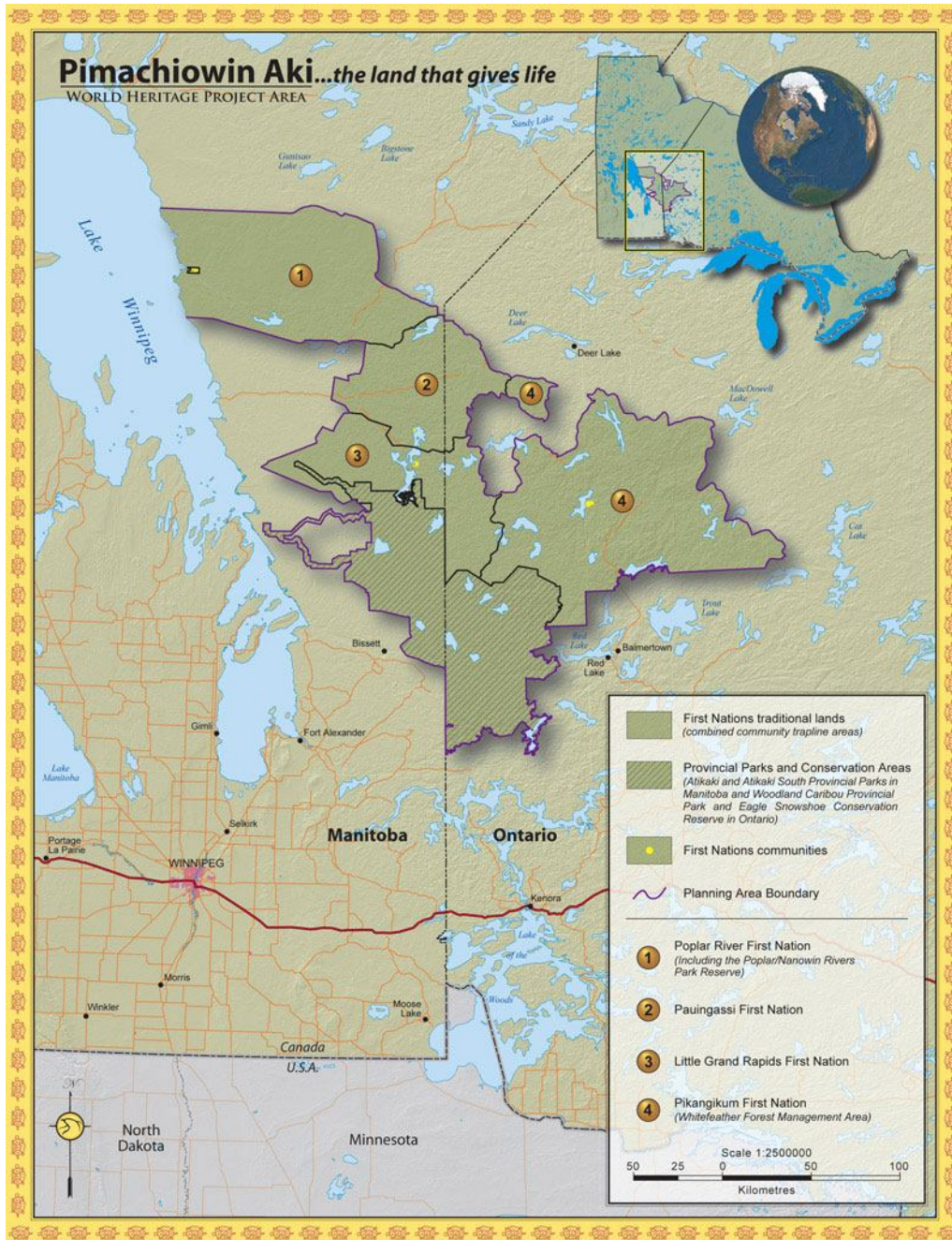
### 1.5.1 *Pimachiowin Aki, Proposed World Heritage Site*

The proposed Pimachiowin Aki site involves a study area consisting of 40,147 square kilometres of primarily boreal forest in eastern Manitoba and north-western Ontario (please refer to Map 1.1). The Pimachiowin Aki partners – including five First Nations in Manitoba and Ontario, and both provincial governments – are working together to achieve a UNESCO World Heritage designation for the boreal forest landscape. The First Nations involved are Pikangikum First Nation in Ontario; and Poplar River, Little Grand Rapids, Bloodvein, and Pauingassi First Nations in Manitoba.

The First Nation communities all signed the precedent-setting Protected Areas and First Nation Resource Stewardship Accord in 2002, committing themselves to Anishinabe values to receive World Heritage recognition for their traditional lands (please refer to Map 1.1). Please note that the boundaries identified within Map 1.1 represent the project planning area as the boundaries of the site itself will be determined through a boundary planning process that is not yet completed. The remaining partners are the provincial governments of Manitoba and Ontario, representing Atikaki and Woodland Caribou Provincial Parks, with support from the Federal Government, the International Institute



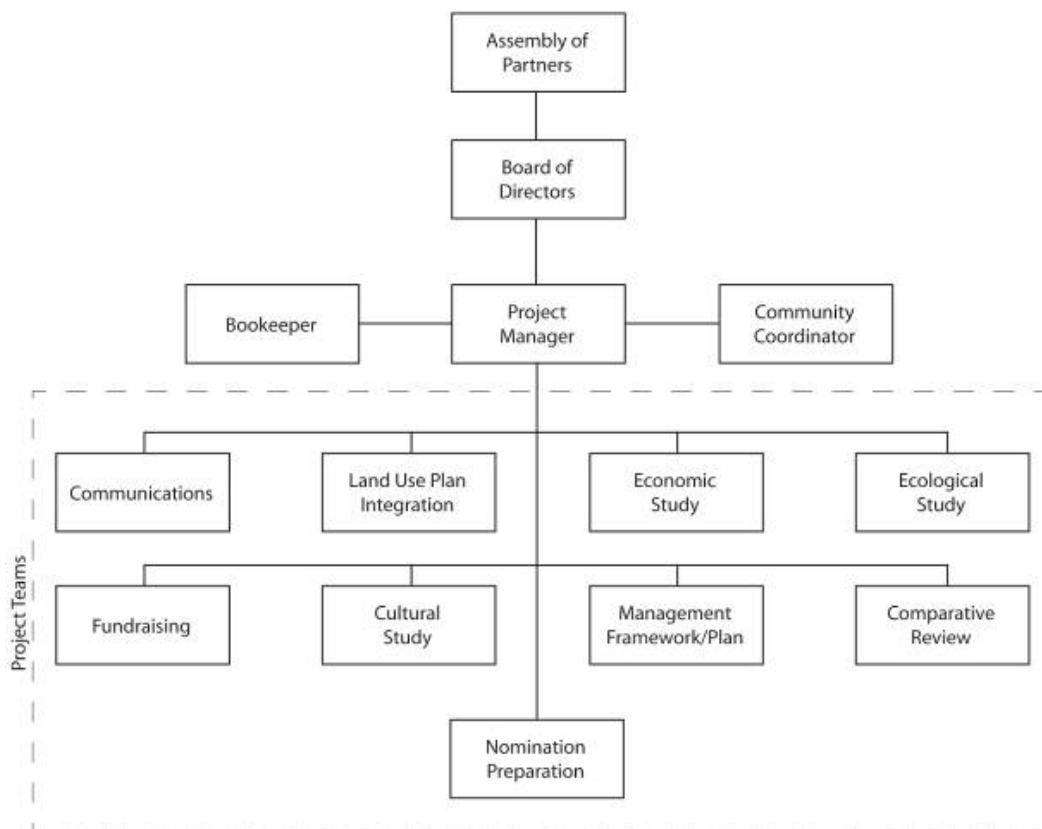
for Sustainable Development, and the Natural Resources Institute (University of Manitoba).



**Map 1.1:** Map of World Heritage Project Area (Pimachiowin Aki Corporation, 2008)

To implement the nomination process for the Pimachiowin Aki site, Pimachiowin Aki Corporation was registered in 2006 as a non-profit corporation. The corporation evolved

from the Assembly of Partners established in 2005 by the First Nations communities and the Manitoba and Ontario provincial governments to initiate the World Heritage project; each of the partners is now a member of the Board of Directors as depicted in Figure 1.1 (Pimachiowin Aki Project Plan, 2007). The goal of the Pimachiowin Aki Corporation is to “safeguard and celebrate the Anishinabe cultural landscape and boreal forest as one living system, to ensure the well-being of the Anishinabe who live there for the benefit and enjoyment of all humanity” (Pimachiowin Aki Project Plan, 2007).



**Figure 1.1:** The Pimachiowin Aki Corporation Project Organization  
(Pimachiowin Aki Project Plan, 2007)

### *1.5.2 Convention Concerning the Protection of the World Cultural and Natural Heritage*

UNESCO established the World Heritage List in 1972 in order to identify and protect the world's most valuable sites that display OUV. World Heritage Sites are places of outstanding importance to the common heritage of humankind. The Convention Concerning the Protection of the World Cultural and Natural Heritage was adopted by the General Conference of UNESCO in 1972 and includes more than 180 countries (UNESCO, 1972). As a signatory in 1976, Canada committed to encourage the identification, protection, and preservation of the earth's cultural and natural heritage. The Convention acknowledges that nations have an obligation to ensure the identification, protection, conservation, preservation, and transmission of their cultural and natural heritage to future generations. The intention of the Convention is to promote select sites within a country that exhibit outstanding interest, importance, or value from an international perspective. The Convention is overseen by the World Heritage Committee. There are currently 890 properties within 148 countries on the World Heritage List, including: 689 cultural properties, 176 natural properties, and 25 mixed sites – 23 of these are cultural landscapes (<http://whc.unesco.org/en/list>).

### *1.5.3 Parks Canada*

The mandate of Parks Canada is, on behalf of Canada, to “...protect and present nationally significant examples of Canada's natural and cultural heritage and to foster public understanding, appreciation and enjoyment in ways to ensure their ecological and commemorative integrity for present and future generations” (<http://www.pc.gc.ca>). Parks Canada was designated in 1976 as the lead agency for the implementation of the World Heritage Convention within Canada. Since ratifying the UNESCO Convention in 1976, Canada has been active as a State Party, including being elected to the Committee on several occasions and serving as chair. As the lead agency within Canada, Parks Canada has provided valuable input on various task forces and hosted various expert meetings and training workshops with regard to proposed and inscribed World Heritage



Sites (<http://www.pc.gc.ca>).

Currently, Canada's Tentative List for World Heritage Sites includes nine potential sites: Aisinai'pi (Writing-On-Stone), Pimachiowin Aki, Grand-Pre, Gwaii Haanas, Ivvavik/Vuntut/Herschel Island (Qikiqtaruk), The Klondike, Mistaken Point, Quttinirpaaq, and Red Bay (<http://www.pc.gc.ca>). The World Heritage Committee has instituted limits regarding the pace of inscription for countries that are already well represented on the World Heritage List. As Canada already has fifteen World Heritage Sites (including nine natural and six cultural sites) it is considered well represented, and the World Heritage Committee has limited the examination of future Canadian candidate sites to a maximum of one per year.

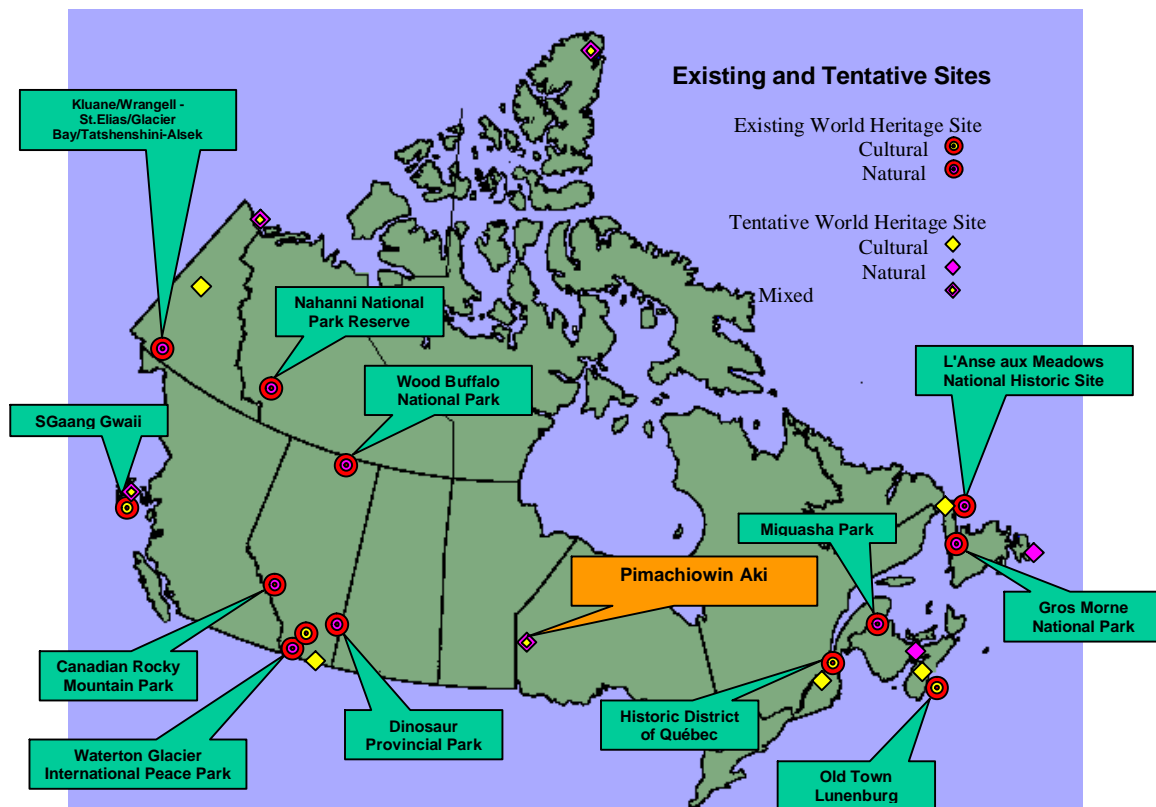
#### *1.5.4 The Nomination Process*

Each proposed site for the World Heritage List begins within the individual countries that prepare the national or regional nomination document. The initial step towards the nomination process is for countries to sign the World Heritage Convention, committing to protecting their natural and cultural heritage (only signatories may submit nomination proposals for properties within their territories). The second step that a country takes is to inventory and create a tentative list that details potential sites the country may submit for inscription within the next five to ten years. The country then creates a nomination file containing the selected sites and a tentative timeline for application (UNESCO, 2008). The World Heritage Centre offers assistance with preparing this file.

The World Heritage Centre is the coordinator and secretariat for all World Heritage issues within UNESCO, including coordinating its multilateral cultural and environmental agreements. The fourth step is actually nominating a property and submitting the nomination dossier and having it independently evaluated by two Advisory Boards that are both mandated by the World Heritage Convention: The International Council on Monuments and Sites (ICOMOS) and the International Union for Conservation of Nature (IUCN) (UNESCO, 2008). After a site has been nominated

and evaluated, then the intergovernmental World Heritage Committee that convenes once a year meets to decide if the site will be inscribed, rejected, or deferred until further information is received.

Currently there are no inscribed World Heritage Sites located within Manitoba, and none that adequately represent the Canadian boreal shield ecozone. The establishment of the Pimachiowin Aki World Heritage Site would help to fill a gap by providing representation of the Canadian boreal shield ecozone (UNESCO, 2004). Map 1.2 depicts the lack of existing World Heritage sites located within Manitoba and specifically the central portion of the boreal shield ecozone. In 2004, the Pimachiowin Aki site was placed on Canada’s Tentative List of World Heritage Sites in recognition of the site’s natural and cultural values.



**Map 1.2:** Map of Existing and Tentative World Heritage Sites Located in Canada  
(Pimachiowin Aki Project Plan, 2007)

Today, all of the partners are working towards submitting the draft nomination to the World Heritage Committee in 2011, and the final nomination in 2012.

The evaluation of proposed World Heritage Sites is conducted by two Advisory Bodies to the World Heritage Committee that are responsible for evaluating whether the nominated sites have OUV and meet the conditions of integrity and authenticity and the requirements of management and protection. The main goal of the Global Strategy established in 1994 by the World Heritage Committee was to ensure the future of a more representative, balanced, and credible World Heritage List. The World Heritage Committee also began limiting the number of nominations that can be presented by each country, to improve underrepresented categories.

Recently, there has been an increase in nominated sites put forward as cultural landscapes. This category is valuable because it allows nomination of properties from regions where discrete monuments are not prominent, but where distinctive landscapes reflect human interventions. Cultural landscapes exhibit complex and diverse processes including people and cultural traditions working within a specific environment; this presents a challenge in identifying qualities and OUV.

#### *1.5.5 Criteria for Selection*

For a site to be inscribed on the World Heritage List it must be of OUV and meet at least one of the ten selection criteria listed below. The World Heritage Committee also places importance on the protection, management, authenticity, and integrity of the proposed site. Selection criteria are constantly being revised as the concept of *world heritage* evolves. The proposed Pimachiowin Aki site was submitted to the World Heritage Tentative List on January 10, 2004 as a Mixed Site under criteria v, vii, ix, and x. Criteria i to vi have historically been used for the inscription of cultural sites, while criteria iv is used twice as often as the other criteria for the cultural landscape category (Fowler, 2003). The following are the ten selection criteria (UNESCO, 2008):

- i. represent a masterpiece of human creative genius;
- ii. exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design;
- iii. bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- iv. be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates significant stages in human history;
- v. be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture, or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- vi. be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;
- vii. contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- viii. be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- ix. be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- x. contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of OUV from the point of view of science or conservation.

#### *1.5.6 Applicable Criteria*

Parks Canada is the primary agency responsible for administering the World Heritage Program within Canada. Through initial research, Parks Canada determined that the Pimachiowin Aki site potentially met four of the above ten criteria (Pimachiowin Aki Project Plan, 2007). The proposed site potentially addresses criterion v because it is an

outstanding example of traditional life ways by Aboriginal peoples in the boreal ecozone, including diverse and significant boreal forest values (Pimachiowin Aki Project Plan, 2007). The proposed site also possibly meets criterion vii as it has exceptional natural scenic values such as undisturbed forests and water ecosystems (lakes, rivers and wetlands). The site also potentially addresses criterion ix as the boreal landscape features ecological processes related to glacial history and fire ecology. Finally, the Pimachiowin Aki site may also meet criterion x as it contains local threatened and endangered species, including migratory bird populations (Pimachiowin Aki Project Plan, 2007).



**Image 1.2:** Pikangikum First Nation (Davidson-Hunt, 2009)

### 1.5.7 *Balanced Representation*

The World Heritage Committee commissioned a study between 1987 and 1993 to review

the representation of the inscribed sites on the World Heritage List and Tentative List. The study determined that all living cultures, and in particular traditional cultures, were underrepresented (UNESCO, 2008). The study also found that there was over-representation of European sites, historic towns, religious monuments, Christianity, and elitist architecture (UNESCO, 2008).

A further study was commissioned by the World Heritage Committee to provide a more recent analysis to determine why specific regions were underrepresented, based on regional, chronological, geographical and thematic evidence (UNESCO, 2008). This study determined there were two primary reasons for the limited representation of inscribed sites on the World Heritage List: 1) underrepresentation was structural and related to the nomination process and to managing and protecting cultural properties, and 2) related to the ways that properties are identified, assessed, and evaluated by the World Heritage Committee (UNESCO, 2008).

In 1994, the World Heritage Committee began promoting the Global Strategy, which reflects a more balanced and credible World Heritage List and ensures greater presence from currently underrepresented regions. At the time it was apparent that the list lacked balance in representing geographic regions throughout the world. There were 410 inscribed properties, of which 304 were cultural sites, only 90 were natural, and just 16 were mixed – with the majority being located within Europe (UNESCO, 2008). As the area of cultural landscapes (and specifically traditional cultures) are underrepresented, the proposed Pimachiowin Aki site would promote further diversification of the World Heritage List; the List would then become more balanced and representative of the world's heritage, specifically in regard to continuing cultures and the boreal forest.

The Global Strategy promotes the recognition and protection of sites that are outstanding demonstrations of the coexistence between humans and the natural environment, and the human interactions, cultural coexistence, spirituality, and creative expression therein. This broader definition allows for the inclusion of a greater number of sites that are outstanding cultural landscapes (UNESCO, 2008). Recently, the World Heritage Centre

has promoted the categories of *cultural landscapes, itineraries, industrial heritage, deserts, coastal-marine and small-island sites, and transnational nominations.*

## 1.6 Significance of the Study

Currently the Pimachiowin Aki Project Framework includes four on-going activities that are building on the creation of the partnership of the Pimachiowin Aki Corporation. Please refer to Table 1.1. Note that Bloodvein First Nation later agreed to participate with the proposed Pimachiowin Aki World Heritage Nomination partners. The four on-going activities are: the monitoring and the support of land use planning, integrated land use plans, the development of the nomination document, and the review of the nomination document by the World Heritage Committee. The Pimachiowin Aki Corporation has identified that the Nomination Document should include an Economic Study, a Cultural Landscape Study, an Ecosystem Study, a Management Framework, a Management Plan, Comparative Studies, and a Review and Evaluation by the World Heritage Committee to satisfy the Operational Guideline requirements.

It is anticipated that this thesis will assist in developing the comparative analysis; it will do so specifically by determining the best practices for completing the comparative analysis for a cultural landscape nomination. The research will assist by establishing examples of OUV and providing guidance on how to quantify and justify OUV. It is anticipated that the results and conclusions incorporated within this document will also contribute to a greater academic understanding of cultural landscape nominations.

The Pimachiowin Aki property is proposed for inscription as a World Heritage Site based on the site's mixed cultural and natural heritage. This definition must therefore satisfy those conditions as defined by the World Heritage Convention and include a Cultural Landscape Study that displays how the site represents "an outstanding example of traditional life ways by Aboriginal people in the boreal ecozone". The study will focus on the importance of cultural values within the site as exemplified by the participating

First Nations communities. Pimachiowin Aki is seeking World Heritage nomination partially based on the cultural landscape category, given the site’s recognized cultural values.

**Table 1.1:** Pimachiowin Aki Project Framework (Pimachiowin Aki Project Plan, 2008)

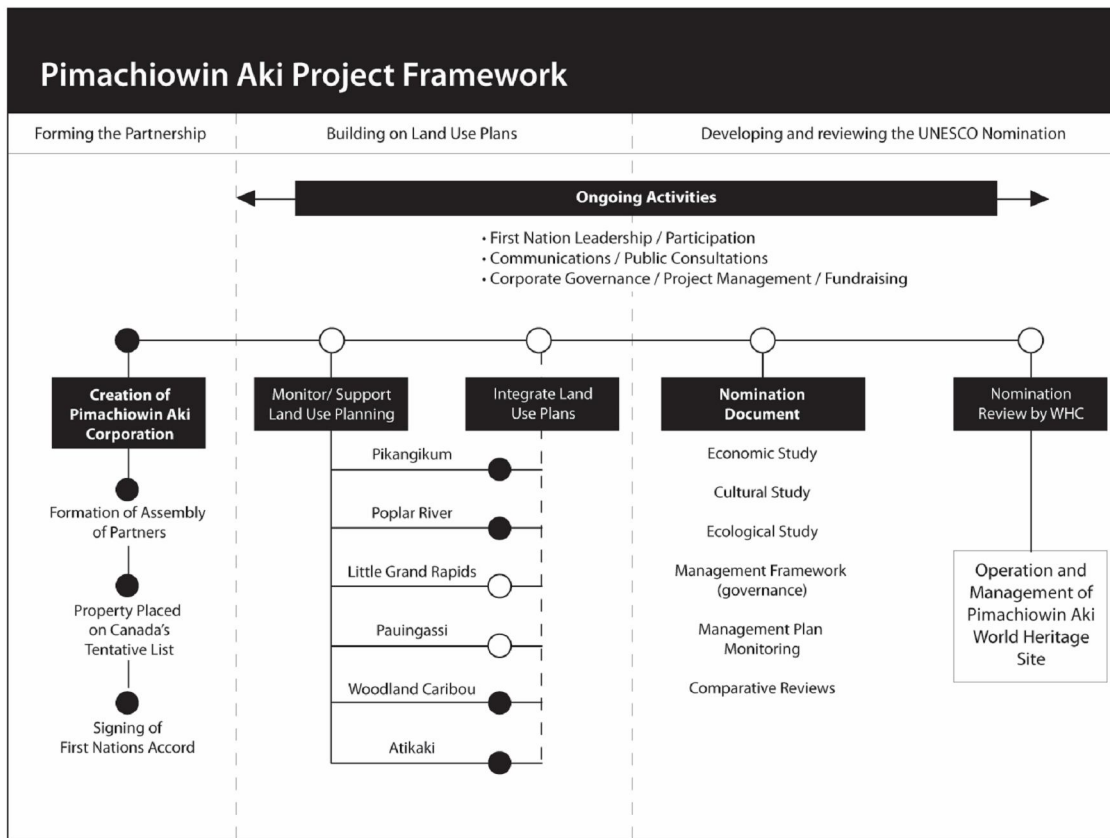


Table 1.1 displays the Pimachiowin Aki Project Framework and clearly depicts the numerous ongoing activities required for a successful Nomination Document, including: First Nation leadership and participation, communications and public consultations, corporate governance, project management, and fundraising activities. Within this continuum the researcher will be contributing to the Nomination Document, and



specifically the comparative analysis, by developing the best practices and providing a greater understanding of OUV.

## 1.7 Delimitations

It is important to note that due to time and research limitations this thesis research did not include a review of Ojibway cultural characteristics. As identified in Figure 1.1, those responsible for completing the cultural study portion of the nomination document will provide an in-depth review of Ojibway cultural characteristics.

## 1.8 Summary of Chapter

This chapter provided an introduction to the World Heritage Site nomination and inscription process as well as the proposed Pimachiowin Aki site. This chapter also reviewed the background to the World Heritage Committee and the mandate of Parks Canada in regard to the nomination process.

The purpose of this thesis is to develop the best practices for completing a comparative analysis for a cultural landscape, to assist the Pimachiowin Aki Corporation with developing the nomination document. The research will focus on existing secondary documents including written reports and nomination documents as well as experts' opinions on how to write a cultural landscape nomination. The notion of a balanced representation was discussed in Chapter 1, however there will be greater discussion within Chapters 5 and 6.

## **Chapter 2 - Literature Review**

### 2.1 Plan of Chapter

This chapter will provide a literature review specifically in regard to existing secondary documents including written reports provided by UNESCO and ICOMOS, identified nomination documents, and experts' opinions on how to write a cultural landscape nomination. This chapter will provide an in-depth review of the history of World Heritage Sites including the nomination process and specifically the comparative analysis component. This chapter will also provide an analysis of the terms OUV and cultural landscapes including Aboriginal continuing landscapes.

### 2.2 History of World Heritage Sites

The United Nations Educational, Scientific and Cultural Organization (UNESCO) promotes the identification, protection, and preservation of various cultural and natural heritage sites throughout the world that display outstanding value to humanity. The World Heritage Convention is one of the primary international tools today for conservation matters, through promoting the preservation and transmission of cultural and natural heritage of OUV to future generations. This approach, which regards heritage as including both culture and environment, is fundamental to preserving the balance between the two.

In 1945, at the end of the Second World War, representatives from fifty countries met and formally drew up the Charter of the United Nations. In 1946, the United Nations Educational, Scientific and Cultural Organization (UNESCO) was established with a mandate to conserve and protect the world's inheritance of books, works of art, and monuments of history and science (UNESCO 2007).

In 1965, the idea of combining the conservation of cultural sites with those of nature was established through the 'World Heritage Trust', by which international cooperation fostered the protection of natural sites and scenic areas as well as historic sites for the present and the future needs of generations (UNESCO, 2008). In 1972, UNESCO adopted the international treaty called the Convention concerning the Protection of the World Cultural and Natural Heritage. The Convention emerged from the need to preserve cultural sites and the importance of the conservation of nature.

The World Heritage Convention was ratified in 1975 and is a unique legal instrument. Parks Canada was designated in 1976 as the lead agency for the implementation of the World Heritage Convention in Canada. Since ratifying the UNESCO Convention in 1976, Canada has been active as a State Party including being elected to the Committee on several occasions and serving as chair. By ratifying the World Heritage Convention, member states become a part of an international organization that shares concern for universally significant properties that demonstrate cultural diversity and outstanding natural properties while preserving the natural and cultural legacy of the property for future generations.

The 1972 World Heritage Convention detailed various responsibilities for the signing states, including that of pledging to conserve World Heritage Sites and the national heritage associated with them. Members, including Canada, are further encouraged to incorporate the protection of both the natural and cultural dynamics of the area into any regional planning programs (UNESCO, 2008). Members are required to provide regular reports on the state of conservation of their World Heritage properties, and to assess the condition of the site and resolve any identified reoccurring problems. The World Heritage List provides a unique focal point to raise awareness for cultural, environmental, and heritage preservation.

### 2.3 Principles for Completing a Comparative Analysis

The primary document that identifies the requirements of the comparative analysis component of a nomination document is the *Operational Guidelines for the Implementation of the World Heritage Convention* (UNESCO, 2008). The Operational Guidelines articulates that the Justification Chapter requires a statement of OUV to identify why the site merits inscription. The Justification Chapter should also clearly state an argument for each criterion for which the site is being nominated by the State Party. The Justification Chapter must also include a statement of authenticity and/or integrity (UNESCO, 2008).

As per the Operational Guidelines, the comparative analysis is required to provide comparisons of the nominated site with sites that are on the World Heritage List and those that are not, including sites at national and international levels (UNESCO, 2008). Through the comparative analysis, sites are required to explain the importance of the site through the comparisons.

The IUCN identified key principles to be considered when preparing a comparative analysis for natural sites. The IUCN advises that the analysis be as rigorous and objective as possible while maintaining a global scope. The comparative analysis should be supported by scientific information that meets both national and international standards. Thematic studies should also be referred to as background context to assist with the full analysis (IUCN, 20007).

### 2.4 Types of World Heritage Sites

Generally, World Heritage Sites are divided based on natural, cultural, and mixed attributes. As of April 2009, there were a total of 890 properties inscribed on the World Heritage List, representing 148 State Parties. Of the total 890 properties, 689 are described as cultural sites, 176 are described as natural sites, and 25 are described as

mixed properties. Cultural landscapes fall within the category of human activity; currently there are 61 properties on the World Heritage List that are described as cultural landscapes (<http://whc.unesco.org/en/culturallandscape>). Currently there are no cultural landscapes on the World Heritage List located within Canada.

#### 2.4.1 *Natural Sites*

According to the Operational Guidelines for the Implementation of the World Heritage Convention, *Natural Heritage* includes natural features such as physical, biological, geological, and physiological formations (including the habitat of threatened species of animals and plants); and natural sites and natural areas of outstanding value from the point of view of science, conservation and natural beauty (UNESCO, 2005). As the Pimachiowin Aki site is being proposed within the mixed cultural and natural heritage category it is important to clearly demonstrate the outstanding value of the boreal forest ecoregion.

The Pimachiowin Aki site is being proposed for inscription based on the site's outstanding natural and cultural heritage, and therefore will be evaluated by advisory bodies to UNESCO for its natural and cultural heritage values. The IUCN (International Union for Conservation of Nature) will address the proposed site's natural values, and ICOMOS (the International Council of Monuments and Sites) will be responsible for reviewing the site's cultural values (UNESCO, 2007).

In 2003, the IUCN hosted an expert meeting to review gaps in World Heritage Sites following the Global Strategy for a Balanced and Representative World Heritage List. At the meeting, various biomes of relatively low coverage in the World Heritage List were identified, including that of boreal forests. The proposed Pimachiowin Aki site is considered to be significant in terms of displaying traditional and existing land uses, containing important archaeological sites, having innovative agreement amongst the First Nations whose territory the site is located in, and the integration of traditional and ecological knowledge in land use management (Jones, 2007).

#### 2.4.2 *Cultural Sites*

Within the Operational Guidelines for the Implementation of the World Heritage Convention, *Cultural Heritage* includes monuments, buildings, and sites that have OUV from the point of view of art, history and science (UNESCO, 2005). Sites with cultural heritage value include both works of nature and of man, and have OUV from the historical, aesthetic, ethnological, and anthropological points of view. Cultural value tends to depend on when and how a certain property was created, the history behind the property, and the value that society has attributed to certain qualities of the property. The values of cultural sites are often linked to regional cultural identity for which assessment is often subjective and difficult to articulate.



**Image 2.1:** Remnants of Cabin, Pikangikum First Nation (Davidson-Hunt, 2009)

### 2.4.3 *Mixed Sites*

Mixed Cultural and Natural Heritage Sites are defined as “works of man or the combined works of nature and man, and areas including archaeological sites which are of OUV from the historical, aesthetic, ethnological, or anthropological points of view” by the UNESCO Operational Guidelines. The proposed Pimachiowin Aki site is being proposed within the category of Mixed Cultural and Natural Heritage as the site satisfies the above definition. *Cultural Landscapes* are further defined by the World Heritage Committee as the combined works of man and nature, and illustrate the interwoven evolution of society and settlement while under the physical limitations and opportunities of the natural environment. Therefore, cultural landscapes exemplify the social evolution of a population within the natural environment.

### 2.4.4 *Cultural Landscapes*

At the 16th session in 1992, the World Heritage Committee revised the cultural criteria and adopted categories of World Heritage cultural landscapes. The World Heritage Committee recognized the interaction between humankind and the natural environment, and developed an understanding of the living heritage and traditional land-use and management practices of indigenous peoples. The Committee further acknowledged the importance of a spiritual relationship to nature and recognized traditional forms of land use. Cultural landscapes display the diverse interaction between people and the natural environment.

Cultural Landscapes are defined in the Operational Guidelines as extensions of cultural sites representing the “combined works of nature and man” that are illustrative of the evolution of human society and settlement under the influence of physical constraints and/or opportunities presented by their natural environment and successive social, economic, and cultural forces – both external and internal.

Cultural Landscapes can include landscapes designed and created intentionally by

humans, naturally evolved landscapes, and associative cultural landscapes. Please refer to Table 2.1 which identifies the three categories of cultural landscapes in regard to World Heritage Sites. The UNESCO Operational Guidelines define *associative cultural landscapes* as places of “powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence which may be insignificant or even absent” (UNESCO, 2003).

Since 1992, the World Heritage Committee has recognized cultural landscapes as being the significant interaction between people and their natural environment. As mentioned previously, cultural heritage describes monuments, buildings, and sites with historical, aesthetic, archaeological, scientific, ethnological, or anthropological value (UNESCO, 2008). Cultural landscapes illustrate the development, interchange, and interaction of human values and the environment over time. They exemplify the complex relationship between nature and the human activity therein.

In 2005, there were fifty-three cultural landscape sites identified on the World Heritage List; Map 2.1 illustrates the international disparity that has emerged, and specifically that cultural landscapes tend to be more prevalent for European sites with indigenous characteristics (UNESCO, 2007). Commonly, cultural landscape sites have important national value and have already been recognized as national parks or designated areas prior to being nominated for the World Heritage List.

The Operational Guidelines states that, “State Parties should as far as possible endeavour to include in their submissions, properties that display OUV from a particularly significant combination of cultural and natural features” (UNESCO, 1992). World Heritage Sites nominated as cultural landscapes are justified based on evidence of the interaction between people and the natural environment exhibiting OUV. Table 2.1 identifies the three cultural landscape categories including *clearly defined landscapes*, *organically evolved landscapes*, and *associative cultural landscapes* (UNESCO, 2003). The proposed Pimachiowin Aki World Heritage site is being nominated as a “mixed cultural and natural heritage property” based on its natural heritage as well as its cultural



landscape.

**Table 2.1:** The Three Categories of World Heritage Cultural Landscapes  
(UNESCO, 2003)

Cultural Landscape Category	Extract from paragraph 39 of the <i>Operational Guidelines for the Implementation of the World Heritage Convention</i>
(i)	The most easily identifiable is the <b>clearly defined landscape</b> designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
(ii)	The second category is the <b>organically evolved landscape</b> . This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories: <ul style="list-style-type: none"> <li>• a <b>relict (or fossil) landscape</b> is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.</li> <li>• a <b>continuing landscape</b> is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.</li> </ul>
(iii)	The final category is the <b>associative cultural landscape</b> . The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

The two types of cultural landscapes of primary relevance to the Pimachiowin Aki site are organically evolved cultural landscapes (including continuing landscapes) and associative cultural landscapes. *Organically evolved landscapes* refer to sites that have retained “...an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in place” (UNESCO, 2003). Essentially, organically evolved landscapes emphasize continuity and tradition and the process by which cultures change. *Associative cultural landscapes* represent sites that recognize the intangible connection between indigenous peoples and the land, and may not contain visible material artefacts (please refer to Table 2.1).

#### 2.4.5 *Aboriginal Cultural Landscapes*

An Aboriginal cultural landscape is an existing living landscape in which a local Aboriginal group has a connection to that landscape, and values the landscape and its continuing importance to their associated cultural identity. There is an intimate knowledge of the land – including the landforms, water, species, and spirits – that has been gathered from traditional wisdom and generations of observation. Such traditional knowledge is gathered through on-going oral tradition and the continuation of traditional practices that sustain the relationship between the people and the land. Such continuous observation and deep understanding associated with the land has resulted in evolving land management practices.

Within Canada, the Historic Sites and Monuments Board of Canada (HSMBC) has been tasked with the priority to increase the national recognition of the history of Aboriginal peoples. Since 1990, the Board has explored various methods of approaching Canadian Aboriginal history in a meaningful way to Aboriginal people while still upholding its existing evaluation process. Historian Susan Buggey has assisted the process by presenting an understanding of Aboriginal world views from her own extensive research on the fields of cultural landscapes, national historic site designations, Aboriginal cultural landscapes, and proposed guidelines for their identification (<http://www.pc.gc.ca/docs/r/pca-acl/index.aspx>). Parks Canada has defined an Aboriginal cultural landscape as a “...place valued by an Aboriginal group because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits, places, land uses, and ecology” (<http://www.pc.gc.ca/docs/r/pca-acl/index.aspx>).

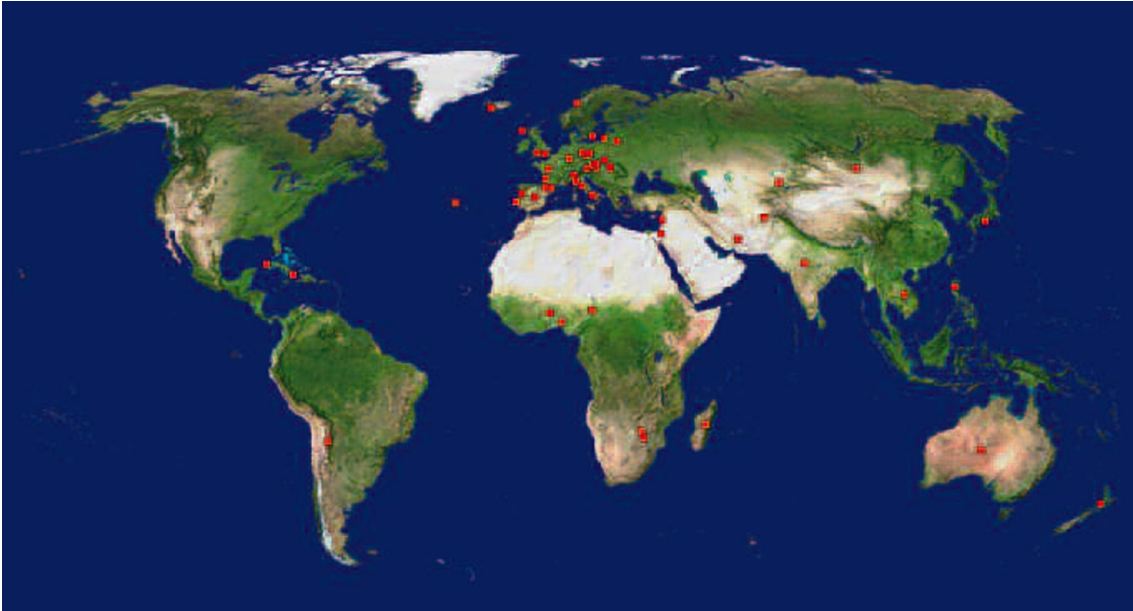
Parks Canada has further identified that Aboriginal cultural landscapes display complexity and an intensity of Aboriginal tradition related to the landscape including the land, water, and sky. The relationship is an on-going and living inter-relationship between the people, animals, and spirits associated with the landscape. Aboriginal peoples’ attachment to the land are evolving with regard to oral tradition, historic



**Image 2.2:** Beaver Lodge, Berens River (Davidson-Hunt, 2009)

experience, geographical contexts, and traditional ecological knowledge. Parks Canada has further emphasized the importance of the role Aboriginal peoples play in identifying sites as national historic sites (<http://www.pc.gc.ca/docs/r/pca-acl/sec5.aspx>). Such participation is integral to garner a firm understanding of the traditional knowledge and values associated with the landscape.

UNESCO World Heritage's mission intends to support and encourage the participation of the local community members in the preservation of their cultural and natural heritage. To date, the boreal forests are one of the biome types with relatively limited coverage on the World Heritage List. To completely understand the culture and heritage of Aboriginal cultural landscapes it is important to include the beliefs, insights, attitudes, and values that are associated with the site through ceremonies, rituals, songs, dances, prayers, and stories.



**Map 2.1:** World Map of Cultural Landscapes on the World Heritage List as of 2005  
(UNESCO, 2007)

The proposed Pimachiowin Aki site is internationally significant as the site integrates both traditional and ecological knowledge for land management practices. The involvement and leadership of the members of the First Nations communities are integral for a successful nomination, effective long-term management of the site, awareness and support within the region, the protection and maintenance of the site over time, and the promotion of environmental stewardship.

Parks Canada has defined an Aboriginal cultural landscape as a “place valued by an Aboriginal group because of their long and complex relationship with the land” (Parks Canada, 2000). Aboriginal cultural landscapes express their unity with the natural and the spiritual environment. They embody the traditional knowledge of spirits, places, land uses, and ecology (Parks Canada, 2000). The proposed Pimachiowin Aki site is an example of OUV as the traditional land use by Aboriginal peoples within the boreal forest represents the interaction between culture, humans, and the environment.

## 2.5 Outstanding Universal Value (OUV)

The Operational Guidelines require that a site's OUV as well as the comparative analysis be identified and displayed within the justification portion of the nomination document. The term OUV refers to universal value that is based upon the enormous wealth and diversity of cultural heritage worldwide (UNESCO, 2007). Outstanding value is how sites differ from being national heritage sites or World Heritage sites.

Countries have many sites of local and national interest; however, the World Heritage List includes sites that reflect the wealth and diversity of the earth's culture and natural heritage. *Outstanding* can be defined as something that stands out from the rest by being prominent or conspicuous. *Universal* can be defined as including the whole of something specified or occurring everywhere. OUV refers to OUV based upon the enormous wealth and diversity of cultural heritage worldwide. World Heritage Sites, being places of OUV, are inscribed to protect and preserve cultural heritage for future generations.

OUV is defined within the UNESCO Operational Guidelines as cultural and/or natural significance that is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. One OUV criterion states that the nominated property will "be an outstanding example of a traditional settlement, land use, or sea use which is representative of a culture (or cultures) or human interaction with the environment, especially when it has become vulnerable under the impact of irreversible change" (UNESCO, 2007).

The proposed Pimachiowin Aki site may meet the above OUV criteria as "...the site, which represents an outstanding example of traditional life ways by Aboriginal people in the boreal forest, exemplifies a land use representative of a culture and human interaction with the environment" (<http://www.pc.gc.ca/eng/index.aspx>). OUV can be attributed to cultural characteristics within monuments, groups of buildings, or sites. Cultural qualities may be discovered, associational, scenic or natural qualities – or may be created. People give value to cultural qualities and can introduce new qualities that add value.

Cultural qualities may include history, stories and testimonials, pictorial or musical examples, spiritual and religious associations, aesthetic pleasure, etc. (UNESCO, 2005).

## 2.6 Benefits of a World Heritage Site

In 1994, UNESCO began promoting youth involvement in world heritage issues through the "Young People's Participation in World Heritage Preservation and Promotion" (UNESCO, 2008). This program has developed an education kit in over thirty languages that integrates World Heritage conservation issues into secondary school programming. UNESCO promotes and encourages the involvement of local communities, particularly in regard to management and planning, resulting in economic spin-offs that will directly impact communities.

The inscription of a site onto the World Heritage List often results in increased awareness, activity, and possibly tourism to an area that otherwise would not have received it. Tourism is one of the largest industries in the world and sustainable tourism can benefit a site by providing employment, preserving traditions, and promoting customs. It is important that World Heritage sites are properly managed, establish sustainable policies, develop environmental impact assessments, and monitor to ensure the long-term preservation of the site's cultural values. To assist sites with the management of such potential tourism impacts, the World Heritage Committee established the World Heritage Sustainable Tourism Program in 2001 (UNESCO, 2008).

The World Heritage Sustainable Tourism Program assists the site management team to maintain balanced conservation and sustainable tourism practices by developing policies that promote effective management and environmental and cultural protection. The program has various actions that would benefit the Pimachiowin Aki site, including: training and enhancing capacity in tourism-related activities within the local community, promoting local products, raising public awareness and public pride in the local community, using tourism-generated funds to support conservation costs, and by sharing

expertise and lessons learned from other sites. Representatives from the World Heritage Committee regularly visit World Heritage sites to review the impact of tourism on the site and provide workshops on managing tourism for site managers.

The World Heritage Partnership for Conservation (PACT) is a network of foundations and research institutions that promotes long-term conservation practices, raises awareness, and mobilizes sustainable resources to promote conservation practices. UNESCO and the World Heritage Committee promote monitoring and advise World Heritage sites on environmentally sustainable practices and long-term preservation for future generations.

## 2.7 Challenges

Comparative assessments of cultural properties are limited by the existing knowledge of cultural properties world-wide. It is easier to complete a comparative assessment of a natural property than a cultural property, because cultural heritage has not been quantified to the extent that natural heritage has. Studies of natural sites are based on quantifiable data; whereas cultural sites are limited, being documented only by thematic studies. Qualities that have universal value are not always international in scope; regional and local cultural qualities can also be given universal value.

The document, *World Heritage, Challenges for the Millennium*, published by UNESCO in 2007 illustrates specific challenges regarding the inscription of cultural landscape sites. As the category is only a decade old there is a lack of framework guiding the Expert Committee on Cultural Landscapes in the decision-making process. It has also been noted that there have been instances where the World Heritage Committee interpreted the concept of cultural landscapes too narrowly, and that led to the refusal of certain sites (UNESCO, 2007). The publication also identified a future challenge for World Heritage cultural landscapes as being a tool for economic development. The definition of a cultural landscape as a “living landscape where change is characteristic and ongoing” portrays the



category as being both confusing and arbitrary. Cultural landscapes are often large and complex areas that integrate natural, cultural, and spiritual aspects as well as various physical and political jurisdictions, stakeholders, and economies.

The historic practices of the World Heritage Convention focus on material evidence of heritage value; however the key attributes of the intrinsic value of associative cultural landscapes are often intangible and not material. The indivisibility of natural, cultural, and spiritual aspects of the land, and the intimate human-land relationships of community members (described as associative cultural landscapes), challenge the material emphasis of the World Heritage Committee review process. There is little guidance regarding length, number of comparable sites, minimum number of national and international comparable sites, and the specific areas of comparison that are relevant. Clearly there are many challenges related to developing a comparative analysis due to the relative newness of the cultural landscapes category, limited guidance information, and the wide range of completed comparative analyses available for use as successful examples of “best practices”.

## 2.8 Summary of Chapter

This chapter has provided a literature review in regard to the principles of completing a comparative analysis, OUV, World Heritage categories (including natural, cultural, mixed, and Aboriginal cultural landscapes) as well as the role of Parks Canada in the process. Benefits and challenges of World Heritage Sites and the associated process have also been reviewed. Chapter 3 will clarify the methodology of this research project.



## **Chapter 3 - Methodology**

### 3.1 Plan of Chapter

As identified within Chapter 1, the purpose of this thesis is to develop the best practices for completing a comparative analysis for a cultural landscape to assist the Pimachiowin Aki Corporation with developing the nomination document. The objectives are to complete an examination of the existing World Heritage works and to establish the best practices to undertake the comparative analysis. Within this chapter, the methodology and the theoretical basis of the proposed research methods are discussed, including case study analysis, the selection filters utilized, the data matrices used, and the e-mail interview that was completed. This chapter also provides an in-depth discussion regarding the data analyses used.

### 3.2 Methodology

#### 3.2.1 *Theoretical Basis of Proposed Research Methods*

This chapter will present the methodological framework that guided the research and the qualitative approaches that were utilized. Michael Patton (2002) has written that qualitative findings evolve from three types of data collection, including in-depth open-ended interviews, direct observation, and written documents. The research primarily focused on document analysis (including studying excerpts, nomination documents, and records), open-ended e-mail interviews, and internet research (including various UNESCO World Heritage Convention databases).

The “Grounded Theory” analysis approach was applicable for this particular research in regard to establishing patterns, themes, and categories through the inductive analysis of the data from the selected World Heritage sites. A deductive approach was utilized to

apply the patterns and categories to the proposed Pimachiowin Aki site. A “Grounded Theory” approach was also utilized during the research and analysis process when reviewing the research material for various meanings and linkages to provide results and conclusions. The term “Deductive Analysis by Grounded Theory” refers to the development of a hypothesis based on the interpretation of data and the identification of themes and categories through a deductive process (Strauss and Corbin 1998). Therefore the theoretical basis of the research methods involved both inductive and deductive processes within the case study analysis.

### *3.2.2 Existing Databases*

To use the “Grounded Theory” analysis approach in which patterns, themes, and categories are analysed through the inductive analysis of the data from the selected World Heritage sites, it was first important to narrow the 2252 inscribed and tentative World Heritage sites to a manageable data set that could then be reviewed, coded, and entered into a data matrix. Upon review, it became evident that there are limited existing World Heritage site databases that are readily available and that provide an accessible way to compare and sort through all of the inscribed and nominated sites. Due to this limitation, the first step was to establish a readily accessible database where the entire 2252 established and tentative World Heritage sites could be easily compared and synthesized.

To address this gap, the researcher created an Excel Spreadsheet and entered each of the 2252 inscribed and nominated sites, including associated information such as: the country where each site was located, the category that the site was inscribed under (cultural, mixed, or natural), the specific criteria that the site’s nomination was based on, and the date of inscription. After the initial database was created, the Cultural Landscape Study Team held a workshop and decided that the initial list of 2252 sites should be further reduced by filtering for inscribed and tentative sites that identified criteria iii, v, and vi within their nomination.

The Cultural Landscape Study Team agreed that although Canada’s tentative list

identified (cultural) criterion v for Pimachiowin Aki, searching the list of 2252 sites for those nominated on (cultural) criteria iii, v, and vi would result in identification of the most relevant ones for this study. Criteria iii refers to a site that bears a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared. Criteria v refers to a site that is an outstanding example of a traditional human settlement, land-use, or sea-use that is representative of a culture or human interaction with the environment, especially those that are vulnerable under the impact of irreversible change. Criteria vi refers to a site that is directly or tangibly associated with events or living traditions, ideas, beliefs, and artistic and literary works of outstanding universal significance.



**Image 3.1:** Bird's Nest following Forest Fire, Pikangikum First Nation (Davidson-Hunt, 2009)

After filtering the initial list of the entire 2252 sites to those nominated by criteria iii, v, and vi, the list was reduced to 66 sites. At this point the Cultural Landscape Study Team held another workshop and discussed the new list of 66 sites. The article, *World Heritage Cultural Landscapes: A UNESCO Flagship Programme 1992-2006*, written by Mechtild Rosler was suggested as a worthwhile article to review and compare. Rosler reviewed the development of the cultural landscape category and provided a list of 53 World Heritage sites that were recognized as cultural landscapes prior to 2007, and that focused on the outstanding interaction between people and their environment. Please refer to Table 3.1 which identifies the 53 cultural landscapes that were inscribed between 1992 and 2006. From the reduced list of 66 sites, five of the sites were also identified within the Rosler article as being cultural landscapes.

The Cultural Landscape Study Team held another meeting to further identify any sites of potential research value that may have been neglected due to the selection filters. The researcher initially anticipated that it would be beneficial to review inscribed sites that consisted of boreal forest ecosystems, however few were identified. Other areas initially considered for comparison included sites that exhibited indigenous culture including diet, religion, heritage, and commerce or history of trade. Additional areas of comparison identified during the initial planning process included the land-use management plans that integrate traditional and ecological management and protection.

The researcher, with the guidance of the Cultural Landscape Study Team, selected pertinent cases and variables through a systematic approach. The Team finally agreed to filter based on cultural and mixed sites that are related to tribal groups, continuing cultures, and those that displayed subsistence ways of life. Please refer to Table 3.2 that provides the final list of 23 sites including three that are currently on the Tentative List. This is the final list of sites designated for review that was agreed upon by the Cultural Landscape Study Team to be included within this research project.

**Table 3.1:** The 53 cultural landscapes (since 1992) inscribed on the World Heritage List as of July 2005 (M. Rossler, World Heritage Cultural Landscapes: A UNESCO Flagship Programme 1992-2006)

State Party	WH cultural landscape	Criteria	Year(s) of Inscription
Afghanistan	Cultural Landscape and Archaeological Remains of the Bamiyan Valley	C (i) (ii) (iii) (iv) (vi)	2003
Andorra	The Madriu-Perafita-Claror Valley	C (v)	2004
Argentina	Quebrada de Humahuaca	C (ii) (iv) (v)	2003
Australia	Uluru-Kata Tjuta National Park	N (ii) (iii) C (v) (vi)	1987, 1994
Austria	Hallstatt-Dachstein Salzkammergut Cultural Landscape	C (iii) (iv)	1997
Austria	Wachau Cultural Landscape	C (ii) (iv)	2000
Austria/ Hungary	Fertő /Neusiedlersee Cultural Landscape	C (v)	2001
Cuba	Archaeological Landscape of the First Coffee Plantations in the Southeast of Cuba	C (iii) (iv)	2000
Cuba	Vinales Valley	C (iv)	1999
Czech Republic	Lednice-Valtice Cultural Landscape	C (i) (ii) (iv)	1996
France	Jurisdiction of Saint-Emilion	C (iii) (iv)	1999
France	The Loire Valley between Sully-sur-Loire and Chalonnes	C (i) (ii) (iv)	2000
France/Spain	Pyrenees – Mont Perdu	N (i) (iii) C (iii) (iv) (v)	1997, 1999
Germany	Dresden Elbe Valley	C (ii) (iii) (iv) (v)	2004
Germany	Garden Kingdom of Dessau-Wörlitz	C (ii) (iv)	2000
Germany	Upper Middle Rhine Valley	C (ii) (iv) (v)	2002
Germany/ Poland	Muskauer Park/Park Muzakowski	C (i) (iv)	2004
Hungary	Hortobágy National Park – the Puszta	C (iv) (v)	1999
Hungary	Tokaj Wine Region Historic Cultural Landscape	C (iii) (v)	2002
Iceland	Þingvellir National Park	C (iii) (vi)	2004
India	Rock Shelters of Bhimbetka	C (iii) (v)	2003
Iran Islamic	Bam and its Cultural Landscape	C (ii) (iii) (iv) (v)	2004
Republic of Italy	Sacri Monti of Piedmont and Lombardy	C (ii) (iv)	2003
Italy	Portovenere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto)	C (ii) (iv) (v)	1997
Italy	Val d'Orcia	C (iv) (vi)	2004
Italy	Costiera Amalfitana	C (ii) (iv) (v)	1997
Italy	Cilento and Vallo di Diano National Park with the Archeological sites of Paestum and Velia, and the Certosa di Padula	C (iii) (iv)	1998
Israel	Incense Route – Desert Cities in the Negev	C (iii) (iv)	2005
Japan	Sacred Sites and Pilgrimage Routes in the Kii Mountain Range	C (ii) (iii) (iv) (vi)	2004

Kazakhstan	Petroglyphs within the Archaeological Landscape of Tamgaly	C (iii)	2004
Lao People's Democratic Republic	Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape	C (iii) (iv) (vi)	2001
Lebanon	Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz el-Rab)	C (iii) (iv)	1998
Lithuania	Kernave Archaeological Site (Cultural Reserve of Kernave)	C (iii) (iv)	2004
Lithuania/ Russian Federation	Curonian Spit	C (v)	2000
Madagascar	Royal Hill of Ambohimanga	C (iii) (iv) (vi)	2001
Mongolia	Orkhon Valley Cultural Landscape	C (ii) (iii) (iv)	2004
New Zealand	Tongariro National Park	N (ii) (iii) C (vi)	1990, 1993
Nigeria	Sukur Cultural Landscape	C (iii) (v) (vi)	1999
Nigeria	Osun-Osogbo Sacred Grove	C (ii) (iii) (iv)	2005
Norway	Vegøyan – The Vega Archipelago	C (v)	2004
Philippines	Rice Terraces of the Philippine Cordilleras	C (iii) (iv) (v)	1995
Poland	Kalwaria Zebrzydowska: the Mannerist Architectural and Park Landscape Complex and Pilgrimage Park	C (ii) (iv)	1999
Portugal	Landscape of the Pico Island Vineyard Culture	C (iii) (v)	2004
Portugal	Alto Douro Wine Region	C (iii) (iv) (v)	2001
Portugal	Cultural Landscape of Sintra	C (ii) (iv) (v)	1995
South Africa	Mapungubwe Cultural Landscape	C (ii) (iii) (iv) (v)	2003
Spain	Aranjuez Cultural Landscape	C (ii) (iv)	2001
Sweden	Agricultural Landscape of Southern Öland	C (iv) (v)	2000
Togo	Koutammakou, the Land of the Batammariba	C (v) (vi)	2004
United Kingdom	Royal Botanic Gardens, Kew	C (ii) (iii) (iv)	2003
United Kingdom	Blaenavon Industrial Landscape	C (iii) (iv)	2000
United Kingdom	St Kilda	N (ii) (iii) (iv) C (iii) (v)	(1986) 2005
Zimbabwe	Matobo Hills	C (iii) (v) (vi)	2003

**Table 3.2:** List of Sites from the World Heritage List and Tentative List for Best Practices and to Select Cases for the Comparative Analysis (Comparative Analysis Background Report Submitted to the Pimachiowin Aki Corporation, 2010)

ID	Country	World Heritage Site <sup>1</sup>	Category	Criteria Used	Inscription date
<b>Inscribed Sites</b>					
<b>Africa</b>					
1	Gabon	Ecosystem and Relict Cultural Landscape of Lope	Mixed	iii, iv, ix, x	2007
2	Kenya	Sacred Mijikenda Kaya Forests	Cultural	iii, v, vi	2008
3	Mali	Cliff of Bandiagara (Land of the Dogons)	Mixed	v, vii	1989
4	Mauritius	Le Morne Cultural Landscape	Cultural	iii, vi	2008
5	Nigeria	Osun-Osogbo Sacred Grove	Cultural	ii, iii, vi	2005
6	Togo	Koutammakou, the Land of the Batammariba	Cultural	v, vi	2004
7	South Africa	Mapungubwe Cultural Landscape	Cultural	ii, iii, iv, v	2003
8	South Africa	Richtersveld Cultural and Botanical Landscape	Cultural	iv, v	2007
9	Zimbabwe	Matobo Hills	Cultural	iii, v, vi	2003
<b>South Pacific/Australia</b>					
10	Australia	Kakadu National Park	Mixed	i, vi, vii, ix, x	1981 – 1987 - 1992
11	Australia	Tasmanian Wilderness	Mixed	iii, iv, vi, vii, viii, ix, x	1982 - 1989
12	Australia	Uluru Kata-Tjuta National Park	Mixed	v, vi, vii, ix	1987-1994
13	New Zealand	Tongariro National Park	Mixed	vi, vii, viii	1990 - 1993
14	Vanuatu	Chief Roi Mata's Domain	Cultural	iii, v, vi	2008
<b>Europe<sup>1</sup></b>					
15	Republic of Macedonia	Natural and Cultural Heritage of the Ohrid Region	Mixed	i, iii, iv, vii	1979
16	Norway	Vegaoyan - The Vega Archipelago	Cultural	V	2004
17	Sweden	The Laponian Area	Mixed	iii, v, vii, viii, ix	1996
<b>Asia</b>					
18	Azerbaijan	Gobustan Rock Art Cultural landscape	Cultural	Iii	2007
19	Kazakhstan	Petroglyphs within the Archaeological Landscape of Tamgaly	Cultural	Iii	2004
20	Mongolia	Orkhon Valley Cultural Landscape	Cultural	ii, iii, iv	2004
<b>Tentative Sites</b>					
21	Norway	Svalbard Archipelago (2007)	Mixed	v, vi, vii, viii, ix, x	
22	Norway	The Laponian Area (2002)	Mixed	iii, v, vii, viii, ix	
23	Norway	The Loften Islands (2002)	Mixed	iii, viii, ix, x	

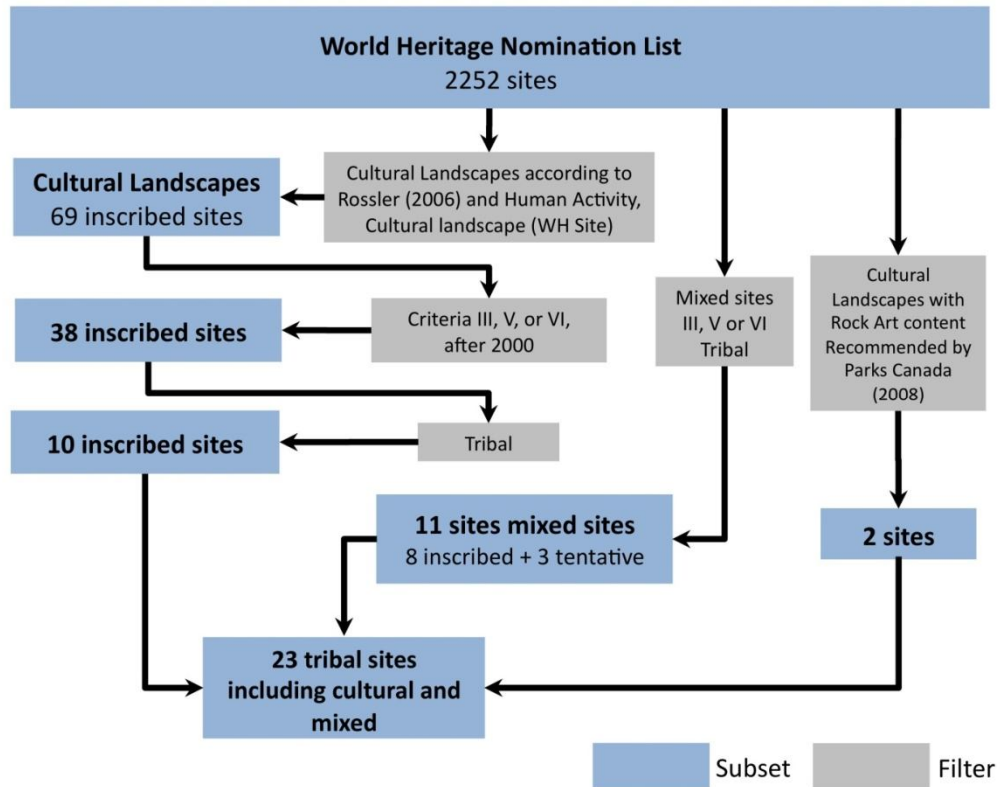
### 3.2.3 *Case Study Selection*

Of the 23 sites selected by the final filter for review (Table 3.2), 20 are inscribed, and three are currently located on the tentative lists. Of these 23 sites, the researcher only reviewed 14 nomination documents because two of the nomination documents were only available in French; three are tentative sites for which a nomination document has yet to be developed; three of the sites were in a format that was not compatible with NVivo Software; one of the nomination documents was not located; and one site was inscribed prior to 1990 and did not have a comparative analysis included within the nomination document. Please refer to Table 3.3 that identifies the 14 sites that were reviewed as part of this research.

### 3.2.4 *Coding Themes*

The Cultural Landscape Study Team held another meeting after the final list of 23 sites was prepared and the 14 nomination documents were received for review, to establish specific themes to use when coding (please refer to Figure 3.1). The researcher worked closely with the advisors to establish coding themes that would benefit the comparative analysis, nomination document, and the success of the project as well as provide assistance with clearly developing the best practices for completing a comparative analysis. As this is a cross-cultural qualitative study, it was essential to adequately identify comparable units of study.





**Figure 3.1:** Flow-Chart Showing Steps Taken to Identify Mixed and Cultural Landscape Sites (Comparative Analysis Background Report Submitted to the Pimachiowin Aki Corporation, 2010)

**Table 3.3:** List of Nomination Documents Reviewed for Best Practices and to Select Cases for the Comparative Analysis

ID	Country	World Heritage Site <sup>1</sup>	Category	Criteria Used	Inscription date
<b>Inscribed Sites</b>					
<b>Africa</b>					
1	Kenya	Sacred Mijikenda Kaya Forests	Cultural	iii, v, vi	2008
2	Mauritius	Le Morne Cultural Landscape	Cultural	iii, vi	2008
3	Nigeria	Osun-Osogbo Sacred Grove	Cultural	ii, iii, vi	2005
4	South Africa	Mapungubwe Cultural Landscape	Cultural	ii, iii, iv, v	2003
5	South Africa	Richtersveld Cultural and Botanical Landscape	Cultural	iv, v	2007
6	Zimbabwe	Matobo Hills	Cultural	iii, v, vi	2003
<b>South Pacific/Australia</b>					
7	Australia	Tasmanian Wilderness	Mixed	iii, iv, vi, vii, viii, ix, x	1982 - 1989
8	Australia	Uluru Kata-Tjuta National Park	Mixed	v, vi, vii, ix	1987-1994
9	New Zealand	Tongariro National Park	Mixed	vi, vii, viii	1990 - 1993
10	Vanuatu	Chief Roi Mata's Domain	Cultural	iii, v, vi	2008
<b>Europe<sup>2</sup></b>					
11	Norway	Vegaoyan - The Vega Archipelago	Cultural	v	2004
<b>Asia</b>					
12	Azerbaijan	Gobustan Rock Art Cultural landscape	Cultural	iii	2007
13	Kazakhstan	Petroglyphs within the Archaeological Landscape of Tamgaly	Cultural	iii	2004
<b>Tentative Sites</b>					
14	Norway	Svalbard Archipelago (2007)	Mixed	v, vi, vii, viii, ix, x	

Specifically, the researcher and the Cultural Landscape Study Team identified the following coding themes that were used to review each of the fourteen sites and to establish a consistent source of comparison for developing the best practices:

- Are the Operational Guidelines followed;
- Type of reports addressed;
- How the context is structured;
- How is the comparative framework developed;
- How are the comparative sites chosen/ justified;
- How did they compare themselves to the chosen sites;
- Mode of production used/ identified;
- How is OUV justified;
- The use of pictures, appendices, supportive documents to build the argument;
- Identifies North American sites or specifically the proposed Pimachiowin Aki site within the comparative analysis; and
- Notable example of comparative analysis, authenticity and integrity or OUV.

### 3.2.5 *Data Analysis Software*

Initially, the researcher had intended to use NVivo Software entirely for the data analysis; however, upon entering the 14 nomination documents into NVivo and coding based on the coding themes identified above, the software provided limited assistance towards the data analysis and was quite time consuming for the researcher. NVivo software is data analysis software that is designed to help researchers organize, manage, code, and analyse qualitative research material. The software assists with importing and sorting documents and then coding those documents based on the identified filters. A primary benefit of the NVivo software is the ability to merge separate documents and still identify which work provided which piece of information.

Problems were encountered with the NVivo interface and locating the coding themes identified. It was determined that it was easier to enter the information directly into the

data matrix first rather than to first sort and code it into NVivo. Each of the fourteen nomination documents reviewed were input into NVivo and coded based on the coding themes identified above, however the researcher felt that information was neglected and chose to review the nomination documents again to ensure that all information was entered into the data matrices.

### 3.2.6 *Case Study Analysis*

The case study analysis process assisted in identifying the cause and effect relationship among the fourteen nomination documents reviewed, including criteria and inscription for establishing the best practices. It is important to note that a case study analysis is not a specific methodology but rather a choice of the particular subject that is to be studied (Patton 2002). Cases are units of study and each World Heritage Site nomination document chosen for review represented a case. The purpose was to gather in-depth, comprehensive data regarding each site for the purpose of identifying the common best practices for completing a comparative analysis. The eleven coding themes identified above represented the coding by which the nominated site cases were analysed. The case study strategy of qualitative analysis entails gathering comprehensive and detailed information regarding each of the fourteen comparative analyses contained within the World Heritage site nomination documents for comparison purposes. The coding themes were used to identify comparable data that was then entered into the data matrices examined in Chapter 4.

The majority of the raw data collected to develop the best practices to complete a comparative analysis was researched through internet research, various UNESCO databases, published literature, and the review of each nomination document. The raw data for each site was compiled into case records based on each of the identified coding themes. The analysis of each of the coded case records allowed for subsequent analysis of the Pimachiowin Aki site, involving comparing it to each of the fourteen established sites to show potential weaknesses, differences, and uniqueness in the development of a comparative analysis. Each coded case record was sufficiently detailed to provide a

comprehensive and detailed analysis of why each site was chosen as a World Heritage site, and if the Pimachiowin Aki site had similar or unique characteristics based on each of the selection criteria.

Charles Ragin (2002) used qualitative comparative analysis by developing the approach of cross-case pattern analysis whereby the researcher uses a bottom-up approach to retain the holism while comparing a relatively large number of cases. The researcher applied a qualitative comparative analysis approach as various cases were compared based on coding similarities, differences, and the unique characteristics of each of the sites. Despite reducing large amounts of data, different combinations of causal conditions were evaluated to enhance the understanding of each specific case or theme.

By researching multiple sources of information including the fourteen nomination documents for comparison purposes, a comprehensive picture was developed that would assist the Pimachiowin Aki Corporation in developing the comparative analysis, by establishing the best practices.

### 3.2.7 *Identification of Comparable Sites*

Although not an initial objective of the research, determining the sites that are comparative to that of the proposed Pimachiowin Aki site became an important aside to the initial research objectives. During the initial objective of limiting the Nomination Documents for review many factors were used to adequately determine a comparable site within the category of cultural landscapes. Social and environmental indicators such as *boreal forest* and *indigenous cultures* were used to determine similar sites within the overall portfolio. The researcher, with the assistance of the committee, synthesized concepts specific to the Pimachiowin Aki site regarding social, cultural, population dynamics, geographical, and environmental issues to determine similar World Heritage sites for comparison purposes. By identifying the evaluation issues at the beginning of the research it allowed for the identification of similar sites and a sense of reference and direction.

It is important to note that synthesizing the concepts used to determine the comparative sites should not dominate the data analysis, but should facilitate the identification of additional common qualities and potential sites of comparative value. The discussion of potential comparable sites to that of the proposed Pimachiowin Aki site (in Chapter 5) should not be a substitute for the ensuing comparative analysis, and specifically for determining the relevant sites (both World Heritage and national sites) to be included as sites of comparison within the comparative analysis. The discussion in Chapter 5 regarding potential comparable sites has been included because relevant sites of comparable value have been established throughout this research process that the researcher deems valuable to the future research.



**Image 3.2:** Trappers Cabin, Pikangikum First Nation (Davidson-Hunt, 2009)

### 3.2.8 *Data Matrices*

While reviewing the fourteen World Heritage nomination documents, patterns emerged in the data that were then categorized and represented by patterns and themes. Patton explains that a cause-consequence comparative matrix provides guidance through the comparison and identification of multiple cases. The typologies consisted of the coding themes that were identified earlier. Through the research each of the coding themes were coded within the fourteen cases allowing patterns, categories, and themes to emerge.

During the process of analysis and synthesis of the data it became evident that a separate data matrix would be required for each of the fourteen sites to clearly develop the best practices. The individual data matrices assisted in establishing the best practices by determining the strengths and weaknesses of the comparative analysis portion of the nomination documents reviewed, and thus provides a successful example of how best to complete the Justification Chapter and specifically the comparative analysis.

Please refer to Chapter 4 where each data matrix is located for each of the fourteen nomination documents reviewed. Each data matrix contains the specific information identified within the established coding themes including the Category Identified, Tribal People, Mode of Production, Area/Biome, Location of Comparative Sites Chosen, Factors used for Comparison, Examples of how they Compared themselves to the Chosen Sites, and how OUV was Justified. Please note that the initial coding theme is not identical to the categories used within the data matrices because after reviewing all nomination documents it was deemed important to modify the themes to allow more information to be included.

### 3.3 *E-Mail Interview*

After discussion with the Cultural Landscape Study Team, a decision was made to prepare an e-mail interview that would be forwarded to World Heritage site scholars to

assist with identifying the best practices associated with completing a comparative analysis. Specific topics addressed within the e-mail interview included current weaknesses and strengths regarding the development of the comparative analysis, questions regarding the importance of the cultural landscape category, problems with the term “outstanding universal value”, and specific questions regarding the proposed Pimachiowin Aki site (please refer to Appendix B).

The e-mail interview anticipated the perspective of knowledgeable scholars in the subject area. The e-mail interview consisted of standardized open-ended questions to ensure that the interview was highly focused and consistent. The standardized open-ended e-mail question format was also chosen to facilitate the analysis by making response comparison easier. The questions included within the e-mail interview consisted of “opinion and value questions” to determine opinions and judgements regarding the current nomination process.

### 3.4 Data Analysis

The fourteen nomination documents were analysed based on pattern recognition, content analysis, and inductive and deductive analysis. Table 3.4 provides a synthesis of the various literature, including UNESCO publications, that were reviewed as part of the data analysis. Pattern recognition analysis was used to identify patterns within the random information resulting from each of the selection criteria to determine any possible patterns or linkages related to a site being selected and inscribed as a World Heritage site.

Content analysis was also applied to reveal recurring themes, words, and concepts within the fourteen established World Heritage sites nomination documents (please refer to Table 3.4). Content analysis has been defined as reducing qualitative data and identifying core consistencies, meanings, patterns, and themes (Patton 2002).



**Table 3.4:** Background Documentation

<b>Organization</b>	<b>Document title</b>
Buggey, S (2004)	An Approach to Aboriginal Cultural Landscapes in Canada. <i>Northern Ethnographic Landscapes: Perspectives from Circumpolar Nations</i> (2004).
ICOMOS (2005)	<i>The World Heritage List: Filling the Gaps – an Action Plan for the Future</i> (2004/2005)
ICOMOS (2008)	What is OUV? Defining the Outstanding Universal Value of Cultural World Heritage Properties (2008).
ICOMOS (2009)	<i>World Heritage Cultural Landscapes</i>
IUCN (2004)	<i>Proceedings of the World Heritage Boreal Zone Workshop</i>
Rosler, M (2006)	World Heritage Cultural Landscapes: A UNESCO Flagship Programme 1992-2006. <i>Landscape Research, Vol. 31</i> (2006)
UNESCO World Heritage Center (1994)	<i>Global Strategy for a balanced and representative World Heritage List</i> <a href="http://whc.unesco.org/en/globalstrategy/">http://whc.unesco.org/en/globalstrategy/</a>
UNESCO World Heritage Center (2002)	World Heritage Series No. 6. <i>World Heritage Cultural Landscapes 1992-2002</i> <a href="http://whc.unesco.org/en/series/6/">http://whc.unesco.org/en/series/6/</a>
UNESCO World Heritage Center (2003)	World Heritage Series n°6 - World Heritage Cultural Landscapes 1992-2002 <a href="http://whc.unesco.org/en/series/6/">http://whc.unesco.org/en/series/6/</a>
UNESCO World Heritage Center (2003)	World Heritage Series n°7. Cultural landscape: the challenges of conservation: <a href="http://whc.unesco.org/en/series/7/">http://whc.unesco.org/en/series/7/</a>
UNESCO World Heritage Center (2005)	Operational Guidelines for the Implementation of the World Heritage Convention (2005)
UNESCO World Heritage Center (2007)	World Heritage Reports n°21 - World Heritage Forests ( <a href="http://whc.unesco.org/en/series/21/">http://whc.unesco.org/en/series/21/</a> )

Inductive and deductive analysis was also applied to the case data and the case records. Inductive analysis was used to recognize patterns, themes, and categories based on the

research of the fourteen case study sites. Deductive analysis was primarily used after the patterns, themes, and categories were established based on the already-inscribed sites and then applying those patterns, themes and categories to the Pimachiowin Aki site to determine if they have similar examples of OUV. The qualitative analysis was inductive during the initial stages to develop a coding for the content analysis so as to establish patterns, themes, and categories. Deductive analysis was then used to apply the findings of the data matrices to the Pimachiowin Aki site.

### 3.5 Ethics Approval

Policy #1406 from the University of Manitoba Policy and Procedures, Section 1400 states that it is required for the Research Ethics Board to approve any research under the auspices of the University of Manitoba that involves human subjects. The researcher ensured the confidentiality of all human subjects involved in the research and completed the ethical review submission prior to beginning research. Please refer to Appendix C to review the Ethics Approval.

### 3.6 Summary of Chapter

This chapter provided a summary of the methodology that was used during the research to develop the Best Practices for completing a Comparative Analysis for a Cultural Landscape to assist the Pimachiowin Aki Corporation with developing the Nomination Document. Due to the current status of World Heritage databases being limited, it was initially important to narrow the 2252 inscribed and nominated World Heritage sites to a manageable set that could then be reviewed. Table 3.1 displays the steps taken to identify the mixed and cultural landscape sites that were reviewed as part of this research project.

The list of potential sites for comparison was limited to 23 sites based on inscription criteria, continuing cultures, and tribal characteristics; it was then further narrowed to 14 sites due to limited access to nomination documents in English and incompatible computer applications. The Cultural Landscape Study Team then agreed upon eleven coding themes to review each nomination. The researcher then reviewed the fourteen nomination documents with the assistance of NVivo and coding for each of the eleven selection criteria; however, due to difficulties, the researcher determined that the process would be more effective by entering the relevant information directly into the data matrices rather than NVivo first.

The coding themes identified above then provided the research material by which each nomination was reviewed. The resulting data was then entered into the data matrices presented in Chapter 4.

## **Chapter 4 - Results**

### 4.1 Plan of Chapter

This chapter provides a review of the data matrices used to display the coded information that was derived from the fourteen nomination documents. A brief summary of each of the fourteen sites reviewed, including the data matrices and a map of each, is provided below. Following the data matrices and maps is a comparison and summary of each of the coding themes used to analyse the documents. The chapter then presents the findings of the e-mail interview that was administered. The chapter concludes with a review of other literature towards the best practices including reports by the International Institute for Sustainable Development and Parks Canada.

### 4.2 Data Matrices

#### 4.2.1 *Description of the Data Matrices*

After reviewing and analyzing the data it became evident that one data matrix would be required for each nomination document reviewed to most effectively establish the best practices. The data matrices included within this chapter will assist in establishing the best practices by determining the strengths and weaknesses of the nomination documents reviewed, thus providing a successful example of how best to complete the comparative analysis.

As discussed within Chapter 3, the data matrices presented below represent each individual nomination document that was reviewed. While reviewing the various nomination documents the following coding themes were used:

- Are the Operational Guidelines followed;
- Type of reports addressed;
- How the context is structured;
- How is the comparative framework developed;
- How are the comparative sites chosen/ justified;
- How did they compare themselves to the chosen sites;
- Mode of production used/ identified;
- How is OUV justified;
- The use of pictures, appendices, supportive documents to build the argument;
- Identifies North American sites or specifically the proposed Pimachiowin Aki site within the comparative analysis; and
- Notable example of comparative analysis, authenticity and integrity or OUV.

Following the coding and analysis of cases the following themes were developed to present the results of the review:

- Nomination Criteria;
- Nominated Category;
- Year of Inscription;
- Tribal People;
- Mode of Production;
- Continuing Way of Life;
- Area/ Biome;
- Identifiable Features;
- General Comments;
- Location of Comparative Sites Chosen;
- Factors Used for Comparison;
- Examples of how they Compared themselves to the Chosen Sites; and
- How is OUV Justified.

As presented in Chapter 5, these case records became the basis by which best practices were identified. Below is a summary of each of the fourteen nomination documents reviewed, the individual data matrices, and maps of each site.

#### 4.2.2 Individual Data Matrices and Maps

##### i) Matobo Hills, Zimbabwe

The Matobo Hills World Heritage Site contains one of the largest concentrations of rock art in Southern Africa, being displayed in the archaeology and rock paintings which depict the lives of foraging societies during the Stone Age. The shrines and sacred places linked to traditional, social, and economic activities of the area continue to be a strong cultural identity among the local community. The site is a wooded valley containing lakes, balanced boulders, and stunning scenery located in southern Zimbabwe. Within the World Heritage Site are diverse flora and fauna including black and white rhinoceros and eagle species. The site also contains Cecil Rhodes' grave.

**Table 4.1: Matobo Hills Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii, v, vi
<b>Nominated Category</b>	Cultural - Described as a living cultural tradition where the rock-painting tradition has disappeared.
<b>Year of Inscription</b>	2003
<b>Tribal People</b>	Yes - Stone Age communities who were essentially hunter-gatherers that gave way to iron-using communities who integrated pastoral and crop farming during approximately the 1st century AD.
<b>Mode of Production</b>	Historically iron-using communities who integrated pastoral and crop farming.
<b>Continuing Way of Life</b>	The diverse cultural heritage in the area spans a period of more than five hundred thousand years, with continual settlement over at least one hundred thousand years from the Early Iron Age to the present.
<b>Area/ Biome</b>	Savannah (inland waterways, grasslands, hills)
<b>Identifiable Features</b>	The site contains numerous rock art sites, rock shelters with Stone Age and Iron Age deposits, religious sites, burial sites, and historical buildings.
<b>General Comments</b>	
SITE COMPARISON	

<b>Location of Comparative Sites Chosen</b>	Specifically compared itself to areas within Zimbabwe and then to areas outside of Zimbabwe that were inscribed World Heritage Sites.
<b>Factors Used for Comparison</b>	<p>Compared itself to other cultural landscapes; specifically natural features in the Matobo Hills area have acquired spiritual significance thus creating a link between the people and the environment.</p> <ul style="list-style-type: none"> <li>- Archaeological occurrences in Matobo Hills area are associated with rock shelters, and the identification of shelters with working and living places is a distinctive trait of the landscape when compared with most other Later Stone Age land-use systems in Southern Africa.</li> <li>- Areas with large populations of herbivores that provide the food base for large predators.</li> </ul>
<b>Examples of how they Compared themselves to the Chosen Sites</b>	<p>One of the World Heritage Sites with comparable natural attributes to Matobo Hills is the Victoria Falls which , like Matobo Hills, illustrates the influence of geological formations on the distribution of vegetation.</p> <ul style="list-style-type: none"> <li>- The ecology of the Matobo landscape rivals that of the Serengeti-Misaim Mara ecosystem in East Africa. Compared to the Matobo Hills, the latter landscape (predominantly savannah grassland) is remarkably uniform.</li> <li>- The Matobo Hills closely resembles Kakadu National Park of Australia, where both sites have large habitat diversity and manifest comparable juxtaposition of wide ranges of ecosystems.</li> <li>- In terms of living traditions, the Matobo Hills area compares well with such cultural landscapes as Tsodilo in Botswana, Sukur in Nigeria, Drakensberg in South Africa, and Kakadu and Uluru-Kata Tjuta both in Australia. In all these cases the people derive inspiration, fertility, and good health from their ancestral spirits.</li> </ul>
<b>How is 'Outstanding Universal Value' Justified</b>	<p>The Matobo Hills area possesses some of the most significant sites that depict important events in the history of Zimbabwe. These include burial sites of King Mzilikazi, founder of the Ndebele nation and Cecil John Rhodes after whom the country came to be known as Rhodesia.</p> <ul style="list-style-type: none"> <li>- The complex geomorphology of Matobo Hills supports a unique landscape comprising extensive open grasslands with groups of rock outcrops interspersed with wetlands. The ecological complexity of this landscape is expressed in the unusual density and diversity of predators. The result is a combination and diversity of flora and fauna worthy of special attention and preservation.</li> </ul>



**Map 4.1:** Map Displaying Matobo Hills (<http://www.overlandafrika.com>)

ii) Sacred Mijikenda Kaya Forests, Kenya

The Mijikenda Kaya Forests consist of eleven separate forest sites along 200 kilometres of coastline displaying fortified villages known as “kayas”. The Kayas were created by the Mijikenda in the 16th century and abandoned in the 1940’s. The area is a botanically diverse lowland forest in Eastern Africa. The site was inscribed due to the cultural tradition and the direct link to a living tradition.



**Table 4.2: Sacred Mijikenda Kaya Forests Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii, v, vi
<b>Nominated Category</b>	Cultural - The Kayas fall in the category of “organically evolved landscapes” (para 10 ii). This is because they result from <i>‘an initial social, economic, administrative, and religious imperative and reflect a ‘process of evolution in their form and component features’.</i>
<b>Year of Inscription</b>	2008
<b>Tribal People</b>	Yes - The Sacred Mijikenda Kaya Forests have historically been a place of habitation, refuge, prayer, ceremony, and burial of the Mijikenda for many generations and are an exceptional testimony to a specific cultural tradition that includes traces of fortified settlements, and centres of cultural and ritual activity.
<b>Mode of Production</b>	- Since the Sacred Mijikenda Kaya Forests were abandoned as preferred places of settlement and defence, kaya landscapes have been transferred from the domestic, practical, material realm of significance to the spiritual sphere of Mijikenda life. The site is now an essential part of this process and certain restrictions on access and the utilization of natural forest resources has resulted in the kayas and the forests surrounding them being sustained.
<b>Continuing Way of Life</b>	No – However, the nomination document states that as an organically evolved landscape the site may further be described as a “continuing landscape” as it represents the evolution of the Kayas from settlements to ritual or ceremonial sites.
<b>Area/ Biome</b>	Subtropical grasslands island forests in Kenya described as natural sacred sites)
<b>Identifiable Features</b>	The Sacred Mijikenda Kaya Forests are a natural site that has been shaped by human social, economic, and cultural developments that have helped in creating the Mijikenda society as it is today.
<b>General Comments</b>	- As an organically evolved landscape the Mijikenda Kayas may further be described as a “continuing landscape” <i>which “retains an active social role in contemporary society closely associated with the traditional way of life and in which a evolutionary process is still in progress”.</i> This is represented by the evolution of the Kayas from settlements to ritual or ceremonial sites, as well as the increasing isolation of these forest patches within farmland and other zones. The latter process is etching them more clearly in the panoramic view.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	Compared itself to examples of other sacred forests from Asia and the Americas but primarily from Africa and Madagascar where the sacred forests may bear more similarities.
<b>Factors Used for Comparison</b>	- Sacred forests are observed on all continents throughout human history, although surviving or functional examples tend to be described from less developed countries as elements of indigenous knowledge systems. The advent of Christianity in more developed countries resulted in a shift in the location of worship from natural sites to built churches and cathedrals.  - In Asia, the most noteworthy documented examples of sacred forests or groves are found in India, South West China, and Nepal.  - On mainland Africa the best documented sacred forests are found in West Africa in Nigeria, Ghana, and Cote d’Ivoire. In East Africa the best examples, apart from the Kayas, are found in Uganda, Tanzania, and Mozambique.
<b>Examples of how they Compared themselves to the Chosen Sites</b>	- Sacred groves are found all over India. In Himachal Pradesh they are known as <i>deodar</i> groves and are rigorously protected. In Maharashtra state there are about 250 <b>devrais</b> and in Kerala, 240 <b>kavus</b> . In the hills of Garhwal and Kumaon, sacred groves – which are mentioned in ancient scripture – are still found.  - The Dai people of Xishuangbanna in Yunnan Province in South-West China maintain forested holy hills or <b>Nong</b> . Here the gods reside and all living things are either companions of gods or divine in themselves. Although the Dai are primarily Buddhists they have not forsaken their traditional polytheistic beliefs, which are closely bound to the natural world and especially the forests.

	<p>- In Nepal the sacred forests are called <i>Beyals</i> or hidden valleys. They are generally large natural areas encompassing entire mountain watersheds. The Beyuls are refuges and places of retreat, isolated peaceful and tranquil valleys.</p>
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<p>The Mijikenda Kayas are presented as being of outstanding universal value as Cultural Landscapes which represent the "combined works of nature and man" (Operational Guidelines Annex 3 para 6).</p> <p>The Mijikenda Sacred Kaya forests are an outstanding and unique African example of how the collective attitudes and beliefs of a rural society have shaped or sculpted a landscape over time in response to prevailing needs. They contain the traces of historic fortified settlements of the Mijikenda ancestors which serve as a focus of cultural and ritual activities continuing on the sites today.</p> <p>- The intangible aspects of Mijikenda heritage are supported by physical cultural features of the kayas including paths, gate sites, burial grounds, settlement sites, and ritual grounds – all of which represent the material embodiment of their world view and traditional belief systems.</p>



**Map 4.2:** Map Displaying Sacred Mijikenda Kaya Forests  
<http://www.thesafaricompany.co.za>

iii) Chief Roi Mata’s Domain, Vanuatu

Chief Roi Mata’s Domain is a continuing cultural landscape representative of a Pacific chiefly title system that has been observed for over 400 years and has structured the local landscape and social practices. The authenticity of the site as a continuing landscape is exemplified by the oral traditions of Roi Mata through authority and customary respect for the tangible remains of his life. The site reflects the convergence of oral tradition and archaeology through social reforms and conflict resolution strategies. This is the first World Heritage Site to be inscribed within Vanuatu and consists of three early 17<sup>th</sup> century AD sites on the islands of Efate, Lelepa, and Artok.

**Table 4.3: Chief Roi Mata’s Domain Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii, v, vi
<b>Nominated Category</b>	Cultural - The site is described as a Continuing and Associative Cultural Landscape displaying the ongoing and evolving organic relationship between people and the land organised around the principles of an ongoing chiefly title system.
<b>Year of Inscription</b>	2008
<b>Tribal People</b>	Not identified
<b>Mode of Production</b>	<p>- Chiefs play a major role in social life within the Domain, continuing to derive their authority from the traditions relating to previous title-holders and from the material proofs of these ancestors that are still present in the landscape. The most dramatic material proof of the ongoing significance of chiefs is the landscape of Chief Roi Mata’s Domain, where ‘tapu’ prohibitions are still in force on the use of specific areas associated with the paramount chiefly title of Roi Mata, including his former residence and chiefly burial sites.</p> <p>- Roi Mata is famous throughout Central Vanuatu for his formal ceremony of the naflak system that represents an exceptional Western Pacific example of a global process of innovative conflict resolution.</p>
<b>Continuing Way of Life</b>	Yes - The site displays the ongoing and evolving organic relationship between people and the land organised around the principles of an ongoing chiefly title system.
<b>Area/ Biome</b>	Coastal/Island (on the island of Efate in Central Vanuatu -Western Pacific Ocean Coastal Area)
<b>Identifiable Features</b>	Chiefs play a major role in social life within the Domain, continuing to derive their authority from the traditions relating to previous title-holders and from the material proofs of these ancestors that are still present in the landscape
<b>General Comments</b>	<p>- The chiefly title system of Central Vanuatu represents an unbroken tradition of more than 1000 years and an exceptional history captured in oral tradition.</p> <p>- Chief Roi Mata’s Domain represents an outstanding example of a Western Pacific chiefly landscape, where significance resides not in monumental architecture but in a constellation of burial sites, coral walls, sacred stones, sacred or significant trees, and other landscape features.</p>
SITE COMPARISON	

<b>Location of Comparative Sites Chosen</b>	Four principal areas of comparison were addressed, each considered against features of comparable sites in Vanuatu, elsewhere in the Pacific, and then globally.
<b>Factors Used for Comparison</b>	<ul style="list-style-type: none"> <li>- Chief Roi Mata's Domain is an exceptional example of a continuing cultural landscape organised around the principles of a chiefly title system.</li> <li>- The mass burial on the tapu or forbidden island of Artok, in which Roi Mata was accompanied in death by approximately 50 individuals, is exceptional on a global scale, and unique in terms of the scale of the local population.</li> <li>- The convergence of oral traditions of exceptional quality and depth of archaeological discoveries has thrown a unique light on the deeds of Chief Roi Mata and other chiefs of Central Vanuatu.</li> <li>- The unique history of community-level conservation of an extraordinary associative landscape that bears witness to the continuing significance for living communities of Roi Mata's social revolution of naflak matrilineal clans, indicating the exceptional importance in Vanuatu and the Western Pacific of the past and of tradition in guiding community life in the present.</li> </ul>
<b>Examples of how they Compared themselves to the Chosen Sites</b>	<ul style="list-style-type: none"> <li>- The Roi Mata burial far surpasses any other burial known in Vanuatu on the basis of oral tradition or archaeological excavation, in terms of its scale, the finery of the body decoration, and its unique setting on the tapu island of Artok.</li> <li>- Across the entire Pacific region there are few instances of mass burial as a single event. Large cemeteries such as the Sigatoka sand dune and the Navatanitawake mound in Fiji, or the burial mounds of Tongatapu, Tonga appear to represent the accumulation of skeletons over several events or even centuries.</li> <li>- The principal Pacific sites available for comparison with the Roi Mata burial are the burial mounds of Wakaya in Fiji, of Petania and Atualu on Uvea, and of Houmafakalele on Niuatoputapu in Tonga. Each of these sites contains multiple bodies buried in a single event.</li> <li>- On a global scale, mass single-event burials abound. For example, ethnographic and historical accounts testify to the funerary sacrifice of wives and concubines, and retainers and slaves at the burial of chiefs or kings throughout West Africa and the Congo; of wives with deceased Dinka tribal rain makers in East Africa; of the concubines of rajahs in Bali; and of wives, children, and serfs with Russian, Scythian, and Viking chiefs.</li> </ul>
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<b>How is 'Outstanding Universal Value' Justified</b>	<ul style="list-style-type: none"> <li>- Chief Roi Mata's Domain is an outstanding example of the inherent connection between Pacific people, their landscapes, and their traditions. The Outstanding Universal Value of Chief Roi Mata's Domain is based on the fundamental integrity of the continuing cultural landscape, and on the ongoing and evolving organic relationship between people and the land.</li> <li>- Chief Roi Mata's Domain represents an outstanding example of a Western Pacific chiefly landscape, in which significance is vested not in monumental architecture but in a constellation of burial sites, coral walls, sacred stones, sacred or significant trees, and other landscape features. The Outstanding Universal Value of Chief Roi Mata's Domain is anchored firmly in the fundamental integrity of the living cultural landscape.</li> </ul>



**Map 4.3:** Map Displaying Chief Roi Mata's Domain (<http://commons.wikimedia.org>)

iv) Mapungubwe Cultural Landscape, South Africa

The Kingdom of Mapungubwe (1075-1220 AD) was a pre-colonial Southern African state located at the confluence of the Shashe and Limpopo rivers. The site marked the center of a pre-Shona kingdom which covered parts of modern-day Botswana and Zimbabwe. The kingdom was the first stage in a development that would culminate in the creation of the Kingdom of Zimbabwe in the 13<sup>th</sup> century. Mapungubwe developed into the largest kingdom in the sub-continent prior to being abandoned in the 14<sup>th</sup> century. The site still preserves the palace sites, the entire settlement area, two earlier capital sites, and evidence of the development of social and political structures over 400 years.

**Table 4.4: Mapungubwe Cultural Landscape Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	ii, iii, iv, v
<b>Nominated Category</b>	Cultural - The site is further defined as organically evolved, a relict, and an associative cultural landscape by virtue of the powerful religious, artistic, and cultural associations of the natural elements of the landscape rather than material cultural evidence.
<b>Year of Inscription</b>	2003
<b>Tribal People</b>	-Yes (Hunter-Gatherer) - Hunter-gatherer and herder rock paintings record some of the ideological and economic changes and new metaphors of power that arose when Iron Age farmers settled in their territory in the first millennium AD.
<b>Mode of Production</b>	- The gold work and related trade network is the indigenous precursor to the subsequent European exploitation of precious metals in Southern Africa. As a result of the expanded trade network, a new indigenous social order based on class distinction developed that moved away from the long-established Central Cattle Pattern. The social order became stratified into an upper and lower class that restructured the kinship pattern and gave the upper class economic and political power.
<b>Continuing Way of Life</b>	-No
<b>Area/ Biome</b>	Subtropical Inland-Waterways and Grasslands - Mapungubwe is set against the northern border of South Africa, joining Zimbabwe and Botswana. It is an open, expansive savannah landscape at the confluence of the Limpopo and Shashe rivers. It was the location of preferred east-west and north-south trade routes or the proximity of agricultural land or fresh water.
<b>Identifiable Features</b>	- The gold work and related trade network is the indigenous precursor to the subsequent European exploitation of precious metals in Southern Africa.
<b>General Comments</b>	- The site is the earliest physical evidence of substantial gold working in the sub-continent. Archaeological evidence displays a shift from a "central cattle pattern" town layout to a pattern influenced by an elite class with sacred leadership in which the king was secluded.  - When rainfall decreased after 1300 AD, the Mapungubwe Cultural Landscape could not continue to sustain a high population using traditional agricultural methods, and the inhabitants were obliged to disperse.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	Primarily focused on comparing itself to Great Zimbabwe and Khami, both sites that are located within Zimbabwe.
<b>Factors Used for Comparison</b>	- Mapungubwe, Great Zimbabwe, and Khami each represent a different stage in the intertwined historical process of external trade and social stratification. The site exhibits an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture, or technology, monumental arts, town-planning, or landscape design.  - The site is an exceptional testimony to a cultural tradition or to a civilization which has disappeared, and is an outstanding example of a type of architectural and technological ensemble that illustrates a significant stage in human history.
<b>Examples of how they Compared themselves to the Chosen Sites</b>	- The Mapungubwe Cultural Landscape is the cultural and historical precursor to two sites on the World Heritage List, Great Zimbabwe and Khami, both of which are in Zimbabwe.  - At Mapungubwe Hill, as at Great Zimbabwe, the high quality walling relates to the royal areas and to the main entrance to the hill.  - By the end of the period of occupation at Mapungubwe, the inhabitants had already established a ruling class that lived apart from the commoners. At Great Zimbabwe, the clearly identified ancestors of the Shona-speaking people developed the physical separation of commoners and sacred rulers to an even greater extent, using large and elaborate stone-walled



	<p>structures to emphasize this separation.</p> <p>- Archaeological excavations have been conducted at both places. Although both Great Zimbabwe and Khami are visually more impressive than Mapungubwe because of their stone walling the Mapungubwe Cultural Landscape retains a greater degree of integrity because of the lower impact of tourism and the minor level of intervention.</p>
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<p>- Mapungubwe is the only geologically defined cultural landscape in the region that includes such a full set of successive stages from early history.</p> <p>- The nomination of the site completes an historical triangle from Mapungubwe to Great Zimbabwe and Khami that continues to influence African society today.</p>



**Map 4.4:** Map Displaying Mapungubwe Cultural Landscape

<http://www.mapungubwe.com>

v) Osun-Osogbo Sacred Grove, Nigeria (Oshogbo)

Osun-Osogba Sacred Grove is a dense forest located on the outskirts of the city of Osogbo and is one of the last remnants of the primary high forest in southern Nigeria. The landscape of the grove contains sanctuaries, shrines, sculptures, and art work honouring Osun, the goddess of fertility. The Sacred Grove is a testament to the once widespread practice of establishing sacred groves and is now seen as a symbol of identity for all Yoruba people.

**Table 4.5:** Osun-Osogbo Sacred Grove Data

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	ii, iii, vi
<b>Nominated Category</b>	Cultural
<b>Year of Inscription</b>	2005
<b>Tribal People</b>	- Not identified - The Yoruba people are the predominant ethnic group in South Western Nigeria.
<b>Mode of Production</b>	<p>- Osogbo has gained a specific recognition amongst the Yorubas as a major place of resistance against Fulani attacks. It has become a symbol of identity for the whole Yoruba community.</p> <p>- The site was saved through a combined initiative of the Oba (the King of Osogbo) and an Austrian Artist (Susanne Wenger, who had been initiated to the Yoruba cult of Obatala, the god of creation and whiteness) in collaboration with traditional artists. The strategy was to clearly demarcate sacred places within the sacred grove through the erection of huge and impressive sculptures. This interchange of human values has been extremely successful, with a complete revival of sacred art in Osogbo. The "New Sacred Art" and the artists attached to that movement, which started in the 1950's, are today internationally recognized.</p> <p>- The site represents the elevation of the grove from a local significance to the status of symbol of identity for all Yoruba people in West Africa and in the African Diaspora – the descendants of slaves that were exported to the "West Indies", who kept their tradition of consulting gods through the Ifa divination (still practiced to this day).</p>
<b>Continuing Way of Life</b>	Yes - The only remaining sacred grove in Nigeria that has kept all its traditional functions and that remains so closely related to the community.
<b>Area/ Biome</b>	Dense subtropical forest along the banks of the Oshun River.
<b>Identifiable Features</b>	- Osogbo has gained recognition as a place of resistance against Fulani attacks and has become a symbol of identity for the whole Yoruba community.
<b>General Comments</b>	<p>- In South West Nigeria, each large settlement was, by nature and tradition, attached to a sacred grove which was said to be the source of its growth and development. Most of these groves have either been abandoned or are now limited to very small areas.</p> <p>- Osun-Osogbo Sacred Grove is today the only remaining sacred grove of its nature and size in Nigeria and it still possesses numerous traces of its historical occupation and its sacred qualities, with all the daily practices attached to it.</p>
SITE COMPARISON	



<b>Location of Comparative Sites Chosen</b>	- Primarily compared itself to other Sacred groves within Africa.
<b>Factors Used for Comparison</b>	- Various types of Sacred Groves.
<b>Examples of how they Compared themselves to the Chosen Sites</b>	<p>- There are quite a number of sacred groves in the whole of Africa, but most of them are not very active and have lost either their spiritual or physical integrity. However, the uniqueness of Osun-Osogbo sacred grove is that it has gradually evolved from a local significance to a regional and global dimension. It has become a landmark and a place of pilgrimage for the whole Yoruba people (about 40 million in Nigeria) and for all those in West Africa.</p> <p>- In South West Nigeria, each large settlement was, by nature and tradition, attached to a sacred grove which was said to be the source of its growth and development. Most of these groves have either been abandoned or are now limited to very small areas.</p>
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<b>How is 'Outstanding Universal Value' Justified</b>	<p>- Osun-Osogbo sacred grove is today the only remaining sacred grove of its nature and size in Nigeria and it still possesses numerous traces of its historical occupation and its sacred qualities, with all the daily practices attached to it.</p> <p>Osun-Osogbo has gained recognition amongst the Yorubas as a major place of resistance against Fulani attacks. As a result, the sacred grove has become a symbol of identity for the whole Yoruba community and for those who are adepts of the Ifa divination system in Western Africa and in the African Diaspora related to the slave trade; in Brazil and in the Antilles (Cuba, Puerto Rico, Trinidad &amp; Tobago); and the Afro Americans in America.</p>



**Map 4.5:** Map Displaying Osun-Osogbo Sacred Grove (<http://www.worldatlas.com>)

vi) Le Morne Cultural Landscape, Mauritius (South-West Coast)

The Le Morne Cultural Landscape is a symbol of slavery and specifically the slaves’ fight for freedom, the associated suffering, their sacrifice, and the oral traditions associated with the maroons. The landscape is a rugged mountain above the Indian Ocean in southwest Mauritius that was used as a shelter by run-away slaves and maroons during the eighteenth and nineteenth centuries. The area became known as the “Maroon Republic” due to the large number of escaped slaves who lived on Le Morne Mountain (<http://whc.unesco.org/en/list/1259>).

**Table 4.6:** Le Morne Cultural Landscape Data Matrix

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii, v, vi
<b>Nominated Category</b>	Cultural
<b>Year of Inscription</b>	2008
<b>Tribal People</b>	- Not identified - The site exhibited an indentured labour system for a short period of time that eventually led to a vast Diaspora of peoples, mostly from Africa, that spans several continents.
<b>Mode of Production</b>	- The site involved extensive slave trading in the wider Indian Ocean (specifically during the 18 <sup>th</sup> & 19 <sup>th</sup> centuries). The primary value of the sites lies within the thousands of men and women on the island who resisted the oppression and exploitation that was an integral component of their servile status.
<b>Continuing Way of Life</b>	No
<b>Area/ Biome</b>	- Rugged coastal mountains on a peninsula on the south-western tip of Mauritius along the Indian Ocean.
<b>Identifiable Features</b>	- The cultural landscape of Le Morne is rich in terms of the practices of slavery, socio-economic, and cultural impacts of slave systems and the resilience of the human spirit in the face of oppressive exploitation.
<b>General Comments</b>	- The UNESCO Slave Route Project has primarily focused on the transatlantic slave trade and only very marginally extended to those along the Western Indian Ocean Slave Route. Currently there are no proclaimed Western Indian Ocean Slave Route properties on the WHL.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	The comparative analysis focused on three key elements: (i) slavery, (ii) resistance to slavery, and (iii) slave routes. A fourth category of miscellaneous relevant site comparisons was included. An appendix was also included that presented other cases in the world where slavery is commemorated through events, monuments, or special sites.
<b>Factors Used for Comparison</b>	1. Slavery • Goree Island, Senegal (WHL); a number of forts/slave markets in Ghana (e.g. Elmina Castle,

	<p>WHL) and Nigeria (e.g. Badagry); St. James Island, The Gambia (WHL); and other potential sites along the Western Indian Ocean slave route including WHS in Tanzania, Mozambique (mainly trading centres, partially utilised during slavery).</p> <p>2. The growing body of work on slave resistance and fugitive slaves in other parts of the world including Aden, Angola, Antigua, Barbados, Colombia, Dominican Republic, Indonesia, Korea, Madagascar, Mexico, the Philippines, Reunion Island, Saint Domingue (Haiti), the Swahili coast, the United States, the Virgin Islands, and West Africa. Some specific sites, inter alia, that can be mentioned in the context of the dossier are the Island of Haiti; the Parish of St Mary in Jamaica; the 1763 Monument in Guyana; and the Island of Haiti with the National History Park - Sans Souci, Ramiers, Citadel.</p> <p>3 Slave Route</p> <ul style="list-style-type: none"> <li>• Slave Route Project UNESCO; other potential sites along the Western Indian Ocean Slave Route including WHS in Tanzania, Mozambique (mainly trading centres, partially utilised during slavery); and the Central Slave and Ivory Trade Route on the Tanzania Tentative List.</li> </ul>
<p><b>Examples of how they Compared themselves to the Chosen Sites</b></p>	<p>- It appears that Le Morne is the first site on the Western Indian Ocean Slave Route, and so far the only tentatively listed site, commemorating the resistance to slavery anywhere, laying strong emphasis on intangible heritage which is tied to a natural monument. It is also the first site in the region and one of very few worldwide that specifically commemorates the Abolition of slavery.</p> <p>- Le Morne specifically celebrates resistance to slavery, which was a worldwide phenomenon, as was the practice of maroonage. In the case of Robben Island, the site was a prison where prisoners were placed under custody; in the case of Le Morne it was a refuge that required great courage to enter, and a continuing price that had to be paid for the freedom that was enjoyed on the rugged mountain. In this case Nature provided refuge, and many generations later, spiritual nourishment.</p>
<p><b>OUTSTANDING UNIVERSAL VALUE</b></p>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<p>- There are several factors that contribute to Le Morne's suitability as a global focal point to celebrate resistance to slavery: The proposed site is situated in a country with the kind of historical experience with slavery that provides a strong context within which slave resistance can be examined and better understood; Mauritius is increasingly recognised as the centre of a truly global trade in slaves; Maroon activity is exceptionally well documented in Mauritius, and considerable insight into the nature and dynamics of slave resistance can be gained by further studying this aspect of the slave experience in Mauritius.</p> <p>- The UNESCO Slave Route Project has primarily focused on the transatlantic slave trade and only very marginally extended to work along the Western Indian Ocean Slave Route. Le Morne provides an obvious and readily identifiable physical focal point for remembering the slave experience and celebrating slave resistance.</p>



**Map 4.6:** Map Displaying Le Morne Cultural Landscape  
(<http://www.travellerspoint.com>)

vii) Vegaoyan – Vega Archipelago, Norway (Nordland)

A cluster of dozens of islands centred on Vega, just south of the Arctic Circle, forms a cultural landscape of 103,710 ha, of which 6,930 ha is land. The islands bear testimony to a distinctive, frugal way of life that was based on fishing and harvesting the down of eider ducks in an inhospitable environment. The site includes fishing villages, quays, warehouses, eider houses (built for eider ducks to nest in), farming landscapes, lighthouses and beacons.

**Table 4.7:** Vegaoyan – Vega Archipelago Data Matrix

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	V
<b>Nominated Category</b>	Cultural - The site is an open cultural landscape consisting of a mixture of sea and land.
<b>Year of Inscription</b>	2004

<b>Tribal People</b>	No –A landscape which, to a greater extent than any other coastal landscape on the strandflat, can display relics of the way the coastal inhabitants have traditionally used the sea and the land down the ages.
<b>Mode of Production</b>	<p>- The site contains exposed seascape and fishing villages with breakwaters, quays, and warehouses; sites with "eider houses" where eggs and down were collected; the homes of fishermen-farmers with dwellings, outhouses, boathouses, and islets where livestock grazed and hay was scythed; and navigational aids like lighthouses, lights, and other beacons to aid seafaring in the perilous, foul waters.</p> <p>- For the fisherman-farmer, the sea and the land constituted, and still constitute, a combined resource base. The land was, and is, his permanent, though marginal, anchorage. The sea was, and is, his rich, though perilous, arena for life and work.</p> <p>- The landscape is also the bearer of distinctive, unique cultural traditions that can only be associated with the natural conditions on the strandflat, the shallow sea, and the bountiful biological production in the waters washing the Helgeland coast.</p>
<b>Continuing Way of Life</b>	Yes - For the fisherman-farmer, the sea and the land constituted, and still constitute, a combined resource base. The land was, and is, his permanent, though marginal, anchorage. The sea was, and is, his rich, though perilous, arena for life and work.
<b>Area/ Biome</b>	- A seascape including islands, lofty coastal mountains, and surrounding shallow waters of Norway. The unique topography and geology containing thousands of islands has marginal settlement and farming. The site depicts the importance of the Gulf Stream in making it feasible to live on the Arctic Circle.
<b>Identifiable Features</b>	
<b>General Comments</b>	- The universal value of the Vega Archipelago lies in the clear handing down of history and cultural traditions within an island realm integrating both land and sea, where new commercial enterprises have had little impact on this landscape, which embraces both land and sea (seascape), in a way that breaks the continuity back in time.
<b>SITE COMPARISON</b>	
<b>Location of Comparative Sites Chosen</b>	Compares sites to the Vega Archipelago in a Norwegian context, a Nordic context, a European context and in a global context.
<b>Factors Used for Comparison</b>	- The comparative categories identified are that of land form, climate and ocean currents, geology, terrestrial and marine flora, historical depth, the use of the area, specialised occupations, and the values gained from experiencing the landscape and its attractions.
<b>Examples of how they Compared themselves to the Chosen Sites</b>	<p>- The Vega Archipelago differs very clearly from other large areas of shallow water in Europe through the occurrence and size of the strandflat and its considerable extents of rocky sea bed, where algae grow profusely, alternating with stretches covered by light-coloured shell sand.</p> <p>- The clean water, exposed location, and strong currents mean that the lushness and diversity of the aquatic environment of the Vega Archipelago differs from the other areas in Europe that are characterized by a greyish-brown, muddy substrate, poorer visibility, and less lushness.</p> <p>- The islands of western Canada, the Caribbean, and the Mediterranean have different land forms, natural resources, and climatic conditions that have helped to shape cultural landscapes and traditions which belong to other geo-cultural regions.</p> <p>- The topography of the groups of islands near the Equator and archipelagic landscapes in the Southern Hemisphere differs clearly from the Scandinavian strandflat, which has evolved in a completely different geo-cultural context.</p>
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<b>How is 'Outstanding Universal Value' Justified</b>	<p>The cultural landscape displays "outstanding universal value" for the following reasons:</p> <ul style="list-style-type: none"> <li>• The geological and topographical development of the property (the strandflat with thousands of islands, islets, and skerries) is outstanding in form and extent.</li> </ul>

- The Quaternary geological history of the property offers an exceptional opportunity for chronological control and for research on settlement history and cultural evolution.
- The great extent of the property and its varied exposure result in outstanding variations in cultural traces within a single macro habitat.
- The unique tradition of tending nesting wild birds (“eider farming”) originated in this area and is an example of a sustainable tradition of outstanding universal value.
- The traditional, combined occupation of fishing and farming was representative for the region and helped to make the biological diversity richer than in a corresponding landscape in a natural state.
- The significant ornithological and marine biological importance of the property in an international context forms the basis for the evolution of a varied cultural landscape with unique traditions.
- The area is a unique example of the importance of the Gulf Stream for settlement along northern coasts in this part of the world.
- The cultural relics within the property are a unique expression of social and cultural development within a geo-cultural region.



**Map 4.7:** Map Displaying Vegaoyan – Vega Archipelago (Loften Islands)  
 (<http://www.questconnect.org>)

viii) Tasmanian Wilderness, Australia (near Queenstown)

Tasmania is an Australian island that is located 240 kilometres south of the eastern side of the continent, from which it is separated by Bass Strait. Including the surrounding islands, the island of Tasmania is the 26<sup>th</sup> largest island in the world. The area has been subjected to severe glaciation and constitutes one of the few remaining temperate rainforests in the world. The state has a population of 500,000 as of December 2008. Tasmania's area is 68,401 square kilometres (26,410 sq mi), of which the main island covers 62,409 square kilometres (24,096 sq mi) (<http://whc.unesco.org/en/list/181>).

**Table 4.8:** Tasmanian Wilderness Data Matrix

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii, iv, vi, vii, viii, ix, x
<b>Nominated Category</b>	Mixed
<b>Year of Inscription</b>	1982
<b>Tribal People</b>	Yes - The site displays geological and glacial events, climatic patterns, and aboriginal occupation that combined to produce a landscape renowned for its wilderness qualities. The Tasmanian Wilderness Site contains holocene aboriginal sites within a landscape largely unmodified by European settlement that provides a unique record of coastal adaptations of aboriginals.
<b>Mode of Production</b>	- Contains pleistocene rock art that provides an important cultural dimension to the understanding of an Ice Age society.
<b>Continuing Way of Life</b>	No - The site contains holocene aboriginal sites.
<b>Area/ Biome</b>	- Tall eucalypt forests, maintained by fire, give way to the last great temperate rain forest remaining in Australia. Other features include a spectacular coastline, unique karst formations, and pockets of cool temperate rainforest on the mainland.
<b>Identifiable Features</b>	- Contains pleistocene rock art that provides an important cultural dimension to the understanding of an Ice Age society.
<b>General Comments</b>	The nominated area is one of the five largest conservation units in Australia. It is a temperate wild land and has a number of species affinities with the eastern sclerophyll and eastern grassland biogeographic provinces of mainland Australia but, because of its special character, it is given its own separate province.  - Its glacial history and scenic aspects have many similarities with the "Australian Alps" but those found in the Tasmanian Wilderness are of greater variety and are more pronounced.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	- Compares itself to four other Conservation Units within Australia and then to three outside of Australia.
<b>Factors Used for Comparison</b>	- Compares itself to sites with similar glacial history.  - Compares itself to "Temperate Wildlands" globally.

<p><b>Examples of how they Compared themselves to the Chosen Sites</b></p>	<ul style="list-style-type: none"> <li>- There is no other area in Australia with a similar combination of values relating to dramatic scenery, extensive coastal habitat, karat landscape, glacial features, wild rivers, lakes, alpine vegetation, tall temperate rainforest, and' almost 30 endemic wildlife species.</li> <li>- The site's glacial history and scenic aspects have many similarities with the Australian Alp, but those found in the Tasmanian Wilderness are of greater variety and are more pronounced and spectacular.</li> <li>- On a global scale, the Tasmanian Wilderness can be best compared with two other areas of temperate wild lands: the parks of Fiordland in New Zealand and Los Glaciares in Argentina. Both are rugged, glaciated mountainous regions situated in the path of strong westerly, moisture-laden winds.</li> </ul>
<p><b>OUTSTANDING UNIVERSAL VALUE</b></p>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<p>"Outstanding universal value" is not specifically identified, as the nomination is in regard to adding an additional 1,374,000 ha to the existing World Heritage Site, representing a 78% increase in the area of the World Heritage site that was originally inscribed in 1982.</p>





Map 4.8: Map Displaying Tasmanian Wilderness (<http://www.tas.gov.au>)

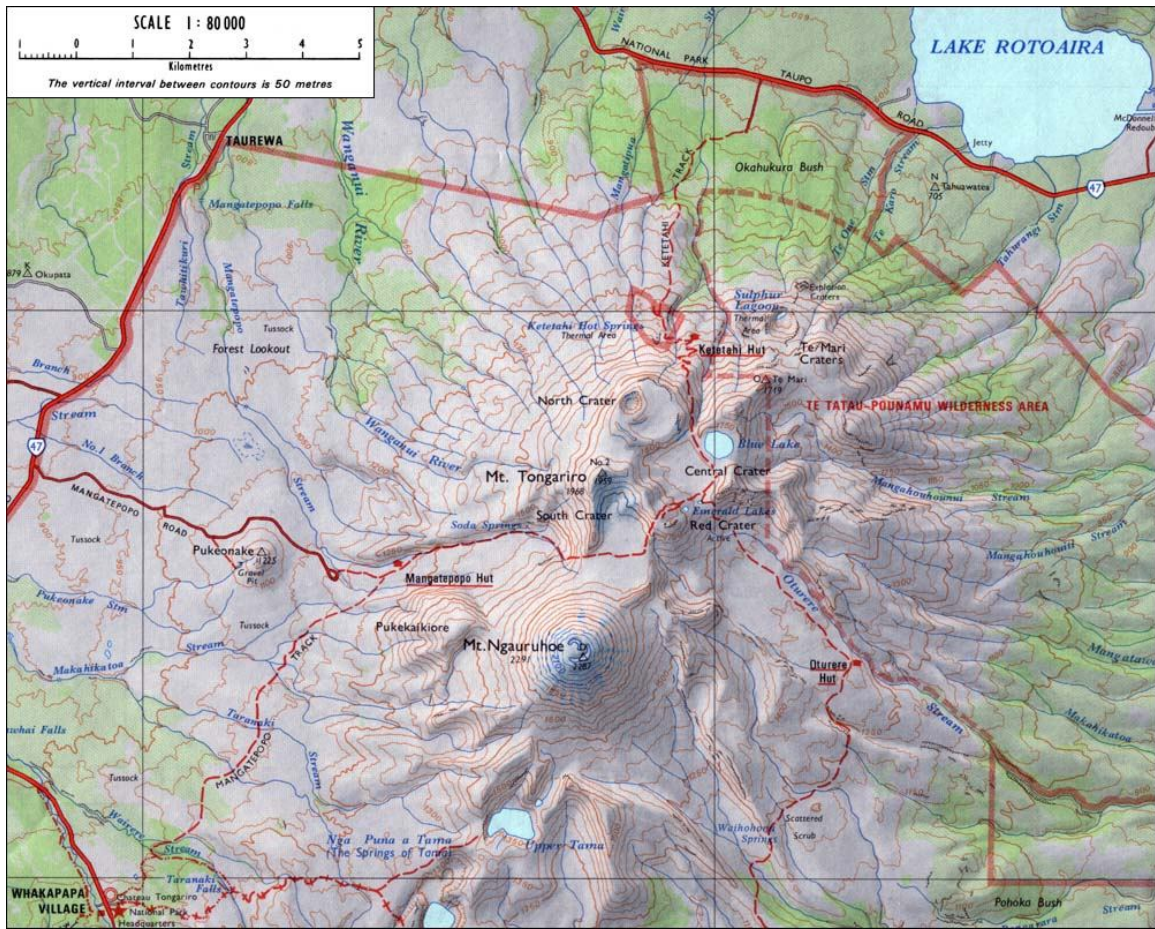
ix) Tongariro National Park, New Zealand

Established in 1887, Tongariro was the first national park in New Zealand and the fourth in the world. As a national park and a World Heritage Site, the Park's important Maori cultural and spiritual associations as well as its volcanic features are recognized. The volcanic mountain symbolizes the spiritual linkage between the community and the associated environment. In 1993, Tongariro became the first property to be inscribed on the World Heritage List under the revised category of cultural landscapes.

**Table 4.9: Tongariro National Park Data Matrix**

<b>DESCRIPTIVE CHARACTERISTICS</b>	
<b>Nomination Criteria</b>	(ii, iii), vi, vii, viii
<b>Nominated Category</b>	Mixed - This site was originally submitted as a cultural site under natural criteria (ii) and (iii) only. At the same time as the Committee revised the criteria for cultural heritage, it requested the New Zealand authorities to resubmit the nomination as a mixed site.
<b>Year of Inscription</b>	1990
<b>Tribal People</b>	Yes - A Prior Maori settlement.
<b>Mode of Production</b>	
<b>Continuing Way of Life</b>	No
<b>Area/ Biome</b>	-Subtropical Coastal mountain area (dormant volcano) within New Zealand.
<b>Identifiable Features</b>	- Protection of this area established a threefold bond amongst the land, Maori, and pakeha. It was an act driven by the need to protect and safeguard its spiritual and cultural associations.
<b>General Comments</b>	
<b>SITE COMPARISON</b>	
<b>Location of Comparative Sites Chosen</b>	**NO COMPARATIVE ANALYSIS PROVIDED WITHIN NOMINATION DOCUMENT**
<b>Factors Used for Comparison</b>	- Tongariro National Park in New Zealand was the first property to be inscribed on the World Heritage List under the new heading of a cultural landscape. It possesses sites created by ancestral figures. A sense of continuity between living people and their ancestors is expressed through profound reverence for the peaks in the Park.
<b>Examples of how they Compared themselves to the Chosen Sites</b>	**NO COMPARATIVE ANALYSIS PROVIDED WITHIN NOMINATION DOCUMENT**
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<b>How is</b>	- Identified itself as the gift of Tongariro as a "sacred place of the Crown" was unique. Unlike any

<p><b>'Outstanding Universal Value' Justified</b></p>	<p>of the three preceding parks in the United States, Canada, and Australia this was a gift from an indigenous people.</p> <p>- Protection of this area established a threefold bond amongst the land, Maori, and pakeha. It was an act driven by the need to protect and also to safeguard its spiritual and cultural associations. The spirit of this gift continued in the creation of further national parks around the country.</p>
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**Map 4.9:** Map Displaying Tongariro National Park (<http://www.skimountaineer.com>)

x) Uluru-Kata Tjuta National Park, Australia

The national park formerly called Ayers Rock National Park features remarkable geological formations easily identifiable by the red sand plains of central Australia. Uluru is a large, rounded, red sandstone monolith of 9.4 kilometres in circumference

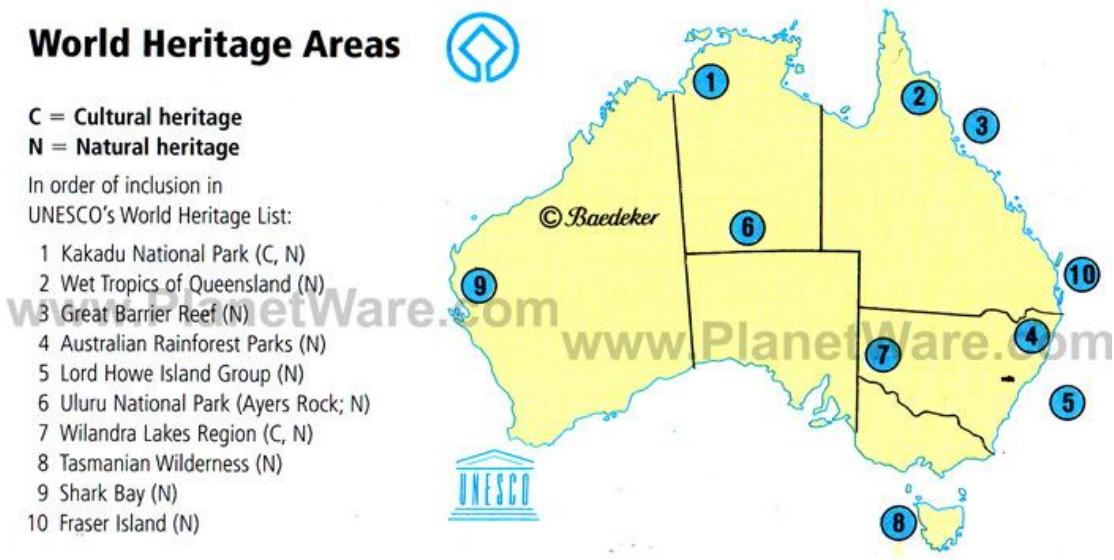
rising to over 340 meters above the plain. The caves surrounding the base also exhibit rock art displaying the cultural traditions of the Anangu. The traditional settlers in the area were the Anangu Aboriginal people, whose traditional belief system is one of the oldest among human societies in the world.

**Table 4.10: Uluru-Kata Tjuta National Park Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	v, vi, vii, viii
<b>Nominated Category</b>	Mixed
<b>Year of Inscription</b>	1987
<b>Tribal People</b>	Yes – A cultural landscape that includes arid desert adaptation among hunter-gatherers. The site exhibits hunter-gatherers that have a flexible social organization according to which local groups do not assert exclusive rights of access to subsistence resources within their country. This flexibility is a social adaptation to sparse and unpredictable food resources. This contrasts with the defence of territories and competitive inter-group relations characteristic of the native peoples of the resource-rich environments.
<b>Mode of Production</b>	- Controlled burning is used as a means of managing the environment and the deliberate and systematic burning of vegetation was a universal practice among recent hunting and gathering populations occupying forested or shrubland environments. The Anangu fire-management regime practiced in Uluru - Kata Tjuta National Park has outstanding significance as a widespread technique of resource management by hunter-gatherers.
<b>Continuing Way of Life</b>	Yes - The site exhibits hunter-gatherers that have a flexible social organization according to which local groups do not assert exclusive rights of access to subsistence resources within their country.
<b>Area/ Biome</b>	- Arid desert including arid zone ecology within Australia. The rock domes located west of Uluru are integral to the traditional belief system of the oldest human society in the world, the Anangu Aboriginal people.
<b>Identifiable Features</b>	- The joint management by the Australian Nature Conservation Agency Kakadu and Uluru - Kata Tjuta is unique in the pre-eminent role given to the indigenous inhabitants. The Anangu fire-management regime practiced has significance as a widespread technique of resource management by hunter-gatherers.
<b>General Comments</b>	The joint management of the two national parks administered by the Australian Nature Conservation Agency – Kakadu and Uluru - Kata Tjuta - is unique in the pre-eminent role given to the indigenous inhabitants.  - The particular structure of Anangu sacred sites and the ancestral tracks that link them is therefore uniquely and intimately linked to the traditional system of resource management practiced by Anangu.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	- Primarily global comparisons among hunter-gatherer sites, the closest parallel to Anangu (Uluru-Kata Tjuta National Park) is found in Africa.
<b>Factors Used for Comparison</b>	- The hunter-gatherers of arid lands in Africa, notably the !Kung San of the Kalahari, have a number of features in common with Anangu.



	<p>- In the case of other arid desert hunter-gatherer communities, early ethnographies from North America suggest a similar degree of flexibility in the social organization of groups such as the Western Shoshoni of the Californian Basin Plateau.</p> <p>- Controlled burning as a means of managing the environment is widely recorded in the early ethnographies of North America. Australia and North America are the two continents for which the most detailed accounts of controlled fire regimes exist, although such regimes persist only in Australia.</p> <p>- Tongariro National Park in New Zealand, the first property to be inscribed on the World Heritage List under the new heading of a cultural landscape, also possesses sites created by ancestral figures. A sense of continuity between living people and their ancestors is expressed through profound reverence for the peaks in the Park.</p>
<b>Examples of how they Compared themselves to the Chosen Sites</b>	<p>- Like Anangu, the !Kung San have a flexible social organization according to which local groups do not assert exclusive rights of access to subsistence resources within their country; instead, neighbouring groups may exploit temporary abundances of others in the country in return for reciprocal access during local shortage.</p> <p>- Among those properties already inscribed on the World Heritage List, Kakadu in northern Australia provides the closest parallel to Uluru. It is an example of how a landscape is imbued with the values and creative powers of cultural history through the phenomenon of sacred sites and, in particular, the concept of the Law, or the Tjukuipa for Anangu.</p> <p>- There is evidence of controlled burning practices during the Mesolithic period in Britain, between approximately 6500 and 5500 years before the present.</p> <p>- Of other cultures, the Inuit have a distinct cultural geography, expressive of their hunter-gatherer adaptation to an environment radically different from that of central Australia.</p>
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<b>How is 'Outstanding Universal Value' Justified</b>	<p>- The cultural landscape of the Anangu is an outstanding example of the traditional human type of settlement and land-use known as hunting and gathering. It is directly and tangibly associated with events, living traditions, ideas, and beliefs of outstanding universal significance; it is a potent example of imbuing the landscape with the values and creative powers of cultural history through the phenomenon of sacred sites.</p>



**Map 4.10:** Map Displaying Uluru-Kata Tjuta National Park(<http://www.planetware.com>)

xi) Svalbard Archipelago, Norway

The Svalbard Arctic Archipelago is currently on the Tentative List and has a total land area of 62,700 km<sup>2</sup>, of which approximately 60% is covered by snow and ice. The area – unaltered by humans – exhibits bedrock from the majority of geological periods, making it a natural archive for geology. The site is closely located to the North Pole and is easily accessible due to open waters and warm ocean currents.

**Table 4.11: Svalbard Archipelago Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	v, vi, vii, viii, ix, x
<b>Nominated Category</b>	Mixed
<b>Year of Inscription</b>	Currently on the Tentative List
<b>Tribal People</b>	Not identified
<b>Mode of Production</b>	- Not identified within the abstract reviewed (site is only on the tentative list).
<b>Continuing Way of Life</b>	Yes – Cultural heritage covering a 400-year span including 19 <sup>th</sup> and 20 <sup>th</sup> century west-European hunting and trapping in Greenland and early 20 <sup>th</sup> century mining in Alaska.
<b>Area/ Biome</b>	- An arctic archipelago including mountains, glaciers, and plateaus of which approximately 60% is covered by snow and ice. The diversity of flora and fauna species is diverse despite the isolated location.
<b>Identifiable Features</b>	- The Svalbard Treaty as a management model is unique in an international context. In 1925, Norway acquired sovereignty over Svalbard, but citizens from all 39 signatory nations to the Treaty were given equal rights to hunting, fishing, industrial activities, commerce, and mining.
<b>General Comments</b>	- Polar areas are, in general, poorly represented on the World Heritage List. Thematic studies of mountainous areas on the World Heritage List also singled out Svalbard as one of 28 candidates with potential before the theme is covered. The objective of the Norwegian Government is to protect the large, continuous areas of wilderness and the cultural heritage sites in Svalbard from significant encroachments and impacts.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	- Primarily compares itself to other Arctic Sites ( <u>please note, the site is currently on the tentative list</u> ).  - Systematic comparative analyses of cultural values have not been undertaken, but will probably concern: Franz Josef Land, Novaya Zemlya, parts of Greenland, and the archipelago in northern Canada
<b>Factors Used for Comparison</b>	- The concentration of international cultural heritage covering a 400-year time span is Svalbard's particularly important contribution to World Heritage in the Arctic. Parts of this heritage picture may be seen in other Arctic areas; for example, late 19 <sup>th</sup> and early 20 <sup>th</sup> century west-European hunting and trapping activities in East Greenland, early 20 <sup>th</sup> century mining in Alaska and Yukon, 19 <sup>th</sup> century sea mammal hunting in various areas, and early exploration camp sites in many areas including Franz Josef Land.

<p><b>Examples of how they Compared themselves to the Chosen Sites</b></p>	<p>- Svalbard differs significantly from existing World Heritage Areas in the Arctic (the Wrangel Islands and Ilulissat Isfjord). Svalbard has qualities within themes like landforms, bedrock geology, Quaternary geology, flora, fauna, and the marine environment that will be a substantial contribution towards achieving a representative selection of high-Arctic environments on the World Heritage List.</p>
<p><b>OUTSTANDING UNIVERSAL VALUE</b></p>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<p>- Polar areas are poorly represented on the World Heritage List in regard to cultural heritage. Svalbard intends to present itself as one of the best-managed wilderness areas in the world, and the settlements must be run in an environmentally justifiable manner to protect the environment and ensure well-being.</p> <p>- No other relatively concentrated area in the High Arctic contains the diversity of Svalbard's non-indigenous heritage stretching from the early 17<sup>th</sup> century whaling stations to the post World War II protected coal-mining infrastructure.</p>



**Map 4.11:** Map Displaying Svalbard Archipelago (<http://www.questconnect.org>)

xii) Gobustan Cultural Landscape, Azerbaijan (near Baku)

In 1966, Gobustan was declared a national historical landmark of Azerbaijan in an attempt to preserve the ancient carvings, relics, mud volcanoes, and gas-stones in the region. The mountains, Beyukdash, Kichikdash, Jingirdag, and the Yazili hill, were taken under legal government protection. In 2007, Gobustan was declared a World Heritage Site of OUV for the quality and density of its rock art engravings and for the cultural continuity between prehistoric and mediaeval times that the site reflects. The collection of rock art images represents hunting, flora, fauna, and lifestyles of prehistoric times.

**Table 4.12: Gobustan Cultural Landscape Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii
<b>Nominated Category</b>	Cultural - Proposed for inscription as an associative cultural landscape that includes rock art and displays religious, artistic, and cultural values.
<b>Year of Inscription</b>	2007
<b>Tribal People</b>	Yes - The history of early hunter-gatherers is concentrated in Gobustan indicating its fundamental role as a transit area along the great migration routes of Eurasia. The site displays the phases of the early hunters including animal figures.
<b>Mode of Production</b>	Gobustan is a gate of Europe, a meeting place between Europe and Asia during the course of millennia. As an area of transit, which has preserved the imprints of whoever has passed by it, it is a point of great significance for reconstructing the roots of European and Asian civilizations.
<b>Continuing Way of Life</b>	No
<b>Area/ Biome</b>	The Gobustan Rock Art Cultural Landscape covers three areas of plateaus of rocky boulders located within a semi-desert.
<b>Identifiable Features</b>	Although other World Heritage properties also have rock art of very substantial antiquity, it appears that few have confirmed <i>cultural contexts</i> which compare in antiquity or continuity with those nominated at Gobustan.
<b>General Comments</b>	Although other World Heritage properties also have rock art of very substantial antiquity, it appears that few have confirmed <i>cultural contexts</i> which compare in antiquity or continuity with those nominated at Gobustan.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	- Compared patterns of Gobustan rock petroglyphs sites with those of other significant regions of shell rock shelter art within Azerbaijan. Then compared itself to other rock shelter art sites within Western Europe such as Pindal, Niaux, and the Magdalenians Caves.
<b>Factors Used for Comparison</b>	- Rock shelter art sites are not arbitrary – they rely on certain geo-cultural features and are quite distinct from “open air” rock art on boulders and rock faces.  - Comparisons in the technique of petroglyphs performance can also be used. Resemblance of some Azerbaijani petroglyphs with well-studied ancient properties of Europe, in terms of technique and style, attracts particular interest.



<p><b>Examples of how they Compared themselves to the Chosen Sites</b></p>	<ul style="list-style-type: none"> <li>- Some of the phases of the Early Hunters, which include animal figures of large size, display stylistic analogies to Western Europe parallels. Paradoxically, Gobustan rock art shows similarities with iconographic complexes attributed to the Solutrean culture.</li> <li>- Although many rock shelters are rich cultural repositories, it is unusual for them to preserve sequences as lengthy as the Gobustan shelters in combination with rock art. Though there are a number of World Heritage listed prehistoric sites, those suitable for comparison have remarkable evidence of human evolution and a long cultural sequence, but lacks the element of parietal art.</li> <li>- Although other World Heritage properties also have rock art of very substantial antiquity, it appears that few have confirmed <i>cultural contexts</i> which compare in antiquity or continuity with those nominated at Gobustan.</li> </ul>
<p><b>OUTSTANDING UNIVERSAL VALUE</b></p>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<ul style="list-style-type: none"> <li>- The Gobustan State Historical-Artistic Reserve is a rich historical cultural landscape that has developed through millennia of human evolution. The reserve, as a protected area, encompasses three rock art sites where the concentration of rock engravings –with the quality of the images and its state of conservation – is absolutely outstanding.</li> <li>- Gobustan is a unique outdoors museum and is considered to be one of the first seats of the human civilization. Gobustan is a gate of Europe, a meeting place between Europe and Asia during the course of millennia. As an area of transit, which has preserved the imprints of whoever has passed by it, it is a point of great significance for reconstructing the roots of European and Asian civilizations.</li> </ul>



**Map 4.12:** Map Displaying Gobustan Cultural Landscape  
[\(http://www.lonelyplanet.com/maps/europe/azerbaijan/\)](http://www.lonelyplanet.com/maps/europe/azerbaijan/)

xiii) Archaeological Landscape of Tamgaly, Kazakhstan (near Almaty)

Tamgaly became a World Heritage Site in 2004. Tamgaly is a petroglyph site that is located 170 km northwest of Almaty. The majority of the petroglyphs are in the main canyon and are mostly Bronze Age, but in some cases have been overlaid with Medieval (or later) etchings.

**Table 4.13: Archaeological Landscape of Tamgaly Data Matrix**

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iii
<b>Nominated Category</b>	Cultural (Relict) - The site is most representative of petroglyphs from the Bronze Age and the role they played in the formation of the cultural landscape.
<b>Year of Inscription</b>	2004
<b>Tribal People</b>	Yes (Pastoralists) - The site exhibits numerous examples of traditional forms of husbandry, land use, and social organization of the pastoral people of the Central Asian arid zone.
<b>Mode of Production</b>	- In Tamgaly, the most cultural significance lies in the petroglyphs of the Bronze Age, which play the organizing role in the cultural landscape. Tamgaly represents a rare site due to its integrity providing an extensive and representative demonstration of the rock art development for the duration of more than the three last millennia.
<b>Continuing Way of Life</b>	No
<b>Area/ Biome</b>	- The site lies partially within the lush subtropical Tamgaly Gorge within the arid Chu-Ili Mountains. It is in the arid zone of Central Asia that includes sites dating from the middle of the XIV c. B.C. to the beginning of the XX c.
<b>Identifiable Features</b>	- The site is most represented by the artistic mastership and conceptual contents of petroglyphs of the Bronze Age and of the role they played in the formation of the cultural landscape. - The cultural and historical phenomenon of Tamgaly has been predefined by its geographical location at one of the crossroads of the Central Asian ancient communications centres that stretched along the North Tien Shan.
<b>General Comments</b>	- The Archaeological Landscape of Tamgaly derives from several factors making it outstanding amongst all the most important rock art sites of Central Asia due to the geological and neo-tectonic development of the area of Tamgaly and of the Chu-Ili mountains.  - The particular climate and the relief were the main conditions that predestined the way of life of the local inhabitants and the reorganization of the natural environment.
SITE COMPARISON	
<b>Location of Comparative Sites Chosen</b>	Compared itself to similar petroglyph sites in Asia, specifically Sarmyshsai (Uzbekistan), Arpauzen and Gabaevka (South Kazakhstan), and Baikonur (Central Kazakhstan).
<b>Factors Used for Comparison</b>	- Petroglyphs as the main component of the cultural landscape. In Tamgaly, the greatest cultural significance refers to the petroglyphs of the Bronze Age, which play the organizing role in the cultural landscape. The site demonstrates the development of the rock art from the Bronze Age to the modern time.
<b>Examples of how they</b>	- While the petroglyph site of Baikonur is modest in comparison with Tamgaly, some of the particular features of its Middle Bronze Age petroglyphs are very important from the scientific

<p><b>Compared themselves to the Chosen Sites</b></p>	<p>point of view, because they are situated in the Central Kazakhstan – the neighbour historical region that is considered as a possible origin of the ancient population of Semirechie of that period.</p> <p>- Unlike Tamgaly, the most ancient petroglyphs of Eshkiolmes are represented only by the Late Bronze Age engravings (XII-X cc.); the artistic value and their thematic contents is rather trivial (hunting, driving or steeling cattle, fighting), reflecting the daily life of the pastoral peoples.</p>
<p><b>OUTSTANDING UNIVERSAL VALUE</b></p>	
<p><b>How is 'Outstanding Universal Value' Justified</b></p>	<p>- None of the known large petroglyph sites of the vast region is comparable with Tamgaly in respect to the exceptionality of its Bronze Age petroglyphs repertoire, their evident artistic professionalism, and completeness of evidences testifying to the organic interconnections between the petroglyphs and an outstanding landscape.</p> <p>- The high cultural significance of the Archaeological Landscape of Tamgaly derives from several factors making it outstanding amongst all the most important rock art sites of Central Asia partially due to the geological and neo-tectonic development of the area of Tamgaly and of Chu-Ili mountains. The cultural and historical phenomenon of Tamgaly has been predefined by its geographical location at one of the crossroads of the Central Asian communications corridors that stretched along the North Tien Shan.</p>



**Map 4.13:** Map Displaying Archaeological Landscape of Tamgaly

(<http://www.advantour.com>)

xiii) Richtersveld Cultural Landscape, South Africa (Northern Cape)

The site was recently inscribed as one of the eight World Heritage Sites located within South Africa. The Richtersveld Cultural and Botanical Landscape is a remarkable mountainous desert in the north-west of the country that is uniquely owned and managed by the Nama community, descendants of the Khoi-Khoi people. It is a land of extreme temperatures characterized by a harsh, dry landscape. The Nama community that runs the landscape chose to dedicate it to conservation. Characterized by extreme temperatures, the communally-run landscape is inhabited by the semi-nomadic and pastoral Nama people, who once occupied lands across southern Namibia and most of the present-day Western and Northern Cape provinces of South Africa.

**Table 4.14:** Richtersveld Cultural Landscape Data Matrix

DESCRIPTIVE CHARACTERISTICS	
<b>Nomination Criteria</b>	iv, v
<b>Nominated Category</b>	Cultural
<b>Year of Inscription</b>	2007
<b>Tribal People</b>	Yes – The pastoralists still collect medicinal and other plants associated with various areas within the cultural landscape. The site displays a unique pastoral culture spanning back two thousand years to the early transition from hunter-gatherer to pastoral livelihoods of a branch of Khoi-Khoi, known as the Nama people. The site is the last remaining stronghold of Nama people living a transhumance existence. This occurs no place else in South Africa. It is also one of the few places in South Africa where the language of Nama remains widely spoken.
<b>Mode of Production</b>	- The Richtersveld Community Conservancy is the last refuge of Nama people living a transhumance lifestyle where their pastoralist lifestyle is one of the earliest forms of livelihood where humans have control over the environment.  - Transhumance has been identified as an element underrepresented in the World Heritage list, and it is transhumance which perhaps best describes the pastoral way of the life which still endures amongst the Nama people.
<b>Continuing Way of Life</b>	The site sustains the semi-nomadic transhumance pastoral livelihood of the Nama people that has lasted over two millennia, including seasonal migration patterns and portable homes.
<b>Area/ Biome</b>	A cold mountainous desert in north-western South Africa that is alive with thousands of species of succulent plants. The environment has shaped human culture through thousands of years of survival in an extreme environment with limited water, the impossibility of agriculture, and severe temperatures.
<b>Identifiable Features</b>	The extensive communal grazed lands of the Richtersveld Cultural and Botanical Landscape are a testimony to land management processes that have promoted the protection of the vegetation and the prosperous interaction between the people and the environment.  - The Richtersveld National Park was developed to preserve components of the biodiversity and

	wilderness, and the Nama culture, architecture, language and transhumance livelihoods that gained recognition as a special part of South Africa's social diversity. These two aspects of the Richtersveld – culture and nature – have revealed themselves as being inextricable of each other.
<b>General Comments</b>	- In the Richtersveld, humans and their traditional livelihoods have become part of the environment and, conversely, the environment has shaped human culture through thousands of years of survival and growth in an extreme environment with limited water, the impossibility of agriculture, and severe temperature conditions.
<b>SITE COMPARISON</b>	
<b>Location of Comparative Sites Chosen</b>	- The Richtersveld Cultural Landscape compared itself to other deserts and other pastoral cultures on the list. It compared itself to the following World Heritage Sites: Laponian Area, Sweden, Hortobagy National Park, Hungary, Pyrenees – Mont Perdu, France and Spain, Madriu-Perafita-Claror Valley, Andorra, Orkhon Valley Cultural Landscape, Mongolia, Pirin National Park, Bulgaria, Valle de Mai Nature Reserve, Seychelles, Arabian Oryx Sanctuary, Oman, Banc d'Arguin National Park – Mauritania and Cape Floral Kingdom, and South Africa.
<b>Factors Used for Comparison</b>	<p>Comparison categories included:</p> <ul style="list-style-type: none"> <li>• Cultural sites featuring traditional architecture,</li> <li>• Winter-rainfall Deserts, and</li> <li>• Others within the Succulent Karoo Biome.</li> </ul> <p>- Also discussed the value of traditional architecture, such as the summer settlements of the Madriu-Perafita-Claror Valley. The Richtersveld could be compared to numerous other sites in regard to the cultural significance of the  haru oms.</p> <p>- The Nama people, however, represent one of the oldest groups of people on earth. As descendants of the Khoi-Khoi, they are of Africa's oldest people, whose culture spans back to well before the Bantu expansion from West and Central Africa.</p> <p>- The Nama "click-sounding" language is purely indigenous to Africa, and together with the languages of the San people and a few scattered hunter-gatherer tribes such as the Hadza, Sandawe ,and Pygmy people of East and Central Africa, is not only endangered but a true symbol of their ancient, ancestral link to the continent. It is this ancient characteristic of the Nama which truly sets it apart from many other groups of people and pastoral communities.</p> <p>- Also discussed other sites that exhibited traditional African pastoralism.</p> <p>- Provided a table comparing the Southern African Floral Regions and Endemism Centres with regard to succulent species numbers and endemism %.</p>
<b>Examples of how they Compared themselves to the Chosen Sites</b>	<p>- If one compares the Richtersveld to other winter-rainfall deserts, such as Morocco's southern coastline, Chile's southern Atacama, and Baja California of Mexico, just the Namaqualand portion alone of the Succulent Karoo has between four and six times as many species of plants.</p> <p>- Other deserts inscribed in the World Heritage Site List, such as Oman's Arabian Oryx Sanctuary or the Mauritania's Banc d'Arguin National Park, do not demonstrate universal biological or ecological importance as dramatically or as quantitatively as the Richtersveld.</p> <p>- The people of both the Richtersveld and the Laponian Area and Orkhon Valley undoubtedly live hard lives under extreme climatic conditions in great wilderness areas of profound beauty and ruggedness. They exist because of their remoteness and the will of their people to carry on traditional ways of life.</p> <p>The Laponian Area of Sweden, the Hortobagy National Park of Hungary, Madriu-Perafita-Claror Valley of Andorra, Orkhon Valley Cultural Landscape of Mongolia, and the Pyrenees – Mont Perdu Area of France and Spain are described as cultural landscapes with traditional societies living in such a way that is rarely found in modern times. They are described as remnants of what was once a widespread and common lifestyle. All aforementioned sites also demonstrate a</p>

	traditional way of life that endures despite enormous social change elsewhere in their respective countries.
<b>OUTSTANDING UNIVERSAL VALUE</b>	
<b>How is 'Outstanding Universal Value' Justified</b>	<p>- This justification for inclusion in the World Heritage list is significantly supported by reports by IUCN, ICOMOS, and UNEP pertaining to "filling the gaps." In this regard – filling gaps where the World Heritage Site list has little or no representation – the Conservancy's rich and unique biodiversity, cultural landscape, and examples of traditional human settlement and interactions with the environment provide sound evidence for why it can fill these.</p> <p>- The Succulent Karoo biome, of which the Richtersveld Community Conservancy is a core area, is one of only 34 Biodiversity Hotspots worldwide, as recognized by Conservation International. It is one of only two to exist in a desert. It is one of only two to be based entirely on high floral richness, endemism, and degree of threat. The Richtersveld has the highest botanical diversity and rates of endemism of any arid region, representing more succulent flora than any other part of the world, with plants exhibiting unique ecological techniques to enable them to survive in such an extreme environment. It also exhibits a cultural landscape encompassing the two thousand year old transhumance pastoral livelihood of the Nama people and their sustainable use of – and relationship with – the environment of the Succulent Karoo Biodiversity Hotspot.</p>



**Map 4.14:** Map Displaying Richtersveld Cultural Landscape  
<http://www.southafrica.com>



### 4.3 Review of the Coding Themes

Below is a review of the results regarding each of the coding themes identified in Chapter 2. The results will also be summarized in Chapter 6 to establish the best practices.

#### 4.3.1 *Tribal People*

Of the fourteen sites, the majority exhibited extinct forms of hunter-gatherer characteristics; however, each discussed this characteristic at varying levels of importance with regard to the nomination and specifically within the comparative analysis. Sites such as Matobo Hills emphasized the existence of hunter-gatherers within the comparative analysis in terms of the spiritual significance between the people and the environment. The Sacred Mijikenda Kaya Forests of Kenya also discussed the lifestyles of hunter-gatherer populations in terms of an organically evolved landscape where the Kayas evolved from settlements to ritual or ceremonial sites. Within the Kayas forests are natural sites that have been shaped by human social, economic, and cultural developments that have assisted in creating the Mijikenda society.

The Mapungubwe Cultural Landscape also represents an extinct hunter-gatherer site that falls into the sub-category of a relict or fossil landscape where an evolutionary process came to an end at some time in the past, either abruptly or over a period. The Gobustan Cultural Landscape provides the history of early hunters concentrated in Gobustan, indicating its fundamental role as a transit area along the great migration routes of Eurasia. The Archaeological Landscape of Tamgaly exhibits numerous examples of traditional forms of animal husbandry, land use, and the social organization of the pastoral people of the Central Asian arid zone.

Tongariro National Park in New Zealand represents a prior Maori settlement along the Coastal mountain area and dormant volcano ecosystem within New Zealand. Tongariro, being a gift from the Maori people, as a "sacred place of the Crown" was unique. The nomination document stated that unlike any of the three preceding parks in the United

States, Canada, and Australia this was a gift from the indigenous people. Tongariro was the first World Heritage Site identified as a cultural landscape.

The Uluru-Kata Tjuta National Park represents a cultural landscape that includes arid desert adaptation among hunter-gatherers where hunter-gatherers developed a *flexible social organization*, in which local groups do not assert exclusive rights of access to subsistence resources within their country. This flexibility is a social adaptation resulting from sparse and unpredictable food resources that contrasts with the defence of territories and competitive inter-group relations characteristic of the native peoples of other resource-rich environments.

The Tasmanian Wilderness Site represents a site from a similar biome to that of the proposed Pimachiowin Aki site, but it contains Holocene aboriginal sites within a landscape largely unmodified by European settlement, which provides a unique record of coastal adaptations of aboriginals. The Tasmanian Wilderness Site displays geological and glacial events, climatic patterns, and aboriginal occupation that all combined to produce a landscape renowned for its wilderness qualities, similar to the proposed Pimachiowin Aki site.

#### 4.3.2 *Continuing Landscapes*

The opposite of an extinct hunter-gatherer characteristic is that of a continuing cultural landscape. Organically evolved landscapes can either be relict landscapes or continuing landscapes. Continuing cultural landscapes result from an initial social, economic, administrative, or religious identity that develops into its present-day form by association with – and in response to – its natural environment. Sites such as Chief Roi Mata's Domain display an ongoing and evolving organic relationship between people and the land, organised around the principles of an ongoing chiefly title system where significance resides not in monumental architecture but in a constellation of burial sites, coral walls, sacred stones, sacred or significant trees, and other landscape features.



The Richtersveld Cultural Landscape of South Africa is also a continuing cultural landscape that is representative of a desert region combined with pastoral cultures. The site displays a unique pastoral culture spanning back two thousand years to the early transition from hunter-gatherer to pastoral livelihoods of a branch of Khoi-Khoi known as the Nama people. The Richtersveld National Park was developed to preserve components of the biodiversity and wilderness and the Nama culture, architecture, language, and transhumance livelihoods that gained recognition as a special part of South Africa's social diversity.

#### 4.3.3 *Mode of Production Identified*

The mode of production can be defined as a form of expressing an individual's life through the skills and technologies available, or the activities and tools that a society employs to satisfy its material needs. Within Chief Roi Mata's Domain, members of the community continue to derive their authority from the traditions relating to previous title-holders and from the material possessions of these ancestors that are still present in the landscape today. Within the Mapungubwe Cultural Landscape the gold work and related trade network was the precursor to the subsequent European exploitation of precious metals in Southern Africa.

The Uluru-Kata Tjuta National Park exhibits resource management and fire-management regimes that are practiced by the Anangu as a widespread technique of resource management by hunter-gatherers. As well, the formation of the Anangu sacred sites and the ancestral tracks that link them is closely associated to the traditional system of resource management practiced by the Anangu. The traditional management systems within the Richtersveld Cultural Landscape that have been practiced for over two thousand years have been conserved through the sustainable use of the grazing resource, a large area of Succulent Karoo vegetation.

The Vega Archipelago Cultural Landscape represents an open landscape that displays relics of the way the coastal inhabitants have traditionally used the sea and the land.

Within the Vega Archipelago, the fisherman-farmer, the sea, and the land constitute a combined resource base. The sea was, and still is, a rich and perilous arena for life and work.

Rock art and petroglyph sites were the most common mode of production categories among the fourteen nomination documents reviewed and are represented by the majority of extinct hunter-gatherer sites. The Gobustan Cultural Landscape is an associative cultural landscape that includes rock art, and displays religious, artistic and cultural values. Within the Archaeological Landscape of Tamgaly, the mode of production refers to the petroglyphs of the Bronze Age that are the organizing role in the cultural landscape. Tamgaly represents a rare site due to the integrity of the representative demonstration of rock art spanning more than three million years. Perhaps the proposed Pimachiowin Aki site could be compared to such petroglyph and rock art sites based on a comparison of artistic expression.

#### *4.3.4 Area/Biome Identified*

After reviewing the nomination documents of the fourteen sites it was evident that the areas/biomes of each site are different and distinct and none refer specifically to boreal forest or sub-arctic cultural landscapes. Of the fourteen sites, the majority were from Africa and the Asia-Pacific, specifically New Zealand and Australia. Mapungubwe Cultural Landscape of South Africa is an expansive savannah landscape at the confluence of the Limpopo and Shashe rivers. The Richtersveld Cultural Landscape is a cold mountainous desert within South Africa that is alive with thousands of species of unusual succulent plants. The site includes the harsh lands of South Africa's north-western border with Namibia. The Osun-Osogba Sacred Grove is the only remaining sacred grove in Nigeria that has kept its traditional functions and that remains so closely related to the community.

Each of the areas/biomes was distinct and provided little towards establishing the best practices. The Le Morne Cultural Landscape located within Mauritius primarily based its

justification on the fact that there are no proclaimed Western Indian Ocean Slave Route properties on the World Heritage List. The Tasmanian Wilderness Cultural Landscape is a temperate wild-land and has a number of species affinities with the eastern sclerophyll and eastern grassland biogeographic provinces of mainland Australia. Chief Roi Mata's Domain is located on Vanuatu Island in the western Pacific Ocean. The Tamgaly Cultural Landscape within Kazakhstan includes the lush Tamgaly Gorge, amidst the vast Chu-Ili Mountains, and is a remarkable concentration of some 5,000 petroglyphs dating from the second half of the second millennium BC to the beginning of the 20th century. It has been predefined by its geographical location at one of the crossroads of the Central Asian ancient communications centres that stretched along the North Tien Shan.

The Svalbard Archipelago located in Norway is currently on the Tentative List and is described as representing arctic areas – the largest and least disturbed wilderness area in Norway. The nomination document identified that polar areas are, in general, poorly represented on the World Heritage List. The objective of the Norwegian Government is to protect the large, continuous areas of wilderness and the cultural heritage sites in Svalbard from significant encroachments and impacts. The Vegaoyan Cultural Landscape is truly a seascape that includes the islands and surrounding shallow waters of Norway and exhibits the handing-down of history and cultural traditions within an island realm that integrates both land and sea. Clearly, all the areas/biomes of the fourteen sites reviewed are diverse and unique within their own regard.

#### *4.3.5 Other Areas of Possible Comparison with the proposed Pimachiowin Aki Site*

During the initial meeting of the Cultural Landscape Study Team, various potential elements of comparison among the fourteen sites and the proposed Pimachiowin Aki site were hypothesized, including that of hunter-gatherer characteristics, indigenous characteristics, and boreal forest biomes. Many of these characteristics were found within the fourteen nomination documents, however other possible areas of comparison were identified during the later research phase that could potentially be drawn upon to assist with completing the comparative analysis. None of the reviewed documents

included sites from a boreal forest biome.

Sacred groves are not immediately identifiable with the proposed Pimachiowin Aki site; however sacred groves are observed on all continents throughout human history, and although most surviving and/or functional examples tend to be located in less developed countries, all are described as elements of indigenous knowledge systems such as the proposed Pimachiowin Aki site. The cultural landscape of Osun-Osogba Sacred Grove has gained a specific recognition amongst the Yorubas as a major place of resistance against Fulani attacks that has resulted in it becoming a symbol of identity for the whole Yoruba community. The symbolic qualities of a cultural landscape are another source of comparison that would apply to the proposed Pimachiowin Aki site.

Chief Roi Mata's Domain is a continuing and associative cultural landscape that is representative of oral tradition and extensive archaeological discovery within a cultural landscape. As oral traditions are very important to the First Nations within the proposed Pimachiowin Aki site this is another area of possible comparison. Within the Vega Archipelago the landscape is characterized by frugal cultivation, settlements, local knowledge of the natural conditions gained by the inhabitants, and small traces of the laborious work of previous generations. The universal value of the Vega Archipelago lies in the clear handing-down of history and cultural traditions within an island realm. The diffusion of cultural knowledge handed down between generations is yet another area of comparison between comparable sites and the proposed Pimachiowin Aki site. In the Richtersveld Cultural Landscape, humans and their traditional livelihoods have become part of the environment and, conversely, the environment has shaped human culture through thousands of years of survival and growth in an extreme environment.

While nomadic pastoralism is practiced throughout the continent of Africa, nowhere are the pressures between traditional pastoral livelihood and modern society more evident than in the Richtersveld of South Africa. The Richtersveld National Park was developed to preserve components of the biodiversity, wilderness, Nama culture, architecture, language, and transhumance livelihoods that gained recognition as a special part of South

Africa's social diversity. The site is the last remaining stronghold of Nama people living a transhumance existence that occurs no place else in South Africa. It is also one of the few places in South Africa where the language of Nama remains widely spoken. The dichotomy between traditional livelihoods and modern culture are also relevant within the Pimachiowin Aki sites and represents another potential area of comparison.

The Mapungubwe Cultural Landscape is located along the northern border of South Africa, joining Zimbabwe and Botswana, and historically was the location of the east-west and north-south trade routes due to its proximity of agricultural land and fresh water. Another potential area of comparison may be the historical trade routes within the proposed Pimachiowin Aki site, as that is a common trait among other sites. Traditional management systems, such as that of the Richtersveld Cultural Landscape where for over two thousand years the sustainable use of the grazing resource of a large area of Succulent Karoo vegetation has been conserved, could possibly also be used as an element for comparison. The cultural landscape of Matobo Hills specifically identified itself as a sanctuary for birds of prey within its justification. Possibly, endangered species or species at risk within the proposed area are another area of comparison in addition to any traditional management systems that are practiced within the proposed Pimachiowin Aki site.

#### *4.3.6 Location of Sites Chosen for the Comparative Analysis*

After reviewing the fourteen nomination documents, and specifically the comparative analyses, it was evident that the location of sites used for the comparative analysis is not consistent and either focuses upon sites within the country, continent, or globally – or a mixture of each. There is little consistency with whether the chosen sites are specifically inscribed World Heritage Sites or national parks. Further inconsistencies were noted between sites that are based on specifically one area of comparison – such as rock art – or simply based on similar geographical location or multiple areas of comparison.

Through the research it became evident that more dated nomination documents provided

less global comparisons and focused more on other local sites. For example, The Sacred Mijikenda Kaya Forests compared itself to examples of other sacred forests from Asia and the Americas, but primarily from Africa and Madagascar where the sacred forests bear more similarities. Gobustan Cultural Landscape compared patterns of Gobustan rock petroglyphs sites with those of other significant regions of shell rock shelter art within Azerbaijan, and then compared itself to other rock shelter art sites within Western Europe such as Pindal, Niaux and the Magdalenians Caves. The Archaeological Landscape of Tamgaly compared itself to similar petroglyph sites in Asia, specifically Sarmyshsai (Uzbekistan), Arpauzen and Gabaevka (South Kazakhstan), and Baikonur (Central Kazakhstan).

Through the research it became apparent that the majority of comparative sites chosen were from the same country, adjacent countries, or on the same continent – with few truly global examples included. The Mapungubwe Cultural Landscape located in South Africa along the border of Zimbabwe primarily focused on comparing itself to Great Zimbabwe and Khami, both sites that are located within Zimbabwe. The Osun-Osogba Sacred Grove primarily compared itself to other sacred groves within Africa.

The remaining countries chose to focus on only one or two areas of comparison and then focus on finding limited examples of comparison both within the continent and globally. The comparative analysis of Chief Roi Mata's Domain identified four principal areas of comparison, each considered against features of comparable sites in Vanuatu, elsewhere in the Pacific, and then globally. The comparative analysis of the Le Morne Cultural Landscape focused primarily on comparable sites within Africa that identified three key elements: (i) slavery, (ii) resistance to slavery, and (iii) slave routes. A fourth category of miscellaneous relevant site comparisons was included. An appendix was also included that presented other cases in the world where slavery is commemorated through events, monuments, or special sites. The Tasmanian Wilderness compared itself to four other Conservation Units within Australia and then to three outside of Australia.

Other comparative analyses were much more thorough and provided ample examples of

comparisons as well as strategies for developing the best practices. The Vegaoyan Cultural Landscape compared itself to other sites of the Vega Archipelago in a Norwegian context, a Nordic context, a European context, and in a global context. The Richtersveld Cultural Landscape of South Africa compared itself to other deserts and other pastoral cultures both on the World Heritage List and not. The country compared itself to the following detailed list of World Heritage Sites and national parks including: the Laponian Area in Sweden, the Hortobagy National Park in Hungary, Pyrenees – Mont Perdu of France and Spain, the Madriu-Perafita-Claror Valley in Andorra, the Orkhon Valley Cultural Landscape in Mongolia, the Pirin National Park in Bulgaria, the Valle de Mai Nature Reserve in Seychelles, the Arabian Oryx Sanctuary in Oman, the Banc d’Arguin National Park in Mauritania, and the Cape Floral Kingdom also of South Africa.

The Svalbard Archipelago of Norway is currently on the Tentative List and was identified by the Cultural Landscape Study Team as a site that should be included within the comparative analysis of the proposed Pimachiowin Aki site. The Svalbard Archipelago stated that it primarily intends to compare itself to other arctic sites globally. Its systematic comparative analysis of cultural values has not yet been undertaken, but will probably include Franz Josef Land, Novaya Zemlya, parts of Greenland, and the archipelago located in northern Canada.

#### 4.3.7 *Review of Categories Used for Identifying Comparable Sites*

After reviewing the fourteen nomination documents to determine the various categories that were used within the comparative analysis, it became evident that there was no common denominator, and that most documents used a very individual approach. Although each comparative analysis was unique, common elements did emerge among the documents, such as various modes of production, rock art and petroglyphs, landscape, biome, historical indigenous communities, oral history, artistic expression, sacred groves, land use practices, and traditional architecture.

The Gobustan Cultural Landscape used comparisons in the technique of petroglyph performance (rock art) and the resemblance of some Azerbaijani petroglyphs with well-studied ancient properties of Europe in terms of technique and style. The Gobustan Cultural Landscape further distinguished that rock shelter art sites are not arbitrary, but instead they rely on certain geo-cultural features and are quite distinct from “open air” rock art on boulders and rock faces. Archaeological occurrences in the Matobo Hills area are associated with rock shelters, and the identification of shelters with working and living places is a distinctive trait of the landscape when compared with most other later Stone Age land-use systems in Southern Africa.

Within the Archaeological Landscape of Tamgaly the petroglyphs (rock art) are the main component of the cultural landscape and the comparative analysis; the greatest cultural significance refers to the petroglyphs of the Bronze Age as the organizing role within the cultural landscape. The site demonstrates the development of the rock art from the Bronze Age to the modern time and uses this as the primary category of comparison with other similar sites.

Sacred forests are observed on all continents throughout human history, although surviving or functional examples tend to be concentrated today in less developed countries as elements of indigenous knowledge systems. The advent of Christianity in more developed countries resulted in a shift in the location of worship from natural sites to built churches and cathedrals. The Sacred Mijikenda Kaya Forests Cultural Landscape specifically compared itself to other sacred forests and groves, and identified that the most noteworthy documented examples of sacred forests or groves in Asia are found in India, South West China, and Nepal. The comparative analysis also identified that on mainland Africa the best documented sacred forests are found in West Africa (Nigeria, Ghana, and Cote d’Ivoire). In East Africa, the best examples – apart from the Kayas – are found in Uganda, Tanzania, and Mozambique. The Osun-Osogba Sacred Grove also compared itself to various types of Sacred Groves both locally and globally.

Within the Vegaoyan cultural landscape, the comparative categories identified



represented primarily physical characteristics such as land form, climate and ocean currents, and geology; as well as historical depth, the use of the area, specialised occupations, and the values gained from experiencing the landscape and its attractions. The Tasmanian Wilderness Cultural Landscape primarily addressed physical characteristics as categories for comparison within the comparative analysis including similar glacial history and other “temperate wildlands” globally. Matobo Hills of East Africa also compared itself to areas with large populations of herbivores that provide the food base for large predators.

The concentration of international cultural heritage covering a 400-year time span in the Svalbard Cultural Landscape is a particularly important contribution to the World Heritage List in the Arctic. Parts of this heritage picture may be seen in other Arctic areas: late 19<sup>th</sup> and early 20<sup>th</sup> century west-European hunting and trapping activities in East Greenland, early 20<sup>th</sup> century mining in Alaska and Yukon, 19<sup>th</sup> century sea mammal hunting in various areas, and early exploration camp sites in many areas including Franz Josef Land.

Chief Roi Mata’s Domain is an exceptional example of a continuing cultural landscape organised around the principles of a chiefly title system. The primary category used for comparison is mass burials, compared with the mass burial on the Tapu or forbidden island of Artok, in which Roi Mata was accompanied in death by approximately 50 individuals. This is a clear example of an exceptional characteristic on a global scale and is unique in terms of the scale of the local population. The Mapungubwe Cultural Landscape primarily compared itself with that of Great Zimbabwe and Khami, where each represents a different stage in the intertwined historical process of external trade and social stratification.

The Richtersveld Cultural Landscape included three categories to identify comparative sites including cultural sites featuring traditional architecture, winter-rainfall deserts, and other sites within the Succulent Karoo Biome. The comparative analysis discussed the value of traditional architecture such as the summer settlements of the Madriu-Perafita-

Claror Valley; sites that exhibited traditional African pastoralism; and also provided a table comparing succulent species numbers and endemism percentages between the Southern African Floral Regions and Endemism Centres. Uluru-Kata Tjuta National Park of Australia identified hunter-gatherer as its primary comparative category wherein the hunter-gatherers of arid lands in Africa – notably the !Kung San of the Kalahari – have a number of features in common with Anangu. In the case of other arid desert hunter-gatherer communities, early ethnographies from North America suggest a similar degree of flexibility in the social organization of groups such as the Western Shoshoni of the Californian Basin Plateau.

Chief Roi Mata's Domain also used the category of its unique history of community-level conservation as an associative landscape that bears witness to the continuing significance of living communities. This indicates the exceptional importance of the past, and of tradition, in guiding community life in the present for Vanuatu and the Western Pacific. The Cultural Landscape of Uluru-Kata Tjuta National Park identified controlled burning as a category of comparison, as this method of managing the environment is widely recorded in the early ethnographies of North America. Australia and North America are the two continents for which the most detailed accounts of controlled fire regimes exist, although such regimes persist only in Australia.

The Mapungubwe Cultural Landscape adhered to the comparative category of an exceptional testimony to a cultural tradition or to a civilization which has disappeared. The Mapungubwe site is an outstanding example of a type of architectural and technological ensemble that illustrates a significant stage in human history because the site exhibits an important interchange of human values – over a span of time or within a cultural area of the world – on developments in architecture, technology, monumental arts, town-planning, or landscape design.

Tongariro National Park in New Zealand was the first property to be inscribed on the World Heritage List under the new heading of a cultural landscape. It possesses sites created by ancestral figures and has a profound sense of continuity between living people

and their ancestors as expressed through reverence for the peaks in the Park. The nomination document of Matobo Hills compared itself to other cultural landscapes where natural features in the landscape have acquired spiritual significance thus creating a link between the people and the environment.

Within the Richtersveld Cultural Landscape the Nama people represent one of the oldest groups of people on earth. As descendants of the Khoi-Khoi they are of Africa's oldest people, whose culture spans back to well before the Bantu expansion from West and Central Africa. The Nama "click-sounding" language is purely indigenous to Africa, and together with the languages of the San people and a few scattered hunter-gatherer tribes (such as the Hadza, Sandawe, and Pygmy people of East and Central Africa) they are not only endangered, but a true symbol of the people's ancient, ancestral link to the continent. It is this ancient characteristic of the Nama that sets it apart from many other groups of people and pastoral communities.

The Le Morne Cultural Landscape completely focused the categories of the comparative analysis on cultural aspects of the site, and specifically sites where the central idea was one of the following: slavery, forts/slave markets, trading centres utilised during slavery, sites along the Western Indian Ocean slave route (including World Heritage sites in Tanzania), areas of slave resistance and fugitive slaves, slave routes and sites identified within the UNESCO Slave Route Project, and the Central Slave and Ivory Trade Route on the Tanzania Tentative List.

After summarizing the comparative analyses of the fourteen nomination documents, it is clear that sites either used an umbrella comparison (such as sacred groves) or a specific criterion that clearly displayed the outstanding value of the site (such as chiefly title systems or glacial history). In general, the nomination documents that were reviewed identified between one and seven categories for comparison; these were mostly cultural, with specific physical and climatic categories identified. Category excellence appeared most obvious when the document identified a category that the site excelled in and that clearly displayed OUV, and then attempted to find others to compare with. The most

successful comparative analysis grouped the comparative sites into those located within the same country, those within the same continent, and those located globally. As discussed, the sites chosen for comparison were predominately World Heritage sites, with limited examples of national or state parks.

#### 4.3.8 *Review of the Comparison Technique*

As discussed in the last section, common elements on which comparability were based included various modes of production, rock art and petroglyphs, landscape, biome, historical indigenous communities, sacred groves, land use practices, and traditional architecture. It is from these various elements of comparability that the following examples were derived, and subsequently they will provide guidance towards the development of the best practices.

The majority of sites included a few examples of physical compatibility, often in regard to biome and ecosystem characteristics. For example, Matobo Hills compared itself to the natural value of Victoria Falls which, like Matobo Hills, illustrates the influence of geological formations on the distribution of vegetation. The Tasmanian Wilderness comparative analysis argues that there are no other areas in Australia with a similar combination of values relating to dramatic scenery, extensive coastal habitat, karst landscape, glacial features, wild rivers, lakes, alpine vegetation, tall temperate rainforest, and almost 30 endemic wildlife species. The comparative analysis primarily compared itself to other sites within Australia, and demonstrates that the site's glacial history and scenic aspects have many similarities with the Australian Alp site, but that the characteristics found in the Tasmanian Wilderness area of greater variety and are more spectacular.

On a global scale, the Tasmanian Wilderness can be compared with two other areas of temperate wild-lands including the Fiordland in New Zealand and Los Glaciares in Argentina. Both are parks located in rugged, glaciated mountainous regions situated in the path of strong westerly and moisture-laden winds. The Vega Archipelago of Norway when compared on a global scale differs from the islands of western Canada, the

Caribbean, and the Mediterranean as they have different land forms, natural resources, and climatic conditions – all of which have helped to shape the cultural landscapes and traditions belonging to these geo-cultural regions. The topography of the groups of islands near the Equator and the archipelagic landscapes of the Southern Hemisphere differ clearly from the Scandinavian strandflat, which has evolved in a completely different geo-cultural context.

The Vega Archipelago comparative analysis argues that the site differs very clearly from other large areas of shallow water in Europe due to the occurrence and size of the strandflat and its considerable extents of rocky sea bed where algae grow profusely. The clean water, exposed location, and strong currents of the Vega Archipelago produce a lush and diverse aquatic environment different from other areas in Europe that are characterized by a greyish-brown, muddy substrate; poorer visibility; and less lushness. The Svalbard Cultural Landscape which is currently on the Tentative List differs significantly from existing World Heritage Areas in the Arctic such as the Wrangel Islands and the Ilulissat Isfjord. Svalbard displays unique qualities apparent in their landforms, bedrock geology, quaternary geology, flora, fauna, and marine environment; this will substantially contribute towards achieving a representative selection of high-Arctic environments on the World Heritage List.

Richtersveld, in comparison to other winter-rainfall deserts such as Morocco's southern coastline, Chile's southern Atacama, and Baja California of Mexico, has between four and six times as many species of plants in the Namaqualand portion of the Succulent Karoo alone. Other deserts inscribed in the World Heritage List, such as Oman's Arabian Oryx Sanctuary or the Mauritania's Banc d'Arguin National Park, do not demonstrate universal biological or ecological importance as dramatically or as quantitatively as the Richtersveld Cultural Landscape. The ecology of the Matobo Hills is comparable to that of the Serengeti-Masai Mara ecosystem in East Africa. Compared to the Matobo Hills, the latter landscape is predominantly savannah grassland and is remarkably uniform. The ecology of Matobo Hills also closely resembles that of Kakadu National Park of Australia as both sites have large habitat diversity and manifest comparable diversity of a wide

range of ecosystems.

There are quite a number of sacred groves within Africa, however most are not active and have lost either their spiritual or physical integrity. The uniqueness of Osun-Osogbo Sacred Grove is that it has evolved from that of local significance to become more regionally and globally significant. It is now considered a landmark and a place of pilgrimage for the whole of the Yoruba people and for all those in West Africa. Within Nigeria, each large settlement was attached to a sacred grove that was said to be the source of its growth and development. Unfortunately, the majority of these groves have either been abandoned or are now limited to very small areas.

Within the comparative analysis for the Sacred Mijikenda Kaya Forests, rather than directly compare sites, the analysis focused on identifying the various sacred forests and their associated characteristics so as to display their uniqueness. Sacred groves are found all over India. In Himachal Pradesh they are known as Deodar groves and are rigorously protected, and in the hills of Garhwal and Kumaon, sacred groves – which are mentioned in ancient scripture – are still found. The Dai people of Xishuangbanna in Yunnan Province of South-West China maintain forested holy hills or Nong. Here, the gods reside, and all living things are either companions of gods or are divine themselves. Although the Dai are primarily Buddhists, they have not forsaken their traditional polytheistic beliefs which are closely bound to the natural world and especially the forests. In Nepal, the sacred forests are called *Beyals* or hidden valleys; these are generally large natural areas encompassing entire mountain watersheds.

Within the Chief Roi Mata's Domain, the burial of Roi Mata far surpassed any other burial known in Vanuatu on the basis of oral tradition and archaeological excavation, its scale, the finery of the body decoration, and its unique setting on the Tapu island of Artok. After a review within Vanuatu, the comparative analysis compared the site to others within the Pacific region, including large cemeteries such as the Navatanitawake mound in Fiji and the burial mounds of Tongatapu in Tonga that appear to represent the accumulation of skeletons over several events or even centuries. On a global scale, mass

single-event burials abound where historical accounts testify to the sacrifice of wives and concubines, and retainers and slaves at the burial of chiefs or kings throughout West Africa and the Congo; of wives with deceased Dinka tribal rain makers in East Africa; of the concubines of rajahs in Bali; and of wives, children, and serfs with Russian, Scythian, and Viking chiefs.

The Gobustan Cultural Landscape displays phases of the early hunters including animal figures of large size, displaying stylistic analogies with Western Europe parallels. Although many rock shelters are rich cultural repositories, it is unusual for them to preserve sequences as lengthy as the Gobustan shelters, in combination with rock art. The analysis identified a number of World Heritage Sites listed as prehistoric sites; however, those suitable for comparison lack the element of parietal art that Gobustan contains, despite having evidence of human evolution and a long cultural sequence. The comparative analysis of Gobustan argues that although other World Heritage properties also have rock art of substantial antiquity, few have confirmed cultural contexts that compare in antiquity or continuity with those nominated at Gobustan.

The comparative analysis of the Archaeological Landscape of Tamgaly compares it to other rock art sites primarily in Europe and Asia and argues that the features of its Middle Bronze Age petroglyphs are important from a scientific point of view because they are situated in the Central Kazakhstan, where the ancient population of Semirechie during that period possibly originated. The comparative analysis identifies the petroglyph site of Baikonur as modest in comparison with Tamgaly, and the ancient petroglyphs of Eshkiolmes as representing only the Late Bronze Age engravings (XII-X cc.). Both sites exhibit artistic value and thematic contents that are described as trivial in comparison to Tamgaly and reflect simply the daily life of the pastoral peoples.

The comparative analysis of some of the nomination documents identify their justification as being related to similar or adjacent sites that are inscribed World Heritage Sites. The Mapungubwe Cultural Landscape identified itself as the cultural and historical precursor to two sites on the World Heritage List – Great Zimbabwe and Khami. Rather

than displaying differences, the examples illustrated the similarities between the two sites and therefore suggested that both should be equally inscribed for similar reasons of outstanding value. At Mapungubwe Hill, as at Great Zimbabwe, the high quality walling relates to the royal areas and to the main entrance to the hill, both of which are partly reconstructed and have been open to the public for well over 50 years. The sophisticated stone walled structures at both Great Zimbabwe and Khami are in a good state of conservation. Great Zimbabwe and Khami are visually more impressive than Mapungubwe because of their stone walling; however, the Mapungubwe Cultural Landscape retains a greater degree of integrity because of the lower impact of tourism and the minor level of intervention, the analysis argues.

The Richtersveld Cultural Landscape was compared to the Laponian Area of Sweden, the Hortobagy National Park of Hungary, Madriu-Perafita-Claror Valley of Andorra, Orkhon Valley Cultural Landscape of Mongolia, and the Pyrenees – Mont Perdu Area of France and Spain. All of these are described as cultural landscapes with traditional societies living in such a way that is rarely found in modern times. They are described as remnants of what was once a widespread and common lifestyle, still demonstrating a traditional way of life despite enormous social change elsewhere in their respective countries. The people of the Richtersveld are further compared to those of the Laponian Area and Orkhon Valley, who all undoubtedly have lived hard lives under extreme climatic conditions in great wilderness areas of profound beauty and ruggedness, where they exist due to the will of their people to carry on a traditional way of life.

Within the comparative analysis for the Uluru-Kata Tjuta National Park, the Anangu are compared to the !Kung San of Kakadu, as both display a flexible social organization according to which local groups do not assert exclusive rights of access to subsistence resources within their country; rather, neighbouring groups may exploit temporary abundances in the country of others in return for reciprocal access during local shortage. In terms of living traditions, the Matobo Hills area compared itself with such cultural landscapes as Tsodilo in Botswana, Sukur in Nigeria, Drakensberg in South Africa, and Kakadu and Uluru-Kata Tjuta in Australia. In all these examples the inhabitants derive



their inspiration, fertility, and good health from their ancestral spirits.

The Le Morne Cultural Landscape provided ample comparisons between itself and other sites related to slavery, however the strongest argument made was that currently there are no proclaimed Western Indian Ocean Slave Route properties on the World Heritage List. Although a number of inscribed World Heritage Sites in Mozambique and Tanzania could trace their linkages to the slave trade, this aspect of them is not currently widely promoted. Le Morne is the first site on the Western Indian Ocean Slave Route and the only site anywhere that commemorates the resistance to slavery, laying strong emphasis on intangible heritage which is tied to a natural monument. It is also the first site in the region, and one of very few worldwide, that specifically commemorates the Abolition of slavery. The comparable site of Robben Island was a prison that held inmates under custody, compared to Le Morne – a refuge that required great courage to enter and a continuing price to be paid for the freedom that was enjoyed on the rugged mountain.

Within the numerous examples cited above it is evident that various methodologies can be used within the comparative analysis to justify inscription, and that there is no systematic way to complete the comparative analysis – or more specifically – to compare the nominated site to that of others. However, it is evident that the more recent nomination documents provide a more comprehensive best practices and include a more systematic approach that is more globally representative.

#### 4.3.9 *How the Context is Structured*

The majority of the documents read followed essentially the same structure: the chapter was often titled “Justification for Inscription” and contained sub-sections for the comparative analysis, statement of OUV, and the statement of integrity.

Nomination Documents such as that for Matobo Hills combined both natural and cultural justification within the same chapter and thus included sub-headings such as: natural description, geomorphology, habitat, vegetation diversity, endemic species, and predator-

prey interactions, along with the exceptional cultural reason for inclusion as a World Heritage Site. The Justification Chapter of the Matobo Hills nomination document was incredibly thorough, and within the cultural portion included such information as living traditions; intangible heritage; history of human habitation; identification of Stone Age, Iron Age and Historic Sites; and a description of Rock Art. The Matobo Hills Justification Chapter then separated the subsection of the comparison between those of natural and cultural properties. The structure of the Matobo Hills Justification Chapter was the most thorough and representative of a best practice.

#### 4.3.10 *Types of Reports Addressed*

The Cultural Landscape Study Team agreed that it would be beneficial to identify the specific reports addressed within the Justification Chapter of the fourteen nomination documents reviewed. Of all the nomination documents reviewed, only five of the fourteen addressed any of the UNESCO documents, excluding the *Operational Guidelines*. The Justification Chapter of Chief Roi Mata’s Domain noted that *UNESCO’s 2<sup>nd</sup> Global Strategy Meeting on the Identification of World Heritage Properties* held in Fiji in 1997, “drew attention to the likely importance in the Pacific of living traditions linking the past and present, and of the role of traditional systems of management of cultural heritage” (UNESCO, 1997). The report further identified that the value of Pacific Island sites lies in the fact that the sites exemplify the lives of people in small scale communities, clearly displaying the interaction between people on relatively small and isolated islands. The chapter also cited the *Global Strategy Meetings for the Pacific* (1997), *The State of World Heritage in the Asia-Pacific Region* (2003), and the *Thematic Framework for World Cultural Heritage in the Pacific* (2005).

The Le Morne Cultural Landscape made frequent reference to the ICOMOS document *The World Heritage List: Filling the Gaps – an Action Plan for the Future* (2005), which concluded that Africa was generally low in representation on the World Heritage List particularly in regard to cultural landscapes, and that there is no reference to the slave and ivory trade in southern Africa. The report also noted that the Le Morne Site would

provide universal value related to slavery and slavery-resistance themes. The Le Morne nomination document also referenced the *World Commission on Protected Areas* (2002) and UNESCO's *Convention on Intangible Heritage*. The Richtersveld Justification Chapter noted IUCN's *The World Heritage List, Future priorities for a credible and complete list of natural and mixed sites* (2004) which identified gaps in representation of the cold winter deserts category, and the *Global Overview of Protected Areas on the World Heritage List of Particular Importance for Biodiversity* (2000) which highlighted species richness, endemism, and threatened areas.

#### 4.3.11 *Authenticity & Integrity*

As identified within the UNESCO Operational Guidelines, each nomination document is required to contain a statement in regard to the site's authenticity and integrity. One notable example of authenticity and integrity was exhibited by the Matobo Hills Nomination Document; unlike other nomination documents that simply included a paragraph or two describing why their site exhibited authenticity, Matobo Hills was incredibly in-depth and thorough. Under the section of Authenticity and Integrity, Matobo Hills described the site's authenticity and integrity in numerous subsections including geomorphology, flora and fauna, living traditions and intangible heritage, the archaeological record, national monuments, and museum. Clearly, the Matobo Hills Justification Chapter is an example of a best practice in terms of structure and in displaying Authenticity and Integrity as required within the UNESCO Operational Guidelines.

#### 4.3.12 *Summary of how OUV is Determined*

Because the term OUV is difficult to quantify, the Committee agreed that it would be beneficial to review how OUV was examined within the fourteen nomination documents. After reviewing the fourteen nomination documents and determining how each established OUV, various themes arose after displaying the data within the individual data matrices. Below is a detailed review of the common elements associated with how

OUV was displayed within the successful nomination documents to better establish the best practices.

The justification for inclusion in the World Heritage List of the Richtersveld Cultural Landscape is supported in reports by the IUCN, ICOMOS, and UNEP which support filling the gaps where the World Heritage List has little or no representation. The Succulent Karoo Biome is one of only 34 Biodiversity Hotspots worldwide as recognized by Conservation International, and is one of only two that exists in a desert. It is also only one of two to be based entirely on high floral richness, endemism, and degree of threat. The OUV of the Richtersveld Cultural Landscape is easily displayed as the area has the highest botanical diversity and rates of endemism of any arid region, representing more succulent flora than any other part of the world (exhibiting unique ecological techniques to enable them to survive in such an extreme environment). The cultural landscape includes over two thousand years of transhumance pastoral livelihood history of the Nama people and their sustainable use of – and relationship with – the environment of the Succulent Karoo Biodiversity Hotspot. The Conservancy's rich and unique biodiversity, cultural landscape, and examples of traditional human settlement and interactions with the environment provide sound evidence regarding OUV.

The OUV of the Matobo Hills is supported through the complex geomorphology and the unique landscape comprising of extensive open grasslands with groups of rock outcrops interspersed with wetlands and numerous caves that contribute to the high diversity of habitats in Matobo Hills. The ecological complexity of the landscape is expressed in the unusual density and diversity of predators, resulting in a diverse combination of flora and fauna worthy of special attention and preservation. As mentioned previously, the Svalbard Archipelago is currently on the Tentative List and seeks to be inscribed as representative of polar areas, as these are poorly represented on the World Heritage List with respect to cultural heritage. Svalbard intends to present itself as one of the best-managed wilderness areas in the world, and no other area in the High Arctic contains the diversity of Svalbard's non-indigenous heritage, stretching from the early 17<sup>th</sup> century whaling stations to the post-World War II protected coal-mining infrastructure.

The Vegaoyan Cultural Landscape clearly identified that the site exhibits OUV for the following reasons:

- The geological and topographical development of the property (the strandflat with thousands of islands, islets and skerries) is outstanding in form and extent;
- The Quaternary geological history of the property offers an exceptional opportunity for research on settlement history and cultural evolution;
- The great extent of the property and its varied exposure result in outstanding variations in cultural traces within a single macro habitat;
- The unique tradition of tending nesting wild birds that originated in the area providing an example of a sustainable tradition of OUV;
- The combined occupation of fishing and farming was representative for the region and promoted richer biological diversity;
- The significant ornithological and marine biological importance of the property forms the basis for the evolution of a varied cultural landscape with unique traditions;
- The area is a unique example of the importance of the Gulf Stream for settlement along northern coasts;
- The cultural relics within the property are a unique expression of social and cultural development within a geo-cultural region.

Within the Justification Chapter the above elements of OUV were elaborated upon, with ample examples to clearly demonstrate the value of the site.

With respect to the Operational Guidelines for the Implementation of the World Heritage Convention, the Sacred Mijikenda Kaya Forests are presented as being of OUV as a Cultural Landscape that represents the “combined works of nature and man” (Operational Guidelines, Annex 3 para 6). The intangible aspects of Mijikenda heritage are supported by both physical and cultural features of the Kayas including paths, burial grounds, settlement sites, ritual grounds representing the material embodiment of their world view, and traditional belief systems. The Mijikenda Sacred Kaya Forests are an outstanding and unique African example of how the collective attitudes and beliefs of a

rural society have shaped or sculpted a landscape over time in response to prevailing needs. They contain the traces of historic fortified settlements of the Mijikenda ancestors which serve as a focus of cultural and ritual activities continuing on the sites today.

Osun-Osogbo Sacred Grove exhibits OUV because currently it is the only remaining sacred grove of its nature and size in Nigeria that still possesses numerous traces of its historical occupation and sacred qualities that are still practiced today. Osun-Osogbo has gained recognition amongst the Yorubas as a major place of resistance against Fulani attacks. As a result, the Sacred Grove has become a symbol of identity for the whole Yoruba community and for those who are adepts of the Ifa divination system in Western Africa and in the African Diaspora, related to the slave trade in Brazil and in the Antilles (Cuba, Puerto Rico, Trinidad & Tobago) and the Afro Americans in America. The OUV of Chief Roi Mata's Domain is based on the fundamental integrity of the continuing cultural landscape and the ongoing and evolving organic relationship between people and the land. The site is described as an outstanding example of the inherent connection among Pacific people, their landscapes, and the associated traditions.

The value inherent within Tongariro National Park of New Zealand is that the land was a gift from the indigenous peoples and regarded as a "sacred place of the Crown". The spirit of this gift continued in the creation of further national parks around the country. Protection of the area was established by a threefold bond amongst the land, Maori, and pakeha. It was an act driven by the need to protect and safeguard its spiritual and cultural associations. The value of the Uluru-Kata Tjuta National Park is described as an outstanding example of the traditional human type of settlement and land-use known as "hunting and gathering". The site is directly and tangibly associated with events, living traditions, ideas, and beliefs of outstanding universal significance. The site is an outstanding universal example of the interconnectedness of the landscape with the values and the creative powers of a cultural history through the phenomenon of sacred sites.

The value of the Archaeological Landscape of Tamgaly is evident as none of the other known large petroglyph sites of the region are comparable with Tamgaly in respect to the

exceptionality of its Bronze Age petroglyphs repertoire. The OUV of Tamgaly is evident through the site's artistic professionalism, the completeness, and the organic interconnections between petroglyphs and an outstanding landscape. The cultural and historical phenomenon of Tamgaly has been predefined by its geographical location at one of the crossroads of the Central Asian ancient communications stretched along the North Tien Shan. The high cultural significance of the Archaeological Landscape of Tamgaly derives from several factors making it stand out amongst the most important rock art sites of Central Asia, partially due to the geological and neo-tectonic development of the area of Tamgaly and of Chu-Ili mountains.

The Matobo Hills Cultural Landscape defined itself as possessing some of the most significant sites that depict important events in the history of Zimbabwe, including the burial sites of King Mzilikazi (founder of the Ndebele nation) and Cecil John Rhodes (after whom the country came to be known as Rhodesia). Chief Roi Mata's Domain represents an outstanding example of a Western Pacific chiefly landscape in which significance is vested not in monumental architecture but in a constellation of burial sites, coral walls, sacred stones, sacred or significant trees, and other landscape features. Gobustan displays OUV as it is a unique outdoors museum considered to be one of the first seats of the human civilization. Gobustan is described as the gate of Europe, a meeting place between Europe and Asia during the course of millennia. It is an area of transit that has preserved the imprints of those who have passed by, and is of great significance for reconstructing the beginnings of European and Asian civilizations.

The Le Morne nomination document indicated that its OUV was partly due to the fact that the site filled a void left by the UNESCO Slave Route Project that primarily focused on the transatlantic slave trade and only very marginally extended to work along the Western Indian Ocean Slave Route. The Le Morne nomination document also clearly identified several factors that contribute to Le Morne's suitability as a global focal point to celebrate resistance to slavery:

- Mauritius has a unique historical experience with slavery that provides a strong context within which slave resistance can be examined and better

understood;

- Mauritius is increasingly recognised as the centre of a truly global trade in slaves;
- Maroon activity is exceptionally well documented in Mauritius including the nature and dynamics of slave resistance;
- Le Morne provides an obvious and readily identifiable physical focal point for remembering the slave experience and celebrating slave resistance.

The nomination document and specifically the Justification Chapter clearly identified the areas of outstanding value and then provided examples of each.

It was evident after reviewing the fourteen nomination documents that each site is explicitly different when identifying how each of the sites displays OUV. A few are very direct and provide bulleted points as to why they contain outstanding value, while others mention it in passing within the comparative analysis. The most successful justifications provided ample examples and criteria to explain how they contained outstanding value. The majority of the nomination documents reviewed linked the justification of OUV to the same categories used for the comparative analysis as this would then provide the analysis for the conclusion of OUV.

#### 4.4 Results of E-Mail Interview

The e-mail interview consisted of seven open-ended questions designed to examine the strengths and weaknesses of the comparative analyses, to gain insight into how the concept of cultural landscapes is evolving in the World Heritage program, and to seek specific advice for the Pimachiowin Aki Corporation in regard to completing a comparative analysis. The questionnaire was designed to gather information from individuals with experience in the World Heritage program and specifically the preparation and design of various nomination documents. The process of identifying respondents was through a snowball process where the questionnaire was first e-mailed to



two respondents and then asked in question eight for them to provide the names and contact information of individuals that they believed could provide additional information to the interview questions. Through the snowball process another fifteen individuals were identified and forwarded e-mail interviews. Of the total seventeen people who were forwarded questionnaires and asked to respond, only three actually completed the e-mail interview. It is assumed that the poor response rate is due to the respondents being busy professionals with little time available to adequately complete the interview.

The three respondents were from various countries around the world and each have very different knowledge bases. Susan Buggey has been active in the research, evaluation, and writing of cultural landscapes for 25 years. She has participated widely in related national and international organizations, such as the Alliance for Historic Landscape Preservation and the ICOMOS International Landscapes Working Group; and she is the former Director of Historical Services, Parks Canada. Professor Adrian Phillips is the vice chair for World Heritage with the IUCN World Commission on Protected Areas and is the author and series editor for the World Commission on Protected Areas. Between 1994 and 2000, he chaired the IUCN World Commission on Protected Areas; from 2000-2004 he worked closely with the IUCN on the World Heritage Convention. Juliet Ramsay from Australia has been working with the ICOMOS International Scientific Committee on Cultural Landscapes. She has coordinated the recent revision of the ICOMOS guidelines for assessors of cultural landscapes nominated as World Heritage Sites.

The first question asked respondents to provide examples of successful comparative analyses specifically for cultural landscape nomination documents and to explain why they were successful. Unfortunately, none of the three respondents provided an example of a successful Comparative Analysis. It was determined that it was difficult to answer the question as only those individuals who are involved in the actual evaluation process would be qualified to identify which specific Comparative Analyses are actually successful. However, the example of the Kuk Early Agricultural Site in Papua, New Guinea was identified where the justification for universal value was based upon the criteria that the site was nominated for. The comparative analysis was undertaken for

each criterion to demonstrate the value within the context of the criteria and the region. The comparative analysis included six non-World Heritage Sites within comparative evaluation. In the respondents' opinion, the Kuk Early Agricultural Site place was not a good example of a cultural landscape and did not meet OUV against criterion v, and perhaps would have been better nominated as an archaeological site rather than as a continuing cultural landscape.

The second question asked respondents to identify the challenges in preparing a successful comparative analysis for a cultural landscape nomination document. All respondents identified that the primary challenge associated with preparing a cultural landscape nomination document is a lack of clarification and comparative context provided by the World Heritage Committee or ICOMOS. The concept of cultural landscapes was initially accepted in 1992, however the concept is still not fully understood. It was also noted that there are limited thematic studies completed that identify international studies of comparable sites, besides the International Canal Monuments List that was completed in 1996 for the Rideau Canal nomination, and for vineyard sites where ICOMOS has completed various comparative studies.

Another challenge is that many cultural landscapes are identified under natural and cultural criteria and therefore the comparative analysis becomes twofold, requiring a comparative analysis to be completed for both the natural and cultural criteria. One example provided was that of the Icelandic site, Thingvellir, that within the comparative analysis compared itself to other Scandinavian and German sites in regard to early democratic Parliaments – and then to other sites where the impact of tectonic activity was evident.

The concept of cultural landscapes is still not well understood, and at times it is difficult for landscapes to clearly emulate the World Heritage cultural landscape definition and a cultural landscape category. The following challenges in preparing a successful comparative analysis for a cultural landscape nomination were noted:

- They are almost always large and complex places and with time evolution may

demonstrate many significant heritage phases of land use. Although there may be regional comparative places, globally there may be very few due to different culture, topography, and climate.

- The cultural landscape is often culturally specific, such as:
  - an agricultural landscape in China that may contain specific grain storage structure, specific vernacular village architecture and spatial layout. There may or may not be suitable comparative examples beyond China;
  - landscapes associated with the practice of transhumance, although ubiquitous globally, may be very different, requiring careful selection of the comparative examples;
  - an associative cultural landscape of First Nation people in Canada may not be comparable with an associative cultural landscape of First Nation people in Central America due to climate and landscape differences.
- Each claim for OUV must have its own comparative evaluation and this may require different examples being used for the various claims.
- The fact that the place is a cultural landscape may only be relevant for claims against criteria (iv) and (v), and it is the value claimed that is to be compared and not necessarily the type of place.

The third question asked respondents to identify what the common weaknesses are that they have encountered when reviewing various comparative analyses for a cultural landscape nomination. The following common weaknesses were identified by the respondents:

- The focus of the nomination is often not clear regarding the cultural landscape values, and without this clarity it is difficult to define an appropriate comparative framework and to then draw out the essence of comparisons with other sites, with the result that comparative analyses are superficial;
- The absence of any useable thematic studies and comparable site research that can be referred is absent;

- Failing to truly find sites that display comparable characteristics; rather there is a tendency to argue that the nominated site is different. However, the key question is not whether the nominated site is different, but whether they display OUV;
- Comparative analyses at times focus on other World Heritage Sites in the same country rather than on comparable sites;
- Often nominators do not appear to have a sound understanding of the global perspective of other cultures and therefore cannot provide good comparative examples;
- The tendency to use the Comparative Analysis to justify the nomination rather than to examine the merits of the nomination;
- One respondent added that the majority of Cultural Landscape sites that they had reviewed were from Europe and primarily focused on other European sites within the Comparative Analysis, therefore the universal scale of the analysis was not undertaken;
- Often nominations do not provide effective comparisons that are analytical. Due to the complexity of a cultural landscape, the holistic landscape needs to be compared, but specific technologies, social patterns, etc. may also require additional comparative examples;
- There is limited dialogue between ICOMOS and the IUCN, resulting in little co-ordinated expert advice available.

The fourth question asked respondents to identify what the features and characteristics of a successful comparative analysis are for a cultural landscape nomination. The respondents' answers are identified below:

- The development of a thematic study;
- Successful identification of genuinely comparable sites;
- As an initial step, a comparative analysis must undertake a regional review to establish their regional value when compared with places of similar history, culture, and landscape. However, it should be recognised there may be no regional comparative examples, and in such a case the nomination must clearly

state that prior moving on to other comparative examples. A comparative analysis is only useful if there are substantial similarities in type and category of the place as well as in the themes, period, and values of the places such as land use activities (e.g. 19<sup>th</sup> C cattle grazing, crop growing, copper mining, 14<sup>th</sup> C water harvesting), people, settlement, spiritual meaning, etc.;

- The comparative analysis should address both comparable examples in the nominating country and examples that are located elsewhere but share similar character/contexts and OUVs. Comparisons should focus on the values of a landscape and not solely the physical form of the site;
- Successful comparative analyses have carefully selected examples where the comparative context is similar to that of the nominated property, and the analysis draws out the essential similarities/differences between the examples and the nominated property. Where possible, a regional or international analysis based on research situates the comparative analysis.

As cultural landscapes are a relatively new category of World Heritage Sites, the fifth question asked respondents whether cultural landscape nominations are more difficult for the World Heritage Committee to assess than other types of nominations – and if so, then why? The respondents articulated that cultural landscapes may not be inherently more difficult, rather they contain certain problematic issues that need to be addressed.

Cultural landscapes are a relatively new area of representation and have been assessed until recently as mixed sites, archaeological sites, historic landscapes, military landscapes, etc. The primary issue related to cultural landscapes are that they are a relatively new World Heritage definition and as such they are encountering 'growing pains'. Below are the various examples provided by the respondents regarding why cultural landscape nominations are more difficult for the World Heritage Committee to assess:

- There are numerous difficulties relating to cultural landscapes that have not been addressed such as how big can a cultural landscape be, how many attributes should it have, how many people per square kilometre, etc.;

- How many changes or non-theme related features are acceptable within a cultural landscape in order to retain its integrity;
- Although there is now the Xian Declaration that explains “settings”, sites are still being described as cultural landscapes when they may be better described as a place and setting landscape;
- The World Heritage Committee may get conflicting advice from both ICOMOS and the IUCN, as occurred with the Andorran site of the Madriu-Perafita-Claror Valley;
- Cultural landscapes are often living landscapes where change is characteristic and ongoing;
- Cultural landscapes are typically large and complex areas that often involve integrated natural, cultural, and spiritual aspects as well as multiple jurisdictions and stakeholders;
- Specifically, the Evolving Category creates a problem regarding how to maintain the economy upon which the continued values of the landscape depend (for example, the Philippines Rice Terraces, Cinque Terra).

Question six asked the respondents if they perceive any particular challenges associated with the comparative analyses for sites that are predominantly associative cultural landscapes, where cultural value does not reside primarily in design or material evidence, and where natural resources have high cultural value. One respondent provided the examples of Uluru Kata-Tjuta and Tongariro ( reviewed as part of this research), both of which were initially inscribed under natural criteria and then reclassified as cultural landscapes, suggesting that the committee prefers tangible evidence of cultural values and natural values. The respondents articulated that the challenges of associative cultural landscapes comparative analyses exist because of other fundamental challenges including:

- The values of associative landscapes are hidden and need to be well studied anthropologically;

- The importance of associative values are not questioned, however they are difficult to identify, categorize, measure, and evaluate;
- Often associative values need to be represented for assessment purposes as World Heritage criterion vi, however the World Heritage Committee prefers to use criterion vi with other criterion also;
- Features of the associative value must be identified and documented, as they are the evidence of the value. Some of these features may be physical such as a rock formation, mountain, river, patches of forest etc. Some may be seasonal such as the presence of certain game in certain seasons. Some may be gender-specific including women's or men's sacred places. Other values may relate to stories of the place handed down, songs or art about the place, or features within it;
- Some associative values are held by people who may only visit a place once or twice in a lifetime – such as Mt Fuji in Japan – and in such cases the nominator must establish the strength of the inspirational or other intangible values;
- Some individuals may not wish to share information about associative values, particularly if they are sacred sites;
- Boundary delineation as required by the World Heritage Committee is not always a concept appreciated by Indigenous peoples, particularly those who have a nomadic or partial nomadic existence;
- The indivisibility of natural, cultural, and spiritual aspects in the integrated worldview, and intimate relationship with the land of many people whose landscapes can be described as associative cultural landscapes challenge the material emphasis in the World Heritage Committee analysis.

Question seven requested that respondents provide two or three points of advice for the Pimachiowin Aki Corporation as it prepares to develop the comparative analysis portion of its nomination document. Below are the points of advice provided by the respondents:

- Analyse and describe the landscape including the economic, spiritual, and social resources and values;

- Consider comparative studies from both natural and cultural heritage; for example, the Boreal Forests study that identified the international significance of the Pimachiowin Aki area and Aboriginal cultural landscapes in the Boreal Forest that are designated national historic sites of Canada, along with other sites that have come to the team's attention in the course of the substantial research that is being carried out for the nomination;
- Make a genuine effort to locate truly comparable sites not just within Canada (possibly use the worldwide indigenous peoples networks to assist with identification);
- Analyse and describe how people use the resources and to what feature values are ascribed, and document the evidence;
- Undertake a comparative analysis in the region or country (such as Canada or North America) to establish a pre-eminence of the place nationally. Follow this up with selective global comparison based on similar areas of OUV;
- Do not assume that the site is exceptional until the comparative analysis is complete;
- If possible, visit the sites that are compared to qualify your expertise in comparing them (there will likely be individuals on the review committee who are very familiar with the sites).

Although there were only three respondents of the seventeen who were originally forwarded the e-mail interview, the data compiled is extremely valuable and will assist the Pimachiowin Aki Corporation with completing the comparative analysis. As discussed, although the three respondents were from varied locations globally and had different knowledge bases, their responses provided similar arguments and suggestions that clearly indicate that the weaknesses and difficulties associated with cultural and associative landscapes are universal.



## 4.5 Other Literature Reviewed

During initial Cultural Landscape Study Team meetings it was agreed that other literature would be reviewed that could potentially contribute to the best practices in terms of comparative analysis methodologies. Specifically, the researcher reviewed *A Survey of WHS Nomination Document Comparative Analysis Methodologies* prepared by the International Institute for Sustainable Development, and *Cultural Landscapes, 1992-2007* prepared by Parks Canada. A review of each of the documents is provided below to further contribute to the development of the best practices for completing a comparative analysis.

### 4.5.1 *International Institute for Sustainable Development Report*

The International Institute for Sustainable Development (IISD) developed a draft document titled *A Survey of WHS Nomination Document Comparative Analysis Methodologies*, in which various comparative analysis methodologies were compiled from World Heritage Site nomination documents, to provide insight to assist with the completion of the comparative analysis regarding natural characteristics for the proposed Pimachiowin Aki site. Five nomination documents were reviewed, one of which was also reviewed within this thesis (the Richtersveld in South Africa). The review of the five nomination documents determined similar results as those presented within this document; primarily that the comparative analyses within various nomination documents vary significantly. The report provides a detailed description of the comparative analysis of each of the five sites and briefly identifies the strengths and weaknesses. It is important to note that the IISD paper specifically reviewed the comparative analysis in terms of the natural features of the site and not those of the cultural realm; however, the review is still valuable as it provides a look at four nomination documents that were not included within this research paper.

Specifically, the document reviewed the comparative analysis method provided within

each of the five nomination documents including text, reference to advisory body literature, pictures, and tables. The paper concluded that, with regard to the comparative analysis for Drakensberg, South Africa (1999), the analysis was brief and the methodology was not explained. The selection of sites used for comparison was ambiguous and very limited. With regard to the Lavaux site located in Switzerland (2006) the selected sites for comparison were based on the ICOMOS study that focused on vineyard landscapes of cultural significance. A detailed methodology was first presented, and a table was provided that contained all sites considered and the criteria used to select the ones that were finally used within the analysis. Guidance for completing the analysis was gathered from documents provided by UNESCO advisory bodies, and the approach adhered to, the selection process, and the results generated were effectively conveyed to the reader.

The third nomination document reviewed for the IISD article was the Lope Cultural Landscape located in Gabon (2007) that included an extensive comparative analysis; however, a clear description of the methodology and the sites examined for the analysis was not provided. The comparative analysis did identify species at risk within the site and the long term preservation compared to other sites. The comparative analysis was described as very descriptive and of high quality; however, it lacked a methodology and clarity and appeared scattered without tables and graphs as visual tools. The fourth nomination reviewed was that of the Richtersveld Cultural Landscape of South Africa (2006) that was also included within the fourteen nomination documents reviewed for this research paper. The IISD paper described the comparative analysis as brief, presented using clear and plain language. The comparative analysis was based upon the unique natural features of the site that appear to guide the comparative analysis. The final nomination document reviewed was that of St. Kilda, which is located within the United Kingdom (1986). The comparative analysis was described as relatively short and focused, but provided no methodology or site selection process. The sites chosen for the comparison are relatively similar, with slight nuances used to differentiate St. Kilda from the other sites.

The IISD report determined that the comparative analysis methods and site selections processes varied between being articulated and lengthy to simple and short. The styles used to present the information were also random, with some comparative analyses being strictly text-based, and others including pictures, diagrams and tables. The report recommended that the IUCN's *World Heritage Nominations for Natural Properties – A Resource Manual for Practitioners* be used as a guideline for completing the Pimachiowin Aki comparative analysis. While reviewing this document, it may be beneficial to read the included nomination document of Lope in Gabon, as it appears to be a relatively new site (2007) and has a detailed and concise comparative analysis (however it is a natural site). As well, the Joggins Fossil Cliffs site of Nova Scotia and the Lavaux site in Switzerland both provided effective comparative analyses that included a variety of pictures, tables, and diagrams. The IISD document also noted that it is integral that a clear description of the methodology be included in the text, as well as the basis for including the sites examined (if possible, in a table format).

#### 4.5.2 *Parks Canada Report*

The paper provided by Parks Canada is a scan of sixty sites nominated as cultural landscapes. For each of the sixty sites the paper simply identifies the State Party, the name of the property, specific inscription details, and a description of the site. Based on this list, Parks Canada identified six of the sixty sites that were comparatively relevant to that of the proposed Pimachiowin Aki site. The six sites include: Uluru-Kata Tjuta National Park in Australia; Ecosystem and Relict Cultural Landscape of Lope-Okanda in Gabon; Tongariro National Park in New Zealand; Richtersveld Cultural and Botanical Landscape in South Africa; Koutammakou, the Land of the Batammariba in Togo; and Matobo Hills in Zimbabwe. Two other sites were also noted by Parks Canada as possibly being instructive in terms of rock art: Gobustan Rock Art Cultural Landscape in Azerbaijan and the Petroglyphs within the Archaeological Landscape of Tamgaly in Kazakhstan. Additionally, two other sites were also noted as exhibiting a way of life that is associated to the natural environment: Pyreneese, Mont Perdu that is located in both France and Spain; and St. Kilda in the United Kingdom. Unfortunately, no methodology

or filtering description is provided regarding how the final ten sites were determined. Of the ten sites that Parks Canada identified as relevant, the researcher reviewed six as part of this research.

#### 4.6 Summary of Chapter

Within this chapter, a brief summary was provided for each of the fourteen sites reviewed, including the data matrices and a map of each. A comparison and summary of each of the coding themes used to analyse the nominated documents was provided. The chapter then presented the complete findings of the e-mail interview that was administered. The chapter concluded with a review of other literature towards the best practices, including that of the International Institute for Sustainable Development and that of Parks Canada.

## **Chapter 5 - Moving Towards Best Practices**

### 5.1 Plan of Chapter

The various best practices that became evident after reviewing the fourteen nomination documents and completing the e-mail interview will be highlighted within this chapter. The fourteen nomination documents reviewed did not follow similar patterns or methodologies. Generally, the sites were as varied as the length of the comparative analysis, the number of comparative sites identified, and the use of national and international sites for comparison purposes.

This chapter provides a discussion and review of the best practices that have become evident throughout the research and analysis conducted in this thesis. The specific best practices are outlined below for each of the coding themes identified in Chapter 3 and presented within the data matrices located within Chapter 4. This chapter also provides a review of the best practices for defining OUV and the results of the e-mail interview.

The chapter will conclude with a review of the current “gaps” within the World Heritage List, specifically those that the proposed Pimachiowin Aki site would represent. It will also include a review of the relevance of cultural landscapes and, specifically, the importance of traditional cultures.

### 5.2 Best Practices by Coding Theme

A *best practice* can be defined as a technique, method, or process that is anticipated to be more effective at delivering a specific outcome than other established techniques, methods, or processes. Best practices are not static, rather they evolve to meet dynamic requirements and standards that are constantly changing. The best practices gathered within this paper in regard to completing the comparative analysis portion of a World

Heritage nomination document for a cultural landscape will improve the current process by identifying established successful practices within the fourteen nomination documents reviewed and those presented by experts through the e-mail interview process.

Due to the limited direction provided for completing a comparative analysis, it is important to identify the best practices for beginning a comparative analysis for a cultural landscape. The initial step of completing a comparative analysis is to develop a sound methodology and process for identifying sites of comparative value and characteristics of which the comparison will be based. Associated with this step, it is also important to clearly identify the site's "outstanding universal value" both on a regional and global scale.

Next, the comparative analysis must undertake and include a regional review to establish a site's regional value when compared with places of similar history, culture, and landscape. However, there may be no regional comparative examples, and therefore the nomination must clearly state that prior to moving on to other comparative examples. The research has found that it is important that each claim for OUV have its own comparative evaluation completed and methodology provided. Below is a review of the various coding themes examined, including specific best practices associated with each characteristic, and the specific nomination documents that can be referred to as a best practice with regard to a specific characteristic comparison.

### *5.2.1 Tribal People*

The majority of the sites reviewed exhibited extinct forms of hunter-gatherer characteristics; however, each discussed this characteristic at varying levels of relevance. Each site chose to discuss specific aspects of the hunter-gatherer characteristic including spiritual significance, lifestyle description, human settlement shaping the environment, and the evolutionary process. The Tasmanian Wilderness Site represents best practices for a site from a somewhat similar characteristic biome as the proposed Pimachiowin Aki site, but it contains Holocene Aboriginal sites within a landscape largely unmodified by

European settlement, providing a unique record of coastal adaptations of aboriginals.

In the case of relict or fossil landscapes, early hunter-gatherers are often discussed in regard to an evolutionary process that has ended, previous migration routes, land use, and social organization. For instance, Uluru-Kata Tjuta National Park represents a best practice example of a cultural landscape that includes tribal peoples: it includes arid desert adaptation among hunter-gatherers in which they developed a “flexible social organization” resulting from sparse and unpredictable food resources, contrasting with the defence of territories and competitive inter-group relations characteristic of the native peoples from resource-rich environments.

### 5.2.2 *Continuing Landscapes*

In contrast to extinct hunter-gatherer characteristics is a continuing cultural landscape that results from an initial social, economic, administrative, or religious identity that develops into its present-day form in response to its natural environment. Of the fourteen nomination documents reviewed, a limited number of sites displayed an ongoing and evolving organic relationship between people and the land. Specifically, Chief Roi Mata’s Domain is an inscribed site that is organised around the principles of an ongoing chiefly title system in which significance resides not in monumental architecture but in a constellation of burial sites, coral walls, sacred stones, sacred or significant trees, and other landscape features.

Another best example representative of a continuing landscape is the Richtersveld Cultural Landscape of South Africa. It has a unique pastoral culture spanning back two thousand years to the early transition from hunter-gatherer to pastoral livelihoods, and the Richtersveld National Park was developed to preserve components of this Nama culture including architecture, language, and the existing transhumance livelihoods (in addition to the preservation of biodiversity and wilderness).

### 5.2.3 *Mode of Production Identified*

The Cultural Landscape Study Team identified the mode of production as an important characteristic for coding the fourteen nomination documents, as it includes the specific skills and technologies or the activities and tools that a society employs to satisfy its material needs. One example of a best practice in terms of the description of the mode of production within the nomination document would be that of the Mapungubwe Cultural Landscape, where gold work and the related trade network were the precursor to the subsequent European exploitation of precious metals in Southern Africa.

Another best example is the Uluru-Kata Tjuta National Park nomination document that exhibits resource management and fire-management regimes practiced by the Anangu and the traditional management systems within the Richtersveld Cultural Landscape. One more best example of a continuing cultural landscape displaying an identifiable mode of production is the Vega Archipelago nomination, in which the coastal inhabitants have traditionally used the combined resource base of the sea and the land – the sea being considered a rich and perilous arena for life and work. Clearly there are ample examples of best practices in terms of the mode of production, and it may be most beneficial to determine the mode of production for the proposed Pimachiowin Aki site and then locate comparable examples of that within other inscribed nomination documents.

### 5.2.4 *Area/Biome Identified*

As discussed in Chapter Four, throughout the research it became evident that each of the areas/biomes identified within the nomination documents are different and distinct, with none referring specifically to the boreal forest or sub-arctic cultural landscapes. The Le Morne Cultural Landscape, located within Mauritius, primarily based its justification on the fact that there are no proclaimed Western Indian Ocean Slave Route properties on the World Heritage List. The Svalbard Archipelago that is located in Norway and is currently on the Tentative List is described as representing arctic areas, including the largest and least disturbed wilderness area in Norway. Applying a best practice for the



proposed Pimachiowin Aki site would be to indicate that there are few sites representative of the boreal forest (based on reports of the World Heritage Centre) and that the inscription of the proposed site would fill an established gap on the World Heritage List. Clearly, all of the areas/biomes of the fourteen sites reviewed are diverse and unique, but this can indicate a geographic gap in the existing world heritage site portfolio for a type of cultural landscape site.

#### 5.2.5 *Other Areas of Possible Comparison with the proposed Pimachiowin Aki Site*

After reviewing the fourteen nomination documents it was apparent that sites not initially identified as comparable to the proposed Pimachiowin Aki site did in fact have characteristics that could assist in establishing the best practices for completing a comparative analysis. Sacred groves were not initially identified as comparable to that of the proposed Pimachiowin Aki site; however, sacred groves are observed on all continents throughout human history and are described as elements of indigenous knowledge systems. The symbolic qualities of a cultural landscape are another area of comparison with the proposed Pimachiowin Aki site that would apply.

Chief Roi Mata's Domain is a continuing and associative cultural landscape that is representative of oral tradition within a cultural landscape. The presence of oral traditions are another potential area of comparison that could be applicable to the proposed Pimachiowin Aki site. The universal value of the Vega Archipelago lies in the clear handing-down of history and cultural traditions – this diffusion of cultural knowledge handed down between generations is yet another area of potential comparison.

In the Richtersveld cultural landscape, humans and their traditional livelihoods have become part of the environment and the environment has thus shaped the associated human culture. The Richtersveld National Park was developed to preserve components of the biodiversity, wilderness, traditional management system, culture, architecture, language, and transhumance livelihoods that gained recognition as a special part of South Africa's social diversity. The cultural landscape of Matobo Hills specifically identified

that it is a sanctuary for birds of prey; the existence of endangered species or species at risk within the proposed Pimachiowin Aki site is possibly another area of comparison, as well as any traditional management systems that are practiced there.

It is evident, after completing the comparative analysis, that areas of comparison outside of the obvious identifiable characteristics needs to be reviewed and established. Perhaps the only way that a dynamic set of characteristics and comparison factors can be identified is by reviewing extensive nomination documents to determine comparison methodologies that have already been established.



**Image 5.1:** Pictograph on Berens Lake (Davidson-Hunt, 2009)

### 5.2.6 *Location of Sites Chosen for the Comparative Analysis*

After reviewing the fourteen nomination documents, and specifically the comparative analyses, it is evident that the location of sites chosen as comparative sites can include both World Heritage Sites and parks at regional, national and international scales. However, there is considerable variation between nominations. There is little consistency regarding whether sites are based on specifically one area of comparison – such as rock art – or rather based on similar geographical location or multiple areas of comparison. Few of the comparative analyses provided a methodology or a justification regarding the comparative analysis or the sites chosen for comparison.

A review of nominations revealed that the date the comparative analysis was undertaken had an influence on the quality of the comparative analysis completed. Older nominations often provide few global comparisons and tend to focus on other local sites with directly comparable characteristics. Almost half of the comparative sites chosen were most often from the same country, adjacent countries, or on the same continent – with few truly global examples included. Many nominations do not provide effective comparisons that are truly global and analytical in their approach.

The comparative analysis of Chief Roi Mata’s Domain, on the other hand, is an example of a best practice for completing a comparative analysis as it provided a general methodology in which it identified four principal areas of comparison, each considered against features of comparable sites in Vanuatu, elsewhere in the Pacific, and then globally. The comparative analysis of the Le Morne Cultural Landscape is also compellingly written; however, it focused primarily on comparable sites within Africa that identified three key elements: (i) slavery, (ii) resistance to slavery, and (iii) slave routes. A fourth category of miscellaneous relevant site comparisons was also included, as well as an appendix that presented other cases in the world where slavery is commemorated through events, monuments, or special sites.

Other comparative analyses were much more thorough and provided ample examples of

comparisons as well as strategies for developing the best practices, such as the Vegaoyan cultural landscape and the Richtersveld cultural landscape of South Africa. The Svalbard Archipelago of Norway is currently on the Tentative List and has been identified by the Cultural Landscape Study Team as a site that should be included within the comparative analysis of the proposed Pimachiowin Aki site. The Svalbard Archipelago identified that it primarily intends to compare itself to other arctic sites globally including those of Franz Josef Land , Novaya Zemlya , parts of Greenland, and the archipelago located in northern Canada.

### 5.2.7 *Review of Categories Used for Identifying Comparable Sites*

Through the research it became evident that there was no common approach adhered to when identifying categories used for identifying comparable sites; however, similar methods and comparison categories did emerge between the documents such as mode of production, rock art and petroglyphs, landscape, biome, historical indigenous communities, oral history, artistic expression, sacred groves, land use practices, and traditional architecture.

There is importance in identifying elements of comparison that represent both the natural and cultural realm, and in not being so specific as to neglect other relevant areas of comparative value. The Richtersveld Cultural Landscape is a best example with regard to the area of comparison as it included three categories to identify comparative sites, including cultural sites featuring traditional architecture, winter-rainfall deserts, and other sites within the Succulent Karoo Biome. The comparative analysis discussed the value of traditional architecture and sites that exhibited traditional African pastoralism, and also provided a table comparing the Southern African Floral Regions and Endemism Centres.

Uluru-Kata Tjuta National Park of Australia identified hunter-gatherers as a primary comparative category in which the hunter-gatherers of arid lands in Africa and early ethnographies from North America – such as the Western Shoshoni of the Californian Basin Plateau – have a similar degree of flexibility in the social organization of groups.

The nomination document for Uluru-Kata Tjuta National Park also identified controlled burning as a category of comparison as it is a means of managing the environment that is widely recorded in the early ethnographies of North America. The nomination document of Matobo Hills compared itself to other cultural landscapes where natural features in the landscape have acquired spiritual significance thus creating a link between the people and the environment.

Within the Richtersveld Cultural Landscape the Nama people represent one of the oldest groups of people on earth and their “click-sounding” language is purely indigenous to Africa. This element of comparison from the Richtersveld Cultural Landscape represents another best example as it clearly establishes a unique aspect of the site when compared to other sites globally. The proposed Pimachiowin Aki site would benefit from identifying a unique cultural characteristic of the local inhabitants and then exemplifying and comparing it to other hunter-gatherer sites.

It is clear after summarizing the comparative analyses of the fourteen nomination documents that sites either used an umbrella comparison such as sacred groves, or a specific criterion that clearly displayed the outstanding value of the site such as chiefly title systems or glacial history. It appears best to choose a category that the site excels in and clearly displays OUV and then attempt to find others with which to compare. The most successful comparative analysis grouped the comparative sites into those located within the same country, those within the same continent, and those located globally. As discussed, the sites chosen for comparison were predominately World Heritage sites, with limited examples of national or state parks.

#### *5.2.8 Review of the Comparison Technique*

As previously discussed, few of the comparative analyses reviewed provided a methodology as to the specific comparison technique utilized. Upon review of the fourteen nomination documents, certain best practices became evident and certain themes developed through comparison of the data matrices. Common elements from which comparability were based included various modes of production, rock art and

petroglyphs, landscape, biome, historical indigenous communities, sacred groves, land use practices and traditional architecture. It is within these various elements of comparability that the following examples were derived and assisted with the development of the best practices.

The majority of older inscribed sites included primarily examples of physical compatibility, often in regard to biome and ecosystem characteristics. For example, the comparative analysis of the Tasmanian Wilderness focused on other sites in Australia with a similar combination of values relating to dramatic scenery, landscape features, and wildlife species. In addition, other sites within Australia were utilized to demonstrate that the site's glacial history and scenic aspects have many similarities with the Australian Alp site, but that the characteristics found in the Tasmanian Wilderness are of greater variety and are more spectacular.

The methodology of the Richtersveld comparative analysis was to provide a thorough comparison of both natural and cultural characteristics of the site to those on a national and global scale. The Richtersveld Cultural Landscape was compared to the Laponian Area of Sweden, the Hortobagy National Park of Hungary, Madriu-Perafita-Claror Valley of Andorra, Orkhon Valley Cultural Landscape of Mongolia, and the Pyrenees – Mont Perdu Area of France and Spain – all of which are described as cultural landscapes with traditional societies living in such a way that is rarely found in modern times.

The methodology of the Matobo Hills comparative analysis was incredibly thorough, and an example of a best practice. The structure of the Matobo Hills Justification Chapter was the most thorough and representative of a best practice. In terms of living traditions, the Matobo Hills area compared itself with such cultural landscapes as Tsodilo in Botswana, Sukur in Nigeria, Drakensberg in South Africa, and Kakadu and Uluru-Kata Tjuta in Australia.

Under the section of Authenticity and Integrity, Matobo Hills is also an example of a best practice in terms of structure and of displaying authenticity and integrity, as required

within the UNESCO Operational Guidelines. Clearly, the Matobo Hills' entire Justification Chapter would be a best practice due to the thoroughness and systematic approach with regard to the Operational Guideline requirements.

Within the numerous examples cited above it is evident that various techniques for completing a comparative analysis have been used to justify inscription and that there is no standard way to complete the comparative analysis and, specifically, to compare the nominated site to that of others. However, it is evident that the more recent nomination documents are more comprehensive and include a more systematic approach that is more globally representative. Examples of a best practice for completing a comparative analysis in terms of methodology would be that of Matobo Hills and the Richtersveld Cultural Landscape.

#### 5.2.9 *Summary of how OUV is Determined*

After reviewing the fourteen nomination documents and determining how each established OUV various themes and methods arose within the successful nomination documents to assist with establishing the best practices. There will be an additional discussion regarding how OUV is determined in regard to the results of the e-mail interview in Section 5.5.

The justification for inclusion in the World Heritage List of the Richtersveld Cultural Landscape is supported in reports by the IUCN, ICOMOS, and UNEP which discuss filling the gaps in which the World Heritage List has little or no representation. The OUV of the Richtersveld Cultural Landscape is easily displayed due to the Conservancy's rich and unique biodiversity, cultural landscape, and examples of traditional human settlement and interactions with the environment that provide sound evidence regarding OUV. The area represents more succulent flora than any other part of the world (the plants exhibit techniques that enable them to survive in such an extreme environment), giving the area the highest botanical diversity and rates of endemism of any arid region. The cultural landscape includes over two thousand years of

transhumance pastoral livelihood history of the Nama people, including their sustainable use of – and relationship with – the environment of the Succulent Karoo Biodiversity Hotspot. The Richtersveld Cultural Landscape provides an example of a best practice in terms of adequately displaying OUV.

The Vegaoyan Cultural Landscape also provided a thorough description of the site's OUV, which were often the same characteristics that were included within the comparative analysis. The nomination document clearly identified almost ten areas of OUV including the fact that the combined occupation of fishing and farming is representative for the region and promotes richer biological diversity. Within the Justification Chapter, the elements of OUV were elaborated upon with ample examples to definitively demonstrate the value of the site. The Vegaoyan Cultural Landscape provides an example of a best practice for demonstrating the site's OUV.

The OUV of Chief Roi Mata's Domain is based on the fundamental integrity of the continuing cultural landscape and the ongoing and evolving organic relationship between people and the land. The site is described as an outstanding example of the inherent connection between Pacific people, their landscapes, and the associated traditions. Chief Roi Mata's Domain represents an outstanding example of a Western Pacific chiefly landscape in which significance is vested not in monumental architecture but in outstanding landscape features.

The value of the Uluru-Kata Tjuta National Park is described as an outstanding example of the traditional human type of settlement and land-use known as hunting and gathering. The site is directly and tangibly associated with events, living traditions, ideas, and beliefs of outstanding universal significance, including the interconnectedness of the landscape with the values and the creative powers of a cultural history.

The Le Morne nomination document indicated that its OUV was partly due to the fact that it filled a void left from the UNESCO Slave Route Project that primarily focused on the transatlantic slave trade and only very marginally extended to work along the Western



Indian Ocean Slave Route. The Le Morne nomination document also clearly identified several factors that contribute to Le Morne's suitability as a global focal point to celebrate resistance to slavery. The nomination document, and specifically the Justification Chapter, clearly identified the areas of outstanding value and then provided examples of each. The Le Morne Cultural Landscape is another strong example of a best practice in regard to describing the OUV of a proposed site for inscription on the World Heritage List.

It is evident after reviewing the fourteen nomination documents that each site is explicitly different with respect to illustrating how they display OUV. The majority of the nomination documents reviewed linked the justification of OUV to the same categories used within the comparative analysis, as this provided the analysis for the substantiation of OUV. Many of the nomination documents provided thorough and complete descriptions of the site's OUV, however it is suggested that the Vegaoyan Cultural Landscape, Le Morne, and the Richtersveld Cultural Landscape nomination documents be used as examples of best practices.

### 5.3 Best Practices

The process for developing the best practices for completing a comparative analysis began with coding and analyzing the Justification Chapter including the comparative analysis section of each of the fourteen sites. The e-mail interview was also conducted concurrently and provided ample information and suggestions towards developing the best practices, as well as for examining the strengths and weaknesses of comparative analyses. The IISD report – *A Survey of WHS Nomination Document Comparative Analysis Methodologies* – that analysed various nomination documents and suggested that Joggins Fossil Cliffs of Canada and Lavaux of Switzerland have well developed comparative analyses, was also reviewed and incorporated within the best practices conclusions. Please refer to Table 5.1 which provides a linkage between the best practices identified, the sources from which they originated, and an example of each.

**Table 5.1:** Analysis of Best Practices (Comparative Analysis Background Report  
Submitted to the Pimachiowin Aki Corporation, 2010)

<b>BEST PRACTICES</b>	<b>SOURCES</b>	<b>EXAMPLES</b>
<ul style="list-style-type: none"> <li>- Establish methodology prior to beginning the comparative analysis (for site selection and analysis)</li> <li>- Clearly define the cultural landscape values and define the appropriate framework for the comparative analysis, i.e. conduct a thematic study</li> </ul>	Nominations	Richtersveld Cultural Landscape
<ul style="list-style-type: none"> <li>- Be rigorous and objective, while maintaining global scale perspective</li> <li>- Be thorough (use more than one category of comparison)</li> <li>- Be analytical: due to the complexity of a cultural landscape, the holistic landscape needs to be compared but specific technologies, social patterns, etc. (secondary categories) may also require additional comparative examples</li> </ul>	Nominations  IISD report  Interviews	Vegaoyan Cultural Landscape; Matobo Hills, Chief Roi Mata's Domain, Richtersveld Cultural Landscape, Lope-Okanda of Gabon; Joggins Fossil Cliffs of Canada; Lavaux of Switzerland. Lake District
<ul style="list-style-type: none"> <li>- Each claim/criteria to OUV requires own comparative analysis (set of evaluation criteria)</li> <li>- Choose a category that the site excels in, and then find secondary categories</li> <li>- Criteria used in nominations analysed included traditional land use activity, rock art and petroglyphs, landscape, biome, historical indigenous communities, sacred groves, land use practices and traditional architecture.</li> <li>- The key question is not whether the nominated site is different but whether it has OUV</li> </ul>	Nominations  IISD report  Interviews	Chief Roi Mata's Domain; Le Morne Cultural Landscape Tasmanian Wilderness; Sacred Mijikenda Sacred Forests  Lavaux of Switzerland  Kuk in Papua New Guinea
<ul style="list-style-type: none"> <li>- In the case of a mixed site, conduct a comparative analysis for both natural part and cultural part</li> </ul>	Interviews	Icelandic site, Thingvellir
<ul style="list-style-type: none"> <li>- Group sites under different scales of analysis: by region, country, continent and globally</li> <li>- Identify truly comparable sites, start from regional/national review to show pre-eminence.</li> <li>- Clearly state if there are no regional comparative cases; do not assume the site is exceptional until the comparative analysis is complete</li> </ul>	Nominations  Interviews	Chief Roi Mata's Domain, Lope-Okanda
<ul style="list-style-type: none"> <li>- Carefully select examples where the comparative context is similar to that of the nominated property - type, category of place, themes, period, values of places such as land use activities, people, settlement, spiritual meaning.</li> <li>- CA useful if places are truly similar both within the country and internationally</li> <li>- The analysis draws out the essential similarities and differences between the examples and the nominated property.</li> </ul>	Interviews	

- Sites chosen for comparison were predominately national and international World Heritage sites, with some examples of national or state parks.	Nominations	
- Focus on values of landscape and not just physical form - However, use examples of physical compatibility, often in regard to biome and ecosystem characteristics	Nominations Interviews	Matobo Hills, Tasmanian Wilderness, Vegaoyan, Svalbard Cultural Landscape, Richtersveld
- Analyse and describe how people use the resources and to what feature values are ascribed and document the evidence - Give sense of landscape and its regional importance	Nominations IISD report	Uluru Kata-Tjuta National Park, Richtersveld Cultural Landscape, Orkhon Valley, Koutammakou
- Provide photos, tables and figures since photos carry out the visual elements of a comparative analysis - Historic and socio-economic facts provide information for non-visual part of the CA	Interviews IISD report	Lavaux of Switzerland
- Have a sound understanding of the global perspective and if possible, visit the sites used for comparison	Interviews	
- For associative values, identify and document values through anthropological studies; provide evidence of value (physical features, place or sites, stories, songs, dances, seasonal, gender-specific); WH prefers to use criteria vi for this category in conjunction with other criteria.	Interviews	
- Use UNESCO or Expert Bodies' reports as well as ethnographic/academic research	Nominations IISD report	Vegaoyan, Chief Roi Mata's Domain, Le Morne; Richtersveld; Lavaux of Switzerland

### 5.3.1 *Best Practices for Completing the Comparative Analysis Based on the Reviewed Nomination Documents*

The Operational Guidelines requires that the Justification Chapter contain a statement of OUV to identify why the site is merits inscription, an argument for each criterion for which the site is being nominated by the State Party, and a statement of authenticity and/or integrity (UNESCO, 2008). As per the Operational Guidelines, the comparative analysis is required to provide comparisons of the nominated site with sites that are on the World Heritage List and those that are not, including sites at the national and international level (UNESCO, 2008). Through the comparative analysis, sites are required to explain the importance of the proposed site through the comparisons. The

IUCN advises that the analysis be as rigorous and objective as possible, maintain a global scope, and be supported by superior scientific information recognized both nationally and internationally (IUCN, 2007).

It was identified through the literature review, nomination document analysis, and e-mail interview that it is essential for the comparative analysis methodology to be established and identified prior to beginning the comparative analysis. As depicted within Table 5.1, it is important that the comparative analysis include both national and international comparisons with a truly objective global view. It is also recommended that the comparative analysis specifically choose characteristics of the proposed Pimachiowin Aki site that are outstanding on a national and international scale.

Within the Le Morne Justification Chapter, a heartfelt testimonial from a Mauritian Creole was included as an eloquent expression of the OUV of Le Morne:

Why is the landscape of OUV? Why is its recognition as such so important? In terms of the Slave Trade Mauritius is located within the Indian Ocean where it has primarily during the 18<sup>th</sup> and 19<sup>th</sup> Centuries received slaves from a great diversity of origins. In terms of Slavery the people uprooted from their original countries were enslaved within the Mauritian plantations whereby their status was reduced to that of "objects" as regulated within the "Code Noir ", denying them human status, and condemning them to servile status of the worst kind. The slaves resorted to marooning to manifest their humanity, in doing so denying the non-human status ascribed to them by the colonizers during the period through which slavery was practiced in Mauritius.

It is increasingly important to analyse and describe how people use the resources and to what feature values are ascribed, and then to adequately document the evidence through such oral traditions. Anecdotal, historic, and socio-economic facts can provide supplemental information that may enhance the non-visual part of the comparative analysis. It might be beneficial for community members of the five First Nations included within the proposed Pimachiowin Aki project area to include personal or video testimonials of their intimate association to the site.

Of the fourteen sites reviewed for this paper, the majority exhibited extinct forms of hunter-gatherer lifestyles, however each discussed the characteristics at varying levels of importance with regard to the nomination. Sites such as Matobo Hills emphasized the existence of hunter-gatherer characteristics within the site in terms of the spiritual significance between the people and the environment. The Sacred Mijikenda Kaya

**Table 5.2:** Examples of Best Practices for Completing the Comparative Analysis

<b>Source</b>	<b>Example of Best Practices</b>
IISD	Include Pictures, Diagrams and Tables
IISD	Use and Refer to the IUCN's & ICOMOS Resource Manual for Practitioners
IISD	Example of Best Practices – Vegaoyan Cultural Landscape, Richtersveld Cultural Landscape
E-Mail Interview	Develop/Include International Thematic Studies
E-Mail Interview	Clarify the Cultural Landscape Values to Provide Direction and to Define an Appropriate Comparative Framework
E-Mail Interview	Include Truly Comparable Sites, do not just Exemplify Differences
E-Mail Interview	Need National and Global Sources of Comparison, begin Regionally then Progress Globally. Undertake a Comparative Analysis in the Region or Country to establish a Pre-eminence of the Place Nationally. Follow this up with Selective Global Comparison based on similar areas of OUV
E-Mail Interview	Develop a Holistic Approach when Comparing the Cultural Landscape, do not just Compare Characteristics but rather the entire Cultural Landscape
E-Mail Interview	Associative Cultural Landscapes need to be well studied Anthropologically
E-Mail Interview	Analyse and Describe the Landscape including the Economic, Spiritual, and Social Resources and Values
E-Mail Interview	If Possible, Visit the sites that are Compared to Qualify your expertise in Comparing Them
E-Mail Interview	Do not Assume that the Site is Exceptional until the Comparative Analysis is Complete
E-Mail Interview	Example of Best Practices –Kuk Early Agricultural Site
IUCN	It is integral to be as Rigorous and Objective as possible while maintaining a Global Scale
IUCN	It is critical to Avoid a National Focus that may remove the Objectivity from the Comparative Analysis

Forests of Kenya also discussed the lifestyles of hunter-gatherer populations in terms of an organically evolved landscape where the Kayas evolved from settlements to ritual or ceremonial sites. The Gobustan Cultural Landscape provides the history of early hunters concentrated in Gobustan, indicating its fundamental role as a transit area along the great migration routes of Eurasia. The Uluru-Kata Tjuta National Park located within Australia represents a cultural landscape that includes arid desert adaptation among hunter-gatherers, which is manifested as a flexible social organization in which local

groups do not assert exclusive rights of access to subsistence resources within the country. As identified earlier, the Richtersveld Cultural Landscape is another example of a continuing landscape, in which a branch of Khoi-Khoi – known as the Nama people – continue to exhibit the pastoral livelihood that originates from two thousand years ago when hunter-gatherer lifestyles transitioned to a pastoral one.

As the World Heritage Committee evolves to place increasing emphasis on maintaining landscapes, it is anticipated that the inclusion of successful management plans and regimes will become increasingly important. The Uluru-Kata Tjuta National Park exhibited the fire-management regime practiced by the Anangu as a widespread technique of resource management by hunter-gatherers. The realm of resource management and land practices is another category of comparison that provides opportunities for global comparisons.

After reviewing the nomination documents of the fourteen sites it became evident that the areas/biomes are different and distinct, but none refer to boreal forests. Of the fourteen sites, the majority were from Africa and the Asia-Pacific, specifically New Zealand and Australia. The Svalbard Archipelago that is located in Norway and is also currently on the Tentative List may be the most similar biome as it is described as representing arctic areas, the largest and least disturbed wilderness area in Norway. The document identified that polar areas are, in general, poorly represented on the World Heritage List. However, Pimachiowin is sub-arctic with interior lakes and waterways, as opposed to arctic and coastal.

As mentioned previously, there is limited direction available for completing a comparative analysis, especially for proposed cultural landscape sites. The initial step of completing a comparative analysis is to develop a sound methodology and process for identifying sites of comparative value and characteristics upon which the comparison will be based. It is also important to initially identify clearly the site's OUV, both on a regional and global scale. Concurrently, the comparative analysis must undertake and include a regional review to adequately establish the site's regional value.

Nominators should have a sound understanding of the global perspective of other cultures so as to provide pertinent comparative examples to ensure the validity and success of the nomination document. Often nominations do not provide effective comparisons that are truly global and analytical in their approach. As cultural landscapes are complex and dynamic, the entire landscape including all social, cultural, natural, and economic characteristics need to be compared. A simplistic and narrow approach should be avoided.

As mentioned in Chapter 2, as per the IUCN’s suggested principles to consider when preparing a comparative analysis, it is integral to be as rigorous and objective as possible while maintaining a global scale. It is critical to avoid a national focus that may remove the objectivity from the comparative analysis. When completing the comparative analysis for the proposed Pimachiowin Aki site it is important to include a clear description of the methodology and site selection process used for the analysis. It is also important to provide supporting information such as pictures, tables and diagrams.

**Table 5.3:** Notable Sites in regards to the Pimachiowin Aki Site

<b>Site</b>	<b>Reasons for Comparison</b>
Matobo Hills	Hunter-Gatherer Characteristics
Sacred Mijikenda Forest	Hunter-Gatherer Characteristics
Mapungubwe	Hunter-Gatherer Characteristics
Gobustan Cultural Landscape	Hunter-Gatherer Characteristics
Uluru Kata Cultural Landscape	Hunter-Gatherer Characteristics
Richtersveld	Hunter-Gatherer Characteristics
Tongariro	Continuing Landscape
Chief Roi Mata’s Domain	Continuing Landscape
Richtersveld	Continuing Landscape
Vega Archipelago	Continuing Landscape
Osun-Osogba	Continuing Landscape
Uluru Kata Cultural Landscape	Traditional Resource Management
Richtersveld	Traditional Resource Management
Svalbard (undisturbed wilderness)	Similar Biome
Lope in Gabon	Identified within IISD Paper
Joggins Fossil Cliffs (Nova Scotia)	Identified within IISD Paper
Lavaux Site (Switzerland)	Identified within IISD Paper
Le Morne	Oral Tradition/Diffusion of Cultural Knowledge
Chief Roi Mata’s Domain	Oral Tradition/Diffusion of Cultural Knowledge

Vega Archipelago	Oral Tradition/Diffusion of Cultural Knowledge
Richtersveld	Oral Tradition/Diffusion of Cultural Knowledge
Svalbard (Tentative Site)	Intends to Compare Itself to the proposed Pimachiowin Aki Site
Laponian Area of Sweden	Identified within the Richtersveld CA as Continuing Traditional Lifestyles
Hortobagy National Park of Hungary	Identified within the Richtersveld CA as Continuing Traditional Lifestyles
Madriu-Perafita-Claror Valley of Andorra	Identified within the Richtersveld CA as Continuing Traditional Lifestyles
Orkhon Valley Cultural Landscape of Mongolia	Identified within the Richtersveld CA as Continuing Traditional Lifestyles
Pyrenees – Mont Perdu Area of France and Spain	Identified within the Richtersveld CA as Continuing Traditional Lifestyles
Tsodilo in Botswana	Identified within the Matobo Hills CA as Living Traditions
Sukur in Nigeria	Identified within the Matobo Hills CA as Living Traditions
Drakensberg in South Africa	Identified within the Matobo Hills CA as Living Traditions
Kakadu in Australia	Identified within the Matobo Hills CA as Living Traditions
Uluru-Kata in Australia	Identified within the Matobo Hills CA as Living Traditions

#### 5.4 Possible Sites Missed

Although fourteen sites were reviewed during the research for this paper, it is evident that there are other nomination documents that need to be reviewed as both potential sources of best practices and potential areas of comparison for the comparative analysis of the proposed Pimachiowin Aki site (please refer to Table 5.3). As discussed earlier, there are three sites within the IISD’s report *A Survey of WHS Nomination Document Comparative Analysis Methodologies* that were not reviewed within this thesis but that may be beneficial in terms of providing a successful template for which to examine the methods and approach: the Lope-Okanda of Gabon, Joggins Fossil Cliffs of Canada, and Lavaux of Switzerland.

The Richtersveld Cultural Landscape exhibits a hunter-gatherer tradition and was identified within the fourteen nomination documents reviewed as highly comparable to the proposed Pimachiowin Aki site. As mentioned previously, the Richtersveld comparative analysis compared itself to the Laponian Area of Sweden, the Hortobagy National Park of Hungary, Madriu-Perafita-Claror Valley of Andorra, Orkhon Valley



Cultural Landscape of Mongolia, and the Pyrenees – Mont Perdu Area of France and Spain of which all are described as cultural landscapes with traditional societies living in such a way that is rarely found in modern times (please refer to Table 5.3). All are described as remnants of what was once a widespread and common lifestyle, and currently demonstrate a traditional way of life that has endured despite enormous social change elsewhere in their respective countries. The people of the Richtersveld are further compared to those of the Laponian Area and Orkhon Valley where the people live hard lives under extreme climatic conditions in great wilderness areas of profound beauty and ruggedness, where they exist because of their remoteness and the will of their people to carry on a traditional way of life. While reviewing potential sites that are comparable to the Pimachiowin Aki site, it would be beneficial to include the sites mentioned above as the traditional livelihoods of the people and the rugged climates may be comparable.

The Matobo Hills Cultural Landscape displays a similar ancestral hunter-gatherer history to that of the Pimachiowin Aki site, in which intangible values promote a close link between the indigenous peoples and the Matobo Hills area. The Communal Areas Management Programme for Indigenous Resources (CAMPFIRE) was implemented to ensure the preservation of both cultural and natural resources in the communal areas of the Matobo Hills site. In terms of living traditions, the Matobo Hills area compared itself with such cultural landscapes as Tsodilo in Botswana, Sukur in Nigeria, Drakensberg in South Africa, and Kakadu in Australia (please refer to Table 5.3). In all these cases the people derive their inspiration, fertility, and good health from their ancestral spirits. It would be beneficial for the above four sites to also be reviewed prior to completing the comparative analysis to determine whether they are directly comparable with the proposed Pimachiowin Aki site.

After reviewing the fourteen comparative analyses and the responses to the e-mail interview it has become apparent that not only do relevant international sites need to be included, but also national historic sites. Within Canada there are numerous national historic parks of value that would be beneficial sources of comparison to be included within the comparative analysis. OUV is defined within the UNESCO Operational

Guidelines as cultural and/or natural significance which is exceptional enough to transcend national boundaries and to be of common importance for present and future generations of all humanity. It is essential that the value of the proposed Pimachiowin Aki site be clearly portrayed at a national level prior to evaluating the site at the international level.

## 5.5 Best Practices Based on the E-Mail Interview

The information and insight gathered from the e-mail interview was invaluable to the research and specifically in developing the best practices. As mentioned within the previous chapters, the e-mail interview consisted of seven questions intended to identify the challenges of cultural landscapes and completing an effective comparative analysis. The respondents provided valuable observations regarding areas of strength and weakness that are often evident within the comparative analysis sections of cultural landscape nomination documents. It was identified that the focus of the nomination is often not clear regarding the cultural landscape values, and without this clarity it is difficult to define an appropriate comparative framework and to then draw out the essence of comparisons with other sites.

The concept of cultural landscapes is still not well understood and at times it is difficult for landscapes to clearly emulate the World Heritage cultural landscape definition and the cultural landscape category. Proposed sites are large and complex places and, with time, evolution may demonstrate many significant heritage phases of land use. Although there may be regional comparative places, globally there may be very few due to different culture, topography, and climate. The focus of the nomination documents is often not clear regarding the cultural landscape values, and without this clarity it is difficult to define an appropriate comparative framework and to then draw out an effective comparison with that of other sites.

Within the e-mail interview a primary criticism identified was that it is common for comparative analyses to struggle with finding sites that display comparable characteristics, rather there is a tendency to argue that the nominated site is different; however, the key question is not whether the nominated site is different but whether the site displays OUV. Other weaknesses noted were the tendency to focus on other World Heritage Sites in the same country rather than on global comparable sites, and the tendency to use the comparative analysis to justify the nomination rather than to examine the merits of the nomination.

All respondents identified that the primary challenge associated with preparing a cultural landscape nomination document is the lack of clarification and comparative context provided by the World Heritage Committee or ICOMOS. The concept of cultural landscapes was initially accepted in 1992, however the concept is still not fully understood and there are limited thematic studies completed that identify international studies of comparable sites. There also appears to be limited dialogue between ICOMOS and the IUCN, resulting in little co-ordinated expert advice available for both natural and cultural sites. There are numerous difficulties relating to cultural landscapes that have not been addressed, such as how big a cultural landscape can be, how many attributes it should have, how many people per square kilometre, etc. There is also little guidance provided regarding how many changes or non-theme related features are acceptable within a cultural landscape in order to retain its integrity.

There are numerous challenges associated with the comparative analyses for sites that are predominantly associative cultural landscapes in which cultural value does not reside primarily in design or material evidence, and where natural resources have high cultural value. The respondents articulated that the challenges of an associative cultural landscape comparative analysis exists because of fundamental challenges including: the fact that values of associative landscapes are hidden and need to be well studied anthropologically; and that the importance of associative values are difficult to identify, categorize, measure, and evaluate.

Features of a site that displays associative value must be identified and documented because they are the evidence of the value. Some of these features may be physical, such as a rock formation, mountain, river, patches of forest, etc. Some may be seasonal, such as the presence of certain game in certain seasons. Some may be gender-specific, including women's or men's sacred places. Other values may relate to stories of the place handed down, or songs and artwork related to the place or features within it. Some associative values are held by people who may only visit a place once or twice in a lifetime. This provides other challenges with regard to establishing the strength of the inspirational or other intangible values. Another challenge is the inherent indivisibility of the natural, cultural, and spiritual aspects in the intimate relationship between the land and the people whose landscapes can be described as associative cultural landscapes. This challenges the material emphasis in the World Heritage Committee analysis.

At times, comparative analyses fail to truly find sites that display comparable characteristics; rather there is a tendency to argue that the nominated site is different. To reiterate, it is important to note that the purpose of the comparative analysis is not to determine whether the nominated site is different but rather whether the site displays OUV. One respondent suggested that this might be because nominators do not appear to have a sound understanding of the global perspective of other cultures and therefore cannot provide good comparative examples. It is important that the comparative analysis portion of the Pimachiowin Aki nomination document avoid such weaknesses, and remain global in perspective while being truly objective during the actual site comparisons.

In addition to weaknesses, the e-mail interview also requested that the respondents provide successful examples and positive characteristics that promote a successful comparative analysis. Although a comparative analysis should be global in scope, it is important that the comparative analysis undertake a regional review to establish their regional value when compared with places of similar history, culture, and landscape. However, it should be recognized that if there are no regionally comparable examples the nomination must clearly state that prior to moving on to other comparative examples.

The comparative analysis should address both comparable examples in the nominating country and examples that are located elsewhere but that share similar characteristics, contexts, and OUVs. A comparative analysis is most beneficial when there are substantial similarities in type and category of the place as well as in the themes, period, and values of the places such as land use activities, people, settlement, spiritual meaning, etc. The comparative analysis should address comparable examples in the nominating country and those that are located globally but share similar character, contexts, and OUVs.

Successful comparative analyses have carefully selected examples in which the comparative context is similar to that of the nominated property, and the analysis draws out the essential similarities and differences between the examples and the nominated property. It is critical for comparisons to focus on the values of a landscape and not solely the physical form of the site. For associative cultural landscapes, the features of the associative value must be identified and documented as they are the evidence of the value.

The e-mail interview was very informative and provided ample examples of best practices that should be incorporated into the methodology when completing the comparative analysis for the proposed Pimachiowin Aki site. The comparative analysis should fully analyse and describe the landscape including the economic, spiritual, and social resources and values. The comparative analysis also needs to determine how the local people use the resources and to what feature values are ascribed, and then document the evidence. Consider comparative studies from both natural and cultural heritage, e.g. the Boreal Forests study that identified the international significance of the Pimachiowin Aki area and Aboriginal cultural landscapes in the Boreal Forest that are designated national historic sites of Canada.

It is recommended to undertake the comparative analysis within the region or country to establish the pre-eminence of the site nationally. This should be followed-up with selective global comparisons based on similar areas of OUV, making a genuine effort to

locate truly comparable sites outside of Canada. It is also important to not assume that the site is exceptional until the comparative analysis is complete.

## 5.6 Bridging the Gap

In 2003, the International Union for Conservation of Nature (IUCN) hosted an expert group meeting to review gaps in World Heritage Sites following the *Global Strategy for a balanced and representative World Heritage List*. It was at this meeting that biomes of relatively low coverage in the World Heritage List were identified, including that of boreal forests. The proposed Pimachiowin Aki site has been identified as being significant and able to “bridge the gap” in terms of being representative of a boreal forest landscape including: displaying traditional and existing land uses, containing important archaeological sites, having an innovative agreement amongst the First Nations whose territory the site is located, and in regard to the integration of traditional and ecological knowledge of land use management. Specifically, the IUCN meeting identified that the proposed Pimachiowin Aki site would be a valuable addition to the World Heritage List because it would fill the “gap” in the List where the central boreal forest ecosystem is under-represented (UNESCO, 2004).

Currently there are no existing or tentative World Heritage Sites (and specifically cultural landscapes) located within Manitoba, and none representing the central boreal forest. Map 1.2 depicts the lack of existing and tentative World Heritage sites located within Manitoba, and specifically, the Boreal Forest. Please note that this map was developed prior to the inscription of the Rideau Canal. The establishment of the Pimachiowin Aki World Heritage Site would help to fill the gap by providing representation of the Canadian boreal shield, featuring traditional and existing Aboriginal land use patterns.

The ICOMOS analysis, *The World Heritage List: Filling the Gaps – an Action Plan for the Future* (2004) highlighted certain areas as having high potential to fill the gaps in the World Heritage list. These include “Human Coexistence with the Land” (movement of people, settlement, modes of subsistence, and technological evolution) and “Human

Beings in Society” (human interaction, cultural coexistence, spirituality, and creative expression) (UNESCO, 2004).

It can be argued that the proposed Pimachiowin Aki satisfies the majority of these factors as well as being representative of the boreal shield ecozone. The proposed site represents the “movement of people” through the transhumance existence of hunter-gatherer livelihoods and “modes of subsistence” through a history of two-thousand years of surviving within the sometimes harsh boreal forest environment. The proposed site also represents “human interaction and cultural coexistence” through the relationship between the indigenous communities and the land. It is also important to note that the site represents “spirituality and creative expression” as identified within the Anishinabe culture and the oral tradition between generations.

## 5.7 Importance of Cultural Landscapes

The World Heritage Convention began recognizing natural, cultural, and mixed sites in 1972. In 1992, the World Heritage Convention included cultural landscapes as a fourth category for inscription into the World Heritage List. The OUV of cultural landscapes is contained within the inter-connectedness of both the cultural and natural characteristics of the site. As Fowler identified in 2002, the World Heritage Committee needs to include sites that represent the processes by which societies evolve and change, and not just traditional examples of cultural landscapes. Living cultural landscapes present challenges in the identification of their qualities and OUV, as they exhibit complex processes including people and cultural traditions working within a specific environment. The category of mixed cultural and natural heritage is even more limited and increasingly difficult to distinguish.

Annex 3 of the Operational Guidelines describes the inherent human and environmental relationships in cultural landscapes as the “..continued existence of traditional forms of land-use that supports biological diversity in many regions of the world. The protection

of traditional landscapes is therefore helpful in maintaining biological diversity (UNESCO, 2002).” The cultural landscape of the Richtersveld demonstrates well the ability of the Nama people to maintain traditional pastoral livelihoods without adversely impacting the environment. The Nama habitation and pastoralist culture historically spans back two thousand years, resulting in the Richtersveld Community Conservancy being regarded as a refuge for the Succulent Karoo flora, and demonstrating the ability of humans to utilize their natural resources through sustainable practices.

As cultural landscapes are a relatively recent addition to the World Heritage List – attempting to represent the diverse and distinct relationship between culture and nature – many issues have arose in qualifying such intangible values as continuity, land use, and the inherent value of the land. Currently there are relatively few World Heritage studies that adequately outline the nomination process specifically with regard to cultural landscapes. As there is an identified gap on the World Heritage List of sites that represent living and continuing cultural landscapes there are also numerous challenges for the nomination of sites in which cultures and land use practices are constantly changing and evolving.

## 5.8 Relevance of Traditional Cultures

Aboriginal cultural landscapes are living and evolving landscapes that encompass the spiritual world of the people associated with them as well as the environment that impacts their daily lives. Aboriginal traditional ecological knowledge connects the spirit to the land through narratives, sacred sites, and behavioural patterns. There is an intimate connection between humans, animal movements, and the land.

Initially the two types of cultural landscapes of primary relevance to the Pimachiowin Aki site were those of organically evolved cultural landscapes (including relict and continuing landscapes) and those of associative cultural landscapes. The Expert Meetings on Global Strategy (1994-1998) stated that “all living cultures – and especially ‘traditional’ ones – with their depth, their wealth, their complexity, and their diverse



relationships with their environment, figured very little on the list...”. As identified by Buggey, Aboriginal cultural landscapes focus on the intrinsic relationship between Aboriginal people and the land. They are not relicts but living landscapes in which the traditional ecological knowledge held by the locals is transmitted through oral tradition between generations. Aboriginal cultural landscapes have an inherent interconnectedness that is displayed through sacred sites, place names, rituals, and behavioural patterns (Buggey, 2004).

The UNESCO Global Strategy (1994) promoted the recognition and protection of sites that are outstanding demonstrations of human coexistence with the natural environment, and the human interactions, cultural coexistence, spirituality, and creative expression thereon. This broader definition allows for the inclusion of a greater number of sites that are truly cultural and natural treasures (UNESCO, 1994). The involvement of five First Nations in a living (rather than relict) landscape could potentially be used to differentiate the proposed Pimachiowin Aki site from similar sites that have cultural qualities in common.

The concept of Aboriginal cultural landscapes is a new and evolving concept that, within Canada, provides First Nation communities the opportunity to work with Parks Canada to identify their own values, cultural identity, approaches to land use planning, and future direction of their continuing landscape. As Aboriginal communities become increasingly involved in representing and documenting their customs, traditions, land use techniques, and traditional practices, there will be a better understanding of associative and continuing cultural landscapes (and specifically Aboriginal cultural landscapes). The focus of a nomination document that includes Aboriginal cultural landscape values needs to be clearly defined, because without this clarity it is difficult to define an appropriate comparative framework that incorporates the intrinsic value of the traditional site.

## 5.9 Summary of Chapter

To adequately analyse the data it was necessary to first synthesize the data into one clear and concise matrix for comparison purposes. The data matrices provided in the previous chapter displayed the following coding themes for each of the fourteen sites: year of inscription, nominated category, nomination criteria, cultural landscape category, mode of production, ecosystem, co-management, size of site, language, oral history, technological or artistic expression, continuing way of life, social organization, and inclusion of customary traditions. Through the review and analysis of the fourteen nomination documents, and specifically of the data matrices, the best practices outlined earlier in this chapter were formulated. The e-mail interview was a successful tool in gathering information towards developing the best practices for completing a comparative analysis for a cultural landscape nomination.

Although many best practices have been identified throughout this chapter it is important to highlight a few of the overarching suggestions again. The initial step of completing a comparative analysis is to develop a sound methodology and process for identifying sites of comparative value and characteristics on which the comparison will be based. As part of this step it is also important to clearly identify the site's OUV both on a regional and global scale. As a second step, the comparative analysis must undertake and include a regional review to establish the site's regional value when compared with places of similar history, culture, and landscape. However, it should be mentioned that if there are no regional comparative examples available, the nomination must clearly state that prior to moving on to other comparative examples. The research has found that it is important that each claim for OUV have its own comparative evaluation completed and methodology provided.

It is integral that the nominators and nomination document have a sound understanding of the global perspective of other cultures in order to provide pertinent comparative examples so as to ensure the validity and success of the nomination document. Often nominations do not provide effective comparisons that are truly global and analytical in their approach. Due to the already discussed complexity of a cultural landscape, the

holistic landscape including all social, cultural, natural, and economic characteristics needs to be compared – and not just with a simplistic and narrow approach. A suggestion that transpired from the e-mail interview was that those involved with developing and completing the comparative analysis visit the sites that are compared to qualify their expertise in comparing them, as there will likely be individuals on the review committee who are very familiar with the sites identified.

Specifically in regard to traditional cultures and Aboriginal cultural landscapes there have been significant best practices identified within the nomination documents reviewed, and suggestions provided through the e-mail interview process. Boundary delineation as required by the World Heritage Committee is not always a concept appreciated by those associated with Aboriginal cultural landscapes, especially when there is a nomadic or partial nomadic culture that is continuing. It is important to note, that as these landscapes are continuing it is to be expected that some individuals may not wish to share information about associative values, particularly if they are sacred sites. The indivisibility of the natural, cultural, and spiritual aspects within a traditional cultural landscape, and the intimate relationship the inhabitants of the continuing landscape have with the land, challenges the material emphasis in the World Heritage Committee review process. In regard to traditional cultures and Aboriginal cultural landscapes, the comparative analysis should focus on the values of a landscape and associated cultural identity rather than solely on the physical form of the site.

## **Chapter 6 - Conclusion**

### 6.1 Plan of Chapter

This final chapter provides a conclusion towards the development of the best practices for completing a comparative analysis for a cultural landscape to assist the Pimachiowin Aki Corporation with developing the nomination document. As originally discussed by the Cultural Landscape Study Team, other potentially comparable sites to that of the proposed Pimachiowin Aki site will also be addressed within this chapter, to assist with the development of the comparative analysis. A final analysis of what did not work, challenges, and next steps will also be addressed towards the end of this concluding chapter.

### 6.2 Best Practices

The individual data matrices provided in Chapter 4 were integral towards establishing both the best practices for identifying a successful nomination document and the best practices for completing a comparative analysis. Through reviewing the fourteen nomination documents and entering the data into the data matrices, various themes emerged that resulted in the development of the best practices that have already been discussed within Chapters 4 and 5. The e-mail interview was also successful in providing ample examples of successful nomination documents, challenges, suggestions, and best practices. Below is a reiteration of the over-arching best practices that have been identified within Chapters 4 and 5 as the essential best practices. Please note that best practices are an evolving concept that needs to be dynamic to address any on-going challenges.

As discussed in the preceding chapter, there are identifiable steps that should be followed prior to beginning the comparative analysis, that include developing a comparable site

review and then establishing a methodology prior to beginning the comparative analysis, for both site selection and analysis. At this initial stage it is also critical to clearly define the cultural landscape values and define the appropriate framework for the comparative analysis, including whether to conduct a thematic study.

It has also been identified within the research that it is important for the methodology to outline how the comparative analysis will be presented, including any thematic studies that will also be completed concurrently. One suggestion is to group sites under different scales of analysis like region, country, continent, and global. When identifying truly comparable sites, it is advised to begin with a detailed analysis from the regional or national perspective to show local value and importance. If there are no regionally comparative cases then that should be clearly identified. Examples within the comparative analysis should be similar to that of the nominated property by either type, category of place, themes, period, values of places such as land use activities, people, settlement, or spiritual meaning. A comparative analysis is truly valuable when places are genuinely similar both within the country and internationally, and when it draws out the essential similarities and differences between the examples and the nominated property.

A cultural landscape nomination needs to include the development of a thematic study and successfully identify genuinely comparable sites, including those within the nominating country and elsewhere, that share similar characteristics/contexts and OUVs. It is integral that a successful comparative analysis have carefully selected examples in which the comparative context is similar to that of the nominated property, and that the analysis draws out the essential similarities and differences between the examples and the nominated property.

As already noted, comparative analyses often fail to find sites that display comparable characteristics; there is a tendency to argue that the nominated site is different, rather than that the site truly displays OUV. The comparative analyses reviewed often limited the comparable sites to those located within the same country or region, used minimal

comparison criteria without adopting a holistic approach towards the comparative analysis, or focused on the value of the site rather than effectively comparing the site to other inscribed and national sites. The purpose of the comparative analysis is not to determine whether the nominated site is different, but rather whether the site displays OUV. It is important for those completing the comparative analysis to not assume that the site is exceptional until the comparative analysis is complete.

The comparative analysis needs to provide effective comparisons that are analytical and objective. Often nominations do not provide effective comparisons that are truly global and analytical in their approach. As cultural landscapes are complex and dynamic, the entire landscape including all social, cultural, natural, and economic characteristics need to be compared. A simplistic and narrow approach to the comparison should not be taken.

Within the actual comparative analysis it is important to be rigorous and objective while maintaining a global perspective. It has also been noted as a best practice to be thorough and analytical when completing the comparative analysis, and to include ample categories of comparison. As the site is a holistic landscape, secondary categories like cultural values, specific technologies, and social patterns should be included. It is integral to begin with categories that the site excels in, and then find secondary categories of comparison that are much more specific to the actual site.



**Image 6.1:** Dog Rib Falls, Berens River (Davidson-Hunt, 2009)

After reviewing the fourteen nomination documents, it was evident that since the inception of the cultural landscape category, there have been incremental changes and adaptations in regard to how extensive and encompassing the comparative analysis has been. The more recent examples of nomination documents are the best examples for completing a comparative analysis as they often provide photos, tables, and figures to enhance the visual elements of the comparative analysis. The Justification Chapter should also include UNESCO or Expert Bodies' reports as well as ethnographic and academic research to supplement comparisons and OUV.

The concept of cultural landscapes is still not well understood and at times it is difficult for proposed cultural landscapes to clearly emulate the World Heritage cultural landscape definition and that of a cultural landscape category. Cultural landscapes such as the proposed Pimachiowin Aki site are often large, dynamic, evolving, and complex places.

The focus of the nomination documents is often not clear regarding the cultural landscape values as there has been little guidance provided from the various advisory bodies such as the World Heritage Committee and ICOMOS. Without this clarity, it is difficult to define an appropriate comparative framework and to then draw out an effective comparison with other sites. There appears to be limited dialogue between ICOMOS and the IUCN, resulting in little co-ordinated expert advice available for both mixed and cultural landscape sites.

From the e-mail interview it was identified that there is little guidance provided regarding how many changes or non-theme related features are acceptable within a cultural landscape in order to retain its integrity. As discussed within the first and second chapters, there is some confusion as to what a cultural landscape does and does not entail. For example, how many socially-induced impacts such as industry, tourism, or landscape alterations allow a site to remain within the UNESCO definition of a cultural landscape. It is anticipated that as the category of cultural landscape expands, and additional sites are inscribed, that the criteria and definition will be narrowed and clarified.

For associative values, it is best to identify and document values through anthropological studies, including evidence of values associated to physical features, place or sites, stories, songs, dances, seasonal, gender-specific, and oral traditions. It is increasingly important to analyse and describe how people use the resources and to what features values are ascribed, and then to adequately document the evidence through such oral traditions. Anecdotal, historic, and socio-economic facts can provide supplemental information that may enhance the non-visual part of the comparative analysis. As mentioned in Chapter 2, as per the IUCN's suggested principles to consider when preparing a comparative analysis, it is integral to be as rigorous and objective as possible, while maintaining a global scale. It is critical to avoid a national focus that may remove the objectivity from the comparative analysis.



### 6.3 Potential Comparable Sites to that of the Proposed Site

During early meetings between the Cultural landscape Study Team, it was initially agreed upon that the data matrices included in Chapter 4 could potentially identify similar sites that could be further analysed to assist with developing the Pimachiowin Aki comparative analysis. Initially, it was believed that the research would identify already-inscribed sites that are comparable to the proposed Pimachiowin Aki site based on tribal peoples, the predominant mode of production, and the area/biome that could then be compared to the Pimachiowin Aki site within the Comparative Analysis. Although this objective of the research was later modified to solely include the identification of the best practices, potential comparable sites to that of the proposed site have become evident during the research, and are thus included here for the benefit of those who will be completing the comparative analysis for the proposed Pimachiowin Aki site.

Although fourteen sites were reviewed during the research for this paper, it is evident that there are other nomination documents that need to be reviewed as both potential sources of best practices and potential areas of comparison for the comparative analysis of the proposed Pimachiowin Aki site (please refer to Table 5.3). Within the IISD report titled *A Survey of WHS Nomination Document Comparative Analysis Methodologies*, three sites that were not reviewed within this thesis that may be beneficial in terms of providing a successful template for methods and approach are the Lope-Okanda of Gabon, Joggins Fossil Cliffs of Canada and Lavaux of Switzerland.

The Richtersveld Cultural Landscape exhibits a hunter-gatherer tradition and was identified within the fourteen nomination documents reviewed as highly comparable to the proposed Pimachiowin Aki site. The Richtersveld comparative analysis compared itself to the Laponian Area of Sweden, the Hortobagy National Park of Hungary, Madriu-Perafita-Claror Valley of Andorra, Orkhon Valley Cultural Landscape of Mongolia, and the Pyrenees – Mont Perdu Area of France and Spain. All are described as cultural landscapes with traditional societies living in such a way that is rarely found in modern

times (please refer to Table 5.3). They are also described as remnants of what was once a widespread and common lifestyle, and currently demonstrate a traditional way of life that has endured despite enormous social change elsewhere in their respective countries. The people of the Richtersveld are further compared to those of the Laponian Area and the Orkhon Valley. In all of these nominations the people live hard lives under extreme climatic conditions in great wilderness areas of profound beauty and ruggedness. Remoteness and the will of their people are considered to be factors in the continuity of these traditional ways of life. While reviewing potential sites that are comparable to the Pimachiowin Aki site, it would be beneficial to include the sites mentioned above, as the traditional livelihoods of the people and the condition of a rugged climate may be comparable.

The Matobo Hills Cultural Landscape displays a similar ancestral hunter-gatherer history to that of the Pimachiowin Aki site, in which intangible values promote a close link between the indigenous peoples and the Matobo Hills area. The Communal Areas Management Programme for Indigenous Resources (CAMPFIRE) projects have been implemented to ensure the preservation of both cultural and natural resources in the communal areas of the Matobo Hills area. In terms of living traditions, the Matobo Hills site compared itself with such cultural landscapes as Tsodilo in Botswana, Sukur in Nigeria, Drakensberg in South Africa, and Kakadu in Australia (please refer to Table 5.3). In all the cases mentioned above, the people derive their inspiration, fertility, and good health from their ancestral spirits. It would be beneficial for the above four sites to also be reviewed prior to completing the comparative analysis to determine whether they are directly comparable with the proposed Pimachiowin Aki site.

Other comparable sites in terms of hunter-gatherer histories are those of Uluru-Kata in Australia and the Anyang of Africa since both display a form of social organization in which there is no assertion of exclusive rights to subsistence resources. Table 6.1 provides examples of World Heritage Sites associated with each of the values included within the data matrices provided in Chapter 4. The Tongariro National Park of New Zealand identified itself within the nomination document as exceptional, as the site is a

unique gift from the indigenous peoples driven by the need to protect the spiritual and cultural traditions of the area. It is important to note that the First Nations involved in the proposed Pimachiowin Aki site are Pikangikum First Nation in Ontario, and Poplar River, Little Grand Rapids, and Pauingassi First Nations in Manitoba; the site also includes provincial park lands in eastern Manitoba and north-western Ontario. The four First Nation communities have all signed the precedent-setting Protected Areas and First Nation Resource Stewardship Accord in 2002, committing themselves to Anishinabe values in order to receive World Heritage recognition for their traditional lands.

The nomination document for Chief Roi Mata's Domain bears similarity to the proposed Pimachiowin Aki site because both display an exceptional quality of oral tradition between the community and the landscape that is still very evident today. The nomination document argues that "no obvious analogue or comparable suite of archaeological sites pertaining to an unbroken oral tradition over such a lengthy period of time has been identified in a preliminary search of sources on North American and African archaeology" (Vanuatu Cultural Centre, 2007).

The Vega Archipelago of Norway is also similar to the proposed Pimachiowin Aki site as they both share a testimony to the life and the work of the inhabitants of a sometimes harsh environment (please refer to Table 6.1). At both sites, nature has shaped the people, and as a result the people have shaped the environment, thus creating a unique landscape filled with traditional ecological knowledge. Within the Svalbard review paper, it was identified that polar areas are poorly represented on the World Heritage List in regard to cultural heritage, and that the comparative analyses of cultural values will include that of: Franz Josef Land, Novaya Zemlya, Greenland, and the archipelago in northern Canada.

**Table 6.1:** Examples of Comparative Cases Based on Secondary Criteria (Comparative Analysis Background Report Submitted to the Pimachiowin Aki Corporation, 2010)

<b>VALUES</b>	<b>WORLD HERITAGE NOMINATIONS</b>
Biome (Subarctic)	Vegaoyan and the Orkhon Valley
Ecosystem (Forest, waterways)	Lope'-Okanda, Mijikenda, Osun-Osogbo, Koutammakou, Matobo Hills, Kakadu, Tasmanian Wilderness, Laponian Area
Co-management (Y/N)	Bandiagara, Osun-Osogbo, Richtersveld, Uluru Kata-Tjuta, Tongariro, Chief Roi Mata's Domain, Vegaoyan
Scale of cultural landscape site (total size in square km>10,000)	Kakadu, the Tasmanian Wilderness and the Svalbard Archipelago
Language part of OUV	Richtersveld, Uluru Kata-Tjuta
Oral tradition/cosmology	Mijikenda, Le Morne, Osun-Osogbo Sacred Grove, Koutammakou, Richtersveld, Uluru Kata-Tjuta, Tongariro and Chief Roi Mata's Domain.
Technological and artistic expression & continuity (rock art to beading to woodland)	Lope'-Okanda, Cliff of Bandiagara, Osun-Osogbo, Mapungubwe, Richtersveld, Matobo Hills, Kakadu, Tasmanian Wilderness, Uluru Kata-Tjuta, Chief Roi's Mata Domain, Tamgaly, Gobustan.

After reviewing the fourteen comparative analyses as well as the responses to the e-mail interview, it was apparent that not only do relevant international sites need to be included, but also national historic sites. Within Canada, there are numerous national historic parks of value that would be beneficial sources of comparison to be included within the comparative analysis. OUV is defined within the UNESCO Operational Guidelines as cultural and/or natural significance which is as exceptional as to transcend national

boundaries and to be of common importance for present and future generations of all humanity. As mentioned within the best practices discussion, it is essential that the value of the proposed Pimachiowin Aki site be clearly developed at the national level prior to evaluating the site at the international level.

#### 6.4 Limitations of the Study

As already identified within the previous chapters, there were certain aspects of the research that were not successful and required modification during the research process. It was unfortunate that there were not more responses to the e-mail interview, however the three respondents did provide a great depth of information that was valuable towards the development of the best practices for completing a comparative analysis.

It is important to mention that during initial meetings of the Cultural Landscape Study Team that various objectives and purposes for the research were discussed. At times the process was confusing and made determining a clear research direction difficult. During various meetings, it was required that the objectives and thesis purpose be modified due to various constraints.

After already reviewing and summarizing the fourteen nomination documents, it was considered that the research could have possibly benefitted from an alternative method – the snowball process. This would have involved the researcher reviewing an already identified strong comparative analysis such as that of the Richtersveld or Matobo Hills, and subsequently reviewing one of the nomination documents referred to in that document. Rather than identifying the full sample of nomination documents from the beginning, the set would evolve to include those that have been identified in other documents as being an example of a best practice worthy of comparison. This process may have eliminated the review of various documents that were later determined to have little value or to be too dated to provide examples of best practices.

## 6.5 Challenges

The definition of a cultural landscape as a living landscape where change is characteristic and ongoing has created a category that can be both confusing and arbitrary. Cultural landscapes are often large and complex areas that integrate natural, cultural, and spiritual aspects as well as various physical and political jurisdictions, stakeholders, and economies. As the definition is at times confusing, associative cultural landscapes must clearly identify and document evidence of their intrinsic value.

The full range of attributes now included in the WHC Operational Guidelines for measuring the authenticity of a cultural property has helped to address cultural landscapes more effectively. Until the recent ICOMOS list of inscribed sites was developed and available through the internet, it was difficult to identify cultural landscapes already inscribed on the World Heritage List, and thus to identify potential comparative sites. Throughout the research it has also become evident that there is limited guidance associated with establishing the integrity and authenticity of a cultural landscape site within the Justification Chapter.

As already discussed, the absence of established guidelines with regard to completing a comparative analysis specifically for a cultural landscape is a significant challenge. For many nominations such as the proposed Pimachiowin Aki site there is a lack or obscurity of international studies for comparable sites in the literature. The absence of an established thematic study requires those completing the comparative analysis to develop one prior to continuing with the identification of relevant comparable sites.

The historic practices of the World Heritage Convention focus on material evidence of heritage value, however the key attributes of the intrinsic value of associative cultural landscapes are often intangible and not material. The indivisibility of natural, cultural, and spiritual aspects with the land, and of the many people whose intimate relationship with the landscapes can be described as an associative cultural landscapes, challenges the material emphasis of the World Heritage Committee review process. Therefore, the

comparative analysis examples should be places with similar associations, and based on a holistic approach, rather than simply including those with similar landscapes.

Comparative assessments of cultural properties are limited by the existing knowledge of cultural properties world-wide. It is easier to complete a comparative assessment of a natural property than a cultural property, as cultural heritage has not been quantified to the extent that natural heritage has. Studies of natural sites are based on quantifiable data, whereas cultural sites are limited because they are only documented by thematic studies. Qualities that have universal value are not always international in scope, rather there are regional and local cultural qualities that can also be given universal value.

Throughout this research many challenges in preparing a successful comparative analysis for a cultural landscape nomination have been noted. The primary challenge is that cultural landscapes are often large and complex places, and with time evolution may demonstrate many significant heritage phases of land use. Although there may be regional comparative places, globally there may be very few due to different culture, topography, and climate. The cultural landscape will often be culturally specific. The individuality of each landscape and associated culture is what makes an associative site unique and, at times, challenging to easily compare to other global sites. Aboriginal cultural landscapes are living and evolving landscapes that encompass the spiritual world of the people associated with them as well as the environment that impacts their daily lives.

Numerous other challenges have been identified with regard to developing a comparative analysis for sites that are predominantly associative cultural landscapes where cultural value does not reside primarily in design or material evidence, and where natural resources have high cultural value. Features of such sites that display associative value must be identified and documented as they are the evidence of the value. Some of these features may be physical, such as a rock formation, mountain, river, patches of forest, etc. Some may be seasonal, such as the presence of certain game in certain seasons. Some may be gender-specific, including women's or men's sacred places. Other values may

relate to stories of the place handed down, or involve songs or artwork about the place or features within it. Challenges related to the associative value of a proposed site such as the Pimachiowin Aki site is the inherent indivisibility of the natural, cultural, and spiritual aspects of the land and the people, thus challenging the material emphasis of the World Heritage Committee analysis.

## 6.6 Next Steps

As identified within the first chapter, the purpose of this research was to develop the best practices for completing a comparative analysis for a cultural landscape to assist the Pimachiowin Aki Corporation with developing the nomination document. The research and best practices identified within this document will assist with the next steps of completing the comparative analysis including determining the site's OUV, the characteristics to be used for comparison, and the list of potential sites that the proposed site will be compared to.

The e-mail interview was very informative and provided ample examples of best practices that should be incorporated into the methodology when completing the comparative analysis for the proposed Pimachiowin Aki site. As discussed in the preceding chapter, there are identifiable steps that should be followed prior to beginning the comparative analysis including initially establishing a methodology prior to beginning the comparative analysis, for both site selection and analysis. At this initial stage it is also critical to clearly define the cultural landscape values, the site's OUV, and the appropriate framework for the comparative analysis (including whether to conduct a thematic study).

A cultural landscape nomination should include the development of a thematic study when one does not already exist for the proposed site. A successful identification of genuinely comparable sites is important, including both comparable examples in the



nominating country and examples that are located elsewhere that share similar characteristics and OUVs. A successful comparative analysis should include carefully selected examples in which the comparative context is similar to that of the nominated property, and should draw out the essential similarities and differences between the examples and the nominated property.

Another initial step in developing the comparative analysis is to clearly identify the proposed site's OUV, as this will become the source of comparison. After reviewing the fourteen nomination documents it has become evident that each site is explicitly different with respect to how each of the sites displays OUV. The most successful justifications provided ample examples and criteria as to how they contained outstanding value in comparison to national parks and international sites. The majority of the documents linked the reasons for outstanding value to the categories used for comparative analysis, as this provided the analysis for the conclusion of OUV.

## 6.7 Summary of Chapter

This chapter has provided a review of the best practices developed and described in Chapter 5 as well as a brief review of potentially comparable sites to the proposed Pimachiowin Aki site. This chapter also provided a review of what did not work, challenges, and next steps in the research process. As part of the next steps for developing the comparative analysis for the proposed Pimachiowin Aki site, the best practices will prove to be beneficial towards the development of the comparative analysis and the eventual inscription of the Pimachiowin Aki site as an inscribed World Heritage Site.

In 2003, the International Union for the Conservation of Nature (IUCN) hosted an expert group meeting to review gaps in World Heritage Sites following the *Global Strategy for a balanced and representative World Heritage List*. The proposed Pimachiowin Aki site was identified as being significant and able to “bridge the gap” in terms of being

representative of a boreal forest landscape, including: displaying traditional and existing land uses, containing important archaeological sites, having an innovative agreement amongst the First Nations whose territory the site is located, and in regard to the integration of traditional and ecological knowledge of land use management.

As Fowler identified in 2002, the World Heritage Committee should seek to include sites that represent the processes by which societies evolve and change, and not just traditional examples of cultural landscapes. Living cultural landscapes present challenges in their identification of qualities and OUV as they exhibit complex processes including people and cultural traditions working within a specific environment. Annex 3 of the Operational Guidelines describes the inherent human and environmental relationships in cultural landscapes as the “..continued existence of traditional forms of land-use that supports biological diversity in many regions of the world. The protection of traditional landscapes is therefore helpful in maintaining biological diversity” (UNESCO, 2002). The authenticity of the site is not just within the tangible location but also in the traditions and history of the site; while tangible artefacts and relicts of a site need to be protected, it is the intangible connection that the local members have that must be promoted and allowed to flourish.

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## Appendix A: Consent Form for Participants of E-Mail Interview



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70 Dysart Rd,  
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[http://www.umanitoba.ca/academic/institutes/natural\\_resources](http://www.umanitoba.ca/academic/institutes/natural_resources)

**Title:** Clarification of the Concepts, Requirements and Processes for the Comparative Analysis portion of a World Heritage Nomination Document.

Christin Didora  
Natural Resources Institute, University of Manitoba

**Thesis advisors:** Prof. Thomas Henley and Dr. Iain Davidson-Hunt

**Thesis Committee:** Gord Jones and Dr. Virginia Petch

My name is Christin Didora and I am a student from the University of Manitoba. I am currently completing the research for my master's degree at the Natural Resources Institute. The purpose of my thesis is to clarify the concepts, requirements and processes for the comparative analysis portion of a World Heritage nomination using cultural criteria. Specifically, I will be developing a comprehensive rationale and approach for identifying sites that should be included in the comparative analysis portion of the Pimachiowin Aki nomination document.

I would appreciate you taking thirty minutes to respond in writing to eight questions addressing your experiences and perspectives related to comparative analyses for World Heritage sites.

The Pimachiowin Aki Corporation has responsibility to prepare a nomination document to achieve World Heritage Site inscription of the Pimachiowin Aki site. The project involves 4 First Nations, two provincial governments and includes two designated provincial wilderness parks and linked First Nation planning areas totalling over 40,000 km<sup>2</sup> in area.

As a participant, you can request to remain anonymous in any or all of the following: the interview transcript, the presentation to verify findings, any meetings associated with the verification of findings, the final thesis, and any or all published or unpublished materials associated with the research project.

As a participant, you will be free to withdraw from the interview at any time, or refuse to

answer any question without penalty. This interview transcript will be destroyed by the researcher one year after the completion of the thesis.

Please indicate your preferences regarding anonymity and receiving a copy of the report by signing below. Thank-you.

- I would like a pseudonym to be applied for the information that I provide for this research YES \_\_\_\_\_ NO \_\_\_\_\_
- I would like my name to be associated with the information that I provide for this research YES \_\_\_\_\_ NO \_\_\_\_\_
- I would like to receive a copy of the summary report upon completion YES \_\_\_\_\_ NO \_\_\_\_\_
- Please provide e-mail address to receive a copy of the summary report \_\_\_\_\_

Signature \_\_\_\_\_

Date

If you have any questions or concerns please contact the following people:

**Researcher:**

Christin Didora

E-mail: [cdidora@hotmail.com](mailto:cdidora@hotmail.com)

FAX: (204) 254-2193

**Contact for Pimachiowin Aki Corporation:**

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**Human Ethics Secretariat:**

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Tel: (204) 474-7122

## **Appendix B: E-Mail Interview**

### **Introduction**

According to the World Heritage Operational Guidelines (Section III.A.3, paragraph 132.3), the comparative analysis portion of the nomination should be completed and based on similar site submissions both included and not included on the World Heritage List. The comparative analysis should explain the importance of the nominated property in both its national and international context through comparing it to similar properties thus exhibiting the site's OUV.

Christin Didora through her research is assisting the Pimachiowin Aki Corporation with the clarification and development of a comparative analysis within the nomination document to achieve a UNESCO World Heritage designation for the proposed Pimachiowin Aki site. The purpose of the research is to clarify the concepts, requirements and processes of the comparative analysis portion within a World Heritage Nomination Document. This questionnaire is designed to gather information from individuals with experience in the World Heritage program in support of this research.

The e-mail interview below poses seven questions that attempt to examine strengths and weaknesses of the comparative analyses, to gain insight into how the concept of 'cultural landscapes' is evolving in the World Heritage program and to seek specific advice for the Pimachiowin Aki Corporation in completing a comparative analysis based on the cultural values.

Thank-you for completing the attached interview questions.

## Open-Ended Interview

1. Please provide examples of successful Comparative Analyses for a cultural landscape nomination and explain why these were successful in your judgement.
2. What are the challenges in preparing a successful Comparative Analysis for a cultural landscape nomination?
3. What are the common weaknesses that you have encountered when reviewing Comparative Analyses for a cultural landscape nomination?
4. What are the features and characteristics of a successful Comparative Analysis for a cultural landscape nomination?
5. Cultural Landscapes are a relatively new category of World Heritage Site. Are cultural landscape nominations more difficult for the World Heritage Committee to assess than other types of nominations? If so, why?
6. Do you perceive any particular challenges associated with comparative analyses for sites that are predominantly associative cultural landscapes (i.e. where cultural value does not reside primarily in design or material evidence and where natural resources have high cultural value)? If so, why?
7. What are two or three points of advice that you would offer the Pimachiowin



Aki Corporation as it develops the Comparative Analysis?

8. If possible, please provide the names and contact information for individuals who you believe could provide additional feedback to the interview questions.

All data and interpretation of results will be made available to the Pimachiowin Aki Corporation. Your consent to inclusion of your responses to the questions above has been provided via response to the e-mail.

## Appendix C: Ethics Approval Certificate



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### APPROVAL CERTIFICATE

20 January 2009

Pimachiowin Aki Corp

**TO:** Christa Didora (Advisor I. Davidson-Hunt)  
Principal Investigator

**FROM:** Wayne Taylor, Chair  
Joint-Faculty Research Ethics Board (JFREB)

**Re:** Protocol #J2008:166  
"Clarification of the Concepts, Requirements and Processes of the Comparative Analysis Portion within a World Heritage Nomination Document"

Please be advised that your above-referenced protocol has received human ethics approval by the **Joint-Faculty Research Ethics Board**, which is organized and operates according to the Tri-Council Policy Statement. This approval is valid for one year only.

Any significant changes of the protocol and/or informed consent form should be reported to the Human Ethics Secretariat in advance of implementation of such changes.

**Please note:**

- if you have funds pending human ethics approval, the auditor requires that you submit a copy of this Approval Certificate to the Office of Research Services (fax 261-0325, phone 474-8418), including the Sponsor name, before your account can be opened.
- if you have received multi-year funding for this research, responsibility lies with you to apply for and obtain Renewal Approval at the expiry of the initial one-year approval; otherwise the account will be locked.

The Research Ethics Board requests a final report for your study (available at: [http://umanitoba.ca/research/ors/ethics/ors\\_ethics\\_human\\_REB\\_forms\\_guidelines.html](http://umanitoba.ca/research/ors/ethics/ors_ethics_human_REB_forms_guidelines.html)) in order to be in compliance with Tri-Council Guidelines.

*Bringing Research to Life*