

**Training Programme on Dossier Preparation for Natural World Heritage, Mixed and Cultural Landscapes Nomination of World Heritage Sites**

**UNESCO Category 2 Centre, Wildlife Institute of India, Dehradun**

**23 October, 2018**

UNESCO Category 2 Centre (C2C) for World Natural Heritage Management and Training for Asia and the Pacific Region at Wildlife Institute of India (WII), Dehradun conducted a Training Programme on Dossier Preparation for Natural World Heritage, Mixed and Cultural Landscapes Nomination of World Heritage Sites at WII, Dehradun on 23 October, 2018. It was an intensive one-day training designed to address the challenges of dossier preparation for World Heritage Sites. 15 heritage professionals and researchers participated in the training programme. Resource persons from Ahmedabad University, ICOMOS/DRONAH and UNESCO C2C-WII presented on Outstanding Universal Value, World Heritage criteria, nomination process for natural, mixed and cultural landscape sites. A group exercise and experience sharing session was held with the participants who filled up a sample nomination format with specific case-studies. The training programme was planned to enhance the capacity of young professionals in understanding and contributing to the nomination process of World Heritage Sites.



Photo: Sh. Niraj Kakati taking a session on Nomination Process for World Heritage Site Inscription



Photo: Group work on filling up writing Tentative listing format (Annex 2A of UNESCO WHC)



**Proceedings of**  
**Symposium on ‘Culture-Nature Journey: Beyond Borders in Asia and the Pacific’ at**  
**UNESCO C2C, Wildlife Institute of India, Dehradun 24-25<sup>th</sup> October, 2018**  
**&**  
**Archaeological Survey of India, New Delhi (26<sup>th</sup> October, 2018)**



## Inaugural Session

### Welcome address by Dr. VB Mathur

Dr. Mathur underlined importance of human dimension in conservation and management of natural heritage sites. Nowadays, exclusive conservation practices stand no significance as engagement of local communities and recognition of traditional indigenous knowledge in natural resource conservation is essential. The recognition led to initiation of culture-nature journey in World Heritage system. Acknowledging the collaborative efforts of ICOMOS, IUCN and UNESCO-C2C, he shared the outcomes of deliberations at ICOMOS General Assembly 2017 subtheme 04 – Culture Nature Journey and encouraged professionals to build upon the recent developments to achieve comprehensive goals of heritage conservation and sustainable development.



Photo: Dr. VB Mathur delivering welcome address

### Keynote Address by Dr. Susan McIntyre

Setting the context of the symposium on Culture-Nature Journey, she talked about the complex relationship between people and nature, and a pioneer collaborative project of ICOMOS and IUCN named Connecting Practice. The project defined practical strategies for an inclusive approach in the ICOMOS and IUCN institutional regime to collectively consider cultural perspectives, rights and natural attributes, interests to achieve holistic conservation and development. The Connecting Practice project

experimented with integrated mission to evaluate sites in a comprehensive manner with assessments across cultural and natural values. Dr. Susan also talked briefly about the evolution of the Culture-Nature journey, and mentioned about the statement ‘Malama Honua: to Care for our Island Earth’ that emerged in 2016 IUCN’s World Conservation Congress at Hawaii and the outcomes ‘Tamanna’ (our wishful aspirations) and ‘Yatra’ (our purposeful journey) of 2017 ICOMOS General Assembly at New Delhi which serve as the guiding documents for the culture-nature journey.

### **Special Address by Dr. Scott Perkin**

With an aim to improve nature conservation and practice of sustainable development especially by linking nature and culture, Dr. Scott talked about World Heritage Leadership programme. The capacity building programme jointly delivered by ICCROM and IUCN aims to bring people perspectives into the framework of World Heritage conservation, addressing sustainable development and societal well being. The programme brings a paradigm shift in moving beyond exclusive way of heritage conservation to pursuing the well- being of heritage and society as a whole, which is the essence of the World Heritage Convention of 1972. The recent development in heritage conservation includes evolving principles of heritage diversity and context, with society driven approach to understand the shared values. With place-making/setting and understanding the target audience and their capacities, an effective framework for capacity building of practitioners, communities and network, and institutions can be achieved. As a step towards this, the World Heritage Leadership programme addresses through modules on Effective Management; Resilience; Impact Assessment; Learning Sites; and Leadership Networks. By sharing the details of the programme, symposium participants were encouraged to join the WH leadership programme and build capacities and network with competent professionals to make better informed decisions for sustainable development and heritage conservation.



Photo: Dr. Scott Perkin providing an overview about World Heritage Leadership program of IUCN

## **The Inseparability of Nature and Culture**

*By Chief Guest: Lokesh Ohri,*

It would not be incorrect to describe culture as the progeny of nature. Very often, for traditional communities, especially those in the mountain state of Uttarakhand, from where I take most of my examples today, nature and culture commingle in more ways than one. For a region where the landscape is 93% mountain, with over 65% of its land under forest cover, this is bound to happen. Forests here are not merely a resource, to be exploited for human survival or convenience, but are homes of deities. A guardian deity, known as the kshetrapal, guards every sacred forest. In the case of the transhumant communities like Gujars, riverbanks are places of reverence. In their annual, grueling journeys from the forest plains to the alpine grasslands, and back, they do not store any water. They simply use river water—for themselves and their livestock. There is no tendency to hoard. Minimalism and depending only on nature's current bounty is a philosophy ingrained in this culture.

Throughout the mountains, the field and the forest are spaces of feminine repose, where mountain women can escape the male gaze while attending to their daily chores, while also singing songs and interacting with women from other villages, since these are spaces are community commons. Forests, thus, emerge as sacred bedrocks of culture and out of this same reverence for nature have emerged movements like Chipko, that have transformed the manner in which we approach our natural sites, in contemporary times. Thus, nature, while preceding culture, is also its repository, and therefore the sooner we do away with the synthetic dichotomies of nature and culture, science and religion, ritual and medicine, the better it shall be for human survival.

## Technical Session - I

### Challenges of Cultural Landscapes and Mixed Nominations in India

*By Dr. Shikha Jain, Director DRONAH*

She gave an overview about identification, enlisting of sites on state party tentative list, nomination process and final inscription of cultural landscapes and mixed world heritage (WH) sites on UNESCO World Heritage list. In India to examine and evaluate tentative sites, Advisory Committee for World Heritage Matters (ACWHM) formed a Tentative List Working Group in 2012 to prioritize inscription based on gap analysis and recommend an updated list for further scheme of actions. Sharing outcomes from ICOMOS and IUCN Gap Analysis in 2004, it was highlighted that rectification of the regional imbalances on the WH list and incorporating multi-functional and universal properties to make a credible world heritage network is essential. Modern heritage and vernacular architecture, cultural routes, landscapes and symbolic properties are under-represented categories of heritage properties and need systematic approach to identify and conserve the heritage values in each region at global and national level. In 2012, several stakeholder workshops were organized by regional ASI Circles and State Departments of Tourism / Archaeology to assess tentatively listed sites based on a matrix with selected parameters, and formulate the way forward such as greater emphasis on Mixed category, inclusion of anthropologically vulnerable sites, and emphasis on sustainable heritage tourism and community involvement. Also, challenges in inscribing Mixed and Cultural landscapes with experiences from Khanchendzonga National Park and Hill Forts of Rajasthan were shared.



Photo: Dr. Shikha Jain interacting with participants about cultural landscapes of India

## **A Landscape Approach to heritage conservation, A Culture Nature Journey**

*By Nupur Prothi Khanna, Founder Director, Beyond Built*

This presentation offered a possible way forward for cultural heritage sites that is embedded in reading the natural landscape. This is demonstrated through a project undertaken in Ekamra Kshetra, Bhubhaneshwar, a site on the Tentative List of World Heritage in India. As part of this exercise, the landscape approach aims to address water pollution challenges for 6 tanks including the Bindusagar tank, a large water body, associated with the ancient 1000-year-old Lingaraj temple. The Bindusagar and other tanks have facilitated continuous ritual practices over centuries and serve as living examples of tangible and intangible heritage.. Undertaking detailed analysis of the terrain and water systems, a possible approach of reading the landscape and guiding the process of site delineation for the medium and long term management of the cultural landscape has been laid out. This approach demonstrates the significance of understanding the natural landscape in finding a way forward to an intensely used cultural place. This may serve to guide future planning using a cultural landscape approach for interlinking of the temple and tank related rituals, with the large natural context of the water system and the current needs of the worshippers and inhabitants living in a highly polluted environment.

## **Integrating Safeguarding of ICH in Management of World Heritage Sites**

*By Siddhanjan Ray Chaudhuri*

Mr. Siddhanjan highlighted about the importance of Intangible Cultural Heritage of Darjeeling Mountain Railways (DHR). The ‘Toy Train’, as it is fondly known, was the first industrial heritage site in Asia to be inscribed on the World Heritage List. The 6 boggies of DHR are designed with pictures / paintings of the community lifestyle and culture which gives a sense of ownership to the locals. Secondly, he mentioned about the nature-culture interface of Sundarban National Park. Local communities are migrants from Chotanagpur Pleeteau, who settled during colonial period. This site is often in news for human-animal conflict. According to folklore and plays, the character Bon Bibi – Lady of the forest - is considered the saviour from man animal conflict and regular hardships.

## **Rethinking Nepal’s tentative World Heritage Sites through the lens of cultural landscapes**

*By Neel Kamal Chapagain, Associate Professor and Director, Centre for Heritage Management, Ahmedabad University*

Out of fifteen sites listed in Nepal’s tentative list of world heritage sites, six have the potential to be treated as cultural landscapes. This presentation looked primarily at the case of walled settlement of Lomanthang to point out the limited justification of the OUV of Lomanthang in the existing tentative nomination only to the physical fabric of the 15<sup>th</sup> century walled settlement while there are rich legacies of building traditions and cultural practices that connect the settlement to a much larger landscape. Delving deeper into the history and beliefs, the understanding of Lomanthang can further be enhanced by

positioning it in larger cultural landscape of Upper Mustang. However, the larger landscape of entire Upper Mustang has been the subject of the Annapurna Conservation Area Project (ACAP), a community based nature and wildlife conservation initiative. Yet the dilemma is the world heritage listing and the long running ACAP do not interlink with each other. It is in such contexts that this presentation argues for rethinking many of Nepal's current tentative WH nominations through the lens of cultural landscapes. The cultural landscapes approach helps in articulating the nature-culture linkages identifiable in the built fabric, cultural practices and overall setting of Lomanthang as well as similar other traditional settlements in Nepal.

### **Living heritage under threat? Changing utilization, occupation and appreciation of land in the Garo Hills**

*By Dr. Erik de Maaker, Leiden University*

The Garo Hills Conservation Area (GHCA) located in Western Meghalaya, has been proposed by the Government of India as a UNESCO World Heritage site of Outstanding Universal Value. Next to its rich biodiversity and rare geology, it is a site of great religious and cultural significance. How can the creation of the GHCA align with the interests of the people who are residing in the area or otherwise depend on it? As a social anthropologist, Dr. Erik has done extensive research on 'traditional' environmental knowledge and agricultural practices in the Garo Hills. The area that is central to the GHCA is of great significance to the Garo community religion (the 'traditional' Garo religion). The latter is increasingly losing ground, but people living in the GHCA continue to practice the livelihood strategies associated with it. Shifting cultivation, no doubt the most significant among these, acts as a repository of vernacular knowledge, techniques and practices in relation to the environment. It demands unique local varieties of seeds of grains and vegetables that can only be sustained if these continue to be cultivated and grown. The creation of the GHCA offers chances to encourage the cultivation of high value crops in the forest, as well as sustainable forms of shifting cultivation, to safeguard and utilize knowledge, techniques and seeds that are integral to Garo heritage.

## Technical Session II

### Part – 1

#### **Living Root Bridge Ecosystems and Indigenous Tribes of Meghalaya – an opportunity for UNESCO World Heritage site status**

*By Sanjeev Shankar, National Geographic Society Explorer and Consultant to Government of Meghalaya*

Mr. Sanjeev Shankar presented on a case of living Root Bridge made of *Ficus* species, which serves as a green infrastructure for local communities and as an ecosystem for sub-tropical rainforest biodiversity. These green infrastructures are crafted by *Khasi* and *Jaintia* communities that last for several centuries, withstanding extreme climate conditions. An endemic heritage of indigenous communities in Meghalaya, India, these bridges serve for rural connectivity across the region. The evolution of the concept of living root bridges, from planting *Ficus* saplings along the hill slopes to inosculation of the roots and finally weaving the roots and other plant materials to make the bridge is an exemplary case of living heritage. The unique ecosystem has outstanding universal value in terms of living cultural tradition, ecosystem based technological ensemble, human interaction with the environment especially, and on-going ecological processes in development of ecosystems and providing in-situ conservation to threatened biodiversity. However, the property is facing challenges such as irresponsible tourism, lack of scientific awareness, and rapid construction activities. As a way forward, it is essential to promote appropriate legal, scientific, administrative measures to protect the heritage and well-being of the local communities in the landscape.



Photo: Sanjeev Shankar presenting his research work on Living Root Bridges in Meghalaya

## **Kailash Sacred Landscape, Transboundary Perspective**

*By Anu K Lama (PhD), Tourism Specialist at ICIMOD*

Kailash Sacred Landscape is a transboundary property shared by India, Nepal and China. The property has sacred Mount Kailash and Lake Mansarovar which are revered by adherents of five major religions of the countries. Four major rivers namely Indus, Brahmaputra, Sutlej and Karnali arise from the landscape, providing services to the downstream areas. Also, the landscape is a living repository for cultural, ecological and biological values. Being spread over 31000km<sup>2</sup>, the landscape values and services are protected under Kailash Sacred Landscape Conservation and Development Initiative of ICIMOD, Nepal. The initiative aims to protect unique socio-cultural and ecological values, manage landscape goods and services and secure livelihood of the local communities. A brief introduction on landscape governance approach being adopted in the initiative was shared with the participants. Thereafter, discussion on KSL as a potential UNESCO World Heritage site was discussed. Citing studies of Edwin Bernbaum, socio-ecological values and importance of KSL in the context of sacred and inspirational mountains was emphasized.

## **Understanding & Interpreting the Kailash Sacred Cultural Landscape**

*By Urvashi Srivastava Secretary, ICOMOS India*

Kailash landscape represents strong linkages between socio-cultural values and natural bounties. The symbolic Mount Kailash, Lake Mansarovar and other sacred sites have religious notions for five major Asian religious traditions: Bon, Hinduism, Jainism, Buddhism & Sikhism. She gave an overview about the cultural & socio-economic ties between communities native to Uttarakhand (India), Nepal and Tibetan Plateau which resulted into evolution of shared landscape values. Interpreting the sacred-cultural values of Kailash Landscape, she presented how mythology, knowledge, and traditions are linked to geo-ecological features, representing sustainable journey of culture and nature across the borders and beliefs.

## **Keoladeo National Park, a UNESCO World Heritage Site**

*By Dr. Ajit Uchoi, Deputy Conservator of Forest, Rajasthan*

Keoladeo National Park also known as Bharatpur Ghana is situated in Rajasthan state of India. The park had been created in 18<sup>th</sup> century with interventions of humans in the form of canal and dykes system to conserve water for lean period of the year. The man-managed park is an Internationally Designated Area with recognitions of Ramsar Convention and UNESCO World Heritage because of it provides suitable abode to winter migrants and numerous resident birds. The Central Asian Flyway also traverses through the park making it a birding paradise. Though the park is known for the outstanding biological values, several local deities are believed to reside in and around the park. The park gets its name from a Shiva temple known 'Kevladev', signifying intricate linkages of local culture and natural ecosystems. Also,

several bird species such as Sarus crane (*Grus antigone*), Ruddy Shelduck (*Tadorna ferruginea*) and Indian Roller (*Coracias benghalensis*) hold importance in local culture. To promote nature education and citizen science, park administration organizes Ghana Bird Fair and Brij Holi festival

## Part – 2

### Biodiversity Conservation in Transboundary Manas Conservation Area

*By Tshering Dorji, Senior Forest Range Officer, Royal Manas National Park, Bhutan*

According to the Constitution of Bhutan, it is mentioned that citizens as trustee of natural resources and environment to protect them for the benefit of the present and future generations. Hence, Bhutan's commitment to conserve biodiversity is demonstrated through declaration of 51.4% of the total geographical areas under protected area networks. Royal Manas National Park is the oldest National Park in Bhutan with an area of 1057 sq. km. Mr. Dorji mentioned about the biodiversity richness of the park. This park represents 70% of the total bird species of Bhutan i.e. 487 species of birds and has high biological diversity in taxa such as butterfly, herpetofauna, fish and plants. It is divided into 3 zones viz. core zone (653 sq. km.), buffer zone (137 sq. km.) and multiple use zone (404 sq. km.). In order to conserve and manage the ecological values more efficiently, a joint agreement between Bhutan and India was formulated named TraMCA (Transboundary Manas Conservation Area in 2011 which spreads across 6500 sq. km. This transboundary landscape having unique biological significance, straddles the forest areas across the Indo-Bhutan international border. It is also a global Tiger Conservation Landscape (*Northern Forest Complex – Namdapha-Royal Manas*) and forms an important corridor connecting Terai Arc Landscape.



Photo: Tshering Dorji gave an overview about culture-nature linkages in Manas Conservation Area

## **Apatani Belief system: A reflexion of man nature relationship**

*By Dr. Radhe Yampi, Apatani Cultural Landscape, Arunachal Pradesh*

Dr. Yampi talked about man–nature relationship which is best understood by a community’s world view or belief system as it encompasses their knowledge, experience, perception, cosmological, epistemological, axiological understandings etc. In this context, she presented the case of Apatani tribe from Arunachal Pradesh, India as it is also on India’s Tentative List. Within this conceptual background, their belief system of Apatani tribe is built around their landscape environment. The prosperity is perceived as a state of harmonious relationship between man and nature. They venerate or worship all the elements of nature be it river, stream, mountains, hills, forests, plants, trees, animals, human beings, grooves, agricultural fields, celestial objects, settlement areas(villages), migratory routes, natural phenomena such as rain, wind, thunderstorms etc., that are all concerned with their life. These natural elements are personified as deities or spirits (Ui) and collectively referred to as Su-Myoro or Myorii Sii. The spatial attribution or placement of Su Myoro or Myorii sii deities has close link with their settlement or land use pattern. Apatanis view nature in two paradoxical contexts: benevolent and malevolent. The veneration of these natural elements as deities through ritual performances is always related to the idea of benevolent attribution of the nature, the underlying reason behind which is the realization that the nature is life giving or supporting elements. The More-Bije Eha is a ritual visit to their forests and bamboo grooves and the ritual visit to their agricultural field is called Aji Eha. The tradition of making ritual visits to different land and forest resources is a manifestation of their conventions, sense of reverence towards nature, sense of fear and aspiration to be in harmonious relationship with nature.

## **Majuli River Island, Assam**

*By Ghana Kanta Nath ,Member, Majuli Cultural Landscape Authority*

Majuli in Assam is known to be the oldest and the largest inhabited riverine island of the world. This is a combination of cluster of islets formed in the mid-river stream of the mighty Brahmaputra to the south and its tributaries, the Subansiri and the Kherkatia to the north and north-west extremity. Based on certain geographical evidences and literary accounts, it may be presumed that Majuli took its island’s shape at least before the 13<sup>th</sup> century A. D. before Ahom King Sukapha’s arrival at the Brahmaputra valley in 1228. Majuli’s landmass was regularly inundated by floods spreading sediments to its soil which made it suitable for growing paddy, mustard, sugarcane, pulses, jute, garlic, potato and other essential crops. This island is mainly inhabited by Mishings, Deoris, Brahmins, Kalitas, Misings, etc since time immemorial. Tribes like Mishings and Deoris live in ‘Chang ghor’ beside the beels (water bodies) and wetlands. The architecture of these houses built on piles which provide protection against annual flooding of the Brahmaputra and also to protect their granary from the moisture in the soil. ‘Chang Ghors’ are perfect representation of nature-culture linkages in Majuli.

## Great Himalayan National Park Conservation Area

*By Dr. Abhilasha Singh, IFS, DFO, Great Himalayan National Park Conservation Area*

Great Himalayan National Park Conservation Area (GHNPCA), a World Heritage Site in Himachal Pradesh, India, comprises of 4 parts – Great Himalayan National Park (754 sq. km.), Sainj Wildlife Sanctuary (90 sq. km.), Tirthan Wildlife Sanctuary (61 sq. km.) & Eco-zone (265.5 sq. km.). Biodiversity surveys of GHNP in the past decade have identified 31 mammal species, 209 bird species, 12 reptile species, nine amphibian species and 125 insect species. This site is culturally significant to the locals as they celebrate religious festivals, fairs, etc. Locals consider Hanskund as sacred site as it is the origin of Tirthan River. Another site is Sangchul temple in Shangarh Ecozone which date back to Mahabharat era. The Pandavas came settled in this site during their abandon period and made Shangarh meadow by purifying the soil to cultivate rice. Kullu Naati is traditional form of dance form which is performed for their local deities. This dance form is based on various themes like wildlife conservation, fire protection, plantation etc.



Photo: Dr. Abhilasha Singh gave an overview about Outstanding Universal Value in GHNPCA, India

## Archaeological Survey of India, New Delhi (26th October, 2018)

26<sup>th</sup> October, 2018

### **World Heritage in India - Context, Issues, Challenge**

*By Janhwij Sharma, Archaeological Survey of India*

Mr. Janhwij gave a detailed presentation on mission and mandates of Archaeological Survey of India (ASI). The missions of ASI are to explore country's rich past by continuously evolving archaeological narrative, preservation of monuments for posterity, monuments as centre-piece of education and authentic cultural/ historical experience for visitors. Being a nodal agency for World Heritage in India, Mr. Janhwij talked about ASI's role in conservation and management of World Heritage properties. ASI assists state governments and other agencies in preparing nomination dossier for tentatively listed sites, and formulating management plans and monitoring reports (SoC) for inscribed world heritage properties. Challenges in conservation and management of heritage properties such as infrastructure development, lack of respect for the site, increase in illegal practices, risk to wildlife and destruction of vegetation in India and Asia were shared with participants to call attention towards the importance of collective efforts to save heritage.

### **Kailash Sacred Landscape as a World Heritage site**

*By Dhruv Verma, UNESCO C2C, India*

Kailash Sacred Landscape is a tripartite property shared by India, Nepal and China. With an area of 31,000 km<sup>2</sup>, the property has serial sites with great socio-cultural significance and noteworthy natural formations with sacred notions. The landscape being situated in Himalayas and Tibetan Plateau bioclimatic zones is rich in biological diversity with presence of several endangered and endemic species. The landscape with symbolic Mount Kailash and Lake Mansarovar is revered by adherents of five major religions in the countries. Similarly, KSL is endowed with sacred geological features such as sacred peaks, caves and wetlands. The culture-nature linkages are also reflected in local traditions, festivals, art & crafts, and transhumant way of life, representing mutual co-existence culture and nature. As Government of India is actively working on listing Indian part of KSL on tentative list, outcomes and progress of the efforts were shared. Based on desktop review and multi-stakeholder consultations at local and international level, it was noted that Heritage routes including pilgrim and historic trade routes will be an integral part of India's nomination. Preliminary assessment and consultations suggested that a Mixed Heritage category with OUV criteria (iii), (v), (vi), (viii) and (x) would be appropriate. However, detailed participatory research on socio-cultural and geo-ecological values of the landscape is required to be conducted by professionals including local communities to define and justify the OUV.

## **Understanding the Ancient Maritime Contacts of South Asia**

*V.N. Prabhakar, Archaeological Survey of India*

Mr. Prabhakar talked about the evidence for human migrations across the continents may date back to the prehistoric times. These migrations and interactions forged together better survival instincts and adopting different strategies depending upon the environment. He cited example from the earliest documented evidence of such interaction between South Asian and West Asia during the Harappan Civilization. The cuneiform records also make references to the items of trade, and so far, 76 citations from different periods have been identified. The raw material source of good quality agate-carnelian is from the modern Gujarat region, around which there are a host of Harappan cities, with well-documented bead manufacturing evidences. The Harappan site of Dholavira, located in Khadir island in Great Rann of Kachchh provides such evidence of manufacture of agate-carnelian beads, workshops, unfinished beads in various stages of manufacture, imperforated beads, bead polishers and the like. Further, the Harappans mastered the technology of fabricating a special category of stone known as ‘erdestite’, the geological provenance of which is still unknown. The signature of erdestite drill bits is different from all other types, and the agate-carnelian beads from Mesopotamia have clear indications of Harappan manufacture, thereby substantiating the cuneiform textual references.

## **Garo Hills Conservation Area, Meghalaya – UNESCO tentatively listed World Heritage Site**

*By Dr Sonali Ghosh, IFS and Ms. Anu P. James, IFS*

Dr. Sonali Ghosh and Ms. Anu P. James jointly gave a presentation on the way forward to nominate the tentatively listed Garo Hills conservation area as a Mixed category World Heritage Site. The site has been placed on India's tentative list in Sept 2018 and hold unique promise to delineate the geological and cultural linkages of the Protected Area.

## **Heritage Routes and Gaps in World Heritage: from the perspective of Indian Ocean and Project Mausam**

*By Dr. Shikha Jain, Director DRONAH*

Summarising the genesis of the concept of Heritage Routes, Dr. Shikha Jain apprised the participants with its underlying concepts and attributes. These properties can be a land, water, mixed or other type of route, showing interactive movements of people as well as exchanges of goods, ideas, knowledge and values within or between countries and regions over a period of time, which is reflected both in its tangible and intangible heritage. The concept of routes emerged in the dialogue of UNESCO, and led to launch of numerous initiatives including the Silk Road (1988) expeditions and the Slave Road (1994). Mostly, such properties are transnational in nature and signify multi-dimensional exchanges across regions. India has also several transnational heritage routes including *Mausam* which is an initiative of Ministry of Culture. It focuses on how natural phenomenon of monsoon in Indian Ocean led to interactions and cross-cultural exchanges between countries and communities, and how centuries of trade, migration, colonialism and

modern statecraft transformed the traditional interactions across the Indian Ocean. It also aims to promote research on themes related to the study of maritime routes and inscribe places identified under Project *Mausam*. As a way forward, it is planned collaborate with agencies such as ASI, Indira Gandhi National Centre for the Arts (IGNCA), and UNESCO-C2C to mainstream integrative approach of culture-nature in the progress of project *Mausam*.

## Discussion

In the session, four presentations on active projects of India for nomination on UNESCO World Heritage list were reviewed and discussed in presence of symposium participants and resource persons. In all the cases, importance of local indigenous communities in identifying the values, building up the narration, and post-inscription management is essential. Securing rights and well being of local communities must be one of the foremost priorities while inscribing natural or cultural heritage sites on national or international platforms. Also, a comprehensive lens to evaluate site values, delineating boundaries and identifying custodians of the heritage is essential to progress in the journey of linking culture and nature.

It was widely acknowledged that association of UNESCO C2C at WII, Archaeological Survey of India, and other in line agencies is crucial in strengthening conservation framework of heritage sites India and Asia-Pacific region. It will play a pivotal role in systematically listing tentative sites in the region, and contribute to a credible and balanced representation of heritage properties on the UNESCO World Heritage list.

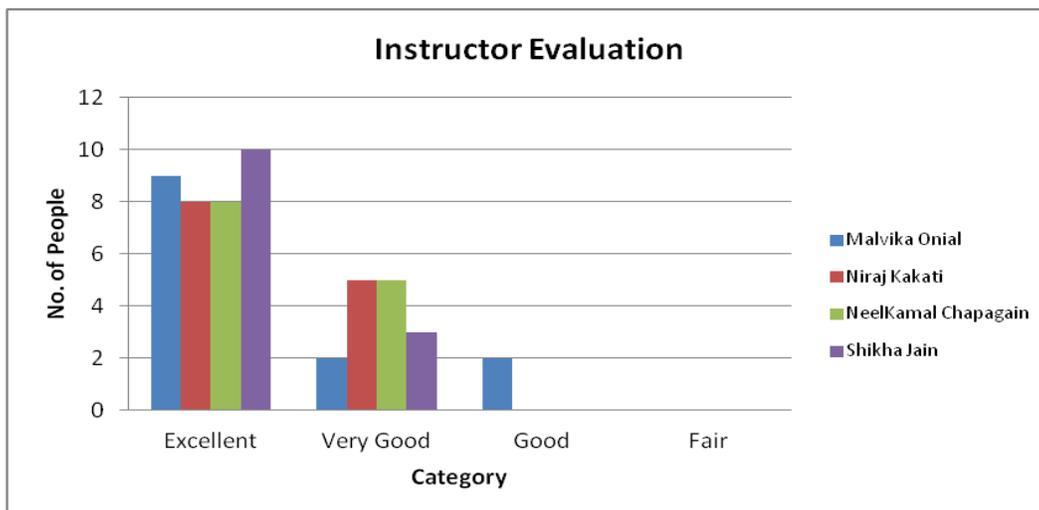
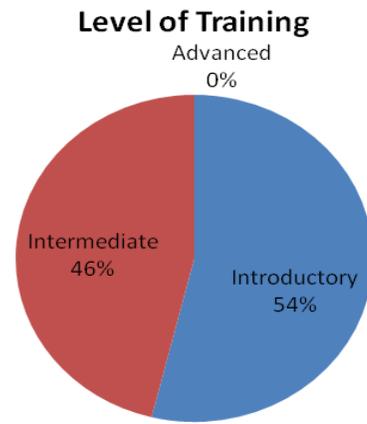
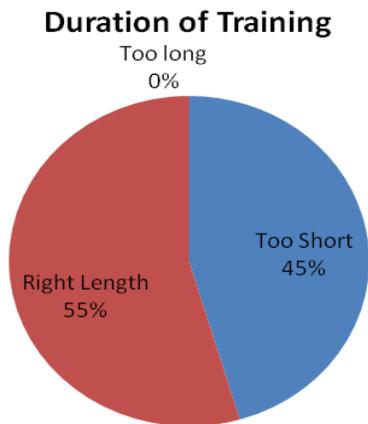
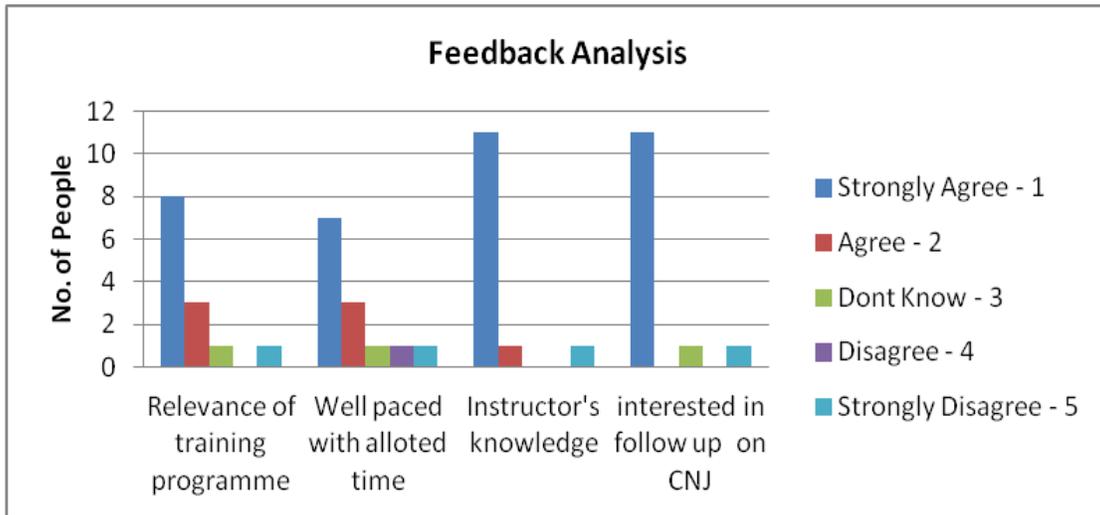


Photo: Panel Discussion on case presentations

### **Way forward: Action Points**

- Kailash Sacred Landscape and Heritage Routes - With the approval/support of Ministry of External Affairs, UNESCO Category 2 Centre in collaboration with Utrakhand Forest Department, ICOMOS-India, Archaeological Survey of India (ASI) and other partner agencies should initiate preparation of enlisting the property on India's tentative listing as a Mixed World Heritage site.
- Garo Hills Conservation Area - The site is already on India's tentative list for World Heritage Sites and the first to be nominated under Criterion (viii) for its unique geological formations and culture-nature linkages. Consultation with Geological Survey for India for developing database of the physiographic and geological values of the property is required. As C2C-WII is working towards preparing its nomination dossier, the submission for the same can be targeted for the slot of September 2019.
- Project Mausam - This project extends upto 39 countries in the Asia-Pacific region, for which UNESCO C2C-WII and ASI, New Delhi should work together on developing a research based thematic paper documenting natural and cultural components of the trans-national property. UNESCO-Delhi office to be approached for facilitating further discussion on the same.
- Collaboration with Archaeological Survey of India, UNESCO-C2C at WII and Indira Gandhi National Centre for the Arts (IGNCA) for future projects for nomination of sites having natural and cultural criteria.

## Annexure - 1: Feedback Analysis



## Annexure - 2: Participant List

S.no	Name	Affiliation	Email ID
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