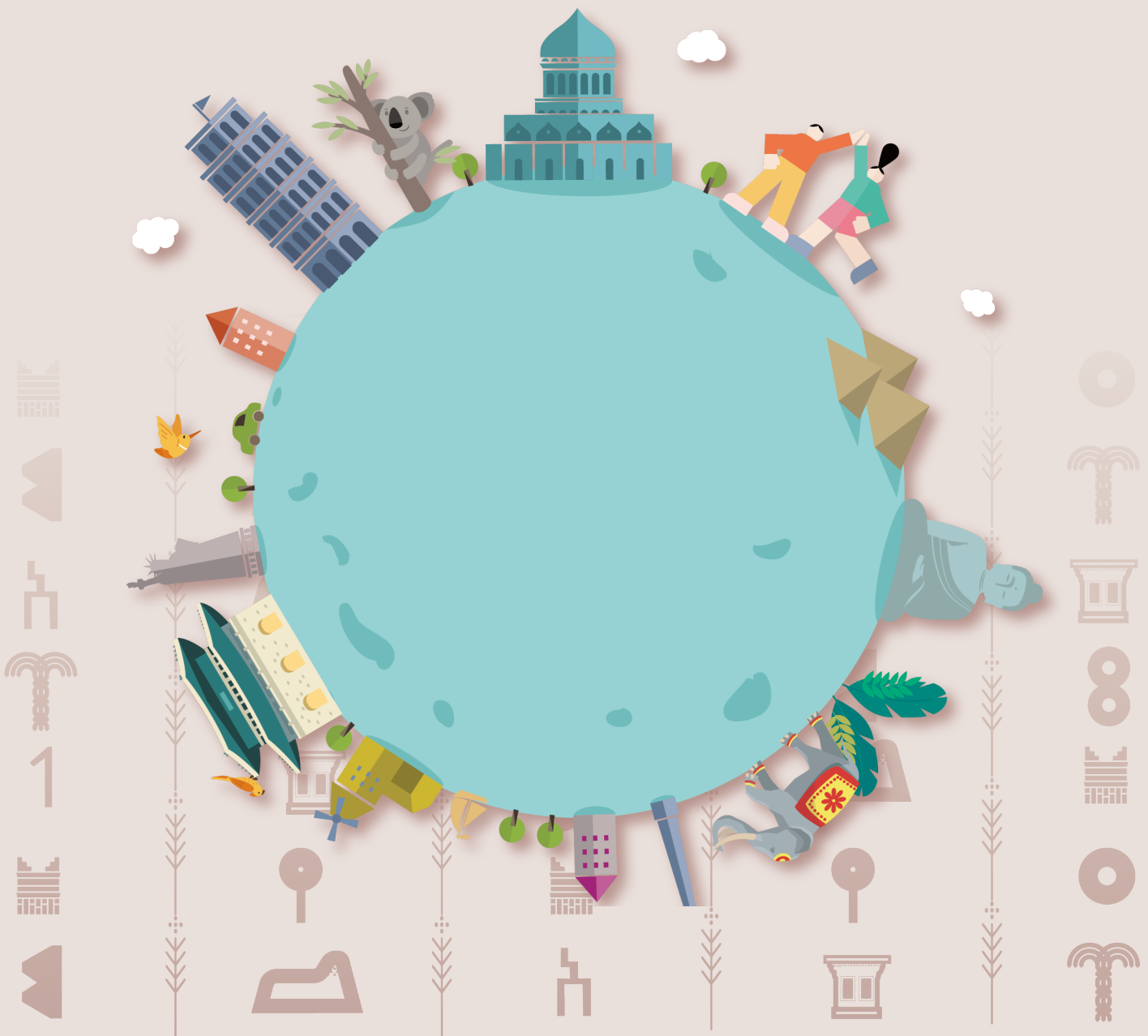




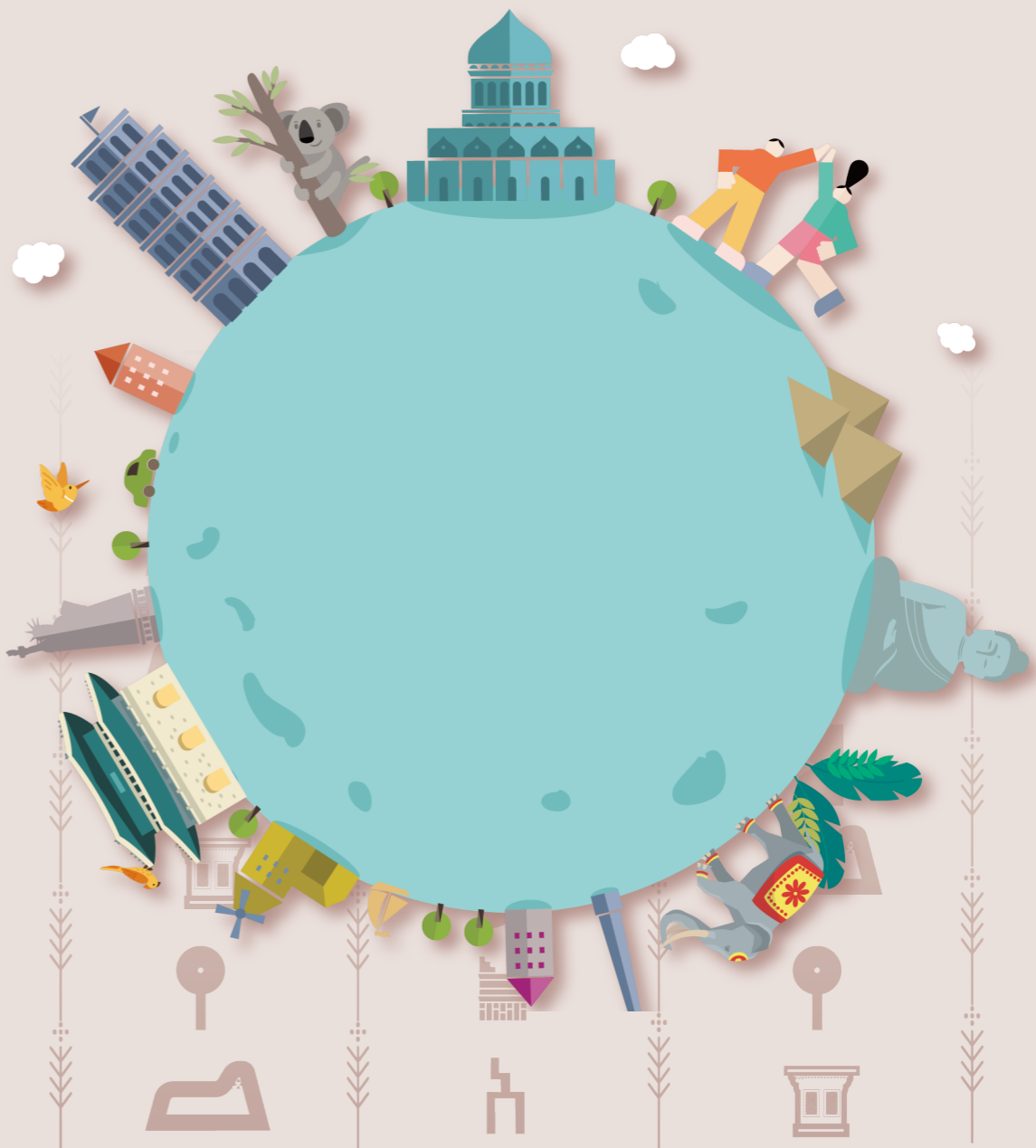
The Side Event for the Extended 45th  
Session of the World Heritage Committee

# "Pathway to Advancing Heritage Interpretation and Presentation within the World Heritage System"



The Side Event for the Extended 45th  
Session of the World Heritage Committee

"Pathway to Advancing Heritage  
Interpretation and Presentation  
within the World Heritage System"



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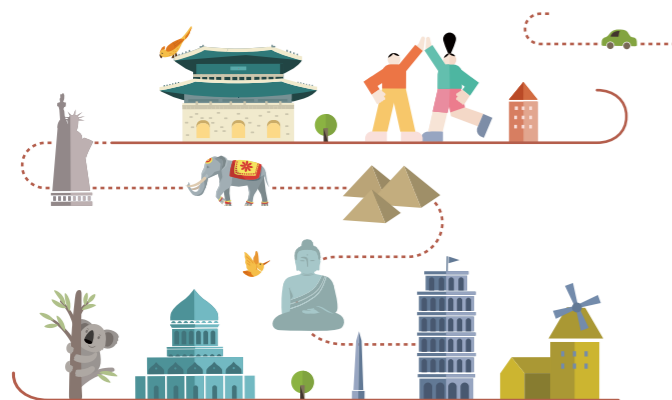
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# EVENT OVERVIEW

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This booklet contains the main contents, including thematic presentations and Q&A sessions, from the side events of WHIPIC during the Extended 45th Session of the World Heritage Committee, which was convened in Saudi Arabia on September 16, 2023.

- **Event Name :** Pathway to Advancing Heritage Interpretation and Presentation within the World Heritage System
- **Date / Time :** September 16th, 2023, 13:30 ~ 15:00
- **Venue :** Al Ahsa Oasis Room, Riyadh, Saudi Arabia
- **Participants :** The World Heritage Committee and member states
- **Event Details :** Opening and promotional video screening, thematic presentations, Q&A sessions and discussions



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# Opening Remarks

## Hong Changnam

WHIPIC

Distinguished guests, ladies and gentlemen, good afternoon. I'm Hong Changnam, the Director General of the International Centre for the Interpretation and Presentation of World Heritage Sites (WHIPIC).

It's my great pleasure to host the side event, 'Pathway to Advancing Heritage Interpretation and Presentation within the World Heritage System.' I'd like to deliver my deep appreciation to Mr. Choi Eung-chon the administrator of the Cultural Heritage Administration of the Republic of Korea, and Mr. Lazare Eloundou Assomo of the World Heritage Centre, and Mr. Joseph King of ICCROM, and Mr. Tim Badman of IUCN.

WHIPIC is a category2 centre established to focus on inclusive heritage interpretation. As we celebrated the 50th anniversary of the World Heritage Convention last year, we find ourselves at a turning point, introducing a new era. The upcoming new era calls for a reflection on our achievements in protecting World Heritage and on the evolving concept of heritage within the World Heritage System. But there remains a lack of comprehensive policies, principles, and guidelines addressing the issues of heritage interpretation and presentation. I believe that establishing a framework for inclusive heritage interpretation through policies, capacity building activities is a task for all of you and I should work on in the future.

Today's seminar is also part of this process. Today, we aim to propose strategies from a policy, practical, and academic perspective for interpretation and presentation within the World Heritage system. And to achieve this, we would like to present the efforts that WHIPIC has been advancing so far. Through this event, I hope that the diverse values and ideas shared during this event will greatly contribute to the understanding and expanding the value of World Heritage. Once again, I would like to express my warm welcome to every one of you. Thank you.



# Welcoming Remarks

## Choi Eungchon

Cultural Heritage Administration of the Republic of Korea

Welcome to the International Seminar supported by the Cultural Heritage Administration of the Republic of Korea and organized by the WHIPIC. I am Choi Eung-chon, the administrator of the Cultural Heritage Administration of the Republic of Korea.

The Korean government has been supporting various projects to effectively protect World Heritage sites. In particular, WHIPIC, a category2 centre was established last year, upon the suggestion of the Korean government.

This seminar shares the centre's missions and contributions and discuss the importance of interpretation and presentation in heritage preservation. Currently, heritage interpretation is not extensively discussed within the World Heritage System. Mr. Joseph King will also address this, and I look forward to discussing how we can integrate inclusive heritage interpretation into the policy during today.

The next 50 years of the World Heritage Convention require a deep reflection, not only on the physical preservation of heritage, but also of the spiritual values. Based on this reflection, we must collaborate and take proactive actions to address future challenges.

The interpretation of heritage is defined as a meaning making process through communication, participation and experience. Through this seminar, I hope that the interpretation and preservation of World Heritage can contribute to the sustainable development of humanity. I would like to express my sincere gratitude to international professionals and audiences who are participating. Thank you.



# Congratulatory Remarks

## Lazare Eloundou Assomo

World Heritage Centre

Thank you. Mr. Choi, Mr. Hong, UNESCO Ambassador Park, Mr. Tim Badman and Joseph King, my good friends. And dear friends and colleagues in the room, I'm really very happy to say some few words in this side events, you know, on the occasion of this meeting.

And you were right when you said that, yes, I really value the work of this category2 centre. And so this event, which is organized by WHIPIC, it's absolutely crucial. Why am I saying that? Because first of all, the title that was chosen, "Pathway to Advancing Heritage Interpretation and Presentation within the World Heritage System", it's an important step, which needs to be supported, you know, in our World Heritage System. And your ongoing efforts, or the ongoing effort that WHIPIC is doing in view of enriching our World Heritage, and especially this issue of interpretation and presentation of our shared properties of some universal value across the world, it's really important. And you have to be the role model in allowing everyone to benefit from what the centre is doing. And we will support you in this.

So let me first then extend my sincere appreciation to all of you, the representative of the Republic of Korea and of WHIPIC for your dedication, for the hard work that you've been putting since the establishment of the centre. Because now we decide then we see also that it has become a reality. Nobody can say that it doesn't, I mean this is true.

And since the centre was established in 2022, we have seen a category2 centre deeply committed to furthering inclusive interpretation and presentation of the heritage. But not only in the Asia and Pacific region, but also the world with the other category2 centre and not only in Africa. And I think the last meeting that was organised was already a proof that you really want to support this network of category2 centre.

And like we always say, category2 centres are not only about the national centre, it's about the dynamic of the network that it created. So you are much more efficient as a network of category2 centre than only working. And you have demonstrated you and I really want to thank you on behalf of the World Heritage Centre for that. Because your commitment, I mean the commitment of the category of WHIPIC has already yielded significant results in research and capacity building and information sharing, some of which I'm sure will be shared today in this side event.

So as we all gathered today, it is crucial to recognise that there is a critical gap in compliance with the policy of the network principles. I think this is something we have been discussing and guidelines in addressing the vital issues of heritage interpretation and presentation. And we are thankful of the key word that WHIPIC can play in bridging this gap and providing the best possible guidance to our state parties and heritage. our advisory bodies. And I think I really thank the IUCN Tim Badman, and also ICCROM Joseph king to be here, because we really need them. Also, ICOMOS, I see ICOMOS at the back there, absolutely very important. So, I think the three advisory bodies can really help in this issue. And we really need to give them the place to be able to do it. Before I continue, I see Marie-Laure Lavenir (the Director General of ICOMOS) is in the room at the back, but you need to join us here in the front place. And I would be really greatly appreciated.

—So today's event is a step in a fruitful process of fostering the active participation and meaningful engagement of member states, specialized agencies, experts, and communities in the discussion around the values of World Heritage and how they can be communicated faithfully, truthfully, and in the most accessible manner possible.

Today's side event also seeks to establish a collaborative framework among international experts and institutions, fostering participation and solidarity initiatives that are really essential for the safeguarding of our shared heritage. The event is really an opportunity to highlight the direction and role that interpretation must play in the World Heritage system, but also offer valuable insights into the roles and involvement of UNESCO, the advisory bodies of the committee, and the category2 centre under the auspices of UNESCO. And like we always say, and I was telling you to some of you, if you go back to the logo of the World Heritage Convention, it's really the logo that shows together. So together we can build a collective vision for the future of World Heritage interpretation and presentation grounded in the principle of inclusivity, diversity, and sustainability.

As we engage in meaningful conversation today, I just want to remind a couple of issues. Let us first remember the profound impact that our decisions can have on preserving the cultural and natural resource, the treasures of our world. Together we can chart a pathway that not only advances heritage interpretation and presentation, but also inspires the next generation to become a steward of our heritage and our World Heritage.

To conclude, I really once again wish to express my gratitude to all of you in this room, the speakers who will continue after me, but also everyone who has organised this side event and who have made it possible. Let us say this opportunity to learn from one another, share our experiences, and most importantly, commit to continue working together, commit to preserve and celebrate the rich tapestry of cultures and ecosystems that make up our shared World Heritage. You were saying that we are in the the 50<sup>th</sup> anniversary, but we are already engaging ourselves in the next 50, we are already thinking about the next 50 years. And it is now that we have to think about the next 50 years. And I think WHIPIC has its role and its place. And the state party of the Republic of Korea really has a real role to play in this. Thank you very much.



# Thematic Presentation 1

| Joseph King ICCROM



Okay, thank you. First, let me take the opportunity to thank the Republic of Korea and actually CHA (Cultural Heritage Administration of the Republic of Korea) for what is actually now a really strong support and partnership, let's say, with ICCROM over these last years. We've been very happy with our partnership with the Republic of Korea and actually now WHIPIC is the newest entry in that, but we're actually very happy to be collaborating with WHIPIC and going forward. We look forward to even stronger collaborations both with CHA and with WHIPIC.

So, on this topic of interpretation and presentation we certainly consider it to be a very important one and just as background, you know, while there has never actually been a specific policy on interpretation or presentation in the World Heritage

Convention, it is clear nevertheless that it is important for states parties as they plan to and inscribe properties on the World Heritage List that they really must be developing strategies to create a better understanding of that outstanding universal value for the general public, for tourists, and just in general. So, I think that's the first thing we need to keep in mind.

Now, in the World Heritage Convention in Article 4, it does mention the word 'presentation' and it mentions it as part of an integrated, let's say, definition of what we mean by safeguarding the cultural heritage. So, we talk about identification, protection, conservation, presentation, and transmission to future generations. So, it is there in the convention itself. But unfortunately, I think we have to say that the World Heritage Committee and the operational guidelines have never really defined what we mean by interpretation and presentation when there hasn't really been a policy created. So there never really has been a good definition in the operational guidelines. There really never has been a policy that has been developed for this. And for that reason, actually ICCROM considers it to be a very welcome development that WHIPIC has been created. I know UNESCO approved it in 2019 and it has come to fruition now in, I guess, 2022 is the actual date. But we really consider this to be a very positive step forward in dealing with this issue. Now, I'm happy to say that WHIPIC has already begun to work on establishing definitions for interpretation and presentation and I suspect you're going to be hearing more about that today. So, I won't talk about that more, but just to say that some of those definitions are being developed.

But I think it's also important to keep in mind that in developing these kinds of policies, the first step that we have to look at is ICOMOS, because ICOMOS does have a charter on interpretation and presentation of cultural heritage sites. It was adopted by the ICOMOS General Assembly in 2008 in Quebec and has been going forward. And there's actually an international tourism committee, I think, that actually works on this issue. So, I think ICOMOS has already contributed significantly to this and it's something that we need to keep in mind as we move forward. But having said that, it's certainly not a bad idea, in my opinion, at least for the World Heritage Committee, to start thinking about a policy, a particular policy for World Heritage in relationship to interpretation and presentation.

Obviously, we should be using the ICOMOS charter as a base, but I think there are certain things that we can consider. And what I'm offering you here today are just some reflections of mine in terms of what some of the key sort of principles we might be thinking about as we move forward on that.

So, that's where I'm starting. I have seven principles. And the slide that you're looking at now is the first one, which is a recognition that interpretation and presentation of World Heritage properties actually begin with the preparation of the nomination of dossier itself. This is not something that you start doing once you're on the World Heritage list and suddenly it's like, "Oh my god, how am I going to interpret this? How am I going to present this?" No, when you actually present the dossier itself, already there's been interpretation that's gone into that. The collection of information for dossier, the identification of attributes, the creation of a convincing argument or a narrative for the OUV itself, is the first step in the interpretation process. So, I think this is something that we need to keep in mind, and I think that that's actually very important. In fact, I often say to states parties as they're preparing nominations that they should really think about the nomination file as a narrative or a story. What is the story that you need to tell to make the argument that this has outstanding universal value? And that really is the first interpretation that needs to be done.

My second principle is that the outstanding universal value of the property and its attributes are only one of the layers of significance of this property. Now interestingly enough, I mean, I had prepared this presentation before coming here, but we had an interesting discussion with some people from the Indigenous Peoples Forum earlier and they were actually making the same argument that there are a lot of values, indigenous values that are part of World Heritage sites but are not necessarily part of the outstanding universal value of the property, but in fact they are important parts of the property. So, I think it's important for us to keep in mind that when we tell the story, we have to tell the whole story and we have to make sure that we incorporate all of the significance of a property when we're telling its story. We absolutely have to tell the OUV. There's no doubt about that, but we also have to go beyond that.

The example that I want to use of that is this building that you see right here, which is Fort Jesus Museum in Mombasa, Kenya which is actually the place where I started working in Cultural Heritage 35 years ago. This is on the World Heritage list, this building. It was inscribed on the list as a Portuguese fort built in the 15th century and its OUV is linked primarily to its architectural values, and also the fact that it was a place where there was a mix of Swahili culture, European culture and other cultures. So, that's what the OUVs of it is.



Oman House, Mombasa, Kenya

But in fact, actually I'm happy to say that when I went back to Kenya fairly recently and paid a visit to Fort Jesus they've started to expand on that story, they've started to expand on the interpretation and the presentation. Now the picture, the bottom picture on my left, I guess it's also your left, is within the fort. It's a small building within the fort and it's actually called the Oman House. This has actually always been there back even in the 1980s when I was working there because Oman has always had an important role also on the coast of East Africa. There's always been a lot of interaction back and forth. So, the Oman House has always been there and there's been interpretation at Fort Jesus to explain the Omani relationship to the East African coast, etc.

But I was happy when I went back, actually just this past March, to see that they've started adding other additional exhibits now. So, the two pictures on the right are a small part of the exhibition dealing with the Baluchi ethnic group that is there. This is a group that originates in India and there was a migration to the East African coast, I think at the beginning of the, I want to say the beginning of the 19th century, I think early 20th century. But they're an important community within Mombasa and so what's happened now is that there's a space within Fort Jesus which actually also tells the story of this community that is an important part of Mombasa, where Fort Jesus is. So that actually made me very happy that they were starting to expand the story.

I was even happier when I saw another exhibition which was highlighting African archaeologists that have been involved in archaeology on the East African coast for many years. And I was happy about this because this is a part of the story that's actually often forgotten. When we think about the archaeologists, I mean the person who wrote the big

story of Fort Jesus was an Englishman named Kirkman and he's always the one that's associated when you go back and you read the stories of this. That's what you hear about. But in fact, he was helped by a lot of African archaeologists and assistants and things like that. And so what happened was that there was an exhibition put up before I got there which was actually highlighting the role of African archaeologists not just 200 years ago but even up until now and the importance of African archaeologists. So again, here's an example of taking a story which was sort of fixed on a more colonial aspect, let's say, or only one part of the story and now they've expanded it. They brought in the Baluchi community, you know, from Mombasa and they brought in all the African archaeologists who have been involved with archaeology at Fort Jesus, at land on the East African coast. So, I think this is something that I think is an important principle that we all need to be thinking about when we look at our co-World Heritage sites.



Exhibition highlighting African archaeologists

Okay, so my third principle is the need to understand that there are multiple audiences for interpretation and preservation. When we think about interpretation and presentation, usually we focus about tourists. "What is it that we want the visitors who are coming and paying the money, you know, to enhance our budgets?" And so you wind up telling the story that you think the tourists are going to be interested in. But that's only part of the story. There are also young people in Mombasa. The picture, the second picture, is young people in Mombasa actually who also need to know their story. And they also need to be able to understand things and interpret it and talk to other people about it.

So, the third principle is that we have to think about different levels of audiences to be part of this interpretation and preservation strategy. That leads then to the fourth principle, which is that this work is never finished.

You know, it would be really nice to be able to say, "I'm going to tell the story and that's going to be the story and that's going to be the end of it." But you're always needing to do more research. You're always needing to have a better understanding. Some of the examples that I already showed you, you know, talking about the other communities, talking about the African archaeologists is, in fact, an additional work. It's an additional level of interpretation that comes in later and that we need to be ready to and willing to update our story, let's say, and tell new stories and augment our stories. So, I think that's the fourth principle.

The fifth principle is, this is something we're talking about in a lot of side events now. The idea that presentation strategies need to be developed on site because you need to be able to look at things on site. But you also need to be looking

at things at a distance now. Certainly, with AI and with 3D documentation and internet and all those sorts of things. There are many different ways to present World Heritage Sites. And so we need to be looking at this as what can we do on the site and we also need to be looking at this as what kinds of interpretation can go after a wider audience, you know, on the internet using artificial intelligence, etc.

I do want to put a caution here on this though, that we shouldn't get to the point where we only focus on artificial intelligence or only focus on 3D presentation that can be digested off site. We want people coming and looking at the authentic cultural heritage and we need to make sure that we keep that in mind at all times. It's not the same thing, you know, I live in Italy, it's not the same thing to look at Pompeii, this is actually Pompeii in the picture. It's not the same thing of looking at Pompeii on YouTube as it is actually going to the site and looking at Pompeii. So we really do need to be careful about that.



Sixth point is that we also need to make sure that the presentation, the interpretation of presentation is done in a way that does not interfere with or damage attributes of the property. The picture you see here is a tourist information sign that's stuck up on a wall and is potentially damaging that wall in one way or another. So, we also need to keep in mind that whatever interpretation or presentation we put up should be respectful of the place and should not have an interference with the attributes.

And my final point and anybody who knows ICCROM is going to know that this is my final point before I even click the slide. Training capacity building. I know you all expected it. So my seventh principle for this policy is to ensure that there is the necessary training and that training needs to be at all levels. We need to be aiming at professionals. We need to be aiming at site managers. But we also need to be working with communities. We need to be working with also even disadvantaged communities. We need to be looking at communities not as a monolith, but we actually need to be looking at different communities when we do this.

So, I think I've probably talked too long now. I'll stop and just to say thank you all for being here. Thank you for listening and I look forward to discussing these issues with you in the future. Thank you.


| Joseph King Presentation Slides |



## Exploring Approaches for the Application of Interpretation and Presentation in the World Heritage System


A WHIPIC Side Event at the 45<sup>th</sup> Session of the World Heritage Committee  
16 September 2023

Joseph King  
Senior Director, Office of the Director General  
ICCRM




### Article 4

Each State Party to this Convention recognizes that the duty of ensuring the **identification, protection, conservation, presentation and transmission to future generations** of the cultural and natural heritage referred to in Articles 1 and 2 and situated on its territory, belongs primarily to that State. It will do all it can to this end, to the utmost of its own resources and, where appropriate, with any international assistance and co-operation, in particular, financial, artistic, scientific and technical, which it may be able to obtain.



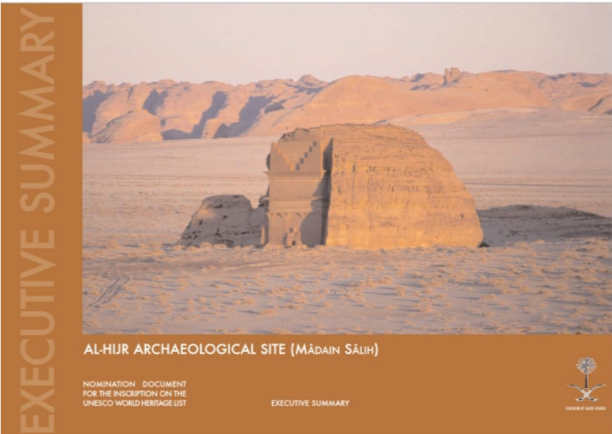
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES **ICOMOS** INTERNATIONAL COUNCIL ON MONUMENTS AND SITES

<p style="text-align: center;"><b>THE ICOMOS CHARTER FOR THE INTERPRETATION AND PRESENTATION OF CULTURAL HERITAGE SITES</b></p> <p style="text-align: center;">Prepared under the Auspices of the ICOMOS International Scientific Committee on Interpretation and Presentation of Cultural Heritage Sites</p> <p style="text-align: center;">Ratified by the 16<sup>th</sup> General Assembly of ICOMOS, Québec (Canada), on 4 October 2008</p>	<p style="text-align: center;"><b>CHARTRE ICOMOS POUR L'INTERPRETATION ET LA PRESENTATION DES SITES CULTURELS PATRIMONIAUX</b></p> <p style="text-align: center;">Préparée sous les auspices du Comité scientifique de l'ICOMOS sur l'interprétation et la présentation des sites patrimoniaux</p> <p style="text-align: center;">Ratifiée par la 16<sup>e</sup> Assemblée Générale de l'ICOMOS, Québec (Canada), le 4 octobre 2008</p>
<p style="text-align: center;"><b>PREAMBLE</b></p> <p>Since its establishment in 1965 as a worldwide organisation of heritage professionals dedicated to the study, documentation, and protection of cultural heritage sites, ICOMOS has striven to promote the conservation ethic in all its activities and to help enhance public</p>	<p style="text-align: center;"><b>PREAMBULE</b></p> <p>Depuis sa création en 1965, en tant que association mondiale de professionnels du patrimoine qui se consacre à l'étude, la documentation et à la protection des sites du patrimoine culturel, ICOMOS se consacre à la promotion de l'éthique de la conservation dans toutes ses activités et à augmenter</p>




1. A recognition that Interpretation and presentation of a World Heritage properties actually begins with the preparation of the nomination dossier.





EXECUTIVE SUMMARY









2. The OUV of the property and its attributes are only one of the layers of significance of a property.













3. There are multiple audiences for the interpretation and presentation, not just tourists.







4. The work of interpretation and presentation is never completed and must involve the stakeholders mentioned above.







5. Presentation strategies can be developed both on the site and to be utilized at a distance.






6. On-site presentation should never, however, interfere with the key attributes of the property.





7. Training is necessary to ensure that people at all levels of the Interpretation and presentation processes are able to meet their own needs for understanding a site and in order to better present it to visitors.





## Thematic Presentation 2

| **Tim Badman** IUCN

Well, thanks very much. Yes, full disclosure is, I guess, Joe had a week, and I had an hour to get ready. But it is a pleasure to, I guess, play the nature culture connection here, and also represent IUCN's contributions to this discussion. Let me firstly say congratulations to WHIPIC for coming together. And I think really my main message is this is an issue that's been greatly missed out of World Heritage for a very long time but is actually very fundamental to what the World Heritage Convention is about.

I'd also like to say thanks to the Cultural Heritage Administration, who we have a great and longstanding relationship with as IUCN as well. And we're also pleased to be developing new ideas about how that might also make some more connections to our work conserving natural sites in the World Heritage Convention. If I just make a few remarks and add to what Joe has said. So, I actually started my career in the Centre for Environmental Interpretation in the United Kingdom. And so, I guess I've approached this having understood from the beginning of my career that environmental interpretation is important. And it's important to understand that it's different to education and it's different to providing information. And I guess I grew up with a mantra of Freeman Tilden, the great American thinker that founded the idea of environmental interpretation, which is interpretation is about understanding and connection. And it's through the understanding and connection of a place that you get appreciation. And it's only if we have appreciation for a place that you really get a durable approach to conservation. And so, in a way it's about the love of the places that we're looking after, I think.



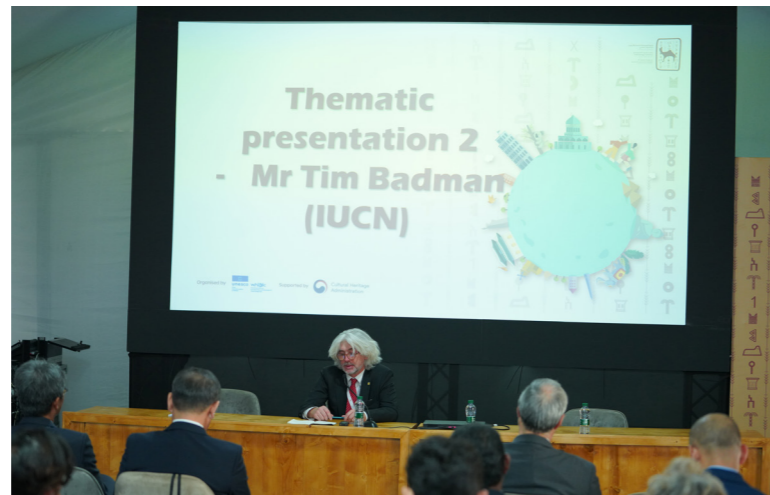
Interpretation is not science and it's not what we think people should know. It's about how we're trying to connect ourselves and the communities that care about World Heritage to places. I think you've asked me to talk a bit about the connection of nature and culture, but I actually think interpretation for me has always been about everything to do with the place. And in a way it's a good test. What a site is doing in terms of interpretation is a good test about how inclusive it is of telling its stories. Because really every, in nature conservation, in IUCN, we talk about geological diversity and geological heritage, and we talk about biodiversity and wildlife. And we do talk about people and their role in nature conservation.

But if you think about where the journey we've been on with connecting nature and culture, it's about everywhere, every place having a story that includes geological diversity and the deep time in the rocks underneath our feet and the ecosystems that we live in and the history and culture of the people that are living here now and have lived here before. And I think although I'm not a cultural heritage person, it's also about connecting the different ways people think about heritage. The unhelpful separation of tangible and intangible heritage and interpretation comes to life when it embraces how people respond to places. And so, I don't really see a distinction. I think nature stories are culture stories. It's possible that whales and dolphins tell stories to each other, but really interpretation is the stories we're telling each other and have been telling each other about our places. That's, in that sense, nature is culture and culture is part of our nature.

And then let me just make four or five points to conclude. It is a real surprise that this has been such an under-discussed issue when you think the Article IV of the Convention says that one of the duties of a World Heritage Site is its presentation. So, I think it is a real gap in practice, and it's very fundamental to conservation strategies. It also, I think, connects to another of the huge gaps in my humble opinion in the World Heritage Convention, which is, although interpretation is not only about tourism, it is one of the very tangible ways that sites connect to visitors. And yet in the World Heritage System, we're also very, very underinvested in advice and standards and expectations for the experience of visitors of all their kinds to places. So I do think you're really addressing a very significant need.

And then I think I'll just say three things about maybe some ideas about what's important. One of the things that I find very much missing in conservation practice is we tend to work in my mother tongue, Joe's mother tongue, or Marie-Laure's mother tongue and we very frequently leave out the fact that sites tell their stories in thousands of mother tongues. And I've spent a lot of time with Eugene Jo who runs the leadership program talking about Korean ways of thinking about places and it's a little bit different. And actually, in some ways much more exciting to understand how Korean practitioners think about places. But that's different to any other place that is approaching how its significance is defined locally. So in our work in the global biodiversity framework, the targets are about diverse world views. And I think interpretation might be one of the ways to really bring forward the diverse world views that exist across World Heritage areas.

The second suggestion is to make connections not only in World Heritage but to the other UNESCO sites. UNESCO Global Geoparks re-accredit sites every four years and they expect visibility and they expect connection to be part of the deal. What would the World Heritage Convention be like if every four years, if you weren't performing in showing off your World Heritage site to all your visitors, you had to leave the World Heritage List and only come back when you were doing a good job of showing off the site. That's how geoparks work. I can see Joe and Marie-Laure are thinking "That could be a really good idea." And I think it might be an interesting idea but why, you know, I think we can learn from what other UNESCO sites where there are much bigger expectations and therefore constituencies about presentation are bringing their ideas forward.



And lastly, I think the kind of the weird thing about this conundrum of World Heritage Convention not paying much attention to interpretation is if you go to World Heritage sites, World Heritage sites are doing heaps of interpretation and they're doing brilliant interpretation.

So I guess my last message is to really, well, my penultimate message is to really reach out and learn from what sites are doing and bring and share the best of practice and I think the work we're doing at the leadership program and the site managers forum is a very big opportunity.

And the last thing, I don't know if Marie-Laure's got the chance to speak but I think it's strange to me that it's hard to find people in IUCN that work on interpretation, environmental interpretation. Even our Commission on Education and Communication has quite few people that think they're working on environmental interpretation, and I think actually amongst the three advisory bodies, really, ICOMOS, we saw, the charter has a corpus of experience which is extremely important for us to all and to bring forward and learn from.

So I guess my last suggestion is that it would be great to have more exchange between ICOMOS and IUCN and ICROM in this area. Thanks for those light opportunity and I'm afraid time keeping is never good when you don't have time to prepare. As I say, if I had more time I'd have written a shorter speech. But thanks very much for the opportunity to address you and congratulations.



## Thematic Presentation 3

| Marie-Laure Lavenir ICOMOS

Nice to be with you and my colleagues, Joe and friends, have already said everything about ICOMOS, perhaps. And so I don't have so much to say. Well, just remind, as Jo said, that interpretation is a key area for ICOMOS with this charter that was elaborated in 2008. But we could see at ICOMOS General Assembly that took place last week in Sydney, how bigger this area of work and research had been in almost 20 years. The change has been used. That was one of the reflections that we made among ourselves after the General Assembly. So, and there is still a lot to do. Perhaps the other point that I could mention because Joe said also that the interpretation started not only after the inscription of a site, but in the nomination dossier.

That's a very good point and very interesting point. Recently, we invited to the ICOMOS evaluation panel a very respected and very old expert who has been expert in the panel almost 30 years ago at the very beginning of the ICOMOS work as an advisory body. And after the panel, I had a discussion with him and asked him, has it changed a lot? How is it now compared to 30 years ago? And he said, so different because now everything is about the narrative.

30 years ago, we are just speaking of integrity, boundaries, and it went very fast. But the issue of the narrative was almost not touched. So, this is really a very important part now of the evaluation of a nomination.

And then perhaps last point also on the fact that, yes, the narrative is the story. And as Tim said, there is not just one story for a place. It's like in your life, there is not just one story of your life.

You could tell the story of your life in many different ways. And the story of a family is the same. Different members of the family could tell the story of the family in different manners. And sometimes the issue is that these stories are conflicting and that's difficult.

Well, in life, for human people, we have therapists, for instance, to help reconcile the different stories. We don't have that in our field. So maybe it's our responsibility of all heritage, the people who care for heritage and who care for memories to contribute to these efforts of reconciling stories when it has to be done. Thank you.



## Heritage Interpretation and WHIPIC's Contribution

| Shim Haeree

Hi everyone, I'm Haeree, the head of education and networking office. I'll be presenting heritage interpretation and WHIPIC's contribution. So I'll be briefly giving you the overview of WHIPIC and also the main activities and contribution and telling what is heritage interpretation and why do we need it.

So as you know, WHIPIC is the first UNESCO organization solely focusing on the heritage interpretation and presentation. So we were established just last year, located in Sejong city, which is basically an administrative capital of Republic of Korea.

So our mission is to develop an inclusive heritage interpretation and presentation. And so ultimately to contribute to the harmonious value of a world heritage sites and sustainable development of the society.

So, we have this main three function[s], research, capacity-building and information sharing. And this was very basic information of the WHIPIC. And I would like to share the necessity of interpretation and presentation of World Heritage Sites, sharing some of our research outcomes.

we wanted to analyze the context of the term used on the term 'interpretation' in the world heritage committee decisions for the last three years from 2019 to 2021. So, we analyzed the contextual usage of the interpretation in the decisions and examined trend by year and topic.

So, the total number was the 41 cases. You could see that the figures don't explicitly show that it's increasing at the moment, but we'll have to see the data of the 2022 and three as well. So, we found out that in the earlier years, interpretation term is mixed with very different concepts.

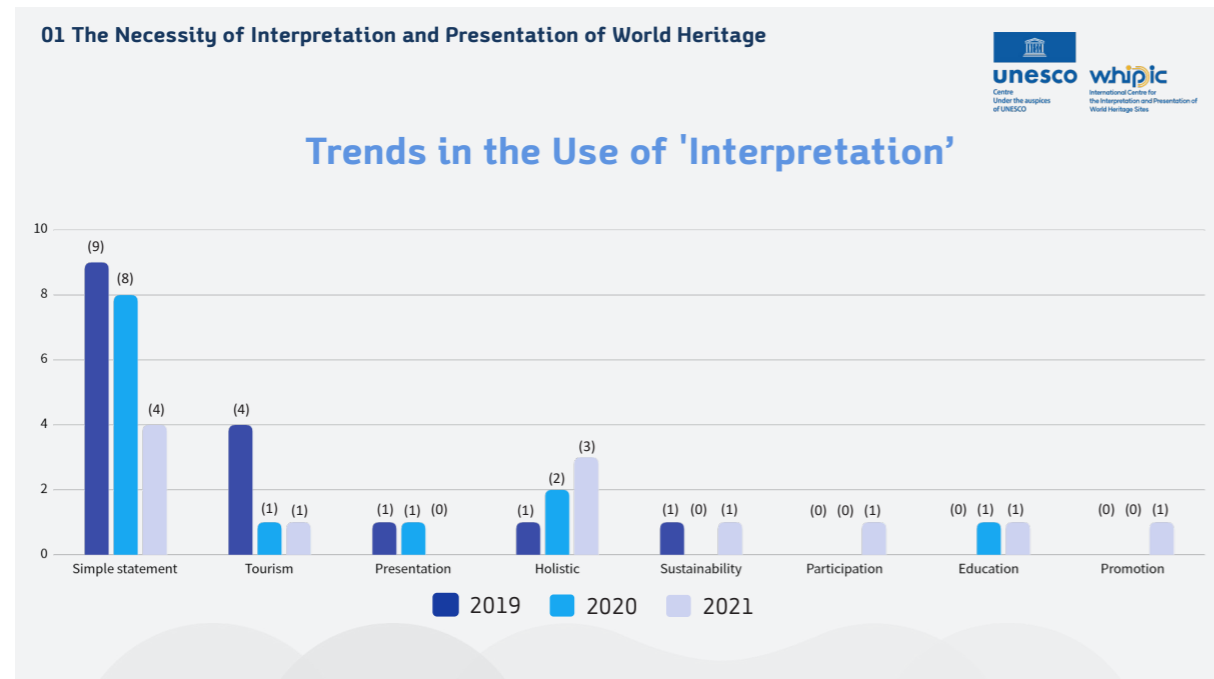
For instance, in 2019, it says, an integrated management needed with the following themes, conservation, community involvement, as well as interpretation, presentation, and visitor management. And in 2022, it says, requires for a best international practice for interpretation strategies on the interpretation of the full history of the property. So it means that in the second example, you could see that it has a connotation of very careful look into the holistic and full history, whereas the first one considers interpretation as one of other elements of the preservation management.

So we need [a] discussion for a clear definition of the heritage interpretation. And also, we found out that the need for interpretation is arising in increasingly diverse and distinct contexts. For instance, in 2021, it says, request for a rehabilitation of the site museum that should be planned with a comprehensive approach of the interpretation of all values.



And in 2021, one example is a gradually improved interpretation and exhibition for educational and outreach purposes. If you see the second one, it has more of an education and presentation aspect of connotation, whereas the first one has a little bit different, like inclusive interpretation aspects. So maybe enhancing stakeholders' capacity to implement effective interpretation strategies across various stakeholders is crucial.

So this is the figure that we found. Before, we had a lot of just simple statements, simple listing of interpretation among the decisions [were] a lot but it's decreasing at the moment. Whereas interpretation with a connotation of holistic and comprehensive is increasing at the moment.



So, we can see these trends in 2019 and 2020, whereas we see more of a comprehensive and holistic approach is increasing in 2021. So in response to these issues and demands in World Heritage, WHIPIC plans and conducts research, capacity-building and information sharing programs. So, we want to share a basic idea of our research questions. So, our objective is supporting UNESCO and World Heritage Convention. And also, we want to contribute to the effective implementation of the UNESCO World Heritage Convention as well.

Our basic and fundamental research question is, what are heritage interpretation and presentation? And why heritage interpretation [is] important for [the] world heritage system? And also, what do we need for better interpretation and presentation? So what is heritage interpretation? So like Joe mentioned, we formed an international working group to discuss the basic concepts and definitions of heritage interpretation last year. And these are the key points discussed within the international working group that we have formed for the definitions and concepts of heritage interpretation.

The first one is that the World Heritage Convention and the Operational Guidelines use both terms without any further explanation. Second, heritage communities are no longer to be educated but to engage to heritage processes. And thirdly, heritage interpretation affects all stages of discovery, analysis and communication of heritage values. And finally, each concept of heritage interpretation and presentation has their own unique roles and impacts in heritage processes. These are our findings.

So throughout these working groups, the surveys, and conference and also literature reviews, we were able to reach a consensus of a sentence of definition that is at the moment it's draft. 'Heritage interpretation is a meaning making process through communication, participation and experience. It increases understanding and promotes connections between people and heritage places.' So this is the definition sentence at the moment. but it is still undergoing revisions. If you have any opinion about this, please let us know in the Q&A session.

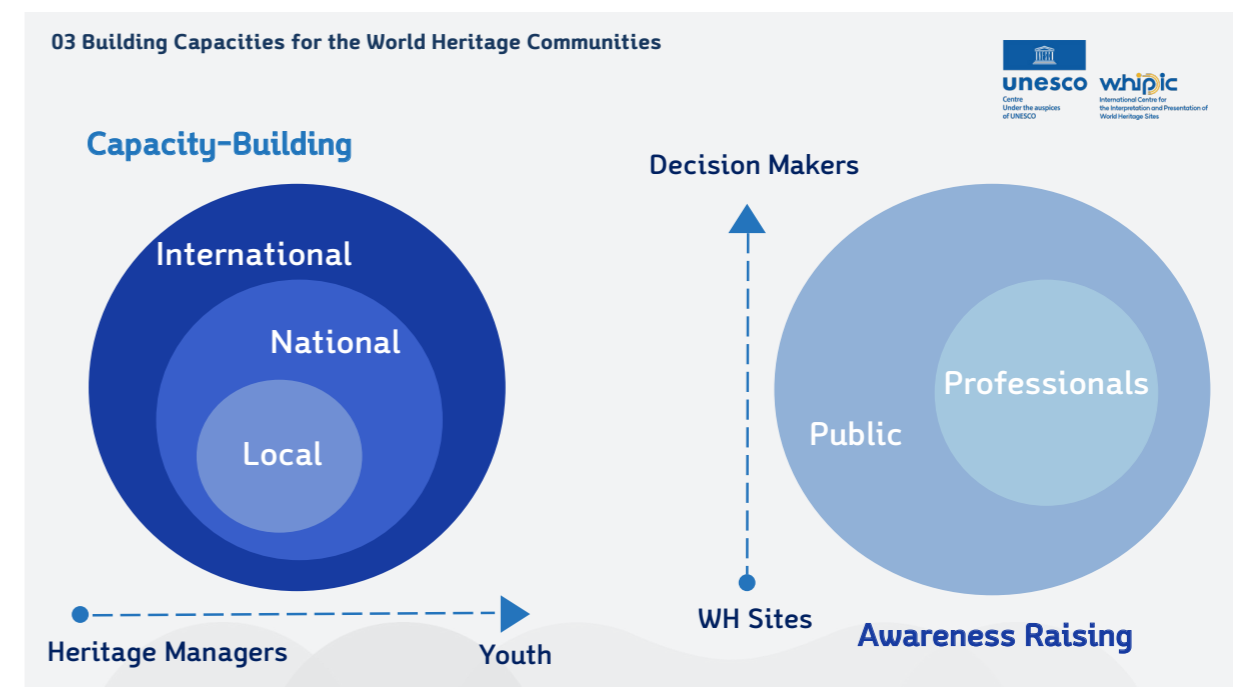
And then why heritage interpretation is important for a World Heritage System? So we also have the International Working Group for the policy research on heritage interpretation. And the working group also found out that heritage interpretation does contribute to sustainable development, including encouraging inclusiveness, community engagement and well-being, nature-culture linking, and also world heritage resilience, regional issues of world heritage. And if you've come from the site, you might know the attributes are getting important for the heritage impact assessment as well. So attribute in a word is the smallest element consisting the OUV and other important values.

So, we also want to understand on attribute mapping and context and association on the property based on the credible information for the full range of heritage interpretation.

And finally, we do have our small research team for dissonant heritage as well. We strongly believe that encouraging dialogues between related communities and state parties, introduces inclusive interpretation strategy that can respect different perspectives related to sites of memory associated with recent conflicts.

Based on these researches and findings, we also have a very strong capacity building programs for the worldwide. So, our goal for the capacity building, particularly on heritage interpretation, is to strengthen heritage interpretation to resolve relevant issues responding to emerging priorities of world heritage sites. And also we want to contribute to the sustainable development goals in the expansion of the concept of World Heritage. And along with capacity building, we do have awareness raising, and we want to widen the audience and stakeholders participating to the heritage management processes.

And also we want to have a bottom up approach for heritage interpretation and linking the government and academia and private sectors as well. So these are some infographic that we seek through capacity building and the awareness raising. And since this is our very year one, we do have some capacity building programs, particularly in Africa, so I would like to introduce. So from last year, we did have our foundational research on the capacity building programs. So we did a survey on every existing World Heritage capacity building programs, and we analyzed the gap area so that we could contribute. So we were able to draw modules for the core courses and advanced courses. For this study, we included Eugene and Sarah for our members.



Capacity Building and Awareness Raising Project

So based on this curriculum, we are currently engaging in the Great Zimbabwe Rehabilitation program, which is a UNESCO commissioned two year program funded by the French government. So, we are currently in the program development of an inclusive and holistic interpretation and storytelling for the Great Zimbabwe World Heritage Site. And currently WHIPIC is leading the heritage interpretation component in the rehabilitation program. So currently we're working with the UNESCO Harare and also the local team, including the Great Zimbabwe University and the National Monument and Museums of Great Zimbabwe as well. So for this program, we particularly, for the last few months, we particularly were making this tool for the implementing inclusive world heritage interpretation and presentation.

So, we'll be probably publishing it as a booklet. So this is very like a gist and summary of the 11 steps consisting of this tool, starting from creating the heritage interpretation core team to the very end 11th step of the post-narrative analysis process for the sustainable interpretation and presentation. We will be having a consultation with other experts and we'll be publishing soon.



The Great Zimbabwe World Heritage site

And we are also having another African World Heritage interpretation workshop currently working with the African World Heritage Fund, a five-year MOU. So we will be having the World Heritage Capacity Building Program for Heritage Managers in Africa. We'll be having a three-day workshop in Twy-lfontine this year in Namibia from early November. So the call just went out yesterday. So if you can distribute it to your network, we'll be really grateful.

And of course, we do have some national programs for the Korean Heritage Managers and site managers. We provide capacity building opportunities for the World Heritage Site Managers in Korea. And we also want to contribute to the locals. So we do have eyes outside of school for the local students.

And currently, the Arab Centre actually for the World Heritage invited us to contribute to the capacity building workshop of their vision. So, we'll be also contributing to the assistance for the sustainable management of World Heritage properties for the Tunisia in October, the site called Dougga. So our goal is to actually involve communities, local and institute and stakeholders in the management of Dougga and also integrate heritage into the social and economic development as well.

We do have efforts for dissemination of WHIPIC's achievements. So ultimately in 2025, we want to have an information platform where everyone can easily access the information and data of heritage interpretation. At the moment, we're collecting data and we try to secure a lot of funding from the government for the promotion of inclusive heritage interpretation and presentation.



WHIPIC-AWHF MOU Signing Ceremony 2023. 6. 1



produced knowledge and also we want to generate the multiple voices and discussions in heritage interpretation.


So finally, we want World Heritage System that contribute to the peace building and UNESCO agendas through heritage interpretation and presentation by active community engagement and discussions of the state parties. This concludes my presentation of heritage interpretation and WHIPIC. Thank you so much.

And finally, we do have the publications as well. So we have yearly periodicals called 'Interpreting World Heritage' and this year's edition has been out so you can access to our website and download easily to see the periodicals. And on the right side, you can also see that we are collaborating with the other YouTubers and also other artists and heritage managers to make small videos to collaborate with the individuals from the communities.


Finally, what are we aiming to in the future? So, throughout this research, capacity building, networking and information sharing, we want to provide a new knowledge framework on heritage interpretation and we want people actively use this

## | Shim Haeree Presentation Slides |

The Side Event for the Extended 45th Session of the World Heritage Committee



# Heritage Interpretation and WHIPIC's Contribution






## CONTENTS

- 01. Overview of WHIPIC
- 02. Main Activities and Contribution  
: What is Heritage Interpretation - Why Do We Need It


01



### Overview of WHIPIC

“ WHIPIC is the first UNESCO Organisation focusing on World Heritage interpretation and presentation ”

Organisation Title	Status	Legal Foundation
International Centre for the Interpretation and Presentation of World Heritage Sites under the auspices of UNESCO (WHIPIC)	UNESCO Category II Centre	ROK-UNESCO Agreement for the Establishment of WHIPIC



02



### Establishment



2022 WHIPIC official establishment under the Cultural Heritage Administration, Located in Sejong City, the Republic of Korea





03 **Role and Vision**

**VISION**  
Contribute to the harmonious value of World Heritage Sites and sustainable development of the society

04 **Main Functions and Activities**

Three Major Functional Pillars of WHIPIC

**Research**  
Lays the theoretical foundation for interpretation and presentation and promotes research on WH theory, policies, subjects and regions.

**Capacity Building**  
Provides educational programmes on heritage interpretation and presentation for heritage site managers and experts, as well as the general public.

**Information Sharing**  
Builds an international heritage interpretation and presentation platform to share information with stakeholders from around the world, and carry out research on digital presentation of WH.

The Side Event for the Extended 45th Session of the World Heritage Committee

**WHIPIC**  
Main Activities and Contribution

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**01 The Necessity of Interpretation and Presentation of World Heritage sites**

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Centre Under the auspices of UNESCO International Centre for the Interpretation and Presentation of World Heritage Sites

01 The Necessity of Interpretation and Presentation of World Heritage

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Centre Under the auspices of UNESCO International Centre for the Interpretation and Presentation of World Heritage Sites

### Analysis of Context of Use on 'Interpretation' in WHC Decisions

**Subject for Review**

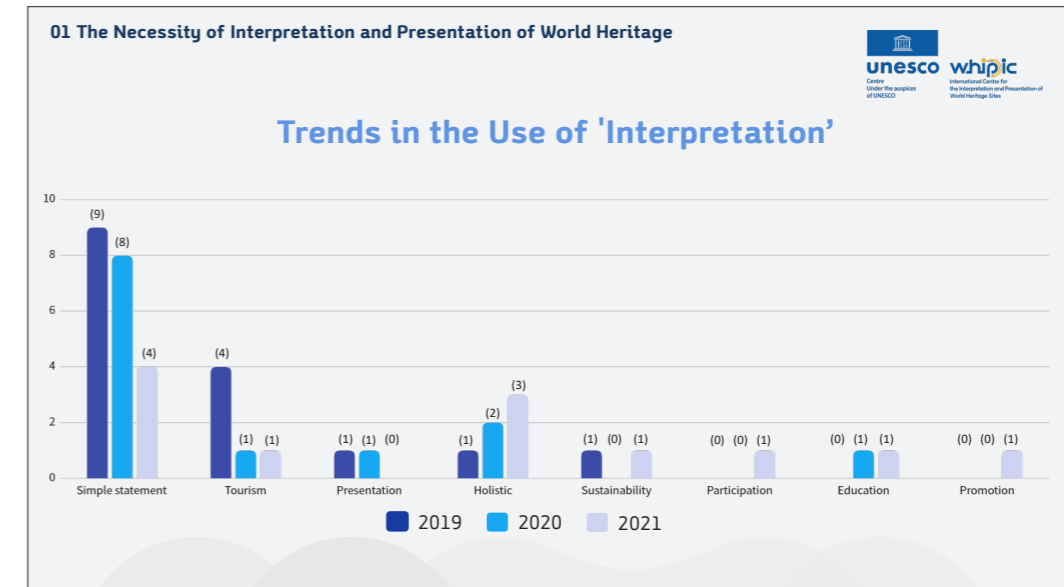
Decisions for World Heritage Committee for the last 3 years (2019-2021)

**Method of Review**

Analysed the contextual usage of 'Interpretation' in the Decisions and examined trends by year and topic

**Number of Extracts**

A total of 41 cases (2019) 14 cases, (2020) 15 cases, (2021) 12 cases



01 The Necessity of Interpretation and Presentation of World Heritage

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### Analysis Outcome

**01**

**Mixing 'interpretation' with different concepts**

- “...an integrated management needed with the following themes: conservation, community involvement, as well as **interpretation**, presentation, visitor management...” (2019)
- “...request for a best international practice for **interpretation** strategies on the **interpretation** of the full history of the property both during and outside the period covered by its OUV...” (2020)

The discussion for a clear definition of heritage interpretation is needed

**02**

**The need for 'interpretation' is arising in increasingly diverse and distinct contexts**

- “...request for a rehabilitation of the Site Museum that should be planned within a comprehensive approach of the **interpretation** of all values associated with the site...” (2021)
- “...gradually improve their **interpretation** and exhibition for educational and outreach purposes...” (2021)

Enhancing stakeholders' Capacities to implement effective interpretation strategies across various situations is crucial

01 The Necessity of Interpretation and Presentation of World Heritage

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### Trends in the Use of 'Interpretation' Between 2019 and 2020

- **Simple statement showing the context of general 'interpretation'**
- List interpretive strategies **as one of the various conditions for preservation management**
- 'Interpretation', mentioned as **a resource that should be integrated with tourism management tools** such as explanatory panels, guide materials, visitor explanations

01 The Necessity of Interpretation and Presentation of World Heritage



### Trends in the Use of 'Interpretation' in 2021

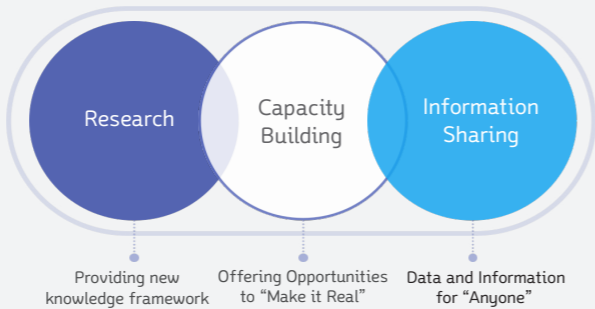
- Cases of listing 'interpretation' **as part of management criteria along with other elements**, a mere component of tourism operations, **have slightly decreased**
- There is a progressive **rise in suggestions for comprehensive and holistic interpretive strategies** like 'consideration for a full history'  
\*(2019) 1 case — (2020) 2 cases — (2021) 3 cases
- **The use of 'interpretation' broadens beyond simple listing**, incorporating new keywords like participation and education.



01 The Necessity of Interpretation and Presentation of World Heritage

### Issues & Strategies

In response to these demands in World Heritage, WHIPIC plans and conducts Research, Capacity-building and Information sharing Programmes



**Diversify values of World Heritage through inclusive heritage interpretation and presentation**




## 02 Responses to the World Heritage Communities

02 Responses to the World Heritage Communities – Research



### Basic Idea

#### Objectives

- Supporting UNESCO and the World Heritage Centre by producing knowledge about World Heritage Interpretation, and Presentation
- Contributing to the effective implementation of the UNESCO World Heritage Convention for diverse and credible World Heritage List

#### Research Questions

What are "Heritage Interpretation" and "Heritage Presentation" ?

Why Heritage Interpretation are Important for World Heritage System?

What Do We Need for Better Heritage Interpretation and Presentation?





02 Responses to the World Heritage Communities – Policy Research



Why Heritage Interpretation is Important for World Heritage System?

- **Heritage Interpretation for Sustainable Development**

  - Inclusiveness
  - Community Engagement and Well-being
  - Nature-Culture Linkage
  - World Heritage Resilience
  - Regional Issues of World Heritage
- **Heritage Interpretation for Attribute Mapping**

  - Understanding on attribute mapping, context, and association on the property based on credible information for the full range of heritage interpretation
- **Heritage Interpretation for Sites of Memory Associated with Recent Conflicts**

  - Encouraging dialogues between related communities and State(s) Party(ies) and introducing “Inclusive Interpretation Strategy” that can respect different perspectives related to Sites of Memory associated with Recent Conflicts

03 Building Capacities for the World Heritage Communities

03 Building Capacities for the World Heritage Communities



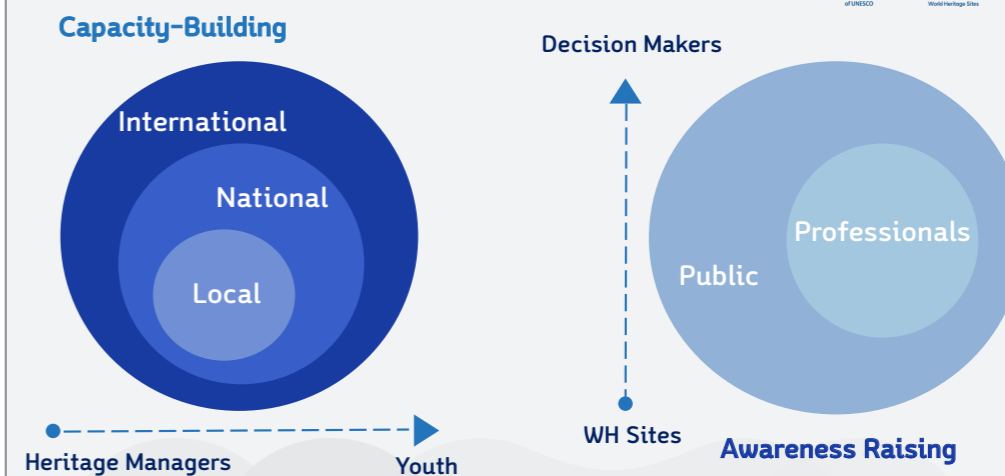
Capacity-Building

- Strengthening heritage interpretation to resolve relevant issues responding to emerging priorities of World Heritage sites
- Contributing to Sustainable Development Goals in the expansion of the concept of World Heritage

Awareness Raising

- Widening the audience and stakeholders participating to the heritage management processes
- Bottom-up approach to heritage interpretation and linking Government, Academia, and Private Sectors

03 Building Capacities for the World Heritage Communities



03 Building Capacities for the World Heritage Communities

**Capacity Building Activities for the International Community**

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03 Building Capacities for the World Heritage Communities

**World Heritage Interpretation Capacity-Building**

- ✓ 'Development of an Inclusive and Holistic Interpretation and Storytelling for the Great Zimbabwe World Heritage Site'
- : WHIPIC is Leading Heritage Interpretation component in the Rehabilitation and Development of Great Zimbabwe World Heritage Site Project (2023-2024, with UNESCO Regional Office for South Africa)

UNESCO WHIPIC logo

03 Building Capacities for the World Heritage Communities

**Foundational Research**

- ✓ Study on Capacity-Building for World Heritage Interpretation and Presentation (2022- )

	HERITAGE SITE TEAM MEMBERS	GUIDES / HERITAGE INTERPRETERS	INTERPRETATION PLANNERS
Main responsibility:	Managing the heritage plans, supporting interpreting team, etc.	Working with visitors to help them understand the heritage plans.	Planning/heritage interpretation for a heritage place.
Connection to interpretation:	They are involved in all management decisions. They may be community members.	They are involved in delivery of interpretation. They may be community members.	They bring a strategic approach, to planning interpretation. They may be community members.
CORE MODULES			
World Heritage and sustainable development	Ensuring understanding of policy, principles, processes and values that underpin management and should be supported by interpretation.	✓	✓
Heritage values	Building the skills required to understand and analyse. Outlining general value and other heritage conservation values for sharing in interpretation.	✓	✓
Interpretation theories and principles	Establishing the underlying theory that most effective interpretation, including communication and learning theories.	✓	✓
Interpretation in practice	Providing a combination of practical approaches and techniques for effective interpretation.	✓	✓

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03 Building Capacities for the World Heritage Communities

**A Toolkit for Implementing Inclusive World Heritage Interpretation and Presentation**

: Great Zimbabwe National Monument (Pilot Case)

- Create the heritage interpretation team
- Baseline assessment of heritage and identification of the need for heritage interpretation
- Understand the historical background of heritage and periodisation of its history
- Inventory the stakeholders surrounding the heritage
- Collect collective multilayered heritage narratives and information
- Categorise and identify core narrative and associated narrative
- Select the narrative for presentation
- Write a comprehensive, collective and inclusive narrative
- Review the inclusively interpreted narrative
- Select the best presentation methods
- Post-narrative analysis process for sustainable interpretation and presentation

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03 Building Capacities for the World Heritage Communities



**Interpreting World Heritage in Africa**

- ✓ 'World Heritage Capacity-Building Programme for Heritage Managers in Africa : Twyfelfontein World Heritage Site, Namibia, 31 Oct. – 2 Nov. 2023, with AWHF



03 Building Capacities for the World Heritage Communities



**Building Capacities for Diverse Stakeholders**

**Activities**

- Provide capacity building opportunities for World Heritage site managers
- Raising awareness of the importance of Heritage interpretation and presentation

**Target groups**

- World Heritage site managers and professionals



- Local Students



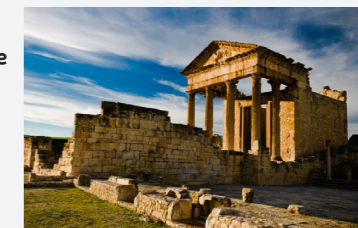
03 Building Capacities for the World Heritage Communities



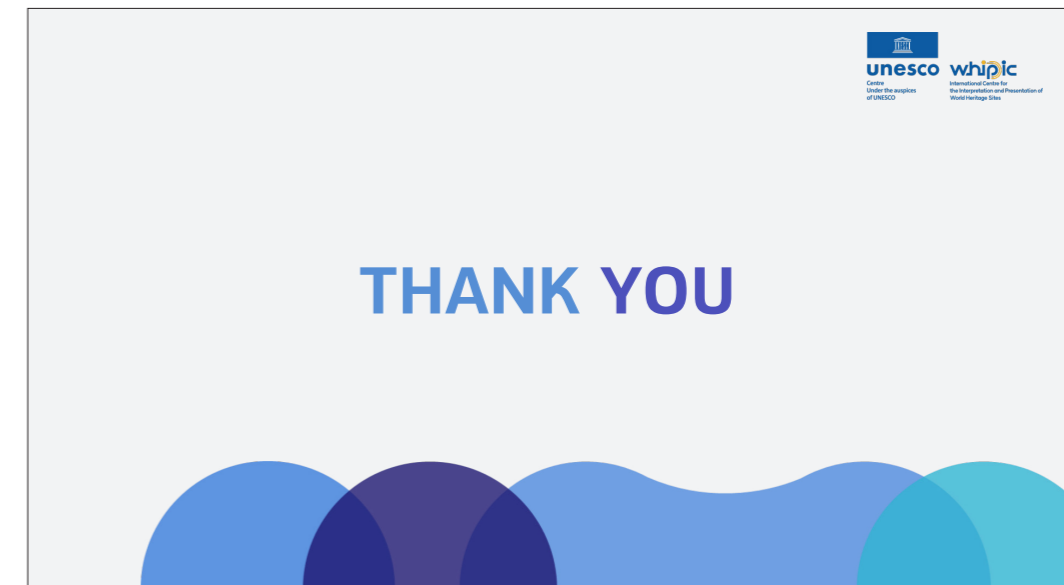
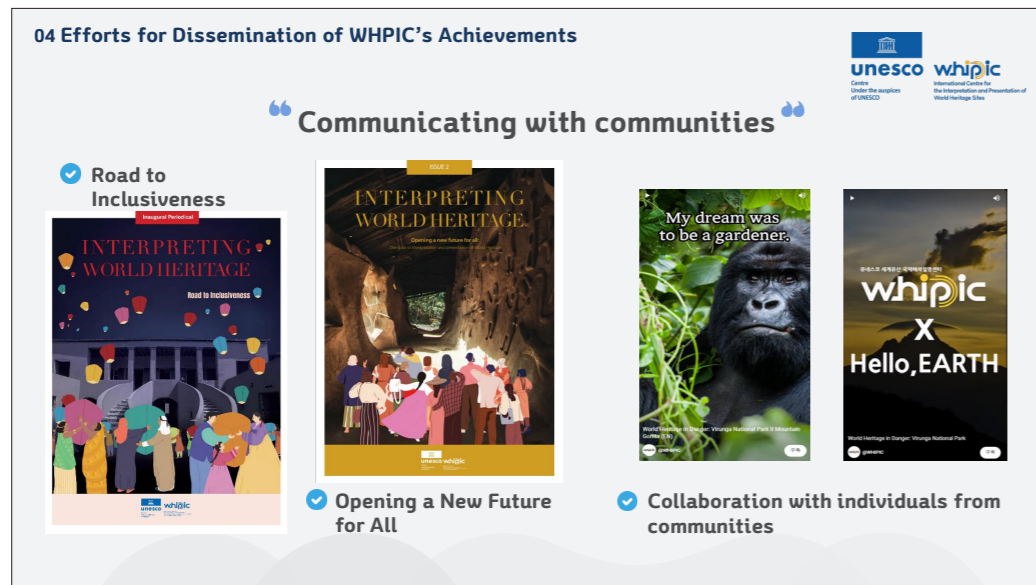
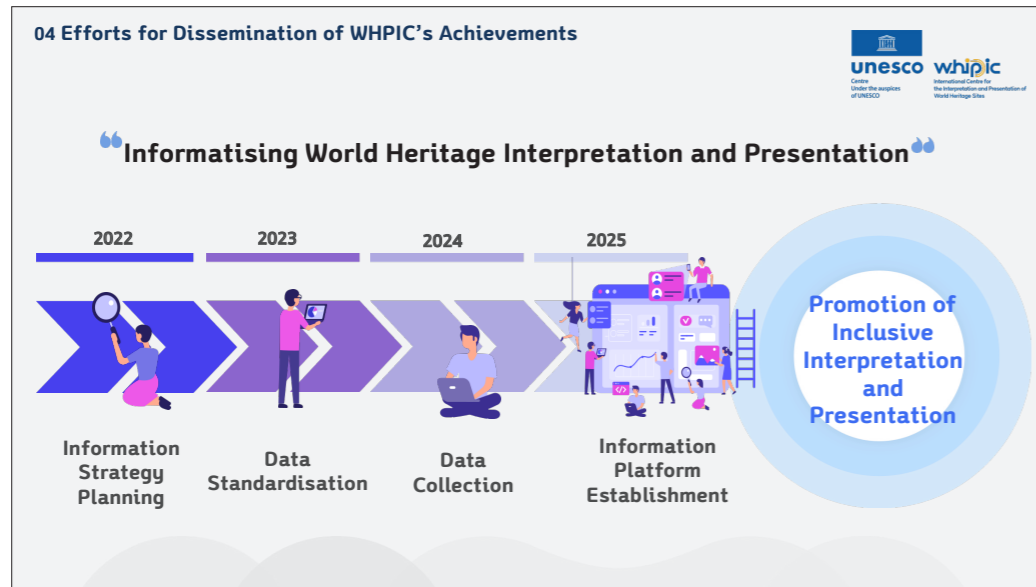
**ARC-WH Workshop Contribution**

**Activity**

- WHIPIC is Contributing to the Capacity Building workshop of Arab Regional Centre for World Heritage, 'Technical Assistance for the Sustainable management of World Heritage properties for the State Party of Tunisia'
- October, at Dougga World Heritage site in Tunisia
- Involve communities, local institutes, and stakeholders in the management of the Dougga
- Integrate heritage into social and economic development



**04 Efforts for Dissemination of WHIPIC's Achievements**





## Q&A

So now I would like to go into our Q&A session. So I would like to invite Joe to come front. Throughout this presentation, I'm sure that some of you got better understanding of heritage interpretation and presentation, but also have some questions and comments. So please don't hesitate to raise your hand. Our staff will be giving you the wireless mic and probably Joe and I can answer. So yes, please back there. Can you please introduce yourself as well?



### | Florian Meixner Austrian National Commission for UNESCO

My name is Florian. I'm part of the Austrian delegation, Austrian National Commission for UNESCO. Thank you for your presentations, need to say. I got one remark slash question and one request.

My first question would be, because when we talk about heritage interpretation in a World Heritage context, we have like a two-level situation we need to approach. One would be the interpretation of the, on a site level itself, the storytelling we need to do on a site level. But the other level is World Heritage itself, the World Heritage System, the interpretation and the dissemination of the very idea and of the concepts in the system. And I think as we all know, that can be a hard piece of cake to swallow and a complex thing. So, I wonder if there are any approaches, any new ideas you've been, developing when it comes to kind of that very abstract thing, we need to tell in World Heritage interpretation.

And the other part would be a request because we are currently on the way of, kind of in the very early stages of an idea on a national level in Austria to implement some kind of capacity building slash certification slash whatever it might end up being for multipliers, disseminators, slash the classic guides that are around in World Heritage sites in order to train them to better understand and disseminate the concepts of heritage interpretation on one side and the World Heritage System on the other hand.

So if anybody has maybe good practices, ideas, concepts about that, I'd be happy to know them, maybe not right now, find me at the Austrian delegation seat, but the other one would be the question to you. Thank you.

### Joseph King |

I think it's an interesting question. And I think the complexities of interpretation are many. I mean, I think there are many, many different levels that you need to look at it. As I



### Joseph King |

said, even if you're just dealing at the site level, there are many people who would say, "well, what you need to do is you need to tell the story of the OUV, and that's it."

And my argument back would be, "No, you don't need to do that, because there are many different stories that are told." And actually, I really liked what Marie-Laure said about the fact that different members of the family are going to tell different stories, and how do you reconcile them, I guess, or mediate them, because that's ultimately what needs to happen.

So I mean, there's already complexity just at that level. And now what you're doing is you're right. You're bringing in even more complex issue of how do you interpret it within the system, within the world heritage system. I don't have an easy answer for this. What I would say is you, the state's parties, don't think of it that way and actually you need to start thinking of it that way. You need to start thinking that what you're doing, and again, that my first point about it's the nomination file, which is actually the basis for all of your interpretation, maybe I'm wrong. I don't think any state parties think in those terms. I think what they think of is, "Oh, I just have to fill out this form." And "OK, and this form is a lot more complicated now than it was 30 years ago or 40 years ago, but I just need to fill this form out."

And so I think there's a mindset that needs to be changed on that. If you're asking me, have any states parties done that? I don't know. That's a good question. But maybe we need to all start working together a little bit more. We, the advisory bodies, we, the World Heritage Centre, we WHIPIC, because, God, we actually have a category2 centre doing this now. So maybe we can actually start building resource materials and having, again, it's not a question of courses in that case or trainings in that case, but at least sort of awareness sessions. And when we do information meetings at UNESCO, when we do orientation sessions, when we have opportunity to visit various states parties and talk to the people at that level, I think that's how we have to start doing it. And it's really not an answer to your question, but it's a consideration on what I think is a really good question, essentially.



### Shim Haeree |

Yeah, thank you very much. I think that's a really hard question because that's the reason why we actually organize in this side event to discuss actually the pathway to advancing interpretation within the World Heritage System.

So we also have the very similar questions as well. So what we do actually is that we want to develop, we want to see the World Heritage other than OUV. So we want to develop a lot of other perspectives and other extended values to be reflected in the preservation management processes.

And if you have any other examples or a good practice, please share. Otherwise, yes, you have raised first, yes, please in the second row.



### | Ang Ming Chee George Town World Heritage Incorporated

Thank you. I'm Ang from Malaysia, I'm a site manager, so it's always inspiring to share. You mentioned about the interpretation to start on the nomination to say, my question is, shall we look a bit backward, you know, earlier than that, even before tentative list? Because I believe that, you know, as you totally are right, that we need to think beyond just the sites, because as a site manager, we realize that in order to have empowerment of the local communities to the sites, it has to go to the schools, it has to go to the community, and let the community tell us how do they interpret the interpretation.

This is a call from the site itself. And my question now to Joe is, for example, my site has been 15 years, so what should we do if our interpretation might be a little bit further or difficult or different from what it was nominated 15 years ago? What can we do on that? That is my question.



### Joseph King |

Well, all right, so let me comment first on your first point and then to your second point. Yes, actually you're right. Actually the interpretation needs to go far before the nomination file because theoretically if a site has some sort of national register or even some sort of meaning at a national level or at a local level, obviously that interpretation is going to be building up.

And you know, in some cases, I mean that's just something that people know. A local community may know what the story is there, what the interpretation is there. So yes, this actually does start much earlier.

We're talking about World Heritage here so that's why I start with the nomination file but you're absolutely right. And obviously that nomination file should build on the interpretation that already exists. Hopefully, you know, we know about those things even before. So yes, I would agree with that. And I would say actually the tentative list is another first step in the interpretation process essentially because you already have to at least tell a story for the tentative list to make an argument why this should actually even be on the tentative list.

The second question, just remind me again.



### | Ang Ming Chee George Town World Heritage Incorporated

So if there are different generations of how do we read the interpretations, for example, a site that has been 20 years, 30 years. What can we do?



### Joseph King |

So again, the answer to that question is complex in the sense that it depends on what you want to do with it in the sense that, and this is a problem in a way, as our interpretation and therefore our understanding of a property changes, it is very possible that that might have implications for the OUV.

Oh my god, people are going to be killing me when I say that. Because the idea is that OUV is immutable and once the committee has approved a statement of OUV, that's the OUV. This creates problems in a way in the sense that we do interpret and reinterpret and we find new things.

At that point in time, at an official level, if there's a desire to do this, you can run back through the World Heritage System if you want. You can do a renomination. That may involve the same property, but with different criteria or enhanced criteria. But having to be approved by the committee, it may involve actually different boundaries. I could definitely imagine situations where all of a sudden we nominated one building, but actually this is in a historic town or it's in a landscape. And the landscape actually is important. And as I continue to do the reinterpretation, I suddenly realize that that building has a lot more meaning in the landscape. And then that's a renomination of a cultural landscape. But that also means all the work involved in doing a new nomination and the costs involved in that. And all that kind of stuff. So that's one possible solution.

The other possible solution is just do your reinterpretation and do your presentation at a site level.

And maybe your cultural landscape doesn't need to be a World Heritage property. I would say it would be nice to have it as a World Heritage property at the landscape level. But you can still do your reinterpretation and your presentation based on that new thinking, but still maintain the World Heritage site as the building in the middle of that landscape.

So you have a lot of different options as to actually how you want to proceed with that. I'm suspecting there may be people from the World Heritage Centre who want to hit me over the head for saying that. There may be people from the other advisory bodies who fortunately have left the room. So they're not going to be able to hit me over the head for it. But I think you can do it officially or you can do it sort of unofficially within the World

**Joseph King |**



Heritage system. Obviously at the national level, it may be official. At a local level, it may be official. But you have to play with that and make your decision. But I would not suggest that you rest on what you've got and not do reinterpretation.

I mean, I think it's still important for you to rethink these things and continue to develop your stories and then how you choose to end up presenting that, whether it's through World Heritage or in other mechanisms, I think is up to you as a site, as a country. I hope that answered. Because it was a really good question, actually.

**Shim Haeree |**



Thank you so much. Since we have a limited time remaining, we can take one or two questions.

**| Iva Zunjic University of Côte d 'Azur**



Thank you. I'm Iva Zunjic from France from the University of Côte d 'Azur. I wanted to thank you for this excellent presentation. It was very interesting listening to all of you. I have one question about sites that are not open to visitors because as far as I know, this is not a condition for sites to be inscribed on the World Heritage List. Sometimes they are not open because there are some conflicts or because it's a kind of monastery that is closed to the public. And I understood that there are also two important assets. You said that this is not only about interpretation towards the public and visitors. There are other levels of interpretation and who it is meant to reach. The other thing is that we have other possibilities not only on site. But as you said, it's not exactly the same.

And also for your research, are those sites shouldn't be taken into account separately because you cannot apply interpretation in the same scope of the words for those sites for your research. Do you have been thinking about it and maybe to make separate subcategories on the way there? Thank you so much.

**Shim Haeree |**



Okay, for actually your first question I'm also very curious because you know there's a de-militarization zone in between South and North Korea. So I would love to listen to your answer and about your second question. What was it again?

**| Iva Zunjic University of Côte d 'Azur**



I said all of the sites that are not open to visitors for some reason. Are they considered separately because when you do your research about interpretation in decisions or in other aspects, do you consider them differently?

Because you can't apply in the same way the interpretation of these sites as you can do it for all of the others that are open.

**Shim Haeree |**



Okay, that was examples of the decisions from the 2019 into 2021 and I think that some of the sites are maybe exclusive to some but some are open. So I think Yeah, I don't I'm not sure I get the right answer.

**Joseph King |**



I think to the first question, I think there are not that many sites. I understand what you're talking about. Yes, there are maybe monasteries or a religious building or a military. Those are the issues that actually may not be accessible and that's clear. I think if that's the case, I mean, I don't think anybody's forcing it being opened or to have public interpretation because another issue on that is there are also some places where there may be sort of sacred knowledge in a place.

There may be a situation also for management systems. A management system may be

### Joseph King |



a management system that a local community may not actually want to divulge how their decisions are being taken. I mean, that there is a decision making process for these sorts of things and I think we have to look at that. I can't speak for ICOMOS but I will in a way because Marie-Laure's not here. I think we need to look at those things and we need to understand that and I think when there are situations where things shouldn't be divulged, then it's not that the interpretation shouldn't take place but it shouldn't be made public at that point and I think that's fine.

We have a duty to make sure that a site is going to be managed well but we don't have a duty to publish all of that information necessarily if in a particular case a local community and indigenous group, let's say, says "No, I'm sorry, this is really something that we have to hold close to ourselves and it can't go further than that." That's, I think, those are possible.

I think in the case of how do you interpret them then, it depends again. It depends on if it's just a question of you can't visit a monastery but maybe we can do computerized 3D kinds of things. We can, if there's a possibility to present that, to interpret it and present it in a different way, then by all means we should do that. We should discuss with the state party. We should discuss with the local community and we should try to do it in a different way. In the case where that's not possible because that's really not okay with them, then again our duty is to make sure that it's being managed well and that the attributes are actually going to be preserved over time. But if it's done in a way that we don't actually necessarily have to know exactly how it's being done, that's also okay.

On the research side, I mean I think it's an interesting question. I don't know that you've considered it yet. I mean maybe that's a category that needs to go into your research into the future because it could be that those sites, and I actually don't know how many. I know there are a few for sure, but I'm not really sure that there are a huge number of them, but it would be interesting maybe to create a separate category for that, sure.

### Shim Haeree |



So far we haven't really considered that as a separate category, but we will be considering Yeah, we can start researching. Yes, lastly, we can take your question.



### | Amilcar Vargas Casa Patio, Spain

Well, my name is Amilcar Vargas. I'm the site manager of one of the seven components of the work of Antoni Gaudi. I work at that site in 2005. I just wanted to raise the awareness, about probably not needed to have an overall storytelling for a site that has several components.

We, in the work of Antoni Gaudi, there are seven very different components. All of them have a different storytelling. I guess that even Antoni Gaudi, he didn't have in his mind his own storytelling now, why we have to build a storytelling if probably he didn't have it. So one of the advantages of not having just one storytelling or big storytelling based on our shared outstanding universal value is that each of us, because of our specificity, we are able to diversify the storytelling. And instead of having one voice repeated in seven places, we have seven storytellings that if the people want to understand what is a contribution of Antoni Gaudi has to visit the seven of them. The topic here is that we are very touristic sites and it's very expensive to go to the sites. It's like in Pompeii. To go to the site and then to go to the seven Pompeii we have, it's a little bit expensive. In our web page, I guess it's a case study that you can analyze that perhaps for sites with serial nomination, for instance Le Corbusier, which is in many different countries, having a part 10% of the storytelling of each site can be shared, but not creating all the storytelling under the umbrella of the outstanding universal value that we have been preserving and sharing. But each of us with a different specificity and I don't have to request to the agreement of the other components, what the storytelling of Casa Patio is telling to the world. Thank you.

### Joseph King |



Thank you for that. I'm going to agree with you and disagree with you at the same time. So on the agree side, I fully agree with you that each of those components has its own story to tell.

And I totally get that. And there could be significant differences between them. I mean, you mentioned Le Corbusier also. I mean, obviously, there are huge differences between all of us. So, I completely agree with that. Having said that, they have been inscribed as one World Heritage property. And because they have been inscribed as one World Heritage property, there's got to be an umbrella story that you're telling, which doesn't negate the local stories. And each of those local stories needs to be there. And in fact, if I go to your component property, I'm not going to learn everything about the entire. But I should at least have an umbrella so that I at least understand that this is one of seven component properties. And that might even spur me on to go and visit some of the others at another moment.

### Joseph King |



So I would say, somehow you need an interpretation strategy for all seven, which may be light. So again, it shouldn't be something that drives you crazy to try to invent something that binds these together. But these are bound together because they're one site. So somehow or another, something at that level, at a light level, let's say, which gives the chapeau if I can use the French term. And then each component part then needs to be much more specific. But I wouldn't say, "No, we don't need it (an umbrella) and only this (the separate ones)," or I wouldn't say, "This (an umbrella) is going to tell the whole story and then you don't need the separate ones." I would actually argue you definitely need both of them. But it's an interesting case study, actually. Thank you for bringing it up.

### Shim Haeree |



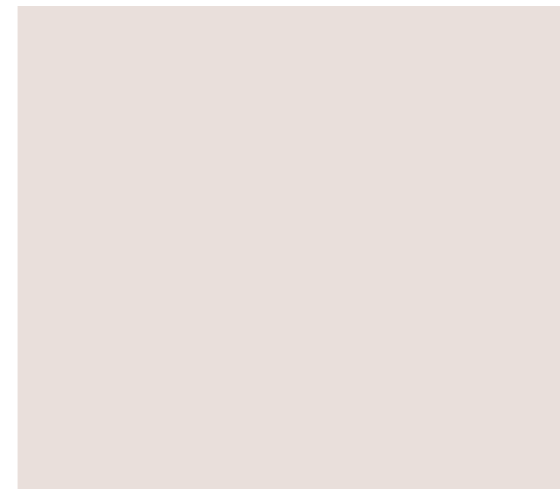
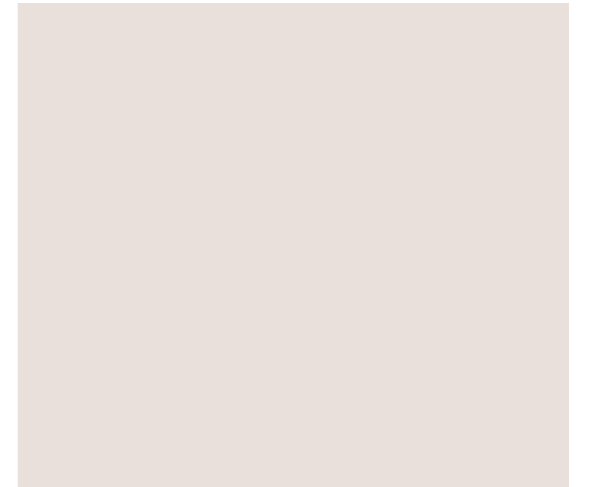
Thank you very much. In Korea, we do have serial other nominations and I heard many heritage managers have the same questions as you. So, I think you brought up a very interesting, important topic and we probably should include that in one of our research topics as well.

Well, so I think it's past already 3PM so it was a very interesting discussion and questions and presentations. Thank you so much for attending our event and thank you so much, Joe, for your contribution. So, I hope to connect with you through our collaboration. So please keep in touch. So yeah, we wrap it up here. Thank you so much, everyone.

# The Side Event for the Extended 45th Session of the World Heritage Committee

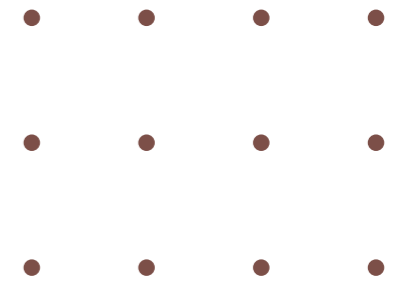
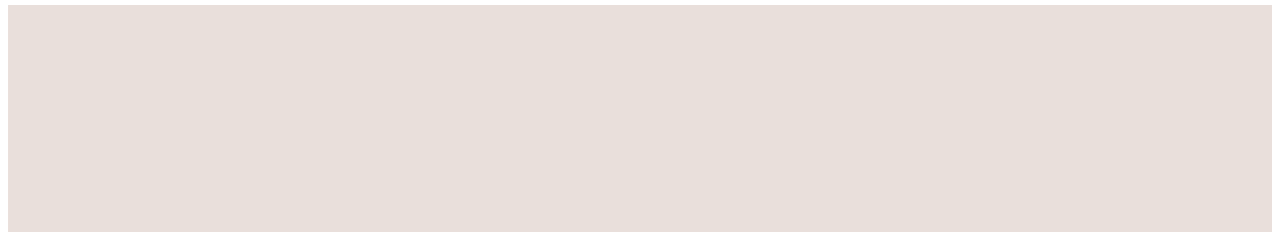
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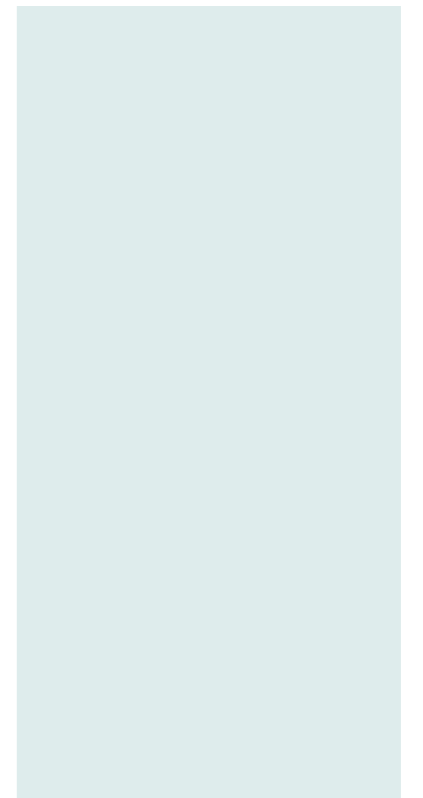
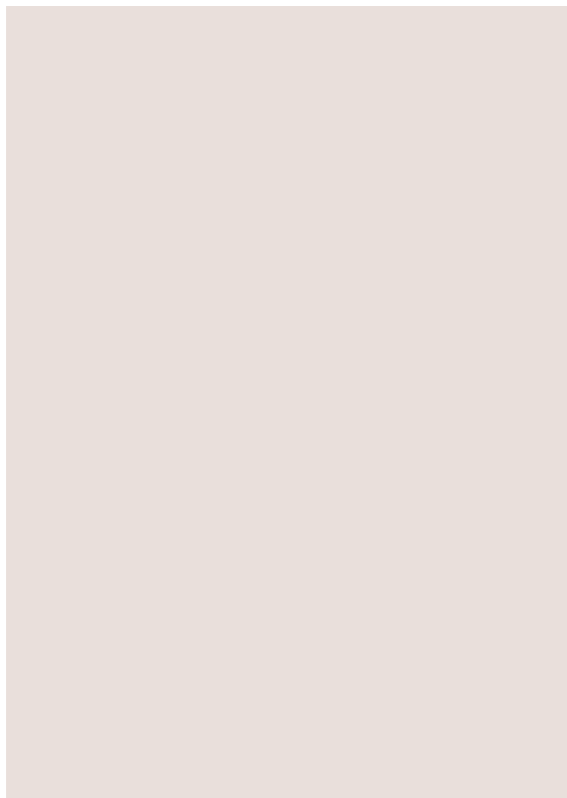






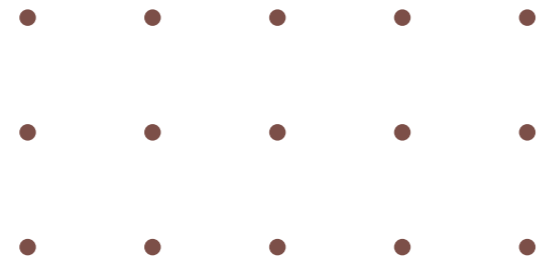


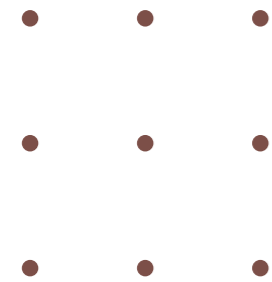
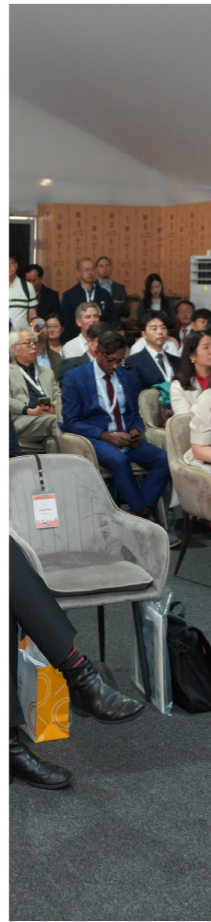












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