

World Heritage Dialogues for the 50th Anniversary of the World Heritage Convention

Session Two: Rural Heritage

Wednesday 27 July, 2022

14:00-16:00 (UTC+8)

The Next
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TONGJI UNIVERSITY
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WORLD HERITAGE
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Concept Note

World Heritage Dialogues for the 50th Anniversary of the World Heritage Convention Session Two: Rural Heritage

Wednesday 27 July Time: 14.00–16:00 Beijing time (6:00–8:00 UTC)2022

From June to November 2022, WHITRAP Shanghai will organize a series of 6 monthly online World Heritage Dialogues, co-organize with the College of Architecture and Urban Planning (CAUP) Tongji University (Shanghai, China) to celebrate the **50th Anniversary of the Convention Concerning the Protection of the World Cultural and Natural Heritage**, which was adopted on 16th November 1972 by the General Conference of UNESCO.

The theme of the second dialog is **Rural Heritage**, which is primarily based on the annual meeting of HeritAP on Conserving the Hearts of Asia: Rural Heritage in 2021, organized by WHITRAP Shanghai.

As the outcome of HeritAP meeting showed, there was no specific reference to rural heritage as a category in the World Heritage Convention, but its flexible framework and the knowledge developed over the last 50 years has placed some emphasis on rural heritage. Themes like cultural landscapes, several villages already on the list have captured the spirit of rural heritage within the domain of the convention. However, rural being still over 50% of the world's land use, focus on diversifying the concept of heritage, rural heritage may require more attention in the next 50 years. Particularly considering its contribution to resilience and environmental protection.

However, conserving rural heritage while seeking sustainable economies is the key challenges that has been put forward especially after the pandemic. Therefore, in this dialog main focus will be the **innovated technology** and **revitalization tourism**. With three cases: Ancient Villages in Southern Anhui – Xidi and Hongcun in China, Historic Villages of Shirakawa-go and Gokayama in Japan and Rice Terraces of the Philippine Cordilleras in Philippine, the discussion aims to seek the way to improve the rural economy, which in turn will ensure sustainable rural heritage and the rural livelihood.

Schedule

Time	Theme	Speaker
Moderator: LI Hong, Programme Specialist, WHITRAP Shanghai		
14:00–14:10	Introduction	SHAO Yong, Gamini WIJESURIYA LI Hong
14:10–14:20	Industry Revitalization in Rural Area from the Perspective of GIAHS: Ideas and Practice	MIN Qingwen Professor, Institute of Geographic Sciences and Natural Resources Research at the Chinese Academy of Sciences
14:20–14:30	Tourism Driving Sustainable Development in Rural Heritage through Capacity Building of International Organizations	ZHANG Chaozhi Professor, School of Tourism Management of Sun Yat-sen University;
14:30–14:40	Industrial Planning and Implementation of Rural Heritage by Nurturing Planning Projects	CHEN Baolu Director, the 5th Center of Urban & Development Institute under Shanghai Tongji Urban Planning & Design Institute CO. Ltd.

Moderator: Gamini WIJESURIYA, Special Advisor of WHITRAP Shanghai

14:40–16:00 **TU Hao (涂昊)**

Deputy Mayor, the People's Government of Xidi Town, Yi County, P. R. China; Director of the Management Committee of Xidi Scenic Area

Clyde B. Pumihic

Program Development Coordinator, Ifugao Rice Terraces as Globally Important Agricultural Heritage Systems (IRT–GIAHS) Center

Yoshihiko IIDA

Associate Professor, Heritage Studies Degree Programme and Certificate Programme on Nature Conservation, University of Tsukuba (Japan)

MIN Qingwen (闵庆文)

Professor, Institute of Geographic Sciences and Natural Resources Research at the Chinese Academy of Sciences

SHAO Yong (邵甬)

Professor, College of Architecture and Urban Planning, Tongji University

ZHANG Chaozhi (张朝枝)

Professor, School of Tourism Management of Sun Yat-sen University; Holder, UNESCO Chair on Sustainable Tourism at UNESCO Designated Sites.

CHEN Baolu (陈保禄)

Director, the 5th Center of Urban & Development Institute under Shanghai Tongji Urban Planning & Design Institute CO. Ltd.

YUAN Fang (袁放)

Senior Partner, Beijing Pinnacle Zhiye Tourism Cultural and Creative Co., Ltd.

Participants



SHAO Yong

Country: China

Institution/Organization: College
of Architecture and Urban Planning,
Tongji University

Position/Title: Professor

SHAO Yong is the Professor in the College of Architecture and Urban Planning of Tongji University, National Research Center of Historic Cities. She is the vice president of ICOMOS–CIAV, expert member of ICOMOS–ISCEAH, the edition committee of Heritage Architecture and Built Heritage.

She has engaged in research, teaching and practical work on the protection and development of world cultural heritage, historical cities, towns and villages. She is the author of "The protection and Valorization of the Architectural, Urban and Landscape Heritage", "The Rural Future", "World Heritage in China–Historical City" and so on. She was awarded the "Knight of Arts and Letters" by the French Ministry of Culture in 2018.

Born in Sri Lanka, Dr. Gamini Wijesuriya is a renowned heritage conservation and management professional with over 40 years of experience. He is known internationally for his work on World Heritage and pioneering work on living heritage and on people-centred approaches to conservation of nature and culture. He has held positions as Head of the Conservation of the government of Sri Lanka, as a Principal Regional Scientist of the Department of Conservation, New Zealand and as a project manager of the International Centre for the Study of Preservation and Restoration of Cultural Property (ICCROM), Rome, Italy. He has obtained PhD from the Leiden University, the Netherlands; MA from University of York, United Kingdom; MA from Carnegie– Mellon University, USA; MSc and BSc from Sri Lanka on a variety of heritage related subjects. He has served in major heritage related international organisations in diverse capacities and published widely. Currently, he is a Special Advisor to the Director General of ICCROM; a Special Advisor to the Director of the World Heritage Institute of Training and Research for the Asia and the Pacific Region under the auspices of UNESCO (WHITRAP); Honorary Senior Lecturer, Institute of Archaeology, University College London and a Facilitator for Capacity Building Programme of the Intangible Heritage Convention, UNESCO.



Gamini WIJESURIYA

Country: Sri Lanka

Institution/Organization: World Heritage Institute of Training and Research for the Asia and Pacific (Shanghai) under the auspices of UNESCO

Position/Title: Special Advisor



LI Hong

Country: China

Institution/Organization: World Heritage Institute of Training and Research for the Asia and Pacific (Shanghai) under the auspices of UNESCO

Position/Title: Programme Specialist

Graduated with a master of Tourism Management at Fudan University, LI Hong's main research area primarily focus on heritage tourism. She is currently Programme Specialist of World Heritage Institute of Training and Research for the Asia and Pacific (Shanghai) under the auspices of UNESCO. She is the project manager in the World Heritage and Sustainable Tourism Programme – Chinese Pilot Studies (2015–2020), cooperated with WHC, as well as in charge of World Heritage Impact Assessment Program, and capacity building activities concerning the Asia–Pacific region. LI is now the International Connector Specialist of WHC, ICCROM, ICOMOS, and IUCN, and responsible for the international training programmes, leading the organization of Joint International Training Course with ICCROM on Heritage Impact Assessment, and Management Planning for Cultural Heritage. She is also the principal at the secretariat of Herit–AP, coordinating network activities among heritage managers and practitioners in the Asia–Pacific region, and regularly holding international seminars, compiling professional publications, and selecting award projects supported by the Center. She has been involved as the consult for Guizhou Cultural and Natural Heritage Protection Project, supported by the World Bank, advising how to preserve the traditional buildings, improve community involvement and tourism development.

MIN Qingwen, Chairman of the GIAHS Experts Committee of under China's Ministry of Agriculture and Rural Affairs, Deputy Director of Center for Natural and Cultural Heritage at CAS/IGSNRR, and Co-chair of the Scientific Advisory Group for GIAHS Initiative of FAO. He received his bachelor of Agrometeorology and master of Applied Meteorology at Nanjing Institute of Meteorology (Now known as Nanjing University of Information Science and Technology), and his doctor of Ecology at Institute of Geographic Sciences and Natural Resources Research. His research interests include ecological agriculture and agri-cultural heritage.



MIN Qingwen

Country: China

Institution/Organization: Institute of Geographic Sciences and Natural Resources Research

Position/Title: Director of Center for Natural and Cultural Heritage at CAS/IGSNRR, Chairman of the GIAHS Experts Committee of Ministry of Agriculture and Rural Affairs



ZHANG Chaozhi

Country: China

Institution/Organization: School of Tourism Management of Sun Yat-sen University

Position/Title: Professor, School of Tourism Management of Sun Yat-sen University;

Holder, UNESCO Chair on Sustainable Tourism at UNESCO Designated Sites

ZHANG Chaozhi, professor and doctoral tutor of the school of tourism of Sun Yat sen University, holder of UNESCO Chair on Sustainable Tourism at UNESCO Designated Sites, expert member of the world economic forum, the International Council of monuments and sites and other international organizations, as well as expert member of the National Commission of UNESCO, the National Forestry and Grassland Administration and other national ministries and commissions. He mainly studies tourism development and heritage protection, published more than 100 academic papers at home and abroad on heritage tourism, 2 monographs and 2 translations, and presided over and completed 6 National Natural Science and Social Science Foundations. He served as the tourism development consultant of many local governments, presided over the preparation of more than 60 tourism plans.

After receiving bachelor's, master's and doctor's degrees in urban planning from Tongji University, Chen Baolu entered Shanghai Tongji Urban Planning & Design Institute Co., Ltd in June 2013 and successively served as the chief creative planner, deputy chief planner, chief planner and director of five institutes of Urban Development Planning Research Institute. He is mainly engaged in urban and rural planning research, and has rich experience in urban strategic planning, industrial park planning, ecological planning and rural planning. He participated in the "Research on the planning technology for the protection and transformation of characteristic villages and towns", a national key research and development program of the Ministry of Science and technology during the 13th Five Year Plan period, and presided over the planning of sea pastoral complex in LA city, Lijiang, and the planning of Yuezhou village, Xikou village and Daxi village in Songkou Town, Yongtai County, Fujian Province, a series of village plans, such as the village design of Xianqiao village, Shuxin Town, Chongming District, the village design of Fu'an village, Jianshe Town, Chongming District, and the beautiful village construction plan of the new area of west coast of Qingdao. Among them, the village plan of Yuezhou village, Xikou village, Daxi Village, Songkou Town, Yongtai County, Fujian Province won the first prize of excellent planning and design from Shanghai Tongji Urban Planning & Design Institute in 2021.



CHEN Baolu

Country: China

Institution/Organization: Shanghai Tongji Urban Planning & Design Institute Co., Ltd

Position/Title: Director, the 5th Center of Urban & Development Institute



TU Hao

Country: China

Institution/Organization: People' s
Government of Xidi Town

Position/Title: Vice-mayor of the
People' s Government of Xidi Town

TU Hao, born in February 1988, received a bachelor degree in science, a bachelor degree in management, and a master degree in law. From October 2014 to October 2020, TU was the director of tourism bureau of Hongcun town of Yi county, Anhui province; Since October 2020, he has been the vice-mayor of the People' s Government of Xidi Town.

Dr. Yoshihiko IIDA is an associate professor in world heritage degree program and the certificate programme on nature conservation, University of Tsukuba, Japan since 2020. His research interest is management and conservation of biocultural landscapes and heritages regarding to sustainability on ecosystem services, biocultural diversity and climatic adaptation in urban, rural and mountainous regions, especially focused on Japanese archipelago. Prior to join in University of Tsukuba, he has worked in several organizations such as Operating Unit Ishikawa/Kanazawa (OUIK), United Nations University Institute for the Advanced Study of Sustainability (UNU-IAS) in 2014–2019 as a research associate; Kanazawa University, Fukui Prefectural University, Japan Advanced Institute of Science and Technology and Kyoto University as parttime lecturers; Kyoto Greenery Association in 2019–2020 as a green environment specialist; and Central Air–traffic Control and Weather Unit, Japan Ground Self Defense Force in 1995–2003 as a weather specialist. He obtained Ph.D. and master degree in landscape and ecological planning from Kyoto University, Japan; BBA from Yokohama National University and BSc in Geography on climatology from Tokyo Metropolitan University, Japan. He is currently a member of the Japanese Coordinating Committee for MAB, and academic advisor and secretariate advisor of Mount Hakusan Biosphere Reserve Council, Japan, managed under the UNESCO Man and the Biosphere (MAB) programme.



Yoshihiko IIDA

Country: Japan

Institution/Organization: University of Tsukuba

Position/Title: Associate Professor



Clyde Buccahi PUMIHIC

Country: The Philippines

Institution/Organization: Research and Development Center for the Ifugao Rice Terraces as a GIAHS, Ifugao State University, Philippines

Position/Title: Program Coordinator of Ifugao Satoyama Meister Training Program at Research and Development Center for the Ifugao Rice Terraces as a GIAHS, Ifugao State University, Philippines

Clyde Buccahi PUMIHIC is from the Tawali tribe of Hungduan, Ifugao, Philippines with BS in Development Communication (Science Communication) degree at Benguet State University. Currently the Program Coordinator of the Ifugao Satoyama Meister Training Program (ISMTP) implemented at Ifugao State University. ISMTP is a human capacity building program that empowers Ifugao indigenous youth to revitalize the Ifugao Rice Terraces as a natural and cultural heritage. His main task is building network of heritage conservationists while facilitating the conduct of researches on indigenous flora and fauna, forest management, sustainable tourism among others.

He is also inclined in promoting traditional cuisines of Ifugao while conserving indigenous food resources by propagation and advocating food tourism. At present, he is involved in the conduct of the Ifugao Rice Terraces Assessment, a research–project that aims to assess the state of the Ifugao Rice Terraces by tracing the trends and changes of ecosystem services and its utilization for the past 50 years to the present. He led the organizing of the 1st Ifugao Rice Terraces Assessment International Summit in March 2022.

YUAN Fang receives his Doctor of Hotel and Tourism Management at The Hong Kong Polytechnic University, and his EMBA's at China Europe International Business School and Ecole Hoteliere Lausanne respectively.

YUAN is now a senior partner at Davost Intelligence, and a renowned expert of hospitality and tourism development and management, as well as of city brand marketing in China. He has accumulated a wealth of experience in hospitality and tourism development and management. He participates in the planning and design of more than 30 large resorts, small towns, tourist attractions, and historical and cultural blocks. He is in charge of the tourism brand marketing of a number of districts, counties and cities. Since 2007, he has been actively involved in forums and academic activities of real estate industry, hospitality and tourism industry, and serves concurrently as mentor of MTA industry at Huaqiao University as well as an adjunct doctor at Putian University. He has delivered many keynote speeches and conducted training on culture and tourism integration for China UnionPay institute, China Europe international business school, and MTA of Fudan University. In summary, YUAN is a scholar as well as an industry practitioner.



YUAN Fang

Country: China
Institution/Organization: Davost
Intelligence
Position/Title: Senior Partner

Case Study



Date of Inscription: 2000

Criteria: (iii)(iv)(v)

Property : 52 ha

Buffer zone: 730 ha

Dossier: 1002

Yi county, Huangshan city, Anhui

Province

N29 54 16 E117 59 15

Ancient Villages in Southern Anhui – Xidi and Hongcun

The two traditional villages of Xidi and Hongcun preserve to a remarkable extent the appearance of non-urban settlements of a type that largely disappeared or was transformed during the last century. Their street plan, their architecture and decoration, and the integration of houses with comprehensive water systems are unique surviving examples.




Outstanding Universal Value

Brief synthesis

Xidi and Hongcun are two outstanding traditional villages, located in Yi County, Huangshan City in south Anhui Province, with commercial activities as their primary source of income, family and clan-based social organization, and well known for their regional culture. The overall layout, landscape, architectural form, decoration, and construction techniques all retain the original features of Anhui villages between the 14th and 20th centuries.

Deeply influenced by the traditional culture of pre-modern Anhui Province, these two villages, Xidi and Hongcun, were built by successful officials or merchants returning home from official appointments and business, and gradually developed into models of conventional Chinese village construction. Xidi is surrounded by mountains and built along and between three streams running east-west, which converge at the Huiyuan Bridge to the south. Hongcun is located at the foot of a hill next to a stream which forms two pools, the Moon Pond in the centre of the village and the other to the south. Characterised by rhythmic space variation and tranquil alleyways; and with water originating from a picturesque garden, the whole reflects the pursuit of coexistence, unity and the harmony of man and nature. The unique and exquisite style of Anhui buildings is conveyed in plain and elegant colors, their gables decorated with delicate and elegant carvings, their interiors filled with tasteful furnishings. The rigid patriarchal system together with gentle and sincere folk customs reflects the cultural ideas of scholar-bureaucrats in feudal society who paid special respect to Confucianism and Neo-Confucianism. These surviving villages bear scientific, cultural and aesthetic values with their 600-plus-year history. They are rich sources for the study of regional histories and cultures.



Criteria (iii) : The villages of Xidi and Hongcun are graphic illustrations of a type of human settlement created during a feudal period and based on a prosperous trading economy.

Criteria (iv) : In their buildings and their street patterns, the two villages of southern Anhui reflect the socio-economic structure of a long-lived settled period of Chinese history.

Criteria (v) : The traditional non-urban settlements of China, which have to a very large extent disappeared during the past century, are exceptionally well preserved in the villages of Xidi and Hongcun.

Integrity

Xidi and Hongcun preserve an abundant tangible and intangible cultural heritage. The current 730 hectare area (Xidi property area and buffer zone: 400 hectares, Hongcun property area and buffer zone: 330 hectares), contains an integrated ecological landscape and unique collection of village alleyways, buildings, waterways dating from the 14th century; the area also serves as a record of “Xidi and Hongcun” art, cuisine, medicine, painting and other elements of intangible cultural heritage, preserving and passing on the site’s spirit and culture.

Authenticity


Xidi and Hongcun experienced a thousand years of continuous transformation and development, all the while authentically preserving their character as traditional Chinese villages with commercial economies and clan-based social structures. The villages faithfully preserve elements that are typical of traditional pre-modern villages,

including the surrounding environment, manmade waterways, the villages' layout, architectural style, decorative arts, construction methods and materials, traditional technology and the overall appearance of the villages; additionally, the site preserves regional art, customs, cuisine, and other forms of cultural and traditional ways of life. Xidi and Hongcun are, without a doubt, ideal sites for contemporary society to seek its history, and to research traditional village culture.

Protection and management requirements

“Xidi and Hongcun” are State Priority Protected Sites, National Famous Historic and Cultural Villages. They are protected by laws including the Law of the People's Republic of China on the Protection of Cultural Relics, the Urban and Rural Planning Law of the People's Republic of China, the Regulations on the Protection of Historic and Cultural Towns and Villages, the Regulations on the Protection of Ancient Dwellings in Southern Anhui Province, the Management Measures of World Cultural Heritage as well as other relevant laws and regulations. Additionally, the heritage site has formulated many normative protection documents including the Management Measures for the Conservation of Xidi and Hongcun Villages, and has revised and implemented a series of special plans including the Conservation Plan for Xidi and Hongcun Villages, strengthening the monitoring and management of the heritage site and its surrounding area. The site has also established a Conservation and Management Committee, which oversees and co-ordinates the World Heritage Management Office and other dedicated management and conservation bodies, as well as creating a professional conservation team. These measures have all provided legal and administrative conservation for the authenticity and integrity of Xidi and Hongcun.

Long term plans for Xidi and Hongcun are based on the understanding that by preserving the overall spatial



pattern and appearance of Xidi and Hongcun; preserving the composition of the cultural heritage property, including the village area, borders, nodes, landmark, street layout, buildings, waterways, traditional gardens, mountain and river scenic spots, and its rural landscape; maintaining the continuation and vivacity of the villages' way of life, the long-term preservation of the cultural heritage site' s authenticity and integrity can be achieved.

Further undertakings should be conducted, including uncovering the historic and cultural resources of the site, systematically preserving the site' s non-material setting; improving infrastructure and capabilities for communication and presentation; strengthening safety and ecological support systems; improving the quality of the environment, and promoting the harmonious and friendly development of the site' s economy, society, population, resources, and development.

The management body will strictly enforce the property' s regulations for conservation and management; effectively control the capacity of the site and development activities; curb and mitigate the negative effects of development on the property; plan and coordinate the requirements of various stakeholders; construct new residences for village inhabitants outside the heritage areas and buffer zones; as well as rationally and effectively maintain the balance between measures for conservation and tourism and urban development.

Villages of Shirakawa-go and Gokayama

Located in a mountainous region that was cut off from the rest of the world for a long period of time, these villages with their Gassho-style houses subsisted on the cultivation of mulberry trees and the rearing of silkworms. The large houses with their steeply pitched thatched roofs are the only examples of their kind in Japan. Despite economic upheavals, the villages of Ogimachi, Ainokura and Soganuma are outstanding examples of a traditional way of life perfectly adapted to the environment and people's social and economic circumstances.



Date of Inscription: 1995

Criteria: (iv)(v)

Property : 68 ha

Buffer zone: 58,873.1 ha

Dossier: 734

Gifu and Toyama prefectures

N36 23 60 E136 52 60

Outstanding Universal Value

Brief synthesis

The Gassho-style houses found in the Historic Villages of Shirakawa-go and Gokayama are rare examples of their kind in Japan. Located in a river valley surrounded by the rugged high-mountain Chubu region of central Japan, these three villages were remote and isolated, and access to the area was difficult for a long period of time. The inscribed property comprises the villages of “Ogimachi” in the Shirakawa-go region, and “Ainokura” and “Suganuma” in the Gokayama region, all situated along the Sho River in Gifu and Toyama Prefectures. In response to the geographical and social background, a specific housing type evolved: rare examples of Gassho-style houses, a unique farmhouse style that makes use of highly rational structural systems evolved to adapt to the natural environment and site-specific social and economic circumstances in particular the cultivation of mulberry trees and the rearing of silkworms. The large houses have steeply-pitched thatched roofs and have been preserved in groups, many with their original outbuildings which permit the associated landscapes to remain intact.

Criterion (iv): The Historic Villages of Shirakawa-go and Gokayama are outstanding examples of traditional human settlements that are perfectly adapted to their environment and their social and economic *raison d’être*.

Criterion (v): It is of considerable significance that the social structure of these villages, of which their layouts are the material manifestation, has survived despite the drastic economic changes in Japan since 1950. As a result they preserve both the spiritual and the material evidence of their long history.

Integrity

Ogimachi, Ainokura, and Suganuma are rare examples of villages in which Gassho-style houses are preserved at their original locations and in groups, as they developed in the area along the Sho River. Although since the Second World War there has been a reduction in the number of Gassho-style houses in each village, the inscribed property includes clusters of all the remaining Gassho-style houses which allows each village to retain its traditional appearance and character. Moreover, there has been no significant change to the system of roads and canals and traditional land-use patterns including trees and forest, and agricultural land.

The detrimental effects on the scenic landscape of a major highway construction less than one kilometre from Ogimachi and Suganuma has been reduced with plantings along the roadside and embankments, controls on bridge design and other protections for the view from Ogimachi Village.

The integrity of the property, therefore, is ensured in the contexts of both wholeness and intactness.

Authenticity

The three settlements constitute important historical evidence in and of themselves. The villages have existed since the 11th century and each has a strong sense of community. Traditional social systems and lifestyle customs have sustained the Gassho-style houses and their associated historic environments. From the viewpoints of setting, function, and traditional management systems, the level of authenticity is high.

While the conventional collaboration efforts by residents have functioned to maintain thatched roofs in good conditions,

long-established Japanese restoration practices and principles are applied in cases in which deterioration necessitates major conservation work. Special attention is paid to the use of traditional materials and techniques, and the use of new materials is rigorously controlled. In view of the standardized modular construction of similar types of traditional wooden structures, reconstruction and replacement involve a minimum amount of conjecture. The Gassho-style houses retain their authenticity from the perspective of form and design, as well as materials and substance.

Protection and management requirements

Each of the three villages – Ogimachi, Ainokura, and Suganuma – is classified as an Important Preservation District for Groups of Historic Buildings under the 1950 Law for the Protection of Cultural Properties. This classification requires, inter alia, the preparation of municipal ordinances and preservation plans for protection, restrictions on activities that may alter the existing landscape, authorization procedures, and the provision of subsidies for approved actions. Ainokura and Suganuma are also designated as Historic Sites under the 1950 Law, and proposed alterations to the existing state must be approved by the national government. In addition, a conventional collaboration system for maintaining Gassho-style houses has been retained by the residents.

There are double buffer zones around each of the villages; an individual buffer zone surrounds each nominated property and a larger buffer zone that contains all three villages. Development pressures throughout the entire village of Ogimachi are controlled by the 2008 Shirakawa Village Landscape Ordinance, which was developed under the 2004 Landscape Law to reinforce the former 1973 Shirakawa Village Ordinance for the Natural Environment. Shirakawa Village must be notified of any proposed large-scale project, in order to confirm that


the proposed work will fit in with the character of the historic and natural environment. Under the same ordinance, stricter regulations are imposed on the area immediately surrounding the World Heritage property of Ogimachi (471.5 ha).

The buffer zones immediately surrounding Ainokura, and Suganuma are protected as Historic Sites as mentioned above and as Gokayama Prefectural Natural Park under the Toyama Prefectural Natural Parks Regulations. In addition, further protection is provided under municipal ordinances implemented by Nanto City. All of these regulations and ordinances impose considerable constraints on any kind of activity that might be deemed harmful.

Overall responsibility for the protection of the property rests with the Agency for Cultural Affairs of the Government of Japan. The associated bodies include the Ministry of the Environment, the Ministry of Agriculture, Forestry and Fisheries (including the Forestry Agency), the Ministry of Land, Infrastructure, Transport and Tourism, Gifu Prefecture, Toyama Prefecture, Shirakawa Village, and Nanto City.

Direct management of individual buildings is the responsibility of their owners, and all work is supervised as prescribed in the Preservation Plans. Routine repair work has always been carried out by the owners, and often through conventional collaborative efforts by communities, using traditional techniques and materials. The local and national governments provide both financial assistance and technical guidance.

As fire is a major hazard for the property, elaborate fire-extinguishing systems have been installed in all three village zones. Fire-fighting squads of residents are also organized.



Rice Terraces of the Philippine Cordilleras



Date of Inscription: 1995

Criteria: (iii) (iv) (v)

Dossier: 722

Ifugao Province, Cordillera Region, Luzon Island
N16 56 2.004 E121 8 12.012

For 2,000 years, the high rice fields of the Ifugao have followed the contours of the mountains. The fruit of knowledge handed down from one generation to the next, and the expression of sacred traditions and a delicate social balance, they have helped to create a landscape of great beauty that expresses the harmony between humankind and the environment.



Outstanding Universal Value


Brief synthesis

The Rice Terraces of the Philippine Cordilleras is an outstanding example of an evolved, living cultural landscape that can be traced as far back as two millennia ago in the pre-colonial Philippines. The terraces are located in the remote areas of the Philippine Cordillera mountain range on the northern island of Luzon, Philippine archipelago. While the historic terraces cover an extensive area, the inscribed property consists of five clusters of the most intact and impressive terraces, located in four municipalities. They are all the product of the Ifugao ethnic group, a minority community that has occupied these mountains for thousands of years.

The five inscribed clusters are; (i) the Nagacadan terrace cluster in the municipality of Kiangnan, a rice terrace cluster manifested in two distinct ascending rows of terraces bisected by a river; (ii) the Hungduan terrace cluster that uniquely emerges into a spider web; (iii) the central Mayoyao terrace cluster which is characterized by terraces interspersed with traditional farmers' bale (houses) and alang (granaries); (iv) the Bangaan terrace cluster in the municipality of Banaue that backdrops a typical Ifugao traditional village; and (v) the Batad terrace cluster of the municipality of Banaue that is nestled in amphitheatre-like semi-circular terraces with a village at its base.

The Ifugao Rice Terraces epitomize the absolute blending of the physical, socio-cultural, economic, religious, and political environment. Indeed, it is a living cultural landscape of unparalleled beauty.

The Ifugao Rice Terraces are the priceless contribution of Philippine ancestors to humanity. Built 2000 years ago and passed on from generation to generation, the Ifugao Rice Terraces represent an enduring illustration of an



ancient civilization that surpassed various challenges and setbacks posed by modernization.

Reaching a higher altitude and being built on steeper slopes than many other terraces, the Ifugao complex of stone or mud walls and the careful carving of the natural contours of hills and mountains to make terraced pond fields, coupled with the development of intricate irrigation systems, harvesting water from the forests of the mountain tops, and an elaborate farming system, reflect a mastery of engineering that is appreciated to the present.

The terraces illustrate a persistence of cultural traditions and remarkable continuity and endurance, since archaeological evidence reveals that this technique has been in use in the region for 2000 years virtually unchanged. They offer many lessons for application in similar environments elsewhere.

The maintenance of the living rice terraces reflects a primarily cooperative approach of the whole community which is based on detailed knowledge of the rich diversity of biological resources existing in the Ifugao agro-ecosystem, a finely tuned annual system respecting lunar cycles, zoning and planning, extensive soil conservation, mastery of a most complex pest control regime based on the processing of a variety of herbs, accompanied by religious rituals.

Criterion (iii): The rice terraces are a dramatic testimony to a community's sustainable and primarily communal system of rice production, based on harvesting water from the forest clad mountain tops and creating stone terraces and ponds, a system that has survived for two millennia.

Criterion (iv): The rice terraces are a memorial to the history and labour of more than a thousand generations of small-scale farmers who, working together as a community, have created a landscape based on a delicate and


sustainable use of natural resources.

Criterion (v): The rice terraces are an outstanding example of land-use that resulted from a harmonious interaction between people and its environment which has produced a steep terraced landscape of great aesthetic beauty, now vulnerable to social and economic changes.

Integrity

While maps of the property are yet to be prepared and boundaries to be delineated, all important attributes of the rice terraces comprising the rice terrace paddies, the traditional villages and the forests that are its watershed are present in the five inscribed clusters. Although traditionally defined boundaries for the terraces with the buffer zone of private forests have provided some level of protection, the definition of precise limits of the protected areas and the preparation and implementation of Community-Based Land Use and Zoning Plans (CBLUZP) is critical to ensure that the conditions of integrity are maintained.

The inscribed terrace clusters continue to be worked and maintained in the traditional manner although other nearby terraces have been abandoned or have temporarily fallen out of use due to changes in climate and rainfall patterns in the terraces' mountain watershed. In some villages, Christianization in the 1950s affected the performance of tribal practices and rituals that were essential in maintaining the human commitment that balances nature and man in the landscape; today, tribal practices coexist with Christianity. However, the terraced landscape is highly vulnerable because the social equilibrium that existed in the rice terraces for the past two millennia has become profoundly threatened by technological and evolutionary changes. Rural-to-urban migration processes limit the necessary agricultural workforce to maintain the extensive area of terraces and climate change has recently impinged on the



property resulting in streams drying out, while massive earthquakes have altered locations of water sources and caused terrace dams to move and water distribution systems re-routed.

These factors pose significant challenges that could be addressed through the sustained implementation of conservation and management actions.

Authenticity

The Rice Terraces of the Philippine Cordilleras are authentic in form, character, and function as a direct result of the 2000 year-old and continuously maintained regime that balances climatic, geographical, ecological, agronomic, ethnographic, religious, social, economic, political and other factors. Through ritual practices, chants and symbols which emphasize ecological balance, the Ifugao community has maintained the intactness of the terraces' traditional management system over this long period of time, ensuring the authenticity of both the original landscape engineering and the traditional wet-rice agriculture. Once this balance is disturbed the whole system begins to collapse, but so long as they all operate together harmoniously, as they have over two millennia, the authenticity is total.

Being a living cultural landscape, evolutionary changes continuously fine-tune and adapt the cultural response of the terraces' owners and inhabitants in response to changing climatic, social, political and economic conditions. However, the fact that the Ifugao community continues to occupy, use and maintain their ancestral lands in the age-old traditional manner ensures appreciation and awareness of the enduring value of these traditional practices which continue to sustain them.


Nevertheless the reduction in the workforce and other social and environmental factors, including changes in management of the watershed forests, makes this traditional system and thus the overall balance highly vulnerable and requires sustained management and conservation.

Protection and management requirements

The Rice Terraces of the Philippine Cordilleras were declared National Treasures in Presidential Decrees 260:1973 and 1505:1978. The terraces are likewise protected by the Republic Act No 10066:2010, providing for the protection and conservation of the National Cultural Heritage.

The terraces have long been protected and managed through traditional ancestral land use management traditions of the indigenous Ifugao community. Individual terraces are privately owned and protected through ancestral rights, tribal laws and traditional practices. The maintenance of the living rice terraces reflects a primarily cooperative approach of the whole community which is based on detailed knowledge of the rich diversity of biological resources existing in the Ifugao agro-ecosystem, a finely tuned annual system respecting lunar cycles, zoning and planning, extensive soil conservation, and the mastery of a most complex pest control regime based on the processing of a variety of herbs, accompanied by religious rituals.

The Ifugao Terraces Commission, a Presidential Commission mandated to preserve the Rice Terraces, was set up in February 1994. At the time of inscription, a 6-year Master Plan was established, which was later expanded to cover a ten year period. At present, the Rice Terraces is under the management of the Provincial Government of Ifugao and the National Commission for Culture and the Arts. A Rice Terraces Master Plan comprehensively covers



management, conservation and socio-economic issues.

Past attempts to conserve the terrace economies have been made sporadically, focused on singular attempts which had very little positive impact. However, on-going government efforts aimed at improving the economic conditions of the people through its various socio-economic programs are hopeful and encouraging.

Threats and concerns identified when the property was put in the List of World Heritage in Danger in 2001 are now being conscientiously and systematically addressed through efforts extended by the Provincial Government and the concerned national agencies. This will ensure completion of the corrective measures that constitute removal of the property from the List of World Heritage in Danger. Programs have been established to ensure landscape restoration and conservation through the documentation and continuous physical rehabilitation of deteriorated areas, including the revival of traditional practices that addresses cultural degeneration.

As conservation and management challenges continue to persist in the rice terraces being a living cultural landscape, sustained efforts shall have to be carried out by the government and the concerned national agencies to ensure its long term sustainability and conservation. This will include the enactment of national government policies and laws for the preservation of natural resources, the adoption of guidelines for conservation and for procedures for Environmental Impact Assessments and infrastructure for the implementation of major projects. Management agencies at the provincial and municipal levels should be functional with adequate resources, and coordinate work with the rice terraces owners' organizations.

Pride of place and culture, including the long term commitment of its indigenous Ifugao stakeholders shall ensure the sustainability and conservation of this living cultural landscape over time.

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