A Comparative Study of World Heritage Universal Values and National-Local Values of Selected Tangible World Heritage Cultural Properties in the UK and the Africa Region

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1 UNESCO World Heritage and Outstanding Universal Value: Introduction

1.1 Brief Background and Research Questions

Cultural heritage, according to the UNESCO 1972 World Heritage Convention (Article 1), covers not only a wide range of monuments and groups of buildings, which are of outstanding universal value from the point of view of history, art or science, but also sites of outstanding universal value from aesthetic, ethnological or anthropological points of view. This definition of cultural heritage, for the purposes of cultural diversity, has been expanded in the UNESCO World Heritage *Operational Guidelines for the Implementation of the World Heritage Convention*. In the Operational Guidelines, some World Heritage properties are identified as satisfying conditions belonging to both natural and cultural heritage, and these properties have been referred to as mixed properties (par. 46 of the 2017 Operational Guidelines). Additionally, World Heritage cultural landscapes have been defined in the Operational Guidelines as World Heritage properties which are a combination of "works of nature and of man", and which are "illustrative of the evolution of human society and

https://doi.org/10.17875/gup2022-1921

settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal" (par. 47 of the 2017 Operational Guidelines). As of 27 March 2020, there were 869 World Heritage Cultural Properties listed on the UNESCO World Heritage Centre website out of a total number of 1121 properties; of which 53 are from the Africa region and 453 are from the Europe and North America region. Cultural heritage can be tangible or intangible. World Heritage Properties are, on the one hand, places and the "physical fabric" of properties that convey their outstanding universal value; what points to tangible heritage. On the other hand, properties of cultural value may refer to "intangible qualities such as social structure, economic needs and political context, in space as well as in time. Cultural heritage may relate to famous events, persons or works of art, literature, science or music" (Gamini, Wijesuriya, et al. 37); what points to intangible heritage.

The concept of Outstanding Universal Value is one that was first discussed and interpreted at the UNESCO Expert Meeting in 1976. For World Heritage properties to be inscribed on the World Heritage List, this meant, according to the outcomes of the meeting, that it "should represent or symbolise a set of ideas or values which are universally recognized as important, or as having influenced the evolution of mankind as a whole at one time or another". As much as the concept of Outstanding Universal Value has evolved over time, it has also received several criticisms. These criticisms have often been based on the criteria used to evaluate properties that are seen as possessing universal characteristics.

Outstanding Universal Value aims at creating a common place where people from all over the world can have a sense of familiarity with and connection to a World Heritage property. Therefore, Outstanding Universal Value in itself is not against the interests of nations and local communities which hold the World Heritage property. Nonetheless, it can be opined that the value of a heritage property as locally represented or interpreted should neither be overlooked nor re-interpreted within the boundaries of Outstanding Universal Value. Given this, for the international front, it is essential to look at how the value of a property can be nationally and locally represented and/or interpreted along its own lines, and how this value can be clearly separated from the parameters of Outstanding Universal Value, which aim at "all humanity". In order to delve into this, I have raised the following questions, which I hope to treat in this study: What is Outstanding Universal Value, and how is it transcribed by States Parties of World Heritage Sites? What are the values held by nations and local communities on their World Heritage Properties? Are there any significant similarities or contrasting interests between Outstanding Universal Values presented by States Parties and values held by local communities with regard to their World Heritage properties? How can the gap between the Outstanding Universal Value nomination parameters and local representation of values be bridged?

1.2 Methodology

In an attempt to answer the questions posed above, the present research will first look at some theoretical approaches that study Outstanding Universal Value in order to assess the scope of identification and application of Outstanding Universal Value within the 1972 World Heritage Convention. Following this, it will look at Outstanding Universal Value and how it is expressed in nomination and evaluation dossiers of the selected World Heritage properties. For the analysis of nomination dossiers and their corresponding Advisory Body evaluation in this study, World Heritage tangible cultural properties are selected. Within the context of my Master's degree in English Philology, tangible cultural properties from the State Party of Great Britain (from the UNESCO "Europe and North America region") are more fitting to be studied. In addition to this, an analysis of other nomination dossiers, for the purposes of World Heritage trans-regional diversity, is carried out, whereby World Heritage tangible cultural properties are selected from Kenya, Zimbabwe, and Ethiopia – all States Parties of the UNESCO Africa region. Another reason besides the trans-regional quality of the selected dossiers from the Africa region is the quest to develop an in-depth knowledge on the World Heritage properties from Africa, myself an African. Following the analysis of dossiers, the national and local values and contexts of all the selected properties will be studied. Lastly, based on what would have been previously studied, insights will be shared on how similar or different Outstanding Universal Value and national-local values are to or from each other respectively, and how the gaps between them can be bridged. A qualitative method of analysis has been employed in this research, whereby all the studied literature, World Heritage nomination and evaluation dossiers as well as national values outside of the World Heritage Convention, have been analysed, criticised and/or interpreted against the research questions and aim of thesis.

2 Theoretical Survey

In this section, I will look at some works of literature that touch on the principles, theories and interpretations of Outstanding Universal Values and, where applicable, how they relate to national and local values of properties. First, I will look at the main concept of Outstanding Universal Value as presented by the UNESCO World Heritage Committee and its Advisory Bodies, in particular, the International Council on Monuments and Sites (ICOMOS[1]). I will do this by using as main references the World Heritage Centre's 2017 *Operational Guidelines for the Implementation of the World Heritage Convention* and the second edition of the World Heritage resource manual *Preparing World Heritage Nominations* (Marshal, Duncan, et al.). Second, I will study Labadi and her "value-based analyses" of conventions on World Heritage and Intangible Cultural Heritage, in order to see how value is applied at both the World

1 For a list of abbreviations, see the bibliography to the paper.

Heritage universal and State Party levels. Lastly, I will look at Schmutz and Elliott's *World Heritage and the Scientific Consecration of "Outstanding Universal Value"* to understand the scientific dimensions of World Heritage nominations and evaluations.

2.1 Outstanding Universal Value

Outstanding Universal Value has been interpreted as "cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity" (par. 49 of the 2017 Operational Guidelines). The World Heritage List is a compilation of all properties that have been recognised as World Heritage properties. The World Heritage Convention is an international treaty for the identification, protection, conservation, preservation and transmission of cultural and natural heritage that are of outstanding universal value. Inscription on the World Heritage List is thus limited to States Parties that have signed this treaty, and Outstanding Universal Value is what is said to "underpin" the World Heritage Convention in its totality. Outstanding Universal Value is, as explained in *Preparing World Heritage Nominations*, "the value agreed by the World Heritage Committee as reflecting why a property is seen to have international significance – *it is not about national or local value*" (56; emphasis mine). Nonetheless, the manual also states that local and national values are to be understood since they form a part of the "natural and cultural richness of the property", and that "the harmonious protection, conservation and management of all values is an objective of good conservation practice" (58). Additionally, it states that understanding local values means that the local people are consulted since they represent a core source of information on all local values. To an extent, the above-explained perspective on Outstanding Universal Value delineates national and local values from Outstanding Universal Values, in such a way that the only relation that national values would have with World Heritage Outstanding Universal Values and their processes of identification, is an understanding of them (national values) and not their inclusion in any part of World Heritage representations.

Identifying and justifying the outstanding universal value of a property is the first and most essential step without which further aspects of the nomination process (such as the definition of boundaries, the protection, conservation, management and promotion of attributes of the Outstanding Universal Value of the property) cannot be developed. Defining the value of a proposed property represents a fraction of the Statement of Outstanding Universal Value[2] needed for its nomination; some research frameworks (thematic, chronological-regional, typological, in that order) may

[2] The Statement of Outstanding Universal Value (SOUV) includes "a summary of the Committee's determination that the property has outstanding universal value, identifying the criteria under which the property was inscribed, including the assessments of the conditions of integrity or authenticity, and of the requirements for protection and management in force" (par. 155 of the 2005 Operational Guidelines).

also be needed in understanding the values of the property. A property is first accepted on the World Heritage Tentative List while the State Party constitutes a dossier on that property within its jurisdiction that is considered to have the potential of Outstanding Universal Value. To move from the Tentative List and be recognised as a World Heritage property or be inscribed on the World Heritage List, a cultural property has to be considered to be of outstanding universal value. This means that it has to meet at least one of the selection criteria stipulated in paragraph 77 of the 2017 Operational Guidelines. For nominated properties, there is one set of ten criteria for the selection of both cultural and natural properties, out of which six are for the inscription of cultural properties. A cultural property, according to the set of criteria, must:

> (i) represent a masterpiece of human creative genius;
>
> (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
>
> (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
>
> (iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
>
> (v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
>
> (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria) (par. 77, 2017 Operational Guidelines).

It is worth noting here that, it was not until the end of 2004 that these ten criteria were applied; before then, there were only six.

A State Party needs to establish a connection between the Statement of Outstanding Universal Value and the selected criteria, since the absence of a connection may mean that the selected criteria are not appropriate for the property, and that they need to be reconsidered in order to pave way for a successful evaluation and a consequent inscription of the property. Nonetheless, *Preparing World Heritage Nominations* advises that the number of criteria used to support a property should be checked since the more the criteria used, the more the need for scientific research to support the process of nomination. The use of scientific research and scopes to

assess World Heritage properties has been criticised by some researchers, and this will be studied further later on with the work of Schmutz and Elliott.

All World Heritage Cultural Properties also have to meet the "conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding" (par. 78 of the 2017 Operational Guidelines), "which must specify how the Outstanding Universal Value of a property should be preserved" (par. 108 of the 2017 Operational Guidelines). The Nara Document on Authenticity (1994)[3] acknowledges the World Heritage Committee's wish to "apply the test of authenticity in ways which accord full respect to the social and cultural values of all societies, in examining the outstanding universal value of cultural properties proposed for the World Heritage List" (par. 2). It also affirms that understanding authenticity is essential in all scientific studies of cultural heritage and within the framework of inscribing properties under the World Heritage Convention (par. 10). In addition, it posits that values and authenticity should not be judged based on fixed criteria, but rather, all heritage properties should be judged in accordance with their cultural contexts (par. 11). The cultural values assigned to properties, depending on the type of cultural heritage, may meet the conditions of authenticity if they are "truthfully and credibly expressed through a variety of attributes", which can be tangible or intangible, and which include form and design, materials and substance, use and function, traditions, techniques and management systems, location and setting, language and other forms of intangible heritage, spirit and feeling, and other internal and external factors (par. 82 of the 2017 Operational Guidelines). The Operational Guidelines explain that attributes such as spirit and feeling "do not lend themselves easily to practical applications of the conditions of authenticity"; nevertheless, "they are important indicators of character and sense of place, for example, in communities maintaining tradition and cultural continuity" (par. 83 of the 2017 Operational Guidelines). A statement of authenticity, therefore, assesses the extent to which attributes of properties express and present authenticity.

All nominated cultural properties are to fulfil the condition of integrity, which is the "measure of the wholeness and intactness" of cultural heritage and its attributes. Paragraph 88 of the Operational Guidelines (2017) states the need to assess the property to measure the degree at which the property: a) includes all elements necessary to express its Outstanding Universal Value; b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance; and c) suffers from adverse effects of development and/or neglect. In addition to these, "the physical fabric of the property and/or its significant features should be in good condition, and the impact of deterioration processes controlled" (par. 89 of the 2017 Operational Guidelines).

[3] "The Nara Document on Authenticity was drafted by the 45 participants of the Nara Conference on Authenticity in Relation to the World Heritage Convention, held at Nara, Japan, from 1-6 November 1994 […]. [It was organised] in cooperation with UNESCO, ICCROM and ICOMOS." (The Nara Document on Authenticity, Appendix 2).

The protection and management of World Heritage properties ensure that the "Outstanding Universal Value [of properties], including the conditions of integrity and/or authenticity at the time of inscription, are sustained or enhanced over time" (par. 96 of the 2017 Operational Guidelines). In addition, "all properties inscribed on the World Heritage List must have adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding. Property protection is to include adequately delineated boundaries" (par. 97 of the 2017 Operational Guidelines). Also, in the protection of Outstanding Universal Value:

> 98. Legislative and regulatory measures at national and local levels should assure the protection of the property from social, economic and other pressures or changes that might negatively impact the Outstanding Universal Value, including the integrity and/or authenticity of the property. […];
>
> 99. The delineation of boundaries is an essential requirement in the establishment of effective protection of nominated properties. Boundaries should be drawn to incorporate all the attributes that convey the Outstanding Universal Value and to ensure the integrity and/or authenticity of the property. (2017 Operational Guidelines).

Another important aspect of the identification of Outstanding Universal Value is the "buffer zone". Buffer zones are "clearly delineated areas" that are outside a World Heritage Property, adjacent to its boundaries, and contribute to the protection, conservation, management, integrity, authenticity and sustainability of the Outstanding Universal Value of the property. This means that buffer zones are also evaluated together with the property at the time of its inscription, although they are not considered part of it. It also means that they are not included in the assessment of the Outstanding Universal Value of the property. Similar to "buffer zone" is the "wider setting" of the property. This is the area further outside the property and its buffer zone, sometimes equal to the buffer zone, which may be essential for "visual characteristics or attributes of the property" (Marshall, Duncan, et al. 85). For a Representative, Balanced and Credible World Heritage List, in order to identify and fill the gaps that lie in the World Heritage List, and to ensure that the World Heritage List is a reflection of the world's cultural and natural diversity of outstanding universal value, the Global Strategy was launched by the World Heritage Committee in 1994. This is aimed at encouraging more State Party adherence to the *Convention* and under-represented regions to have more World Heritage inscribed properties.

A nomination dossier of a cultural property outside the category of cultural landscapes has to go through an independent evaluation by the global non-governmental Advisory Body to the World Heritage Centre, which works on the conservation and protection of cultural heritage sites – ICOMOS –, after the World Heritage Centre has checked for its completeness. Within ICOMOS, two groups of experts are selected for the evaluation of properties (Ibid. 128). First are the ones who advise on

the Outstanding Universal Value of the nominated property, and who are sometimes non-ICOMOS member experts. Second are those who have practical experience in the management, conservation and authenticity of individual properties and who would carry out "site-missions" and be able to make "informed assessments" of matters of concern to the property. ICOMOS has a policy of choosing the experts of the second group from the region in which the nominated property is located, for the obvious reason of the possession of the knowledge and expertise needed to assess that region's property. From these two groups emerge two reports: a cultural assessment and a site mission report, from which a draft evaluation is prepared. The draft evaluation then passes through the ICOMOS World Heritage Panel for final evaluations. Once the dossier has been evaluated, it is submitted to the annual intergovernmental World Heritage Committee to finalise decisions to inscribe the property in the World Heritage List as well as notify States Parties on the Committee's decisions.

In preparing nominations, States Parties are encouraged to seek the participation of stakeholders to the World Heritage Convention, "and to demonstrate, as appropriate, that the free, prior and informed consent of indigenous peoples has been obtained, through inter alia, making the nominations publicly available in appropriate languages and public consultations and hearings" (par. 123 of the 2017 Operational Guidelines). The involvement of communities in World Heritage nominations are further highlighted later in this study, in order to see the extent to which States Parties apply it when preparing their nomination dossiers.

The "Executive Summary" is a first and crucial part of all nomination dossiers. It sets out the key message that a dossier aims to transmit, and ensures that in the main text of the dossier, a certain comprehensiveness is achieved while avoiding wordiness. States Parties are however informed that, the complexity and lengthiness of a dossier does not determine its quality and acceptability. The nomination format for the preparation of States Parties' dossiers, as defined in the 2017 Operational Guidelines is:

1. Identification of the Property
2. Description of the Property
3. Justification for Inscription
4. State of conservation and factors affecting the property
5. Protection and Management
6. Monitoring
7. Documentation
8. Contact Information of responsible authorities
9. Signature on behalf of the State Party(ies). (par. 130)

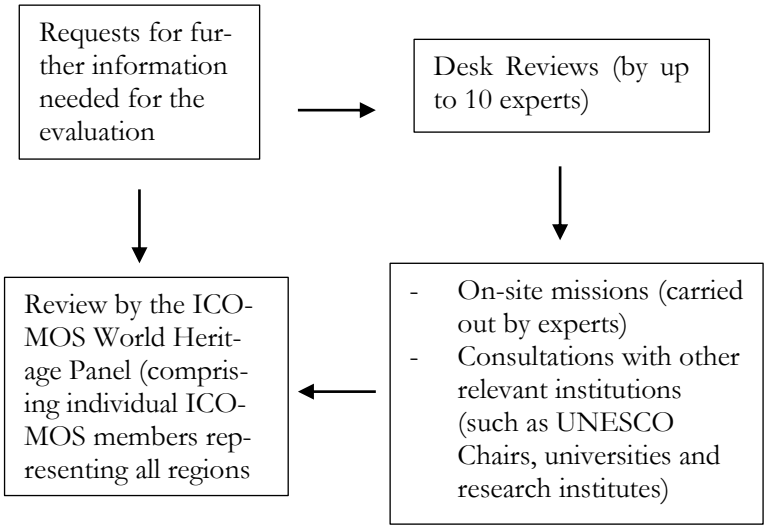
Important to note here are the revisions made on the Operational Guidelines over the years. One of these revisions has been on the "nomination format" used when

preparing nominations. For example, some nomination dossiers, especially those prepared in the 80s, had a given four-bulletined format, namely "name of the property; the geographical location of the property; a brief description of the property; a brief justification of the outstanding universal value of the property […] (including a comparative assessment of similar properties inside and outside State boundaries)"[4]. On the other hand, as with the above 2017 format given in the Operational Guidelines, later formats contained more information.

With regard to the submission of dossiers, paragraph 127 of the 2017 Operational Guidelines states that States Parties "may submit draft nominations to the Secretariat for comment and review at any time during the year. However, States Parties are strongly encouraged to transmit to the Secretariat by the 30th of September of the preceding year […], the draft nominations that they wish to submit" before the deadline for the submission of nomination dossiers (which is as of 2019, every 1 February). The evaluation period for Advisory Bodies spans from March of year 1 to May of year 2. The regional, global or thematic context of properties are to be considered in the thematic studies carried out by ICOMOS in the evaluation of proposed World Heritage properties. After evaluations are carried out by ICOMOS, final recommendations are grouped into these three categories, with much emphasis on Outstanding Universal Value:

a) Properties which are recommended for inscription without reservation;
b) Properties which are not recommended for inscription;
c) Nominations which are recommended for referral or deferral.

Overall, the process of evaluation undertaken by ICOMOS and its group of experts goes through these main stages:



4 *Operational Guidelines* 1984 and 1987, par. I.B.7.

Thus, stakeholders of World Heritage ensure that statutory measures are put in place as guidelines for the identification of World Heritage cultural properties.

2.2 Universal and State Party Value-based Analyses

As mentioned early on, the concept of World Heritage Outstanding Universal Value has attracted several studies on the subject. One of the predominant researchers in this field is Sophia Labadi. In her book *UNESCO, Cultural Heritage, and Outstanding Universal Value*: *Value-based Analyses of the World Heritage and Intangible Cultural Heritage Conventions*, she explores both the statutory and international frameworks within which UNESCO identifies and protects World Heritage, and how it implements these frameworks at the State Party and universal levels.

Labadi explains that, per UNESCO's concepts surrounding heritage, World Heritage sites are to be equally valued by all people "regardless of their socio-economic status, geographic origin or cultural frame of reference", which infers that they "should share the same values concerning specific, extraordinary places and appreciate them in an identical manner" (11). Elaborating on the "intrinsic" and "objective" values that underlie cultural properties according to some key UNESCO documents, she explains that a property considered as having an "intrinsic and unquestionable outstanding universal value" may be so "because they have constantly been referenced and lauded over the centuries" (13) as against those sites which "nobody knows about". Those sites considered as having objective values, she says, refer to the "immutable characteristics related to the fabric or history of a particular property" (13), that may be identified by a group of "experts". She argues that if "values are not intrinsic to cultural heritage but rather are produced through a process undertaken and influenced by diverse individuals, then the heritage professional's point of view must make room for the interests and beliefs of other, equally invested stakeholders", since intrinsic value otherwise grants ""experts" the authority to identify the "true" significance of properties" (13). This notwithstanding, De la Torre posits that values of heritage are not "simply found and fixed and unchanging, but are produced out of the interaction of an artifact and its contexts […], and can only be understood with reference to social, historical, and even spatial contexts" (8). She explains that the fact that "the fundamental contingency of heritage values" can be recognised "does not preclude the possibility of some values that are universally held (or nearly so)" (ibid). Reconciling her thought with that of Labadi's will mean that, heritage values are indeed interpreted to be either intrinsic or objective, however, there is the need for clear lines to be drawn between the two if a value is to be seen as universal, since one is often based on widely-held values and the other on unchanging values (intrinsic). This also means that, in an attempt to fit an intrinsic value into a universal discourse, it is important to obtain the authority of, and wholly include stakeholders like, the local community of the heritage site concerned.

Per the conditions of authenticity described in the Operational Guidelines, Labadi explains that it calls for the need to preserve sites in their original, historical

state. To her, this is to say, "the closer a site is to its original form, design, workmanship and material, the more authentic it will be" (14). However, she sees this as defying the framework of non-Western sites, which, to her, do not confine authenticity of cultural sites to the originality of their form, design, workmanship and material. She develops the fact that the concept of outstanding universal value has been "primarily understood and interpreted by the [World Heritage] committee according to European conservation and management theories" (19). Similar to this thought is Handler's anthropological notion of authenticity. He takes authenticity to be a "cultural construct of the modern Western world", and argues that even the fact that authenticity is an implicit but central idea in "much anthropological enquiry" gives it the function of "a Western ontology rather than of anything in the non-Western cultures" (2). He also sees "discrepancies of social status, as well as cultural and language barriers" as those that "further complicate the communication of authenticity", adding on to it "overlapping layers of meaning" (340). Arguing for the impossibility of a universal definition of authenticity, he cites Steiner's story about a Western tourist (the buyer) and an African art trader (the seller) who exchange a Seiko watch for an African mask:

> Several times during the bargaining the buyer asked the seller, "Is it really old?" and "Has it been worn?" While the tourist questioned the trader about the authenticity of the mask, the trader, in turn, questioned the tourist about the authenticity of his watch. "Is this the real kind of Seiko," he asked, "or is it a copy?" As the tourist examined the mask-turning it over and over again looking for the worn and weathered effects of time- the trader scrutinized the watch, passing it to other traders to get their opinion on its authenticity (341).

Steiner (129) himself believes, "While European western notions about the authenticity of African art are constructed by privileging aesthetic forms imagined to have existed in the past – worlds that never were but might have been –, African beliefs about Western authenticity are projected into the future – worlds that aren't yet but someday could be".

Labadi argues that, from a relativist point of view, values assigned to properties are dynamic, thus they evolve "over time according to the different groups of people who hold them, their frame of mind, their culture and their geographical location" (15). Similar to this is the existing concept of reiterative universalism, which she projects as encapsulating both the understanding of the universal approach applied to World Heritage properties within the framework of the World Heritage Convention, and interpretations emanating from diverse cultures and "frames of reference". She explains that the assumption that the universalistic framework of the World Heritage Convention is understood in a like manner by all persons responsible for implementing it is inaccurate. By this, she suggests that studies on the interpretations and understandings of the framework as they stand in specific cultural contexts are

needed to better assess things. Referring to Benhabib, and to support a universalistic approach that makes room for national values, she states:

> reiterative universalism recognizes that any concept needs to be interpreted and translated into one's own culture and frame of reference to make sense (Benhabib 2002, 384; Benhabib 2006). This leads to a variety of possible understandings, interpretations, representations of and responses to a universal framework that can be considered to fit into the individual's own worldview (19).

Düttmann (68) posits that reiterative universalism is supposed to recognise the "local intensities", the "particular forms", "the pluralizing tendencies", the difference which marks cultural contexts, and the difference which exists between such contexts, without otherness and heterogeneity. He explains:

> It is impossible to establish a balancing relationship between the relation to another history, another culture, another context and the unrelatedness which interrupts this relationship. Thus the relationship which exists between cultures cannot be described as a relationship which creates a universal culture, a unified teleological history, a meta-context, or which legitimates the presupposition of such a culture, such a history, such a meta-context (70).

Therefore, reiterative universalism, according to Labadi and through the lens of Düttmann, as exposed above, pushes forth possibilities for "common understandings" of the World Heritage Convention through analyses of both universal and relative values of World Heritage properties.

Within the scope of the theoretical framework used by Labadi in her book presently under study, she selects a number of nomination dossiers for analysis of sites for inclusion on the World Heritage List "with an eye to how these documents have shaped their presentation of the nation, cultural diversity, sustainability and authenticity" (2). The nomination dossiers she selects and analyses are from a range of European and non-European traditional heritage sites, including religious and industrial sites. She considers these dossiers as "contact zones", explaining that they serve as an anonymous and only source of information on which the evaluation and selection of World Heritage properties are based. She posits that, non-European States Parties "copy" the European ways of "representing and interpreting the framework" of the 1972 Convention (21), thus seeing themselves through the lens of others' representation of them, even in their "auto-ethnographic" representation of themselves. She adds that, by doing so, non-European nomination dossiers can contain purposefully used "stereotyping and dominating discourses". She backs her concept of reiterative universalism and adds other dimensions to it to say that, it is not only cultural diversity that influences interpretations of World Heritage properties but also existing dominating European World Heritage discourses. Schmid distinguishes autoethnography from traditional ethnography, describing the latter as

done by a "neutral observer" who interprets the behaviours and interactions of communities through "long-term immersion" (266). This description defies States Parties' use of the World Heritage Convention in the preparation of nomination dossiers, since these dossiers are prepared by States Parties themselves – non-neutral observers. Autoethnography, to Schmid, "studies cultural and social life, specifically the researcher's unique historical, social and political context" (267). It also "uses individual reflexive narratives to creatively highlight undisclosed, untold and potentially subversive texts", which link identity and culture, individual and social, and offers critical "counter-narratives" which allow those who have been subordinated to represent themselves (266). In this regard, it will be accurate to say that, although States Parties are to be "autoethnographers" of their cultural properties, the narratives they produce become some sort of traditional ethnography, as they are for universal purposes and are prepared by experts within the context of the World Heritage Convention.

In an aim to see how States Parties understand Outstanding Universal Value, Labadi examines the architectural, aesthetic, historical and monumental values of nominated World Heritage properties that are of outstanding universal value. She also examines the extent to which "notions of tradition, continuity and the linear presentation of history" (59) influence nomination dossiers. She finds that, majority of dossiers analysed reveal a focus on outstanding values linked to the architecture, aesthetics and history of the property, and explains that this focus opposes, for example, the 1994 text of the Global Strategy which advocates for States Parties to desist from conceptions of cultural heritage that is architectural and monumental and instead move towards a conception that is "more anthropological", in order that heritage will be perceived as "holistic and pluri-disciplinary" (60). In this manner, she adds, there is a transition from properties that are of "a unique artistic achievement" to properties that represent "a masterpiece of human creative genius" (criterion i, par. 77 of the 2017 Operational Guidelines). She therefore underlines that, not only before but also after the 1994 text of the Global Strategy, criterion (i) has been associated with "the description of the architectural and aesthetic beauty of the proposed sites" (60), which means that there is a "monumental and biased understanding" in States Parties' application of the recommendations of the Convention, the decisions of the World Heritage Committee and the text of the Global Strategy. In Brusaporci's definition of key terms, he interprets architectural heritage as an "artifact", whose "elements are witnesses of the cultures, actors, and of events [that] occurred during the life of the building" (124). Indeed, one must clearly distinguish the architectural features, which are nonetheless part of cultural heritage, from the whole make-up of a cultural property. This will prevent one from reducing cultural heritage to what may just be architectural heritage.

Labadi further explains the focus that is on the aesthetics of monuments from a political point of view, saying that States Parties materialise "nation", which is an "abstract concept", and that monuments are made to act as "emotional symbols of collective self-expression and self-identification" that seek to bind people as an act

of "national heroism" (60). She underlines that nomination dossiers from industrial heritage sites and non-European countries copy the dossier styles of religious sites from Europe. She attributes this to the Europe-majority inscription of properties on the World Heritage List and the desire of non-European countries to be equal with European countries on the level of World Heritage inscription. This opinion re-joins her other opinion that non-European States Parties copy and represent European World Heritage conventional frameworks. However, instead of merely or firmly ascertaining that non-European nomination dossiers are copied in style from European nomination dossiers, further studies can be made to ascertain possibilities of dossiers of non-European States Parties directly being influenced by the mandates of the 1972 Convention and other UNESCO texts and guidelines on World Heritage inscriptions, which may have the same influential capacity as European nomination dossiers. The reasoning behind the relevance of this study approach is that, as European States Parties refer to ultimate fixed sources in preparing their nomination dossiers, it infers that, if these sources were sources other than the binding text of the World Heritage Convention and other accompanying World Heritage texts (such as the Operational Guidelines), the success rate of European World Heritage property inscriptions would be low, even impossible. Therefore, in the optic that non-European States Parties refer to the same World Heritage sources in preparing their dossiers, it is expected that styles used in non-European dossiers will be very similar not only to European styles but also to styles required by the World Heritage Convention, the *Operational Guidelines*, and other World Heritage texts. Doing this type of study could eliminate the notion of dependency of dossiers of non-European States Parties on styles of European States Parties.

With regard to tradition and continuity of World Heritage properties, Labadi posits that most of the nomination dossiers she analysed in her work "convey a sense of the continuous importance of the site, and, in particular, of the traditions continuously upheld there over the centuries" (63). She joins this idea to that of national heroism to say that continuity and tradition are important to the "construction and justification" of a nation in a way that they present the nation as a "stable and continuous entity over time". For a State Party property, this means that it is one that existed in ages past, that exists today, and that will exist in ages to come. Labadi thus identifies four main types of continuous traditions and continuity (64-65). First are those sites that "detail architectural and political traditions held at site", some of which, she says, are being "invented". This type, she explains, deliberately selects building styles that represent continuity in time.

Second are the "invented traditions" that refer to the "mythical origin of the nation and help support claims that its creation was the will of God" (64). She explains this type with the example of the nomination dossiers of the Cathedral of Notre-Dame, Former Abbey of Saint-Remi and Palace of Tau, Reims, and shows how these dossiers explain the myths and symbols surrounding the coronation of French kings. Considering this thought, however, one may ask where the often-unverifiable myths, held by local communities of World Heritage sites, will be placed:

as part of the local community's whole tradition which they consider and accept as their true history and culture, or as foreign to the "scientifically" accepted verifiable but time-limited history and culture of the community? One may also wonder at what point World Heritage experts accept myths and legends to be part of universal narratives, and at what point they do not.

The third type of continuous traditions and continuity Labadi identifies are with sites that emphasise religious features, which add to their belief in the continuity of the nation. This type was seen transcribed on World Heritage properties, which portray themselves as "active religious" centres or places of pilgrimage which have been in existence for at least four centuries. She cites an example with the French and Spanish Routes of *Santiago de Compostela,* which has served as a place of pilgrimage since the Middle Ages, and has identified itself with a sense of continuity. The fourth type she identifies is with Mexico and Bolivia, which are post-colonial countries, which, she says, have attempted to "create a hybrid, inclusive, national identity through invented traditions and a sense of continuity with their pre-Hispanic past" (65).

Hobsbawm disambiguates tradition and custom, saying that the latter allows innovation and change up to a point albeit it is expected to be compatible with what preceded it (2). On the other hand, he refers to tradition (invented tradition) as the "wig, robe, and other formal paraphernalia and ritualised practices" which surround the substantial actions of customs; this means that when custom declines, the tradition, which intertwines itself with it, is inevitably changed (4). He further explains invented tradition as "a process of formalisation and ritualisation characterised by reference to the past, if only by imposing repetition" (5). He emphasises that many political institutions, ideological movements and groups, in their very unprecedented state, invented historic continuity by creating an ancient past either by semi-fiction or by forgery, which is "beyond effective historical continuity" (7). These notions of continuity pertaining to culture, history and tradition, whether they are absolute or not, are worth examining. Wilkinson et al. (192) write on the reproduction of institutions and posit that, once institutions are established, there are "asset-specific" investments that are made to which their actors become committed "on the basis that institutions will always exist". Extending the notion of continuity to the idea of a continuously existing institution, one can say that indeed if institutions aim at existing for a long or even an indefinite period of time, then they will make the kind of "investment" that connotes continuity. Thus, it will be common to find, for example, a cultural heritage institution that strongly emphasises attributes of continuity, which it identifies as inherent to its cultural properties. The same will apply to a State Party that deeply embeds the idea of continuity into its cultural heritage.

Concerning the role that the presentation of a property's history plays in highlighting its Outstanding Universal Value, Labadi argues that it is through descriptions of history and development of properties that have been nominated that a sense of continuity is conveyed. States Parties she studies present "linear and sequential narrations" that chronologically explain how a property is constructed (66).

She explains that nomination dossiers present the history of properties in a "linear, continuous and unilateral" way, and in a way that will better bring it (the history) out as an "outstanding universal value". In doing this, she posits that States Parties are encouraged by the concept of Outstanding Universal Value, and this makes them concentrate on the part of history that is "safe and positive", instead of bringing together both the safe and the tensions associated with the property.

Labadi describes Outstanding Universal Value as a way of sacrificing particularities, origins and interests of properties in the name of achieving an "assumed universal equality" (68). In talking about sustainable tourism and development, she addresses the issue of possible conflicts that exist between national and universal values of World Heritage properties. This is the case with tourism, where, based on the nomination dossiers she treats, she explains that some tourists have "views on and uses of" sites that differ from the views on and uses of sites that come from the community within which the site is located. She cites an example with a religious site that has a community of faithful on one side and tourists on the other side. Tourists may want to visit this site at times when it should be accessible to only the community of faithful. She goes further to explain how there may be tension on the "carrying capacity"[5] of a nominated site. She also points out that an increasing carrying capacity over time inaccurately translates to States Parties that their World Heritage property is and remains of outstanding universal value. The conflict that emerges in an attempt to "universalise" heritage, issues on carrying capacity and differing views notwithstanding, has an impact not only on the community that holds the local heritage but also on the inherent connection that exists between its members and the local heritage. In line with threats on properties deemed universal, Harrison (298) underlines that heritage threats affect the "social body that holds that tradition, object, place or practice to be a part of its inheritance". He adds that, claims of threatened heritage have increased enormously throughout the twentieth and twenty-first centuries due to the "erosion of the traditional connection between heritage and the nation-state" caused by the universalism of heritage. Jelincic also argues that globalisation has resulted in "standardization, uniformity, [and] (emphasis mine) disappearance of local values". She pinpoints that, tourists appreciate "universal civilization" and achieve "some degree of human unity" when they visit international heritage sites, adding however that there are some heritage elements that draw only those who have emotional connections with it, which often exclude "foreigners". Nwegbu et al., in their conclusion, cite the example of Nigeria, opining that:

> The instability of personality, family, community and other activities are largely due to the *rapid erosion of our absolute traditional values* and *not* due to the advancement of information technology. Instead, technology has come to accelerate our cultural heritage (8-9; emphases mine).

[5] Labadi refers this to the "maximum number of visitors that can be accommodated at one site at the same time" (103).

Indeed, if World Heritage heritage properties are viewed as emotional symbols of collective self-expression and self-identification, as opines Labadi, then the contrasting idea of a dominating local development of a unique emotional connection with national heritage, as opines Nwegbu et al., becomes valid. The above-explained tension on visiting times joins the universalistic nature of Outstanding Universal Value, something Labadi seeks to resolve with the concept of reiterative universalism explained above. She exposes another dimension of tensions that arise between the community and tourists at the World Heritage property, that is the interpretations, views and values the local population hold of the World Heritage property, and which they transmit to tourists. Apart from the benefits tourists get from the transmission of values, the act of transmission interferes with the strict sense of Outstanding Universal Value and takes sides with reiterative universalism, whereby the tourist's worldview of the visited property is through the window of the local population.

On authenticity-related tensions with Outstanding Universal Value, Labadi refers to the report of Heike and Hazen (61) on Germany's Rothenburg, and says that conservators and heritage managers see this site as "unauthentic" whereas the local population sees it as an authentic medieval site. This, she says:

> illustrates that authenticity is always relative and not fixed and that it is always negotiated between the different stakeholders who can ascribe values to a property. It also means that the authenticity of a property can be lost, as it is its outstanding universal value (123).

An example she gives to this is the delisting of the Dresden Elbe Valley from the World Heritage List because of the construction of a bridge across the Elbe River. This re-joins Handler's thoughts on authenticity (cf. 13). Bruner (400) identifies some forms of authenticity, one of which he says merges authenticity with authority. By this, he explains, focus is shifted from the authenticity of the site to "who" has authority to authenticate it (or the right to tell the story of the site), that which denotes "power". By extension, what is deemed authentic is what has been approved and certified by an expert and officially presented to the public (Rickly-Boyd, 11). This raises questions on the use of expert advice and authority in deciding which heritage sites are authentic and which ones are not, or in fact, which sites are generally eligible for inscription on the World Heritage List.

Finally, Labadi concludes that the World Heritage community of experts have left certain key issues unanswered; something that she thinks obstructs States Parties from fully understanding and implementing the concept of Outstanding Universal Value. These key issues, for her, include the notion of "value" which, oftentimes in official documents, is considered intrinsic to heritage properties. By this, she means that values of properties are only seen in their whole "physical fabric" that do not change in time, and that incites its appreciation by all humanity in an equal manner irrespective of one's background or "geographical location". She, in fact, sees the long-standing understanding of values as being intrinsic to be an indication that the

World Heritage Committee fears to lose the "veneer of objectivity that the World Heritage Convention claims to have" (148). The notion of value with regard to properties can indeed be extended beyond the intrinsic value of the property's physical fabric to what the local community or nation hold of it (the property). This, however, would go against the World Heritage Convention as it stands, as it is "not directly linked to national or local values".

2.3 Scientific Dimensions of World Heritage Nominations and Evaluations

ICOMOS explains that there is a scientific committee that is attached to the whole "management authority" of World Heritage properties. The scientific committee, it explains further, is responsible to define a conservation policy for a property, checks that the defined policy is implemented, and makes sure that the conservation process is well monitored. In addition to this, it has to be made up of "a higher echelon of scientific evaluation for tourism and cultural development projects and for the management of the property" (ICOMOS 2010, 91). Along with the management authority that is related to the scientific committee is the assessment of properties for inscription on the World Heritage List. One of the research works on the subject of Outstanding Universal Value, which further treats the role of the scientific committee in the compilation of the World Heritage List, is Schmutz and Elliott's work, *World Heritage and the Scientific Consecration of 'Outstanding Universal Value'*.

In their research, they set out to explain what it means for a property to have Outstanding Universal Value and how its assessment and verification is carried out. They posit that verifying and "articulating" Outstanding Universal Value is not a straightforward process and that it "leaves room for a variety of interpretations" (141). They detail the role of international nongovernmental organisations (INGOs) in developing continuous scientific criteria to the identification of sites to be inscribed on the World Heritage List. The designation of legitimate criteria, which are overseen by "culturally authoritative institutions", is the scope within which they see the evaluation of sites for World Heritage inscription; something they see as a further claim to wealth culture scholars' argument that a nation's status is based on its symbolic capital endowment (141). ICOMOS and IUCN are the main world institutions they refer to in their work[6], and they analyse 811 Advisory Body evaluations to support their claim that the "highly rationalized process" behind the certification of the Outstanding Universal Value of World Heritage Sites is overlooked and underexplored as compared to the recognition placed on the inscription of properties.

They argue that INGOs and their team of experts have no executive authority which ensures compliance, and that when they create global standards, it results in "highly rationalized and scientized emphases with universal applicability", to an extent that various standards are "adopted worldwide without violent opposition and with little contentious debate" (142). They identify two ways (142) in which INGOs

6 For the purposes of this present study, I will focus on their research on ICOMOS.

exercise legitimate authority. First, they explain that INGOs are "carriers of world culture who espouse universal values that are universally embraced". Second, they identify that INGOs are "expert lobbyists with extensive knowledge and specialized information that participate in major world conferences alongside state and industry leaders". Indeed, ICOMOS, for example, provides the World Heritage Committee with scientific and professional expertise on issues of cultural heritage – such as property evaluation, state of conservation, monitoring, advisory services to States Parties, and reflection on the World Heritage Convention (ICOMOS, "Our Work"). However, Schmutz and Elliott see this as something that makes the World Heritage Advisory Bodies influential in world affairs and standardisations, as opposed to the influence that comes from "nation-states". Adding to this thought are Boli and Thomas, who explain *culture* as a global concept in two ways: first, that its definitions, principles and purposes are cognitively constructed in similar ways throughout the world; and second, that it is held to be applicable everywhere in the world, where "world-cultural models are presumed to be universally valid, usually by functional-imperative reasoning" (18-19). They (Boli and Thomas) recognise INGOs as transnational bodies that exercise a special form of authority they call "rational voluntarism" (14). They also argue that INGOs "employ limited resources to make rules, set standards, propagate principles and broadly represent 'humanity' vis-à-vis states and other actors", and that by doing this, they "shape the frames that orient other actors including states" (14-15). Certainly, the role of INGOs and their team of "scientific experts" in shaping and regulating national cultural heritage around the world cannot be left unrecognised. As will be seen later with World Heritage State Party site evaluation dossiers, ICOMOS chiefly examines the dossiers that have been presented by States Parties to the World Heritage Convention.

Schmutz and Elliott emphasise that ICOMOS works to promote "the application of theory, methodology and *scientific techniques* to the conservation of architectural and archaeological heritage" (143; emphasis mine). To show how ICOMOS (and IUCN) evaluations "reflect the expanding authority of science in world society" (143), they explore what they call the "scientific consecration of OUV [Outstanding Universal Value]". They support that ICOMOS is an organization increasingly called to "set and implement standards for assessing OUV" of cultural properties, in such a way that it would "participate in a global trend toward the 'rationalization of virtue and virtuosity'" (144). They point out that an initial ambiguity with Outstanding Universal Value concerned both cultural and natural site evaluators, whereas the standardization-related challenge was acute only for professionals of cultural sites. The first reason they give to explain this difficult standardization challenge is that:

> the scientific basis for assessing and preserving cultural heritage sites was less developed and less widespread than the moral justification […]. Furthermore, no single mode of evaluation prevailed among the diverse array of relevant cultural heritage professionals (144).

The second reason they identify is the ambiguous and broad nature of the criteria used to inscribe cultural sites on the World Heritage List. These criteria, they argue, are "relatively abstract and leave considerable room for experts at ICOMOS to interpret and articulate what constitutes OUV" (144), since the presence of ambiguity when assessing value in cultural fields leads to "pressures" that call for a conformity to the judgement of experts (145). Both of the reasons given above, they say, are in line with the observation that the World Heritage Committee is less straightforward, more time consuming and controversial in its deliberations about cultural sites. In one of their findings regarding ambiguity with the concept of Outstanding Universal Value (153), they explain that, at one point in time ICOMOS questioned whether the Historic Centre of Warsaw met the requirements of authenticity, owing to the fact that it had been rebuilt after the Second World War, and it (ICOMOS) stated that "further expert opinion" was required. They further underline how ICOMOS had concluded that "the criterion of authenticity may not be applied in its strictest sense", and how it recommended that Warsaw be inscribed on the World Heritage List on the basis of it satisfying both the "general conditions" for inscription on the World Heritage List and the universally recognised nature of exceptional value. The point for them here is that, compared to evaluations of later years which include "details about the property, history and description, management and protection efforts, reports on conservation and authenticity, and more", the evaluation of the Historic Centre provides "relatively little formal evaluation of the site". That evaluation, to them, like that of Kremlin and Red Square in Moscow[7], was rather geared toward the enhancement of the legitimacy of the World Heritage List by making reference to "the 'obvious' quality and importance of the property" (153).

Schmutz and Elliott also assess the cultural authority of science in world society as a contribution to their research on organizational evaluators of Outstanding Universal Value. They explain that there is an increase in the "volume and cultural authority of scientific knowledge in world society". This increase, they say, facilitates:

> the extension of formal organization across a growing range of activities […] which leads rationalized, scientific approaches to displace other rationales […] as the legitimate basis by which all organizations, including non-profits and INGOs, are expected to address an array of global social problems (145).

The increase is also seen in a "scientific ontology" that seeks to promote standards that are universally applicable in socially related circles across countries and cultures. Relating this to World Heritage means to them that the "cultural model of science" is what seeks to resolve problems related to the objective and standardised evaluation of cultural sites. In the end, ICOMOS is expected to use a scientific approach

7 "The proposal to include the Kremlin and Red Square […] allows us to fill in one of the most notable gaps. Indeed, the World Heritage List will lack full credibility as long as it does not include cultural properties whose aesthetic quality and historic importance are so obvious." (ICOMOS, 1990).

to assess Outstanding Universal Value due to "normative commitments to the cultural model of science and […] pressures to secure […] [its] own legitimacy" (145). Pushing forth the idea of Barthel-Bouchier (qtd. in Schmutz and Elliott 145) that argues that ICOMOS adopted, in past years, a discourse of sustainability, they explain that heritage professionals have expanded their repertoire with scientific discourse by handling concerns of environmental sustainability, and as this discourse spread from domestic to international levels, it became glued to the mission of ICOMOS and its evaluation procedures. This underlines ICOMOS' contribution and commitment to the universalistic identification and characterisation of World Heritage cultural properties and its commitment to selecting experts with "technical expertise over heritage practitioners with local cultural knowledge" (146). Furthermore, it calls into question who precisely these "experts" are: whether they are "heritage practitioners qualified to take rational objective views on the basis of experience and regional and national context", or "the local people who know the place and its capacity for change […], experts at living where they do" (Schofield and Szymanski, 3). This question, to a larger extent, mirrors the essence of what was explained earlier in relation to world heritage universal values not being about national or local values – according to the World Heritage manual (cf. 4). However, contrary to the World Heritage Convention's call for local values to be "understood" as its only contribution to Outstanding Universal Value, Schofield and Szymanski resolve that "local perspectives do matter" in all cases – of evaluation of value –, as they maintain strong (and unfound) emotional connections to the heritage place.

With the 648 Advisory Body evaluations of all World Heritage Cultural Properties inscribed on the List between 1980 and 2010, Schmutz and Elliott detail how the process of evaluation expanded over time. They use word count to measure the length of the selected evaluations, as an indicator of the "increasing expansiveness" of evaluations, and to serve as a "control for changes in scientific discourse over time" (147). They stress that other cultural fields have also measured "intellectual rigor" and the complexity of evaluations with word count, which is to say that their method of data analysis has previously been successfully used. They also measure how scientific discourse has been used over time by building up a dictionary of scientific terms while paying attention to the context of words extracted from selected evaluations. Another scope of analysis they apply is allowing a simultaneous study of related dependent variables, of which they explain:

> To determine whether changes in evaluation length and prevalence of scientific discourse are statistically significant over time, we ran a multivariate analysis of variance […] that tested the effects of time on the number of words in […] cultural […] site evaluations as well as the number of scientific terms used. (147)

By means of example with four historic centres inscribed on the World Heritage List, namely Warsaw (1980), St Petersburg (1990), Arequipa (2000), and Hanoi (2010), they find that:

> While some basic site information, assessment of OUV, and a formal recommendation are evident across decades, evaluations expand to include a comparative analysis to other inscribed sites, [an] assessment of authenticity and integrity of sites, detailed histories, expert consultations, detailed preservation issues and monitoring plans, and bibliographic references. (149)

By comparing the above finding to selected World Heritage natural site evaluations, which they found were more consistent with the concerns they (the evaluations) addressed, Schmutz and Elliott conclude that cultural site evaluations seem to adopt some concerns which have already been identified in natural site evaluations, and that this tendency shifts cultural site evaluations toward scientific approaches by which the Outstanding Universal Value of cultural properties is verified. They add that cultural site evaluations, by 2009-2010, contained 36 scientific terms[8] per 1000 words (that of natural site evaluations being 40 scientific terms per 1000 words), which makes it clear that cultural site evaluators use, to a greater extent, "scientific assessment" as criteria for the nomination of sites. Further analyses also make them suggest that, "The expanding authority of science as the legitimate basis for evaluating cultural sites applies across different types of sites and likely among different types of heritage experts" (152).

Comparing early evaluations of World Heritage properties to later ones, as previously mentioned, Schmutz and Elliott identify that later evaluations also include reports on conservation measures of properties. Additionally, they note that evaluations of World Heritage Sites which are famous and the ones which are "relatively unknown" have striking similarities with their "length, format, and in the items of concern they address" (153). They observe that conditions, such as the following, needed for a site to be of Outstanding Universal Value, have enlarged over the years: (a) "Comparative analysis"[9] has become necessary for sites to establish their universal value. (b) Further scientific research and scientific standards of evaluation – the archaeological study of a site, for example – have been demanded for certain site evaluations.

As mentioned early on, they posit that not only is a scientific committee needed to define conservation policies for properties, but also, for ICOMOS to approve a site, the management of the latter must "represent a high standard of scientific evaluation" (154). Overall, Schmutz and Elliott stress on:

> how the broader authoritative structure and cultural trends of world society define the legitimate criteria, procedures, and actors that bestow

8 Some of the scientific terms they used to measure the prevalence of scientific discourse include data, analys*, examin*, classif*, method, indicator, calculat*, and science.

9 This refers to linking a nominated site's significant value or attribute to similar sites, whether on the World Heritage List or not, and stating why it stands out as a property.

> value and status […], which highlights the role of technical experts and consultants in shaping conceptions of what is acceptable or desirable (155).

They indeed see the World Heritage Convention as directly seeking to identify and establish a world heritage that emanates from different cultures and times and social domains. To them, future works could: first, shift focus from the implementation of standards to the consequences of a standardised process of site evaluation, and second, look at the possibility of unsuccessful nominations inadequately defining Outstanding Universal Value as per the authority of scientific discourse which is valued in world society.

3 Outstanding Universal Value in Nomination and Evaluation Dossiers

As previously exposed in the methodological approach for this study, the nomination dossiers to be examined here, in that order, are City of Bath, Palace of Westminster and Westminster Abbey including Saint Margaret's Church, Tower of London (United Kingdom of Great Britain), Fort Jesus (Mombasa, Kenya), Khami Ruins National Monument (Zimbabwe), and Konso Cultural Landscape (Ethiopia). Following the presentation of nomination dossiers will be a study of their corresponding Advisory Body evaluations, in order to see the extent to which the World Heritage Committee and "scientific experts" look at nomination dossiers presented by States Parties. Nomination dossiers form a single document, which describes a property's Outstanding Universal Value and attributes. I would like to reiterate here that the World Heritage Centre publicly puts the "unfiltered" nomination files of States Parties on its website; however, mostly for properties inscribed until the year 2000, the nomination files – or nomination dossiers – of some properties are not found. Information on the Outstanding Universal Value of the inscribed property such as the criteria for inscription, conditions of authenticity and integrity, as well as protection and management requirements, are found under the "description" category on each property's webpage, a category which also contains a "brief synthesis" on the property. Therefore, whenever a nomination file – which is normally more detailed than the information given under the description category – is found for a property, it is what is studied here; otherwise, the information on Outstanding Universal Value given under the description category on the property's webpage is what is studied.

3.1 City of Bath (United Kingdom of Great Britain)

Inscribed in 1987, City of Bath is a World Heritage property located in the United Kingdom of Great Britain. In the compilation of information on the inscription of

the property (UNESCO, "City of Bath")[10], the State Party gives details about the property, including the criteria for its selection and the conditions of integrity and authenticity against which it was inscribed. It states that the property was founded in the first century AD by the Romans as a thermal spa, was important for the wool industry in the Middle Ages, and became a great spa city in the eighteenth century as popularised in literature and art. For the purposes of inscription, the State Party lists the cultural attributes that account for the Outstanding Universal Value of the property. First is the evidence of Roman remains, which are famous in the north of the Alps. It adds the evidence of the Georgian architectural and landscape vision of John Wood Senior (1704-1754), Ralph Allen (1693-1764) and Richard "Beau" Nash (1674-1761), which centred on making Bath both the most beautiful city in Europe and an enjoyable city for the cure-takers of the spa. It also states that the property includes public buildings which are of neo-classical style and which, in a collective manner, reflect "the ambitions, particularly social, of the spa city in the eighteenth century" (par. 4).

The criteria upon which City of Bath is inscribed are (i), (ii), and (iv). To justify criterion (i), which points to properties that are a "masterpiece of human creative genius", the State Party mentions that the City, evidenced by its architectural and visual design and its visual homogeneity, is a "deliberate creation". It also emphasises the efforts of the architects who "created" the city, and how they went against all odds to shape it, stating:

> That the architects who were working over the course of a century, *with no master plan or single patron, did not prevent them* from contriving to relate each individual development to those around it and to the wider landscape, creating a city that is harmonious and logical, in concord with its natural environment and extremely beautiful (par. 6; emphasis mine).

Indeed, as criterion (i) demands it, the attributes of the property which are emphasised by the State Party are first, its development as a result of an "unfound" and "deliberate" human creation, and second, its extreme visual beauty and blend. It can therefore be said that, with the demands of the World Heritage criterion in mind, the State Party is able to look for and find proof that the property is fit for inscription based on that criterion.

Criterion (ii), as mentioned early on, demands that the property of architectural and landscape design exhibits an interchange of human values over a period of time or within a world cultural area. To justify this criterion, the State Party states that City of Bath represented a shift from what it terms an "inward-looking uniform street layouts of Renaissance cities" towards the idea of "planting buildings and cities in the landscape to achieve picturesque views and forms". It adds that this was the

[10] The nomination information for this property was retrieved from the description category on the property's webpage, as against the original nomination file.

norm in nineteenth-century Europe. Here again, time span, architecture and landscape design are emphasised by the State Party in order to achieve an alignment with the requirements of the criterion.

Criterion (iv) requests that the property be an outstanding representation of an important stage(s) in human history. The State Party's justification for this criterion as regards the property is that the city is a representative of "two great eras in *human history*: Roman and Georgian" (emphasis mine), adding that it is of great importance to the understanding of Roman social and religious lives. Moreover, it states that City of Bath is an "18th century re-development" which is "a unique combination of outstanding urban architecture, spatial arrangement and *social history*" (par. 9; emphasis mine). It also underlines the nature of continuity of the City with regard to the eigh-teenth century and the Modern era, explaining that it "reflects a continuous development over two millennia" (par. 9); and this is written in particular reference to the medieval Abbey Church that is beside the Roman temple and baths. Once again, it is seen that the State Party, in response to the demands of the criterion, places emphasis on architecture, time span and continuity as elements that make up the outstanding universal value of the property. The additional emphasis on continuity re-joins the notion of continuity discussed earlier in this study (cf. 16-18).

As explained before, the conditions of integrity that lead to the inscription of a property must include all the elements that are necessary to express the Outstanding Universal Value of the property. To justify these integrity conditions, the State Party explains that the property and its wider setting, including the remains of the Roman baths, the Temple of Sulis Minerva, and the "areas of Georgian town planning and architecture", are well preserved. It further explains that the property, in the face of modernity, is vulnerable to "large-scale development" and "transport pressures" which could affect its view and wider green setting. On the other hand, to justify the conditions of authenticity for the inscription of City of Bath, which should show the credibility or truthfulness of the attributes of the property that reflect its Outstanding Universal Value, the State Party emphasises "originality" (par. 11). It does this with reference to the existing hot springs, Roman baths and remains as well as some Georgian buildings. Indeed, the bigger question to be asked here, with regard to these two conditions, and taking into consideration the type of property this is (i.e., an urban town), is: whether, for the sake of its inscription on the World Heritage list, the property should exist with an absence of "large-scale development" and transportation improvements – as this could be the present need of the city and of course could aid in its general 'development'. The view of a local community on the authenticity of the property it holds, for example, could be different from the view that is held by stakeholders of that property; and if that is the case, then authenticity is no longer static but relative and changing, and can be lost. Also, if authenticity and/or integrity can be lost in the face of modernity, in other words, if national or community-level modifications outside the principles of the World Heritage Convention are performed on properties, that could be interpreted as a loss of Outstanding Universal Value, which would lead to the delisting of the property concerned.

Worth highlighting here is paragraph 14.ii of the 2017 revision of the Operational Guidelines (also par. 24.ii of the 1987 revision of the Operational Guidelines), which defines one of the three main categories of urban buildings eligible for inscription on the List as:

> historic towns which are still inhabited and which, by their very nature, have developed and will continue to develop under the influence of socio-economic and cultural change, a situation that renders the assessment of their authenticity more difficult and any conservation policy more problematical. (82)

This is surely a thought-provoking description, since, in fact, there seems to be not only an acceptance of continuity with regard to "socio-economic and cultural change" but also an acceptance of the complexity involved in the analysis of authenticity in fast-changing societies. Could this then be a self-created loophole of the World Heritage Committee and its working groups of experts? City of Bath is one of such "historic towns" identified under this category; thus, its vulnerability to "large-scale development" and "transport pressure" may be inevitable or foreseen. This notwithstanding, the Operational Guidelines advocate for the subsequent deletion of World Heritage properties which suffer threats and deteriorations (including development related modifications) which will take away the Outstanding Universal Value for which the property was inscribed in the first place.

Lastly, and following the conditions of integrity and authenticity, the State Party provides information on the management and conservation plans for the property – as these are to be included in the dossier evaluated for inscription.

The summary of the October 1987 Advisory Body Evaluation of the nomination dossier of City of Bath covers two pages, therein ICOMOS identifies the property and recommends that it should be inscribed on the World Heritage List provided that the UK's Draft City Plan[11] of 1984 is officially approved. In December 1987, at the eleventh session of the World Heritage Committee, the property was inscribed having supposedly satisfied the preconditions meted out earlier by ICOMOS. In the session report, the World Heritage Committee stated that they had "examined 61 nominations to the World Heritage List, taking account of the recommendations of ICOMOS and IUCN for each nomination" (par. 9).

In the evaluation dossier, ICOMOS also justifies the reasons for selecting the property for inscription. In this justification, it identifies the City's hot baths with other Roman-built hot baths in Europe and shows how these bath-cities had become major historic cities. City of Bath is part of the inscribed sites, which do not have their State Party nomination file available on the World Heritage Centre website; consequently, the information available for study is from what is displayed under the "brief description" category on the website. However, based on the quasi-limited

[11] This is usually a World Heritage site map added to the dossier to indicate the precise boundaries of the property and its buffer zone.

information retrieved from this category, it is seen that the comparison, which ICOMOS makes between City of Bath and baths in other European countries, is done not only as a response to the State Party's "comparative study" on the property but also with the aim of adding a universal touch to the inscription of the property. This comes out as interesting, as it gives the impression that indeed, the universalism of the property is primordial to the World Heritage Committee as to the State Party to the World Heritage Convention and the Advisory Body evaluating the nomination dossier.

Furthermore, ICOMOS highlights some major historical events and foundations that surround the property, including the construction of *Aquae Sulis* (a temple built by the Romans, dedicated to their "local divinity" Sulis), the Saxon conquest of Bath in 577, and Bath as a commercial (wool), health and religious centre. Clearly, this can be seen as an attempt to underline the outstanding universal value of Bath from a historical point of view. Another specificity of the site underlined by ICOMOS is how Bath's "rebirth" was spearheaded by the three "figures" mentioned earlier, with emphasis on their architectural and landscape design. Here also, it is seen that ICOMOS very positively responds to the "groups of urban buildings" criteria-call about landscape and architectural homogeneity, placed by the State Party. This kind of repeated emphasis demonstrates that both the State Party and the Advisory Body are working within a particular framework – the World Heritage Convention – that points them to the selection of particular properties and without which the proposed property cannot be inscribed.

In the end, ICOMOS attributes its acceptance of City of Bath as a World Heritage site to the "exceptional value" of its "historic and monumental ensemble". Aside the precondition stated above, it adds that the "general protection situation of the 4,900 classified or listed monuments of Bath" needed to be provided by the State Party. As stated early on, the property was inscribed, pre-supposedly after these conditions had been met – since there is, at the time of this research, no available document on the property's webpage that contains the new information that was provided by the State Party to allow for the inscription of the property.

3.2 Westminster Palace, Westminster Abbey and Saint Margaret's Church (United Kingdom of Great Britain)

Located in the City of Westminster, London, in England, this property ensemble was inscribed on the World Heritage List in 1987. As with City of Bath, the ensemble has no "nomination file" available on the World Heritage Centre website, therefore, the information analysed here is what is retrieved from the description category on the property's webpage (UNESCO, "Palace of Westminster and Westminster Abbey including Saint Margaret's Church"). The State Party gives a brief synthesis on the site, underlining its important symbolism in religion, monarchy and power (state), and how it journeyed through feudal society and modern democracy over the centuries. It also mentions the property's internationally recognised attribute as "Big

Ben", that which indeed exposes the universal quality for which it aims. Moreover, as part of the brief synthesis (pars. 2-8), itIt projects the site further as being:

- a place of national memorial (the tomb of the Unknown Warrior, for example);
- a place of worship spanning from over a thousand years;
- a seat of parliament and a place for national and cultural events;
- an example of English Gothic and neo-Gothic art and architecture.

The State Party identifies the criteria upon which its proposal of the property was based, which are (i), (ii) and (iv). To justify criterion (i), it mentions Westminster Abbey's "unique artistic construction" that is symbolic of the "sequence of the successive phases of English Gothic art". The State Party presents this fact as an explanation to why the property is considered a "masterpiece of human creative genius". It is thus evident that it combines both history and art to put the property into a perspective that would allow for its inclusion on the List. As a justification for criterion (ii) (cf. 5), the dossier mentions the Abbey's influence on eighteenth-century English architecture. It also mentions the Abbey's influence on the work of the architects, Charles Barry and Augustus Welby Pugin, on Westminster Palace, which is deemed a form of nineteenth-century "Gothic Revival". Here again, the focus has been put on architecture and history, which can be seen as a means used to tailor the property to meet the universal criteria set for World Heritage property inscriptions. The dossier's justification for criterion (iv) (cf. 8) is the nine-century-long symbolism of the property ensemble, in that they make reference to specific periods of the English parliamentary monarchy. In addition to this, the State Party mentions the presence of a vast number of art in the ensemble, referring to it as a "veritable history museum" of the United Kingdom. History is changing and the architectural properties of buildings may change along with history. This goes without saying that continuity (when seen as a continuous existence of the wholeness or part of a thing) is indeed not static, but constantly changing along with history and new events. As will be seen later in the present study, Westminster Palace falls into the category of a changing history and architectural make-up.

As per the conditions of integrity that account for the Outstanding Universal Value of the property, the State Party emphasises the importance of the location and setting of the property ("next to River Thames", with a "distinctive skyline"), its architecture, history, and religion and governance (i.e. since King Edwards the Confessor, between 1042 and 1066). It, however, also identifies certain threats that surround the property, such as its predominant "skyline" (par. 16) view that may be doomed by the construction of tall buildings around the property that obstruct this view, and the "heavy volume of traffic" (par. 18) that affects the coherence and integrity of the property.

With regard to the conditions of authenticity, the dossier maintains that the property ensemble is authentic in its location, as well as in the "materials and substance" and "form and design" of the buildings (par. 19). It also emphasises on con-

tinuity in the use and function of each building of the property ensemble, as previously listed. The continuity of the property is here embedded in its uses, and this could be interpreted as an element that has been put in place to ensure the sustainability and continuous existence of not only the World Heritage Institution but also elements that help recognise the property as outstanding and universal.

Lastly, the State Party explains the management plan of the property. One of the most important things it explains in this section of the dossier is the visitor traffic on the property. As visitor traffic has some recognisable effects on and implications for the property, it (the State Party) calls for a "proactive management" to reduce congestion and visitor management that will "protect the fabric and setting of the property" (par. 27).

In the Advisory Body evaluation dossier of "Westminster Palace (1987)", retrieved from the webpage of the property, ICOMOS identifies the property (Westminster Palace) and recommends that its inscription on the World Heritage List be deferred. This first time evaluation in May 1987 did not include Westminster Abbey and Saint Margaret's Church, as they had not been included by the State Party when they submitted the first nomination dossier in December 1986. To justify possibilities of inscription of Westminster Palace on the World Heritage List, ICOMOS describes, for example, how the palace was a major place of residence for kings of England, from Edward the Confessor to Henry VIII, before the fire in 1834 that almost wholly destroyed it. It also mentions the deliberate English historical and political references that informed the choices of Barry and Welby Pugin in their reconstruction of the palace in 1835, enumerating at the same time the size specificities of the "enormous site". It adds:

> In and of itself and in spite of repairs to some parts (notably the House of Commons) following damage during World War II the new Westminster Palace is an outstanding, coherent and complete example of Neo-Gothic style (May 1987 Evaluation file, 2).

ICOMOS, nonetheless, raises concerns about the "very restrictive delimitations" of the site in relation to the definition of the property, and "regrets" that some worthy buildings and ensembles in the surrounding of the property ensemble are not proposed for inscription together with it. It therefore suggests that the State Party should work on regrouping these other buildings with the palace in order to meet the requirements for inscription of the site. To support this, it mentions, for instance, the parliamentary history linked to the neighbouring Westminster Abbey and how it is a place where the kings of England have been crowned since the year 1066. It can be projected that, by this, ICOMOS would support the idea of a history that is not only safe, positive and sequentially narrated, as exposed earlier, but also one that is the result of the quest for historical continuity. It can also be seen that, here, the definition of heritage boundaries is done by ICOMOS rather than left in the sole hands of the State Party, and failure to add the proposed new boundaries would mean that the property will not be inscribed as a World Heritage property.

After the first evaluation had been made, and before the property was inscribed in 1987, the United Kingdom proposed Westminster Abbey and Saint Margaret's Church together with Westminster Palace; ICOMOS then cancelled the previously decided deferment of inscription. Westminster Palace, Westminster Abbey and Saint Margaret's Church were thus inscribed on the World Heritage List, recognised as two separate monumental parts deemed to be exceptional having met the three criteria[12] for inscription (as pointed out above). In 2008, ICOMOS undertook another evaluation of the property due to a boundary modification that was carried out on the property by the State Party. The evaluation summary (which includes a property map) is divided into three parts[13]. The first part, "Basic Data", recalls basic information about the property, including its date of inscription and location. The second part, "Issues Raised", gives a background information on the boundaries of the property, its buffer zone, as well as the visual integrity, which had to do with projects for large buildings that were underway in the south of London[14]. This part also explains a proposal of the United Kingdom that would not only increase the surface area of the property by 0.85 ha. but also make the territory more coherent and strengthen its outstanding universal value. The proposal sought to "combine the two existing parts of the property into a single ensemble, by including the portion of the avenue which separates them, that is part of St. Margaret's Street to the north and the start of Abingdon Street to the south" (2008 Evaluation file, 1).

In the third and last part of this evaluation, ICOMOS approves the modification to be carried out and urges the State Party to create a buffer zone by which the visual integrity of the property will be protected. In doing this, the two separate monumental parts comprising the three buildings became a "single ensemble", thereby achieving the requirements and standards of the World Heritage Convention and its group of evaluation experts. Obviously, without this modification, which met World Heritage standards, the property would not have been inscribed; and this could translate the sacrificing of local and national perceptions and particularities in World Heritage inscriptions.

3.3 Tower of London (United Kingdom of Great Britain)

In the brief synthesis presented by the State Party (UNESCO, "Tower of London"), the Tower of London is identified as an "internationally famous monument" symbolic of royalty, and a "rare survival of a continuously developing ensemble of royal buildings from the 11th to 16th centuries" (par. 2). The State Party highlights that, in European history, the Tower Green (part of the property complex) is also recognised as the place of execution of three English queens: Anne Boleyn, Catherine

12 Criteria (i), (ii), and (iv).

13 By this time, in 2008, the format for ICOMOS evaluations of nomination dossiers had been revised.

14 These large buildings, as mentioned earlier, were said to have interfered with the visual integrity of the property.

Howard and Jane Grey. To explain the cultural qualities that account for the Outstanding Universal Value of the property, it states that the Tower was a gateway not only to the capital (London) but also to the new Norman kingdom. The Tower, it adds, has also been an important point that delimits the power between "the developing City of London" (par. 4) and that of the monarchy, and has defensively protected the city between the eleventh and the nineteenth century. The dossier further explains that the Tower is a representative of the last military conquest of England – with regard to the eleventh century Norman Conquest – that "fostered" closer ties with Europe as well as had an impact on language, culture and the creation of "one of the most powerful monarchies in Europe" (par. 5). Another cultural quality of Outstanding Universal Value mentioned by the State Party is the property's representation as a "late 11th century innovative Norman military architecture"; and the White Tower at the middle of the property complex as a representation of "the most complete survival of an 11th-century fortress palace remaining in Europe" (par. 6). The property is also described as being a repository of official documents and precious belongings of the Crown such as the Crown Jewels. The State Party additionally states that the Tower has contributed to shaping Reformation in England, wherein Catholic and Protestant prisoners[15] who had survived helped to recognise the Tower as "a place of torture and execution" (par. 9).

The identified criteria for selection of the property are (ii) and (iv). As a justification for criterion (ii), the property is said to be an outstanding symbol of royal power starting from the time of William the Conqueror. To justify criterion (iv), the dossier reiterates that the Tower of London is an "example par excellence of the royal Norman castle from the late 11th century", and that its ensemble is a "major reference for the history of medieval military architecture" (par. 10).

To describe the conditions of integrity that account for the Outstanding Universal Value of the property, the State Party highlights the buildings, wall and moat that are within the boundary of the property as well as the physical relationship of the property to River Thames and the city of London. It also mentions the "erosion" of the visual attributes of the property, a physical threat caused by some tall buildings in its surroundings. The conditions of authenticity accounting for the Outstanding Universal Value of the property are also described. For these authenticity conditions, the State Party highlights the symbolism of the White Tower in relation to Norman power as well as how it serves as a "model example of a concentric medieval fortress in the 13th and early 14th centuries" (par. 15). It also mentions that the association of the Tower with the development of State institutions has been maintained through elements such as documentary records and artefacts like weaponry. Additionally, it states that the form, design and materials of the property have remained intact and legible as it was at the time of inscription, although there had been some restoration works in the nineteenth century by Anthony Salvin, who sought to make it as medieval as it was before.

15 The property used to be a place of imprisonment.

Indeed, one can remark that there are many expanded repetitions of elements that are used as a construct of Outstanding Universal Value, so that one is made to think that the State Party's mainline justifications for Outstanding Universal Value (criteria and conditions) still embody architecture, history and times in history (Medieval, Norman Conquest, Reformation, etc.). This mode of property presentation has a higher tendency to redirect an audience to the universal framework of the World Heritage Convention rather than the property itself. Additionally, the recognition of the property as being "internationally famous" and the representation of this phrase on the first line of the "brief synthesis" on the property's webpage cannot be ignored. When one meets this property for the first time, one is immediately ushered into the line of thinking of the World Heritage Convention: the universalism of properties.

Lastly, the State Party states that the management plan of the property is such that the UK government protects the property through Acts and stipulated guidelines for conservation and site promotion. These management plans are regularly reviewed by independent authorities who further work on issues that concern the Tower in order to maintain the Outstanding Universal Value of the property and its wider setting.

In the July 1988 evaluation summary of the property's nomination dossier, ICOMOS justifies the inscription of the property on the World Heritage List. It describes the property from the time of William the Conqueror's inception of the Tower as a city-fortification keep on a mound made of earth and timber to the time of its replacement with stone in the 1080s, adding other later significant modifications. It emphasises that, among the other elements of the property ensemble, the White Tower is undeniably the most significant of them because of its material, size and symbolism (of power), and that it is a representation of both medieval and post-medieval architecture. It can be noted here that, for ICOMOS to throw that much light on the White Tower on the basis of what has been exposed above, it implicitly under-represents the make-up and use of the other elements of the property ensemble. This certainly attempts to highlight the important elements of the property that would portray it as universal and outstanding. Meanwhile, the make-up and use of the other elements of the ensemble could equally be of great importance as is the White Tower, when studied at the national or local level.

To support the inscription of the property under the two criteria (ii) and (iv), the evaluation dossier re-states the justifications explained in the State Party nomination dossier, which pointed to its royal symbolism and importance as an outstanding and historic model of construction. ICOMOS finally observes the visual threats to the Tower and urges the World Heritage Committee to urge the State Party to take action on protecting the "monumental value" and "urban landscape" (92) of the property. This re-joins Harrison's notion of increased claims of threatened heritage (cf. 19), which, as mentioned before, erodes the connection between the nation or community and heritage while highlighting universal heritage.

3.4 Fort Jesus (Kenya)

In the nomination dossier of this property (UNESCO, "Fort Jesus"), submitted first in 2010 and then in 2011 for re-examination upon the recommendation of ICOMOS, the property is first identified, its year of inscription being 2011. The 2011 dossier describes the property, mentioning that it was once a trade port to Asia. It explains that in order to exercise control over these trade routes, "powers" (12) built a fort at Mombasa. Constructed in the 16th century, the Fort was designed in a human form by Giovanni Battista Cairati, an Italian architect and engineer. The State Party also notes:

> It was designed in such a way that it was virtually impregnable during any siege and it included basic facilities such as chapel, cistern, well and Captain's house all covering an area of two acres (ibid).

According to the nomination dossier, most of the building was destroyed in the eighteenth century and it survives in ruins, the original building materials being coral, lime, sand and clay. It transitioned from its use as a trade site into an administrative centre during the colonial period, then into a prison, and now into a museum and a monument (made accessible to the public since 1960). The dossier also indicates that the property attracts "hundreds of thousands of both local and foreign tourists annually", and also "serves as the Regional Headquarters for coastal museums and sites" (14). Other noted present uses for which the site is are social functions, sports, and community relaxation and trade. The dossier also presents the history and development of the property, from the earliest settlement in the region of the property to the trade carried out in gold, silk, ivory and skins, and conflicts that arose there because of trading activities. It details the construction phases of the Fort, stretching from 1593, when construction began, until the end of the Great siege in 1698. It further describes the settlement of the Portuguese in Mombasa in 1593 – which led to the building of the Fort –, until their expulsion from the region by the Omanis in 1698 amidst external rivalry from the English and Dutch, who also sought to exercise control over the trade area. It adds that the Portuguese managed to recapture the area in 1728 but for less than two years before they were again thrown out by the Arab Omanis, who were in turn overthrown by the British who colonised the area in 1885. The Fort under British rule was used as a government prison, but it later became a National Park (1958), and to date it is being used as a national monument and a museum.

The dossier underlines that the name of the fort, Fort Jesus, resulted from the Portuguese quest to cease Muslim domination in the region by using the "Military Order of Christ" (16), whereby the Christian faith was enforced on the people through Kings that ruled the state.

To justify the inscription of the property on the World Heritage List, the State Party states, among others, that the property deviates from, but was an improved form of, the "existing fortress design" (21). This is because of, it explains, the height

of the Fort and its "two symmetrical bastions" (ibid.) that were incorporated to protect each other and to serve as a source of strong cross-fire. This goes without saying that, here, there is an implicit desire for a continuous existence of the property (sense of continuity) when reference is made to an old existing form of it. The State Party also presents the Fort as "one of the best preserved and conserved Portuguese fortresses in Africa and which has had its general design unchanged throughout the various periods of occupation and use" (ibid.). As properties proposed for World Heritage inscription require States Parties to demonstrate how outstanding these properties are, compared to other heritage properties, it is common to find States Parties rating their properties above other properties they deem similar or different, in nomination dossiers.

The criteria under which Fort Jesus is justified and inscribed are (ii) and (iv). To justify criterion (ii), which refers to important interchange of human values, the dossier mentions the 16th century architectural design of the property and shows how the property served as a place that safeguarded Portuguese interests on the East African Coast and in the trade on the trans-Indian Ocean. It also justifies the property as a present landmark of "social cohesion". To justify criterion (iv), which seeks that the property illustrates a significant stage in human history, the State Party describes the property as the "best surviving 16th-century Portuguese military fortification in the world" (22). It also links its human form to the Renaissance architectural idea of the relationship between the human body and "geometrical perfection".

In its Statement of Outstanding Universal Value, the State Party underlines that Fort Jesus is:

> an exceptional symbol of the interchange of cultural values and influences between and among peoples of African, Arab, Asian, Turkish, Persian and European origin, whose lives have been touched by the presence and role of this imposing structure (Nomination file, 23).

The dossier also refers to the Fort as the "centre of the then emerging political, commercial and cultural globalization" (21). To describe the outstanding universal value of the property further, the State Party draws from already expressed contexts and representations of the property, sometimes almost resulting in wordiness. Nonetheless, State Party-used Outstanding Universal Value cues underlined until here include exceptionalism, architectural and inter-national/continental history, and globalisation.

Regarding the Comparative analysis on the property, the State Party compares Fort Jesus to other heritage sites that they deemed similar, while underlining their differing characteristics. Among the sites with which Fort Jesus is compared, all bastion fortification fortresses, are Fortress of Mazagan (Morocco), Fortress Kambambe (Angola), Red Fort (India), Elmina Castle (Ghana) and City of Valletta (Malta). These sites are compared with Fort Jesus within the parameters of their history, architecture, geographical location, original use and function, among others.

Describing the conditions of authenticity that account for the Outstanding Universal Value of the property, the State Party emphasises the originality of the property, adding that its "position and layout" (31) have remained untouched. It also states that although the property has undergone some modifications befitting its current function, its "aesthetic form and value" (ibid.) have been maintained. Early on, it was seen that Labadi views the Operational Guidelines as calling for the preservation of sites in their original form, something clearly seen with Fort Jesus. However, contrary to her thought that non-Western sites do not limit authenticity of cultural sites to the originality of their form, design, workmanship and material, it is seen here that the State Party of Kenya defines authenticity in terms of the originality of form, aesthetics, position and layout. The implication for this can especially be found in the prevalence of the World Heritage Convention and the Operational Guidelines, in that their dictates are meant to transcend cultural and regional boundaries. In that regard, there would be no strong differing claims on Western and non-Western dossiers, but rather common claims on "dossiers of all regions" that are based on the Operational Guidelines and the World Heritage Convention.

Regarding the conditions of integrity of Fort Jesus, the State Party underlines its work and commitment toward maintaining a non-compromised visual and functional state of the property. This includes the existence of a Kenya-government heritage legislation that protects the site. As part of the whole dossier, the State Party continues to present the state of conservation of the property and factors affecting it, as well as its protection, management and monitoring procedures.

In a thirteen-page two-column text-based assessment (ICOMOS, "Fort Jesus, Mombasa"), ICOMOS evaluates Fort Jesus, Mombasa, proposed for inscription on the World Heritage List.[16] It identifies the property and recalls the basic information surrounding its nomination. It explains that Fort Jesus was included on the World Heritage Tentative List in June 1997, and was first examined at the 34th session of the World Heritage Committee in 2010, although this examination was "referred" by the Committee (UNESCO, Decision 34 COM 8B.12). The 2010 World Heritage Committee adopted a decision that would allow Kenya to improve its demonstration and presentation of the property's Outstanding Universal Value, buffer zone and conservation area, comparative analysis, management plan, visual and functional integrity and authenticity, among others. In February 2011, therefore, the State Party provided new information on the property based on the previous recommendations, which included the expansion of its comparative analysis. The 2011 evaluation dossier gives a description of the property as well as its history and development. Once again, the comparative analysis carried out for the property was rejected by ICOMOS, given that it did not "support the values that are claimed for the nominated property" (20). ICOMOS adds that the new comparative study "has limited its scope to one set of values claimed for the property, overlooking the cultural interchange

[16] The difference between this evaluation file of 2011 (and the nomination file for that matter) and those of the 1980s lies also in their length: whereas those in 1987 and 1988 cover about three pages only, this file (2011) covers about 13 pages, site maps and plans excluded.

dimension of Fort Jesus, Mombasa" (ibid.). The importance attached to the comparative analysis for this property is worth underlining, in that the need for "universalism" is emphasised by ICOMOS. That is to say that, for Fort Jesus to be accepted as a universal property, it must indeed be connected to other cultures, and if connected to other cultures then the dimensions of cultural exchange must be well demonstrated by the State Party.

In evaluating Kenya's justification of Outstanding Universal Value, ICOMOS recognises the intercultural relations and civilisations that were present in the region, but states that this is a fact that has merely been given by the State Party without establishing any relation between the property and its buffer zone, Mombasa Old Town, and "the regional pattern of development of coastal settlements of East Africa" (21). ICOMOS also observes that there is not enough substantial evidence in the comparative analysis that supports the State Party's claim that the property is "one of the finest examples of military architecture reflecting the innovations in weapon technology and warfare strategies and embodying Renaissance architectural theories" (21). Certainly, the impression ICOMOS gets from the State Party's presentation and justification of the attributes of the property can be viewed as a product of the desire of the State Party to present the property as impressive and magnificent, historic and universal, in order to arrive at its inscription as a World Heritage property. It is interesting, however, that it still does not succeed in achieving this status.

ICOMOS accepts the conditions of authenticity of Fort Jesus, but "notes" that the conditions of integrity as presented in the nomination dossier will be met when further work on boundary delimitation is done. It also considers that criteria (ii) and (iv), upon which the property was proposed, are not demonstrated at that stage of evaluation. In June 2011, however, at the 35th session of the World Heritage Committee, after the necessary conditions for inscription had been met by the State Party, Fort Jesus, Mombasa, was inscribed on the World Heritage List based on new criteria (iv) and (v) (UNESCO, Decision 35 COM 8B.19). At this stage of inscription however, the World Heritage Committee only takes note of the provisional Statement of Outstanding Universal Value of the property, provided by the State Party, and officially adopts the final Statement in 2012 at its 36th session in Saint-Petersburg (UNESCO, Decision 36 COM 8B.65).

Still in the evaluation dossier, further assessment is made on factors that affect the property as well as on its protection, conservation, management and monitoring, as these were part of the State Party nomination dossier.

3.5 Khami Ruins National Monument (Zimbabwe)

In the information retrieved from the description category on the property's webpage (UNESCO, "Khami Ruins National Monument"), Khami Ruins National Monument is identified as located on a hilltop west of the Khami River in Zimbabwe. It is also described as the capital of the Torwa dynasty, which arose between

1450 and 1650 from the collapse of the Great Zimbabwe Kingdom, adding that it conforms archaeologically and architecturally to Great Zimbabwe. The State Party of Zimbabwe explains that the World Heritage monument is made of "a complex series of platforms of dry-stone walled structures, emulating a later development of Stone Age culture" (par. 3). It is described as having a high standard of workmanship and a detailed long-wall decoration, both of which raise it above all decorated walls in the sub-region. The property's architecture is also described as contributing to the "exceptional understanding" (par. 4)of the socio-economic and spiritual significance of the local community and of early civilisations at large, among others. Its archaeological artefacts are also described as a proof of its historic trade links with the Portuguese, the Spanish and the larger world. Khami Ruins is further described as an important symbol of change in the history of Great Zimbabwe[17] and the later Zimbabwe period.

The criteria, which account for the Outstanding Universal Value and inscription of the property, are (iii) and (iv). To justify criterion (iii), the State Party states:

> The property is a unique and exceptional testimony to a civilization which has disappeared. The architecture and archaeological artefacts of the site provide important scientific and historical evidence critical for the understanding of the full chronological development of the Zimbabwe tradition from the Stone Age to the Iron Age era (par. 6).

To justify criterion (iv), it states:

> The property is an outstanding example of a type of building and architectural ensemble which illustrates a significant stage in history. It has yielded an exceptional long evidence related to human evolution and human environment dynamics, collectively extending from 100 000 years ago to date and demonstrates testimonial to the long distance trade with the outer world (par. 7).

To account for the conditions of integrity, the State Party underlines the intactness of the property, in that, the cultural and traditional processes and functions of the local community is said to have been well maintained. It adds that the boundaries and buffer zone of the property have contributed to its adequate environmental protection and the bringing to light of its aesthetic values. Some identified threats to the property include pollutant discharges that affect its setting, natural erosion, tourism, and wall cracks from creeping rain; nevertheless, there is a call for conservation and maintenance measures that would help to maintain the site's integrity.

The conditions of authenticity that account for the Outstanding Universal Value of the property, as identified by the State Party, are such that the property is shown to be both evident of the ruins of Great Zimbabwe and a later development of it. It

[17] Great Zimbabwe is also a national monument inscribed in 1986 as a World Heritage property. It is located in the Province of Masvingo in Zimbabwe, and built between 1100 and 1450 AD. Source: UNESCO World Heritage Centre. "Great Zimbabwe National Monument." *UNESCO World Heritage Centre*, https://whc.unesco.org/en/list/364/. Accessed 22 Mar. 2020.

adds that the historic traditions of the property, its spiritual use, traditional methods of restoration and original fabric, have been maintained with "minimal interventions" (par. 11) performed on it. The protection and management requirements are also meted out in the dossier, as part of the things to account for in the nomination process.

The State Party's description of the property, justifications for the criteria, and conditions of integrity and authenticity, are evidence of a pronounced architectural, historical, cultural and universal exceptionalism. They are also evidence of a used element of continuity, with reference to the Great Zimbabwe Kingdom and the "continued" traditional practices among members of the Khami community. Anderson, commenting on the modern existence of cenotaphs and tombs of Unknown Soldiers within the scope of "shared created consciousness", argues that these tombs do not have any "identifiable mortal remains or immortal souls", and yet they are "saturated with ghostly *national* imaginings" (9; emphasis mine). Explaining his views on imagined communities further, he acknowledges that there is an existing notion of simultaneity that sees "a simultaneity of past and future in an instantaneous present" (24), and whereby, taking from Auerbach (qtd. in Anderson 23), something "has always been, and will be fulfilled in the future" (24). The State Party's presentation of Khami Ruins traces it to the Torwa dynasty as well as the Great Zimbabwe Kingdom – whose origins are either unknown, imagined, or explained with legends. This presented form of inter-connectedness not only creates the notion that one kingdom or dynasty must have developed out of the other, and that the resemblances between them are such that they must have been very much related to each other, but also projects that its future form will only be a continuation of what had existed in the past and is existing in the present.

On a two-page (text-base) 1986 evaluation of Khami Ruins, ICOMOS identifies the property, its location and year of inscription being Matabeleland and 1986 respectively. It recommends that the property should be inscribed on the World Heritage List. To justify its acceptance of the inscription of the property, it highlights its similarity to some other fifty archaeological sites located between the Zambesi and Limpopo rivers. It notes that the site's status as a "Royal Reserve" (1), until 1893, protected it against plundering. It also notes that although the site is found in a region where there had been a significant human presence, it appears to have been inhabited continuously only during the Iron Age. Several sectors of the site are identified to be coherent with the ruins of Great Zimbabwe. A noted example is the *Mambo*, the chief's residence, which was found to have remains that point to, for example, 16th and 17th century foreign contacts (Chinese, Spanish, Portuguese). ICOMOS considers in its evaluation that:

> the Khami site, which still has a considerable archaeological potential, provides a testimony adding to that of Great Zimbabwe, developing, as it did, immediately afterward and perhaps leading to the abandonment of this capital (Evaluation file, 2).

Apart from the comparison it makes between Khami Ruins and Great Zimbabwe, it also draws similarities between the property and latest constructions in Great Zimbabwe, evoking the idea of continuity. Lastly, ICOMOS stresses that the property is "worthy" (2) to be included on the World Heritage List based on criteria (iii) and (iv), and to benefit from protection enhancement efforts from the international community, as does Great Zimbabwe. Indeed, in the evaluation also, Khami Ruins continues to remain in the shadow of Great Zimbabwe. Additionally, there is the mention of its need for international benefits that would enhance its protection, as if to highlight that, Great Zimbabwe is doing well partly because of these benefits, and that, without them, it (Khami Ruins) will miss certain protection measures.

3.6 Konso Cultural Landscape (Ethiopia)

The nomination file for this cultural property (UNESCO, "Konso Cultural Landscape"), submitted in January 2009 by the Authority for Research and Conservation of Cultural Heritages (ARCCH) and the Ministry of Culture and Tourism of the Federal Democratic Republic of Ethiopia, contains an Executive Summary (cf. 11). The first part of the dossier identifies the property by giving information such as the name of the State Party, the name and region of the property, its geographical coordinates (to the nearest second), the statement on buffer zone, and maps. In the second part of the dossier, which covers 35 pages, the State Party first gives a description of the property, including a detailed description of the characteristics and physical attributes of the individual walled towns within the nominated area, and secondly, the history and development of the property. These are obviously too many pages when compared to older dossiers, but they altogether highlight the complexity involved in preparing World Heritage nominations, especially with later inscriptions. Nonetheless, as the document *Preparing World Heritage Nominations* clarifies, the lengthiness of dossiers does not necessarily result in their success.

Some of the major descriptive properties of the site highlighted by the State Party are that: (i) a terrace agricultural system is adopted by the Konso[18] and the central area of Konso has "extensive dry stone terraces"; (ii) there are dry stone defensive walls that surround Konso, built with locally available basalt and within which are the Konso towns; (iii) there are cultural spaces known as *Mora*, found within the walls and sometimes outside the walls, and individually walled towns have up to seventeen *Moras* connected by footpaths; (iv) there are Konso sacred forests, mainly Kala, Bamale and Kufa, each having a ritual leader or priest called *Poqola*. These traditional forests are used, for example, as burial areas for the *Poqola*, and they contain large ponds (*Hardas*) that are used for cattle rearing. The State Party also underlines the intangible heritage that is embedded in the tangible cultural site of Konso. This includes the periodic ceremonies and rituals that are performed

18 The inhabitants of Konso are also referred to as Konso.

through prayer and sacrifices in the area, which is, at the same time, a reflection of the day-to-day lives of the people of Konso.

With regard to the history and development of the property, the State Party states that it is "reconstructed from oral traditions and linguistic studies and could be dated through the generation counts and archaeological data" (40). Through these sources of data, it is mentioned that there might have been trade contacts with Somali traders, and that the Konso might have started moving stones to the area by 1604 AD. This kind of archaeological assessment is what Schmutz and Elliott view as emanating from scientific research that is applied to the context of cultural heritage. The State Party further explains that the area saw a transition from traditional systems as well as changes in administrative systems such as the Italian occupation of Ethiopia between 1936 and 1941, and the regime of Haile Selassie I in 1974.

The third part of the dossier is used to justify the inscription of the property on the World Heritage List. The criteria under which the nominated property was to be inscribed are (iii), (v) and (vi). To explain criterion (iii) – which, as previously mentioned, is for a property to bear a unique or at least an exceptional testimony to a cultural tradition or to a civilization which is living or has disappeared –, the State Party mentions that the World Heritage property is proof of both the living tradition of mummification of ritual leaders and the erection of stone, which marks the transfer of responsibility from an older to a younger generation. Regarding criterion (v), Ethiopia states that this criterion is "justified by the Konso settlement pattern, harness of hostile environment and their highly organized towns which have multiple rings of high wall defense system" (44). The dossier also underlines the social organization and unity, as well as the "indigenous engineering knowledge" (48), that enabled the construction of the terraces, and which are still evident in the present Konso traditional system. To justify criterion (vi), the nomination dossier indicates that the mapped "traditionally protected forests and the ritual spots within them" (45), the diverse rituals, communal works, belief systems (used as testimony to traditions of world megalithic societies), and the generational transfer of power, are proof that the association of places with events are "clearly maintained" (ibid.) in Konso.

The Statement of Outstanding Universal Value (SOUV) of Konso Cultural Landscape re-emphasises that the property is made up of "thousands of kilometers [of] long dry stone terraces that are engineered to manage rain water [*read*: rainwater] and control soil erosion" (46), and serves as a demonstration of its hundreds of years of existence. It also underlines the property's national and international recognition as a representation of the relationship between humans and their environment, not forgetting its use as a cultivation space. It further highlights the strategic and defensive nature of the walls and their uniqueness thereof. The burial and ritual use of the site as well as the social bonds that sustain it, as explained earlier, are again mentioned in the SOUV.

The State Party submits a comparative study on the property, selecting similar properties (terraces and fields) from Kenya, Zimbabwe, Mozambique, Nigeria, the Philippines, and Ethiopia, in the Kolme and Gewada sub-regions of Konso. With

regard to traditional construction works, the dossier demonstrates that it is a response to Konso's harsh environment, agricultural practices, indigenous methods of land preservation, sacredness, history and migration, observed megalithic traditions[19], and local material availability and make-up. The State Party of Ethiopia also mentions that Konso stands out compared to the African historical sites of Ziea (Zimbabwe), Lobi (Burkina Faso) and Sukur (Nigeria). It explains that the conception and execution of the Konso walled towns are unique, as they exemplify a maintained "tradition of local fortification techniques" (48) and systems of organizational and social cohesion. It emphasises that the differences that lie with Konso, Great Zimbabwe and Sukur may be due to their "socio-economic and settlement patterns" (49). What can evidently be drawn from the cross-property comparative study carried out for this property and the international dimension, which it is given, is that, the property is to be inscribed as a World Heritage property and as such, it must have characteristics like those noted through site comparisons and other elements of international relations.

To justify the conditions of integrity and/or authenticity that allowed for the inscription of the property, the State Party posits that the original form and design as well as the use and function of the World Heritage property have been maintained. Additionally, the traditional methods of conservation and production of materials are maintained, and the management practice of the landscape is done traditionally alongside the modern administration system. Here, just as it was with Fort Jesus, the originality of the property is underlined as a factor that would aid its inscription. The nomination dossier goes on to assess the state of conservation and factors affecting the property as well as the protection, management and monitoring of the property.

On 15 pages – double columned –, ICOMOS assesses the eligibility of the property to be inscribed on the World Heritage List (ICOMOS, "Konso Cultural Landscape). ICOMOS identifies the property, briefly describes it, and recalls that the property had first been examined, although deferred, by the World Heritage Committee in 2010 to allow for further eligibility works by the State Party. In January 2011, Ethiopia provided new information to ICOMOS, and it is against this background that ICOMOS, in consultation with the International Scientific Committee on Cultural Landscapes and other independent experts, produced this evaluation dossier. ICOMOS studies and notes the description as well as the history and development of the property as provided by the State Party, considering among others, the terraced landscape and fortified settlements, memorial statues, forests and water reservoirs.

Regarding the comparative analysis submitted by the State Party, ICOMOS notes: "it does not *systematically* compare the Konso Landscape with other inscribed landscapes to show whether there is room for it on the World Heritage List" (8; emphasis mine). It also considers that

[19] The State Party states this not only as a similarity but also as a difference that stems from the peculiarities identified with each site, such as the layout of stones.

> a case could have been made for consideration of the property on the List had any comparison been made between the overall attributes of the Konso landscape – that are considered to give Outstanding Universal Value – and other sites on the List. This would have shown that the combination of extensive terraces and fortified towns is not otherwise represented on the World Heritage List (8).

ICOMOS further notes that similar properties, with which the State Party compares the Konso Cultural Landscape, match neither "the degree of continuity or the visual impact" of the Landscape nor its reflection as "a response to environmental and social constructs". It considers that the walled towns, which should be included in the boundaries of the property, are not fully justified. It is worth noting here that, apart from the emphasis ICOMOS puts on continuity, the above-used terms (i) "systematically" – when taken to mean "in a complete, efficient or determined way that follows a system or plan" (OED) –, and (ii) "whether there is room", could leave the reader with two implications: (a) that the comparative analysis would have been complete had it strictly adhered to the standards of an existing plan or system, or (b) that the comparative analysis would still not have been enough, even if it had followed an existing plan or system. Nevertheless, the phrase "this would have shown that the combination of extensive terraces and fortified towns is not otherwise represented on the World Heritage List" clarifies, to an extent, what the Advisory Body implied, which would be: for the purposes of World Heritage inscriptions, the Comparative Analysis presented by the State Party is just not enough. It can be deduced from this that indeed, ICOMOS gives a prioritising importance to the inscription of properties in an institutionalised universal heritage list, and not to national value-based heritage.

With regard to the Statement of Outstanding Universal Value, ICOMOS agrees with the State Party, but "notes" that the property being exceptional is dependent on the combination of walled towns and terraces and not on their presentation as separate entities. It considers that the condition of integrity of the nominated property "appears to have been met" (ICOMOS, "Konso Cultural Landscape", 9), as all the key attributes of walled towns and terraces have been included in the definition of the site's boundary. It states, however, that the contribution of the property's extended new area[20] to the attributes are unclear. The condition of authenticity submitted for the nominated property is also considered by ICOMOS as having been met only for the original area, adding that it would need to be assessed if the overall landscape is to be sustainable. The reason for this, it explains, is that some attributes of the original landscape are vulnerable to changes in material or developmental threats (that interrupt the relationship between the walled towns and their landscape) and from lack of maintenance.

[20] The "extended" new area refers to the newly defined extended boundary of the property, as opposed to the "restricted" boundary that was proposed by the State Party in 2010, according to ICOMOS.

Criterion (iii), under which the property was nominated for inscription, is considered by ICOMOS as "not justified" at the stage of application as it (ICOMOS) could not determine the extent to which the newly provided boundary matches the cultural traditions that account for the creation of the towns. It is therefore suggested that a further assessment be made whereby ICOMOS, in a site mission, would revise the boundaries. A site mission, as mentioned early on, is important for ICOMOS in drafting evaluations, besides cultural assessments. This means that ICOMOS is mandated to put checks and balances on all information that is provided by the State Party, in order to ensure that property boundaries and attributes, etc. indeed meet the standards of the World Heritage Convention. Commenting on criterion (v) as justified by the State Party, ICOMOS underlines that there has been an expansion of the nominated area, which has resulted in a high concentration of terraces in the western side of the property; and which has caused a change of emphasis on the dominance of the walled towns. It therefore considers that this criterion has not been justified, and that it "could be justified for a smaller coherent area that reflects the extraordinary conjunction between terraces and walled towns" (10). Criterion (vi) is also considered by ICOMOS not to have been justified by the State Party given that the latter did not show the universal significance of the beliefs that they claim make the selected property an evidence of the traditions of megalithic societies; neither did it demonstrate how the overall cultural landscape is exceptional when linked with the claimed beliefs. The rejected State Party boundary delineation and claims of megalithic relations can be taken as an indication of the non-national value-based approach used in World Heritage inscriptions.

Further information provided by the State Party in the nomination dossier, such as the state of conservation of the property, is assessed, and ICOMOS recommends that the inscription of the property be deferred. It adds further suggestions, which it deems would aid the inscription of the property at a later stage. In June 2011, therefore, at the 35th session of the World Heritage Committee, the Committee decided that the property, on the basis of criteria (iii) and (v)[21], should be inscribed on the World Heritage List. This decision is reached as the State Party submitted a new but provisional Statement of Outstanding Universal Value (UNESCO, Decision 35 COM 8B.18) that responded to the previous Committee recommendations and suggestions such as adding details of the eight extra walled towns and their conservation; and reconsidering the boundaries which would reflect the "exceptional combination of walled towns and terraces within a coherent area" (ICOMOS, "Konso Cultural Landscape" 8). The official SOUV is adopted by the World Heritage Committee in 2012 during its 36th session (UNESCO, Decision 36 COM 8B.65), following the provisional one.

[21] Criterion (vi) was dropped by the World Heritage Committee in order for the State Party to "fully justify" the criterion by undertaking further research work.

4 National and Local Values and Representations

As much as the history of the World Heritage sites under study are mostly detailed by the States Parties in the nomination dossiers, it must be noted here that the local and historical contexts to be considered under this section will not seek to merely repeat or invalidate those that have been presented in State Party nomination dossiers and Advisory Body evaluations, neither will they seek to recount the history of the properties in its entirety. However, it will present the national and local values and representations of these sites, which are useful to this present study, as well as seek to shift the emphasis from what would otherwise only aim at projecting the Outstanding Universal Value of the property. I distinguish, therefore, "nation" from "State Party": I take the latter to mean a country, which has adhered to the 1972 UNESCO World Heritage Convention, and the former to be a country, which has not adhered to the Convention. Helsinger, writing on nation and national imaginings, intimates that:

> national imaginings may come to function for a time as what Lauren Berlant calls a "national symbolic," the "shared spatial and temporal experiences [that] reflect, perform, and/or affirm" a national subjectivity […]. The national symbolic […] is thus a repertoire of practices and representations, through which a changing, contested sense of the nation is accessible, at a given moment, as the language of national consciousness or imagining the nation (11).

Taking from the above intimation on nation, the optic for this section will be that, as important as universal values and representations of a thing or place may be considered, national and local imaginings – including its values – are, nevertheless, not to be excluded in all analyses of a nation. Among others, it is also hoped that this section highlights the importance of representing local values of heritage in international institutions.

4.1 City of Bath

Bath is a city located in the Somerset County, England, with an estimated population of 103,361 as of 2018 (City Population, "South West England"). One of the things it is noted for is its spas. The *Mayor of Bath* website states that there is a daily over a million litres of hot mineral-rich water which rise from three springs in the heart of Bath, and that people from all over the world enjoyed the old spa from pre-Roman times until it was closed in 1978. Warner also posits that:

> The city of Bath has long been famous for the advantage conferred upon it by Nature. Of late years, Art has encreased [sic] its celebrity, by adding to its elegance; so that were we to name this place as one of the most beautiful and extraordinary cities of modern Europe, we should not, perhaps, be taxed with perverse partiality (218).

Furthermore, Britton (1), writing on the origin of Bath, notes: "Tradition has ascribed the origin of the City of Bath to the discovery of its salubrious waters by Bladud, the son of Lud-Hudibras, a British king; who […] reigned between seven and eight centuries before the Christian era". The legend of Prince Bladud and Bath is one that points to Bladud and his discovery of the springs of Bath. According to the legend, he was banished from the British Court as he had contracted an "incurable" disease (leprosy), and while in exile, he found a job with a swineherd in the Avon Valley. The pigs he kept also became infected with leprosy, and away with them beyond the Valley, the pigs rushed into a hot mud[22]. Upon succeeding to get them out of the mud, he realised that the pigs had been cured of the disease, and this led him to plunge himself also in the hot mud. He came out cured and returned to the Court, where he was accepted back and became king, after his father's death. Some accounts add that he built baths and a palace near the place where he had been healed, and founded a city there, which was called *Kaer-badus*, now Bath.

This legend is well known among the people of Bath, and although it remains a legend, it is defended as true in some early historical accounts and literature. For instance, the medieval writer, Boccaccio, lived between 1313 and 1375. He speaks of Bladud and Bath in his Latin prose *De Casibus Virorum Illustrium*[23], which is considered a collection of biographies of men who had fallen from their estates since the biblical Adam. Also, in his account of British history, the English writer Geoffrey of Monmouth (c1136) attributes the building of the City to Bladud. Britton (10), in spite of his account of narratives that are in support of the Bladud origin of Bath, underlines that there are no antiquities whatsoever that have been found which could refer to the foundation of the Bath city, except that which traces Bath to its Roman occupation and workmanship (like coins, structures, baths, inscriptions, etc.). He, however, adds that the exact time of the Roman settlement there is uncertain.

Although the nomination dossier of Great Britain makes no mention of this legend for possible obvious reasons like the acceptability of the dominance and evidence of Roman ruins and remains on the site, it is most likely a story that most people from Bath would identify both themselves and the city with at first hand. Perhaps, this will not make it universally valuable or identifiable, as it is a unique national occurrence or value unmatched with any universal anecdote about the city. In 2008, for example, the *King Bladud's Pigs in Bath* was a project that set out "to celebrate Bath, its *origins* (emphasis mine) and its artists – and provide residents and visitors with artistic enjoyment" ("King Bladud's Pigs"). This event was highly patronised by the local community, and saw an auction of over 100 sculptured pigs, which in turn helped complete a tunnel project in Bath. The legendary Bladud has also been mounted several times in Bath as a statue – for example, the 1699 (oldest

22 Britton explains that the place that this occurs covered, at that time, "the spot where the sanative springs of Bath emerge from their boiling fountains" (5). The Mayor of Bath website also considers this place as present day Swainswick (originally written *Sweyneswik*/*Sweyneswick*), which is a village close to Bath.

23 Translated as *On the Fates of Famous Men*.

statue) and 1859 statues of him at the Parade Gardens. In all this, the question as to whether people, other than the local community of Bath, would identify themselves (or their country) with this legendary origin of Bath still remains to be answered if the property is to be considered as being of universal value. In the light of this, another concern that arises is whether legends and myths, on a cultural level, are to be attributed to a nation as true; so that if they were, then there should not be any problem representing them within the parameters of Outstanding Universal Value. When one closely studies the notion of invented traditions and continuity, it can be seen that, part of what one would consider tradition might only stem from a point in time when a form of practice was considered as tradition only because it was repeated over a visible stretch of time. That being said, legends strongly upheld by local communities will be, admittedly, a match with traditions that have no clear identifiable beginnings but which are accepted as "true" within the Outstanding Universal Value parameters. For this property, this means that, if the time of Roman settlement in Bath is uncertain but accepted based on archaeological evidence, then this would put both legends and uncertain historical beginnings into the category of invented traditions and continuity, which will then presuppose that the omission of locally accepted origin-legends in world heritage narratives would have no basis.

Britton (10-11) states that the Romans must have settled in Bath as early as during the reign of Emperor Nero around AD 50, due to a large number of copper and brass coins of the emperor found during excavation works. The Romans are said to have transformed the hot springs into stylish baths and constructed a temple nearby in honour of Minerva, their goddess who presided over the springs. The Abbey Church is believed to be standing at the very place where the temple of Minerva was erected; Thomas Guidott (1638-1706), William Stukeley (1687-1765) and William Camden (1551-1623) are examples of writers or antiquarians who confirm this belief, although their accounts have been debated as inaccurate[24]. By the beginning of the 5th century, the Romans had withdrawn their troops from Britain, as they faced external attacks, mainly barbarian. To face the Picts and Scots, it is said that Britain had sought help from the Saxons, who used this help to their advantage by establishing their control there, although Britain fought them severally before they finally gained control in 577. The struggle for power in Britain with the Roman, Saxon, and Norman conquests, filled British lands with continuous struggle and warfare. Warner writes this about the Saxon conquest of Bath:

> The classical appellation of *Aquæ Solis* was converted into […] *Hat Bathun*, (hot-baths) whilst its citizens, either slaughtered, or driven into exile, left their residences to the ferocious followers of Ceaulin[25], who

24 See for example Whitaker, John. *Review of the Rev. Richard Warner's History of Bath*. Anti-Jacobin Review & Magazine, 1801.

25 Also Ceawlin, a Saxon chieftain during that period.

> took possession of the place […]. It is not difficult to imagine the devastation that would be committed on the architectural ornaments of this city […] fallen into the hands of a fierce unlettered people (42-43).

The effects and detriment of war as understood by people who are witnesses of war can differ from that which will be understood (through history) by people who did not experience the said war; needless to say that these effects, in the absence of all evidence, whether tangible or intangible (such as ruins), only become "emotional" or "spiritual". Keegan, in his study of what war is, also states:

> Warfare […] reaches into the most secret places of the human heart, places where self dissolves rational purpose, where pride reigns, where emotion is paramount, where instinct is king (3).

World Heritage also recognises as outstanding, universal and of value, what is left of (and what has become) constructions by a civilisation (in this case Roman) which had taken over another (here English) through warfare. In this regard, the Roman hot springs (accepted to have been created by the Romans), which are undoubtedly considered as authentic and of universal importance, cannot be separated from the history of the arrival and settlement of the Romans in England through warfare. If Keegan's statement above is linked to the local Bath population during or after warfare with the Saxons, or to England's warfare with the Romans, it is in that optic that the importance of representing national and local values or narrative of events can be considered – as against highlighting, for example, only narratives on the settlement of the Romans in Bath and their construction of hot baths, for universal purposes.

The City saw both the Roman and Georgian eras. During the Georgian period, Bath is said to have known a transformation from "a market town with defensive walls to a fashionable metropolis" (BBC 2). This transformation is attributed to the collaborative work of three men: John Woods Snr., Ralph Allen, and Richard Beau Nash. As the State Party (Great Britain) notes in the nomination dossier of this property, "its visual homogeneity and its beauty is largely testament to the skill and creativity of the architects and visionaries of the 18th and 19th centuries" (UNESCO, "City of Bath" par. 8). Warner writes:

> About the year 1728, Mr Wood, the architect, began his building speculations, and the appearance of Bath (as he himself tells us) was immediately improved, and the adoption of domestick [sic] elegance became general. […] In the mean time [*read*: meantime] Mr. Wood (whose skill as an architect entitles him to high praise) continued to enrich the suburbs of Bath with numerous costly and beautiful groupes [sic] of houses (225).

These facts about the architectural and visionary transformation of the City will make the City an ultimate universal and national entity, insofar as the underlying national and local factors that might have evoked the need for transformation are not left out.

Bath can be further identified with early known novelists and literature. These literary works either were set in Bath or had their writer living in or visiting the city. Samuel Pepys' "diaries", Mary Shelley's *Frankenstein*, Henry Fielding's *Tom Jones*, Geoffry Chaucer's *Canterbury Tales* and Jane Austen's *Persuasion* and *Northanger Abbey*, are all examples of such works of literature associated with Bath, mostly featuring the early modern and Georgian periods. If there is any other thing that makes Bath outstanding (and universal, for that matter) besides the Roman remains and hot springs as well as the Abbey Church, it is also to be found in the outstanding literary works long been associated with the city. In this way, to express the importance of Bathean literature only with a short phrase in a nomination dossier does not give enough credit to it, as due. In the brief synthesis presented by the State Party, it is noted that Bath "became an important centre for the wool industry in the Middle Ages, but in the 18th century under the reigns of George l, ll and III, it developed into an elegant spa city*, famed in literature and art*" (emphasis mine). To merely express the importance of Bath-related literature (and art) in this way, although would not fully discredit Bath as being of universal value, does not comprehensively acknowledge what makes Bath a city of great national and local importance. It is enough to see, for example, permanent exhibitions in Bath,[26] which portray the significance of Jane Austen and her writings, to understand how the city and nation as a whole is inseparable from early literature.

In all, one can say that, if portraying Bath as universal heritage calls for peculiarities of local importance, such as those pointed out above, to be omitted or understated, then this underlines the need for certain institutional measures to be taken, which would allow for the representation of local values and peculiarities on the international front.

4.2 Palace of Westminster, Westminster Abbey and Saint Margaret's Church

This property complex is located west of River Thames in Westminster, London, in the United Kingdom of Great Britain. The Westminster Palace, which houses structures such as the Westminster Hall, the House of Lords, the House of Commons and the Earl Grey, is about 400 feet from the Westminster Abbey (containing Lady Chapel and St Mary Undercroft), which is also about 56 feet from St Margaret's Church.

Prior to the construction of the Palace and Abbey of Westminster are said to have been royal palaces built on Thorney Island (present Westminster) by Canute the Great (also King Cnut), the Danish King who reigned in England for nearly two decades (1016-1035). Canute's reign is said to have started as one that had many

[26] See for example 'The Jane Austen Centre – Celebrating England's Favourite Author'. *Jane Austen*, https://www.janeausten.co.uk. Accessed 7 May. 2020.

Englishmen outlawed and killed but ended in a way that brought peace and prosperity to the land he ruled. From 1042 to 1066, Edward the Confessor was king of England. Anglo-Saxon, and having been exiled to Normandy, he returned to London to succeed the son of Canute the Great – Harthacnut –, who was also his half-brother. Edward the Confessor began to build at the site where Canute the Great had begun constructing palaces; one of the buildings, the Westminster Abbey, was consecrated in December 1065, few days before his death. Alongside the Abbey, he also built a palace where he would stay to supervise construction works on the Abbey. Reputed to have lived a pious life in his much later life, he was canonised as a saint in 1161 and his day (13 October) is still celebrated, for instance, by the Church of England. It is said that Edward the Confessor's close ties with Normandy paved the way for William the Conqueror to succeed and to be crowned as King of England in 1066, after his victory at the battle of Hastings. The Westminster Hall, identified as the oldest structure in the building complex, was originally built and completed by William the Conqueror's son, William Rufus, in 1099. Henry III rebuilt the Abbey and extended the whole Westminster complex in 1245.

Subsequent successions to the English throne, until 1512, saw the building and rebuilding of various structures in the building complex such as new Exchequer buildings, the Court of Common Pleas, Saint Stephen's Chapel, and Westminster Hall (rebuilt by Richard II). It is recorded that in 1512, due to a fire that destroyed the royal residential part of the Westminster Palace, the Palace was abandoned by Henry VIII and was used as a Parliament base, thus symbolising its shift in use from monarch to parliament (Riding). The Palace continued to thrive as a centre of administration and law until October 1834 when most of it was destroyed by fire, except and surviving until date, Westminster Hall, the Undercroft Chapel, the Cloisters and Chapter House of St Stephen's, and the Jewel Tower ("From the Tudors to the Great Fire of 1834"). In an attempt to burn old tally sticks that were unused by Parliament, the House of Lords of the Palace of Westminster caught fire, which later spread to the House of Commons, the Westminster Hall, and other parts of the Palace. After this disastrous fire, a competition was launched by the government to rebuild the Westminster Palace, upon which Charles Barry became the selected architect who would design the new Houses of Parliament to be built. The Houses of Parliament Bill was passed in December 1837, and it was to rebuild and enlarge the Palace by including its surrounding lands. This Bill, however, was disliked by some "petitioners" whose property or access to other properties would be affected by the expansion works. For instance, Dr Caroline Shenton[27] reports on the *UK Parliament* website that:

> None of these concerns resulted in a formal petition, but the attempts by the government to forcibly purchase the occupied buildings which now fell within the boundary of the new Palace or which were needed for landing wharfs for building materials caused uproar. […] This was

[27] Director of the UK Parliamentary Archives from 2008 to 2014.

> the only form of redress for them in an age before planning appeals: a total of 41 local people objected […]. Despite their complaints, the bill became an act and in 1838 £42,000 was paid to the owners for their properties – which were then flattened. ("Petitions and the Building of the New Houses of Parliament")

Barry received assistance from Augustus Pugin, and in Gothic style, the rebuilding of the Palace was completed in 1860, during the reign of Queen Victoria. Quinault (100) argues that the Westminster Palace was rebuilt in the shadow and by the proximity of Westminster Abbey. He (102) further writes that, since the time of the Puritans, Members of Parliament had worshipped in the parish church of Saint Margaret, where there was a pew reserved for the Speaker, and that in 1887, Queen Victoria's Jubilee was also celebrated there. Saint Margaret's church, identified as the official church of the House of Commons, was rebuilt between 1486 and 1523, having been pulled down in the fourteenth century. The Palace of Westminster underwent several restoration works by other architects such as John Loughborough Spearson in 1883 and Frank Baines in 1914. In the awakening of and during the Second World War, the Westminster Palace and Abbey suffered various air raids. However, there were restoration works, which were done in 1950. Ronan reports on the BBC website that, on the night of 10 May 1941, "the Palace of Westminster suffered major damage, the Houses of Parliament were hit repeatedly, the House of Commons Chamber was completely destroyed and the medieval wooden roof timbers of Westminster Hall were set alight by incendiaries". However, he explains: "The lantern roof was rebuilt after the war, interior stonework was cleaned in the 1960s and major restoration of the abbey took place between 1995 and 1998". On the present functions of the site, the *UK Parliament* website writes:

> Westminster Hall is currently used for important ceremonies, receptions, anniversaries, exhibitions and the lying-in-state of monarchs and their consorts […]; The Jewel Tower is now in the care of English Heritage, and contains an exhibition on the history of Parliament; Access to the Chapel of St Mary's Undercroft is limited to MPs and Members of the House of Lords and their guests at specific times. A regular service of worship is held on Wednesdays for Parliament and Parliamentary staff, and the Chapel is also used by MPs and Members of the House of Lords and their families for weddings and christenings; The Cloisters and Chapter House are now used as offices and writing rooms and are not open to the public. ("Contemporary Context")

The Palace of Westminster, Westminster Abbey and Saint Margaret's Church have had a unique and changing history as highlighted above. However, one of the questions that can come along, with the form of historical events and changes presented above, is on the *condition of integrity* upon which the property was inscribed. From what point in the known history of the property is it considered to be of integrity? From the beginning of the construction of each building, or from the time of their

reconstruction or restoration? The State Party states: "The buildings are all in their original use and are well maintained to a high standard" (UNESCO, "Palace of Westminster and Westminster Abbey including Saint Margaret's Church" par 17). However, the present use, stated here above for example, clearly does not fully correspond to the "original use" identified within the presented historical context of the property complex. In addition, the time in history referred to by the State Party as "original" is unclear to allow for the integrity of the property to be situated in time. Furthermore, prior to the reconstruction of the Palace and before its World Heritage inscription in 1987, there was an existing community, which, as learnt earlier, had been made to abandon their properties or access to properties by the Houses of Parliament Bill of 1837. The State Party also had concerns that "important views of the property are vulnerable to development projects for tall buildings" (par. 16); albeit it was on the same terms of "development" that the Westminster Palace, to mention but only one, was rebuilt and expanded. In the light of all this, and in order to fully assess the integrity of the World Heritage property, not only should the conditions which existed before the (re)construction of the property be taken into consideration but also the period to which "original" refers should be clearly defined. It can, however, be understood that these pre-existing conditions of the property complex may make little or no contributions to the Outstanding Universal Value of the property – thus the need for a national or local space along with the space allowed for Outstanding Universal Value, where the local values and use of the property can be fully expressed and understood solely in their context.

Moreover, in the Statement of Outstanding Universal Value and according to the conditions that account for the inscription of the property on the World Heritage List, although the national significance and contributions of the monument complex are much underlined, an emphasis is also placed on the Gothic influence that makes it universally important. Indeed, this seems to support the fact that it is as nationally important – or perhaps more – as it is universal, not forgetting, nonetheless, its significant Gothic architectural influence. This also seems to support the argument that national values of properties should have their own unique place in the presentation and promotion of world heritage – without having to present them only as shadows of events of universal significance.

4.3 Tower of London

The Tower of London (White Tower) was built in the eleventh century by William the Conqueror. During the reign of William the Conqueror, he is said to have replaced, with Normans, all Anglo-Saxon bishops of England – save Wulfstan of Dorchester – and to have brought Norman monks and abbots to England. At the rise of insurrections, and in order to secure his control and holdings in England, he built in Norman style, the Tower (of London). Traditionally, certain writers and antiquaries have represented the Tower in popular culture in many ways, sometimes repre-

senting it as having been built by Julius Caesar. These works include William Shakespeare's *Richard III* (c1593), although the origins of the Tower with Julius Caesar has been largely contented and rejected by historians[28].

Located in London on the north bank of River Thames, this historic keep is also home to treasures such as "the historic and world-class Royal Armouries collections, including the 350-year-old exhibition *Line of Kings*[29]". Hallam (3) notes that, since the building of the Tower, it has served many purposes, including being used "as a strong fortification, as a royal residence, as a prison, as a storehouse, as an attraction for sightseers" and as "an important royal record repository from the Middle Ages until the nineteenth century". It is also the place of execution of three past queens of England and Guy Fawkes, who had been found with barrels of gunpowder intended to blow up the House of Lords in 1605. Guy Fawkes and the whole discovery and failure of the intended explosion, which is said to have saved the British Empire, is commemorated in the UK every 5 November. The *Historic Royal Palaces* website ("Tower Green & Scaffold Site") explains that execution in the Tower was reserved for those of high ranks or with "dangerously strong popular support" in order to guard them from "gawping crowds". It further explains that the executed queens may not have been guilty, and that one of them, Anne Boleyn, was executed by an "expert swordsman shipped" from France. At the site of execution is a memorial sculpture dedicated to those who faced death by a state order. The Brief Synthesis on the World Heritage inscription of the Tower includes the sentence: "It has been the setting for key historical events in *European history*, including the execution of three English queens" (UNESCO, "Tower of London" par. 2; emphasis mine). The emphasis on the contribution of the property to "European" history could imply the infusion of the property and its original use into the "universal heritage" school of thought, and if that is the case, then no strict national significance of the property (although important) was going to be expounded thenceforth, as indeed is the case in the Brief Synthesis.

Although the Tower of London suffered attacks during the First World War, it also experienced severe damages due to bombings during the Second World War. The White Tower is part of the buildings in the Tower of London complex,[30] and it is said to have been built from 1078 to 1100 by Gundulf of Rochester[31], during the reign of King William II. During the reign of Henry III and Edward I (1216-72 and 1272-1307 respectively), expansion works, for instance on the moat, defensive walls and small towers, were carried out. In 1300, the Royal Mint, which served as a production site for gold and silver coins for use, was moved from within the Tower of London (complex) into a "400 feet long purpose built mint facility between the inner

28 See Nearing, 228-233.

29 A 17th century museum exhibit created to promote the restored monarchy. Source: 'White Tower'. *Historic Royal Palaces*, https://www.hrp.org.uk/tower-of-london/whats-on/white-tower/. Accessed 5 May. 2020.

30 It is also identified as the oldest structure within the Tower complex.

31 A Norman bishop.

and outer walls of the Tower" (Sharples). It is said to have been operational for about eight hundred years before being moved to sites outside of the Tower of London.

Also important to the Tower are the Yeoman Warders, who are identified with the Tower not only in the present day but also since its construction. Abbott records that the Yeoman Warders were charged with "guarding the Tower's typically prestigious prisoners and assisting in their punishment, which often involved torture". Today, they serve as historians and guides of the Tower, wearing red and gold uniforms during official ceremonies in the Tower. It is said that Henry VIII, king of England, had decreed that some of them would stay and permanently watch the Tower. Traditionally, some of the stories and legends that are told during visitor sessions at the Tower include those of ghost haunts – examples are the ghost of Anne Boleyn at the Tower Green, and of Arbella Stuart[32] at the Queen's House[33]. Beside the stories of ghost haunts is the legend of the ravens. The legend holds that the ravens, which are taken care of by the chief yeoman warder, keep the Tower of London and the British monarchy standing, and that in the event that the ravens leave, these two (the tower and monarchy) will collapse. This is the reason their wings are clipped to prevent their flying away from the Tower.

The Tower of London is indeed of a rich, determined historical past that may or may not define its present state, having undergone ages of transformation, authority and diverse use. The known foreign influences that attest to its construction and subsequent development is unique, in a way that makes it stand as identifiable and comparable with European and world history at large. Nevertheless, it is very unique and valuable in its own national and local accord, in that there are important events and features linked with it (as presented above) which may not necessarily make it universally outstanding, but which are important for inclusion in cultural heritage narratives that are of national and local significance. The State Party states, "The Tower is no longer in use as a fortress, but its fabric still clearly tells the story of the use and function of the monument over the centuries" (UNESCO, "Tower of London" par. 16). This can be perceived as being in support of the need for local values and narratives to be included in institutional promotion of heritage. For this reason, it is important to allow for a national-local representation of values that are independent of the existing World Heritage Convention.

4.4 Fort Jesus, Mombasa

Mombasa, historically known as *mvita*, meaning "island of war", is a city in Kenya located along the Indian Ocean with a population of about 1,208,333 (Kenya Na-

[32] A cousin of Elizabeth I, who was sixth in succession to the English throne. She died in 1615 at the Tower of London having been separated from her husband William Seymour shortly after their marriage.

[33] It was built in 1530; it faced the Tower Green and survived the Great Fire of London in 1666.

tional Bureau of Statistics). McConkey and McErlean, referring to Horton and Middleton's 2011 *The Swahili: The Social Landscape of a Mercantile Society*, find that, until recent studies that traced the origins of Swahili cultural identity to "the emergence of a maritime-oriented subsistence among African communities, most of whom were Bantu-language speakers living on the eastern seaboard" (99), these origins had been traced to western migration, especially Arab migration. They show that, although findings on these origins have not been fully understood, early farming settlement and changes in subsistence patterns in the region has been scientifically highlighted by archaeological research. They further explain that trade networks grew in the region due to its rich resources, and that by the end of the first millennium AD, links between East Africa and other Indian Ocean territories were created.

The Portuguese settled in Mombasa in the sixteenth century, as they exercised control over trade on the East African Coast. To demonstrate their desire to exercise control over the city, they also sought to transform it. They built monasteries, churches and fortifications – one of them was Fort Jesus, built between c1593 and 1596. They called their settlement *Gavana* and clearly demarcated it from the old town of Mombasa. The Omani conquest of 1689 transferred power from the Portuguese to the Omani Arabs who captured the Fort, although Portuguese rule was briefly restored from March 1728 to September 1729. Mombasa "came under British administration in 1895 and was the capital of the East Africa Protectorate [from 1885] until 1907" ("The Editors of Encyclopaedia Britannica"). There was indeed a recognisable foreign presence and influence on the coast. Meier writes that:

> The unprecedented demand for ivory in North America and Europe attracted newcomers from all over the world to Mombasa, where its merchants had long specialized in overseeing and managing ivory caravans. Europeans, Arabs, and South Asians gradually began to appropriate the city's economic infrastructure and its attendant material landscape. (50)

Under British rule and until 1958 when it was declared a National Park, Fort Jesus was used as a prison, where huts were removed, cells were built, and both men and women were kept (Sarmento 250). Beside its identification as a national monument is its popularity for being a meeting place for young couples as well as a spot for many other locals and tourists, who go there to relax, chat, date and take photographs (253). Sarmento also records:

> Many local and regional functions take place there (roughly 120 in 2006). There are corporate functions (cost of hire about 50,000 shillings), wedding functions (10,000-20,000 shillings), concerts, art exhibitions and social meetings at no cost: the elders of the community meet here monthly, as well as other community-based organizations (M. Abdulqadir, Education Officer of Fort Jesus, interviewed 9 August 2007) (251).

The State Party nomination dossier of Fort Jesus details, as stated earlier, the historical context of the property as well as its contributions to world history. To justify the reasons for the inscription of Fort Jesus, it states that the Fort is "a true symbol of human competitiveness; a representation of contestation, conflicts, challenges, wars, winning and losing and the notion of co-existence as respect for cultures, as exemplified by the representative nature of the fort today. It is indeed a heritage of many cultures in one" (22). Co-existence as used in the statement very much refers to human coexistence at the Fort in ages past, since it is through this that one can identify the many cultures that came into contact with the property. The *Beyond Intractability* website defines coexistence as "a state in which two or more groups are living together while respecting their differences and resolving their conflicts nonviolently". It describes passive coexistence as a type of coexistence that occurs when relationships are characterized by unequal power relationships, and where there is little inter-group contact, and little equity; and active coexistence as occurring when relationships are characterized by a recognition and respect for diversity and an active embrace of difference, equal access to resources and opportunities, and equity in all aspects of life. Based upon the idea of national subjectivity described earlier by Helsinger (cf. 48), one can argue that what transpired between the locals of Mombasa and foreign authorities who exercised control over them could not have been that of an active coexistence as implicitly stated by the State Party, if indeed, there was an existing form of coexistence. Meier for instance, argues:

> Europeans also found the existing waterfront appropriate for their own way of life; in their view it belonged not to the African but to the Arab cultural sphere, which they imagined to be closer to theirs. Thus, rather than spatially distancing themselves from local life, as was the municipal policy of the high colonial period, European newcomers inserted themselves into the preexisting landscape. Newcomers adapted these local spaces for their own uses. (50)

In this regard, it only could have been the Europeans who were in the position to passively seek to coexist with the locals of Mombasa and not vice-versa, in a way that their chosen local space would work in their favour as they exercised control over their "subjects" (the locals). Oloruntoba and Falola also explain that, as the Mazrui clan of Omani installed themselves along the coast:

> Swahili sheikhs *acquiesced* because their own divisions prevented them from mounting a resistance; most retained a virtual autonomy under nominal Omani rule, exercised through their governors (*liwalis*), and the smaller island sheikhdoms were able to control mainland chieftains that were located in close proximity to them (147; emphases mine).

Thus, even if Swahili sheikhs mediated between the local community and Omani rulers, and actively coexisted with them, they (the sheikhs) represented less than a handful of the community, therefore cannot be used to define a standing active coexistence between the locals and the Omanis. This clearly supports the argument

that, the type of coexistence that might have existed between the locals and the Omanis could not have been based on the principles of social justice present in active coexistence, but rather on incapabilities that render a group of people subjected to another. Therefore, the above extracted State Party justification for inscription may not stand when measured along national or local lines, since a clear definition of coexistence would be given in a local representation of events linked to the property. However, it can be understood that, it is to draw a universal outlook on the property that the State Party highlights the notion of cultural coexistence.

The State Party's justification of criterion (iv) also describes the property as being "the best surviving 16th century Portuguese military fortification in the world" (UNESCO, "Fort Jesus" 22). The diction used in this phrase – especially "best" – is one that would portray the State Party as seeking to highlight an attribute at all cost, in a way that it will be recognised as outstanding and universal, and consequentially qualify the property for inscription on the World Heritage List. Nevertheless, it should be underlined that in the first place, the World Heritage Committee has laid out specificities for criterion (iv), one of the criteria under which Fort Jesus was inscribed, and for that matter, any justification presented by the State Party would have to fit into this criterion; so that much blame will fall not only on how States Parties justify their properties with their choice of words but also on World Heritage demands for the set criterion.

4.5 Khami Ruins National Monument

Khami is a city about 20 kilometres west from Bulawayo, the second largest city in Zimbabwe. Robinson (1961, 66) suggests that, based on beads, pottery and available information on Rozwi-Venda history, the city might have been built around 1700, although an earlier date could be possible. He explains that the people of Khami, possibly the original builders or their descendants, had abandoned the city at about 1830, having been driven out by Zwagendaba[34], who invaded and burnt the place. Gervase reports:

> Khami consists of two distinct sites; a group of ruined stone buildings grouped round the modern dam on the Khami river […], and Leopards Kopje a quarter of a mile north-east from the main ruin, across the stream. The Leopards Kopje culture was that of an Iron Age people who used fine stamped ware, and beads that prove contacts with the coast, and who made clay figurines of men and animals. (152)

[34] Zwangendaba (died c. 1848 at Mapupo, near Ufipa, Tanganyika [now in Tanzania]) was an African king (reigned c. 1815–48) who led his *Jere* people on a monumental migration of more than 1,000 miles (1,600 km) that lasted more than 20 years. Source: The Editors of Encyclopaedia Britannica. 'Zwangendaba | African King'. *Encyclopaedia Britannica*, 29 Nov. 2017, https://www.britannica.com/biography/Zwangendaba. Accessed 21 Jun. 2020.

Khami is said to have been occupied by a people that practised one pottery tradition. Robinson (1966, 4) suggests that this might involve people of one tribal group, recording that there is a class of pottery, which is still claimed by the living Rozwi as their own. He explains that excavation works have shown that there is only one class of pottery that is associated with the Khami Ruins Ware, and that the only change in pottery, which might have occurred during the occupation of Khami Ruins was the development of polychrome decoration seen in the upper levels of the walls; otherwise pottery remained the same throughout the stone deposits.

Davidson (147) argues that, if Robinson defined the stone ruins of Khami as having an evident function of providing a suitable residence for a chief and his followers, then the ruins had to possess certain qualifications. These qualifications, according to him, would include: (i) it occupying a prominent and dominating position, which would provide it with outstanding sites for important huts, (ii) it being sufficiently fortified to defy attack by jealous rivals, and (iii) it being centrally placed in relation to other important dwellings. He again argues that there is evidence to show that there is similarity between the organization and culture of the Congo and Zimbabwe states – their construction of stone ruins and large walls that encircle one another, for example. In this regard, he intimates that the people who conquered the western Congo might have been a small group of closely-organized and well-armed intruders who might have conquered these lands much in the same way as Duke William and his four thousand knights had seized control over England, subjugating the people they found, settling among them, intermarrying with them, and eventually building a state and social system (146). By these comparisons, he suggests that, although Khami must have had little or no fear of attack, this was greatly the pattern for land and hut acquisition in Khami and Great Zimbabwe at large. As exposed earlier, warfare and struggles that aim at land and property acquisition have adverse and long-term effects on, and implications for, both the people who experience them and, through history, generations after them. In this regard, the value of Khami Ruins as held by the local community that inhabits it, and who have emerged from generations before them, will be incomparable to what makes it stand as a "universal value": the reason why local representations of Khami Ruins, which can indeed be explored further, are needed to accompany universal values whenever they are presented.

Sinamai furthers the above thought by studying the immaterial things of Khami that are remembered and experienced, thereby seeking to understand "forgotten cultural heritage places that have fallen off the radar locally and nationally, but are celebrated as global heritage due to their monumentality" (3). She argues that custodians of heritage places (like the National Museums and Monuments of Zimbabwe) can preserve physical remains of sites, but as regards the site's collective memory, they can never be custodians of it. She explains that the disseminated narrative of heritage custodians is mostly "part of the centripetal forces of the state, which are bound to be resisted by sub-nationalities who view their national story as hegemonic" (11). She further shows that:

> A site like Khami may be seen as a national monument, but unless that it is of some use to the preferred national or local narrative, it will not feature in national or local narratives or tourism itineraries designed by the state. For local communities, a site that feeds into their identity is much more valued even if it doesn't attract hordes of tourists or the attention of the whole nation or world (17).

What Sinamai puts forth above inevitably explains the importance of national narratives that accompany national heritage and identity, in that these narratives should not be placed in a position that will diminish their importance on the global front.

In justifying the authenticity of the property, the State Party states that Khami Ruins is an "undisturbed, non-functional, archaeological site" (10) whose historic traditions have been maintained by the current communities who also use it for spiritual purposes. Nevertheless, going a bit further, it can be seen that the site of the ruins and its external boundaries have been used by people in the community and its environs for picnics, not only in the past but also in the present. For instance, in Fudge Dewhirst's autobiography, she recounts her encounters at the ruins. Born in Bulawayo in 1923, she recounts that the *Kopjes* were "ideal places for young people to clamber, climb, jump and explore" (60), and that monkey and baboon noises were an indication for the locals that there were no more leopards on the hills and it was safe to go there. Talking about Khami Ruins during her return to Zimbabwe between 1976 and 1981, she indicates that teenagers would ride bicycles to the picnic area of Khami Ruins and that she and others would go there in motor cars with "packed lunch baskets and teens who had no bicycles" (364). This is same with Murray, who narrates in her autobiography:

> When my father was at home he would sometimes take us out to the Khami Ruins for our weekend picnic. Located not too far from Bulawayo, these ruins are a national monument and worth a visit as a historical sight. We would wander around the ruins and imagine the people who had lived there, many years previously (95).

The added use for Khami Ruins and its extended boundaries as a recreational site by both local and external visitors should be considered as part of the mainstay postcolonial use of the site, especially when there are property boundary delineation and uses that are often drawn by institutions that have become custodians of the site. In the same way, the representation of the site in many works of literature, especially in autobiographies of authors whose narratives portray the cultural, aesthetic and local-historical significance of it – thus at the individual and national levels –, should not be undermined.

4.6 Konso Cultural Landscape

The Konso Cultural Landscape is located on the Konso highlands of Ethiopia, which run across the Great Rift Valley. The Department of Archaeology of the University of York explain that the Landscape encompasses about 200 square kilometres of terraces and fortified settlements, which are stone-walled, and that these hillside terraces were built to prevent lands below from slope erosion, contrary to the long-held notion that they were constructed to retain soil for agriculture. It is recorded that due to lack of rainfall and other harsh environmental conditions in Konso, the Konso have developed high and complex agricultural systems, which have enabled them to live in the area over a very long period of time. They have oftentimes been referred to as a megalithic people because of their regular use of stone. Schlee and Watson (173) write that the Konso take great pride in their landscape, and that, at a roundabout at the main road junction in Konso, there is a flagpole on which the "hardworking nature" of the Konso is exposed in Amharic.

In Förch's case study on the Konso agricultural system, she lists the following as part of the basis of their subsistence farming system: "terracing, soil and water conservation practises [sic], irrigation, multiple cropping systems with the integration of livestock and forestry and crop biodiversity" (1). She underlines that the Konso integrate animal husbandry and intensive agriculture, and that livestock such as cattle, goats, sheep and sometimes chickens and donkeys, are kept for food, money and manure (8).

The Konso towns are divided into wards and each of the latter is governed by an elected traditional council of elders. They have an exceptional generation-grading system whereby the older generation transfers responsibility to the younger one during a fixed time of the year. Bekele (163) explains that in Dokatu, one of the oldest villages in Konso, *kara* is a ritual that is used to mark the transfer of authority between different age groups. It (*kara*) is celebrated twice every eighteen years and the council of elders decide when the beginning of the ritual should be. Concerning the rule system of the Konso, Otto also explains that:

> The councillors are accountable to and representatives of the whole town community. As an only superior representative body of the community, their decisions are welcome by wards, clans, work party (parka), artisan's business institution (tubarte'ta), and other financial transaction institutions. Their election is indirect, by older members of the council, rather than by ward quota. Maintenance of personal qualities and defense of the interest of the community are the most important criteria to keep up their status (153).

Furthermore, Otto, studying the work of Hallpike (qtd. in Otto 151), posits that although the Konso culture is much similar to the Cushitic culture of Ethiopia, it appears that their traditional way of life "owes little or nothing" to the outside influences by which traditional Abyssinia has been shaped. He explains:

> In fact, the Konso seem to have toed a separate path for as long as can be remembered. Judaism and Christianity, Moslem and Oromo migration, the Portuguese, Italians, and other Europeans have largely passed them by, even if in 1897 Emperor Menelik's armies forced their way into Konso due to their rifles and managed to subdued [sic] it (151).

He further explains that, although subjugation to power interrupted the evolution of the Konso civilisation, there was hardly a cultural adaptation as they built a wall of silence against the conquerors and strove to emancipate themselves from them. Among the many traditions of the Konso are those of funerary rites that have statues of great men carved to represent the wives they had, the people whom he has or his descendants have killed during his lifetime, which include soldiers (Schlee and Watson 174), and even the weapons he used. Men who were successful at killing wild games such as lions, leopards and even buffalos, are honoured in this manner when they die. Thus, it will be right to say that the Konso have had much external influence on them; however, it is also evident that many traditional ways of doing things have been maintained over the years.

The Cultural Landscape has oftentimes been described as remarkable, transcending the minds of many. Amborn (78) describes the landscape as one of an obvious erosion-prevention "park-like" character, an "impression created by numerous self-sown trees and shrubs growing in the fields and along their perimeters". He identifies the main settlement area of the Konso as lying between 1,500 and 1,800 meters, and describes this area as where productivity is most intense. Per the parameters of Outstanding Universal Value, and according to the property scale map provided by the State Party, only an area of Konso has been delineated as World Heritage Property. Although the initial selected area was extended to make up altogether twelve walled towns and terraces by the request of the World Heritage Committee, some areas have still been denominated as "Excluded Area". Indeed, in order to represent the local Konso Landscape on the international front through an organised institution such as UNESCO, it is expected that attributes, whether physical, cultural or spiritual, are presented to fit into the regulations of the institution, as anything beyond that standard will be rejected and deemed non-conformed or inadequate. However, in order to avoid scaling down the wholesomeness of the Konso culture and traditions, history and social stratification, cohesion and organisation, it is important to step beyond the delimitations set by heritage institutions where necessary.

Gebremichael, from the Association for Research and Conservation of Culture (ARCC) and the French Center for Ethiopian Studies, CFEE, Ethiopia, helped Ethiopia to prepare the World Heritage Nomination File for the Konso Cultural Landscape. When he describes the cooperation between UNESCO and local communities with regard to World Heritage Sites, he states that cooperation terms have to be agreed upon by all stakeholders, which include "indigenous communities, local people, state parties, and other partners" (164). He attributes the success of the inscription of the Landscape to the collaborative effort between the local communities and

other stakeholders. According to the World Heritage paper series written by Sanz and the World Heritage Centre, the preparation of site maps and delineation of conservation areas are done together with community leaders and the concerned officials (58). They further encourage researchers of Human Evolution: Adaptations, Dispersals and Social Developments (HEADS) -related sites to seek contemporary relevance of their work and to provide information which contemporary communities can use as a reference point in addressing their societal problems, which "can either be through public meetings and notices, or focus group discussions with *any particular sector of the community that may be affected by the World Heritage site*" (172; emphasis mine). This, of course, does not only raise questions on possibilities of the local community being "affected" by "cooperative" decisions that are taken but also underlines the fact that, to resolve or reduce these effects on the local communities, there are measures being put in place by the ones who might have created them in the first place.

In another optic, first in the foreword of the paper series mentioned above, H. E. Mr Amin Abdulkadir, Minister of Culture and Tourism of the Federal Democratic Republic of Ethiopia, cheers the involvement of local communities in World Heritage and the way they "continue to live in these areas in the framework of the World Heritage Convention" (6). Secondly, Gebremichael posits that, "communities need to adapt to the ideals of cooperation once their sites or landscapes attract the interest of others" (164). These two can be interpreted as a kind of cooperation that would not have the local community work on its own terms, but rather forgo certain cultural or physical attributes and boundaries, which do not work along the lines of the rules of cooperation presented to it by the organised institution, and which are not intended show themselves as 'outstanding and universal'. Förch (13) rightly suggests that, sustainable development in Konso will mean a strong local involvement and initiative, whereby the whole community is involved in planning, implementing and maintaining schemes, and the indigenous knowledge of soil and water conservation is built on. Strong local initiative and involvement in issues of heritage and landscape management are necessary, albeit to be done with a high degree of autonomy.

Denyer (56) underlines that ICOMOS, in its 2012 evaluation of the Konso Cultural Landscape, recommended that in spite of the admirable traditional protection systems that were in operation at that time, additional active collaborative traditional management approaches that supported traditional systems were needed. She adds, however, that the World Heritage Committee "decided to inscribe the property before such additional measures were addressed". This kind of approach used by the World Heritage Committee raises concerns not only on the viability of this inscription within the context of the World Heritage Convention but also on the extent of local community contributions to the sustainability of the attributes of the World Heritage Landscape.

Howard, after his visit to the Landscape in 2005, remarked that the Konso area had "remained remarkably 'traditional', almost like a living museum", and that there were indeed very few corrugated iron roofing sheets, plastic basins and the likes,

used in the area. He projects that it will be interesting to see how recent improvements in road access to the site will affect its world heritage values. This projection, of course, would add itself to the question of world heritage and local large-scale development conflicts, which was discussed earlier (cf. 28-29).

In the Statement of Outstanding Universal Value given in Ethiopia's nomination dossier, it is stated, "The inscription of the Konso cultural landscape on UNESCO's World Heritage List *will undoubtedly make the preservation of the integrity and authenticity of the Konso cultural landscape a reality*" (47; emphasis mine). ICOMOS's evaluation of Konso also underlines that:

> Conservation is governed, up to a point, by local traditional practices and sanctions; but in view of modernising pressures, there is no guarantee that traditional work will continue. […] In recent years, partly in tandem with the preparation of the nomination dossier, some financial support for conservation has been forthcoming (in particular from the Christensen Fund in USA) through local NGOs. This has brought some valuable results, in particular for the maintenance of village walls, repairing of *moras* and their *paftas* with necessary re-thatching, protective measures for surviving tracts of forest (with appropriate emphasis on the virtue of biodiversity), and reviving of communal cultural events (13).

The above-established "facts" from the SOUV and evaluation dossier touch on limitations of Konso traditional conservation measures, which have nonetheless been in existence and succeeded for over five centuries, and the resulting need for external aid, which will "enormously" help to maintain traditional practices. However, it can undeniably be intimated that, where a heritage site is portrayed by the World Heritage community as being in an urgent and a dire need of such assistance in order to maintain its traditional practices, the State Party of that site will do many things possible to inscribe it as a World Heritage Site; since the inscription of the site has been presented to them as one sure way of making its conservation and preservation a reality. Therefore, in an attempt to seek external assistance, there are high probabilities that local values will be affected – the reason being that local stakeholders will have to work within a different framework, which oftentimes calls for sacrificing local values and particularities.

5 Conclusion

In this study, World Heritage universal values and values held at the national-local level have been studied with regard to the selected World Heritage sites. Along these lines, the ways in which some World Heritage inscriptions have conflicted with local values, often leading to the latter being overshadowed or kept out, were also seen. From what has been studied, it can be deduced that indeed, there are significant similarities as well as contrasting interests regarding the meaning, representation and

application of value on both the universal and local levels. These similarities and contrasts have been expressed in terms such as history, use and function, property inter-connectedness, boundary delineation, continuity, and visitor management.

With regard to history, on the one hand, it was mentioned in this study that World Heritage nomination dossiers present the history of properties. One of the sections of the nomination dossier, "history and development", gives States Parties the opportunity to put a property in a historical context. These historical values have been produced mainly through archaeological research and other historical findings, and are used to explain origins and foundations of cultural heritage properties. As explained by Schmutz and Elliott early on, certain site evaluations have demanded further scientific research, such as archaeological studies, with the aim of establishing, for instance, "truths" and "origins". On the other hand, at the national or local level, there are legends and myths alongside other local historical findings, whether material or immaterial, that are used to explain origins of cultural heritage properties – as it was with City of Bath and Tower of London. Legends, myths and beliefs are not mentioned or used to claim any origins in the dossiers of properties studied. Therefore, if differing local and universal historical perspectives are put together to measure the use of legends and myths in claiming origins of heritage and communities, it will be in such a way that World Heritage would accept them (the legends and myths) only as true for the local community, whereas members of the local community would accept them as true for both themselves and the global front.

Also, the use and function of sites attributed by World Heritage States Parties are mostly those that are identified either at the time of nomination or as relevant to their inscription as a universal and outstanding entity. "Westminster Palace, Westminster Abbey and Saint Margaret's Church" is an example of this, whereby its identified World Heritage use and function has both elements of pertinence to inscription and identification at the time of nomination. However, most uses identified by States Parties to the World Heritage Convention, although may have similarities with those of the local community, would most often be unmatched with the latter. An example of this was seen with Khami Ruins National Monument, where, for instance, it was said that an identified use was excluded from the ones given by the State Party. It can be argued that, indeed, these underlying differences in use and function cannot be resolved on both the local and universal levels insofar as, by the standards of the World Heritage Convention, not all local uses (especially those that might have existed before the properties were inscribed) have been officially recognised as such. As has been seen earlier, Labadi supports this argument when she opines that, in order to achieve an "assumed universal equality", Outstanding Universal Value sacrifices particularities, origins and interests of properties. On another scale, it can be said that some uses that are presented by States Parties may not resonate with the local community, and although this lack of local resonance would not invalidate the identified World Heritage uses, it will not be present in local "function narratives" and therefore will be foreign to the local community with which the property is identified in the first place.

Furthermore, as seen with the World Heritage properties studied, and, in fact, as it may be with all other World Heritage properties, the notion of property inter-connectedness is established between inscribed properties and other properties, whether inscribed or not. This is seen with the mandatory comparative analysis of properties carried out by States Parties. By a comparative study, States Parties establish a universal property inter-connectedness in such a way that it is perceived as an almost immutable fact. As seen earlier with Konso Cultural Landscape, failure to adequately compare nominated sites with other properties decreases possibilities of their inscription on the World Heritage List. While the value of World Heritage properties is largely dependent on the extent of their inter-connectedness with sites in other parts of the world, this is not exactly the case with values held by nations and local communities. In the case of the latter, there is an established uniqueness, which is not dependent on the existence of other similar or comparatively different properties. In addition to this, whenever it is necessary for a local community to recognise other heritage sites as connected to theirs, uniqueness and peculiarity would still be maintained, without having to sacrifice any of them to achieve universalism. As seen earlier with Khami Ruins, another level of inter-connectedness is traced with what exists now and what existed in the past, so that the present state of World Heritage properties is seen to exist because another property of the past, with which it is connected or compared, existed. The World Heritage value placed on this level of inter-connectedness is much related to that of "continuity", which will be discussed later below.

In addition, boundary delineations evoke a contrasting interest within the context of Outstanding Universal Value and national-local values. World Heritage demands that property boundaries be drawn in such a way that all the attributes that convey the Outstanding Universal Values of the property are incorporated, and the integrity and/or authenticity of the property is ensured (par. 99 of the 2017 Operational Guidelines). As seen with Konso Cultural Landscape and Palace of Westminster – before the addition of Westminster Abbey and Saint Margaret's Church –, the State Party's boundary delineation was considered inadequate by ICOMOS per the standards of the World Heritage Convention. However, it can be agreed that the word "boundary", if used by a nation or local community (thus outside World Heritage), will designate demarcations that do not have the same purpose of conveying outstanding universal values or ensuring authenticity, for example. This means that, when boundaries are delineated for World Heritage inscription purposes, they transcend or dissolve those of the local community, which may result in taking away the primary or local values that are attached to site boundaries (not only physical) by the local community. Nonetheless, World Heritage property boundaries and buffer zones are marked for particular institutional purposes, and are one of the first steps to identifying a property for World Heritage nominations. As seen earlier, World Heritage experts and States Parties are mandated to work collaboratively with local communities – also in drawing boundaries –, albeit this rule is not always fully applied before inscription of properties (see Denyer).

Again, continuity, with regard to value, is comparable both at the Outstanding Universal Value and national-local value levels. Continuity with World Heritage sites has been seen with several properties such as "Westminster Palace, Westminster Abbey and Saint Margaret's Church", where the State Party (UK) writes, for example, that the property has been a place of worship spanning from over a thousand years and continues to be a seat of Parliament. However, as has been argued earlier, another World Heritage dimension of continuity seen besides continuity of World Heritage sites is institutional continuity. In other words, the continuous survival of the World Heritage institution is seen vis-à-vis the continuous conservation and preservation of the site for the unforeseen future. On the other hand, a continuous institutional survival is absent in the national-local context. This means that nations and local communities are not bound to institutional standards of preservation and conservation in achieving "continuity", once this has not been signed up for. This also means that, for the local community, continuity in practices, beliefs and traditions (all values) is a way of keeping what it came to meet as a means of living in the present and sustaining it for the foreseen future. Consequently, the national-local context shifts the concept of continuity from "it existed before (unseen and seen past), it exists now (based on the unseen and seen past), and should exist in the future (unforeseen future)"[35] to "it existed before (seen past), it exists now (based on the seen past), and should exist in the future (foreseen future)". To explain this with the Konso generation-grading system, the Konso would base their present practice of generational transfer of power on the hard evidence of stone-erection, practise this tradition as they met it, and ensure that it is passed on to the present or younger generation after a fixed period of years (foreseen future). On the other hand, at the World Heritage level, the generation-grading system is traced beyond its hard evidence to the unseen past (through scientific research), the present is interpreted and expected to be practised based on the unseen and seen past, and measures are put in place in such a way that even in the unforeseen future these practices will be sustained. This is seen not only in the nomination dossiers of Ethiopia, where the State Party states that the history of Ethiopia is "reconstructed from oral traditions and linguistic studies and could be dated through the *generation counts and archaeological data*", but also in the World Heritage interpretation of Outstanding Universal Value as being of common importance for "*present and future generations* of all humanity" (par. 49 of the 2017 Operational Guidelines; emphasis mine).

Lastly, tourism is something to be considered in relation to value on both levels. The influx of visitors to World Heritage sites brings some benefits to local communities, which include income generation, creation of a platform for the presentation of heritage and transmission of local values, among others. However, as Labadi points out, issues such as the carrying capacity and visiting times of some World Heritage sites have created a conflicting state with local values. Visitors who do not hold the same local value of a property may have a use or an interpretation of, or an

35 As it is within the World Heritage context.

access to the property, which may conflict with those of the local population. Visitor times which conflict with the local use of the site is an example of this. Moreover, as seen early on, visitor traffic is reported in the nomination dossier of "Westminster Palace, Westminster Abbey and Saint Margaret's Church", and the State Party is seen calling for a "proactive management" (par. 27) which would minimise visitor congestion through which the fabric and setting of the property would be protected. Fort Jesus, Mombasa, is also reported (by the State Party) to attract "hundreds of thousands of both local and foreign tourists annually" (14). The evaluation dossier reports that, out of over 80% of tourists who visit the coastal area of Kenya, 70% of them visit Fort Jesus, and that this has caused the National Museums of Kenya to put in place measures that will reduce visitor or tourist pressure on the site. Furthermore, the State Party of Zimbabwe reports degradations on Khami Ruins, which are due to tourism, and underlines tourism as a threat to the integrity of the property. The evaluation dossier of Konso Cultural Landscape reports that, for example, "tourists visiting the traditional walled towns put a certain amount of psychological pressure on the elderly community members" (59). The tourism challenges faced at these sites may affect not only the physical fabric of the property but also other aspects that make up the core local values of the property. Nonetheless, it has been suggested by World Heritage committee members, for example, that "authenticity should be considered as lost" only when a "different function entailed fundamental and irreversible changes to the original form" (UNESCO, Decision 1 COM CONF 001 VI.A(c).30). This, however, would pose some problems on the local level, as conflicting visiting times and visitor traffic do not directly fall under the category of "fundamental and irreversible changes", although they should be addressed looking at their potential effects on the property and its local value.

In the Final Report issued after the Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage, held in Paris in 1977, there is a recorded debate on the establishment of a World Heritage List and the criteria for selection of properties, in which several concerns are raised by some members of the committee. Some of the concerns include, first, the acknowledgement that the establishment of a World Heritage List will have an impact and therefore will have to be drawn with "extreme care" as the List will seek not only a geographical balance but also a balance between cultural and natural properties. In addition, feasibility with regard to the adoption of criteria was discussed, where members of the Committee referred to:

> the difficulty already experienced in establishing criteria at the national level, […] the changing and subjective nature of evaluations of qualities, […] the impact of Western thought and […] the difference between perception from within a given culture and perception from outside. The representative of ICOMOS, in reply, recognized the difficulty of drafting criteria to be applied to cultural property throughout the world and of translating concepts into words that were meaningful on a universal scale ((UNESCO, Decision 1 COM CONF 001 VI.A(a).).

The issues raised during the Committee show that, indeed, the difficulty that arises from the establishment of universal criteria, within which national values are to find their place, is something that was known to UNESCO from the beginning of its conception of Outstanding Universal Value. This notwithstanding, if local and universal values are to be presented together on the global front, within set institutional parameters, certain synergistic approaches can be considered

One of the approaches, as already exposed, is reiterative universalism. This would bring together non-institutionally filtered interpretations of value from nations and local communities, and an understanding of the working framework of the World Heritage Convention, without one encompassing or overshadowing the other. Here, local values would be accepted as unique, and their relation to other cultures around the world would be appreciated in its own unique sense without assuming that a combination of both would create "a universal culture, a unified teleological history, a meta-context" (See Düttmann). Also, if mandatory measures are put in place such that the local or national values of a property are transmitted by the local population, whether on-site or elsewhere, then it can be ensured that local points of view are presented as they are, while universal views are left in the hands of the "tourist" or guided by the parameters of Outstanding Universal Value. This will lead to, borrowing from Labadi (19) for example, "a variety of possible understandings, interpretations, representations of and responses to a universal framework that can be considered to fit into the individual's own worldview", without affecting local representations of heritage. Self-appointed or private tourist guides are usually there to present heritage sites to visitors and tourists, which is mostly a means of obtaining financial benefits. In this regard, it can be said that, if transmission of value from the local population to tourists is an activity which would be exercised even in the absence of the World Heritage Convention, then the integration of this local mode of value transmission into the institutional framework of value interpretation and transmission would contribute to bridging local-universal gaps.

In addition, if, at the nomination stage, States Parties were assigned equal space to express the local *and* universal values of their property, it would ensure comprehensiveness in the presentation of local values as it is with universal values, while maintaining institutional guidelines governing the length of nomination dossiers and successful inscriptions. This can equally call for adjustments on the criteria for selection of properties, in that the needed criteria for local values will be created. The difference between this approach and the existing World Heritage presentation of "national contexts" is that the World Heritage "national contexts" are presented with the aim of working towards universal values, thereby resulting in very selective national values that are made to fit into the notion of universalism. On the other hand, when this selective national value approach is changed to an approach which would allow local values to be presented in their own unique sense, then no particular attention will be paid to universal attributes identified with the property, so far as it (the property) is being presented in its national-local context. As seen earlier

with City of Bath, where literature was deemed an important aspect not to be left out from all associations with the city, this means that enough space will be provided for the State Party to successfully talk about local associations which otherwise may not find their place within the space dedicated to universal values.

Lastly, another dimension of synergy that can be applied is the "integration of [World Heritage and local] conservation [practices] into urban planning policies and strategies that are facilitated by a landscape-based approach for the management of cultural heritage (insertions mine)" (Guzman, Paloma, et al. 15). This approach is suitable for not only cities and landscapes, such as City of Bath and Konso Cultural Landscape, but also other cultural heritage properties that would report development-related threats. As seen earlier with Dresden Elbe Valley, Tower of London and Westminster Palace, the growing need for developmental projects has been listed as one of the major threats to some World Heritage properties, sometimes resulting in the delisting of such properties. Although this kind of threat was unseen with the studied dossiers from the Africa region, the challenge with meeting developmental needs as opposed to maintaining the attributes of Outstanding Universal Value is indeed common. Guzman, Paloma, et al. sought to develop methodologies that would bridge the gap between urban development and heritage conservation. Aside their proposed methodology stated above, they also suggest that, since World Heritage State of Conservation (SoC) reports "have proven to be a key source for providing useful insights on WHC [World Heritage Cities] and development factors", challenges that will be identified when the proposed methodology is applied "should encourage the SoC system to improve the use of more consistent terminology, and, at all levels, to pursue reporting methods which are objective and sourced in information" (15). Therefore, using this approach will integrate World Heritage institutional conservation methods into national or local urban planning policies and strategies, and not vice-versa. What this would produce is a local community that is able to carry on with developmental projects that are deemed necessary, while maintaining necessary conservatory measures as per common World Heritage and local conservation methods. Also, with this approach, the need for local heritage conservation practitioners becomes an important factor to consider, despite the fact that the involvement of community members in such tasks has proven to be quite problematic (See Court and Gamini).

Overall, this study has explained World Heritage Outstanding Universal Value and showed how World Heritage nominations are prepared. It has also looked at some theoretical perspectives on World Heritage universal and local values, and the scientific involvement in the process of World Heritage nominations and evaluation. In addition, it has presented six State Party nomination dossiers and shown not only how Outstanding Universal Values have been transcribed in these dossiers but also how ICOMOS and the World Heritage Committee have evaluated them. It was seen that, State Party dossiers were prepared according to the standards of the World Heritage Convention and the Operational Guidelines, and that some States Parties have had to go through several evaluation stages with the aim of achieving World

Heritage standards that will allow for the inscription of their property on the World Heritage List. This study has also presented national-local cultural and historical contexts of the selected properties, and has emphasised how differing or similar these contexts are from or to, respectively, the contexts presented under the World Heritage Convention. Furthermore, it has been intimated that, local values are also important to be presented on the international front, just as it is with values that have been considered "universal" through institutional and individual worldviews. Few approaches on how this latter can be achieved have also been explained, wherein neither local values nor values deemed universal are misplaced in the context of the other.

An observed shortcoming of this thesis is the absence of nomination files for some of the properties under study, so that the detailed information for analysis, retrieved for some properties, could not be retrieved for others whose information were only presented in the description category on the property's webpage. It has also been seen that, researchers like Labadi and Handler have argued that authenticity in the Western and African contexts cannot be equalled, although it is on the same terms of authenticity that World Heritage nominations from both regions have been carried out. However interesting these points of view on authenticity as defined and applied in the Western and African contexts are, it will also be interesting to find out, in a future research, the success rate of Western and African World Heritage property-inscriptions over time and what factors could account for an increased or decreased rate of inscription in a region. Moreover, as indicated earlier, *justification for inscription* is one of the requirements for States Parties in preparing nomination dossiers, and this is mainly what has been studied here, as it is from this that most relevant information for the present study – such as criteria for inscription, statements of integrity and authenticity, comparative analysis, and statement of Outstanding Universal Value – is found. However, in the future, detailed studies on other parts of the dossier such as the State of Conservation, factors affecting the property, and the protection, management and monitoring of the property, could be carried out to see how they also affect the meaning of value with regard to individual properties.

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List of Abbreviations

ARCC	Association for Research and Conservation of Culture
BBC	British Broadcasting Corporation
CFEE	French Center for Ethiopian Studies
HEADS	Human Evolution: Adaptations, Dispersals and Social Developments
ICOMOS	International Council on Monuments and Sites

INGO	International Nongovernmental Organisation
IUCN	International Union for Conservation of Nature
SOUV	Statement of Outstanding Universal Value
WHC	World Heritage Cities

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