International Coalition of Sites of Conscience

INTERPRETATION OF SITES OF MEMORY

January 31 - 2018

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CONTENTS

PART 1   INTRODUCTION

1. Following the UNESCO World Heritage Committee's decision 39 COM 8B.14 and the recommendation of the International Conference on World Heritage Interpretation held in November 2016, the UNESCO World Heritage Centre, funded by the Permanent Delegation of the Republic of Korea, has commissioned the International Coalition of Sites of Conscience (ICSC) to coordinate the preparation of this study on Interpretation of Sites of Memory.

2. The Terms of Reference for the study set by the World Heritage Centre are:

   1) *Review existing theories and models of heritage interpretation and how to develop effective methods of heritage interpretation for future generations to assist States Parties and the World Heritage Committee in their deliberations;*

   2) *Clarify the extent and ways in which inscription on the World Heritage List may affect the interpretation of cultural sites for present and future generations;*

   3) *Shed light on the potential challenges and opportunities in the interpretation of sensitive cultural sites related to memory for visitors and the public at large, including the necessity of dealing, in some instances, with conflicting views of the values of a site;*

   4) *Set out the ethical considerations on the interpretation and presentation of cultural sites of memory, given the varied range of approaches available;*

   5) *Explain that the issue of interpretation is relevant not only for World Heritage properties, but also for any significant cultural site;*

   6) *Focus on best practice of interpretation at Sites of Memory.*

Methodology

3. It must be recognised from the outset that this report is about places and not about portable objects except when they are associated with a particular place, and not about intangible expressions unless they are likewise associated with a particular heritage site. This Study is site-based, focusing on the interpretation of Sites of Memory and other heritage places with memorial aspects.

4. In accordance with our Terms of Reference we have focused on sensitive places with memorial aspects, including those with divergent and controversial interpretations, and on the issues around the international recognition of Sites of Memory. Part 4 of this report attempts to define the term 'Sites of Memory' and other terminology used in this report. Throughout we have been conscious of the need to take a global approach to heritage and associative values, and to its interpretation, and to set our particular study within that context. For this reason we have examined these wider issues in Part 2.

5. The primary target audience for this study is the World Heritage Committee and States Parties to the World Heritage Convention. It will also be of interest and use to all those involved in the identification, recognition, conservation, interpretation and presentation of Sites of Memory. This includes many different groups including international, regional, national and local heritage authorities, communities involved

with specific sites (who may be local, remote or dispersed), site managers, interpreters, specialist consultants, and other special interest groups.

6. While addressing issues of particular interest to the World Heritage Committee, the study deals with all heritage places, whether cultural or natural.

7. A Working Group was established to examine first a "discussion paper" and then successive drafts of this report. In addition, the Chair of the Working Group invited a wider group of correspondents to read successive drafts and to provide written comments. (See Annex 1 for Working Group members).

8. The Working Group met in Paris on 25th/26th of July and has otherwise worked by correspondence with informal meetings of some members when they happened to meet in the course of other work, for example in Krakow on the 14th of July. The Chair and Rapporteur were present at all meetings and in permanent contact.

9. Throughout its work, the Working Group has been mindful of the exact wording of the Terms of Reference and also of UNESCO's wider vision and strategic priorities.

10. UNESCO's Constitution says

"*Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.*"

UNESCO's overall mission is now summarised as:

UNESCO's mission is to contribute to the building of a culture of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information.

(UNESCO at a glance, p.2
http://unesdoc.unesco.org/images/0018/001887/188700e.pdf)

The Organization focuses on a number of overarching objectives:

- *Attaining quality education for all and lifelong learning;*

- *Mobilizing science knowledge and policy for sustainable development;*

- *Addressing emerging social and ethical challenges;*

- *Fostering cultural diversity, intercultural dialogue and a culture of peace;*

- *Building inclusive knowledge societies through information and communication*

(Ibid,p.4)

Specific objectives for the protection and sustainable use of heritage are:

- *Promote cultural diversity by safeguarding heritage in its various dimensions and enhancing cultural expressions.*

- *Promote social cohesion by fostering pluralism, intercultural dialogue, and a culture of peace, as well as securing the central role of culture in sustainable development.*

● *To preserve humanity's irreplaceable riches: its diversity and shared heritage.*

(ibid, p.22)

11. The Working Group has also been mindful of, and had regard to other relevant UNESCO Conventions, Recommendations and programmes, in particular:
    - 1972 Convention concerning the Protection of the World Cultural and Natural Heritage
    - 2003 Convention for the Safeguarding of the Intangible Cultural Heritage
    - 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions
    - 1972 Recommendation concerning the Protection, at the National Level, of the Natural and Cultural heritage
    - 2015 Recommendation on the Protection and Promotion of Museums and Collections,
    - The Slave Route Project: Resistance, Liberty, Heritage

12. The Working Group also welcomed the inclusion of heritage in the UN Sustainable Development Goals (particularly 11.4), which will encourage heritage managers to work in an equitable and inclusive way. Similarly the 2011 UNESCO Historic Urban Landscape Recommendation and the *Policy for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention*, adopted by the World Heritage General Assembly in 2015, provide a framework applicable to all heritage places for their future sustainable management. The implementation of the latter, in particular, would greatly contribute to achievement of the recommendations of this paper given its emphasis on an approach to management based on human rights and equality:

    > *18. States Parties should ensure that the conservation and management of World Heritage properties is based on recognition of cultural diversity, inclusion and equity. To this end, States Parties should commit to and implement policies, interventions, and practices of conservation and management in and around World Heritage properties that achieve the following for all stakeholders, and in particular for local communities:*
    >
    > i. *Improve the ability, opportunities, and dignity of all, irrespective of age, sex, disability, ethnicity, origin, religion or economic or other status;*
    > ii. *Promote equity, reduce social and economic inequalities and reduce exclusion of all, irrespective of age, sex, disability, ethnicity, origin, religion or economic or other status;*
    >
    > iii. *Recognise, respect, and include the values as well as cultural and environmental place-knowledge of local communities.*

13. The Working Group has also considered and had regard to other guidance from a number of sources such ICOMOS, ICOM, ICCROM and ICSC itself. This includes:
    - The Venice Charter
    - The Nara Document on Authenticity
    - Nara + 20: on heritage practices, cultural values, and the concept of authenticity
    - The Burra Charter and the Burra Charter Practice Note on Interpretation

- ICOM Code of Ethics and important recent works on "Difficult Issues"
- ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites
- IUCN report on *Protected Landscapes and Cultural and Spiritual Values*
- Reports of the UN Special Rapporteur in the field of cultural rights on the writing and teaching of history, and on the process of memorialisation
- ICCROM works

14. Part 2 of this study sets the context of our work by examining changing approaches to the concept of heritage and the increasing recognition of associative values of heritage places with the consequential need to deal often with multiple narratives.

15. Part 3 examines the concept of Sites of Memory and what these are in practice.

16. Part 4 describes the importance of interpretation as an essential part of the management of all heritage sites, and particularly of Sites of Memory; appropriate approaches to interpretation are recommended.

17. Part 5 examines the impact of designation (particularly as World Heritage properties, as requested by our Terms of Reference) on the interpretation of Sites of Memory.

18. Part 6 contains our recommendations.

19. There is a selected bibliography and a list of internet links to relevant documents.

20. Annex 1 Membership of the Working Group
Annex 2 The work of ICOM on 'Difficult Issues'
Annex 3 Case studies which are examples of good practice.

PART 2   THE GROWING IMPORTANCE OF THE INTANGIBLE DIMENSION OF HERITAGE AND OF HERITAGE INTERPRETATION

Changing approaches to heritage

21. Over the last seventy years (roughly since the end of the Second World War) there have been major changes in approaches to the concept of heritage. Seventy years ago the idea of heritage in its present form barely existed. In many countries, protection focused generally on monuments, historic buildings and archaeology. Some countries had tourism industries but these were much more restrictive than what is now experienced.

22. Over the following decades the concept now called heritage has developed. The Oxford English Dictionary definitions include 'valued objects or qualities such as historic buildings and cultural traditions which have been passed down from previous generations'. In fact, heritage is used more broadly to describe an approach to the past which conserves, interprets and presents evidence of the past for the learning and enlightenment of the public, including tourists as well as local communities. At its best, this approach leads to a deeper and more balanced understanding of the past.

23. Heritage is now recognized by the international scientific community as well as by many international and national government bodies and NGOs as an important factor in the identity of communities and groups, and is included within the United Nations' Sustainable Development Goals 2030. This recognition is linked to the development of changing perceptions of history to include concepts such as shared authority and co-created histories. Increasingly, too, heritage sites are seen as a major contribution to sustainable growth and the social and economic wellbeing of local communities, as well as to their sense of identity.

24. The development of the modern concept of heritage is also linked to the massive growth of tourism, and to its economic contribution, increasingly relied upon by many nations as a key element of their economy.

25. As the concept and understanding of heritage has evolved, there has been a shift in approaches to the identification of, and response to physical evidence of the past. This shift is based on recognition that humanity has through time modified the whole world environment, and as such any place in the world can be recognised as having heritage values. One consequence of widening of our understanding of heritage is a much more inclusive and holistic approach to the management of evidence of the past, often based on the concept of cultural landscapes and the Historic Urban Landscapes approach.

26. It is necessary to identify and describe the significance of a place or an object in order to decide whether or not to retain it and how it should be managed. The World Heritage Convention is a good early example of a values-led approach with its focus on the definition and protection of places of Outstanding Universal Value. A clear definition of a methodology for the identification of significance was set out in the ICOMOS Australia *Burra Charter* (first adopted in 1979 and revised periodically, most recently in 2013).

27. Values and significance exist only because people or groups of people share in those values. Because different groups of people can perceive different values in a place, a

heritage site often has various different values for those groups. The values for which a site may be designated (for example, the Outstanding Universal Value of a World Heritage property) may not be the only values recognised by those who live in, use or visit that site.

28. Since various groups may perceive differing and even conflicting values in the same place, all these groups, not just heritage professionals, should be involved in decisions about what happens to these places. Most heritage places will have intangible values derived from peoples' feelings about, understanding of, and relationship to a place, its history, and the uses to which it has been traditionally put. More and more, intangible values (also known as 'associative values') are an important element of many heritage places, even of those with spectacular architectural or archaeological remains, or outstanding natural features. Often this interest in intangible values is expressed as a desire to know more about the people who lived and worked at such a place, rather than about particular architectural styles or archaeologically-defined cultures. Recognition of such associative values is important not only for interpretation but also for the management of a heritage place.

29. The acknowledgement of a diversity of stakeholders and their often divergent understanding of the associative values of heritage sites has led to changes in approaches to interpretation. The increasing numbers of visitors, the recognition that heritage places can have a variety of meanings for different communities, each with its own narrative which in many cases may be conflicting, and the economic drive to cultivate tourism have, among other factors, resulted over the last half-century in the development of interpretation as a discipline and profession in its own right. Increasingly, it is now recognised that interpretation of most heritage places should be inclusive of multiple narratives and viewpoints. Therefore, as with other aspects of heritage management, interpreters and planners need to identify and work with a wide range of groups who have connections to particular sites.

The importance of associative values

30. It is possible to classify heritage in many different ways. In the 1972 Convention, heritage is divided into natural and cultural, though even then it was recognised that sites could be 'the combined works of nature and man' (Article 1). Increasingly this division between culture and nature is recognised as outmoded. IUCN's 2008 report *Protected Landscapes and Spiritual Values* says (p.9) that protected landscapes and seascapes would not exist without the deeply rooted cultural and spiritual values held by the people who once inhabited these places and often continue to care for them. In most of the world's cultures, there is no conceptual difference between the material and the spiritual. Frequently heritage places have values which are both 'natural' and 'cultural' and, in some circumstances, this distinction can even be meaningless.

31. There are many other systems of classification, for example as archaeological sites, historic buildings, groups of buildings, or as areas or landscapes. Sites can also be classified by use, for example as places of worship, or typologically by archaeological or architectural historical themes. However classified, any site can have strong associative values. The range of those values can be very wide, covering religion and society as well as commemorating specific events or happenings.

32. Associative values can be identified by many different groups. Apart from heritage professionals, such groups can include local communities, other communities with interest in a particular place or type of heritage, and groups, which are sometimes marginalised, such as youth or the elderly, women, indigenous peoples or the descendants of those associated with a particular place in the past. Such groups can be locally or remotely located. In the latter case they may be a virtual group. They will all have their own perceptions, which may change through time, of the values of a place. Sometimes values can be contested between different groups.

33. These ideas of value need to be taken into account in developing interpretation as well as access plans for a heritage place. Site managers need to facilitate the identification of such differing perceptions through broad community consultation and, to the degree possible, ensure that the diverse narratives of the places for which they care are considered and integrated into interpretive plans. Associative values can also affect the management of heritage places.

34. Some heritage places include associative values related to remembrance and commemoration and are often described as Sites of Memory. These sites offer particular challenges and opportunities for interpretation and management. If a place's history is contested, developing inclusive interpretive plans through broad consultation at multiple levels (local, national, international) requires ethical approaches and appropriate methods in order to maintain the integrity of the interpretative process, ensure that stakeholders at all levels feel their perspectives have been considered, and—importantly—leave space for evolving understanding of the events being remembered at the site in the future. These considerations apply to all Sites of Memory, and, indeed, to all heritage places with memorial aspects.

35. It is clear that understandings of the scope and character of heritage, how it is defined, who defines it, and how it is managed have changed dramatically over the last decades. This is exemplified by the conclusions of the Nara + 20 meeting (2014). The meeting recognised the increasing diversity of heritage processes, the ways in which cultural values have evolved, the multiplicity of stakeholders involved, the extent to which interpretation of the values of particular places can be contested, and the role of cultural heritage in sustainable development.

36. An essential first stage in the definition and interpretation of any heritage place has to be its initial recognition. For places with memorial aspects, in particular, this first recognition may be informal or community-based. Later, if the place is of sufficient importance this may be formalised by recognition by an official body, NGO or even corporate bodies. This recognition can sometimes take the form of legal designation at local, or national, and, sometimes, exceptionally, international level. It is also possible or preferable for recognition of Sites of Memory to remain entirely informal. This is most likely with places of purely local significance such as sites memorializing traffic fatalities within the local community.

37. Generally, it is good for a lapse of time to have occurred between the event which is being memorialised and its formal recognition as a heritage place. This is often necessary to allow a proportionate understanding among stakeholders of the nature, character and significance of an event. Sites of Conscience (see below) can be an exception to this rule since their function is to help resolve recent conflicts and happenings.

38. Heritage professionals can have an important role in providing assessment and definition of Sites of Memory to support communities and other stakeholders to define their understanding of what has happened at a place. This is particularly important when the process of recognition is driven by governments or their agencies or by other bodies which may also have a political agenda. One of the concerns of the 1994 Nara Declaration on Authenticity was that "cultural identity is sometimes pursued through aggressive nationalism" (para 4).

39. In all cases, it is important to remember that there may be a need to include multiple narratives in interpretive plans in order effectively to confront the lessons from the past. A good recent example of this is the controversy over Jim Crow era Confederate monuments in the United States. This example, and others, serve to remind us that it is often only through the passage of time that a community or society more broadly begins to understand and interpret memorials to specific past events seen as divisive or repressive. Sites can often have contested values even centuries after the events which are now remembered.

40. The form of the recognition, particularly if it is a legal designation, will affect the ways in which the site is defined and interpreted. This is because each designation scheme has its own rules which often define a particular approach to the way in which the significance of a site is recognised. If, for example, there is a particular emphasis on archaeological chronology, then the site's significance will be defined within that context. (see Part 5 below).

41. A second essential stage is to identify and adopt an appropriate code / codes of practice which can guide interpretation of a recognised site both ethically and practically. Possibilities include the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites and the ICOM Code of Ethics.

42. An ethical approach to interpretation and visitation should also be part of a responsible approach to sustainable tourism. Guidance on appropriate approaches to responsible tourism can be found in the United Nations World Tourism Organisation 1999 *Global Code of Ethics,* the 1999 ICOMOS *International Cultural Tourism Charter (Managing Cultural Tourism at Places of Heritage Significance),* and the World Federation of Tourist Guide Associations *Code of Guiding Practice.* The UNESCO World Heritage Sustainable Tourism Programme also produces useful guidance on sustainable tourism management.

PART 3   SITES OF MEMORY

43   Sites of Memory were defined by Pierre Nora in '*Les lieux de mémoire'* (1997). While he was writing specifically about France, the concept is now widely used. His definition was:

> *A "lieu de mémoire" is any significant entity, whether material or non-material in nature, which by dint of human will or the work of time has become a symbolic element of the memorial heritage of any community (in this case, the French community)* (Nora 1996: XVII)

44   Sites of memory, in his view, could include

- places such as museums, cathedrals, mosques, temples, palaces, cemeteries, archives and memorials;

- concepts and practices such as commemorations, mottos, and all rituals;

- objects such as inherited property, commemorative monuments, manuals, emblems, basic texts, and symbols.

The definition has been extended to include ancient places as well.

45   The concept as developed by Pierre Nora is very wide, centering on the identity of a community and covering not only physical remains, but also flags, songs and intangible cultural expressions. In such a definition, Sites of Memory can have both a positive aspect, through an anthropological approach and consideration of the (past and present) context, or a negative aspect in the form of a nationalist or particularistic approach, not open to external or divergent views.

46   Pierre Nora defined Sites of Memory within a specific national context. According to our Terms of Reference, we must focus on the international aspects and this we have done. We are also asked to have a place-based approach and consider only places with physical remains.

47   Within the context of our terms of reference, therefore, we are defining a Site of Memory as a specific location with architectural or archaeological evidence, or even specific landscape characteristics which can be linked to the memorial aspects of the place. It must be considered in a multi-community and/or a global perspective. Often there is the potential for multiple, sometimes conflicting interpretations of these places.

48   It is helpful to be clear on the meanings of some of the key terms used in this Study. Sites of Memory have been defined above. Other key terms in this context are history, memory and memorialization. Rather than developing new definitions specifically for this paper, we have used existing definitions from organisations working in this field:

History: History is an academic discipline based on rigorous and systematic research of historical sources using confirmed methods and providing ascertainable results. (Report of the UN Special Rapporteur in the field of cultural rights on the writing and teaching of history (2013)):

History has also been defined as:

…. "the scientific study of the past, particularly as it relates to human affairs. History is often approached or "accessed" through written documents, but increasingly oral histories and other "non-traditional" means are being accepted as they offer unique insight into the past experiences of marginalized people and groups". (Memory to Action: A Toolkit for Memorialization in Post-Conflict Societies, International Coalition of Sites of Conscience, 2012.)

Memory: *Memory refers to the ways in which people construct a sense or meaning of the past, and how they relate that past to their present in the act of remembering.* (ibid.)

Memorialization: *Memorialization refers to the processes through which memory is perpetuated. It is a means of honouring, recognizing and remembering and is an age-old concept. Forms of memorialization initiatives may include, but are not limited to, museums, commemorative ceremonies, apologies, the renaming of public facilities, reburials and memory projects.* (ibid.)

49 Other terms which are frequently used include:

Authenticity*: The ability to understand the value attributed to the heritage depends on the degree to which information sources about this value may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning accumulated over time, are the requisite bases for assessing all aspects of authenticity* (Operational Guidelines for the Implementation of the World Heritage Convention (2015), para 80)

A culturally contingent quality associated with a heritage place, practice, or object that conveys cultural value; is recognized as a meaningful expression of an evolving cultural tradition; and/or evokes among individuals the social and emotional resonance of group identity. (NARA + 20: on heritage practices, cultural values and the concept of authenticity, 2014)

Conservation*: All actions designed to understand a heritage property or element, know, reflect upon and communicate its history and meaning, facilitate its safeguard, and manage change in ways that will best sustain its heritage values for present and future generations.* (ibid)

Community: *Any group sharing cultural or social characteristics, interests, and perceived continuity through time, and which distinguishes itself in some respect from other groups. Some of the characteristics, interests, needs and perceptions that define the distinctiveness of a community are directly linked to heritage.* (ibid)

Cultural values*: The meanings, functions, or benefits ascribed by various communities to something they designate as heritage, and which create the cultural significance of a place or object.* (ibid)

Information sources*: all physical, written, oral, and figurative sources that underlie the understanding and appreciation of the nature, specificities, meaning, and transmission of cultural heritage and the collective memory it embodies.* (ibid)

Stakeholder: *A person, group or organization who has a particular interest in the heritage on the basis of special associations, meanings, and/or legal and economic*

interests, and who can affect, or be affected, by decisions regarding the heritage. (ibid).

What is considered as a Site of Memory?

50 The values of heritage sites, whether natural or cultural, are vested in them by the belief that these values exist in relation to a particular place. Different communities, groups or even individuals will attribute different values to each heritage site.

51 Sites of Memory for the purposes of this report are places which are vested with historical, social or cultural significance because of what has happened there in the past. Such places can be of particular significance given their role in shaping the identity of a community or nation. Some are obviously primarily Sites of Memory and their principal value is generally seen as such. Others will have aspects of memory among their values which may not be seen by the public at large as the principal aspect of their value. We have referred to such places as places / sites with memorial aspects.

52 In a Site of Memory, the associative values can be of greater importance than the material ones and can convey a variety of meanings, even though the material remains can be vital in understanding the associative values.

Spectrum of Sites of Memory

53 Some sites have more than one meaning. Many Sites of Memory may also have spiritual or religious values. The potential range of Sites of Memory is very broad, ranging from ancient archaeological sites to rather recent sites with memorial aspects.

54 Many Sites of Memory will have other uses or meanings, which may or may not be related to the memorial aspects and for many others the memorial aspect will only be one part of their heritage value. Examples of Sites of Memory include museums, temples, cathedrals, mosques, palaces, cemeteries and memorials, inherited property, commemorative monuments, settlements and groups of buildings as well as archaeological sites.

55 Sites of Memory can commemorate a wide range of significant events or activities such as:

- Extreme natural events: earthquakes, tidal waves, volcanoes, great fires
- Hunter/gatherer site: (Head-Smashed-in Buffalo Jump)
- Home and/or grave of illustrious personalities (Confucius)
- Places associated with famous artists or scientists (Darwin, Cervantes)
- First European landing in the Americas (L'Anse aux Meadows)
- First landing in New Zealand (Tongariro National Park)
- End of an epidemic (Vienna Plague Column)
- Human rights affirmation (Statue of Liberty)
- Others including places of spirituality and religion

56 Religious sites, including churches, temples and mosques, have very strong intangible values. They can be places of memory and the focus of pilgrimage for that reason. Often, though, they are recognized as World Heritage properties or other designations for other reasons, often connected to their architectural excellence or their beauty.

57 Then, there are sites with memorial aspects related to conflicts or dramatic events, the interpretations of which may raise difficulties and disputes, especially at the international level:

- War sites (battlefields, war cemeteries)
- Places of human rights abuse:
  o Discrimination (racial, ethnic, religious, gender, minorities),
  o Slavery,
  o Crime against humanity (genocide),
  o War crimes, mass murder,
  o Ethnic cleansing, displaced peoples,
  o Colonial repression,
  o Forced labour, labour exploitation, indentureship
  o Crimes under dictatorship, repression of free speech, state sponsored terror, severe conditions of detention, internment, incarceration,
- Places of escape, refuges (Maroon sites, US Underground Railroad, Anne Frank's house)
- Places that celebrate accomplishments (homes of renowned activists, sites of resistance, sites of reconciliation and peace building)
- Places that record the deliberate destruction of heritage (Bamiyan, Palmyra, Timbuktu, Mostar)
- Others

58 There is an important practical distinction between places
- recognised primarily as Sites of Memory, when the memorial dimension is clearly dominant and of outstanding significance, while the physical remains may have only limited heritage values (Gorée, Auschwitz, Hiroshima), and
- Sites of Memory, which have a memorial dimension accompanying other significant heritage values (James Island, Mozambique, Stone Town of Zanzibar, Antigua Naval Dockyard, Liverpool – Maritime Mercantile City).

59 Sometimes, as for example with the World Heritage properties of Völklingen ironworks, Cartagena, Bahia, Timbuktu, Jeddah, and the Mauritanian ksours, sites have a memorial aspect which is not specifically recognized in their official designation.

Sites of Conscience

60 This new concept has been developed since the Nineties, at the crossroad of Human Rights advocacy and heritage conservation.
Sites of Conscience are defined as places that:
- Interpret history through a site;
- Engage the public in programmes that stimulate dialogue on pressing social issues;

- Share opportunities for public involvement and positive action on the issues raised at the site;
- Promote justice and universal cultures of Human Rights

61 Sites of Conscience often deal with events in recent living memory and are focused on confronting the history of what happened at that place and spurring visitors to reflect on history's contemporary implications. A Site of Conscience can be recognised as a World Heritage property if it meets the requirements of Outstanding Universal Value.

62 All Sites of Conscience are Sites of Memory, but many Sites of Memory are not Sites of Conscience (see below para 102 - 106).

Who defines a place as a Site of Memory?

63 Sites of Memory, may hold much of their value because of their recognition by communities linked to them. These may be local or more widely spread but, essentially, these communities identify Sites of Memory because of their links to them. Recognition more widely may then follow. At the international level, it may well be national governments which move forward or block the case for recognition of Sites of Memory.

64 Unlike more traditional approaches to heritage, the process of recognizing these sites is mostly not led by heritage professionals such as historians, heritage architects and archaeologists. They will however have a role in supporting communities as they formulate the values of the memorial aspects and in mediating between them and those responsible for the recognition and/or designation of such places. Heritage professionals can have a valuable role in providing an external and independent perspective on the significance of a place. They can also be of great value in planning and implementing the conservation and interpretation of Sites of Memory and in defining authenticity. As such places achieve official recognition, the role of the heritage professional is likely to increase, especially for facilitation. This is particularly true when international designation is involved since there may well be many different perspectives on the significance of a place.

PART 4   INTERPRETATION FOR UNDERSTANDING AND SHARING THE MULTIPLE NARRATIVES OF ALL HERITAGE PLACES

65   The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites defines interpretation as the full range of potential activities intended to heighten public awareness and enhance understanding of the complexities of cultural heritage sites. Presentation more specifically denotes the carefully planned communication of interpretive content through the arrangement of interpretive information and interpretive infrastructure at a cultural heritage site.

66   The ICOMOS Charter sets out seven principal objectives for interpretation:

1. ***Facilitate understanding and appreciation*** *of cultural heritage sites and foster public awareness and engagement in the need for their protection and conservation.*
2. ***Communicate the meaning*** *of cultural heritage sites to a range of audiences through careful, documented recognition of significance, through accepted scientific and scholarly methods as well as from living cultural traditions.*
3. ***Safeguard the tangible and intangible values*** *of cultural heritage sites in their natural and cultural settings and social contexts.*
4. ***Respect the authenticity*** *of cultural heritage sites, by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive interpretive infrastructure, visitor pressure, inaccurate or inappropriate interpretation.*
5. ***Contribute to the sustainable conservation*** *of cultural heritage sites, through promoting public understanding of, and participation in, ongoing conservation efforts, ensuring long-term maintenance of the interpretive infrastructure and regular review of its interpretive contents.*
6. ***Encourage inclusiveness*** *in the interpretation of cultural heritage sites, by facilitating the involvement of stakeholders and associated communities in the development and implementation of interpretive programmes.*
7. ***Develop technical and professional guidelines*** *for heritage interpretation and presentation, including technologies, research, and training. Such guidelines must be appropriate and sustainable in their social contexts.*

67   These definitions and principles apply equally well to all heritage sites, whether cultural or natural. Interpretation and presentation are important both to improve the understanding by people of the site and to inform the appropriate management of the heritage site itself since interpretation helps to provide a clear understanding of the values which have to be protected. A sensitive treatment is essential if multiple communities are concerned, with possible divergent or conflicting perceptions.

68   Heritage places should have a management system. What this is in practice will depend on the character of the site itself, including its ownership, and also on its legal and social context, whether national or regional. The management system can therefore take a wide variety of forms. Key characteristics of any management system should include openness and transparency, the involvement of all stakeholders including local communities, and a shared understanding of all the heritage values of the place. Normally management will be part of a cyclical process of planning, implementation, monitoring, evaluation and feedback.

69 Interpretation should be an integral part of the management of a heritage place, and of its management system. It is difficult to have effective management without an agreed approach to interpretation and outreach. One outcome of effective interpretation will be improved understanding of the heritage place among all its stakeholders (see UNESCO Resource Manuals *Managing Cultural World Heritage* and *Managing Natural World Heritage*).

70 Interpretation is an essential component of the management of sites with memorial aspects, since it is important to present an inclusive, often nuanced, narrative. Interpretation of contested sites can raise difficult issues, particularly when there are differing views of the significance or history of a particular place, yet it can also present opportunities to bring communities from differing perspectives together through the very process of thoughtfully and inclusively developing the site interpretation. The interpretation of conflicted sites needs special attention and care in order to avoid deepening divides.

71 The ICOMOS Australia Burra Charter Practice Note on Interpretation is helpful in outlining an overall approach to planning and implementing interpretation based on the Burra Charter itself and on the principal objectives of the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites. It outlines the need for an interpretation plan. This process should include making and updating as necessary an inventory of the assets and resources of the heritage place, definition of the audience(s), development of an interpretation policy, definition of key interpretive themes and stories, and adoption of appropriate methods and techniques of interpretation, followed by implementation of the plan. The Practice Note also identifies a series of issues likely to be faced during this process, and provides guidance on dealing with them. Particularly relevant to Sites of Memory are the need for respect for the special associations between people and a place, and recognition that some places have multiple and potentially conflicting values. The Practice Note states that the involvement of stakeholders and associated communities in the development and implementation of interpretive programmes should be facilitated.

72 At the international level, recognition and interpretation of a site with memorial aspects should be particularly respectful of the sensitivities of other countries and other communities and of the spirit of cooperation underpinning the UNESCO vision and of the World Heritage Convention. For all Sites of Memory, whether local, national, regional or international, interpretation needs to be ethical and true to the values of the site and its authenticity. It should be honest, fair and open-minded and may need to include several different narratives. External review of the approach to interpretation is often helpful to achieve this. It is also important to avoid anachronistic introduction of present-day ideas and perspectives into depictions of the past ("presentism") and to present the past events in their context.

73 At the international level, interpretation of Sites of Memory should:

1   Cultural rights

- Note the importance of heritage as a right and its role in identity formation, particularly of the resident and other significant communities;

- Recognize that natural sites can have cultural values (particularly associative values);

2. Inclusive approach
   - Illustrate the currently perceived significance and associative values of a heritage place, and review understanding of those values at regular intervals;
   - Take into consideration the views of communities related in one way or another to the site since often the public are in effect writing the history of the site;
   - Involve fully not just local communities but all other significant stakeholders;

3. Social concern
   - Draw attention to the social, economic and environmental dimensions of the heritage site;

4. Management
   - Present and describe the general values (and especially the associative values) in relation to Outstanding Universal Value In the development of a management system for the nomination of a World Heritage property (as well as in the Tentative Listing);

5. Conservation
   - Draw attention to the issues of conservation / restoration, and to the prioritization of conservation measures in relation to the memorial aspects;

6. Mutual respect and Cooperation
   - Be consistent with the main objectives of UNESCO and the spirit of the1972 World Heritage Convention, the 1972 Recommendation on the Protection of Cultural and Natural Heritage at national level, and the principles of the World Heritage Committee *Policy on the integration of a sustainable development perspective into the processes of the World Heritage Convention* which are applicable to all Heritage places: dialogue, mutual understanding, tolerance, respect.

74 In interpreting a Site of Memory, it will be necessary:

1. Identification of values
   - To identify the memorial associative values as part of the overall assessment of the significance of a heritage place, involving all stakeholders, including their contradictions;
   - To decide how to convey the multi-faceted significance and values of the heritage place through interpretation and presentation, while supporting community participation and ownership;
   - To anticipate changes in the meanings and interpretation of the heritage place over time;

2. Mediation of divergent views
   - To manage various, sometimes divergent, contested or conflicting values resulting from differing perceptions among stakeholders of the values of the

heritage place or of the priority to be accorded to varying views. It may be necessary to present more than one historical narrative of a place;

- To use interpretation to bridge differences, provide a platform for dignity and respect for all experiences while avoiding or minimising political exploitation; this may lead to development of a positive perspective in terms of rebuilding society and community relationships;
- To integrate reconciliation and even forgiveness into interpretation of Sites of Memory;

3. Communication
- To decide how to raise awareness, disseminate information and develop educational programmes;

4. Conservation
- To incorporate material evidence, including archives or oral testimony, in a symbolic way in the interpretation of Sites of Memory;
- To adopt a policy for the conservation of the physical remains, which may be closely related to ways in which a site is interpreted;

5. Research
- To adopt a policy for research and the dissemination and sharing of information;

6. Balanced Management
- To decide how to combine better understanding of the memorial values, conservation of the site, educational function and local economic and social development of the local community.

75 Recognising that truths are not absolute, any narrative for a site is an interpretation of the known evidence for it and there is no such thing as an absolute truth. Interpreters and other stakeholders, including the involved communities, may therefore find it useful to work with the International Coalition of Sites of Conscience concept of four truths used in their work with Sites of Conscience:

- Official truth – public and official acknowledgement or denial of what happened;
- Narrative truth – the narratives told by victims, witnesses and perpetrators;
- Social truth – established through public interaction among all stakeholders;
- Healing truth – truth which helps repair damage and prevents the recurrence of civil violence;

76 There is a wide range of potential techniques and tools that could be used for site interpretation. Before choosing the appropriate techniques and methods, it is necessary first to be clear on the objectives of the interpretive approach. Once there is clarity on potential audiences and narratives and on wider management objectives, and on the resources available both for initial development of interpretation and for its future maintenance and upkeep, then it will be possible to decide on the tools and techniques to be used. If there are concerns that a site is

suffering from undue visitor pressure, then remote forms of interpretation may be more appropriate than those which might increase visitor numbers,

77 Some techniques and approaches are listed below, moving from face-to-face interpretation to more remote approaches. It is not possible to make a definitive classification in this way since some interpretive techniques can be used in a variety of different ways and can be accessed either on- or off site:
- Guided tours
- On-site lectures
- Re-enactments
- Signage
- Exhibitions
- Virtual Reality
- Augmented Reality
- Immersive Reality
- Mixed Reality
- Smartphone Apps
- Embedded interpretation (i.e. embedded in the public realm)
- Sculptural interpretation and public art
- Publications including guidebooks
- new media to capture testimony, including web sites, social media
- Capacity building among youth
- Healing spaces
- Museums,
  - Site museums/ community
  - Museums/ mobile
  - Galleries/ virtual museums

78 Some sites of Memory are particularly appropriate for use of the work of contemporary artists, sometimes in a dedicated room. Art can be powerful in evoking events of the past, stimulating new perceptions of them and establishing a link between past and present feelings, while attracting a new public.

PART 5   THE IMPACT OF DESIGNATION OF SITES OF MEMORY ON THEIR INTERPRETATION

79   An essential first stage in the definition and interpretation of any heritage place has to be its initial recognition. Often, this recognition will take the form of legal designation at a local, national or international level. The form of the recognition, particularly if it is a legal designation, will affect the ways in which the site is defined and interpreted. Each scheme has its own rules and it will be necessary for each to define a place's values within the terms of those rules, in which the parameters for interpretation are defined to some extent by the view of the place's significance contained in the designation. While it is always possible to carry interpretation beyond the bounds of the values identified by official recognition, there is likely to be a tendency not to focus on wider values. Interpretation of these associative values could then be proposed in the management plan.

80   Therefore, if the value of a heritage place as a Site of Memory is not adequately recognised by the designation, there is risk that the memorial aspects will not be treated sufficiently in the place's interpretation. Conversely, official recognition of a Site of Memory will also tend to give official status to the interpretation of that site as outlined in its designation and focus attention on that aspect of its history.

81   The two reports to the Human Rights Council of the United Nations General Assembly on the writing of history and on memorialisation provide a comprehensive analysis of the difficulties in dealing with Sites of Memory and important recommendations. They point out the risks of manipulation of History and the necessity of independent academic research and debate. They also analyse the situation of the victims and the perpetrators, the issue of temporality, the place of critical thinking and civic engagement.

82   Official international recognitions include UNESCO Conventions and programmes and some regional schemes, such as the European Heritage Label. There are other schemes run by Non-Government Organisations (NGO). These include the International Coalition of Sites of Conscience (ICSC). There are also schemes such as the World Monuments Fund Monuments at Risk programme, and the Global Heritage Fund projects. Many of the sites recognised in these schemes will have first been designated under other schemes at the national or possibly even the international level.

83   International recognition of any sort will have an impact on the way in which a place is interpreted. Apart from any restrictions resulting from the identification of specific values through the designation or other scheme, bringing a site to the attention of the world can bring into play sensitivities and alternative viewpoints much more diverse than may be the case at the national level. It is essential that this is taken into consideration in any approach to interpretation. It is also important that designation as a Site of Memory does not distort the values of the site and that it does not unduly favour one interpretation of the site over others.

84   There are a number of possible designations which can be used for Sites of Memory. Any listing under any of the schemes discussed below will be dependent on the terms of the particular Convention or programme. Listing under a particular scheme will tend to influence the focus of the site's interpretation.

World Heritage properties

85   We should bear in mind that the World Heritage Convention was adopted in 1972 to provide an international instrument for the cooperative protection of cultural and natural heritage. Its primary focus is on cultural and natural heritage of Outstanding Universal Value to all humanity. It is a measure intended for the identification, protection, conservation, presentation and transmission of such heritage to future generations.

86   The World Heritage Convention considers, as "cultural heritage", monuments, groups of buildings or sites and, as "natural heritage", sites of having natural beauty, geological features, threatened habitats, or biodiversity of Outstanding Universal Value. The material component of a listed cultural property is essential for the expression of its Outstanding Universal Value. It is important to note that World Heritage properties inscribed for quite other reasons can also have aspects of Sites of Memory which are not recognized as part of their Outstanding Universal Value. Sites of Memory can only be designated as such as World Heritage properties if the memorial aspect can be directly attached to physical attributes of the heritage site. If a property is inscribed on the World Heritage List because of its memorial aspects, then that memorial value needs to be of significance to all humanity and not just at a local or national level.

87   Associative values are addressed by criterion (vi) which, since 2005, states:

"to 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)".

It is important that associative values used to justify the use of criterion (vi) are of "outstanding universal significance". Besides this significance, authenticity / integrity and appropriate protection and management are also required for the recognition of the Outstanding Universal Value of the property and its inscription on the World Heritage List. Associative values can also be recognized under some other cultural criteria (e.g. (i), (iii), (v)) or natural criteria (e.g. (vii)).

88   Until now, the World Heritage Committee has inscribed only 12 sites on the basis of criterion (vi) alone, most recently Valongo Wharf Archaeological Site in Rio de Janeiro where slaves from Africa were landed after being transported across the Atlantic. The others include the Island of Gorée (1978), Auschwitz Birkenau (1979), Hiroshima Peace Memorial (1996) and the Old Bridge Area of the Old City of Mostar (2005).

89   Over time, the use of criterion (vi), recognizing associative values, has not been consistently applied by the World Heritage Committee to properties at the time of their inscription on the World Heritage List. Some properties, primarily on the World Heritage List as Sites of Memory, were inscribed under more than one criterion; one example of this is Robben Island, inscribed under criteria (iii) and (vi) at a time when it was not possible to use the latter on its own.

90 Generally, the World Heritage Committee remains cautious in its use of criterion (vi) and its recognition of Sites of Memory as World Heritage properties. This has been its position since 1979 when it decided to inscribe Auschwitz as a unique site, representing all concentration and death camps of the Second World War, and restricting the inscription of other sites of a similar nature. At the same Committee meeting, it was decided not to inscribe the home of the inventor Franklin Edison because they should *avoid letting the List become a sort of competitive Honours Board for the famous men of different countries.* A policy paper presented to the Committee at that same meeting recommended caution in inscribing what would now be recognised as Sites of Memory with a sense that this was an area for which representative examples only should be put forward. The Committee responded to this by agreeing that:

> *35.(v) Particular attention should be given to cases which fall under criterion (vi) so that the net result would not be a reduction in the value of the List, due to the large potential number of nominations as well as to political difficulties. Nominations concerning, in particular, historical events or famous people could be strongly influenced by nationalism or other particularisms in contradiction with the objectives of the World Heritage Committee.* (CC-79/ CONF .003/13 http://whc.unesco.org/archive/1979/cc-79-conf003-13e.pdf)

91 The use of criterion (vi) has been reviewed several times, recently at an expert thematic meeting in Warsaw in 2012, but without major change to the Committee's approach. The use of criterion (vi) is presently being reviewed by an expert group, which recommends keeping the wording of the criterion (vi) as it is, in parallel to this report.

92 If a property has been inscribed on the List primarily because it is a Site of Memory, there should not be significant impact on the ability to interpret its memorial aspects beyond the need in an international context to respect the views of other stakeholders not from the nominating country as well as those expressed within it. As we have seen above, this constraint should apply to all properties which have an international role.

93 If a property is inscribed on the World Heritage List because of other values, this may adversely affect the ability to interpret memorial aspects of World Heritage properties. While there is no reason why interpretation should not cover more than the Outstanding Universal Value of the property, in practice this tends not to be the case. The focus of interpretation will inevitably be on the Outstanding Universal Value of the property as agreed by the World Heritage Committee at the time of its inscription since this is the value recognised as being significant to all humanity.

94 If the memorial aspects are primarily of national, or even regional, significance then these are likely to be underplayed in any interpretation. The nature of the World Heritage Convention is such that it is likely to be less appropriate for work on the memorial meaning of a particular site now and in the future as is for example carried out by the ICSC. Unless a site can be inscribed specifically for its memorial aspects, inclusion on the World Heritage List is more likely to inhibit than to enhance its interpretation as a Site of Memory.

95 It is important that a State Party nominating a property with memorial aspects which may be painful to certain communities, including those in other countries, should

open a dialogue with such stakeholders, possibly with mediation, to achieve a shared interpretation, or at least mention of such divergent views in the place's interpretation. Efforts to achieve this should be mentioned in the nomination dossier.

2003 Convention for the Safeguarding of the Intangible Cultural Heritage

96 The Convention recognises *"… practices, representations, expressions; knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage".*

97 These practices have still to be current. Therefore, the 2003 Convention can only be considered as an alternative if:
- it is a living heritage to which the site is associated (art 2) and
- all communities, groups and, if applicable, individuals have participated in the nominations process.

The recent recognition of the District of Saña, in Peru, as a "Site of Memory of Slavery and of the African Cultural Legacy" shows that the possibility exists.

98 Sites of Memory which do not have any current practices associated with the memory, whether inside or around the property, cannot be recognised under this Convention. Even if they are eligible, it is likely that interpretation will focus on the reasons for the site being included on the 2003 Convention Lists. Unless these refer directly to memorial aspects of the site in question, then interpretation may not focus on the memorial aspects.

Special UNESCO programmes

99 The UNESCO Slave Route Project has worked from many years on raising awareness of the transatlantic slave trade in all its aspects. The Project recognises specific sites connected with the slave trade. It is planned to publish a *Heritage of Slavery Resource Book for managers of sites and routes of memory* in the near future.

100 The UNESCO Memory of the World programme commemorates and lists only documentary (in the broadest sense) heritage, which *promote[s] the sharing of knowledge for greater understanding and dialogue, in order to promote peace and respect for freedom, democracy, human rights and dignity* (2015 *Recommendation on the preservation of, and access to, documentary heritage including in digital form*).

101 In some cases this documentary heritage relates to the memory of events which occurred at particular places. For example: knowledge of Magna Carta (the English Great Charter of 1215) adds knowledge and relevance to Runnymede where it was signed.

International Coalition of Sites of Conscience (ICSC)

102 The Coalition is the only global network of historic sites, museums and memory initiatives that connects past struggles to today's movements for human rights. Coalition members turn memory into action. It is an NGO and membership organisation

103 Sites of Memory are places which are vested with historical, social or cultural significance due to the nature of events that took place there. Such sites can be of particular significance given their role in shaping the identity of a community or nation. (see Part 3 above)

104 A Site of Conscience is a Site of Memory, but one that actively confronts the history of what happened at that site *and* spurs visitors to reflect and act on the history's contemporary implications. Often, this can mean that a Site of Conscience commemorates events that are very recent, in contrast to Sites of Memory which tend to be defined officially after a due lapse of time which allows their lasting significance to become clear.

105 While Sites of Conscience and Sites of Memory are both intimately connected with the past, Sites of Conscience are distinct in their steadfast commitment to the future. Their exhibition content, public programming and mission are resolutely forward-thinking. They are connected with the past only insofar as it can teach and inspire communities to act upon related issues today. They also consider archives, practices as commemorations, manuals, emblems, symbols.

106 Like Sites of Memory, Sites of Conscience come in many forms from historic sites and commemorative monuments to archives. A Site of Conscience, however, will always use its primary source as a catalyst to discuss and rectify the source's modern repercussions. For example, the UNESCO World Heritage site, Maison des Esclaves, a historic house in Senegal with ties to the slave trade, now serves as an educational resource on both the transatlantic slave trade and contemporary slavery. Another example is an archive of missing and disappeared persons (MDPs) in Lebanon that is also an online memorial wherein relatives of these MDPs can upload their personal stories for both healing and future accountability purposes.

Conclusion

107 The memorial aspect of heritage places has long existed but in recent decades it has come to be recognised more explicitly through recognition of a category of Sites of Memory. The recognition of Sites of Conscience, with their future-looking focus on the healing of past injuries, is even more recent. While some heritage places are primarily significant because of their memorial aspects, there are many others, whose primary significance is in other respects, but nonetheless have memorial aspects which need to be taken into account in their interpretation.

108 Both Sites of Memory and Sites of Conscience and, indeed, any site with memorial aspects can be contentious because of conflicting views among those concerned with them, and require careful interpretation of such differing views. This interpretation needs to be inclusive and address all the sensibilities associated with a particular place, as is the case for designation and overall management of such places.

109 This need is best expressed in the report of the Nara +20 meeting of 2014. This reviewed developments since the adoption of the Nara Declaration on Authenticity in 1994:

> *4. Conflicting claims and interpretations*
>
> *The Nara Document calls for respect of cultural diversity in cases where cultural values appear to be in conflict. In the last 20 years it has become evident that competing values and meanings of heritage may lead to seemingly irreconcilable conflicts. To address such situations, credible and transparent processes are required to mediate heritage disputes. These processes would require that communities in conflict agree to participate in the conservation of the heritage, even when a shared understanding of its significance is unattainable.*
>
> *Further work is needed on consensus-building methods to heritage practice.*

The Working Group hopes that this Report will be a contribution to that work

PART 6   RECOMMENDATIONS

Introduction

The memorial aspects of heritage places derive from recognition of their associative values which, in exceptional circumstances, can even justify their recognition as a Site of Memory. Interpretation of these associative values calls for a cautious and thoughtful approach.

The study has emphasised the need for such a cautious and thoughtful approach to the definition and the interpretation of all places with memorial aspects, especially Sites of Memory. These recommendations are a summary of the main actions which may arise as the result of this study and cannot reflect all the required sensitivity in the interpretation of the memorial aspects, especially in an international context. It is very important to consider the implementation of these recommendations within the context of the full analysis contained in this report.

Concerning all heritage sites

Approaches to Interpretation

1. *Interpretation of aspects of memorialisation should be considered both for places that are primarily Sites of Memory and also for places which have other major values.*

2. *Noting that there may be differing perceptions of a Site of Memory which need to be addressed by interpretation, develop an interpretative framework for inclusiveness that embraces the context and the place's historical past and its present-day meanings, in a dialogue and peace-building perspective.*

3. *Those developing interpretation for a place with memorial aspects should identify groups/ communities with an interest in it, including those with differing or even conflicting views, and facilitate their engagement as early and as fully as possible to identify values and to verify these findings, and to create future opportunities for identification of shared experience and goals.*

4. *Base the identification of associated values of Sites of Memory and other heritage places with memorial aspects on multidisciplinary research and comparative analysis, including local as well as external reviewers, in order to develop an interpretative framework, including multiple site narratives, and using documentary and archival evidence, testimonies (oral, filmed and written), and material evidence.*

5. *Interpretative frameworks for Sites of Memory and other heritage places with memorial aspects should take into account the potential for the change over time both of understanding of past events, and also of a community's willingness to engage in shaping the narrative of a site, in order to allow for the evolution of place's interpretation.*

Principles

6. *Have regard to the principles and content of guidance documents including the ICOMOS Charter on Interpretation and Presentation, in particular Chap 6 on "Inclusiveness"; the ICOM Code of Ethics for Museums, particularly Principles 1-6; the UNESCO Resource Manuals on Managing Cultural and Natural World Heritage;*

the United Nations World Tourism Organisation Global Code of Ethics, the 1999 ICOMOS International Cultural Tourism Charter (Managing Cultural Tourism at Places of Heritage Significance

Communication

7. *Link the site's key narrative, themes and stories to appropriate interpretive media, both on and off the site,*

8. *Develop active inter-generational and intercultural public engagement programmes including education, particularly for the youth, as well as capacity building programmes for site managers, teachers, tourist operators, tour guides and local communities, and all others working on or otherwise, for examples as journalists, communication specialists or marketing experts, involved with the interpretation of Sites of Memory and other heritage places with aspects of memorialisation.*

9. *Ensure that there is as full as possible access for all, regardless of physical or other disability, to the site and all the sources of evidence for it.*

10. *Actively encourage networking with other similar heritage sites.*

Conservation

11. *Incorporate the conservation of material evidence (physical remains) and of documentation (archives, testimonies) into the interpretative framework to retain and maintain evidence, authenticity and integrity, and raise public awareness on preservation requirements through regular community consultation and informing visitors.*

Intellectual Development and capacity building

12. *Support continuous intellectual development, research, and dissemination of the results on the concept of Site of Memory and continue to collect examples of good practice of interpretation and management.*

Concerning World Heritage properties and nominated properties

13. *Make explicit reference to UNESCO values and vision in interpreting World Heritage properties, particularly if they have memorial aspects, in terms of cultural dialogue, mutual understanding and respect.*

14. *Urge that interpretation of a Site of Memory recognized as such follows the guidelines set out above for all Sites of Memory, with a global, international perspective and demonstrates its outstanding universal significance.*

15. *Recognize that some World Heritage properties and nominated properties proposed on the basis of other criteria may have memorial associative values which need to be interpreted as part of or in addition to their Outstanding Universal Value. If there are memorial aspects which may hurt some communities, whether at national or at the international level, this dimension should be particularly taken into account when developing the interpretation of the property.*

16. *In order to allow the development of inclusive interpretative frameworks, avoid World Heritage nomination of a property with potential divisive memories within some lapse of time (for instance 50 years or 2 generations after the events).*

17. *In developing interpretive frameworks for World Heritage properties or nominated properties which have memorial aspects, take into account any international independent academic review of interpretation proposals.*

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ANNEX 1: MEMBERSHIP OF THE EXPERT WORKING GROUP

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ANNEX 2   ICOM ON "DIFFICULT ISSUES"

Several reasons led the Working Group to take into consideration the important activities of the International Council on Museums (ICOM) in relation to the issue of Sites of Memory and their interpretation.

Many heritage places, including World Heritage properties, include a museum involved in the documentation, the conservation, the presentation and the interpretation of the site.

The extension of the very concept of heritage makes it necessary to consider, besides the built and archaeological heritage, including landscapes, all the movable evidence of the past, including works of art, written and iconic documents, etc. ICOM, coordinating through a network of national committees and international scientific committees an exceptional network of heritage professionals in 120 countries, is an indispensable partner in the international cooperation for conservation and enhancement of heritage worldwide.

During the work of the Group, it became clear that ICOM was mobilising its members and its committees on "Difficult Issues" related to the memorialisation of historic events and periods subject to controversies. It is essential to mention these numerous works of high quality, of which only a general summary presentation can be provided below, as an incentive to study in depth these excellent contributions and to establish a closer cooperation with ICOM.

ICOM – INTERNATIONAL COUNCIL OF MUSEUMS

Museums and memory:
How to say the unspeakable in museums?

Every year since 1977 the International Museum Day takes place around May 18. This day is an occasion to raise awareness of the importance of museums in the development of society. Organised by the International Council of Museums (ICOM), the event is celebrated worldwide by over 30,000 museums that propose dedicated activities in more than 120 countries. On this occasion, museums all over the world organise conferences, free tours and exceptional events related to an annual theme selected by ICOM. The 2017 International Museum Day theme, 'Museums and contested histories: Saying the unspeakable in museums', shed light on the challenges related to memorialising troublesome parts of history, and to tackling divisive issues of the present.

Museums are often at the forefront in managing the interpretation of our collective sensitive past. As privileged places for interacting with history, their mission is to conserve and exhibit the tangible and intangible heritage of humanity and its environment. Many sites of memory benefit from the presence of museums that approach the past through material culture. To interpret the past entails the necessity of extracting heritage testimonies from their original context in order to present them in the museum. This presents a twofold challenge for curators managing sensitive collections: on the one hand the process of removing an object from its context enables the proper conservation of sensitive items; on the other hand the curator is faced with the difficult responsibility of choosing the appropriate narrative to exhibit these items while sometimes having to restore their significance.

The theme of the 2017 IMD: 'Museums and contested histories: Saying the unspeakable in museums' was the occasion to highlight these challenges and to question the role of museums in the cathartic process of memory. Drawing from reflections by museum professionals on the theme of the 2017 IMD, solutions were brought forward in diverse examples where museums are confronted by sensitive issues.

Memory in museums: a multifaceted challenge

The word 'museum' refers to a wide variety of disciplines, topics and institutions. However, museums of contemporary art, natural history or ethnography, to name but a few, all face complex issues pertaining to their role in 'the making of memory', such as the challenges surrounding the exhibition of items which are sensitive by nature, the necessity to present contested history or dark narratives, and the difficult task of engaging the public in linking past and present. From the object itself, its interpretation, and then its contribution to society's reflection on contemporary issues, a museum meets challenges at every stage of the memory-making process.

Such challenges were highlighted by several speakers at an ICOM International Conference on Difficult Issues held in Helsingborg, Sweden, on 21 to 23 September 2017[1]. Historian and museum manager Ralf Raths talked about the sensitive remodelling of the German Tank Museum's permanent exhibition in Munster. Natalie Meurisch, from State Museum Auschwitz Birkenau, described storage and exhibition strategies for artefacts artistically created from everyday objects in concentration camps.

Reflecting upon the appropriate ways to exhibit sensitive materials, it becomes clear that the actual issue is not the object itself as much as its interpretation within the museum context. The annual conference of ICOM's Committee for the Collections and Activities of Museums of Cities (CAMOC), which took place in Mexico City on 30-31 October 2017, explored this problem with its theme 'Contested urban histories'[2]. The conference was the occasion to question how museums take into account diverse viewpoints when exhibiting the history of a city. Particular attention was given to the experience of a city's identity from the migrants' perspective. Douglas Saunders's keynote speech drew attention to 'the missing histories of our cities', showing that although international migration contributes to model important aspects of cities' identities, 'yet its very transience leaves us with blind spots in our understanding of ourselves and our history'.

In November 2017 an ICOM conference held in Czech Republic, entitled 'Presumption to Responsibility', focused on the interpretative attitudes of today's museum professionals towards periods of history perceived negatively or controversially.[3]

Collaborative work is not only a way to choose the appropriate narrative(s) to exhibit; it is also a way to ensure museums are 'in the service of society and its development'[4]. It highlights another challenge for museums when dealing with memory: being useful to society in general and to the communities it served by particular museums. Building on their collections, museums seek to involve various changing communities and to offer ground for reflection and understanding of contemporary and future challenges such as minority' rights, gender issues or climate change. The annual conference of ICOM International Committee for Museums and Collections of Natural History (NATHIST), while exploring the topic of 'The Anthropocene', questioned the extent to which a museum should be actively involved in advocacy for the protection of biodiversity[5]. Is it appropriate for a museum to advocate a certain position on present challenges? The conference also discussed how museums can accompany people in their reflection on contemporary challenges by imparting scientific information and encouraging critical thought.

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[1] http://www.icom-helsingborg-2017.org/conference/application/files/6315/0512/9589/Abstracts_2017.pdf
[2]

http://network.icom.museum/fileadmin/user_upload/minisites/camoc/CAMOC_ANNUAL_CONFERENCE_2017_b.pdf
[3] http://network.icom.museum/icom-czech/conferences/presumption-to-responsibility/L/10/
[4] ICOM Definition of a museum: 'A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment.'
[5] https://2017.icom-nathist.org/sessions/

Drawing solutions from community involvement at all levels

Once the mission of museums dealing with complex narratives has been settled, what are the solutions designed by museum professionals to create the ground for discussion on contested histories? Conferences organised by ICOM Committees in 2017 have suggested multiple examples of good practices at every stage of museum practice, from acquisition to study, research, communication, and exhibition strategies.

In December 2017, ICOM's International Committee for Collecting (COMCOL) focused on the concept of collecting testimonies of contemporary history[6]. The conference 'The Guardians of Contemporary Collecting and Collections – working with (contested) collections and narratives' highlighted the importance of taking into account different approaches to memory as the first step of collecting evidences. The mix of approaches requires taking into account not only professionals' perspectives on what should be collected, but also those of the public, itself made up of several communities. This practice was also advocated by Birgitta Witting at the Helsingborg conference on 'Difficult Issues'. In her paper 'Documenting collective grief', she explored how museums can prepare for unexpected significant events by elaborating collection strategies.

A joint conference organised by ICOM International Committee for Architecture and Museum Techniques (ICAMT) and ICOM International Committee of Memorial Museums in Remembrance of the Victims of Public Crimes (ICMEMO) in October 2017 discussed the topic 'Engaging Society in self-reflective Museums'[7]. The conference showed that the involvement of communities in a museum should rely not only on the collections, but on the activities and reflections hosted by the museum as a space. The debate over American confederate monuments was on the agenda of the meeting with a session entitled 'Memory & the Confederacy: America Confronts its History of Slavery'. The discussion exemplified the importance of museums as places where communities can meet to discuss the legacy of a difficult past over tangible traces of it. Two parallel sessions of the conference 'Architecture of Memorial Museums on Historical Sites and Off Site' and the 'Human Rights Struggle and Slavery in Exhibitions throughout the World' illustrated the importance of the space and programme of a museum in the promotion of its message. Museum practice should involve creating innovative spaces, and recreating spaces where the narratives used for years are no longer resonant with its current visitors.

The work of one of ICOM's partner organisation, the Federation of International Human Rights Museums (FIHRM), should also be mentioned as it provides important examples of activities to promote human rights in museums based on reflections on memory[8]. Its conference of November 2017, 'Museums, Democracy and Human Rights: Challenges and dilemmas in storytelling', particularly focused on the solutions to involve communities better in dealing with a sensitive past[9].

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[6] https://comcol2017.weebly.com/
[7]
http://network.icom.museum/fileadmin/user_upload/minisites/icmemo/pdf/2017_Cincinnati_US/2017_0830_CincinnatiProgram_V15_10_6_17.03.pdf
[8] http://www.fihrm.org/
[9] http://www.fihrm.org/wp-content/uploads/2017/07/Programme-FIHRM-2017.pdf

Involving communities at all stages of museum practice is the key for approaching memory in museum context. Contemporary museums are places aimed at linking past, present and future. They are not only places where communities meet to deliver a narrative on the past, but also to think about and prepare for present and future challenges. In this sense, they are 'agora-museums': sites of dialogue between communities, where reflection on today and tomorrow is based on interpretations of history. As for sites, there are multiple possible narratives about collections which will make objects sensitive or not. This means there is a need for including multiple actors in the interpretative process. It also requires anticipating changing narratives in the future by providing a place for dialogue and material for reflection on current and future challenges. In both cases, the museum is the key: a trustworthy respectful context to conserve and interpret sensitive objects, and an interface between communities. Or if we prefer, it's "a safe place for unsafe ideas".

Annex 3   EXAMPLES OF GOOD PRACTICE

Introduction

As requested in the Terms of Reference, some examples of good practice have been collected and are presented in this annex. Priority was given to sites where tragic or contested events took place that require a careful interpretation. Given the limited time for the completion of the study, only a small number of sites are presented hereunder, but those highlighted serve as examples of best practice in one or more of the interpretation recommendations. Most of the featured sites are members of the International Coalition of Sites of Conscience. Five of them are also on the World Heritage List, and two on national Tentative Lists for potential nomination as World Heritage properties. The other sites probably do not meet the requirements for a possible inscription.

One of the recommendations is to continue collecting examples of good practice in various contexts.

Contents   *La Maison des Esclaves – Gorée Island – Senegal*
                  Parque por la Paz Villa Grimaldi – Chile
                  District Six Museum – Cape Town – South Africa
                  The Museum of Free Derry – Derry – Northern Ireland
                  Three World Heritage Sites in Germany:
                          Mines of Rammelsberg – Historic Town of Goslar
                          Völklingen Ironworks
                          Zollverein Coal Mine Industrial Complex in Essen
                  Red Star Line Museum – Antwerp – Belgium
                  Eastern State Penitentiary – Philadelphia – USA
                  Liberation War Museum – Dhaka – Bangladesh
                  Terezín Memorial – Czech Republic
                  Statue of Liberty and Ellis Island National Monument – New York – USA
                  Youth for Peace – Kraing Ta Chan – Cambodia
                  The Parramatta Female Factory Precinct – Sydney - Australia

Site Name: **La Maison des Esclaves (The House of Slaves)**
Country/ location: **Island of Gorée – Senegal**
Form of recognition: World Heritage Site. Founding member of the ICSC.
Weblink: http://whc.unesco.org/en/list/26

Brief description of site:
-The House of Slaves, which was built between 1780 and 1784 is a living symbol of the slave trade. It is part of the World Heritage property of Island of Gorée. This island lies 3.5km off the coast of Dakar, the capital of Senegal, and was discovered in 1454 by Portuguese sailor Denis Dias.
-From the 15th century, this small, 28 ha island was the focus of rivalry between various European powers (Portugal, Holland, France and England) that successively used it as a stopover or a transit centre for slaves.
-Gorée was the first terminus for the streams of slaves siphoned from the hinterland and was also a nexus for competition for control of the slave trade, the painful memories of which are crystallised in the House of Slaves.
-The House of Slaves is one of the most tangible reminders of this era, whose constituent parts each tell the story of the island, in their own way, while bearing witness to one of the most tragic human experiences in the history of mankind.

Good practice of interpretation:
-The memorial narrative offered to the many visitors of the House of Slaves it a place of pilgrimage for the African diaspora, a meeting place for all the world's nations, and a forum for discussion and dialogue between cultures through the encountering of ideals of reconciliation and peace.
-The House of Slaves presents the various forms of slavery across the world and across the centuries. Aside from the memorial aspect, the House of Slaves endeavours to engage with contemporary forms of exploitation of people by people.
-The Island of Gorée became a World Heritage site in 1978, under criterion (vi).
-The House of Slaves is an unmissable part of the itinerary for all foreign visitors of note. They have often used it to send strong messages to the world about the need for everyone to fight to preserve memories and defend human rights.
-In this spirit, a major international cooperation project is currently under way, aimed at rehabilitating the site and adapting its interpretation and presentation; a project funded by the ICSC, calling on the extensive involvement of many participants both from Senegal and elsewhere.   Author : Eloi Coly

Site Name: **Parque por la Paz, Villa Grimaldi**
Country/ location: **Chile**
Form of recognition: Member, International Coalition of Sites of Conscience
Weblink: https://villagrimaldi.cl

Brief description of site:
-Parque por la Paz Villa Grimaldi is dedicated to raising awareness of the 1973 coup d'état in Chile – which began a 17-year period of brutal state terrorism during which thousands of citizens were detained and disappeared. Villa Grimaldi was one of the epicenters of secret detention and violence during the military dictatorship. Approximately 4,500 people suspected of opposing the regime were kidnapped and brought to Villa Grimaldi blindfolded. Once there, they were detained, interrogated and tortured; four were executed and 226 went missing. It was later discovered that many were drugged, strapped to railroad ties, and dropped from helicopters into the sea to drown; because their bodies cannot be found, hundreds of Chileans remain unaware of whether their relatives were indeed one of those victims; they know only that the last place they appeared alive was Villa Grimaldi.
-In 1996, a group of survivors of Villa Grimaldi founded the Parque por la Paz Villa Grimaldi to preserve the site and its memory, and to use the lessons of what happened there to promote a lasting culture of human rights. Today the site offers programs in human rights education, as well as public access to a collection of over 100 testimonies recorded by those who suffered repression in the former detention center. In 2004, Parque por la Paz Villa Grimaldi was recognized as a National Monument.

Good practice of interpretation:
-Villa Grimaldi is exemplary in many ways, starting with the extensive community consultation process undertaken to decide how best to interpret the site when most of the buildings had been razed as the military dictatorship came to an end.
-Another best practice is the development of the site's Rose Garden. Survivors of the site say that during their years as prisoners in this place, they would be walked to interrogation rooms, blindfolded, along a path, and though they could not see, at a particular spot they could smell roses and they knew they were passing a small garden. Today, with the encouragement of survivors and other community members, the families of the people who did not survive their time in Villa Grimaldi plant and tend a flourishing rose garden in the very spot their loved ones once passed. As such, today the garden serves as a memorial to those who did not survive, as a healing place for their families, and a learning space for the entire community.

Site Name: **District Six Museum**
Country/ location: **Cape Town - South Africa**
Form of recognition: Member, International Coalition of Sites of Conscience
Weblink: www.districtsix.co.za

Brief description of site:
-Originally established in 1867 as a mixed community of freed slaves, merchants, artisans, laborers and immigrants, District Six was a vibrant center with close links to Cape Town and the port. By the beginning of the twentieth century, however, the process of removals and marginalization had begun. In 1901, black South Africans were displaced from the District; in 1966, it was declared a white area under the Group Areas Act of 1950; and by 1982, the life of the community was over. More than 60,000 people were forcibly removed by the apartheid regime to barren outlying areas aptly known as the Cape Flats, and their houses in District Six were flattened by bulldozers.
-The mission of the District Six Museum is to ensure that the history and memory of such forced removals in South Africa endure and, in the process, that visitors will be inspired to challenge all forms of social oppression. It aims to foster understanding between people, isolated by segregation, by focusing on the cosmopolitan nature of District Six. Central to its mission is the documentation and imaginative reconstructions of the history, laboring life and cultural heritage of District Six.

Good practice of interpretation:
-District Six Museum has many exemplary practices, including the use of local residents as guides to take visitors beyond the walls of the museum on tours of the neighborhood. The guides are survivors of the government's displacement campaign and therefore speak from personal experience of the events they are describing. They take visitors on tours of the neighborhood, pointing out the spots in the landscape where homes and businesses were destroyed.
-The District Six Museum Heritage Ambassador project (HAP) is a heritage education program designed to encourage young people to participate in the life of the Museum. As part of the program, young people from all over Cape Town creatively explore specific issues related to Colonialism, Apartheid and socio-economic systems held in place by race, class and gender stereotyping. The District Six Museum recruits youth from high schools as well as youth active in partner organizations to become part of an intensive series of learning journeys that create the space for committed youth to become Museum Ambassadors in three areas: Anti-racism, Curatorship and Expressive Arts.

Site Name: **The Museum of Free Derry**
Country/ location: **Derry, Northern Ireland**
Form of recognition: Member, International Coalition of Sites of Conscience
Weblink: www.museumoffreederry.org

Brief description of site:
-The Museum of Free Derry tells the story of how a largely working-class community rose up against the years of oppression it had endured. The museum and archive has become an integral part of Ireland's radical and civil rights heritage.
-The museum also tells the story of Bloody Sunday, the day when the British Army committed mass murder on the streets of the Bogside. It tells the story of how the people of Derry, led by the families of the victims, overcame the injustice and wrote a new chapter in the history of civil rights, which has become a source of international inspiration.
-The museum is a public space where the concept of Free Derry can be explored in both historic and contemporary contexts. Free Derry is about our future together as much as it is about the past. The struggle of Free Derry is part of a wider struggle in Ireland and internationally for freedom and equality for all.

Good practice of interpretation:

"*In Their Footsteps*" Campaign summary:

-Mobilised by hundreds of bereaved relatives and injured from across Ireland, this campaign saw families

donate pairs of shoes representing their loved ones. Together, they created a 'sea of shoes' as a reminder of Ireland's lost and ruined lives, exhibiting them in the streets of major cities like O'Connell Street in Dublin, along Downing Street and outside the Ministry of Defense in London, and in various locations throughout Belfast and Derry. These shoes are a powerful visual reminder of just how many lives remain torn apart by the conflict - and the urgent need for truth and answers that still exists today.

-Calling on authorities to "Set the Truth Free", campaigners intend to bring pressure on the Irish and British governments to set in place an acceptable means of dealing with the past that can achieve the results these families need. Events also provided families and individuals with a rare opportunity to engage with an interested public and tell their story.

-This campaign belongs to everyone and has been organised by a coalition of several groups and individuals.

Sites names: **1. Mines of Rammelsberg – Historic Town of Goslar**

                   2. Völklingen Ironworks

                   3. Zollverein Coal Mine Industrial Complex in Essen

Country: **Germany**

Form of recognition: World Heritage Sites

Weblinks: https://www.rammelsberg.de/en

                   https://www.voelklinger-huette.org/en/welcome

                   https://www.zollverein.de

Brief description of sites:

-The first German industrial World Heritage Site – Mines of Rammelsberg - was inscribed 1992 as a comprehensive technological ensemble in the fields of mining techniques and the managenent of water for drainage and power. Neither the application dossier nor the evaluation process raised the issue of forced labour.

-Forced labour was not a topic during the nomination and evaluation process of Ironworks Völklingen in 1993, but it was addressed during the celebration of the inscription.

-The same applies to the Industrial Complex Zeche Zollverein, in Essen, inscribed in 2001. The City of Essen, celebrated for weapons wrought for the Nazi regime, was the centre of armor industry in the Second World War, as well as in the First World War. In Essen, between 35.000 and 40.000 men and woman were forced to labor and had to work in the Zollverein mines and other industries which were important for the war economy.

Good practice of interpretation :

Dealing with the dark layers of history as a national policy:

-Taking into account all of the victims of persecution, the Nazis Regime sytematically killed an estimated 6 milllion Jews and an additional 11 million people during the war, mainly Poles, Russians, Ukrainians, Serbs, Romanis, Soviet POW´s, Freemansons, Homosexuals, Jehovah´s Witnesses and Spanish Republicans. These numbers mark the abyss of German history between 1933 and 1945.

-The only way to get back the international reputation and gain self esteem again was the reconciliation with Nazi victims and the willingnes to acknowledge the horrors Germany had commited during the war. ---The Federal Republic of Germany´s admission to UNESCO 65 years ago on the 11th of July 1951 ended the spiritual isolation into which Germany had fallen since 1933. For Germany, this provided the opportunity to take part in international dialogue, placing its particular responsibility at the service of a durable peace.

-As a task of society as a whole, dealing with the past, peace education and memory of the Holocaust have become an integral part of school and adult education in Germany. Public institutions like museums, archives and universities as well as non-university research facilities, citizen´s groups and individuals are engaged on different levels throughout Germany. The Memorial for the Murdered Jews of Europe, close to the Brandenburg gate, in the heart of Berlin is one of the most prominent and impressive sites commemorating these victims. Source : Birgitta Ringbeck

The management plan of these World Heritage Sites:

- Although the dark side of history is not mentioned in the description of the World Heritage Sites, the management plan forsees a presentation and interpretation scheme addressing these issues, documenting traces of the dark history between 1933 and 1945 to be found everywhere in Germany, also in the German World Heritage sites. Forced labour was omnipresent during the Nazi Regime. Over twenty million foreign civilian workers, concentration camp prisoners and prisoners of war from all of the occupied countries were required to perform forced labour in Germany in the course of WW II. Over one third were woman.
-Forced workers were put to work everywhere, even in mines, and factories which monuments are inscribed on the World Heritage List today. All the German industrial World Heritage Sites have to face and to deal with this fact.

-In the Mines of Rammelsberg, a comprehensive documentation about life and pain in the Goslar slavery camps and forced labour in the mines is part of the permanent exhibition.
-At the site of Völklingen, this historical layer is compiled. A special exhibiton compares work and every day life of the forced workers with that of the owner family.
-At the site of Zollverein too, the history of forced labour is documented in the permanent exhibition.
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Site Name: **Red Star Line Museum**
Country/ location: **Antwerp - Belgium**
Form of recognition: Member, International Coalition of Sites of Conscience
Weblink: www.redstarline.be

Brief description of site:
Between 1873 and 1934, the legendary Red Star Line transported more than two million European passengers to America. At the port in Antwerp, Belgium, emigrants in steerage class underwent disinfection and medical examinations while clerks scrutinized their documents. Today, three warehouses stand as a testament to this emigrant experience. The Red Star Line Museum is located in these historic buildings, and is a place of remembrance, experience, debate and research into international mobility, both past and present. Not only does the museum preserve and share historical narratives surrounding emigration, but it works with young refugees who finds themselves in Antwerp today, collecting their stories and exploring the impact migration has on contemporary lives.

Good practice of interpretation:
-The Red Star Line Museum is a museum full of stories. The museum has collected hundreds of travel stories with the assistance of people in Belgium and abroad. Sometimes they receive extensive written stories, sometimes fragments: a photo, scribbles on an old postcard or a tattered letter. All those personal testimonies, letters and personal items help give a face to migration and provide insight into the history of the Red Star Line and the lives of its passengers.
-The Red Star Line Museum aims to become the collective memory of stories about past and contemporary migration. They collect the stories, photos and objects directly from the public via an easily accessible link on their website as well as at computers placed near the exit of the exhibition spaces in the museum. The museum's "Digital Warehouse" is also searchable on both the website and onsite for all visitors who seek stories of their own family members who may have traveled on the Red Star Line. The museum is committed to ensuring that these stories are not forgotten.

Site Name:	**Eastern State Penitentiary**
Country/ location:	**Philadelphia, Pennsylvania USA**
Form of recognition:	Member, International Coalition of Sites of Conscience
Weblink:	http://www.easternstate.org

Brief description of site:
Eastern State Penitentiary was once the most famous and expensive prison in the world. Opened in 1829, the facility embodied a new philosophy: that prolonged isolation would lead prisoners to regret and true penitence. This was the world's first true "penitentiary", and the model for 300 prisons worldwide. Known for its grand architecture and strict discipline, the massive prison had flush toilets and central heating before the White House and is lit with more than 1,000 skylights throughout the vaulted cellblocks. Today the prison stands in ruin, and hosts tours and events seven days a week. A critically-acclaimed series of artists' installations is free with admission.

Good practice of interpretation:

-"*The Voices of Eastern State*" Audio Tour. This soundscape mixes dozens of voices – including three former wardens and 25 former guards and inmates – creating an intimate walking tour of Eastern State's cellblocks and yards. The main route includes 10 audio stops and lasts about 35 minutes. Additional stops provide visitors with more than two hours of content, including Death Row, the solitary exercise yards, the restored synagogue, and Al Capone's Cell. Narrated by actor Steve Buscemi

-*Prisons Today: Questions in the Age of Mass Incarceration*. The US has the highest rate of incarceration in the world, with 2.2 million citizens in prison or jail. This phenomenon has generally been driven by changes in laws, policing, and sentencing, not by changes in behavior. This interactive exhibit sheds light on these issues. It elicits personal connections, encourages reflection, supports dialogue, and suggests steps that visitors can take to help shape the evolution of the American criminal justice system moving forward.

-*Hands-On History:* These short demonstrations take place throughout the penitentiary complex, each lasting about five minutes. An Eastern State tour guide leads each activity, although visitors do the bulk of the physical activities themselves. Stops include *How to Open a Cell*, *Opening the Massive Front Gate*, *Exploring the Underground Punishment Cells*, and more.

-**Artist Installations**: Eastern State Penitentiary regularly welcomes new artists to its artist installation program and continues to feature many visitor favorites. Artists are chosen for their ability to address Eastern State's primary themes—including issues of crime and justice, architectural history, and the site's fascinating past—with a memorable, thought-provoking approach.

-*The Big Graph:* This massive, three-dimensional bar graph sculpture illustrates the unprecedented growth in the world's, and the United States', incarceration rates since 1970. (The U.S. leads the world, by far, in percentage of citizens behind bars.) The graph also shows the racial breakdown of the American prison population in 1970 and today. Built to the scale of Eastern State's walls, *The Big Graph* summarizes four decades of historic change in one striking object.

-**Alfred W. Fleisher Memorial Synagogue:** Eastern State's synagogue was almost certainly the first built in an American prison. Completed around 1924 and used continuously until the penitentiary closed in 1971, the space had fallen into near total ruin after the penitentiary's abandonment. The synagogue marks the first truly restored space at Eastern State, faithfully returned to its appearance in 1959.

Site Name: **Liberation War Museum**
Country/ location: **Dhaka, Bangladesh**
Form of recognition: Member, International Coalition of Sites of Conscience
Weblink: http://www.liberationwarmuseumbd.org

Brief description of site:
The Liberation War Museum was established to disseminate a non-partisan history of the War of Independence, and currently holds over 11,000 items in its collection. It is a living museum where history unfolds, leading visitors to realize how the fundamental principles of the 1972 Bangladesh Constitution of democracy, secularism, and national identity evolved as the basis for an independent Bangladesh. The Liberation War Museum endeavors to link this history of popular struggle and sacrifices for democracy and national rights to contemporary events of human right abuses and fundamentalist tendencies.

Good practice of interpretation:
-The Liberation War Museum has led youth outreach programmes for over 20 years. The programs have emphasized the need for students to take a civic and moral role as responsible citizens of the nation. To inspire knowledge and understanding, the youth programs always begin with a tour of the museum and an "instant quiz" to get students reflecting on and interacting with the material. In order to stem future historical distortions and ensure a democratic secular Bangladesh, it is essential that the younger generation start owning the history of the war. In 2001, to increase accessibility, a program was established that brings mobile exhibitions all over the country, covering to date 25 districts and 141 villages, reaching 508 schools and over 280,000 people.
-Another pillar of the youth program – one that truly activates students and inspire them to engage with the history of the war in a personal way – began in 2004 with the project *Human Rights and Peace Education in the Light of History of Liberation War*. After touring the Museum or the mobile exhibition, students are sent home with guidelines on how to interview elder relatives about their experiences during the war. The young students then record these interviews and submit them back to the Museum to be preserved. Over 7,750 interviews having been collected through the programme, ensuring not only that these stories are saved for all generations, but that students receive first-rate knowledge of this history. In this way, the Museum contributes to younger generations knowledge of history and in turn empowers them to fight back against the distortion of this history. In this respect, the increasing participation of youth in Museum programs kindles a ray of hope for the future.

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Site Name: **Terezín Memorial**
Country/ location: **Czech Republic**
Form of recognition: Member, International Coalition of Sites of Conscience
Weblink: https://www.pamatnik-terezin.cz/?land=en

Brief description of site:

-During the Nazi occupation of the Czech part of Czechoslovakia in World War II, the Small Fortress of Terezín was turned into a Gestapo prison and the Great Fort – the town of Terezín – into a Jewish ghetto and transit station to death camps in the east. For displaced Jews, the Terezín ghetto was a place of suffering, but also of resistance – nearly unimaginable courage, self-sacrifice, and unending struggle to save the intended victims of genocide.

-The key mission of the Terezín Memorial, the only institution of its kind in the Czech Republic, is to commemorate the victims of the Nazi political and racial persecution during the occupation of the Czech lands in World War II, to promote museum, research and educational activities, and look after the memorial sites connected with the suffering and death of dozens of thousands of victims of violence.

Good practice of interpretation:

-Shortly after the establishment of a democratic system, Memorial staff became acutely aware of the absence of information regarding the Holocaust in Czech schools. In previous decades the topic had been taboo, and the numbers of experts or those knowledgeable about this sad chapter in Czech history were few. The education department was thus created in 1993 with the aim of offering this missing information and study materials to young people, adults and all with an interest.

-An educational programme has been developed that concentrates on the problems associated with Terezín, and in particular on the most tragic period between 1939 and 1945, the complexity of which is variable depending on the age group, level of education and length of stay of those with an interest. Its basis has from the very beginning been a tour of the area of the former ghetto, the Gestapo police prison in the Lesser Fortress and the exhibitions, this being complemented by seminars, films and discussions with those who survived the Holocaust.

-The work of the department, accredited by the Czech Ministry of Education, has undergone significant changes since it was founded. The number of collaborators has increased substantially, and the range of programmes and events offered has also broadened; the overall scope of activity, too, has been enlarged. In 1997 a Meeting Centre was opened in the reconstructed Magdeburg Barracks, and this too is part of the Education department. New study and assembly spaces, accommodation for 44 persons, and a separate kitchen form the facilities vital to the effective organisation of seminars, educational stays and support for their own research for young people and teachers from both the Czech Republic and abroad.

-The underlying concept behind the work of the Education department, however, remains the same: not only to make clear to young people the malignancy and results of racism, but also to teach them to understand that themes of interpersonal relationships, tolerance and human dignity in the context of racial equality can never be sidelined. The main areas of the department is active are: seminars, methodology, scholarship, publications, competitions, cultural and social events, contacts and further information.

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Site Name: **Statue of Liberty and Ellis Island National Monument**
Country/ location: **New York, NY USA**
Form of recognition: Statue of Liberty is a World Heritage Site.
                       Ellis Island in on the US World Heritage Tentative List. Member of the ICSC.
Weblink: http://www.nps.gov/stli/index/htm

Brief description of site:
The Statue of Liberty was a gift of friendship from the people of France to the people of the United States and is a universal symbol of freedom and democracy. The Statue was dedicated on October 28, 1886; designated as a National Monument in 1924; and restored for her centennial on July 4, 1986.
As America's premier federal immigration station for over 60 years, Ellis Island processed some 12 million immigrant steamship passengers. Today, more than 40 percent of America's population can trace its ancestry through Ellis Island, and the museum's exhibits focus on this shared history.

Good practice of interpretation:

In 2016, with over 60 million people forced from their homes by war and persecution, the subject of immigration is of vital relevance to any discussion of human rights. The International Coalition of Sites of Conscience has been at the forefront of this conversation since 2010 when it brought together representatives from three members that specialize in migration history – Ellis Island National

Monument (U.S.A.), Le Bois du Cazier (Belgium) and Galata Museo del Mare (Italy) – to ask, "Can taking people on a journey into the past help them understand the journeys of immigrants today?"

Exploring this question, these sites developed *Navigating Difference* aimed to give fresh perspective to modern debates about immigration and migration by doing two things: placing immigration within a historical context and providing a trans-Atlantic aspect to the debate. Through an interactive installation at all three sites, visitors were encouraged to rethink immigration and answer three simple questions about immigration today*: Is immigration good for my country? For my community? For me?* Participants could also see how their peers abroad responded. But it didn't end there. Each site also hosted community dialogues, bringing together groups of people with differing perspectives to learn the history of why and how people left their homes and what they experienced in their new countries. Then, through open conversation they connected these journeys with current ones. The outcome? A greater understanding of migration, leading to more empathetic attitudes and actions towards immigrants today.

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Site Name: **Youth for Peace**
Country/ location: **Kraing Ta Chan Centre - Cambodia**
Form of recognition: Recognized by the ECCC reparation program and investigation site Case002/02

Brief description of site:

Kraing Ta Chan was located in Kus commune, Tramkak district, about 80 Kilometers south of Phnom Penh. It was originally a Communist Party of Kampuchea meeting site. In mid-1973 it was operated as a detention office. Several wooden buildings were used for detention and interrogation. Kraing Ta Chan is also located near the birthplace of Ta Mok, who was a Zone Secretary making decisions and indentifying enemies. "Ta Mok lectured on how to recognize CIA and KGB agents and their activities, understanding that these enemies were to be identified and smashed." (Closing Order, Case 002, page: 127)

After 17th April 1975, when New People (city people) arrived at Tram Kok district, they were made to search for those who had worked for the Lon Nol soldiers or high ranking officers. Soon after the victory of the Khmer Rouge in 1975, numbers of prisoners were increasing. Many of those who were sent to Kraing Ta Chan were arrested by commune Chhlob (militia).
A report from Kraing Ta Chan to the district committee for the month of July 1977 states that 18 new prisoners arrived that month, making a total of 81 detainees. Of these detainees, two died of disease and 39 were executed, leaving a total prisoner population of 40" (Closing Order, Case 002, page: 130)
According to Mr. Noun Vet, who took part in the exhumation in 1979: "We have exhumed bones and skull from eight pits. There, 10 045 skulls were found. More skulls are still buried in other pits." He believes that at least 15 000 people died in Kraing Ta Chan.

Good practice of interpretation:
The Community Peace Learning Center is a Center for Healing, Truth telling and Peacebuilding
After thirty years, Kraing Ta Chan has turned itself into learning center. Since July 2009, "Youth For Peace" and "Peace Institute of Cambodia" have engaged communities around Kraing Ta Chan mass killing site in the process of memory initiatives through a consultation process in the view of transforming this site to a peace learning center.
In 2009, a "Community Memorial Committee" was formed after the international conference in Siem Reap on the Khmer Rouge and Memory: "*Together in Action for Memory Culture*". Capacity building for the Memorial Committee has been provided before they started their activities. With the technical and financial support of "Youth for Peace", an old memorial stupa has been repaired and decorated. In order to identify each killing, a cultural map was made, along with wall paintings and billboards to inform visitors.
Lately, a new Peace Learning Centre has been inaugurated, divided into three rooms, a meeting room, a museum and a library with drawing of victim-survivor stories. This is the very place where

thousands of people were tortured and died during the Khmer Rouge regime. It is also one of the local mass killing sites of investigation by the Extraordinary Chambers of the Court of Cambodia (ECCC) in case 002/02. The center is now recognized by the ECCC for the reparation program of the KR victims.   Author: Khet Long

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Site Name: **The Parramatta Female Factory Precinct**
Country: **Sydney** - **Australia**
Form of recognition: Listed on the New South Wales State Heritage Register
Weblink: http://www.parragirls.org.au/parragirls.php

Brief description of site:
-The Parramatta Female Factory Precinct is a sixteen-acre site at Fleet Street in North Parramatta, Sydney, with a long and complex history. It was home to the Parramatta Female Factory from 1821 to 1847; accommodated the Roman Catholic Orphan School (1844 to 1886); and housed the Parramatta Girls Industrial School which took over the orphan school from 1887 until 1974. Kamballa, a "correctional" centre for young women with 'behavioral' or 'emotional' problems, operated here from 1974 to 1983. Moreover, the Norma Parker Centre for "delinquent" girls aged fifteen to eighteen opened in 1980. In late 2017, the Female Factory was added to the National Heritage List.

Good practice of interpretation:
-The site has been included in the current Royal Commission into Institutional Responses to Child Sexual Abuse.
-The Parramatta Female Factory was the site of the first forced removal of children from their mothers in Australia. It has since become a rich resource by which to engage people with the ongoing legacies of institutionalization. In 2012, the Parramatta Female Factory Memory Project was established by Parragirls, a self-funded voluntary group established in 2006 for former residents of the Parramatta Girls Home, Kamballa and Taldree, their families, and others from New South Wales State-controlled child welfare organisations.
-Since then, the former Female Factory has been used for a range of interpretive activities aimed at changing the site from a place of official forgetting to a place of remembering. These include the "Parramatta Female Factory Precinct Memory Project", a contemporary art and social history project aimed at establishing "what really happened here", which uses a creative interpretation of the past to transform the future. In 2017, the Big Anxiety Festival also staged "Parragirls Past, Present", which included an immersive experience of life in the former girls' home.
Authors: Paul Ashton and Jacqueline Wilson