

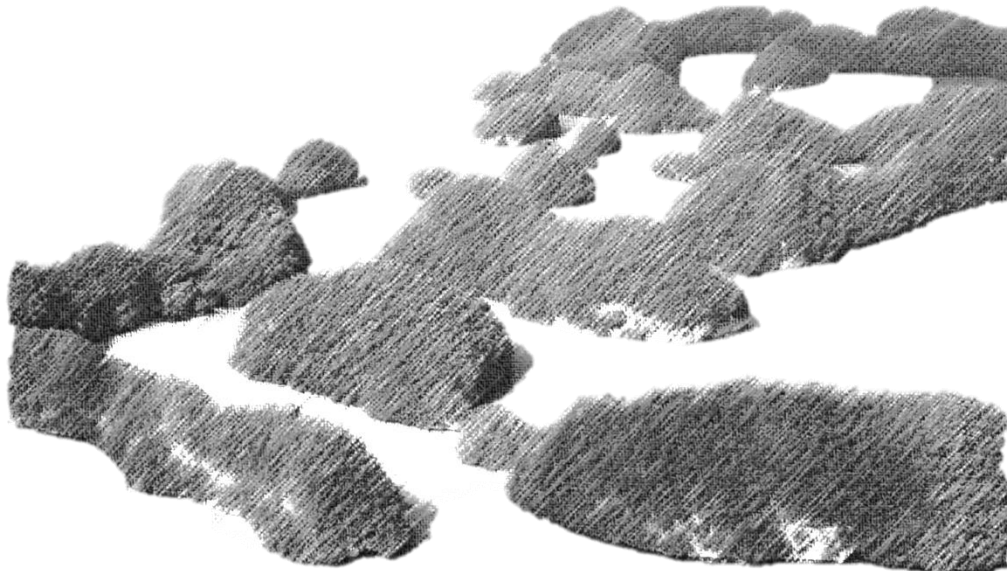
SYMPOSIUM PROGRAMME

The Many Faces of UNESCO (1945-2015)

18 November 2015

Maastricht/Mainz Exchange

on the history of natural and cultural heritage conservation



Supported by

MACCH

MAASTRICHT CENTRE FOR ARTS AND
CULTURE, CONSERVATION AND HERITAGE

The Many Faces of UNESCO (1945-2015)

Maastricht/Mainz Exchange on the history of natural and cultural heritage conservation

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has many faces. To build peace, UNESCO has morphed into a carrier of (peaceful) ideologies and an astute promoter of cooperation between governmental and non-governmental actors at both the global and the local level. It has produced multilateral treaties to steer national policies and provided a stage for individuals to raise their concerns. UNESCO's multifaceted nature testifies to seven ambitious decades of arbitrating in disputes between global powers through the languages of supposedly neutral science and liberal cultural understanding. While its laudable efforts to bring peace in the minds of men have been applauded, its programs have also been criticized for being a vehicle of nationalistic triumphalism.

Seventy years after UNESCO's foundation, PhD students and their supervisors from the Leibniz-Institut für Europäische Geschichte, Mainz, and Maastricht University's Faculty of Arts and Social Sciences will critically discuss the organization's endeavors in the field of cultural and natural heritage.

They will address the following questions:

1. What are the historical origins of UNESCO's programs in nature conservation and cultural heritage?
2. How are international and local practices negotiated in UNESCO's policies and the discourses on culture and science UNESCO propagates?
3. What can UNESCO scholars from various disciplines and approaches learn from one another?

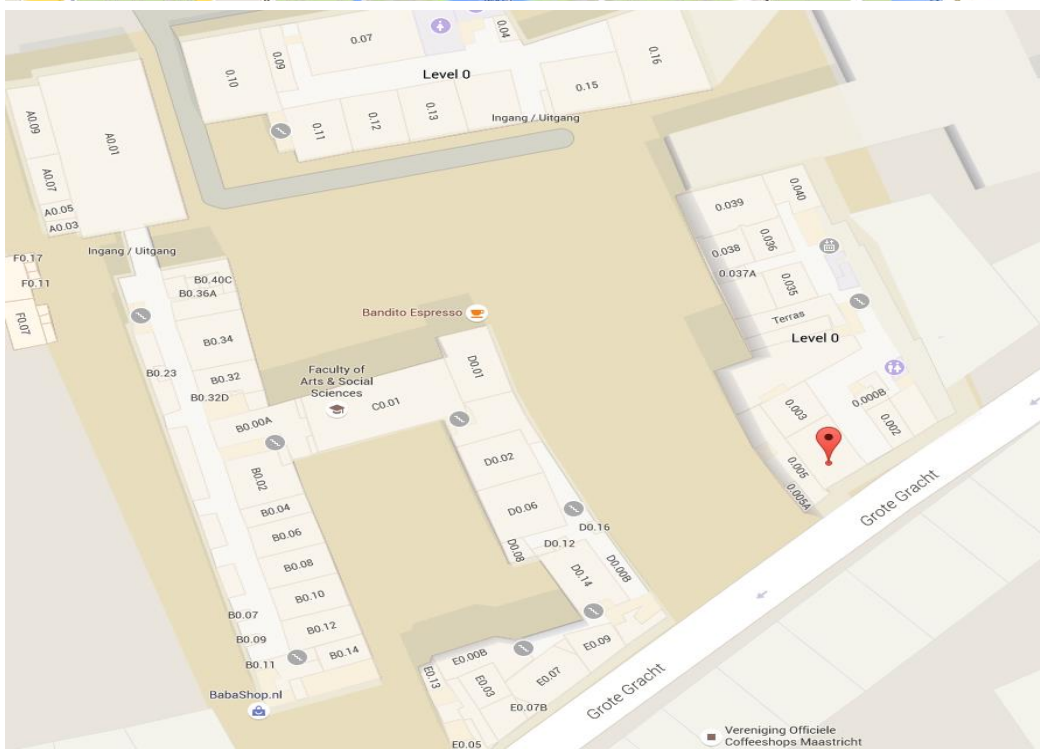
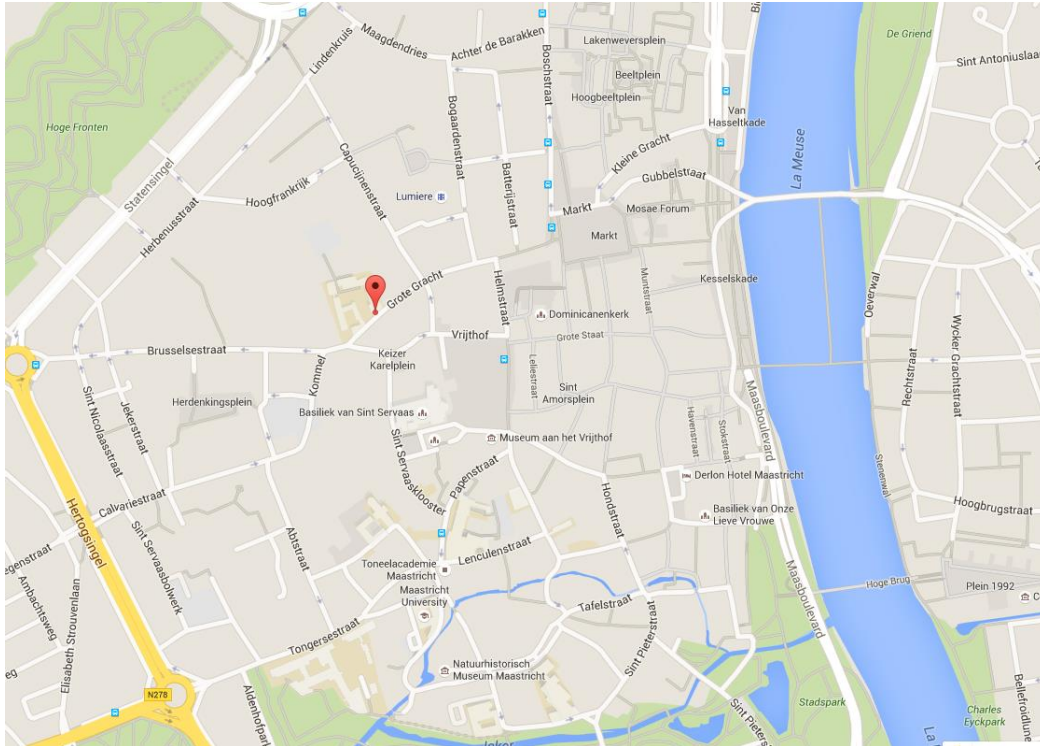
LOCATION

Maastricht University

Faculty of Arts and Social Sciences

Grote Gracht 80-82, Room 0.001

6211 Maastricht



PROGRAMME

Tuesday (speakers only) [17 November 2015, Grote Gracht 80-82, Room 0.001]

15:00 Welcome, followed by city tour

17:30 Evening Lecture by Joop de Jong

19:00 Dinner

Wednesday (public) [18 November 2015, Grote Gracht 80-82, Room 0.001]

08:45 Opening by Kiran Patel, followed by coffee/tea

SESSION 1 Cultural Heritage and the Politics of Place

Chair: Andrea Rehling

09:45-11:00 PhD Presentations

- Elsa Duval
- Bart Zwegers
- Julia Röttjer
- Benedetta Serapioni

11:00-11:10 Response by Ernst Homburg

11:10-11:20 Response by Raf de Bont

11:20-12:00 Discussion

12:00-13:00 Lunch

SESSION 2 Scientific Experts and Nature Conservation

Chair; Raf de Bont

13:00-14:15 PhD Presentations

- Simone Schleper
- Elke Ackermann
- Thomas Mougey
- Hans Schouwenburg

14:15-14:25 Response by Vincent Lagendijk

14:25-14:35 Response by Andrea Rehling

14:35-15:15 Discussion

15:15-16:00 Coffee/Tea

ABSTRACTS

SESSION 1 Cultural Heritage and the Politics of Place

Elsa Duval, IEG Mainz

The Aachen Cathedral World Heritage Site

Local Charlemagne Cult and European Politics of History

The Aachen Cathedral was the first and only German World Heritage Site inscribed on the World Heritage List of the UNESCO in 1978. Yet, instead of presenting the Aachen Cathedral as a West-German site, the experts and diplomats chose to use a nearly exclusively European narrative in its nomination file. This approach corresponded to the focus of West German diplomacy of culture and its active participation in the European construction at the time. The paper however seeks to put this European narrative back in the local political context of the city of Aachen in the Federal Republic of Germany.

Indeed, the city had been using European discourses of history for local, national and international politics since the end of World War II. Aachen relied strongly on its Carolingian relics and its special historical link to the emperor Charlemagne in order to construct a local European identity. That Europe was specifically Western, Christian, and conservative and concurred with the idea of *Abendland*, widespread in the first decades of the Bonner Republic. Local politics of culture centered on the Aachen Cathedral, which combined those religious and political characteristics and was intimately tied to Charlemagne. Its inscription on the UNESCO World Heritage List in 1978, shows how local politics of history were reused by national actors in order to support the construction of European identity on an international stage.

The paper will start out by briefly presenting the overall doctoral project before turning to the material relics of Charlemagne in Aachen and their links to local discourses of European history and politics of culture during the FRG.

Bart Zwegers, FASoS Maastricht

Heritage in Transition

Global and Local Challenges

The heritage field diversified enormously over the past forty years as a result of globalization, regionalization and European integration. Besides the old-established national curators, numerous local, continental and global actors such as UNESCO are now involved in heritage preservation. The ideas and perspectives of these new actors do not always coincide with those of the traditional caretakers of heritage. The way built heritage is selected, interpreted, preserved, restored and (re)used is the result of dynamic cultural negotiation processes in which different international, national and local actors interact and compete.

Symptomatic for this new situation are the numerous clashes between national, local and international authorities over the preservation of World Heritage Cities. Large scale urban redevelopment plans are often not in line with UNESCO's notion of heritage preservation. Disputes over preservation issues in an urban context have shown the limitations of UNESCO's sphere of influence. It seems also to have led to a situation in which local authorities increasingly see the World Heritage title as a burden, rather than a blessing. This paper explores these issues by analyzing and comparing conflicts about two World Heritage cities: Dresden and Liverpool.

Julia Röttger, IEG Mainz

Challenging the Concept of UNESCO's World Heritage?

The History of the Former Concentration Camp Auschwitz-Birkenau as World Cultural Heritage

After the adoption of the UNESCO World Heritage Convention in 1972, Poland was one of those states submitting the first proposals to this program. The Polish national authorities nominated the former concentration and extermination camp Auschwitz-Birkenau in 1978/79 as a site of national martyrdom and a singular historical lesson and facilitator of world peace. This integration of Auschwitz-Birkenau into World Heritage has become a key pillar of UNESCO's heritage conceptions and narratives, because it represented the inclusion of "negative historical values", as it was labelled by contemporary UNESCO experts. They used the site as a template for historical heritage independent of aesthetical categories and conventional cultural heritage concepts. Thus the development of Auschwitz-Birkenau as World Heritage conveyed UNESCO history politics in an exceptional way: It can be read as a unique expression of using the concept of heritage to allocate meaning to the past and project historical interpretations for building a better, peaceful future.

The quality "World Heritage" added a global attribution to the multiple layers of the appropriation of the symbolic and political place of Auschwitz-Birkenau. Over the years this influenced internal site development as well as external interpretations and served as a catalyst for conflicts around the site. Local, national and international actors used the UNESCO as an arena for their diverging interests concerning the material place and its historical interpretation.

The presentation will reflect on the arguments presented above. It will focus on the spatial politics concerning the Museum and Memorial Auschwitz-Birkenau, where these processes manifested themselves in conflicts about the UNESCO buffer zone surrounding the former concentration and extermination camp. Drawing on the universal cultural claims grounded in the World Heritage Convention, UNESCO experts and other international stakeholders became involved in local and national developments perceived as threatening the spatial "integrity" of Auschwitz-Birkenau.

Benedetta Serapioni, IEG Mainz

Contested heritage, symbolic recognition

International experts, the old city of Jerusalem and the beginnings of UNESCO World Heritage, 1971-1982

In September 1981, the Old City of Jerusalem and its walls were added to the UNESCO World Heritage List. Although the uniqueness of Jerusalem's cultural heritage was, and still is, recognized worldwide, this nomination stood at the center of a harsh debate. The controversy concerned the country that was entitled to nominate Jerusalem's Old City for the World Heritage List, given that Jerusalem's territorial sovereignty had been contested since 1948. In fact, despite Jerusalem has been under Israel's control since 1967, it was the Hashemite Kingdom of Jordan to submit Jerusalem's candidacy to UNESCO in August 1980.

Indeed, the addition of Jerusalem to the World Heritage List represented the climax of the debate about Jerusalem's cultural heritage. However, this debate had started already within UNESCO at the end of the 1960s, after Israel's annexation of Jerusalem in the aftermaths of the Six-Day-War. In fact, in the 1970s the use of heritage discourses as a tool to fight over Jerusalem's sovereignty intensified, and the international community, especially UNESCO, provided the stage for this fight to perform. Here, the parts in conflict accused each other of harming and endangering Jerusalem's cultural heritage, portraying themselves in front of the international community as the only possible good stewardship for the city.

In this paper, I will give firstly a brief overview of my project and, secondly, I will focus on the role played in the early years of UNESCO's involvement with Jerusalem by professor Raymond Lemaire, who was appointed UNESCO's "expert" of Jerusalem in 1971.

SESSION 2 Scientific Experts and Nature Conservation

Simone Schleper, FASoS Maastricht

Conserving Nature in a Changing Environment

Ecosystems, Expertise, and International Environmental Politics, 1960 – 1980

For my dissertation I look at the ways in which expertise in international nature conservation negotiated was negotiated during the environmental revolution of the 1960s and 1970s. In answering this question, my focus is on three aspects in particular, namely the *content* of conservation expertise (what type of science was used and what was the object of conservation?), the *roles* of conservation experts (what socio-political responsibilities were linked to conservation expertise?), and the *implementation strategies* for conservation expertise (how were global nature protection schemes reconciled with local particularities?). By examining this mutual shaping of conservation science, international political agendas, global nature protection schemes, and the institutional mechanisms created to put these into practice, I hope to contribute to a better understanding of the formation of environmental expert roles.

This paper looks at the International Biological Program (IBP) as the predecessor of UNESCO's well-known and highly successful Man and the Biosphere Programme (MAB). It argues that international conservation efforts of the 1970s, such as the MAB, must in fact be understood as a compound of two adverse attempts to reform international conservation in the 1960s. The scientific framework of the MAB has its origins in disputes between high-level conservationists affiliated with the International Union for the Conservation of Nature and Natural Resources (IUCN) about what IBP meant for the future of conservation. Their respective visions entailed different ecological philosophies as much as diverging sets of political ideologies regarding the global implementation of conservation. Within the IBP's Conservation Section, one group propagated a universal systems approach to conservation with a centralized, technocratic management of nature and society by an elite group of independent scientific experts. Within IUCN, a second group based their notion of environmental expert roles on a more descriptive and local ecology of resource mapping as practiced by UNESCO. When the IBP came to an end in 1974, both groups' ecological philosophies played into the scientific framework underlying the MAB's World Network or Biosphere Reserves. The article argues that it is impossible to understand the course of conservation within the MAB without studying the dynamics and discourses between the two underlying expert groups and their respective visions for reforming conservation.

Elke Ackermann, IEG Mainz

Epitomizing Science and Nature Conservation for World Heritage?

The History of the Galapagos Islands as UNESCO World Heritage Site

Ever since its early years, UNESCO has included the protection and wise use of ecologically important areas in its political and scientific program. Conserving the world's natural resources and establishing scientific cooperation for peace and the benefit of all became prime initiatives within its civilizing mission. By providing a forum for international science and nature conservation, UNESCO together with IUCN fostered the establishment of nature parks and reserves, and devised strategies and conventions for international cooperation.

Owing to their island condition and international importance in evolutionary biology, since from the start, the Galapagos have received careful attention of these organizations. Not only the possibility of scientific research in undisturbed ecosystems, but also their conservation against human interference rendered the islands an important testing field and model case over the years. Finally, as first World Heritage site in 1978, the Galapagos Islands were staged as illustrative example of the World Heritage idea by combining the archipelago's international significance with the success of international cooperation and its transnational benefits. However, Ecuadorian development policies, international markets and local dynamics constantly challenged this image of the Galapagos and created a conflictive set-up between science, conservation, and development.

The presentation briefly outlines the main idea and structure of the research project. I thereby reveal how the Galapagos Islands were staged as iconic conservation and natural world heritage site in the second half of the twentieth century. In a second step I explore the tensions between international, national and local level by highlighting the circumstances of the World Heritage nomination in 1978.

Thomas Mougey, FASoS Maastricht

UNESCO in the jungle

Building world peace in Amazonia, 1946-1951

In the late 1940s, the Natural Science (NS) division of UNESCO sought to reconstruct international science. Rather than returning to the interwar system, the director of the NS division, the British biochemist Joseph Needham, intended to rebuild on new foundations. With the International Science Program, Needham attempted to enact a truly global network of scientific cooperation. Once what Needham called the “Bright” and “Dark zone” reunited, he believed international science could participate to UNESCO’s peace-building mission by providing a model of mutual understanding and strengthening science’s capacity to address mankind’s most pressing social needs. The program was quickly put to practice via the creation in 1947 of an International Institute for the Hylean Amazon (IIHA) in the Amazonian heart of Latin America. Proposed by the Brazilian chemist Paulo Berredo Carneiro, the IIHA consisted in the creation of an international laboratory outside the so-called Bright zone – i.e., the West. The laboratory would facilitate North-South scientific cooperation, empower local research, address scientifically the needs of the local communities and contribute to the advancement of a durable world peace. Even though the program emanated from a Brazilian scientist, and aimed to break the political and scientific isolation of Latin Americans, the IIHA failed. By 1951, the IIHA was terminated in the face of mounting resistance from local political and scientific authorities.

My research focuses on this unfortunate and poorly remembered experience. It retraces the International Science Programme and the IIHA from their ideological origins in China and Brazil to its formulation as an official policy of UNESCO in Paris to its termination in Brazil’s Amazonian hinterland. Following the IIHA’s makers across time and space I intend to disentangle the competing ways in which the Natural Science division, the Brazilian state and local scientific communities envisioned the political functions of science and international cooperation and how these imaginaries collided in the making of the IIHA. Rather than seeing the IIHA as a failure, I will unveil its shaping as a creative process where science was mobilized as an essential feature in the advancement of conflicting imaginaries of the postwar world. It will therefore shed more light on how science became, during and after World War II, a powerful and yet contested instrument in the composition of a new world order. My research on the IIHA will also demonstrate the crucial, and often forgotten role of peripheral actors in the design of the postwar UN system. We will see that a wide array of peripheral discourses, ideologies, actors and agendas substantially participated in the shaping of UNESCO and its policies. Finally, this history of the IIHA will yield new insights into UNESCO’s origins and early policies. By retracing the insertion of the S in UNESCO, I will unearth its far eastern origins. I will also point out the complex ideological disharmony reigning over the NS division in its first 5 years and its impeding consequences on the design and implementation of its programs. I will finally reevaluate the impact of the IIHA and reveal the long-term implications it had both on South America and UNESCO itself despite its premature termination.

Hans Schouwenburg, FASoS Maastricht

Strategies to Save the Earth

Conservation Experts and Sustainable Development, 1980-2000

From the 1980s onwards international organizations like IUCN, UNESCO and UNEP started to express the importance of nature conservation in terms of “sustainable development”. In my dissertation, I am interested in two particular aspects of this important discursive shift:

The *history of the concept* of “sustainable development”.

The *strategies of the experts* who introduced and shaped the concept.

Throughout the 1980s and 1990s within IUCN, UNESCO and UNEP different coalitions of experts battled over the exact meaning of sustainable development. Each coalition introduced a particular conceptualization of the idea and tried to put it on the international agenda. My presentation will focus on three such coalitions.

The first coalition – I will call this group *protected area experts* – argued that sustainable development was about establishing national parks. By putting a fence around undisturbed wildlands natural resources could be safeguarded for future generations. For the second coalition, the *ecodevelopment experts*, sustainable development was a participatory process in which local people could decide for themselves how they used natural resources. This group opposed national parks because these protected nature against people. The third group – *biodiversity experts* - tried to collaborate with business and industry. To do this, the biodiversity experts developed a neoliberal discourse that framed conservation in terms of economic incentives and financial sustainability.

I will show that by defining sustainable development in a particular way experts simultaneously defined a range of other issues, including the *kind of nature* that needed protection, the *type of expertise* that was necessary to do this, and the *partners* with whom they could execute the endeavor. In so doing, the experts ultimately defined themselves and their own role as experts.

ORGANIZING COMMITTEE

Bart Zwegers

b.zwegers@maastrichtuniversity.nl
+31 640655390

Simone Schleper

simone.schleper@maastrichtuniversity.nl
+31 612389833

Hans Schouwenburg

hans.schouwenburg@maastrichtuniversity.nl

Thomas Mouguy

t.mougey@maastrichtuniversity.nl

Maastricht University

Faculty of Arts and Social Sciences
History Department
Telephone: + 31 43 3883314