

# Newsletter from African protected areas

#124, November 2018 – [www.papaco.org](http://www.papaco.org)



## Editorial

**Geoffroy MAUVAIS**  
PAPACO Coordinator

### CHARISMATIC SPECIES

This NAPA talks about Nature and Culture. And how they relate, sometimes in the best interest of our protected areas.

One of the aspects of our culture relative to the environment is obviously the representation we have of it. From one country to the next, this representation varies greatly, leading to very different responses to the opportunities or problems generated by the conservation of nature.

A recent study focuses on the paradoxical extinction of the most charismatic species\*. This is not a new subject, and has already been discussed extensively in the NAPA. Yet this study is interesting in that it emphasizes the disconnection that sometimes exists between what we think we know about certain emblematic species and the reality of their existence, and therefore the action that should be taken to improve this existence.

Thus, it appears that the species readily considered by the general public (as well as by some students or researchers) as the most charismatic, and therefore encouraging great conservation efforts, are currently very threatened. Yet many respondents, without

being completely unaware of the situation, perceive it as “under control” as a result of these efforts. This is reinforced by the fact that they see these species represented everywhere, de-contextualized from their real conservation status in nature.

The opinion poll lists (in order of importance) the ten most charismatic species: Tiger, Lion, Elephant, Giraffe, Leopard, Panda, Cheetah, Polar Bear, Gray Wolf and Gorilla. Notably, a majority of these species are mainly found in Africa. Some have lost over 90% of their original population and occupy less than 10% of their ancestral territories. Yet when we question the public, half of respondents are mistaken about the conservation status of these species. Only the pandas, tigers and bears generate more realistic responses, because information campaigns concerning them seem to have borne fruit.

We certainly love these animals: the study points out that nearly 50% of stuffed toys sold on Amazon belong to one of these 10 species. There are ten times more plastic giraffes sold in France each year than there are giraffes in nature! And ultimately, we are in constant contact with them: several hundred times a month in the press, on TV, social networks, in advertisements ... In short, we are saturated by their image even as they fade away in nature.

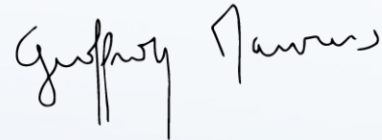
The authors draw an interesting conclusion: “the omnipresence of “virtual” species in our culture can hinder the perception of the rarity of these animals”. If this is true, then there is competition

between the virtual species and their real counterparts, and this can work against them, by unconsciously diminishing our interest for them. And the study concludes that a compensation mechanism should be set up for any commercial use of the image of a species, in order to feed a fund that could contribute to its conservation. A mandatory, and not just voluntary mechanism, as is the case of some current initiatives (eg the program "save your logo").

This would probably be an effective way to secure some sustainable funding for

conservation, but it also opens wide debates. One of them, which is not mentioned in the study, on the use that large NGOs make of the image of these species, often to raise funds. Starting with WWF and its famous panda.

\*Read the full study [here](#).



## Our courses



Ongoing session:  
17 sept. to 17 dec. 2018  
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The courses are OPEN TO ALL and completely FREE of charge, from registration to certification.

REGISTRATION: follow the instructions on [papaco.org/how-to-join/](http://papaco.org/how-to-join/). The following courses are currently available:

		Coming soon: MOOC PA Valorisation
		Coming soon: MOOC New

### SPONSORING CONTEST

In last month's NAPA we introduced you to KEVIN and EMMANUEL, two of the three winners of our 2018 edition of the SPONSORING contest. This month, RICHARD will be telling us about his journey with PAPACO. All three of these sponsors will be joining us for a couple of days in a SOUTH AFRICAN PARK.




#### THAT'S NOT IT!

The 2019 edition of the contest has started!

Encourage new student to enrol, and when they ask for their certificate, they simply need to mention you are their sponsor.

For more info: [papaco.org/promote-moocs/](http://papaco.org/promote-moocs/)

PAPACO is also on:

-  [@Papaco\\_IUCN](#)
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-  [Linkedin](#)

Also read: [monthly Protecting the Planet newsletter \(GPAP\)](#).

In addition to PAPACO's page, join the 5,000 members on [the Facebook group](#) dedicated to MOOCs.

All links and useful information is on [papaco.org](http://papaco.org).



# The best sponsor of 2018

My name is Richard Mandandi Akemane, I have a bachelor's degree in social and economic law, and am a lawyer at the Kinsangani bar in DRC. I also work on different governance projects, and am involved in the NGO "Justice Hironnelle RDC" (JHRDC).

As the saying goes, I don't think nature is something we inherit from our elders, but rather something we borrowed from our children, and it is our responsibility to manage it well. I am therefore particularly sensitive to conservation matters, especially climate change. My interest in conservation is motivated by the pursuit of the rational protection of nature, and using its resources equitably while taking in consideration the next generation (intergenerational equity).

For us at JHRDC and at the Law, governance and sustainable development research centre, PAPACO's MOOCs came at the perfect time. We were in the process of implementing a project involving local communities in the private management of protected areas – we had come across some difficulties in finding the right documentation to draw up the different training materials for all the stakeholders.

When I heard of PAPACO's MOOCs on protected area governance in Africa, law enforcement and species conservation, I immediately informed my colleagues. The courses were indeed a response to one of our main needs: increasing our knowledge. Since I was the first person to learn about the existence of this programme, it was my duty to inform the others, namely Professor Usril Lelo Di-Makungu, Daddy Bogole and Ibrahim Tshimpanga, to name a few. Professor Usril Lelo has a strong interest in the rights of natural resources, and he started different groups focused on this matter. Daddy Bogole, an inspiring scientist and activist, is currently defending his thesis on financing protected areas in DRC, and through which he seeks to understand the limitations of the current governance models in protected areas. Finally, Ibrahim Tshimpanga is a professor working on the legal framework of mining activities in DRC, in light of challenges related to social justice and the right to a healthy environment.

Our teams made the MOOCs our own for capacity building purposes in the research centre and the NGO. Beside the quality of the courses, the discipline we observed as a group helped us to be even more involved. Personally, as a lawyer, these courses have expanded by understanding of rights related to conservation and protected areas, which is my field of choice. Indeed, protected areas in DRC are places where violent conflict takes place, often related to common law, between formal and informal actors of governance in protected areas. The rejection of conservation has led to several violations of human rights, but also to serious violations of conservation law.

Thanks to my participation in the contest launched by PAPACO, I had the privilege to be recognised as one of the sponsors for 2018. The prize is a good initiative for nature conservation: not only does it motivate people to pass on the information and reach greater numbers, but it also equips the public with the required knowledge for conservation. It thus not only constitutes a positive incentive for the work I have done, but also the means to share experiences with peers. I am happy to join PAPACO and other sponsoring students in South Africa to discover a park, and also to think how we can still improve the courses!



# Featuring this month

## About "Protected Area Governance and Management"

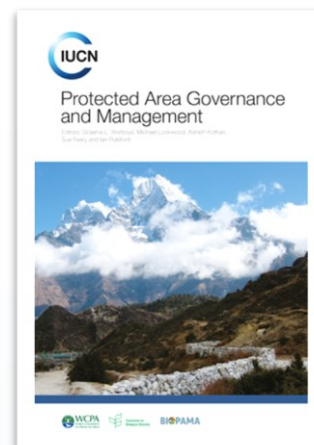
Protected Area Governance and Management presents a compendium of original text, case studies and examples from across the world, by drawing on the literature, and on the knowledge and experience of those involved in protected areas. The book synthesises current knowledge and cutting-edge thinking from the diverse branches of practice and learning relevant to protected area governance and management. It is intended as an investment in the skills and competencies of people and consequently, the effective governance and management of protected areas for which they are responsible, now and into the future.

The global success of the protected area concept lies in its shared vision to protect natural and cultural heritage for the long term, and organisations such as International Union for the Conservation of Nature are a unifying force in this regard. Nonetheless, protected areas are a socio-political phenomenon and the ways that nations understand, govern and manage them is always open to contest and debate. The book aims to enlighten, educate and above all to challenge readers to think deeply about protected areas—their future and their past, as well as their present.

The book has been compiled by 169 authors and deals with all aspects of protected area governance and management. It provides information to support capacity development training of protected area field officers, managers in charge and executive level managers.

[The entire book is freely accessible online in English on the Australian National University's website.](#)

The French translation is currently ongoing and only the first six chapters are currently online.



## Chapter 4 – Earth's cultural heritage

Sue Feary

### Introduction

Les Earth's seven billion people and their forebears have left, and are continuing to leave, a rich legacy of their cultural activities, values and beliefs. This collective cultural heritage goes back hundreds of thousands of years and takes many forms, from an ancient stone flake to the remains of a city, to a song. It has resonance at all scales, from intensely personal, to the crux of a national identity, to an international icon.

The existence of protected areas is a cultural legacy in itself. Gazettal of America's Yellowstone National Park in 1872 formalised recognition of protected

areas, but for thousands of years before this, humans protected natural places of high cultural value. Although not consciously identified for what Western science calls their biodiversity, these ancient places demonstrate that protected areas are not just the hallmark of modern society and complex government schemes.

Protected areas frequently encapsulate cultural heritage, be it tangible evidence of past human endeavour, intangible heritage encapsulated within the natural landscape or the cultural practices of people inhabiting protected areas. This is hardly surprising given the history of modern humans is one of a diverse and complex relationship with the natural





environment, ranging from deep spiritual connection to wholesale destruction. It would be virtually impossible for a protected area not to include culturally derived phenomena.

The relationship between protected areas, the cultural heritage within them and the peoples to whom they belong has had a long and sometimes troubled history, with early management regimes giving sparse recognition to cultural heritage and at times disadvantaging or dispossessing local communities in their quest to save nature. Global movements to achieve rights and social justice for indigenous people and local communities broadened the meaning of cultural heritage by acknowledging the not always obvious cultural links between humans and nature.

This chapter aims to guide and inspire a land manager in his/her quest to professionally manage all manifestations of cultural heritage within a protected area context. The chapter begins with human evolution and a brief history of humans' interactions with the landscape. The next section discusses the history of ideas concerning cultural heritage, followed by exploration of the diversity of cultural heritage found in protected areas. The material on 'nature as cultural heritage' teases out the complexities of intangible heritage as it relates to place. The concept of 'entangled landscapes' is introduced as a way of understanding natural and cultural heritage as an integrated system and a basis for holistic management. The concept and practice of cultural heritage management are introduced, and the final section considers whether or not protected area systems are effective in protecting cultural heritage.

## *Humans, culture and nature*

### *Human protection of nature*

Environmental disturbance may be the hallmark of human development but so is the setting aside of areas from that disturbance. For thousands of years, preindustrial indigenous and tribal communities excluded certain places and species on a temporary or permanent basis. Deeply embedded in their cosmologies and world views, such mechanisms include totems, taboos and sacred groves, often with the concept of sacredness underpinning their protection.

Localised protection systems of pre-industrial societies still exist across the world, but by the late 1800s, more concerted national efforts were needed to save nature. The conservation movement arose in Britain and the United States and spread across the Western world. This process was and is a fundamental and tangible component part of the culture and heritage of modern society, operating at the global level, nationally through formal declarations and also locally.

The long and complex history of humans on Earth has produced a rich legacy of intangible and tangible phenomena commonly described as 'cultural heritage'. But there have been and continue to be inequalities in its recognition due to historical legacies, ignorance, geopolitics and many other sociocultural factors

### *Defining and understanding cultural heritage: A short history of ideas on cultural heritage*

While most of us have some sense of what cultural heritage is, it is a slippery concept. Many indigenous languages have no word for heritage as such. Such a diversity of understandings is a challenge for any protected area manager. The two components of cultural heritage are 'culture' and 'heritage', although the terms are often used interchangeably.

#### *Culture*

Culture denotes an ideational unity—a set of shared meanings, values and representations associated with any society or a discrete group within a society. It suggests a unity that serves to structure human thought and behaviour and put order into sociality. Geographer Carl Sauer pronounced culture in simple terms: as a way of life. As early as 1871 in his influential publication *Primitive Culture*, English anthropologist E. D. Tylor defined culture as 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'.

#### *Cultural heritage*

A universal definition of cultural heritage emerged after World War II in the context of recognising the



need to protect monuments as part of national identity. Since that time, defining a common terminology and scope of heritage has been driven by the UN Educational, Scientific and Cultural Organisation (UNESCO) and the International Council of Monuments and Sites (ICOMOS), which arose from the Venice Charter of 1964.

Early definitions of cultural heritage were Eurocentric and, due to the influence of architects in the global arena, put emphasis on the built environment. Amid the sweeping social changes of the 1960s and 1970s, indigenous and tribal people's demands for rights over their land and heritage led to the realisation that the definitions excluded and disempowered entire sections of the global community. In 1992 UNESCO's definition was expanded to include cultural landscapes, in recognition of the long history of landscape modification by humans, and in 2003, it was again amended to include intangible heritage. The latter is particularly relevant to societies whose heritage does not lie in buildings but in connections with the natural landscape, verified through oral traditions handed down over generations. Because meanings and values linked to cultural heritage are embedded in these dynamic and changing social contexts, it has been argued that cultural heritage is a process in itself.

### *A diversity of cultural heritage*

#### *Tangible heritage: The physical evidence*

Tangible heritage can be seen and touched. It can be movable or immovable, occur above or under the ground or in water. Tangible heritage includes the built environment, such as temples and monuments, archaeological sites, movable material and underwater heritage. It includes features of the natural environment such as vistas, waterfalls, rock outcrops, mountains or a specific location of cultural expression, associated with intangible heritage. Cultural landscapes are tangible heritage in that they contain visible modifications to the landscape arising from human endeavour.

#### *Archaeological heritage*

Archaeological sites are the physical remains of past human action and occur everywhere around the



Profile of a *gopura* (entrance building) on the outer wall enclosing Ta Prohm, Angkor, Cambodia

Source: S. Palu

world on land and under water. In one sense, all terrestrial landscapes and many underwater landscapes are archaeological landscapes—landscapes that contain evidence of, and may be shaped by, past human action. Archaeology is the study of these remains.

#### *Built heritage*

Perhaps the most physically obvious types of cultural heritage found in protected areas are buildings or other structures reflecting former or continuing human activities. The range of buildings and other structures that might be found in protected areas is very broad.

#### *Movable heritage*

Movable heritage is a vital component of cultural heritage at local, national and global scales. Movable heritage refers to cultural objects that can be taken away from their original context and, as such, they often exist as collections in museums or in private hands. Movable heritage is often archaeological in nature. Grave goods



associated with a double human burial discovered in southern New South Wales, Australia, in 1992 and dated to 7000 years BP included a necklace made from more than 300 kangaroo teeth, each containing a drilled hole, presumably originally strung together with string. Such items are priceless at all levels.

### Underwater heritage

The UNESCO Convention on the Protection of the Underwater Cultural Heritage defines underwater cultural heritage as all traces of human existence having a cultural, historical or archaeological character that have been partially or totally underwater, periodically or continuously, for at least 100 years. The convention has been ratified by 20 countries.

### Intangible heritage

Recognition that cultural heritage is not only tangible but also intangible has come rather late in the world

of heritage protection. Nonetheless, since its adoption in 2003, the Convention for the Safeguarding of the Intangible Cultural Heritage has experienced rapid ratification, by more than 150 state parties in less than 10 years. The convention is now the main international framework for considering intangible heritage.

The definition of intangible heritage under the convention is:

[T]he 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. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

Much of this intangible heritage relates to place—for example, the locations where resources were collected for traditional crafts or food, places of ritual, social or ceremonial activity or where people followed a traditional route to a particular location or conducted a specific activity. Continued connections with these places can be important for the cultural identity of a diverse array of communities, from indigenous peoples to picnickers.

Identifying and protecting intangible heritage in the context of protected areas can be complex and challenging. Intangible heritage exists intellectually within a social group and helps to bind that group, and is almost always held orally, at community, family and individual levels. Effective processes for consulting with knowledge-holders is therefore essential if the information is to be incorporated into protected area management—for example, in the development of a plan of management (see Chapter 13). Safeguarding measures for ensuring the viability of intangible cultural heritage often include transforming oral information into written records. In the process of transforming this information, due consideration must be given to confidentiality of culturally sensitive information and intellectual property rights.



An international team of archaeologists excavating during the 2012 field season at Çatal Hüyük, Turkey.

## Nature as cultural heritage

### Sacred places

Sacred places can refer to both natural and built environments, but in this section we focus on sacred natural places. A sacred natural site is a natural feature or a large area of land or water having special spiritual or religious significance to peoples and communities.

For many indigenous peoples and some religions, all of nature and indeed the whole planet are considered sacred. Nature is valued in a general sense as the ‘clothing’ of the sacred place. There is not necessarily a conservation motive in the scientific sense, although a recent review of more than 100 studies throughout Africa and Asia presents strong evidence that many sacred natural sites have great importance to biodiversity conservation.

The meanings behind sacred natural sites and their cultural associations are invisible and unknown until the stories and beliefs associated with these places are told. Thus they are indivisible from traditional knowledge and therefore from the peoples who hold that knowledge. In the past two decades, the conservation movement has been engaging much more in valuable dialogue with the guardians of sacred natural sites, some of whom are themselves interested in gaining a better understanding of the natural sciences as a basis for conservation management of the site.

### Social places

For the purposes of this book, social places are distinguished from sacred places, although the boundaries are fuzzy. Whereas knowledge of sacred places is often privileged and passed on to selected individuals through ritualised behaviour, social places hold collective meaning for a community or a nation: a strong emotional attachment arising from historical or religious use or a particular event associated with that location or natural feature. People across the world intellectually or physically create their own social places, including nonindigenous communities in settler societies, minority ethnic groups and transnational groups such as refugees fleeing to Australia from war-torn countries of the Middle East.

Protected areas are social places in themselves, either in their entirety or in relation to places or

features within protected areas. Formal protected areas and the use of science to determine their location, size and management regimes are as much part of the cultural heritage of contemporary society as are the sacred groves and taboo sites of indigenous and tribal societies; they just come about by a different pathway. The protected area system, as well as being a political response to the ongoing and increasing impacts of humans on the environment, also reflects societies’ emotional attachment to the natural environment.

### Culturally significant animals and plants

Human history is characterised by the nature of its relationships with plants and other animals, and in this sense, all plants and animals are culturally significant. Many species of plants and animals and their genetic signatures have special cultural significance to different cultures across the world—for example, in medicine, religious and ritual behaviour and in ceremonial life. The relationship between humans and plants/animals is particularly prevalent in animistic or indigenous religions in which plants and animals can be ‘spirit beings’, imbued with spiritual meaning that connects people with nature, and is the basis of the world view of many indigenous cultures across the world.

A cultural species is one for which there are deeply held cultural values associated with the species. Some animals are deeply sacred and never consumed, such as cows in Hinduism; others have both a ritual and a utilitarian function, such as pigs in Melanesia and the Maasai’s cattle in Kenya, while others assume a special status through human sentiments, such as the quasi-spiritual attachment Western society has developed for cetaceans through the ‘new age’ movement. Such attachments are positive in that they engender public support for protection of the species—unfortunately not extending to other, less charismatic creatures such as the legless lizards of Australia (*Aprasia* sp.) or southern bluefin tuna (*Thunnus* sp.) that are equally in need of conservation.

Protected areas, particularly those with lived-in landscapes, have a very important role to play in conserving agrobiodiversity. There are a number of ways that protected areas can safeguard culturally significant domesticated fauna and flora including:



- ♦ protection of archaeological and historical evidence for the significance of the species—for example, paintings, sculptures and figurines depicting the nature of the human–animal relationship,
- ♦ protection of the species and its genetic formula, including historical domestic breeds threatened with extinction,
- ♦ protection of the traditional knowledge (intangible heritage) that gives cultural meaning to the species.



The outstanding Australian Aboriginal art work on public display at the Anbangbang rock shelter gallery, Kakadu National Park, a natural and cultural World Heritage property. The paintings include Namarrgon the lightning man (upper far right) who wears his lightning around him and it connects his arms, leg and head. The stone axes that may be seen on his knees and elbows create the thunder.

Source: Graeme L. Worboys

between people and the environment, and challenges the nature–culture dichotomy.

### *Applying cultural landscapes in protected area management*

The idea of cultural landscapes offers a conceptual tool that can be applied in protected area management to work towards the integration of natural, cultural, tangible and intangible heritage, and biological and cultural diversity. In order to achieve such integration, it is necessary for protected area staff trained in the Western traditions of environmental sciences, as well as those trained in the humanities/social sciences, to be able to break free of disciplinary boundaries in order to recognise the socio-natural construction of landscape. This can be a challenging task, but in recent decades, the idea of cultural landscape has been widely applied in the field of protected area management. Previously, cultural heritage sites tended to be seen as isolated points or pathways set in a natural landscape—the ‘dots on the landscape’ approach. They may be subject to legislation and regulation separate from that for the natural environment.

A cultural landscape approach offers an opportunity to integrate natural and cultural heritage

### *Beautiful places*

There is more than a passing connection between beauty or aesthetic appeal and protected areas: ‘aesthetic experience of nature has been and continues to be a vitally important factor in the protection and preservation of natural environments [and] this relationship between aesthetic appreciation and environmentalism has a long and interesting history’.

### *Entangled landscapes of nature and culture (biocultural/cultural landscapes)*

#### *What is a cultural landscape?*

The term cultural landscape has its origins in Western knowledge systems. Landscape, in this context, means land shaped by its people, their institutions and customs. Culture means people’s ‘way of life’, thus cultural landscape, in general terms, means ‘those areas which clearly represent or reflect the patterns of settlement or use of the landscape over a long time, as well as the evolution of cultural values, norms and attitudes toward the land’.

The idea of cultural landscapes, which emerged from within the field of geography in the late 19th century, is defined by UNESCO as the combined works of nature and humankind. Thus, the cultural landscape concept emphasises the landscape-scale of history and the process of connectivity between people and places. It recognises the present landscape as the product of long-term and complex entanglements

conservation by seeing culture and nature as interconnected dimensions of the same space. As we have seen above, this is because '[a] cultural landscape perspective explicitly recognises the history of a place and its cultural traditions in addition to its ecological value ... A landscape perspective also recognises the continuity between the past and with people living and working on the land today'.

A key emphasis of this cultural landscape approach is the need to integrate people's stories, memories and aspirations continually into management processes—that is, to recognise that the cultural values of landscapes are inextricably bound up with the lived experiences, identities and connections of past and present individuals and communities as well as with ecology, hydrology and geodiversity. Active management programs need to take into account the spiritual and symbolic meanings that people ascribe to protected area landscapes as well as the written history and physical evidence. Furthermore, protected area managers need to understand how these meanings support community identity, wellbeing and human rights. By understanding, respecting and acknowledging people's attachments to and feelings for landscapes, park managers can help ensure there is longterm community support for protected areas.

It can be useful to identify selected parts of protected areas as cultural landscapes for the purpose of management. Specific management objectives will determine where this can be an effective conservation approach.

### *Introducing cultural heritage management*

Previous sections in this chapter have described cultural heritage—the tangible and intangible evidence for human presence on Earth—and its intersections with protected areas. This section examines how a society comes to value its heritage, and the translation of those values into management and conservation of cultural heritage. Global agencies concerned with management and protection of cultural heritage include UNESCO, the International Council for Monuments and Sites (ICOMOS), the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) and the International Council of Museums (ICOM).

The Venice Charter of 1974 for the Conservation and Restoration of Monuments and Sites was the first to develop a code of professional standards that continues to provide an international framework for the preservation and restoration of ancient buildings. Numerous UNESCO conventions have since recognised intangible heritage and cultural landscapes as cultural heritage. The processes, practices and policies laid out by these and other agencies for managing and protecting cultural heritage have been shaped by transformations in the meaning of cultural heritage, which has in turn responded to social changes across the globe, particularly recognition of social values.

Contemporary cultural heritage management is a multidimensional and pluralistic process and there is a vast literature on the subject. Put briefly, cultural heritage management is a rational process for deciding whether and why a cultural phenomenon is worth protecting and the form of that protection.

### *Connections between culture, heritage and protected areas*

The extent to which culture and heritage benefit from the existence of protected areas is influenced by commonality and/or compatibility of the goals of cultural heritage and protected area management.

At another level, protected areas have a unique capacity to protect cultural heritage. For the most part they have been set aside, as biodiversity and heritage conservation refuges, from the ravages of major developments or industrial-scale resource exploitation. These remnants of past landscapes come with their cultural elements—the intangible and tangible cultural heritage—relatively intact. The extent to which the cultural heritage is given priority by managers, however, depends on four important considerations.

### *Protected area category*

The IUCN's protected area categories, from Category I to Category VI (see Chapters 2 and 8), reflect a gradation of human intervention in the protected area, in both character and management. Category I (including wilderness) gives the least



emphasis to humans, while Category V (protected landscape/seascape) and Category VI (protected area with sustainable use of natural resources) explicitly recognise human modifications to landscape character and/or human communities living in the protected area.

All categories recognise cultural heritage, particularly when the concept of cultural landscapes is applied. Category VI can allocate high priority to intangible cultural heritage, because human communities are often continuing their cultural traditions in the protected area and have primary responsibility for its

management, as they do for Indigenous Peoples' and Community Conserved Territories and Areas (ICCAs). Other management arrangements, such as joint management of a national park, can also enhance appreciation of cultural heritage (see Chapter 7).

*Read the full chapter [here](#).*



The Banff Park Museum is located centrally in the historic Banff National Park of Canada, a World Heritage property. Refurbished in 1985, the museum faithfully retains the products and style of interpretation displays developed in and around 1914. The building was constructed in 1903, and its presence and displays reflect the energy and commitment of Norman Bethune Sanson, the Museum's curator from 1896 to 1932.

Source: Graeme L. Worboys

# Announcements

## PANORAMA

SOLUTIONS FOR A HEALTHY PLANET

### NamibRand Nature Reserve - A model for private conservation

The NamibRand Nature Reserve, in South-Western Namibia, offers a successful model for private conservation, which receives no government funding. It is the initiative of private landowners who share a vision and dedicate their land to conservation, governed by Articles of Association. Livestock farming is not permitted, and 15% of the reserve is set aside for wilderness. Landowners receive a small annual land-use fee and have their land centrally managed.



*Read full article here: [ici](#).*

*Read more about Panorama [here](#).*

## ONSITE TRAINING - FRENCH

The 15<sup>th</sup> edition of our university diploma in Protected Area Management is coming up.

**What is it ?** It is a short course that equips students with the tools they need to implement conservation policies, and to better understand socio-territorial issues in and around PAs.

**Who can enrol?** French-speaking PA managers or stakeholders in West-Africa.

**Where?** Ouagadougou, Burkina Faso

**When?** 18 February to 12 April 2019

**Registration deadline:** 15 December 2018

*For more info, [click here](#).*

*Enrol [here](#).*





# Announcements



In its efforts to support biodiversity conservation and social engagement in African protected areas, the National Geographic Society (“Society”) is conducting a brief survey of managers and other protected area professionals in sub-Saharan countries.

This survey aims to:

- ◆ Compile information from those who manage protected areas to understand issues of technology use and community/gender engagement.
- ◆ Identify local challenges and ways in which the Society can support and help enhance the use of technology in management of African protected areas.
- ◆ Determine where significant lessons and best practices are being developed to engage communities and women in the management of Africa’s protected areas.

For the purposes of this survey, technology is considered to include hardware (e.g. drones, cameras, mobile phones, etc) and software (e.g. Domain Awareness System, Spatial Monitoring and Reporting Tool, ArcGIS, CyperTracker).

All data collected from this survey will be kept secure and will only be used internally by the Society to help inform its strategy for conservation activities in Africa.

This survey comprises 20 questions in three topic areas. It is estimated to take between 10-20 minutes to complete. If you prefer, the survey can be completed by arranging a phone/web-based call to discuss responses, or by responding to the questions in a Word document to return by email when convenient.

**The deadline for submitting responses is 10 November 2018.**

You can access the survey [here](#).

If you need any assistance, require more time, or have questions, please let me know or contact [evaluation@ngs.org](mailto:evaluation@ngs.org).

Please feel free to share this survey widely with those who may be interested.

> Project leader <

Frankfurt Zoological Society (FZS)

*Location: Lomami National Park, DRC*

The project leader’s responsibility is the implementation, the development and monitoring of the TL2 project — a project supporting conservation in and around Lomami National Park.

Read the full description of the position [here](#).



> Chief Executive Officer <

Sahara Conservation Fund

*Lieu : Bussy Saint Georges, France*

*The Sahara Conservation Fund (SCF) is recruiting a visionary, passionate, and skilled Chief Executive Officer to lead the organization.*

*Full description of the position: [here](#).*



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