International
Terraced Landscapes
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Introduction

The Alliance on Terraced landscapes

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In this section on ITLA as an international alliance of local and regional networks, we open a forum for deliberation on the ideas and concepts of the various networks in the world's terraced lands. We explain the evolution of ITLA as a growing movement of individuals and institutions working to conserve and recover terraced landscapes, support their inhabitants and reaffirm local cultures by promoting the special use of the diversity of products from terraces. In the coming years, we will reflect on the experiences of ITLA members and their local or national networks to re-enchant terraced landscapes and their guardians in different parts of the world - on all continents. In the ITLA Journal we aim to include articles about our alliance, the governance aspects of a global movement, the activities and events of local and regional networks, the presentation of innovative ways of thinking, acting and feeling, about the head, hands and heart of terraced landscapes and their custodians and builders. In addition to the ITLA Journal, we continue to send out the ITLA Newsletter to members who contribute to the circular newsletter with their announcements, experiences, publications and events.

In this first volume of the ITLA Journal there are two parts related to the global movement of the International Terraced Landscapes Alliance:

1. Description of ITLA's four international conferences, congresses, meetings in China, Peru, Italy and the Canary Islands/Madeira/Azores and their outcomes and conclusions. We present a brief description of the leitmotif for the 2023 global encounter "Widening our horizons" as a consequent realization of the promise to leave behind the colonial narrative of projecting the future of terraced landscapes with urban eyes.

2. Alain Hays' discussion of the first congress in the Ailao Mountains in Yunnan and the development of the global movement of the International Terraced Landscapes Alliance, founded in November 2010 in Mengzi, Yunnan, China.

We hereby invite all terrace activists to send us reports and insights on their actions in the fields, reflections on Bancalismo, celebrations of successes and contemplations on failures-weaknesses-threats, as well as on future festivals of Bhutan 2023.

From world heritage to an international living networks alliance

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ABSTRACT

This communication will consist of two parts: The first part is about the **Honghe Hani Rice Terraces** classified as a **World Heritage Site** (WHS), reminding the importance of the First Terraced Landscapes Conference, in which the author has participated, that led to this prestigious recognition and was the very foundation of the International Alliance for Terraced Landscapes (ITLA).

This first part also raises the consequent issue of mass tourism and tourists' accommodation in native villages and argues a **"Living Heritage"** vision for conservation and sustainability.

The second part invites us to think about the best ways for organizing a thematic international alliance. A pragmatic approach will lead us to draw up the concept of **"Living Networks Alliance"** which could be applied to other international movements or networks.

KEYWORDS

World Living Heritage, Hani Terraces WHS Issue, ITLA Organization, Living Networks Alliance Concept.

1. TOWARDS WORLD HERITAGE: THE HONGHE HANI RICE TERRACES

"The Cultural Landscape of Honghe Hani Rice Terraces, China covers 16,603-hectares in Southern Yunnan. It is marked by spectacular terraces that cascade down the slopes of the towering Ailao Mountains to the banks of the Hong He (Red River). Over the past 1,300 years, the Hani people (and their neighbouring ethnic groups like Hmong, Yi, Yao, Zhuang and Dai) have developed a complex system of channels to bring water from the forested mountaintops to the terraces. They have also created an integrated farming system that involves buffalos, cattle, ducks, fish and eel and supports the production of red rice, the area's primary crop. The inhabitants worship the sun, moon, mountains, rivers, forests and other natural phenomena including fire. They live in 82 villages situated between the mountaintop forests and the terraces. The villages feature traditional thatched "mushroom" houses. The resilient land management system of the rice terraces demonstrates extraordinary harmony between people and their environment, both visually and ecologically, based on exceptional and long-standing social and religious structures." (UNESCO, 2013)

The First Terraced Landscapes Conference was scheduled in November 2010 by the Honghe authorities as a preliminary stage in order to obtain the Hani Rice Terraces classification as World Heritage, which created great expectations and probably also raised a lot of questions from the locals at that time.

The wealth of the Honghe water rice terraces is worth the recognition as World Heritage site for the amazing beauty of the handmade transformed landscape, but also for the indigenous multicultures[1] which have demonstrated over the centuries a real potential for rice diversity production and natural resources management. The Honghe rice-growing terraced fields are a wonderful example of eco-cultural practices, biodiversity conservation and living invaluable heritage for our World in search of sustainable development. Reflection of human genious, we could name the Honghe rice-growing terraces as the "Thousand Sky's Mirrors of Rice Civilizations". (Alain Hays, Comments on Hani Rice Terraces, Honghe, 2010-11-14)

Three years after this Conference, the Hani Rice Terraces have been declared a UNESCO World Heritage site. It is undoubtedly a great acknowledgement to the Hani and Yi peoples, placing to the highest level their incredible art for landscaping terraces.

This wonderful threatened heritage also highly raises consciousness about the necessary preservation of all threaten terraced sites around the world and helps to demonstrate the key relevance of terraced landscapes for geo- and biodiversity conservation at global level. Consequently, at the end of this first conference, it was decided to create an International Alliance for Terraced Landscapes as discussed further in this communication.

1.1 GIVING THE FLOOR TO HANI AND YI PEOPLE

During the event, a special attention was paid to the inhabitants, giving the floor to Hani and Yi people. The organizers applied a participatory approach, using participants visualization[2] to facilitate the exchange of information and to promote all participants awareness and understanding.

Figure 1.   Hani terraces (photo by Jialiang Gao).

Figure 2.   First Terraced Landscapes Conference, Mengzi, Honghe, 2010 (photo by Alain Hays).

Figure 3.   Hani and Yi People Welcome in Yuanyang County, 11 novemebr 2010 (photo by Alain Hays).

Hani and Yi people explained us in length their complex relation to their fabulous earthy terraces. They put a special emphasis on their traditions, practices and relation to nature, explaining the importance of their beliefs and the deep respect they had for their holy forest and nature deities.

Despite the great interest aroused by their presentations, I have had the impression that the exponents just tell us what we wanted to hear because they knew who we were and the main reason of our presence. Strangely enough, they did not speak so much about the future of their land as a possible World Heritage site while the great mobilization of the

population and their leaders to welcome us were obviously motivated by an enormous expectation for this worldwide recognition. One has only to remember our "triumphal" entry in Yuanyang county on 11 November 2010 (see video).
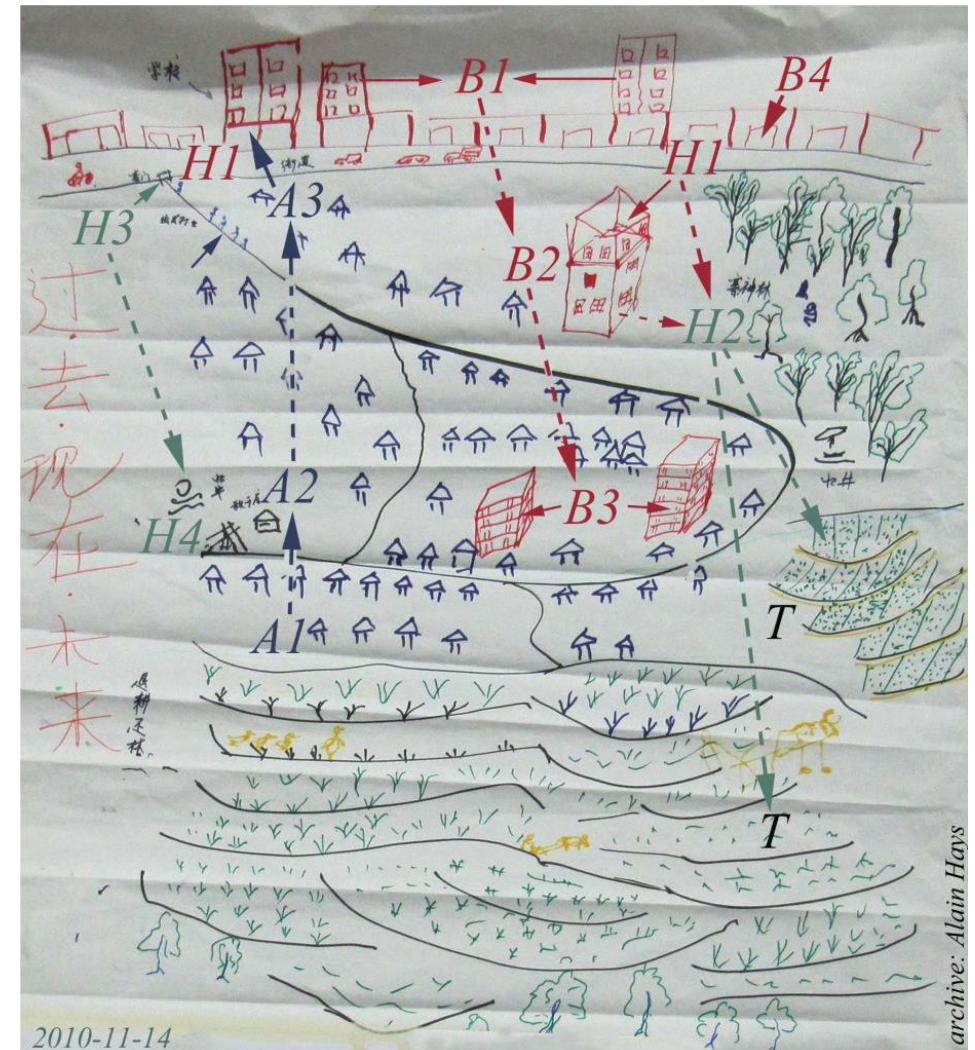
1.2 A VERY TELLING DRAWING

Figure 4.   Drawing of Hani terraces (Note: letters and arrows added by the author).
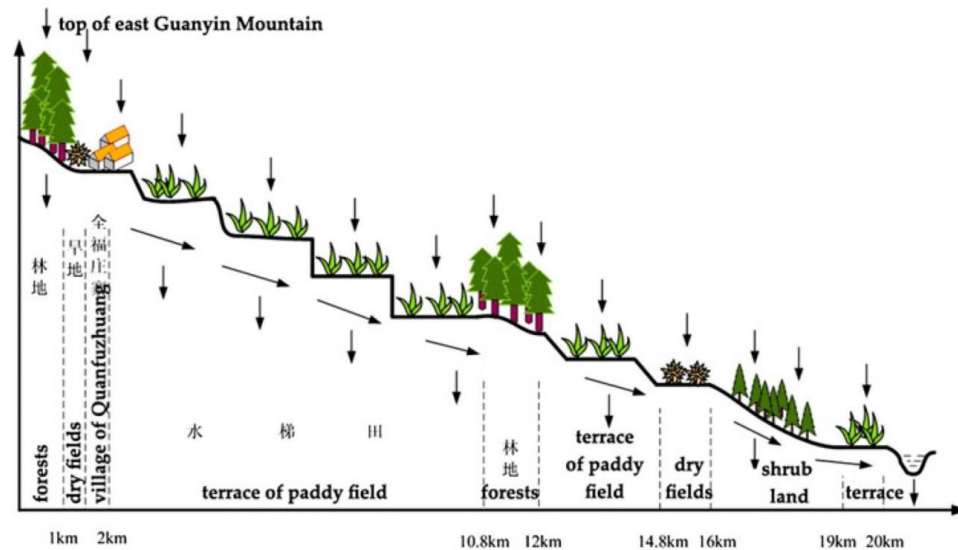
Figure 5.   Section of terrace paddy field.

Figure 6.   Rammed Earth Construction Hani Women (Honghe Museum) (photo by Alain Hays).

However, a Hani presentation was brought to my attention. A Hani speaker made a significant drawing that turned out to be premonitory.

At first glance, we can be surprised that the terraces' area (T) is reduced to less than half the image of the landscape when the built areas (A and B) are dominating the drawing. The speaker explained that since 1990, terraces areas are decreasing, for the lack of water, and also for urban extension and new infrastructures, perhaps also for rural exodus of young people to the cities in search of jobs.

It is interesting to compare this drawing with the following cross section of a typical Honghe terraced landscape. On the contrary, the section view shows earthy terraces, dry fields, shrub land and forests that occupy at least 90% of the landscape and villages only a very limited area.

"The landscape reflects an integrated four-fold system of forests, water supply, terraces and houses. The mountain top forests are the lifeblood of the terraces in capturing and sustaining the water needed for the irrigation. There are four types of forests, the ancient 'water recharge' forest, sacred forest, consolidation forests, and village forests for the provision of timber for building, food and firewood. The sacred forests still have strong connotations. Above the village are places for the Village God "Angma" (the soul of the village) and for the Land Protection God "Misong", where villagers pray for peace, health and prosperity."

[…] "Eighty-two relatively small villages with between 50 and 100 households are constructed above the terraces just below the mountain top forests. The traditional vernacular buildings have walls built of rammed earth, of adobe bricks or of earth and stone under a tall, hipped, roof thatched with straw that gives the houses a distinctive 'mushroom' shape. At least half the houses in the villages are mainly or partly of traditional materials." (UNESCO ref 1111).

Watching again the Hani drawing, its top strangely shows a dominant urban world instead of the announced mountain top forest. So, what was it about? Any urban expectation? A new reality?

A long buildings' row along the wide road seems shops (B4). This drawing may also indicate that indigenous people are not too isolated and have significant relationships with the cities, especially because of the huge transformation and modernization of China. Mostly workers in the cities come from the rural areas. They built unavoidable "bridges" between rural and urban worlds. Today, the rural-urban divide is far more complex than the simple analyses suggest. Urban lifestyle is still largely viewed as a unique model of progress, and the city as a powerful marker of modernity, a real hope for a better life for millions of poor peasant-farmers. (see my article : "Eco-cultural" Perspectives for Green Building Design and Built Heritage Conservation") https://www.linkedin.com/pulse/eco-cultural-perspectives-green-building-design-built-alain-hays/

Looking more closely at the drawing, urban multistoried buildings (B2 and B3) appeared in heart of the village drawing, while the sacred mountaintop forest (H2) is relocated at right, below the urban world, just below the "Highway" (H1). It is what I call "H-to-H Syndrome".

1.3 THE "H-TO-H" SYNDROME

"H-to-H" means "Highway to Holy Place". The "H-to-H Syndrome" is typical of mass tourism and consumer societies and not the specific situation of China. On the one hand we value ethnic cultures as never before, and on the other we must take share of the blame for the disappearance of endangered indigenous people. We are looking for authenticity while just by our massive presence and our requirements we upset existing ecological and social balances of any autonomous society.

Domestic and foreign tourism is constantly increasing. Numerous tourists want to stay in traditional dwellings, to have a look at sacred places, to experiment some hours of peasant hard life as if it were matter of playing. For them, indigenous peoples feel an obligation

© Guo Zhan, Zhang Jin, 2015

Figure 7.   *"Spiritual leaders of the Hani Villages Migus are worshipping the god of the forests, Yuanyang County Dayutang Village, March 2010." (Guo Zhan & Zhang Jin, 2015, p.659)*

to wear everyday their best traditional clothes as if it were a permanent festival in their villages. But what is authenticity exactly in such cases? Only hidden paths protect the holy forest, not highways…

When an indigenous site is classified as World Heritage, the "H-to-H Syndrome" runs the risk to have enormous consequences if it has not been properly thought by all the stakeholders. Sudden mass-tourism and abrupt changes are hard to deal with.

1.4 THE DELICATE GENTRIFICATION ISSUE

In 2016 (three years after the WHS classification) a group of English and Chinese experts (PhDs) from the Universities of Greenwich, Minzu, Hong Kong and Xi'an Jiaotong made a relevant study. Their research on site reveals a triple gentrification process in Honghe WHS: Gentrifier-led gentrification, State-led gentrification and Self-gentrification.

"Gentrification" can be defined as "the production of space for progressively more affluent users" resulting in the gradual, indirect displacement of long-terra residents."(Hackworth, 2002, in Jin Hooi Chan & all, 2016, p.4).

Looking again at the symbolic drawing, we can observe that the village area (A) is really wide spread, showing a lot of traditional dwellings from the terraces (T) up to the "Highway" (H1). Like the holy forest (H2), the traditional Hani village's gate (H3) is now directly connected to the urban "Highway". But, why so many traditional houses? Perhaps, because an expectation of high rental value of their traditional dwellings for touristic purpose. The indigenous houses seemed to be of great economic importance and at core of a development strategy.

This drawing in 2010 was really premonitory:

"Government ban on new construction in the WHS for conservation purposes has caused high rental demand for existing Hani dwellings. […] During our 2015 revisit, a gentrifier declared the annual rental he paid to be about US$10,000 — a very high figure in comparison to the village's average annual income of less than US$500 per capita" (Jin Hooi Chan & all, 2016, p.16).

The study concludes that endogenous gentrification of villages by some of their own inhabitants (self-gentrification) for home-stay tourist accommodation is more convenient than exogenous gentrification, because this could reduce out-migration compared with other types of gentrification.

This may be true but I would not be so optimistic. To lodge a growing number of tourists in small indigenous villages could have a deep impact on traditional private and community life. In other words, tourists will invade ethnic peoples day and night. The number of traditional dwellings reserved for tourist accommodation is set to increase in the future. This "self-gentrification" could also imply significant out-migration involving a risk of not enough peasants available for rice-terraces cultivation and maintenance. In villages, to accept only proper scale tourist groups, to develop economic activities (reserved almost

fully to natives) as transportation and guiding, agricultural produce and local crafts selling, small bars, tea/coffee places and small restaurants providing friendly and comfortable rest areas, etc. could be a better way to achieve long-term sustainability.

"The tension between cultural exoticism and modernity is clearly depicted by the most senior manager in the state-owned tourist development corporation Shibo-Yuanyang Co. Ltd.5 in improving the general living conditions of the villages: "Some experts proposed that the more authentic [the culture is] the better; the more ancient the better… you demand [Indigenous people] to be poor, backward, and remain primitive, but you want to stay in a luxurious hotel room!… Our company position is… we are investing in this place, first and foremost, for conservation. But if it is merely conservation, and no reasonable development, the people cannot get rich. If local people are not rich, they will destroy [the rice terraces]."" (Jin Hooi Chan & all, 2016, p.18).

A fair agreement and balance of profits between all stakeholders is necessary for granting substantial benefits to ethnic natives who know how to maintain "alive" a so complex agricultural heritage. Government and governmental agencies should play a critical role in ensuring balance and regulation.

1.5 "LIVING HERITAGE" CONCEPT

In 1999, invited by the Mexican delegation to the World Congress on the Conservation of Monumental Heritage[3] , Prof. Jorge González Claverán and I, we argued that it is essential to take into account both aspects - tangible and intangible - for any natural or cultural heritage. It is even more valid for World Heritage. Defending that position, we coined together the key concept of **"Living Heritage"**.

This concept of Living Heritage is definitely relevant in case of indigenous heritage, in particular for terraces conservation. The tangible heritage of Hani and Yi terraces is their beauty, complexity, extension, and high quality crops. Intangible heritage consists of deep indigenous knowledge and eco-cultural practices, local people involvement and appropriate societal organization. These tangible and intangible aspects are totally linked

and should be taken into account for any action to ensure maximum protection of such **World Living Heritage**; in this case the permanency of an amazing World Eco-Cultural Heritage.

2. AN INTERNATIONAL LIVING NETWORKS ALLIANCE

As we noted above, a significant outcome of the *First Terraced Landscapes Conference* was the *International Alliance for Terraced Landscapes*. But how to run "properly" an international alliance? I will try to give my views from my long experience in several cultural and socio-political contexts (Europe, Latin America, China), managing many projects, working with various institutions: academic, governmental, international, associations and indigenous peoples)[4]. For development of an international alliance, I think two main possible ways exist. The first one could be the formalization of a "conventional organization".

2.1 CONVENTIONAL ORGANIZATION – THE FIRST WAY

This conventional organization is, in principle, based on the previous election of one delegate for each country. Then, these elected delegates make up an international advisory board. From this advisory board are elected or designated the members of an executive committee and elected the president of the international organization (unless the president would be elected by all the organization members, which is difficult to achieve between countries that are located far away from each other). In reality, international events organized by this type of international organization are often a unique opportunity of global meetings for the re-election of their leaders and President. I remind some international thematic organizations. During international fora, the representatives of each country seemed to exercise more concern for their re-election as new executive committee member than by the goal of the forum. In other words, the international meetings were often transformed into the theater of innumerable conflicts and intrigues as if the main purpose of the international meeting had become a secondary consideration…

But let us imagine that we are only between fair play persons and very democratic institutions from friendly countries without any envy or ambitions for power, though some are much wealthier and more powerful organizations or countries than others: it

I. Conventional Organization

A B C D *Countries*   ⓐ ⓑ ⓒ ⓓ *Formal Representatives (for each country)*

Site & Stakeholders:
one or several stakeholders
depending on location and context of action.

Advisory Board
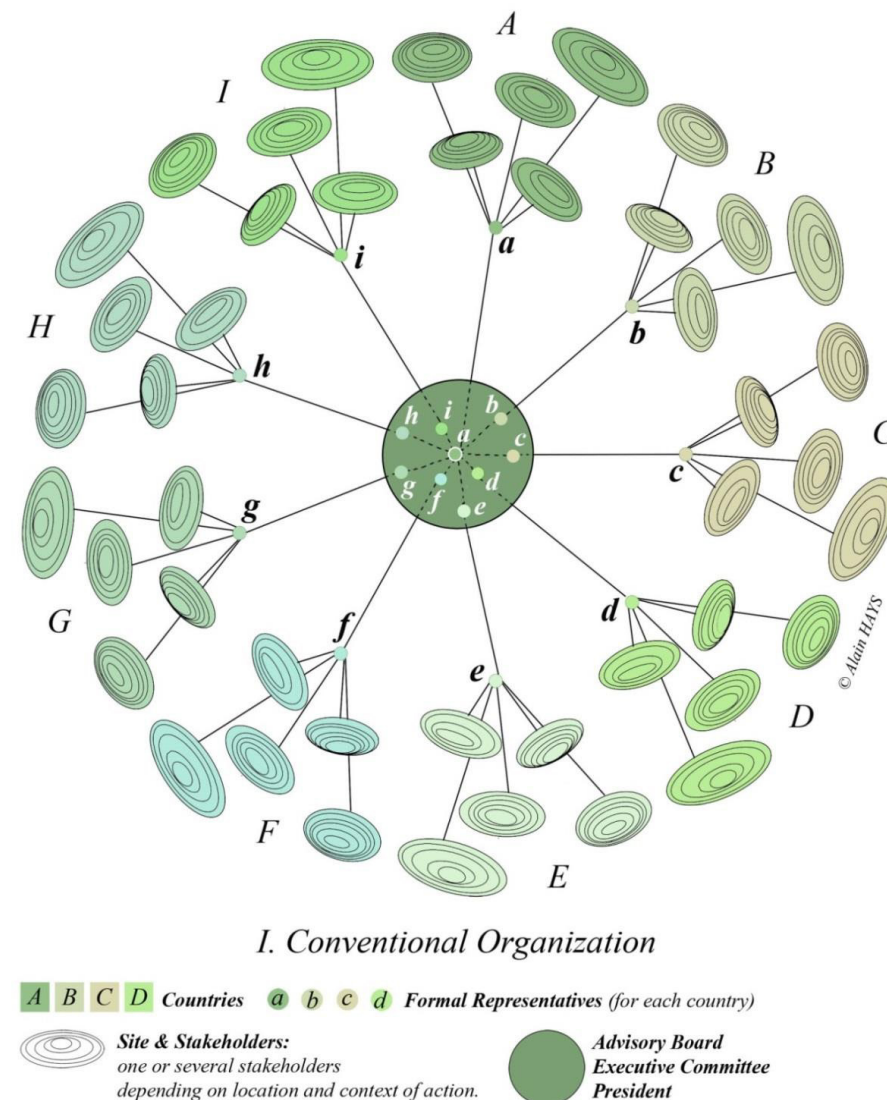**Executive Committee**
President

Figure 8.   In this diagram, the countries A,B,C,D,E,F,G,H,I have elected their respective delegates a,b,c,d,e,f,g,h,i. who make up their advisory board. An executive committee is comprised of members i, d, f, a. At this level, we can observe that the representatives of the countries B,C,E,F,G,H are not present in the executive committee. Unfortunately, the "democracy" quickly appears to have its technocratic and bureaucratic limits…. Here, the elected President "a" is from the country A.

would be like wonderland, doesn't it? Institutions and their leaders (in particular NGOs, universities, research centers and even charitable organizations…) fortunate enough to have more resources, always end up benefiting the funds rather than qualified stakeholders on the ground or independent actors that have already proven successful. In other words, consistent funds are granted in most cases to those who demonstrate a long history of large fundraising and financial administration regardless of the actual work done and true professional quality of their projects in the past. Nevertheless, this "conventional organization" system is necessary for intergovernmental organizations (IGOs) and could be convenient for international organizations (IOs) whose members in each country have the same status at local and global levels, as for example an international network of universities. The rules are easier to define when everybody uses them in his own environment and above all when everyone has the same status. But I understand that on the contrary, the International Alliance for Terraced Landscape, since its creation, does its best for integrating and motivating new actors coming from different backgrounds and territories. And that is how it should be!

The Alliance commitment to openness obliges to imagine another organizational scheme. We do not have to re-invent the wheel but to start from the current reality. So, in my opinion, the second way would be the own Alliance capacity-building and priorities, what we can refer to as a "Living Networks Alliance".

2.2 CONCEPT OF "LIVING NETWORKS ALLIANCE" – THE SECOND WAY

An argument for this second way is the diversity of participants and their location. In various documents the Alliance is presented as a network of professionals and activists. "Stakeholders" or "actors" would be more appropriate than "professionals and activists". Firstly, because these terms are not on an equal footing: a professional can also be an activist when an activist is not necessary a professional. Secondly, because the ambiguity of the word "professional". Does it mean a person who belongs to one of the professions? Does it mean a person who is expert at his or her work? Does it include for example a PhD student who has not yet graduated but who is doing a useful research about terraces?

Does it include retired specialists or academics who are no longer engaged in an employed or self-employed activity? Does it really include indigenous people or peasant inhabitants who are experts in terraced landscapes building, cultivation and maintenance? In case of touristic regions with attractive terraced landscapes (e.g. World Heritage Sites), does it also mean a person who is working in tourism-related business connected with the terraced landscapes topic? That seems a little confusing. On a global scale, talking about "stakeholders", "actors" or "partners" could better designate any person or institution who is involved in the use, rehabilitation, conservation, improvement and development of terraces, who is committed to the terraced landscapes preservation and who agreed with the founding **Honghe Declaration** (a copy of this text is attached for ease of reference).

Thus profiles of the members of the Alliance should be much more open:

- **Direct actors & users**: Local Inhabitants - Peasant Communities - Indigenous People - Farmers - Agro-food Productors - Rice Growers - Tea Growers - Wine Growers - Local craft producers, etc.
- **Peasant Associations**: Cooperatives - Peasant Federations - Agricultural Producers' Networks - etc.
- **Knowers**: Growers, Local Specialists, Academics (Universities), Researchers, Experts, Consultants, Governmental or International Cooperants - etc.
- **Scientists**: Archaeologists, Historians, Geographers, Ethnographers, Anthropologists, Agronomists, Botanists, etc.
- **Builders**: Local Builders, Materials Producers, Water Engineers, Civil Engineers, Landscape Designers, Architects, etc.
- **Promoters**: Local Knowers - Activists - Volunteers - NGOs - Students - Teachers - Educators – Schoolchildren – Reporters – Film-makers – Photographers – Eco-museums, etc.
- **Formal Nature Conservation Organizations**: Nature Park, Eco-Cultural Park Managers (local, regional, national.) - etc.
- **International Nature and Culture Organizations**: IGOs (UNESCO - UN Agencies - FAO), IOs (ICOMOS – IUCN, etc.)
- **Administrative Authorities:** (local, provincial, regional, national, etc.), GO(s)

- **Indirect actors**: Merchants, Businessmen, Tourism officers, Ecotourism actors - Innkeepers, Restaurateurs, Carriers, Tourists. etc.
- **Investors**: Private, Public, Local or External Investors - Banks, etc.
- **Sponsors**: Funding Partners - Donors - Fundations - Development Agencies - Local, Provincial, Regional, National, International Organizations - GOs - IOs - IGOs - etc. This stakeholders' list is far from to be exhaustive.
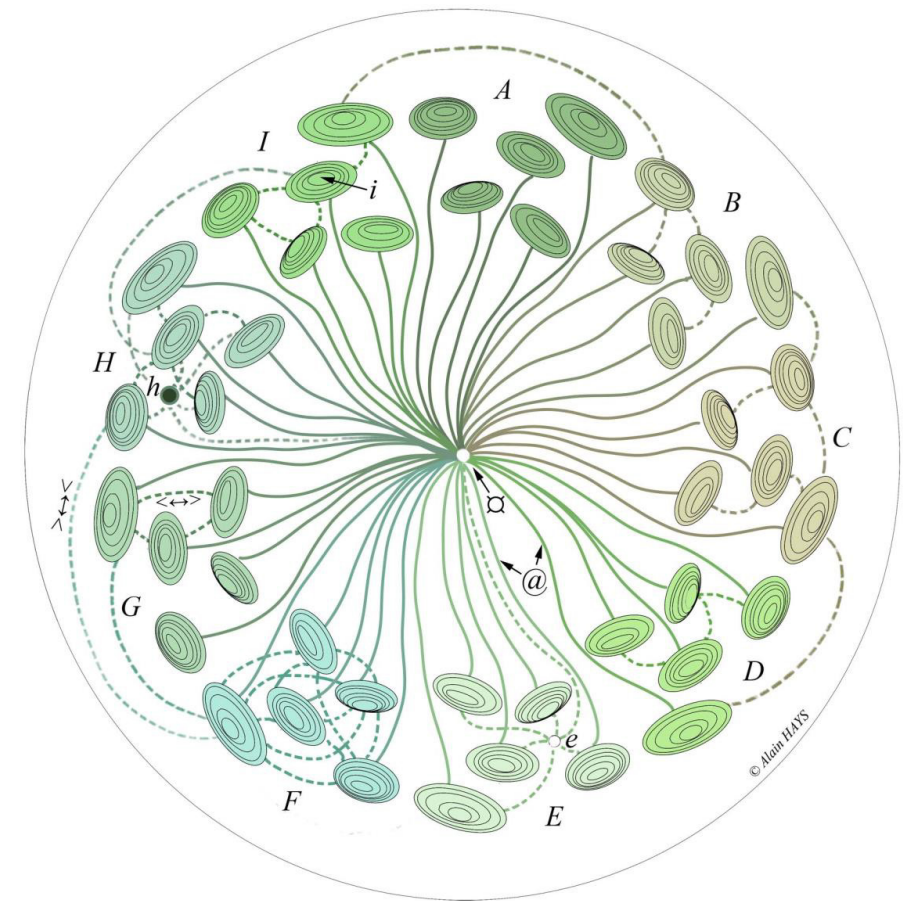
If we take into account all these "Terraces" stakeholders eventually interested in the Alliance, it is almost certain that a conventional organization will never work. Which official delegate could represent so different stakeholders? And how to organize fair and democratic elections ? Only a decentralized organization, an alliance of motivated and independent networks (the plural is ignificant) and key individual persons or groups could really work. It is why I have tried to illustrate the concept of "**Living Networks Alliance**", or Alliance of Living Networks (see below, the following illustration).

What can we observe from this second graphic illustration ?

First, each country is unique and the terraced landscapes reality and involvement of people about this topic are different in every country. Stakeholders are also not the same.

Second, in each country, we can find different types of organization, giving power to local stakeholders at all decision-making, planning and implementation levels. e.g.:

- In the country H, Alliance actors have decided to create a formal ITLA national association "h" (e.g. as it is the case in Italy) Why not ? if the establishment of this new association meets the participants' needs for developing activities in their country or from their country towards other actors at global level.
- In the country E, a key person "e" makes great efforts to promote activities of the Alliance and bring together important actors and competencies around the Terraced Landscapes topic.
- In the country I, we can imagine a stakeholders cluster "i" which coordinates its activities with different terraced landscapes sites. e.g. It could be a peasant

II. Concept of Living Networks Alliance

A B C D **Countries**

Site & Stakeholders: one or several stakeholders depending on location and context of action.

○ **e:** key person(s)
● **h:** formal association
i: stakeholders cluster

Catalysts for the Networks Alliance

¤ **Global Coordinator** (GC): key person, facilitator and organizer at global level.

@: Inter-communication between all stakeholders at global level,

<↔>: **Cooperation inside a country**

>↔< : **Cooperation between countries**

Global Alliance Committee (GAC) - Any active stakeholder can be a member of the Global Alliance Committee
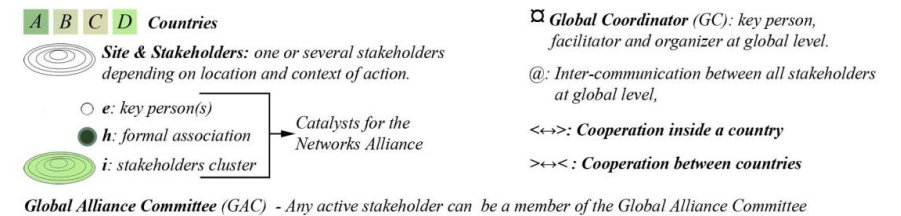
Figure 9.   This concept of "living networks alliance" is not a pipe-dream. So far, it is the current reality, and it has worked with little means compared to the successful mobilization and a good number of "Terraces" events in several countries. We have to congratulate all who have helped this initiative to become a reality. In less than a decade, the numerous meetings and international conferences organized in Peru, in Italy, and in Spain (Canary Islands) speak for themselves.

confederation for terraced landscapes agriculture, a terraces builders corporation, an informal activist movement, or any motivated organization.

- In the country F, we can observe a strong inter-communication or inter-action between several terraced sites, maybe because a good agricultural and rural development policy, maybe because an efficient NGOs coordination (which is no easy matter…), or other historical and social factors.
- In the country A, terraced sites and their actors look independent. It is a common situation when the distances are quite great between these sites within a country or when the agricultural use of terraces are very different: rice growers, tea growers, etc.

Third, dot lines between some of the sites and their actors highlight inter-communication or concrete actions (projects, programs, resources exchange, etc.) between them. Following a process of decentralization, it is important that the Alliance encourages appropriate forms of cooperation at the initiative of its members or prospective members. These could cover domestic and international cooperation. Alliance members or potential members (e.g. national research centers, universities) must be free to develop their own terraced landscapes programs and their researches at regional, national or international level. The Alliance should not result in stakeholders substitution. On the contrary, the Alliance has to be a credible promoter for any valuable initiative which contributes, with ethics and transparency, in the achievement of its goals.

Fourth, and perhaps the more striking, the graphic illustration shows that any Alliance actors has to be be directly informed of all activities and projects, new demands and timely news, and no only some representatives as it is too often the case in many conventional organizations. Any actor needs to feel engaged as a member of the Global Alliance Committee (GAC).

Fifth, To facilitate inter-communication between all stakeholders at global level is the main and difficult task. Internet is a great tool for that but not enough. There must also be a real willingness and that needs work. The "president" of the Alliance (sometimes

it is convenient to use this word in formal events or proceedings) has to be a Global Coordinator (GC), a key person who has demonstrated capacities for facilitating this necessary inter-communication and for organizing the Alliance events at global level.

2.3 LIGHT AND UNHIERARCHICAL ORGANIZATION
Such a Living Networks Alliance (or Alliance of living networks) has to be decentralized and as light as possible. To think better about it, I have had a fruitful exchange of views with our friend Jacques du Guerny[5] who has an extensive experience in international organizations and was the first to react to this concept of "Living Networks Alliance":
"il me parait excellent parce que faisable et a-hiérarchique. Faisabilité: essentiel lorsque l'on a affaire à des unités très diverses de par leur nature, fonction, poids et Weltanschauung[6]! A-hiérarchique est important comme l'expérience le démontre pour que l'organisation ne devienne pas une fin en soi et sans objet autre qu'incantatoire" (J. du Guerny, 2018-08-26).

"I think that is excellent because feasible and unhierarchical. Feasibility: essential when we are dealing with various units by their very nature, role, influence and world view (Weltanschauung). Unhierarchical is important, as experience has shown, to ensure that the organization does not become an end in itself and pointless, remaining basically incantatory."

In the first version of this paper, I did not go into details about logistics and operational organization. It would have been impossible to represent everything on a same diagram without becoming illegible. However, in response to concerns expressed by some members of the Alliance, I have tried to reflect on how best to ensure such a light and unhierarchical organization. First, we have to listen with the greatest attention to the remarks and suggestions made by J. du Guerny when he refers to the French notion of "intelligence des ressources", which means an "optimal use of resources".

«Ainsi le 'centre' ne doit pas essayer de standardiser/universaliser, mais repérer les points forts des membres dans les pays, certains sont bons en recherche, d'autre en vulgarisation, d'autres en formation, etc. Et donc le 'centre' doit encourager chacun de faire et développer ce qu'il sait faire le

mieux et, s'ils en ont envie ils peuvent former des petites équipes où leurs talents se complètent, se renforcent. Ce genre d'approche n'exige pas des moyens importants… La diversité des initiatives locales est comme la biodiversité, une richesse, il faut l'encourager et non mettre en place des mécanismes qui vont l'étouffer au bout d'un moment» (J. du Guerny, 2018-10-17).

"The 'center' should not try to standardize/universalize, but to identify members' strengths depending on the country, some are good at research, at dissemination, others are good at training etc. Thus, the 'center' should encourage everyone to do and develop what they do best. If they feel like it, they can form small teams where their talents complement and reinforce each other. Such an approach does not require considerable resources… The diversity of local initiatives, such as biodiversity, is wealth; we should encourage it, and not to put mechanisms in place that will only serve to stifle it after some time."

«Mon expérience d'observateur d'ONGs et d'institutions internationales est que dès que l'on propose trop de fonctions/tâches, la structure informelle se développe, et se transforme en secrétariat avec des problèmes de postes et de financements, des querelles d'intérêts géopolitiques, de bureaucratie, etc. et que l'objectif initial est peu à peu perdu de vue. L'organisation devient un fromage» (J. du Guerny, 2018-10-16).

"My experience as an observer for NGOs and international institutions is that as soon as too many activities/tasks are planned, the informal structure grows, and will be transformed into a secretariat with employment and funding problems, geopolitical power struggles, bureaucracy etc. The original objective tends to be gradually forgotten. The organization becomes a gravy train."

To avoid this situation, J. du Guerny suggests the following approach:
«De manière pratique, je suggère de procéder de la manière suivante :
S'il n'y avait qu'une seule fonction quelle serait-elle ? Est-ce que l'organisation actuelle suffit pour cela ?
Puis par itérations successives, s'il n'y avait que deux fonctions…
Arrive un point où l'organisation actuelle ne suffit plus. Quelles sont les options possibles alors,

avec quels financement et pérennité ? La question de la pérennité est cruciale : on obtient souvent des fonds pour une année ou deux, puis la source tarit et on commence à sauver les postes ou les contrats plutôt que les activités […]
Ce genre de consultation devrait être possible par internet, du moins pour la première partie de l'exercice où il faut établir la liste prioritaire. Puis dans un 2e temps les besoins organisationnels peuvent être discutés et déterminés en fonction de la liste de 2,3,…6,7 fonctions retenues» (J. du Guerny, 2018-10-16).

« In a practical way, I recommend to proceed as follow: If there was only one function, what would it be? Would be the current organization appropriate for that ?
Then, using successive iterations: If there was only two functions…
A point is reached where the current organization is overwhelmed. Thus, what options are possible? With what financing and continuity? Sustainability is critical: Funds are often obtained for one or two years, then the source will dry up and we begin by saving jobs or contracts rather than activities […] This sort of consultation should be possible through Internet, in the first instance to draw up a priority list. In a second step, organizational needs may be discussed and determined from the list of 2, 3, …6, 7 functions retained."

2.4 GLOBAL LEVEL: GLOBAL ALLIANCE COMMITTEE & GLOBAL COORDINATOR

By following these recommendations, not only a decentralized organization is appropriate but also a light framework where every Alliance member (person or institution) forms part of a **Global Alliance Committee** (GAC). Every Alliance member must feel responsible and heard as part of the Global Alliance Committee.

A **Global Coordinator** (GC) is necessary to avoid a central Board that could be detached from the reality on the ground and cut off from its roots. When an international organization begins to grow, I could add that it is frequently the case that the most motivated and qualified founder members disappear to the advantage of "better-situated" opportunists who join quickly the Board with a consequent risk of major deviation from goals of the organization.

The **Global Coordinator** (GC) is a key for the Global Alliance Committee and the activities of the Alliance. One of his main tasks is to be a good facilitator (and it is not so easy to be it). In my diagram, it looks like a sort of "hub" able to pass on information to others. The Global Coordinator has to promote and incentivize actors and actions. Of course, he cannot do everything by himself. If he feels he needs, he can organize and work with a **Global Liaison Committee** (GLC), which could be made of some reliable Alliance members. The trusted members of the Global Liaison Committee may be from different countries, institutions or individuals.

Applications for membership: The Global Coordinator and his Global Liaison Committee should be authorized on behalf of the Global Alliance Committee to receive applications for membership by new members and to keep the Alliance members' register.

A **Consultative Ethics Committee** (CEC), could be comprised, at global level, of trusted and qualified members. It could play an important role in case of deviance or disputes.

A **Global Scientific Committee** (GSC), may be comprised, at global level, of qualified members of different countries (not necessary from each of them). Perhaps, it could be more efficient to establish Scientific Committees (SCC) as "ad hoc committees" for each program or project execution.

2.5 OPERATIONAL LEVEL: "AD HOC COMMITTEES"

At the operational level, it may be created as many **Ad Hoc Committees** (AHC) as necessary. Some should be permanent, other circumstantial depending the goals to be reached; e.g. some ITLA "ad hoc committees" could be the following:

Events Committees (EVC), (e.g. this is the current case for the IV World Congress in Spain):

- **Honorary Committee** (HOC);
- **Executive Committee** (EXC);
- **Organizing Committees** (ORC);

- Executive Organizing Committee (EOC);
- Fieldwork Organizing Committee (FOC);
- Organizing Committee for the scientific committee coordination (OCS);
- **Scientific Committee** (SCC).

Operations Committees (OPC) (specific committees for programs or projects execution). If funds are obtained by an institution on behalf of ITLA for a program or a project, an ITLA Operation Committee (OPC) should be established although this funds could be received and used directly by interested parties (this point and financing arrangements have to be discussed).

Scientific Committees (SCC) – (depending on the events or projects).

Thematic Committees (THC), which would be transversal or specific committees if convenient (eg : Indigenous Terraces Committee, Andean Terraces Committee, Terraced Vineyards Committee, Rice Terraces Committee, Tea Terraces Committee, Water Management Committee, World Heritage Sites Committee, Eco-cultural Tourism Committee etc.).

Continental Committees (COC), transversal committees if convenient (e.g. Asian Terraced Landscapes Committee, Latin-American Terraced Landscapes Committee, African Terraced Landscapes Committee, European Terraced Landscapes Committee, etc.).

Logistic Committees (LOC): (decentralized, depending on the events or projects).

Promotion Committees (PRC) (decentralized, depending on the events or projects). These Committees should have an important role not only for promoting the name and objectives of the Alliance, but also to communicate its activities (events, projects, programs, local initiatives etc.) inside and outside the Alliance. They are not limited to a

global Internet communication, but have to encourage and support the exchange of local, national, regional and international experience.

This **Ad Hoc Committees** (AHC) list is not exhaustive but widely opened. Of course, all these committees should not be established at the same time. This codified list is just to indicate their possibility according to the necessity of the Alliance.

- The "Ad Hoc Committees" (AHC) concept has to <u>fit in well with the reality and tasks to accomplish.</u>
- Every Ad Hoc Committee may comprise one or more institutions and/or individuals from one or more countries. In other words, individuals or institutions who are members of ITLA can establish an ITLA Ad Hoc Committee according to their projects and activities.
- <u>**The Ad Hoc Committees should not be multiplied beyond necessity,**</u> just in order to legitimize funds, useless bureaucracy or any unsatisfactory process, giving a false impression of the Alliance or creating a white elephant that exceeds the Alliance's means and capacity.
- The Ad Hoc Committees could be a**s numerous as the diversity of local initiatives.**

2.6 CONCEPT CHART OF LIVING NETWORKS ALLIANCE AND ITS GLOBAL AND AD-HOC COMMITTEES

In the same manner as above, using my concept chart of "Living Networks Alliance" I have tried to illustrate a possible organization based on very few Global Committees and Ad-Hoc Committees as numerous as necessary. In my Global and Ad Hoc Committees Chart the first thing that can be noticed is its coherence and consistency with the "Living Networks Alliance" concept. In particular, a Central Board does not exist. The **Global Alliance Committee** (GAC) is symbolically represented by a red dashed line which includes all the ITLA members and the **Global Liaison Committees** consists of trusted key persons from different countries (e.g. B, C ,G).

Ad Hoc Committees (AHC) and *Key persons*: The Alliance organization depends entirely on **Ad Hoc Committees** and **Key persons** especially:
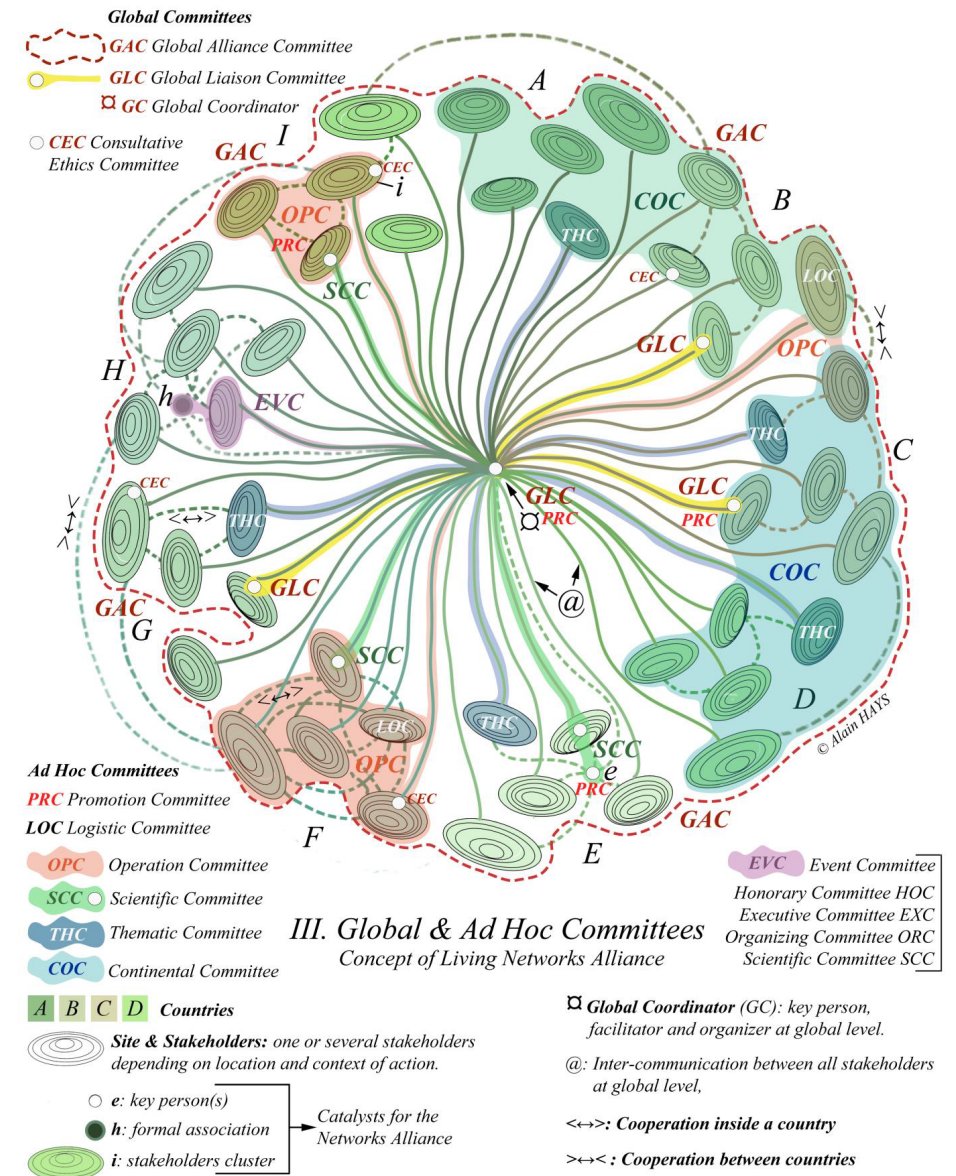

Figure 10. In my Global and Ad Hoc Committees Chart the first thing that can be noticed is its coherence and consistency with the "Living Networks Alliance" concept. In particular, a Central Board does not exist. The Global Alliance Committee (GAC) is symbolically represented by a red dashed line which includes all the ITLA members and the Global Liaison Committees consists of trusted key persons from different countries (e.g. B, C ,G).

- for the **Global Liaison Committee** (GLC) which has to help the **Global Coordinator** (GC),
- for the **Consultative Ethics Committee** (CEC),
- for every **Promotion Committee** (PRC) and
- for any action to facilitate the Alliance projects or events.

Operations Committees (OPC): For the execution of any concrete project, on initiative of ITLA members, a specific Operation Committee (OPC) could be created. An OPC can include individuals and/or one or more institutions; e.g. an international cooperation project between the countries B y C (from two continents) creates an OPC which can also be a bridge between the respective Continental Committees (COC) if they exist. The concept chart shows also an Operation Committee (OPC) at national level (country "F") with a Logistic Operation Committee (LOC) established in one of the terraced landscapes' sites. Another Operation Committee (OPC) for a project developed by three sites is shown in the country "I". We can also observe that a Promotion Committee (PRC) has been also established for this inter-sites project.

Thematic Committees (THC): The concept chart shows a transversal **Terraced Landscapes Thematic Committee** (THC) (e.g. a Water Management Committee) established between five countries A, C, D, E, G, across continents.

Event Committee (EVC): The concept chart shows an **Event Committee** (EVC), established by a formal ITLA national association (as it is the case in Italy) for congress, conference, seminary etc.. Appropriate working-level sub-committees can be struck as needed to handle different tasks. (e.g. Honorary Committee, Executive Committee, Organizing Committee, Scientific Committee. etc.)

Relevant remark by J. du Guerny: "Providing translations in other languages is a heavy and costly process. There is no doubt a need to be satisfied with automated and rough translations... After all, they are not legal documents involving billions. To just understand the content of the texts is enough."
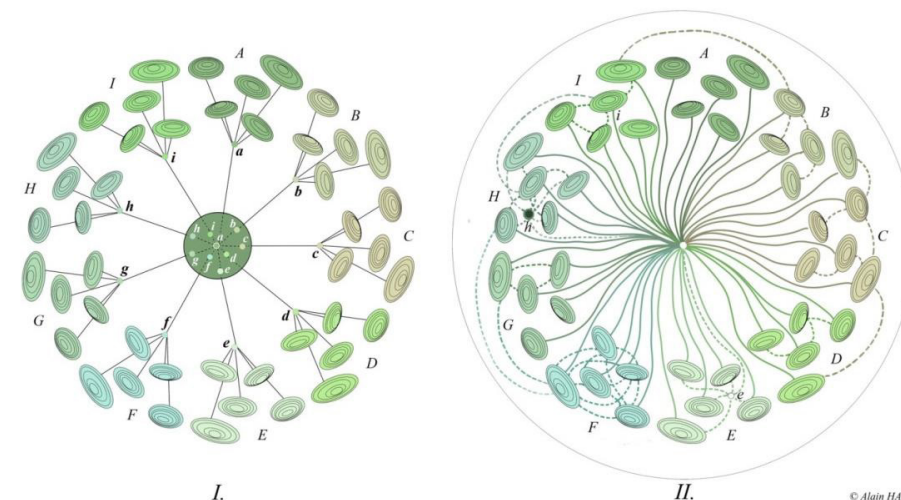
3. THE TWO WAYS...

Figure 11. Visual impact of the 2 governance systems of ITLA

So having a last look at these two illustrations and it is not only a visual impression: the first one seems geometrically and perfectly organized but it can also be seen as the top view of a dry-tree which risks to lose quickly its leaves while it has a solid trunk at least in appearances.

The second illustration looks organic and complex. It is not fully symmetric. It seems a nice living plant with only a thin stem but showing many seeds able to germinate in the future.

This light organic scheme fit in well with the present and future of the International Alliance for Terraced Landscape: an International Living Networks Alliance born in the Hani and Yi region, at the same time of a wonderful Eco-Cultural World Heritage.

HONGHE DECLARATION

Global declaration on protection and development of terraces

Drafted by Professor Shi Junchao

From November 11th to 15th, the most beautiful season for Hani terraces in Honghe Prefecture, we, the representatives and scholars from 16 countries, terrace farmers and representatives from international organizations including UNESCO, FAO, and the Ramsar Convention , as well as a representative from the US Environmental Protection Agency , have gathered together in the capital city of Honghe Hani and Yi People's Autonomous Prefecture, China, to hold the First Terraced Landscapes Conference, in order to explore ways and methods to protect and develop terraced cultures worldwide.

All participants including scholars, farmers and representatives of the international organizations jointly declare that:

1.

Terraces are agricultural, ecological systems which are found around the world. They represent an agricultural system created by numerous cultures over thousands of years of history.

The terraces embody the creative wisdom and the labor of mankind. They further illustrate the close integration of humans and nature, and the need to safeguard biodiversity and cultural diversity. For thousands of years, the terraces were not only the cornerstone on which many cultures were built, but they also nourished large populations around the world. However, the terraces not only satisfied people's material needs, but also served as repositories of culture.

2.

For the last half century, globalization and economic integration have severely impacted on the terraces, and imposed challenges for the people who farm them. Many terraces have been abandoned, and many cultures linked with the terraces are endangered – with some close to extinction. At such a critical moment, the question of how to protect the tradition of the terraces, and how to develop terraces for the future is a priority.

Endnotes
1 "The Honghe WHS is defined by a complex co-existence of multiple ethnic minority villages with different religions, socio-cultural systems and languages, in addition to other incoming populations" (Jin Hooi Chan & all, 2016, p.11)
2 See manual: McKEE Neil, SALAS Maria Angelica, TILLMANN Hermann J. (1993), VIPP – Visualisation in Participatory Programmes – A manual for facilitators and trainers involved in participatory group events., UNICEF, Bangladesh, 158 p. ISBN 92 806 3033 4.
3 ICOMOS XII Assembly, World Congress on the Conservation of Monumental Heritage, 17-23 Octubre 1999, Mexico, Guanajuato, Morelia, Guadalajara.
4 For ethical reasons, I will not cite the names of institutions or persons to which I could refer as problematic examples.
5 Jacques du Guerny : former Chief of the FAO Population Programme Service (SDWP). J. du Guerny was a guest of honour and keynote speaker during the Honghe First Terraced Landscapes Conference, 2010.
6 Weltanschauung : world view, ideology
7 we have to examine, in the original Chinese text, the phrase "a harmonious coexistence between man and god" This translation has a very religious connotation, especially Christian, which is inappropriate. If it refers to animist beliefs of specific Indigenous peoples, « an harmonious relation between animist peoples and their nature deities » would be appropriate.
8 There is a doubt that this affirmation is true; serious historical studies about this topic are required. If it is really true, it will be a strong political and philosophic additional argument for promotion of terraces cultivation.

3.

The protection and development of terraces is the common responsibility of all of society, including governments; scholars and researchers; farmers; businessmen and other members of society. All must share the responsibility of managing , protecting, and caring for the terraces.

4.

To protect and develop the terraces, you first have to address what is valued. We believe that the value of terraces is not based upon a monetary value. The culture of terraces embodies a system of values. In addition to providing food for survival, the terraces have scientific, cultural, historical, philosophical, religious, ecological and aesthetic value. As such, they cannot be replaced by any other agricultural system.

5.

What is particularly noteworthy is that the nature of terrace cultures embodies harmoniousness, namely a harmonious coexistence between man and nature; a harmonious coexistence between man and god[7] (as a cultural symbol of nature); and a harmonious coexistence among humans themselves. The harmoniousness of terrace cultures is sufficiently strong to moderate conflicts and contradictions that occur between different ethnic groups, different cultures and different countries[8]. This is why the ancient cultures of terraces possess significance for today, and bear importance for the future.

6.

The preservation and well being of the terraces requires the bringing together the resources and expertise of government, experts and scholars, local people and agencies. All policies applied to terraces should prioritize protection, and secondly appropriate development based upon science which underpins sustainability. Any approach should must take into account not only present impacts, but also effects on later generations.

From planning to implementation, we must heed the voices of both scientists and practical experts, namely the farmers who are the stewards of the land.

At present, the most urgent task is to develop a truly sensitive scientific understanding of terrace culture, and neither abandon nor exploit them. In order for the terraces to survive,

we must combine a respect for tradition and indigenous knowledge with modern methods and expertise. It is only in this way that we can guarantee a healthy future for the terraces and the unique human contribution that they represent.

What will be the future of terraces rests upon our understanding and awareness of what we will do now.

We wish, through our joint efforts, that the terraces will last forever, benefiting future generations.

15 November 2010
Mengzi, Honghe Prefecture, Yunnan, China

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