



Field Trip Report

By F. LeBlanc, Head, Field Projects

A New Look At Authenticity And Integrity Of The World Heritage From The Americas

A colloquium organized by the World Heritage Direction of Mexico

San Miguel de Allende, August 24-26, 2005



City medallion on street furniture



View of downtown San Miguel de Allende, Mexico



Colloquium program cover

New Views to Authenticity and Integrity in the World Heritage of the Americas

The World Heritage Direction of Mexico is part of the National Institute of Anthropology and History (INAH). It organized this colloquium on the subject of Authenticity and Integrity of the cultural and natural heritage of the Americas in San Miguel de Allende from August 24th to August 26th. This was done in collaboration with international institutions such as ICOMOS, IUCN, Global Heritage Fund, World Monuments Fund, the World Heritage Center and the GCI.



View of downtown San Miguel de Allende with the Parroquia cathedral in the background

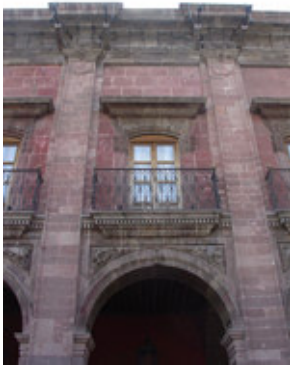
It is easy to get confused by all these concepts. To explain them in simple terms, one could say that first, VALUES (social, scientific, aesthetic etc.) are assigned to a building, site or landscape by people or government agencies. AUTHENTICITY is a concept that professionals in conservation use to determine if the property is really what it says it is. INTEGRITY is what we use to determine the “health” of all the parts (social, physical, immaterial)



San Miguel de Allende,
architectural detail



San Miguel de Allende
Casa del Mayorazgo de
Canal displays Baroque
and neo-Classical
elements



San Miguel de Allende
Casa del Mayorazgo de
Canal detail



Residents discussing

that make up this heritage. As may be the case with human beings, some parts may be very healthy, but others could be very sick and in need of urgent attention.

The following issues were the main subjects of this colloquium.

1) The definition of the concept of authenticity

The Webster's dictionary defines authentic as "*conforming to fact and therefore worthy of trust, reliance, or belief*". The concept of authenticity may be attached to a great variety of things, such as form, design, material, use, technique, tradition, spirit and feelings. These can be used to describe the artistic, historic, social and scientific dimensions of cultural heritage.

2) Authenticity and how it applies to various sites from the World Heritage List

Some of the most polemic World Heritage sites regarding the criteria of authenticity are Warsaw, the Buddhist monuments of Horyu-ji and the historic monuments of the antique city of Nara. But how do we understand the concept of authenticity in the American context when we apply it to sites such as Chiloé (Chile), Chan Chan (Peru), or the Jesuit missions in Paraguay, Argentina and Brazil, where wood and adobe are the main construction materials, and the damage to these materials is permanent? Or how do we reconcile the concept of authenticity with the constant degradation from our natural sites?

3) The definition of acceptable boundaries for cultural heritage reconstruction and natural sites degradation.

One of the great challenges of this colloquium is to try to establish parameters and indicators related to activities concerning the restoration, integration, reshaping and maintenance of the cultural heritage and identify measures to avoid or mitigate the numerous damages caused to the natural heritage.

Background

After 32 years of existence, the World Heritage Convention has inscribed 788 properties on the World Heritage List. Ever since the beginning of the Convention, all natural and cultural properties have had to meet the criteria of "universal value". In 1977 the Committee of the World Heritage Convention decided that the proof of "authenticity" should also be fulfilled by any property to be inscribed in the List. There are two main reasons that cause confusion in applying these criteria (universal value and authenticity). The first one is the vagueness of the concept itself and the second one is the numerous interpretations of the word "authenticity" as it applies to cultural properties. On the other hand the proof of "integrity" required for any natural site simply refers to the interrelation of all the key elements in their natural state.



**San Miguel de Allende
Centro cultural Ignacio
Ramirez venue for the
colloquium**



Courtyard



Courtyard entrance



**Suzana Sampaio (Brazil)
and Dr. Francisco J.
Lopez Morales (INAH)**



**Organizers and
participants during
break**

The Nara Document about the authenticity

This document dates from 1994 and reflects the fact that the international point of view about conservation has already changed from a Euro centric position towards a postmodern one, characterized by a cultural relativism. However this doesn't mean that the international debate about authenticity of the world heritage properties is completely resolved.

We really believe that World Heritage conservation experts should clarify how the concept of authenticity should be used in the field of culture. This would allow them to exchange appropriate information with their colleagues from around the world and agree that the search for authenticity is universal and that the means and the forms established for cultural heritage authenticity preservation are culturally dependent. The Inter-American Symposium on Authenticity in the Cultural Heritage Conservation and Management took place in San Antonio Texas in March 1996. Here different ideas concerning the authenticity of the American heritage were promoted and included in the San Antonio Declaration.

The Charter of Brasilia: Regional document on Authenticity of the Southern Cone Countries

The Charter's introduction gives a good overview of the questions and issues it addresses. The full text of the Charter of Brasilia can be downloaded from: [Http://www.icomos.org/usicomos/Symposium/SYM96_Authenticity/Southern_Cone_English.html](http://www.icomos.org/usicomos/Symposium/SYM96_Authenticity/Southern_Cone_English.html)

INTRODUCTION:

We, the ICOMOS members of the countries of the Southern Cone feel the need to present the topic of authenticity from our peculiar regional reality, different from that of European and Oriental countries with long national traditions, as our identity has undergone changes, impositions and transformations that generated two complementary processes: the affirmation of a syncretic culture and a culture of resistance.

If we spring from the fact that the human activity directed at shaping our environment has at times been characterized as the image of a social reality expressed through tangible and intangible resources, then we must begin by analyzing the way we organize those images.

Immediately, we confirm that in this process, we always operate in two basic dimensions: identity and diversity.

It is thus that we organize and interpret our actions upon nature and society that we plant our crops, that we build our houses, our cities, our landscapes, that we write our books and paint our paintings.

To each of these we assign meaning and value, and in this fashion, we build our culture, which must be understood as the totality of the creative actions of a society. And in this way, we begin to treasure our cultural heritage.



Dr. Francisco J. López Morales, Director, Direccion de Patrimonio Mundial, INAH



Dr. Michael Petzet, President of ICOMOS international



Luis Alberto Villarreal Garcia, Mayor of the City of San Miguel de Allende



Todai-ji - Nara, Japan



The Alamo in San Antonio, Texas, USA

Summary Of Some Of The Papers Presented And Discussions Held in San Miguel de Allende

Dr. Francisco J. López Morales, Director, Direccion de Patrimonio Mundial, INAH, on behalf of Luciano Cedillo Alvarez, Director General, INAH, welcomed the colloquium participants. He said that the Colloquium had been organized to open a space for discussion on the future of World Heritage in the Americas and was convinced that San Miguel de Allende was the best place to begin such discussion because it was a very inspiring place. With 25 sites on the World Heritage List, Mexico is the country from the Americas with the most sites on the List at this time and considers it is important to contribute to opening new views to *Authenticity* and *Integrity*, two very important criteria used for determining World Heritage Sites.

Dr. Michael Petzet, President of ICOMOS international welcomed participants on behalf of the international community of conservation specialists. He recalled the efforts of Mexico to organize a similar colloquium in 2003 that studied new ways to ensure a balanced and credible World Heritage List. He mentioned that the new Operational Guidelines of the World Heritage Convention went into force in February of this year and that they incorporate many aspects of the reflection of ICOMOS members, expressed through scientific meetings such as the one that took place in Nara in 1996 and that is specifically quoted in the new Guidelines. The concepts of “*Outstanding universal value*”, “*Authenticity*” and “*Integrity*” are still not clearly defined in these Guidelines. This is why a colloquium such as this one can contribute significantly to advancing our understanding and application of these concepts.

Luis Alberto Villarreal Garcia, Mayor of the City of San Miguel de Allende, officially opened the colloquium. He mentioned that San Miguel de Allende is considered to be “the heart” of Mexico, and even though it is not on the indicative list of sites Mexico wishes to nominate to the World Heritage List it nevertheless took care of its heritage as though it was. He went on to say that his administration was working closely with INAH to ensure that its rich heritage would not be compromised for the next generations and mentioned several important projects that were completed in San Miguel de Allende in recent years.

Dr. Francisco J. López Morales gave the opening remarks. He acknowledged the discussions that took place in Nara (Japan, 1994) and in San Antonio (USA, 1996) on the subject of *Authenticity* and *Integrity* but said that they were just a beginning. More debate and discussion was necessary to understand and apply these concepts in the context of the heritage of the Americas. The gap between natural and cultural heritage is narrowing and the next generation of specialists will probably preserve world heritage by fully integrating nature, culture and all associated values. A positive step was taken by the World Heritage Committee that integrated the selection criteria into one single list in the 2005 Operational Guidelines. Now, there is no distinction between natural and cultural criteria, simply one list of 10 criteria.



Colloquium participants during official lunch

The colloquium offers a space for discussion in the context of the Americas. It was quoted by G. Araoz that “what happened in the Americas was not the permanence of the indigenous world nor the extension of Europe ... it is something else.”

We must define what is truly our heritage and what makes it authentic. We must promote understanding among ourselves in the Americas and define what we consider to be the limits of “undue” reconstruction. This concept is resurfacing again, because in the Americas, much of the built heritage is based on materials that continuously require to be replaced (wood, adobe...), or on building traditions, especially as they relate to vernacular architecture.



Carlos Pernaut, ICOMOS Vice-President for Latin America

In terms of authenticity, we must re-discover our indigenous cultures because for a long time, they were described from a European perspective. Francisco showed several 18th century images that depicted indigenous Latin American people wearing feather ceremonial hats and costumes and.. high heel shoes! Actually, the false image of the indigenous people was more popular than the “real” one. The questions “How should we look at ourselves? How should we describe ourselves?” still need to be discussed and answered.

He was followed by **Carlos Pernaut**, ICOMOS Vice-President for Latin America who began by thanking the Mexican colleagues from INAH for organizing this colloquium and for looking up to the needs of the conservation specialists of Latin America. He stated that 20% of the ICOMOS membership is from the Americas with 54% from North America, 15% from Central America and 31% from South America.



La Moneda in Chile was restored but no traces of the revolution are visible

UNESCO has subdivided the world into various cultural zones, and each one must prepare a periodic report every five years and present it to the World Heritage Committee. The one for Latin America was presented last year. Though the large majority of the States party to the Convention said that the universal values associated with the sites in the region were preserved, a certain number said that they were not for certain sites. It is therefore important that we have a deep reflection on *Authenticity* and *Integrity* and that we, as professionals, develop a good understanding of what they mean, because if we don’t understand them, then we will inevitably damage them.



Jukka Jokilehto, ICOMOS expert for World Heritage nominations

The discussions in Nara, Japan in 1994 were a good step in the right direction, but they were not satisfying for everyone. The ones in San Antonio, USA in 1996, were more satisfying because 17 ICOMOS National Committees from the Americas each presented a paper that stated its position on these questions of authenticity and integrity. It was then that the concept of “reconstruction” re-emerged and that the idea of setting acceptable “limits” for this approach was discussed. Sites such as The Alamo (USA), La Plata (Argentina), and La Moneda (Chile) and others were cited and discussed.

Jukka Jokilehto, former ICCROM employee and ICOMOS expert for World Heritage nominations, offered the participants a series of issues that



Allen Putney and Katherine Slick

he felt should be discussed within the World Heritage context. For instance, he asked:

- How do we assess and express universal and relative values?
- How do we deal with continuity and change?
- How do we recover disappeared philosophies?
- How do we measure “outstandingness”?

We don’t live in a stable world. It is constantly changing and evolving. The definitions that were made 50 years ago must be changed to adapt to today’s realities.



Plaza del Generalísimo

During the second Nara meeting, there were open conflicts between those who mostly are from the “tangible” heritage world and those who were mostly dealing with “intangible” heritage. The latter refused the concept of “outstanding universal value” stating that it does not apply to “intangible” heritage. But then, since we cannot exclude intangible values from the built heritage, where does that leave us?

Mimesis (copying) is one of the oldest ways of learning. The architecture of Persepolis was copied for generations. Should we exclude exceptional sites that are clearly copies of earlier works? Or should we try to determine what level of creative input is needed in architecture to make the next generation something authentic?



Typical street shop

Authenticity by evidence of history also creates its own issues. For example, the site of Bamian in Afghanistan was put on the World Heritage List after the Buddhas were destroyed. It was considered that they were not the only factor giving the site its outstanding universal value; the more than 2 000 years of history represented at the site were sufficient to do it. Also, the City of Bam in Iran was put on the World Heritage List after it was severely damaged by an earthquake. The latter revealed archaeological evidence that gave the site even more significance than it had before.



San Rafael Church

The bridge in Mostar was nominated to the World Heritage List before it was destroyed during the war but it was put on the List only after it was “reconstructed”. It was considered that it was a symbol of reconciliation and that its long outstanding historical value as a cultural link was more important than the actual stones (original material). This certainly raises questions about authenticity doesn’t it?

How do we understand socio-cultural authenticity? Being true to myself means being true to my own originality. Take the example of vernacular buildings that are turned into museums. The social context that produced and maintained the vernacular buildings is gone. So the buildings are “authentic” but the social context indispensable to their understanding is gone. Is this an “authentic” site?



San Rafael Church interior

Since human beings are essentially “language” animals, then it is understandable that the “intangible” culture is the mother of all cultures.



Herb Stovel, former Secretary General of ICOMOS and ICCROM employee now teaches at Carleton University in Ottawa, Canada

Herb Stovel, former Secretary General of ICOMOS and ICCROM employee said that it is all fine to discuss these concepts as much as we want, but in the end, we must move from philosophy to practicality: sites are nominated to the World Heritage List each year, and someone must say “yes” or “no” to the nominations. We all understand that we are dealing with an imperfect system.

He talked about words whose meaning has changed over time and suggested that *Authenticity* and *Integrity* should be addressed together. Our larger purpose should be to find ways to communicate these concepts clearly to those preparing the nominations in the various countries. This is quite a difficult task considering that they don’t exist in certain cultures and vary considerably for different disciplines. For instance, for an archaeologist, everything in the world is authentic, but for an historian, events, people, sites either have value or they don’t and the concept of authenticity does not really mean much.



Plaza de Allende

From a historical perspective, the concept of *Authenticity* introduced in the World Heritage Convention in 1972 was borrowed from the American system. In this system, a building or a site is either “authentic”, or it is not. But nowadays, many professionals are talking about “degrees” of authenticity.



Colloquium participants at Plaza de Allende

Since the Nara meeting in 1994, Herb counted 45 subsequent meetings where this subject was discussed. He explained that up to 1994, the World Heritage Committee and ICOMOS were discussing nominations within the framework of typologies i.e. cathedrals, colonial historic cities, Greco-roman sites etc., and asking itself: How does this nominated Gothic cathedral differ from all the other Gothic cathedrals that are already on the List? Since Nara, there has been a move to discuss the List in terms of themes: movement of peoples – settlements – modes of subsistence – technological evolution etc.

The test of “Outstanding Universal Value” that all nominations must meet was a last minute addition to the 1972 Convention. It was not defined in it and only recently have we started to see a definition in the new documents produced by the WHC.



Old gas pump used as urban sculpture

Our colleagues dealing with natural sites have used the concept of *Integrity* quite extensively. For a natural site to be considered on the List, it must pass the test of *Integrity* i.e. if a migratory bird site is nominated, then all the natural elements necessary to ensure this function must be present in the boundaries of the nominated site and they must be well managed. In the cultural field, we tend to use the concept of *Authenticity* quite a lot, but not as much the concept of *Integrity*. Herb suggested that we should have much more interaction and discussions with our colleagues from the natural side to benefit mutually from our research and insight of these concepts.

He concluded his talk by challenging the group to link the concepts of *Outstanding Universal Value*, *Authenticity* and *Integrity* together in order to support better management of World Heritage Sites.



Piras Pinagrazia, represented the World Heritage Center at the colloquium

Piras Pinagrazia, representing the World Heritage Center mentioned her recent mission in the region of the Himalayas where she was expecting to see pristine vernacular architecture and ancestral construction traditions still alive. She was surprised to see how much new construction technology and materials was being used in the making of contemporary local vernacular architecture. The traditions and the social context have certainly evolved quite significantly during the past decades. This prompted her to ask: How is *Authenticity* related to social change? Is *Authenticity* compatible with development?

She went on to quote several paragraphs from the 2005 World Heritage Committee Operational Guidelines that address questions of values and authenticity and which might help this group in its discussions.



Statue in the San Miguel Museum of History

79. Properties nominated under criteria (i) to (vi) must meet the conditions of authenticity. Annex 4, which includes the Nara Document on Authenticity, provides a practical basis for examining the authenticity of such properties and is summarized below.

80. The ability to understand the value attributed to the heritage depends on the degree to which information sources about this value may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, are the requisite bases for assessing all aspects of authenticity.

81. Judgments about value attributed to cultural heritage, as well as the credibility of related information sources, may differ from culture to culture, and even within the same culture. The respect due to all cultures requires that cultural heritage must be considered and judged primarily within the cultural contexts to which it belongs.

82. Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural value (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including:

- form and design;
- materials and substance;
- use and function;
- traditions, techniques and management systems;
- location and setting;
- language, and other forms of intangible heritage;
- spirit and feeling; and
- other internal and external factors.

83. Attributes such as spirit and feeling do not lend themselves easily to practical applications of the conditions of authenticity, but nevertheless are important indicators of character and sense of place,



Typical street shop



Flower vendor at Plaza Allende



Traditions in San Miguel de Allende



Gustavo Araoz, Secretary of US/ICOMOS and ICOMOS Vice-President



Flowers in the San Miguel de Allende market



Nelly Robles, INAH archaeologist responsible for the site of Monte Alban, Mexico

for example, in communities maintaining tradition and cultural continuity.

84. The use of all these sources permits elaboration of the specific artistic, historic, social, and scientific dimensions of the cultural heritage being examined. "Information sources" are defined as all physical, written, oral, and figurative sources, which make it possible to know the nature, specificities, meaning, and history of the cultural heritage.

She concluded her talk by reminding participants that each State Party to the Convention must report on a regular basis on the Authenticity and Integrity of the properties under their care. These reports show that a large number of them are changing and will inevitably continue to do so.

Gustavo Araoz, Secretary of US/ICOMOS and ICOMOS Vice-President, talked about the ICOMOS Inter-American Symposium on Authenticity held in San Antonio, Texas in 1996 that was a follow-up on the discussions held in Nara during 1994. These discussions created a paradigm shift on how heritage is defined and managed, from the immovability of materials to the means of intangible values. This shift was embraced by the Americas. The 17 papers submitted for discussion in San Antonio, each prepared by a different ICOMOS National Committee of the Americas, can be found on US/ICOMOS' web site. They led to the preparation of the San Antonio Declaration (1996) that owes a great deal to the Charter of Brasilia (1995). These discussions introduced some of the following concepts or ideas in the Americas:

- Minority cultures should be treated equally to dominant cultures
- Value does not lie only in materials but also in social traditions, especially in regards to vernacular architecture.
- Crafts evolve
- Drastic changes are a threat to cultural sites
- Otherwise, change is acceptable
- The key is continuity, not originality
- The history of all stakeholders is of equal importance

He concluded by saying that there is no universal definition of *Authenticity* and that it lies in a complex relationship between intangible and physical attributes. New groups are attributing new and unprecedented values to sites. The on-going discussions concerning the ICOMOS ENAME Charter on interpretation of cultural properties is an ideal venue to continue the discussions on *Authenticity*.

Nelly Robles, INAH archaeologist responsible for the site of Monte Alban began by saying that she thought that there were not enough archaeologists present at this colloquium that they would have benefited greatly by these discussions. In Mexico, the concept of Authenticity may be understood quite differently than other regions in the Americas. The great interest of the Mexicans for their past began with the discovery and reconstruction of the



Reconstructed pyramid of Chichen Itza, Mexico



Teotihuacan pyramid near Mexico City



Alastair Kerr, Architect from the Ministry of Culture of British Columbia



SGang Gwaay, World Heritage Site in Canada



SGang Gwaay poles

pre-Hispanic heritage. From the turn of the century to the 1950s, the discovery and definition of what was Mexico's heritage was largely left in the hands of archaeologists who discovered and reconstructed sites such as Chichen Itza and Teotihuacan.

This approach to treasure hunting and reconstruction of Maya or Aztec sites certainly undermined *Authenticity*. But Mexicans accepted these "monuments" as the resurrection of a valid and great past that was destroyed by the Spaniards. In this case we could argue that *Authenticity* was a constructed value. Of the 25 Mexican sites on the WHC, 10 are representative of this great heritage.

The first Mexican conference on reconstruction took place in 1974 and though it asked for the respect of the original, reconstruction is still being practiced today because we do not seem to have a solid base to prevent it. It is an "allocated" value by the public that believes that the reconstructions are done in recognition of a great past. The concept of *Authenticity* and respect for all interventions on a site is the basis for the preservation of Templo Mayor in downtown Mexico City, next to the Cathedral. But this is very challenging because the population is still expecting that the specialists will rebuild this great temple.

She concluded by suggesting that archaeology and modern conservation will need to work much closer together to create a stable foundation for *Authenticity* and *Integrity*.

Alastair Kerr, Architect from the Ministry of Culture of British Columbia, Canada spoke on the subject "Constructing Values and Authenticity at SGang Gwaay, World Heritage Site located on the Queen Charlotte Islands near Vancouver, Canada".

SGang Gwaay is the name the Haida, the indigenous people of the Queen Charlotte Islands, give to this small rocky island located at the southern end of the archipelago. The name SGang Gwaay means "place of red rock cod". The abandoned Haida village is located on the east side of the island on a small bay about 200 meters long. The place is most obviously significant because of the monumental carved poles still standing there facing the beach. SGang Gwaay has the largest and best-preserved in situ collection of carved poles in the world by the indigenous people of the Pacific Northwest. Both the in situ poles and those that have been removed are internationally recognized as outstanding examples of monumental Haida art and illustrate the high artistic tradition the indigenous people of the Pacific Northwest achieved.

The site's history begins around 360 AD. The first European contacts happened during 1862. In 1881 there was a smallpox epidemic and in 1888 the village was abandoned. The site was nominated to the World Heritage List in 1981 by the Canadian government on the basis of its testimony to this disappeared civilization (cultural criteria iii).



Angel Cabeza Monteiro,
Director, Consejo de Monumentos Nacionales del Chile

The importance of this site to the Haida must be understood in their culture. The poles are not totem poles. There are entrance poles to houses, funerary poles and memorial poles. They are all status symbols. As they decay, they lose their value, somewhat like cars in our contemporary American society.

When the poles age, they are supposed to disappear. The fact that the Canadian government wants to preserve them for future generations goes directly against the Haida culture. The authenticity of this site resides in our ability to extract and understand this type of information. For the Haida, the site is dynamic and going through its life cycle and should be left alone. For archaeologists and conservators, it is a static site with scientific value and it should be preserved.



Church in Chiloé

Canada's national historic commemoration program is conflicted. While the commemorative integrity processes clearly states that physical integrity will be measured by the degree to which resources that symbolize national historic significance are conserved, Parks Canada also wants to be respectful to the values and beliefs of the Haida. However, strictly adhering to its own policies, authenticity is seen in the physical remains as well as the cultural traditions.

For tourists, authenticity primarily means the ability to experience the historic poles with as little intervention as possible. The effective stewardship of SGang Gwaay should take into consideration all these values, authenticities and ways of constructing integrity just as the Nara Declaration recognizes all values in determining authenticity and integrity.



Statues of Easter Island

Angel Cabeza Monteiro, Director, Consejo de Monumentos Nacionales del Chile, showed several sites in Chile where questions or issues related to Authenticity and Integrity can be raised. International conventions and guidelines have been very useful for the Chileans because they were quite isolated from the rest of the world during the 1970s and 80s. Presently, there is a great deal of interest for heritage in Chile and requests for nominations to the World Heritage List have dramatically increased in recent times.

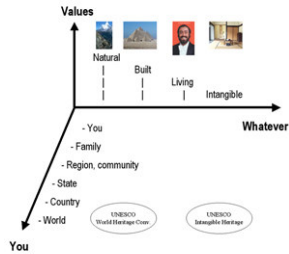
A great deal of Chile's heritage is intimately linked to its communities. For instance, the authenticity of the wooden Churches of Chiloé exists because of the living community that still uses them for worshiping. The magnificent statues of Easter Island are still very much part of the culture of the Rapa Nui people who still inhabit the island. The authenticity of the properties presented by Angel does not rest essentially in the materials, but in the meanings, the social values, the uses, and the use of the soil. We need to continue to sustain the dialogue on these fundamental questions.



Francois LeBlanc, Head of Field Projects at the Getty Conservation Institute in Los Angeles

Francois LeBlanc, Head of Field Projects at the Getty Conservation Institute in Los Angeles.

I presented a paper entitled: *Values, Authenticity and Integrity for Good Management* and covered the following topics:



What is Heritage?

Because the word “heritage” is associated to so many things nowadays, and because the concept of “heritage” is at the core of everything that we do in conservation, the paper offers a personal definition. In simple terms, heritage is “*whatever you want to preserve for the next generations*”. From that simple definition, the concept can be illustrated by three axis: on one axis, heritage can be anything natural, built, living or intangible; on another axis, it ranges from you as an individual to communities, countries and the whole world. In that context, UNESCO’s World Heritage Convention covers the natural and built heritage at world level while its Intangible Heritage Convention covers that aspect of heritage. Only the “living” heritage now needs to be protected by an international tool to cover the whole range at the “world” level. On a third axis, it can be said that all these concepts of nature, culture, family, state etc. are understood differently according to the cultural value system one examines them from. The concept of “family” or “nature” varies considerably if you are a North American or an African, or if you are from an Asian or aboriginal culture.



**Greathouse at Chaco
Culture National
Historical Park, NM, USA**



**Streetscape in San
Miguel de Allende**



**Streetscape in San
Miguel de Allende**



**Streetscape in San
Miguel de Allende**

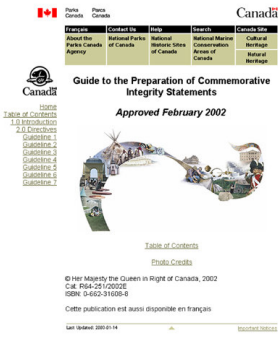
Values for Good Management

Since 1987, the Getty Conservation Institute has been involved with values-based site management planning through research efforts, professional training courses, symposia, and field projects. As an extension of this commitment, and associated with a related research and publication effort on values and heritage conservation, the Institute has led an effort to produce a series of case studies that demonstrate how values-driven site management has been interpreted, employed, and evaluated by four key organizations. In this project, the GCI has collaborated with the Australian Heritage Commission, English Heritage, Parks Canada, and the U.S. National Park Service.

The case studies in this series focus on values and their protection by examining these agencies’ roles in management. By looking at one site and the management context in which it exists, they provide detailed descriptions and analyses of the processes that connect theoretical management guidelines with management planning and its practical application. The analysis of the management of values in each site has been structured around the following questions:

- How are the values associated with the site understood and articulated?
- How are these values taken into account in the site’s management policies and strategies?
- How do management decisions and actions on site affect the values?

Of the four sites studied as part of this project – Grosse Île and the Irish Memorial National Historic Site in Canada, Port Arthur Historic Site in Australia, Hadrian’s Wall World Heritage Site in the United Kingdom, and Chaco Culture National Historical Park in the U. S. – The latter was presented to illustrate how values play an important role in management.



Commemorative Integrity Statement

Finally, the Canadian methodology for the preparation of *Commemorative Integrity Statements* at National Historic Sites is presented as one way of understanding the concept of “integrity” in a practical context that can help to manage World Heritage sites.

Javier García Cano, Architect, Director del Archivo de Imágenes Digitales, Universidad de Buenos Aires, is a specialist of underwater archaeology. He stated that there is little or no discussion in this field concerning *Integrity*. There are no underwater sites on the World Heritage List. Underwater sites are very difficult to access and it is not easy to define the limits of a site in a traditional way. To define precisely an underwater site with limits and all the elements that will define its integrity using principles and guidelines that are used for sites that are on land is going to be quite a challenge, especially when entire parts are either invisible or inaccessible. In the case of underwater sites, the professionals in this field talk more about “potentiality” and they promote “non-intrusion”.

Javier raised the question: Is it possible to associate the concept of *Integrity* with underwater sites? He also stressed the importance of the concept of “non-intrusion” in the field of underwater archaeology and mentioned comments from the archaeologist Anders Franzén who found and exposed the remains of the Viking ship the “Vasa” who said before he died “never another Vasa”, meaning that this sort of intervention should never be done again. We should leave shipwrecks where they are found.



Javier García Cano, Architect, Director del Archivo de Imágenes Digitales, Universidad de Buenos Aires



The Vasa Viking ship being excavated in dry dock

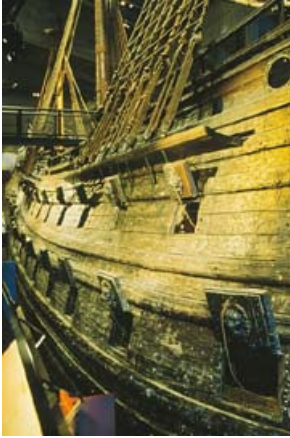
“The Vasa sank within one nautical mile of the start of her maiden voyage in 1628 before she even left the Stockholm archipelago. Anders Franzén had already found some 17th century wooden ships, as his hobby and obsession was looking for old wrecks. He was bent on finding Vasa and did. Franzén found her in 1956. Although she is now housed on public exhibition, more than 30 years after she was initially brought up, and 95% of her is original parts, some reconstruction work remains to be done.

This ship was not excavated first and then lifted out of the water, but the reverse (Saunders, 1962:14). She was lifted up from her clay bed and moved in several steps to shallower locations until she could be excavated in “dry-dock.” This was possible only because the hull was in good condition. The Baltic Sea is brackish water. It does not have a wood-destroying organism called *Teredo navalis* that is found in the oceans. Therefore timbers long sunken in the Baltic are well preserved.”



Pilar Luna, responsible for INAH's Underwater Archaeology Department

Pilar Luna, responsible for INAH's Underwater Archaeology Department, reinforced the same points made by Javier Garcia Cano and described the creation and development of INAH's efforts to understand and preserve Mexico's underwater heritage. Such efforts really began internationally during the 1960s following an important scientific meeting held in Turkey. INAH created a small and modest underwater research department in 1980. It now has well trained staff and is operating with resources from a special trust. She discussed the projects undertaken by the Department, especially in Campeche and Vera Cruz.



The Vasa Viking ship



State of Campeche where much underwater research has taken place



Allen Putney, from the International Union for Conservation of Nature, one of the official bodies that advises the World Heritage Committee on the nomination of natural sites



Traditions in San Miguel

The most important threat to underwater heritage remains the treasure hunters. Mexico was the first country to request by law a percentage of finds from underwater shipwrecks in Mexican waters. Sophisticated new technology was used to identify more than 60 new sites of shipwrecks from the 15th to the 20th century. One of them is an American warship from 1901 that the Americans see as a “funerary” shipwreck site while the Mexicans see as a “war” site. Of course, the questions associated with its preservation, access and interpretation create a few challenges and questions concerning *Authenticity* and *Integrity*.

Underwater sites close to the Mexican coast are treated as museums, and may be visited by the public. Before visitors are allowed to the sites, they are briefed on the site’s history and importance and asked to help INAH with its knowledge and understanding of the site. While the position of most Mexican archeologists working on land-based archaeological sites, is to say “no” to public participation to the actual archaeological work, the position of archeologists working with underwater sites is to say “yes”, please help us. They consider that involving the local population and visitors is the best way to ensure the long-term protection of the sites. Not only shipwrecks are found underwater. Pilar discussed an important site of the coast of Yucatan where an important prehistoric site of caves has been recently discovered that reveals the presence of human being in this area more than 10 000 years ago.

Allen Putney, from the International Union for Conservation of Nature, one of the official bodies that advise the World Heritage Committee on the nomination of natural sites, spoke about various aspects of the concept of *Integrity* and *Authenticity* as they are understood and applied by IUCN.

He began by mentioning that 45% of the natural sites nominated to the WHC were not accepted because they did not meet the criteria of *Integrity*. The number one problem is defining the property’s limits that must include all the essential natural features that will ensure the *Integrity* of the site. IUCN relies heavily on “science” for this purpose as opposed to “values” and subjective judgments as we do for cultural properties. Often, the State nominating the property will disagree with IUCN on the site’s boundaries or its visitor plan will be in conflict with the conservation plan. Allen characterized the main issues concerning natural sites in various regions of the world as follows:

- Africa ⇒ funding problems
- Pacific Rim ⇒ change of species
- North America ⇒ development
- Latin America ⇒ development and changes in animal habitats
- Arab world ⇒ changes in animal habitats or species

To illustrate this point, he showed a natural park in Brazil where a new road was recently constructed. This road created a “separation” and the species on one side were replaced by new ones, new predators arrived etc. The Integrity of this site as therefore been compromised according to IUCN. IUCN uses very well structured and clearly defined criteria to measure the decrease in *Integrity*, an approach that may be useful to those dealing with cultural sites.



**Susan Denyer, ICOMOS
Advisor to the World
Heritage Committee**

He concluded by saying that the nature and culture specialists should work more closely together because they have a lot to share. Though IUCN relies heavily on science for the analysis of natural sites, in the end, it recommends them as world heritage for cultural reasons. Elephants probably “value” their living areas quite differently than human beings. It is human beings that give universal value to natural sites, and that is a cultural expression.

Susan Denyer, ICOMOS Advisor to the World Heritage Committee, talked about the challenges associated with defining and managing *Authenticity* and *Integrity* in the context of cultural landscapes. She reminded the participants that the WHC considers that there are three categories of cultural landscapes: a) designed b) evolved c) associative. She essentially discussed the evolved landscapes that were created by cultural communities over time and are well integrated with the natural environment. The major components of these landscapes are people and the environment and we need to focus on the links between them that are based on dynamic interaction processes. She raised many issues and questions that need to be addressed or discussed. Here are some of them.



**Museo Historico de San
Miguel de Allende, Plaza
de Allende**



**Museo Historico interior
courtyard**

- We must think about the *Authenticity* of all the elements.
- Cultural responses in cultural landscapes have evolved over time and therefore the landscapes are a series of cultural layers or they have persisted and not changed and they are in continuity with the past.
- The forces that have triggered the cultural responses may change over time (climate changes, development, education, modernization, politics, economy, etc.)
- The meanings may change over time.
- The value of cultural attributes – is not inherent – is given by society – is not static over time
- Who is responsible for sustaining *Authenticity*?
- What to do when the global forces that have created exceptional cultural landscapes are replaced by other forces?
- How viable is it to sustain these extreme solutions?
- In evolving landscapes, is there a limit to change before *Authenticity* is compromised?
- A traditional house may not be good for living in anymore.
- Can all decisions be made at local level?
- Change is not always beneficial to the attributes that we value.
- How can we manage *Authenticity*?
- Dance, music, painting and sculpture need a supportive environment to express themselves in an authentic way.

Susan concluded by giving examples of cultural landscape sites on the World Heritage List that illustrate these questions. One of them is in Togo.



The Koutammakou landscape in northeastern Togo, which extends into neighboring Benin, is home to the Batammariba whose remarkable mud Takienta tower-houses have come to be seen as a symbol of Togo. In this landscape, nature is strongly associated



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Katherine Slick, State Historic Preservation Officer for the State of New Mexico



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with the rituals and beliefs of society. The 50,000-ha cultural landscape is remarkable due to the architecture of its Takienta tower-houses which are a reflection of social structure; its farmland and forest; and the associations between people and landscape. Many of the buildings are two stories high and those with granaries feature an almost spherical form above a cylindrical base. Some of the buildings have flat roofs, others have conical thatched roofs. They are grouped in villages, which also include ceremonial spaces, springs, rocks and sites reserved for initiation ceremonies.

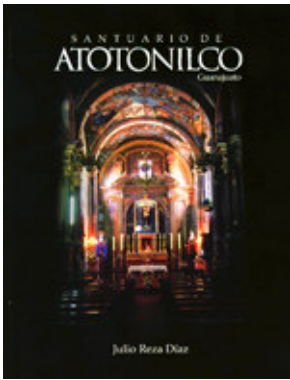
The “idea” of these constructions and farming systems are based on sustainability and sharing. How will these values persist in a world of cell phones, television and globalization? How can we manage the *Authenticity* and *Integrity* of such a site?

Katherine Slick, State Historic Preservation Officer for the State of New Mexico, talked about El Camino Real de Tierra Adentro that is the route that used to link the City of Mexico to small villages just north of Santa Fe.



El Camino Real de Tierra Adentro is recognized throughout the United States of America and Los Estados Unidos de Mexico as a timeless route of trade and cultural exchange and interaction among Spaniards and other Europeans, American Indians, Mexicans, and Americans, which shaped individual lives and communities and affected settlement and development in the greater Southwest. Recognition of this route as an international historic trail will commemorate a shared cultural heritage and contribute in a meaningful way to eliminating cultural barriers and enriching the lives of people along El Camino Real de Tierra Adentro.

Added to the National Trails System in October 2000, El Camino Real de Tierra Adentro (Royal Road of the Interior) National Historic Trail recognizes the primary route between the colonial Spanish capital of Mexico City and the Spanish provincial capitals at San Juan de Los Caballeros (1598-1600); San Gabriel (1600-1609); and Santa Fe (1610-1821). The national historic trail extends 404 miles from El Paso, Texas, to San Juan Pueblo, New Mexico.



The *Authenticity* and *Integrity* of this trail is based on Indian trails that connected many pueblos and lots of exchange of goods. In the State of New Mexico, there are 19 pueblos that are associated to the Trail. They are all linked together through language and cultural traditions. This is intangible heritage and it is associated to a 1 800 mile long road!

As was the case with Chaco Canyon mentioned earlier by F. LeBlanc, the indigenous people associated with the site basically rejected the values expressed by the “experts”. In this case, it is going to be quite a challenge for the experts to identify the cultural elements that are associated with this cultural route but we look forward to working directly with the various stakeholders.

Conclusions and Recommendations

The participants prepared the Declaration of San Miguel de Allende that will be published shortly in English and Spanish by the organizers. It recognizes that the concepts of *Authenticity* and *Integrity* are still not fully understood and integrated into the practice of conservation.

It recognizes the contributions of the Nara Document on Authenticity (1994), the Charter of Brasilia (1995) and the Declaration of San Antonio as well as the revised Operational Guidelines for the Implementation of the World Heritage Convention (2005) to the discussion and definition of the concepts of *Authenticity* and *Integrity* as well as Outstanding Universal Significance and recommends the creation of a multidisciplinary working group on these concepts to develop appropriate definitions and to prepare a guideline for the implementation of relevant management strategies. It also recommends that ICOMOS develop specific guidelines for application of *Authenticity* and *Integrity* in relation to specific cases.

Technical Visit to Santuario de Atotonilco, Guanajuato

The Atotonilco Sanctuary was built between 1740 and 1776 during the Mexican Baroque period. The interior of this temple contains masterpieces of Mexican art. There are magnificent mural paintings and polychrome sculptures and mystic poetry by Father Luis Felipe Neri de Alfareo. The mural paintings depict events that span more than 250 years of history and were recently described as being part of the world heritage.

Travelers to Atotonilco’s Sanctuary are invited to rest, meditate and contemplate to feed their souls in this sacred place of great artistic interest.

The Sanctuary hosts pilgrims that come by foot from all over the region. They arrive, sometimes in groups of up to 7 000 and spend 8 days in the Sanctuary for the modest sum of \$25. During their stay, they pray and listen to preachers. They sleep on the floor on vegetal textile mats and eat in the large cafeteria. The Sanctuary is managed and operated by 20 Dominican monks and 7 nuns. It is open all year round.



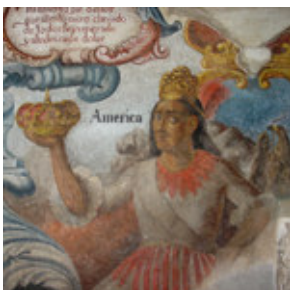
Atotonilco Sanctuary



Atotonilco Sanctuary



Atotonilco Sanctuary



Atotonilco Sanctuary



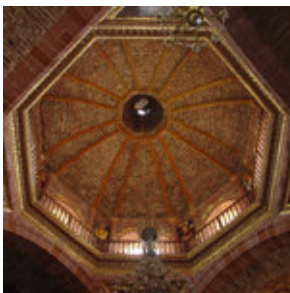
San Miguel de Allende, Brief History



La Parroquia cathedral



La Parroquia cathedral



La Parroquia cathedral

San Miguel de Allende is located 280km (174 miles) north of Mexico City, in the State of Guanajuato at an altitude of 1910m (6 150ft).

It nestles on a hill and extends down into a valley. It is one of the few places in the country designated as a national monument and has thus been able to preserve almost entirely its character as a colonial town.

Hidden behind often simple facades are some particularly attractive houses with patios and gardens. The charming townscape, the attractive surroundings and the pleasant climate have attracted many foreigners to San Miguel de Allende, either as visitors or as permanent residents. The town has consequently become a center of intellectual and artistic life, predominantly in the spheres of painting, sculpture, pottery, music, literature and drama.

During the pre-Columbian period there were several Tarascan and Chichimecan settlements in the area around San Miguel de Allende. Juan de San Miguel, the Franciscan friar who became famous in Michoacán for his beneficent work among the Indians, founded an Indian mission here in 1542. He named it after the saint whose name he bore and the San Miguel de los Chichimeca Indians who resided here. A little later Indians from Tlaxcala settle here, having to defend themselves against attacks by warlike Chichimecs. In 1555 the settlement became the provincial town and was soon renamed San Miguel el Grande. During the Colonial period rich owners of mines and land from Guanajuato and Zacatecas settled here. Some of their mansions and houses are among the town's finest.

Ignacio de Allende born here in 1779 took up the fight for Mexican independence in 1810 together with Juan Aldama and Father Miguel Hidalgo. In recognition of the deeds carried out by Allende, who was later executed by the Spanish, the town was given the epithet "de Allende" in 1862.



Typical street fountain

During the past decades the town has developed into one of the country's important cultural centers, without losing much of its traditional charm.

A symbol of the town is the Parroquia, the parish church situated in the attractive main square (El Jardin, Plaza de Allende). This unusual neo-Gothic building, constructed in about 1880 on the site of an older more modest church, is the work of the Indian architect Ceferino Gutiérrez, who used as his models a number of European cathedrals.

Inside on the left is the chapel of the Señor de la Conquista with the figure of the Cristo de la Conquista. This highly-revered 16th c. statue was made by Indians in Pátzcuaro following a traditional technique; it is constructed of a paste of maize stalks stuck together with a gum made from orchid tubers and coated with chalk (de cana). Fragments of Federico Cantu's murals can still be seen in the chapel; upon completion they were considered too radical by a priest who partially destroyed them.

A Baroque-style corner house, the birthplace of Ignacio de Allende, stands on the west side of the main square. It now houses a museum exhibiting archaeological and historical finds and examples of handicrafts.



Traditions in San Miguel



Traditions in San Miguel de Allende are a strong expression of the community's intangible heritage



San Francisco Church facade